"Search the Scriptures"

IN ALL THE BIBLE CAN YOU FIND —

1. One text that says the Sabbath was ever changed from the seventh to the first day of the week?
2. One text where the first day of the week is ever called a holy day?
3. One text where we are told to keep the first day of the week?
4. One text that says that Jesus ever kept the first day?
5. One text where the first day is ever given any sacred title?
6. One text that tells us to keep the first day in honor of the resurrection of Christ?
7. One text that affirms that any of the apostles ever kept the first day?
8. One text from any apostolic writings that authorizes its observance?
9. One text where it says it was customary for the Church to meet on that day?
10. One text where we are told not to work on the first day of the week?
11. One text that says the seventh day is not now God's Sabbath?
12. One text that says the seventh day Sabbath is abolished?
13. One text where the apostles taught their converts to keep Sunday?
14. One text where the first day was ever appointed to be kept as the Lord's day?

For information address the

AMERICAN SABBATH TRACT SOCIETY
(Seventh Day Baptist)

510 Watchung Avenue
Plainfield, N. J.
THE SABBATH RECORDER

A COMMON ORIGIN

"All nations he has created from a common origin, to dwell all over the earth, fixing their allotted periods and the boundaries of their abodes, meaning them to seek for God on the chance of finding him as they grope for him." Acts 17:26, 27. (MoT., N. Y.)

Thus spoke the Apostle Paul to the "men of Athens" as he proclaimed the "unknown God" to them.

The Basis of Brotherhood

Surely, we as Christians accept this statement of Paul as fact. If any group of folks should believe that God created all peoples from a common origin, Christians should. Otherwise, how can we expect non-Christsians to accept the Fatherhood of God and the Brotherhood of Man unless we unreservedly commit ourselves to the realization of this basic and fundamental truth?

The difficulty may be that some of us are only partly Christian in this respect, if it is possible to be partly Christian. At least, we have a tendency to say that some people are Christians and others are not. Any mature Christian will recognize and accept the fact of our common origin and operate accordingly.

Of course, there are some so-called Christians who profess one thing and perform another. Yet, the claims of Christ upon our lives are so compelling that we should lead us to practice His teachings even in the area of race relations.

Race Relations Message

The message for Race Relations day adopted by the Executive Committee of the Federal Council is significant. It reads, in part as follows:

Divine love makes Christian brotherhood different from every other kind of human association. This love requires for every person justice and full opportunity because of his dignity and worth as God's creature and the object of His redemptive love. To profess to love God and to give offense to our brother because of racial difference is to sin. The love of God and the love of our fellowman go together.

Christians, therefore, face the task of making love a reality in their own lives by the practice of brotherhood. There are persons, known and unknown, who in spite of difficulties live lives of real Christian brotherhood with those of other races. Some individuals, however, fear the loss of personal status and community influence which they assume the practice of Christian brotherhood in race relations would bring. In practice they allow such fear to outweigh the belief that the brotherhood of love under the Fatherhood of God is the highest goal of life. They do not apply Jesus' words: "seek ye first the Kingdom of God.

The practice of Christian love calls for continuous examination of human motives, for courageous and intelligent facing of worldly pressures from without and emotional pressures from within, for complete and daily dedication to Christ.

The Christian Church can point to experiences within its own life which are examples of brotherhood. An impressive illustration of this was found in the Christian fellowship achieved by representatives of many races in the first Assembly of the World Council of Churches at Amsterdam, Holland, in the summer of 1948. There was also a challenge in its statement:

Amsterdam Speaks

the Church has failed most lamentably, where it has reflected and, by its practice, then sanctified the radical prejudice that is rampant in the world. And yet it is late for the Church to offer its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudices based upon race and color and from the practice of discrimination and segregation at the denial of justice and human dignity, but it cannot say it is knowing the world's steps to refuse to eliminate these from the Christian common life because they contradict all that believers about God's love for all His children.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Romans 12: 10.

For, "he . . . hath made of one blood all nations of men for to dwell on all the face of the earth." (The part of the Race Relations message used above is from the "Federal Council Bulletin," January, 1949.)

IN MEMORIAM

HERBERT CLARKE VAN HORN, D. D.
March 23, 1874 — February 2, 1949

Memorial services were held at Milton, Wis., Sunday afternoon, February 6, at 2:30 p.m. A sketch of Rev. Mr. Van Horn's life will appear in a later issue of the Sabbath Recorder.
Are Seventh Day Baptists Committing DENOMINATIONAL SUICIDE

By REV. LESTER G. OSBORN

Perhaps suicide is not the correct word here; for a denomination does not deliberately set out to end its existence. But the person who dies by his own hand because of carelessness or through disregard of the rules of health and safety is struggling for his existence. And how many Seventh Day Baptist Churches have died from this cause?

Study the reports of the Churches to the various associations, excerpts from which used to be included in the minutes: "We are struggling for existence." "We are trying to hold our own." "Are we not in danger of extinction because of carelessness or through disregard of the rules of health and safety?"

The words "are struggling for" are the words of a dying Church. The Church should not exist for itself, but as an agency for proclaiming the gospel. It is the agency to which the Lord has committed the service of winning souls. I fear that we have forgotten that. "Woe is me if I preach not the gospel," said Paul. We must preach Christ crucified for the salvation of a lost world, or perish as a denomination. This of course can apply to any Church; I am thinking particularly of our distinctive doctrine - the observance of the Sabbath.

I wonder sometimes if we have not gone too far in subordinating our distinguishing belief to the idea of "co-operation." May I "adapt" a paragraph from an article in a recent issue of a ministers' "trade journal"? "Local Churches," says the author, "flourished best when creeds were definite, and members believed that they possessed the only true faith.... When a Baptist reaches the conclusion that immersion is not necessary, or that it is not important, one reason for being a faithful Baptist has disappeared." By the same token, when a Seventh Day Baptist reaches the conclusion that the Sabbath is not important, one reason for being a faithful Seventh Day Baptist - in fact, the only reason - has disappeared. "Broadening out" tends to shallowness. Letting down in principles tends to laxness in living. We must believe that the seventh day is the only true and acceptable Sabbath, and that the Christian world will not and cannot accept a Sabbath blessing without it. And we must not minimize its importance in any way.

The only thing which distinguishes us from other Baptists is that we hold the observance of the seventh day to be a requirement for Christian living today. That is, we hold it theoretically - but do we actually? Do people around us know the reason for our keeping a different day? Have they ever heard from us the Biblical basis for our separate entity, denominationally? Or do they just mark us down as "queer," holding on to an obsolete practice which we inherited from our ancestors? Are we preaching the Sabbath? The answer, I think, is that we are not. Partly because it is promoted by another group which is in more or less dispute with evangelical Christianity, and which holds views and interpretations of Scripture which seem fantastic to other Christians, we feel that an odium is cast upon it, and do not preach it. There was a time when "Sabbath Reform" was a live issue among Seventh Day Baptists - in the days of Dr. A. H. Lewis and other giants of our faith. In those days we were growing, not just living for our own. We must continue to preach the Sabbath truth as a need of the world, or perish as a denomination.

Why are so many young people drawn away from Sabbath observance? We will grant that it is increasingly difficult to observe the seventh day. But I wonder if the reason is not deeper than this. Are we teaching our youth the necessity of being a Seventh Day Baptist? Do they know the reason for our separate denomination, or do they belong to Seventh Day Baptist Churches because their parents do, and have taken them along? Does the example of Father and Mother teach them that this peculiar practice is something valuable? Is it just a matter of convenience? I call to mind a family in a Seventh Day Baptist Church I know. Trips to the doctor or dentist, visits to relatives at a distance from home, all such things were left for the Sabbath. The father would not think of taking time away from the field or stock, mother would not cook for the house or chickens, on weekdays. No, they waited until the Sabbath, and took God's time instead of their own for "extra" trips, and for odds and ends. Today not one of the young people in that family has any regard for the Sabbath, or for any other day, or for the Church. Then, too, we allow our young people to prepare for vocations without urging them to know that they cannot keep the Sabbath, or else not stopping to consider that possibility. We must teach the Sabbath to our youth both by precept and example, or perish as a denomination!

We talk of the importance of the Sabbath. We say that it is as a step farther along in the Christian walk: a rung higher on the ladder of obedience to the will of God. We pride ourselves on our "com­mandment keeping," on being 10/10ths for the Lord. Yes, I fear sometimes that we are more than a little self-righteous; perhaps even taking a "holy-the Dragons of the world, or perish as a denomination!

The more deeply spiritual Christians, when approached on the matter of the Sabbath ask, "Does it help you spiritually?" "Does it help your family?" "Does it make your Christian life richer and your service more effective?" Ask
LETTER FROM GELSENKIRCH

Dear Brother Schmid, dear Brethren!

God's peace and grace be with you all—Matthew 25:21

All of us are very glad to know that you can send the shipments through the American Relief Committee. We received everything in good condition, and I acknowledged the shipments to the president of the committee. May the Lord bless you and all those who made it possible to show such great kindness toward us.

It was nice to hear that you went to the General Conference and that you had an opportunity to stay at work—how thankful we are for everything! We went to our general conference in Hamburg. All of us had a wonderful Christian experience. I was able to baptize five persons, and four are ready for the next baptism. We are indeed very happy to win souls for Christ's kingdom.

We spent many blessed hours together with other members, and happily went home, strengthened in faith and determined to win more souls for Christ and to do our duty more than ever before until we enter the kingdom of heaven for everlasting peace and joy, and to see the sacrificial Lamb of God, because only through Him do we have such hopes, joy, and patience unto the end.

We received the two packages of shortening also.

With best regards, and thankfulness from the bottom of our hearts,

Yours in Christian love,

Otto Boeck

Gelsenkirch, October 25, 1948

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TRACT BOARD MEETING

Board Meeting Well Attended


Visitors were: Mrs. Hurley S. Warren, Mrs. William J. Ayars, Owen Pröbsenso, Mrs. Ruth Ayars, Mrs. David Sheppard, Mrs. Bert B. Sheppard, Mrs. Lester G. Osborn.

Report of the Corresponding Secretary (November-December, 1948)

During the past two months, the secretary has continued his work for "One Hundred Sabbaths of Service" and the general program of the Tract Society and the denomination from his home office. The mass of work accumulated during his absence on the western trip following the sessions of General Conference, has, for the most part, been cleared away and steps have been taken to begin constructive work. Letters of inquiry are coming in with increasing frequency. These are, to some degree, the result of increased tract distribution and advertising.

The One Hundred Sabbaths of Service Program is going over. Distribution is increasing, and orders for tracts outside of the regular mailings for the special program before the next baptism. We are indeed very happy to win souls for Christ's kingdom.

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THE SABBATH RECORDER
special issue of the Sabbath Recorder for
November 1, 1948, was referred to Cor-
responding Secretary Victor W. Skaggs
and Business Manager L. Harrison North.
A tract, "How Honest Are You?" by W. Allen Bond, was authorized for
printing in a quantity of 5,000 when funds
are available.

It was noted by the report from the
Denominational Desk, in charge of Miss
Esther Burdick, that, for the period of
November 1, 1948, to September 1, 1949,
a total of 26,278 tracts was sent out, 11,425
of this number being under the 100 Sab-
athams of Service Program; 2,728 copies of
the special issues of the Sabbath Recorder
were distributed under the 100 Sabbathams
Program; a total of 67 books and booklets
were mailed; 107 miscellaneous items
shipped; and there were 35 new Sabbath
Recorder subscriptions received while 25
subscriptions were discontinued.

Supervisory Committee
Business Manager L. Harrison North, for
the Supervisory Committee reported that a
new publishing house plant has recently been
completed. The last one was made in 1929 although
it has been brought up to date yearly by
freight agents to form the National Council
of Churches of Christ in the U.S.A.

The Tract Board meeting opened with
prayer by Rev. Lester G. Seager and closed with
prayer by Rev. Lester G. Osborn.

DENOMINATIONAL BUDGET
REMITTANCES

L. Milton Van Horn, treasurer of the Den,
ominational Budget will continue in that
capacity through the current Conference year.
Please send all Denominational Budget
remittances to L. Milton Van Horn, Milton, Wis.,

Campaign Committee
The president was authorized to ap-
point a committee with the power to act in launching a further campaign
for financial support of the 100 Sabbaths of
Service Program. The committee appointed is: Victor W. Skaggs, chairman;
Hurlcy S. Warren, and E. Wendell
Stephan.

The Tract Board meeting opened with
prayer by Dr. Lloyd D. Seager and closed with
prayer by Rev. Lester G. Osborn.

CHINA AT
FOREIGN MissIONS CONFERENCE

(Buck Hill Falls, Pa., January 4-7, 1949)

It is difficult to anticipate what is going
to happen in the missionary work in China.
We are particularly interested in our work at Shanghai and Luoho, as the
communists take over. Communism is
not Christianity. If the religion of its
own, or perhaps it should not be called a
religion at all. We cannot expect to get
much sympathy from the communists ex-
cept when our hospitals and workers in
the schools can be of some aid to the
conquerors in the Chinese civil war. Their
attitude seems to be one of hate toward
the Christian in particular.

We attended the recent Foreign Missions
Conference at Buck Hill Falls, Pa.,
Rev. David S. Clarke attended as the executive of the Seventh Day Baptist
Missionary Society. The conference was
a gathering of the executives of all
denominations and, as chairman of the China
Committee, I was anxious to learn about
affairs in China, as we might learn it from
those who are very close to the missions there. Many of those who
attended had only recently returned as
the representatives of their boards. I was
permitted to attend as an observer for the
press. I pledged my connection with the
"Western clergy.

One of the things I was impressed with
was that in case of persecution by
the communists, our workers from the home-
land should come home. Many of other
missionaries are working in the foreign
lands. People who are about to retire,
mothers and children, and
missionaries who have only recently
gone to China and have not mastered the lan-
guage.

While communists in the areas already
taken over try to appear not too un-
friendly, there is no telling when they
may strike, and our missionaries may be
obliged to go underground or be ready to
leave the country suddenly.

But we should not forget while there
are scores of workers who come from America, there are thousands of Chris-
tians who have rain and must face the
new conditions that result in unchristian
moths who have no sympathy for our way
of life. The very presence of foreigners
there may some day embarrass the na-
tive missionaries and make them insist on
staying at home.

In many areas natives have taken over
the work for Christ. That was done years ago in some societies, there being
only very nominal control by the boards in
America. That is what is being done
by the Seventh Day Baptists. Our work
has been growing. We have built at
Luoho three different hospitals, and war
has damaged and destroyed them twice.

The new hospital that the Chinese built
more than a year ago, and has been
operated by Dr. Esther Pan and Miss
Sarah Becker, has been closed. Dr. Pan
is still working there with what little help
she is able to gather, conducting a clinic
where those who are ill may have the
attention of a doctor and nurse. But the
wards are closed. The hospital is receiv-
ing no patients.

The Wests, Miss Mabel and her mother,
Mrs. Nettie West, have returned to Amer-
ica, and with them, Miss Becker. Not
having conquered the language in the
short time they have been here, are unable
to carry on for that reason at Luoho, it
was inadvisable for her to stay.

Dr. and Mrs. George (Helen) Thorn-
gate and son Philip are remaining to work
for Christ as long as possible, and
probably will do so until the communists
demand that they retire with other mis-
ionaries.

The revolution in China, resulting
from the civil war, may affect Seventh
Day Baptists, was of particular interest
to those of us who were at the conference.
We were impressed, however, under the Foreign Missions Conference,
mission boards are working and acting
together. Asia is our frontier now. Amer-
ica is too far behind the board. must
realize that now if ever there must be
a united front with one message of sal-
vation, one brotherhood in witness for
Christ. Unless we hold our front, unless
we are able to move in, chaos will move
in and force us out. We must be prepared
to support youths who are coming to
Christ. Where youth stands strong, there
will be the decision on communism.

THE SABBATH RECORDER
Russians have shifted their main ecology, and world peace. Far greater We must be pro-Christian, not tion, we provide only a few tens of military defense and economic to accomplish.

provides the only sure foundation for

We have no monopoly here.

are no longer alone for Christian nations.

less men have adopted these things. They have no faith of people.

missions that their workers should stay in kimche, but they are told to keep strictly

there will be freedom of religion.

A new day faces us. We must try to

recently I read, 'of

But now when they

The leaders say

The leaders say

German women have retired, as it is safer

But the current issue which was necessarv from an economic point of view enga

gered the whole work. If there is not qu

The Church women of Germany have built islands in this ocean of need. Bu

The Church women of Germany have built

and promise friendship. The leaders say in Asia.

In Germany. The doors of our mothers' resthouses which were started during Hitler's time and maintai

ed under circumstances which you cannot possibly imagine will be shut. Women who are tired to death and ill and underwork are housed desperatel

but there will be no money to run them. Expectant mothers will find no money to carry on the Bible service. They will be tempted to kill the new life in their bodies because their Christian sisters cannot continue these homes which they have rebuilt out of ruins. And we must say to the young refugee student who wants to dedicate her life to the service of Christ: "Try to find a corner in a factory; there is no money to carry on the work of Christ."

I wish that the thousands of mothers and children whom you have helped could pass here in front of the doors which are practically closed to the guests. We as Christians must admit that our gift of food, clothing, and money and the wonderful work of the German women. Your gifts of food, clothing, and money and the wonderful work of Church World Service have done immeasurable good among our people. I wish that the thousands of mothers and children whom you have helped could pass here in front of you. Then the women, who are tired and sorrowful faces would suddenly light up with joy and gratitude. You must know how much you have done. You have not only given food and clothing to the needy, you have given new hope to despairing hearts; you have restored the will to live!

First of all, I bring to you, the Church women of America, the deepest gratitude of thousands of German women. Your gifts of food, clothing, and money and the wonderful work of Church World Service have done immeasurable good among our people. I wish that the thousands of mothers and children whom you have helped could pass here in front of you. Then the women, who are tired and sorrowful faces would suddenly light up with joy and gratitude. You must know how much you have done. You have not only given food and clothing to the needy, you have given new hope to despairing hearts; you have restored the will to live!

a law in life that when one door closes to us, another opens. The trouble is that we often look with so much regret and longing upon the closed door, that we do not see that one which has opened."

Denominations must draw together for the common good. They must not allow small differences to interfere. We as Seventh Day Baptists must stand with others as one in "One World for Christ."

George B. Utert.
**URGES RELIGIOUS NURTURE OF YOUTH**

**THE SABBATH RECORDER**

**By Jimmie Fidler**

Newspaper Columnist and Religion Commentator

Hollywood, Calif.

The person who sows a seed, then carefully nurtures the growing vine until it bears fruit, fails to see that the exact procedure is true of a human being. Failing to see, he turns a blind eye to the needs of children, when it is the duty of every good citizen to heed the needs of not alone his own sons and daughters, but to the needs of all children.

Had the forefathers of America been as careless in the rearing of their children, and in teaching them love of God, of country, of fellow man and of all things beautiful, I shudder to think of what and condition our land might be in today. We are a strong nation, not for our physical wealth, but because we have inherited a wealth of right thinking from our ancestors.

If we are to continue strong, we must bend our attention to passing on to the growing generations the same humble belief in God and in the kind of life he has passed down to us, but which so many of us are forgetting to nurture. — ICRE Release.

**DOING GOD'S WILL LEADS TO HAPPINESS**

**By Bruce Gould**

Editor, Ladies’ Home Journal

Few men have grown to great account in this world who have not felt themselves guided, in whole or in part, by a strong religious sense of God as ruler of the universe. What is no less important is that few men, in whatever humble capacity they have served in this world, have found contentment or happiness without a strong faith that they were somehow serving God’s will. It is not necessary to know all. A little candle lights our footsteps on the rockiest road sufficiently for us to take one step after another. — ICRE Release.

Christianity cannot propagate until it becomes incarnate. — Garland Hopkins.

**OUR CHILDREN’S LETTER EXCHANGE**

**ADDRESS: Mizpah S. Greene**

Anadover, N. Y.

**Dear Walter and Marcia:**

I will have to write you two more letters from Basler children. How I do wish I could see you all, for I do love such nice little boys and girls. I am fond of nice dogs, too. Walter, and I’m sure you have lots of fun with your dog Snowball. My next door neighbor has a cute little dog named Queenie. She comes to call on me quite often.

I’m glad you received a doll for Christmas, Marcia, and I know you love it. I don’t think Madonna has ever laughed so much. When she played in her kitchen, she received a doll with bright red hair for Christmas. What was the color of your doll’s hair?

Yours in Christian love,

Mizpah S. Greene

**Dear Mrs. Greene:**

I am sick with the mumps. It is just starting to snow. My Uncle Trevah and our three children all had the mumps at the same time quite a number of years ago, and they didn’t act as though they enjoyed them. Eleanor told her daddy that he looked like a Fraid-cat?" We have a big dog; he is a boxer; his name is Butch. We have some pigeons. Their names are Snowflake and the male’s name is Snowball, because they are white. My brother John has a male and a female. They are black and white. Their names are Feathery and Raindrop. We
NEW AUBURN, WIS. — The New Auburn Church is carrying on with the United Brethren method, a solo, Rev. Mr. Davison, preaching splendid Bible sermons for us. His wife is usually present and helps as pianist many times. Mr. Davison is also teaching for the Luthersans, so is indeed a busy man. His earnest and gentlemanly ways are an inspiration to all. We had an interesting Christmas program with children's songs, a solo, quartet, younger boys’ songs, readings, piano solo, and recitations, dialogs, and songs by little children. Rev. Mr. Davison and Rev. Burchard Loybrough, home from Texas for Christmas, each brought short messages. Treats for each child and family were given by the American Legion and president of the New Auburn bank. It was 12 degrees below zero, and most every family was present at ten o'clock.

The annual meeting and dinner were held at the Ivar Pederson home in January. Much repair work will be needed on the parsonage in the summer. At meeting, it is rented. We are indeed a busy man. His earnest work and devotion to us are very interesting and instructive. We have a great many members in the church.

We are very proud of our newly decorated Church, and new carpets are being ordered.

The Christmas program was well attended. Very pretty and well-filled baskets were distributed to the town’s shut-ins.

More boxes of clothing and food were sent to our people in Germany.

New Year’s dinner had light attendance owing to many members being ill. Quarterly business meeting followed the dinner.

A new committee was named to write the quarterly letters to our absent members — Correspondent.

SECOND HOPKINTON CHURCH, R. I. — The annual Church business meeting was held Jan. 9, at the home of Deacon and Mrs. Walter D. Kenyon. Supper was served by the ladies of the Church. While dishes were being washed, the orchestra practiced hymns to be played the following week in Sabbath school. Instruments of the orchestra include three trumpets, a baritone horn, an accordion, and piano. Pastor Burdick made a report on books which this Church helped to purchase and send to the History Society.

Officers of the Sabbath school are: superintendent, Lewis F. Randolph; assistant superintendent, Robert James; pianist, Phyllis Kenyon; assistant pianist, Shirley Kenyon; recording secretary, Charles James; corresponding secretary, Ruth Kenyon; treasurer, minister, Paul S. Burdick; and first- and second-year class teachers, Rev. Paul S. Burdick; girls’ class, Ruth Kenyon; primary class, Mrs. Donna James; assistant, Shirley Kenyon.

The Junior Christian Endeavor has disbanded for the winter; the young married couples meet once a month and have very good programs. A Wednesday Aid meets on the second Wednesday of each month at the homes. The programs for the year are made up for each month. This year, we are studying “The Christian Home,” a publication of the Methodist denomination, and one of our members reviews it each month. The reviews are very interesting and instructive. We have a business meeting, worship service, the review, and a fun period and lunch.

We live on a farm but all the animals we have are the pigeons and Butch. I am in the third grade.

Yours truly,
Ann Pearcy.


Dear Ann:

I was pleased to get your letter but must wait until next week to answer it.

Your Christian friend,
Mispah S. Greene.

One week there were twenty members in the class.

There will be a meeting of business and social fellowship at the home of Mr. and Mrs. Lewis F. Randolph in March.

Ruth Kenyon, Corresponding Secretary.

NORTONVILLE, KAN. — We are thankful to be favored with less severe winter weather than our neighboring states — yet wintry enough. We are proud of our newly decorated Church, and new carpets are being ordered.

The Christmas program was well attended. Very pretty and well-filled baskets were distributed to the town’s shut-ins.

More boxes of clothing and food were sent to our people in Germany.

New Year’s dinner had light attendance owing to many members being ill. Quarterly business meeting followed the dinner.

A new committee was named to write the quarterly letters to our absent members — Correspondent.

NORTH LOUP, NEB. — Mrs. Vernon Williams will head the Dr. Grace Swanson Society at the home of Mrs. Burrelson during her term held recently at the home of Mrs. Carroll Swanson. Two members were elected to the executive board.

One of the items of the evening was a report of the Christmas organizations, the American Legion, and the Methodist Church. The money collected for handicapped children was sent to our people in Germany.

Mr. Potier estimated that enrollment for the coming semester will include about 430 veterans, or 45% of the total student population. About 267 of the students will be women, he said.

Largest of the four university units included in Mr. Potter’s figures is the College of Liberal Arts, with 480 students.

The enrollment in the New York State College of Ceramics, 55 in the School for American Craftsmen, and eight in the School of Theology.

During the semester which just ended, the largest class on the campus was the freshman class with 256 students. Freshmen totalled 229, sophomores 189, and seniors 176.

The following officers were re-elected for the ensuing year: Edson Langworthy, chairman; Elsner L. Burkard, treasurer; ministerial committee: Edson Langworthy, Clifford Burkard, and Liverpool Lelworthy, whose term had expired. The Church has been asked to send one or more of our young people to the pre-Conference camp to be held in Riverside, Calif., next August.

ANDOVER, N. Y. — The annual meeting of the Andover Seventh Day Baptist Church was held in the Church parlor Sunday, January 16, with a good attendance. A fine dinner was served at noon, and an afternoon business meeting led by the moderator, Edson Langworthy.

A unanimous call was extended to Pastor Carl R. Maxson to serve during the coming year and earnest appreciation was expressed for the splendid service of Pastor and Mrs. Maxson during the past year.

— M. S. G.
ABRAHAM LINCOLN HELPED A BOY

The following incident occurred in the summer of 1847, at the South Forks Schoolhouse in Sangamon County, Ill. Mr. Lincoln had been invited to address a temperance meeting by Preston Breckenridge, one of the prominent farmers of that vicinity.

The weather was warm and the meeting was held in a grove near the schoolhouse. At that time, Mr. Lincoln was a member of Congress and his reputation had already begun to grow. A large audience had come to hear what he had to say in regard to the general custom of drinking, which was so prevalent at that time, especially where frontier customs largely prevailed.

Mr. Lincoln was a very earnest advocate of temperance and in his speech, he earnestly pleaded with old and young to sign the following pledge:

"Whereas, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

The pledge had been prepared and signed by Mr. Lincoln himself, and after his address, most of those present signed it. Mr. Preston Breckenridge, who had asked Mr. Lincoln to come and give the speech, had a ten-year-old son named Cleopas. The boy was present at the meeting in the grove and was evidently deeply moved by Mr. Lincoln's appeal. The future president was always interested in boys and he said to Cleopas, "Sonny, don't you want your name on this pledge?" The boy earnestly answered in the affirmative but said that he was unable to write. The hand of Abraham Lincoln signed his name to the pledge as his agent.

Dr. Howard H. Russell, founder and first superintendent of the Anti-Saloon League of America, many years later, visited Cleopas Breckenridge who was then living about 16 miles from Springfield, and heard the story from his own lips. On Sunday, May 29, 1927, a commemorative bronze tablet was erected near the spot where Lincoln delivered his South Forks address.

Mr. Lincoln who was first in so many things and whose magic control of the English language was one of his greatest gifts, put the entire philosophy of the temperance movement in 52 words:

"Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not now to be an open question. Three-fourths of mankind confess the affirmative with their tongues and, I believe, all the rest acknowledge it in their hearts."—From his speech on Washington's Birthday at Springfield, 1842.

—Clipsheet.

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