

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

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The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Maplewood, N. J.  
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# The Sabbath Recorder

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## "DON'T BE DISCOURAGED"

The wet propaganda will undermine the foundations of prohibition if we do not watch out. The most discouraging feature of the whole situation, perhaps, is that we "went to sleep too near where we got in." Too many felt, when the Eighteenth Amendment was ratified by the last state necessary to its being written into the Constitution, that the final victory had been won. It was but the signal for "wets" really to begin the fight. That they have not hesitated to use all the old illegal and noisome tactics and methods of the liquor business is more and more apparent.

How any friend of sobriety and decency who knew the old saloon days can so easily forget and become persuaded that there is as much drinking being done today as in the days prior to the amendment is difficult to conceive.

Talk of traffic jams! What would it be were great beer trucks, piled high and wide, as in days of yore, added to the traffic at hundreds of crossings in the city streets!

But this is not an argument. We may well encourage ourselves with what has been done, far though it be from the ideal or the possible. Here are some of the achievements:

1. The open saloon is gone with its encouragement to gambling and degraded politics, its debauchery and prostitution.
2. Elimination of the line of wives and mothers before industrial gates, waiting for a chance at their legitimate providers' pay rolls before attached by the liquor dealer.
3. Elimination of liquor advertising, appealing to the lowest and basest emotions. A just conception of what the public is spared may be had by contemplation of advertising foisted upon it by the Tobacco Trust.
4. Increased savings which have placed

the common people of America economically in a place superior to that in any other country.

5. Efficiency of industry because of reliable, sober working men and women.

6. Comparative comfort and safety upon the public highway, crowded with automobile traffic, due to sober drivers,

7. Better chances for youth in the schools, shown by the increase in the high schools from two million in 1920, to over five million in 1930.

Other worth while achievements will occur to the reader.

The other day Dr. James K. Shields, speaking before one of our churches, reported some of the conversation he had with Mr. Edison about a year ago. "I cannot, for the life of me," said Edison, "understand why anyone should want to repeal or destroy prohibition. I simply cannot comprehend it. Prohibition means more to America than all the wars we have ever fought. . . . Don't be discouraged. These great things don't happen suddenly. They take a long time, but they do happen because they are eternally right."

For more than sixty years men visioned prohibition, struggled, suffered, died for it. For two generations education on the question was promoted and carried through before the Eighteenth Amendment became a reality. It will doubtless require as long a time before it is as completely effective as it should be. It may be remembered that murder, outlawed for centuries, is far from effective as we wish.

Meanwhile it rests upon every law loving and law abiding citizen, every lover of sobriety and decency, every hater of corrupt politics to be loyal to his country in maintaining the integrity of the Constitution. "Don't be discouraged."

**If I Could See** "Open the young man's eyes" was the prayer of Elisha in the time of a distressing situation many centuries ago. And the youth by the prophet's side saw God's horsemen filling the mountain-side and was encouraged. Many a man has given up a struggle because his eyes were closed to the many elements of encouragement, could he only have seen.

Spiritually, it may be, eyes are not seeing. What would we see, were we not blind? Perhaps we can hardly know. What do you want to see? Now this is a different question, isn't it?

Helen Keller — who has not seen nor heard since she was six months old—has had her mind opened in no less than a way miraculous and against odds such as few have ever overcome, and has learned to talk. Much of her time is spent on the platform before large audiences. She says that if she were to be given sight, the first things she would want to see would be a child and a dog. One does not wonder at that, who has felt the comradeship of a furry friend crowding close upon him, much less one who loves and appreciates a child. Who would not long to see the darling form, the smile, the shy way, the winsomeness of a three year old, had he never been permitted such a blessing? Is not such a wish akin to the deeply spiritual? Jesus took the little child in his arms—against protests of his disciples—and declared "of such is the kingdom of heaven."

"If I could see"—would I want to see that which is perfectly pure? "Blessed are the pure in heart, for they shall see God." Would one want to see a perfected life conformed to the will of God and brought into the realization of its highest possibilities by having seen him "as he is"?

"Open my eyes that I may see  
Glimpses of truth thou hast for me.  
Open my eyes, illumine me,  
Savior divine."

**Mr. Rosenwald, Philanthropist** In a statement last week, President Hoover said the death of Julius Rosenwald had deprived Chicago and the nation of "an outstanding citizen." The statement added: "His business ability found expression in commercial achievements of great magnitude and importance. His patriotism was

reflected both in his services in the cause of national defense during the war, and in his devotion to the upbuilding of the life of the community and the country in times of peace.

"One of his most conspicuous contributions to the public welfare was through his humanitarian activities. His warm-hearted human sympathies for all mankind resulted in munificent gifts for the advancement of public health, education, housing, and the wide reach of social amelioration. He was a distinguished patron of the arts. The foundation which he created for the well being of mankind constitutes a monument to his vision, sympathy, and generosity."

To many of us he is only a name, while the institution which his business ability built up—Sears, Roebuck, and Company—is almost a household tradition, and its annual sales organ one of the most consulted books of the time.

The city of Chicago may be made notorious by a "Scarface" Al Capone, but it is made famous by such men as Julius Rosenwald, merchant and philanthropist. From a mailorder house in 1895, known as R. W. Sears—so small that \$35,000 additional seemed a godsend—Mr. Rosenwald, who put into it this amount, built up the business to the proportions obtaining today — the valuation of its stocks on the 1929 market being quoted at about \$1,000,000,000.

It is not so much what such a man is able "to make," however, that interests the public as what he does with it. As early as 1916, Mr. Rosenwald founded an employee's savings and profit-sharing pension fund, enabling employees of the corporation to secure an income upon which to retire, or for the protection of their families. The figures in savings, investments, and payments of benefits in this foundation are interesting, running as they do in the aggregate to more than fifty millions. Approximately \$60,000,000 was given by him for various researches and philanthropies. He was keenly interested in the welfare of the Jews but not in the Zionist Movement.

During the war he served the nation as "a dollar a year man" and rendered valuable service in the department of purchasing supplies. In 1917, he awarded contracts

for \$40,000,000 worth of army shoes. Some of the RECORDER readers no doubt "hiked" many a "long, long road a-winding" in some of them. The man was not only of large caliber in business, but is reported as a kindly man and sympathetic.

His life has an appeal to youth in its struggle toward success. His first money was earned pumping a church organ at five cents an hour. He was born in Springfield, Ill., near the home of Abraham Lincoln, who was then President of the United States.

**Our Tracts** Not infrequently word comes, "We are out of this tract." It is a fine thing that our tracts are in demand and are being moved from storage. It is a good sign. There are several items on our order blanks, stock of which is exhausted. Some of them perhaps ought to be reprinted; some replaced by others of more recent date and of fresher presentation of truth which we wish to promote.

A small edition of a reprint from RECORDER type, held for the purpose, is being made of Rev. Lester G. Osborn's "My Holy Day," and will appear in a four page leaflet form. We hope our readers will order this for personal reading and to hand to others. It appeared in the RECORDER of November 2, 1931.

In the present issue is another admirable paper from Brother Osborn's hands — "Spiritual Sabbathism." This would make a valuable contribution to our literature if put out in tract form.

The large edition of "Seventh Day Baptists as Distinguished From Seventh Day Adventists," by Rev. Wm. L. Burdick, is greatly depleted. It is much in demand everywhere and should be republished. The tract, "Not Under Law but Under Grace," is exhausted, and something to take its place is needed. We can get good material in this line.

Unfortunately the board has its hands tied at the present time. In cutting its budget for the current year only \$250 was appropriated for the publication and distribution of tracts, and three-fifths of this is already used. Failure on the part of the denomination to subscribe and fully pay the budget makes it impossible for the board to

do completely that which Seventh Day Baptists organized this arm of their service to do.

Ought this not to be an added incentive for the raising, this year, a full one hundred per cent of the budget? We must not fail in this, if we would be loyal to our Christ, the Head of the Church.

**"Letters to Young Preachers"** More than thirty years ago Dr. A. H. Lewis prepared a series of "Letters to Young Preachers" and published them in the SABBATH RECORDER, of which he was then editor. They were written at the request of a young minister who at the time was engaged in missionary work between the finishing of his college course and taking up seminary training. Doctor Lewis prepared them having in mind, especially, men who were not already trained in classroom and by lecture for the pursuit of the ministry. Later the letters were published in a neat book, which has been blessed in the hands of many of our younger men. The series compares not unfavorably with many more pretentious courses of lectures on preaching.

It was designed to help the man or woman in the pew, also, to a better understanding of the preacher's work and to awaken in him a larger enjoyment of preaching. The author held that listeners without any just conception of what a sermon ought to be were unprepared to appreciate it. "For this reason, and for many others, the people in the pew ought to be familiar with the fundamental principles which enter into sermons — making and preaching," he declares in the introduction.

Appearing in the RECORDER, these studies found a large place in the hearts of the people throughout the denomination.

The forty-five letters and a postscript are put into ten chapters of the book with such titles as "Nature of the Ministerial Office," "General Preparation of the Ministry" (two chapters), "Properties of Sermons," "Classification of Sermons According to Structure," "Classification of Sermons According to Manner of Delivery," "Special Suggestions Concerning the Preparation of Sermons," "Miscellaneous Suggestions," "Final Suggestions."

This valuable book was copyrighted before some of our present younger ministers

were born, and before or while others of them were in the grades. Some of us older men, for whose sake and because of whose need the "letters" were written, recall the help and inspiration they furnished.

The book, containing two hundred thirty pages, is well bound in cloth. It is still of value, and priced at fifty cents the copy. We have a limited number of copies on our shelves. Any Seventh Day Baptist minister who does not have this book and wishes to possess it may secure one free, provided his application is accompanied by twelve cents to cover wrapping and postage. Young men studying for the ministry or looking toward the ministry as their calling may have the book on the same terms. Anyone else desiring a copy, may have one free by securing one new paid subscription to the SABBATH RECORDER. This offer cannot be continued after the present limited edition is exhausted.

**A. Method of Tract Distribution** Have you some Sabbath tracts that you earnestly wish were in somebody's hands who would make good use of them? This often may be true. Perhaps we have handed tracts to our friends and acquaintances as far as is wise. Indiscriminate passing of them is not advisable. Material which has helped us is at hand. What shall we do with these tracts?

Here is a way. In following this plan one will be doing real missionary work and helping unemployment. Wrap up your package of tracts and mail to Mr. M. G. Marsh, Wichita Falls, Tex., General Delivery. Write him a note advising him of what you are doing and inclose one cent for each tract to be distributed. Mr. Marsh will gladly do the rest. Every tract will be handed by him personally and with a helpful word of testimony to an individual, no two to the same person unless requested.

Mr. Marsh is a member of one of our strong churches, and is distributing some tracts in the above manner for the Distribution Committee of the Tract Board, and regularly reports his activities. It is conceivable that scores of our people could send ten or a hundred tracts in this way and thus promote knowledge of the Sabbath and encourage a Christian worker.

## SPIRITUAL SABBATHISM

BY REV. LESTER G. OSBORN

### Introduction.

Man is at the top of creation. The whole world was prepared for him. It was not until God had spoken everything else into being that he "created" man psychologically "in his own image" (Genesis 1: 27), "formed" his body by combining carefully selected elements in certain proportions (Genesis 2: 7), "breathed into his nostrils the breath of life," and placed him on earth to "subdue it." The earth with all its resources was made for man's use.

How wonderfully man has "subdued" the earth! He has prepared food and shelter, not only comfortable but luxurious. From the earth and from forests he has taken fuel to keep himself warm. From mines he has taken the metals with which he has made tools and implements, machinery, automobiles, great sky-scrapers, and the network of railroads which covers our country. From holes in the ground he has taken gas and oil. From plants and trees he has taken building materials, food, and medicine. He has harnessed the streams and commands the wizard electricity which is generated thereby. He talks around the earth without wires. He travels not only on sea and land, but also through the air and under the water. God placed the raw materials here to hand. Man has taken these resources, developed them, and used them to supply his physical needs and desires.

### The Physical Purpose of the Sabbath.

"Subduing the earth" means work, and work brings fatigue. Fatigued bodies must recuperate. God knew this, and in providing for the physical needs of man he set aside one day in the week for this recuperation—for repairs in the tissues and nerve cells. The Sabbath is a time for the chemical effect of fatigue to wear off, for the muscles to come back to normal, for lowered vitality to be raised, for the mind to be cleared.

We find the same principle working outside of organic life. A telegraph wire, when used for a long period, becomes sluggish, and the operator must switch to another line to allow it to "rest." Railroad rolling stock which is used continuously

wears out much sooner than that which is "laid over" occasionally.

"The divine rhythm of a healthy life" is six days' work and one day of rest. Man is so constructed. Any other proportion lowers efficiency. The person who neglects to take one day of rest each week lessens his "output" and shortens his life. Other things being equal, the man who works six days per week accomplishes more year in and year out, and during a lifetime, than the one who works seven. Doctor Messler has computed that a man working seven days per week shortens a fifty-seven-year life to fifty years, and an eighty-year life to seventy. He also tells of an incident that happened on a certain pile-driving contract that was being rushed to completion. One gang asked for one day each week off. The superintendent said that such a thing was impossible, for the contract time was nearly up, and the job had to be completed. The foreman and the gang insisted that they could drive more piles working six days than any other gang working seven. The superintendent finally agreed to give it a trial, and in a certain length of time that gang drove one hundred and fourteen more piles than any other gang on the job. The Sabbath is necessary to healthy physical life.

### The Spiritual Purpose of the Sabbath.

United to these bodies of ours are spirits. We are spiritual beings as well as physical. God provided wonderfully for our physical needs. He also provided for our spiritual needs. The Sabbath is more than a rest from bodily labor. It is also a time for the consideration of the greatness of the Creator, for meditation on the holy Father-love of God, for coming into closer fellowship with the author of our being, for studying his will for us. It is a time for gathering together for worship, and for special work in the advancement of his kingdom in the hearts of men.

One day of rest in seven is necessary for healthy physical life. It is just as necessary for soundness of moral and religious character. The soul is more important than material interests. We are living in a feverish age, and in the six days' rush we neglect the things of the spirit. We feed our bodies more or less regularly, whether they need it or not, but forget to feed our spir-

its. We do not take time to commune with our heavenly Father. We slight the religious instruction of our children.

Spiritual and moral decline always follow Sabbath desecration. Look at the history of the Jews. This was the greatest reason for their downfall. Go to any Sabbathless community and you will find low moral conditions. We believe that one of the greatest reasons for the spiritual decline in the world today is the fact that we are an almost "Sabbath-less" people.

"The Sabbath was made for man"—for his physical and spiritual welfare. The divine rhythm of a healthy life demands in addition to six days of work one day of rest for the body and of exercise for the spirit. Not that we should give no attention to the spirit on the six days, but that we should use the one day in a special way for this purpose.

### God's Holy Day.

What we have said so far would apply to any one of the seven days of the week. But there is a deeper meaning to the Sabbath than this. It is God's holy day, with a special significance. It is the true "Lord's Day." "The seventh day is the sabbath of the Lord thy God" (Exodus 20: 10). God, through the prophet Isaiah, calls it "my holy day" and "the holy of the Lord" (Isaiah 58: 13). Jesus said of himself, "The Son of man is Lord also of the sabbath" (Mark 2: 27). The true "Lord's Day" is the seventh day, the Sabbath of creation, of the Bible, of Jesus, Paul, and the early church.

God made the Sabbath. We read in Genesis 2: 2, 3, that after he had created the world he "blessed" the seventh day. This means that he exalted and honored it—gave it the stamp of his approval—put upon it a special benediction. This blessing is his presence. It was the presence of the Lord that made the ground around the burning bush holy, that made the tabernacle holy. It is his presence that makes the Sabbath holy. We read in Proverbs that "the blessing of the Lord, it maketh rich" (10: 22). The seventh day is a day of richness because of the presence of the Lord in it. It is a day distinct from the others, with a blessing which cannot be transferred to any other day. This same passage tells us that God "sanctified" the

seventh day. The root of the verb "to sanctify" means "holy." It is variously translated "to set apart," "to consecrate," "to dedicate" to a special purpose. The Sabbath idea can no more be transferred to another day than can a church be used for a garage.

The Sabbath is a weekly testimony to God. It not only fills man's physical and spiritual needs, but it commemorates Creation—it is Creation's birthday. As such it is a witness to God's creative power. Indeed, it is a testimony to the very existence of God. Every Sabbath that we observe is a rebuke to atheism, and a witness to the covenant God, for it is a sign between him and his people. The seventh day is God's holy day, made so by him at the creation. It was made for man—for his physical and spiritual welfare. *But it is God's day.*

#### *Man's Substitute.*

When we look around, however, we find comparatively few who are observing God's holy day. We look into the New Testament in vain for any record of a change. We find the phrase, "first day of the week," just eight times, and then without any suggestion of sacredness. We find just two specific first days mentioned. What we do find is that the New Testament Church observed the seventh day, the Sabbath of creation.

The first reference to worship on the first day of the week in the writings of the early church occurs about A. D. 135 to 140. Even then it is not a "Sabbath" but a festival day. In other and later writings we find that they observed the Sabbath also. Sunday gradually assumed the character of the one distinctly Christian festival and was legalized by Constantine A. D. 321, not as a Sabbath, but as "the venerable day of the sun." It is called variously "first day," "eighth day," "day after that of Saturn," "Sunday," but never "Sabbath."

As we look into the early history of the Church to find a possible motive for this change, we find that very early the observance of the first day was based on a tradition that Christ rose from the dead on that day. Looking into the New Testament we find no command for observing the day of the resurrection, and no precedent for it in the Apostolic Church. We find further that there is no proof that Jesus did rise on the

first day, but rather that it was "in the end of the sabbath" (Matthew 28: 1). Looking for the origin of this tradition, we turn to the sun-worshipping cults which had a great influence on early Christianity. We wonder if, perhaps, there is not some connection between the thought of the rising sun and the rising of the Sun of Righteousness, the Lord Jesus, the Light of the world. We do not hold this position, not having investigated thoroughly, and yet we cannot help but wonder. We do know that the world today is observing the day which was dedicated by those cults to the worship of the sun, and that Christendom observes Christmas on December 25th, which is in Mithraism the birthday of the sun, whereas it is almost certain that Jesus was born in the spring.

But the most significant thing which we can find is the fact of the strong antagonism of the Christians toward the Jews and everything Jewish. This is partly due to the natural reaction against the treatment which they received at the hands of the Jews. But a later event crystallized it, and led to the abandonment of many things of outstanding Jewish character. In the history of the early days we find that a patriotic Jew named Bar-Cochba led an insurrection against the Romans under Emperor Hadrian, which lasted for three years. When the insurrection was finally put down, Hadrian instituted one of the most severe persecutions of the Jews ever known. Since he did not know that there was any difference between Jews and Christians, he included the latter in the persecution. It was at this time, and for this reason, that the great apologists — Aristides, Quadratus, Justin, and others—wrote to show the Romans that Christians were not Jews. It was during this persecution that the Christians began to discard many of the Jewish customs which they had held on to for years.

The outstanding thing about Judaism was the Sabbath. So true was this that the common phrase used of one who accepted this religion was that he had "sabbatized." The Christians sought to escape persecution as Jews by being different from the Jews. Along with other Jewish customs and ceremonies they gave up the Sabbath, accepting in its place a day which was

already widely observed by the pagan world, and which had the further advantage of being protected by the Roman governors. This is not conjecture. We have definite testimony of it in the writings of Victorinus, A. D. 290. He gives as the reason for worshiping on the first day of the week: "Lest we should appear to observe any Sabbath with the Jews."

#### *Keeping the Spirit by Keeping the Letter.*

A special day was set apart as the Sabbath, a day which has the presence of God in a peculiar way, the day of which Jesus called himself Lord. This was the seventh day. Man has substituted another day, expecting to obtain the same blessing in its observance. It is the same as though someone should set before us seven glasses, six of them filled with water and the seventh with orange juice, and we would expect to taste the delicious flavor of oranges in any except number seven. No, we must choose the day which has the blessing.

It is true that Jesus did interpret the Sabbath spiritually. He found it burdened down with a great mass of minor details added by the rabbis. But his teaching as to the manner of observance did not do away with the seventh day. He interpreted the commandment, "Thou shalt not kill," spiritually, too, showing that hatred in the heart broke the commandment. But by so doing he did not make it right to commit the act of murder. He taught men how to observe the Sabbath—the seventh day—so as to receive a blessing in so doing. It is not to be a day of stagnation, but of good works. We are not to be bound by man-made restrictions, but we are to be "about our Father's business." It is our work that is prohibited, not God's. We must keep the *spirit* of the Sabbath by keeping the *letter* of the seventh, because that day is distinctive. It has something which the others do not have—God's sanction and his blessing, which is his presence.

#### *Conclusion.*

One of the most alarming things in the world today is the rapid growth of the lack of a Sabbath conscience. On Sunday people are pleasure bent. Churches are even having services earlier so that those who attend may have more time for their own amusement. Sunday is devoted to the pagan

god Pleasure, while God's holy day is being trampled under foot. The result is that spiritual and moral life are declining, and declining rapidly.

Do you ask the cause? One of the greatest reasons for this condition is that America is almost Sabbathless. And the reason for this lack of a Sabbath conscience is the attempt to transfer to a day without sacredness, the sacredness put into another day by the Creator.

We can never have spiritual Sabbathism by trying to apply the principles of the Sabbath to a man-substituted day. It can only be attained by honoring the day which God appointed — the true Lord's day — the seventh.

1425 W. Fourth Street,  
Los Angeles, Calif.

#### **THAT MYSTERIOUS UPKEEP**

The American Road Builders' Association has been compiling costs of operating the automobile. The only satisfactory standard is the cost per mile, which few owners ever take the trouble to figure out. It varies much with the size of the car and the nature of the road. Figures range from 5.1 cents a mile for operating a light, four-cylinder car on well paved roads to 11 cents a mile for a "heavy six" on unimproved roads. Big "eights," not included in this inquiry, would cost still more.

The average on all sorts of roads is 6.02 cents a mile for light fours, 7.2 cents for heavy fours, 7.38 for light sixes and 9.45 cents for heavy sixes.

Items of expense figured in are gasoline, oil, tires and tubes, maintenance, depreciation, license, garage, interest on investment, and insurance. The biggest item is maintenance, which averages 1.72 cents a mile. Next comes depreciation, which probably half the car owners never think of as a part of operating expense. It would interest them to know that every mile they run, their car is worth 1.39 cents less. But it is just as well that people don't think of these things. If they reckoned the cost of every mile, most of them would never buy cars. And once they begin to own and enjoy their cars, they get a general idea of cost of upkeep and keep on paying it.

—*Editorial, Westerly Sun.*

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### MISSIONS AND THE CHRISTIAN MINISTRY

In the mind of God, the Christian ministry is an indispensable factor in the evangelization of the world. The members of the ministry, so far as they have been called out by God, are the spiritual descendants of the prophets in the Jewish Church and of the apostles in the Apostolic Church. What these great characters were through the ages the Christian ministry has been in the progress of Christ's kingdom on earth. So far as the human mind can discern, the Jewish Church would have utterly failed without the prophets, and the Christian Church could never have been established without its ministry.

Probably there never was a time in the history of the Jehovah religion when the ministry was more important than now. The Church needs to take more account of the ministry and the ministry needs to take its work more seriously.

There is not only a call for more ministers, but there is a demand for a better quality. It is sometimes said that the improvement of the ministry depends upon the ministry itself. This is true. But it is equally true that the building up of an efficient and spiritual ministry is the work of the Church. The denomination that neglects this matter must falter, stumble, and perish. What should be done by the Church to build up the ministry is determined by the circumstances of the period; but in all ages the Church should make it one of its chief topics of prayer, thought, and endeavor, and strive diligently to lead out the best manhood of its day.

The ministry is worse than nothing, it is a mockery, unless called by the Master; but when called, there is much that the men must do by way of preparation and to keep themselves fit. Every effort should be made to remain physically strong, mentally alert and resourceful, and in touch with the great

source of power, the Holy Spirit. The greatest keenness of intellect, the widest knowledge, the profoundest judgment, and the completest submission to and reliance upon God are imperative.

All phases of the work of the Christian Church have suffered because there was not the attention given to the building up of a strong, efficient ministry that there should have been—churches have become sickly, homes have degenerated, and education has been neglected; but it sometimes appears that the greatest loss has come to what is termed missionary and evangelistic work. One of the greatest needs of Seventh Day Baptists today is to strengthen and build up their ministry.

### CAN PROTESTANTISM ENDURE?

In the November number of the *Federal Council Bulletin* appeared an article under the above caption by Luther A. Weigle, dean of the Yale Divinity School and chairman of the Administrative Committee of the Federal Council. This article is of unusual value to all those interested in missions and the extension of Christ's kingdom, for upon Protestants more than all others combined rests the responsibility of the world's evangelization.

The article was evidently prompted by a criticism of Protestantism which implied that it is a sickly compromise between Catholicism and humanism. Doctor Weigle's direct comment regarding this criticism was, "That is about as sensible as to say that a bodily temperature of ninety-eight and four-fifths degrees is a sickly compromise between a chill and a fever."

After stating the issues involved between Catholicism, humanism, and Protestantism, Dean Weigle sets forth some "reasons why Protestantism can and will endure." Below are given some of his timely statements.

"Protestantism is democracy in religion. That does not mean that God is elected by popular vote, or his kingdom liable to fickle revolution. It does not mean that all men are equally qualified to understand and declare his will. It does mean that Protestantism recognizes the right of every man to stand on his own feet before God, to obey his own conscience, and to determine his own beliefs, in the light of what he deems to be the will of God. It affirms the

right of individual judgment and the universal priesthood of believers. It believes that God is accessible to every soul that seeks him, without the intermediation of ecclesiastical officialdom. It conceives the Church as the congregation of believers, and assumes that when men gather in groups to worship God or organize themselves for his service, the laws of social psychology operate in these as in all other human relations.

"Protestantism is concerned with our common life. It conceives religion not in terms of monastic cells, celibate vows, and withdrawal from the affairs of this world with a view to the accumulation of merit in the next; but in terms of the fresh air, the wholesome affections, the common duties, and the homely responsibilities of this present world. Salvation, for the Protestant, is living in the power of the grace of God. Such salvation is possible here and now; one need not die to gain it. It lifts one out of meanness and pettiness, out of bondage by lust and fettering by habit, to the levels of high affection and generous deed.

"Protestantism trusts the human mind. It believes in the competence of man to apprehend God, to respond to him with faith, and to gain new insights and increase of power by the experimental method of basing activity upon such knowledge as we have and such faith as we dare venture. Grant, as we must, that the being of God lies beyond the power of our finite minds fully to grasp, comprehend, and formulate; grant, too, that these minds of ours are too commonly blinded by sin, biased by complexes, prejudiced by the traditions of yesterday, and cramped by the social pressures of today—yet these minds are the only minds we have. If we cannot trust them, we can trust nothing. Protestantism insists that such minds can cope with problems of value as well as matters of fact; that they can seek and find God as well as probe the laws of nature.

"Protestantism believes in the divine initiative. Its God is not dead, but living; not absent, but here; not in passive hiding, waiting to be discovered, but active, disclosing himself in every impulse toward goodness, beauty, and truth. Granting that all human analogies are but symbols of the

exhaustless being of God, Protestantism yet affirms that the least inadequate symbols, the forms of thought and speech that most nearly approximate what we know and may believe about God, are drawn from the relations that ideally hold between parent and child. God is no mere king, or judge, or exacting creditor; he is a Father, loving, gracious, merciful, and infinitely patient. Protestantism finds its most definite assurance of the divine fatherhood in the life and teaching, the death and resurrection, of him who most completely fulfilled his sonship to God—Jesus Christ.

"That vision of God is the gospel of Protestantism. Its reasonableness is evidenced by the power that it has exerted throughout the centuries, and that it now has, to awaken conscience, to inspire love and trust, and to save men from folly and wrong.

"Here are four essential characteristics of Protestantism. It is democracy in religion; it is concerned with our common life; it trusts the human mind; it responds to the divine initiative. For these reasons Protestantism can and will endure. Protestantism is not an organization. It is a spirit, a way of thinking and living. So long as the ideal of democracy is cherished and the human mind seeks truth, so long as life needs perspective and men find power in the love of God, Protestantism will live and grow.

"Protestantism aims at a high goal. There are some who think it is too high, that democracy in religion is an impossible ideal. The mass of mankind, they hold, will always need myths, images, codes, penances, priests, and other external paraphernalia. It is only the few who can ever gain the intelligence and the good will to stand on their own feet before God and their fellows.

"If such pessimism be justified, not only Protestantism, but all democracy, is imperiled. Mr. Martin does not hesitate to draw this conclusion. He thinks that 'a large portion of the human race—how large we do not at present know—is incapable of self-government and therefore unfit for liberty.' We deceive ourselves if we 'walk by faith in the wisdom of the irrational majority.' I do not share these misgivings. Pessimism for pessimism, I would rather accept the old theological doctrine of total

depravity than the current psychological dogma of universal though mild insanity. There was a way of escape from total depravity; but this alleged irrationality seems to be incurable.

"No, the goal of Protestantism is not impossible. It is high, but not too high. It is difficult, but worth what it costs."

### MR. AND MRS. HARGIS SAIL FOR JAMAICA

Some time past it was announced that Pastor and Mrs. G. D. Hargis of Riverside, Calif., had offered themselves for missionaries in Jamaica and that the Missionary Board had elected them to that position. For more than four months plans for their going to that island to take up mission work have been going steadily forward and are now completed. According to present arrangements they will sail from Los Angeles, January 30. From Los Angeles to the Canal the journey will be made by one of the Dollar Steamship Company's ships and from the Canal to Jamaica their passage will be by the United Fruit Company's steamer. Letters can be addressed to them at their present home, 4415 Lemon Street, Riverside, California, or they can be addressed *S. S. President Hoover*, Dollar Steamship Line, Los Angeles, California.

### GEORGE SORENSEN

George Sorensen was born in Sookrog, Denmark, August 16, 1893, a son of Mrs. Maren Sorensen now of Narum, Denmark, and the late Soren Sorensen. After finishing high school he studied languages in Switzerland and England so that he spoke fluently five languages. At the age of nineteen he entered the nurses' course in the Skodsborg Sanitarium, from which he was graduated two years later. He had a graduate diploma from the University of Copenhagen, Denmark. In November, 1914, he came to America.

He was married to Louise Atta Bailey in July, 1917. Shortly after that he was invited to take a position in a government hospital in Quanica, Porto Rico. He was called back to enter training camp in Springfield, Mass., November 5, 1918. He was honorably discharged November 12 of the same year.

He was graduated from the theological course at Atlantic Union College of South Lancaster, Mass., and obtained his B. A. degree in Berrien Springs College, Mich., two years later. He taught French and Spanish in the Allen Military School, Newton, Mass., and later became principal of the high school at Dalhart, Tex. He held a permanent life certificate to teach in the public schools of Texas. At Durango, Col., he was a teacher in the high school and also served as the athletic coach. He was an excellent coach, being especially good in basketball. While in Colorado he took special courses in the University of Colorado. He was much loved by his students, and might have gone far in the teaching profession, but he gave up this work because of his religious views. He felt that he could not coach athletics and conscientiously keep the Sabbath day, as most big games, whether basketball, baseball, or football, are held on that day.

At that time he was a member of the Seventh Day Adventist denomination, but becoming acquainted with Rev. Luther Wing of the Berlin Church he learned of our people and later joined the Seventh Day Baptist Church at Berlin, N. Y. He was a regular attendant at that church, driving sixty miles each Sabbath day from his home in South Shaftsbury, Vt.

In the spring of 1930, he received a call from the Seventh Day Baptist Church of Verona and on May first took up his work as pastor. He was interested in the various organizations of the church and was ready to lend a helping hand wherever opportunity offered. During the recent repair work on the church he was a faithful helper every day that the work was in progress. He will be greatly missed by a host of friends as well as by the members of the church. As a fellow minister says, "The longer I meditate about George's death, the greater our loss appears."

He was killed December 15, 1931, when his automobile was struck by a train as he was crossing the tracks near his home. The fact that it was a blind crossing may be the explanation of the accident. Funeral services were held in the Verona Seventh Day Baptist church, December 18. They included a reading of Scripture selections by Rev. Erwin L. Tucker, pastor of St. Peter's

Lutheran Church and friend of Mr. Sorensen; prayer by Rev. T. J. Van Horn of De Ruyter; a brief account of Pastor Sorensen's work in the community by Rev. J. C. Reichert; a sermon by Rev. Loyal F. Hurley of Adams Center; and the singing of two selections by the pastors of the Central Association — "Remember Me, O Mighty One," and "The Beautiful Land."

He leaves his wife, who is in the Rome Hospital recovering from injuries received in the accident; his mother in Denmark; three children, George, Jr., aged twelve, Madelyn, aged ten, and Edwin, aged eight; two brothers, Bronson S. of Lodi, Calif., and Kresten in Denmark; and three sisters, Mrs. Freda Hartwell of South Lancaster, Mass., Mrs. Ingeborg Hjartarson in Denmark, and Mrs. Anna Bailey of Pownal, Vt.

The funeral was attended by over four hundred persons, who filled the auditorium of the church, and amplifiers were installed to carry the service to nearly a hundred assembled in the basement. Many flowers were sent by friends and organizations of the church and community. The florist in Rome who furnished the flowers turned over all money received for them for the benefit of the wife and children. Interment took place at the Verona Mills cemetery.

P. S. B.

#### DEATH IN GOD'S SIGHT

BY REV. LOYAL F. HURLEY

(Substance of the sermon preached at the funeral of Pastor George Sorensen)

"Precious in the sight of the Lord is the death of his saints." Psalm 116: 15.

There are three ways to look at the tragic loss that has befallen us. For there are always three viewpoints from which to consider death.

#### 1. Those Remaining.

Nearly always we think of death from the standpoint of those who are left, and it is usually a hard experience from this viewpoint. For we are lonely and sad at the passing of our dear ones.

But in an especial sense it is doubly hard to part with George Sorensen. Accidents are always a shock. They come upon us so suddenly and find us unprepared for their stern surprise. And they leave us asking the question "Why?" with nothing but an echo for the answer.

Yet there is more in the death of our brother than the shock of an accident. So many elements combine to make it unusually tragic. When one thinks of the happy Christmas shopping trip, so suddenly changed from hope and joy and glad expectancy to sorrow and tears, and remembers the children whose anticipations of happy Christmas cheer have been plunged into despair at the knowledge of a father dead and a mother lying at death's door, one feels that words are inadequate to express such sorrow. And the wider circle of the family and friends who are scattered near and far over the earth will also be caught in this circling wave of grief.

Then one thinks of this church. Less than two years ago Brother Sorensen came here under circumstances that were not altogether easy for him or for the church. Yet in this short time he had proved his worth in a dozen ways. How completely he was winning the confidence and love of the church and community let those say who knew him best! It is very hard to lose such men as George Sorensen.

Again one cannot forget the denomination in estimating this loss. We need ministers. We have none to spare. To lose such a promising young minister creates a vacancy that cannot be filled. For our brother had individual characteristics which would have proved valuable indeed to our people. The fact that he was a new man among us and so not widely known does not lessen by one iota the loss we have sustained.

But our brother had a greater loyalty than that which he gave to this church or denomination. It was his loyalty to the kingdom of God. And in the work of that kingdom on this earth there has surely been thrust a handicap in the death of our brother. For God works through men. His kingdom advances through the service of men consecrated to God's work. And we who have had the privilege of working with George Sorensen in the field of evangelism, who have sung with him, joined in prayer with him, shared in personal work with him, and heard him preach, we know that he had the making of a strong evangelist in him. The forces of righteousness are the poorer for his passing.

When we remember those who remain,

this experience is a hard one. No winsome words or pretty phrases can lessen the loss or soften the sorrow and grief caused by the death of this father and friend, this pastor and servant of Christ.

## 2. The Deceased.

Sometimes we look at death from the viewpoint of the one who has gone. If the departed was old, or lonely, or invalid, we say, "It is better so." Occasionally we hear about some death and we say, "How beautiful!" When my great-grandmother lay dying she roused at the last and we heard her say, "I see Jesus." My uncle, Rev. J. T. Davis, leaned over the bed and asked, "Mother, are you dreaming?" And the answer came clear and strong, "No, John, I am not dreaming. I see Jesus, and he is calling for me." That was the end, but I never think of it as sad or horrible. It was beautiful!

How about George Sorensen? He was in early manhood's vigor. I am sure he would not have chosen death. He was looking forward to a great life work. He had an eager mind. He read much, and marked the gripping facts of what he read. He wanted to be able to use it. And he loved to discuss big themes, and hear them discussed. For he was not only a ready talker, but also a wonderful listener. His was an eager mind.

And he was loyal to the truth as he saw it. He changed denominations, not for money or position, but for conviction. And he was rapidly and joyously adjusting himself to that change. With a growing mind and heart, life for him was full of gladness. He would not have chosen death.

Yet, if it is not how long we live, but how well, that counts; if it is not how much we have done, so much as what we are, that matters; then we may well believe that, if George could speak from that other world to us, he might say, "Death is part of life's full experience. My death was sudden and shocking to you, but I had no lingering pain; that is better than slow agony. And the life to which I have come is better than the old. Whether we live or die we are the Lord's, and I am in God's hands. While you still see through a glass, darkly, I now see face to face; you still know in part, but I know fully, even as I am fully known. So be content. I am better off than you!"

## 3. God.

We rarely think of death from God's viewpoint. And, of course, our minds are not big enough to know just how God thinks. But there is a comforting suggestion in the Psalms which says, "Precious in the sight of the Lord is the death of his saints." Instinctively we ask, "How can that be?"

Well, it gives God a chance to become truly all in all to his child. Of course, we *think* we depend on God, but while we are in health and strength we depend so much on ourselves. When we are sick in bed we have to depend on the help of the doctor and nurse and family, for we can't help ourselves much. But in death no doctor can help us, no friend can help us, and we cannot help ourselves. The experience is new and strange and awe inspiring. And we are utterly alone—unless God is with us. That is his opportunity to become all in all. And how glad God must be to do just that in the hour of our extremity. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." It is only the man who trusts God who can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

Then God must rejoice in the joy of his children—else he would not have created so many fine sources of pleasure and happiness and joy. But Jesus told us that the other world is one of blessedness and peace. And he said that those who were accounted worthy to inhabit it would be invited to "enter into the joy of thy Lord." But it must make God happy to see his children enter into the peace of perfect holiness and enter the joy of perfect love. "Precious in the sight of the Lord is the death of his saints."

Again, God must rejoice in the presence of his children. I know that what I am trying to say is all very human and anthropomorphic and inadequate. But human words and concepts are all we have. Our blessed Master, who knew more about God than any other who ever lived, told us that God is a Father. Any father can imagine how happy he would be to have his son come home from college with the training and equipment and disposition that would fit him to share the father's business. Well,

God sends us to school here in this world for a few years, and then he calls us home. How happy the Father must be, as, one by one, he calls us to live with him forever!

Brother George, you are gone! When we think of your death from our viewpoint, our hearts are very sad. Husband, father, friend, pastor, brother; we miss you so! Our loss is great, and our grief is grievous and deep.

But when we remember your own strong faith, we are more content. We seem to hear you repeat to us the words of the poet:

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

For tho' from out our bourne of Time and  
Place

The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

Our hearts assure us that all is well with you, and we strive to be submissive and content.

But when we look at your passing from the viewpoint of our loving heavenly Father, our hearts are full of great faith and hope, and soothed with quiet peace. Through him who is the Resurrection and the Life we also hope to share with you the joy of the Father's House.

### A TRIBUTE TO PASTOR GEORGE SORENSEN BY THE PASTORS OF THE CENTRAL ASSOCIATION

We, the pastors of the Central Association, wish to express our sense of loss in the passing from this life of our friend and brother, George Sorensen, and are only consoled by the belief that our loss is his gain.

It was our pleasure to work with him this past fall in evangelistic meetings for two weeks at Leonardsville, and a year ago for three weeks at Brookfield. By this experience we came to know what it means for a group of men to give of themselves to one another and for the cause of Christ, by praying and working to win men for the kingdom.

George, as we had learned to call him, was retiring, a good listener, and yet a ready speaker in our discussions when there was occasion for him to express himself.

As a personal worker he was ready and eager to set forth the claims of the gospel, and this he did with great earnestness and force.

He was a thoughtful and earnest seeker after truth, and while avoiding controversy in matters pertaining to the Christian faith, was willing to state his position and the reason for the faith that was in him.

In accepting the Sabbath, and later joining the Seventh Day Baptist denomination, he followed not the way of least resistance but sought rather a satisfactory expression of his faith, accounting that as greater riches than any gain that the world might offer.

REV. H. L. POLAN,  
REV. L. F. HURLEY,  
REV. T. J. VAN HORN,  
REV. P. S. BURDICK.

### ADDRESS BY REV. J. C. REICHERT

As a community we were just beginning to appreciate the many-sidedness of Pastor Sorensen. He came to us a brilliantly gifted man, a born teacher. He was wholeheartedly interested in the religious education program of this community, and devoted himself, not to the passing part of it, but to the permanent in it. He was not a denominationalist, but a follower of Jesus, and the world view of the Hebrew prophets appealed to him more than did that of the Greeks or the Goths. Like his Master, Jesus of Nazareth, he preferred the Hebrew ideals of religious education. The Daily Vacation Bible school, held this past summer, was a decided success—more children than ever attended it.

He stood for the purity and health of the children of this community. He knew their difficulties — the confusion that assailed them and the shadows that lay on their minds. He tried to picture Jesus to them as the one living, flaming Miracle of our lives.

He worked intelligently for prohibition, not as a reformer, with the rashness and impatience of a reformer, but as a student of government, as a student of human need and nature. He could not base this great advance in social uplift or mere law.

He was interested in two other programs—the program of mercy and the program of the new birth. His community embraced two counties—Oneida and Madison coun-

ties. He looked up the unemployed in Rome, N. Y., to ascertain their needs. On an appeal, his congregation brought him food, clothing, and money which he distributed among the working men pressed by the hard conditions of today. He sought the sick and aged, going as far as Canastota, in Oneida County. He would list them, especially the aged, and come to me with the request, "Let's pray for them." We did; we placed their cases before the Lord of love and life. In him burned the zeal of a true evangelist. He had suffered in his youth and young manhood days; he had gone down and struck bottom. In a marvelous moment he looked up and glimpsed the Christ of the Church's faith. This was his ever living hope—the divine experience of Jesus—and he wanted others to share it.

This community was stunned when the report of his death reached our homes. At the state school, the boys, who knew him well, crowded around me and pressed their sad questions. Some cried, some declined to eat, and some assured me that they would pray for him. Many teachers retired that night, seeking sleep in vain; many sobbed all night long, dwelling on the sudden death. The mind of the whole community turned and returned to the scene of the tragedy, to the hospital cot where Mrs. Sorensen lay, and to the Seventh Day Baptist parsonage where the children waited the home-coming of their parents.

Our hearts ache and we are saddened beyond telling, but we are not without hope. Those of us whose faith is attuned to God and his golden Beyond, know that all is well and that we shall see him again face to face. In our hearts is a song, a song of redemption. We know we have lost a fine, up-standing Christian, made such by the grace of God.

The sympathy of this community is deep and genuine. We shall not neglect the mother or the children; our doors are open to them, and Pastor Sorensen is now forever enshrined in our memories.

### DEPRESSING?

"It is a gloomy moment in history. Not for many years, not in the life time of most men who read this paper, has there been so much grave and deep apprehension; never has the future seemed so incalculable as at

this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.

"In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent on the horizon of Europe; while all the energies, resources, and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

"It is a solemn moment, and no man can feel an indifference in the issue of events.

"Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity — no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity."

This is reprinted by one of our contemporaries from *Harper's Weekly* of October, 1857, more than seventy-four years ago. Sounds modern. Since it was written there have been many periods of substantial prosperity. We believe there are better days ahead—better days for all.

### CORRESPONDENCE

Mr. L. H. North,  
Business Manager.

MY DEAR SIR:

Please find enclosed check — \$2.50 — to pay my SABBATH RECORDER subscription for 1932. I should not know how to get along without this excellent paper. My father had it always from its first publication, as long as he lived. Since then I have continued it. He not only paid for it—he read it. I have also read it from cover to cover, now for many years. I sincerely wish this excellent paper might be taken and read by every Seventh Day Baptist family. Best wishes for a prosperous new year for the SABBATH RECORDER and "Force."

Very sincerely,

Riverside, Calif.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### WORLD DAY OF PRAYER—FEBRUARY 12

A CALL TO PRAYER  
GOES OUT TO ALL LANDS

"Hold Fast in Prayer."

"Ask"—for a life of deeper spirituality that there may come a world-wide Pentecost.

"Seek"—for a life of world-service as church members "that the world may believe."

"Seek"—for a life of co-operation and unity among churches that the work of the kingdom may go forward.

"Knock"—that the world's door may be opened—the gospel spread — the kingdom established.

Again comes the day when all the world unites in a program and service of prayer. That day, this new year, is February 12. That is the day of union services in every community all over the world. That is the day set apart for the call of a world sisterhood to a world prayer. Perhaps as never before this is a time when the world needs something of this sort. It is the feeling of the Woman's Board that every organization will want to join in such a service.

Material has been prepared for the occasion whereby programs of like nature all over the world can be presented. It will necessitate immediate communication with the Woman's Board if this material can be in the hands of the various societies in proper time. Following is a list of the various pamphlets, etc., that are prepared for distribution to those who ask for them and the federation requests that all local orders be made through the board:

Program, "Hold Fast in Prayer"—2 cents each, \$2 per 100.

Suggestions to Leaders—free with order for programs.

Call to Prayer—free.

Call to Prayer for Young People—free.

Poster—10 cents each.

Seals—25 cents per 100; \$1.75 per 1,000.

Service of Consecration, "Looking Unto Jesus"—10 cents each.

### AN INTERESTING REPORT

A FEW NOTES RESULTING FROM THE EXECUTIVE MEETING OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA, HELD IN NEW YORK THIS FALL

Ever since I have been thinking more actively about mission work, due, perhaps, to the sudden plunge into federation matters, it has seemed to me wrong to make such a distinction as we do between home and foreign missions. I was particularly glad therefore to hear early at this meeting the term "world missions" used. Since then I have seen the same phrase, and have heard it several times. Can we women help in giving a broader interpretation to both home and foreign work by a more general use of the phrase "world missions," which by its very wording indicates a fellowship of all peoples in all places?

That work in these two departments of missionary endeavor is often very closely allied is shown by the fact that at the recent executive meeting a joint session of the Executive Board of Foreign Missions and the Council of Women for Home Missions was held the first morning for the consideration of matters of equal interest to both organizations. Four committees are now working jointly, with equal representation from each organization (often also with a fifth—the Council of Federated Church Women)—World Day of Prayer, International Relations, Conference and Schools of Missions, and Race Relations.

The interests of the World Day of Prayer have extended far and wide. To quote from Mrs. Hough, chairman of the committee: "This committee carries the responsibility of one of the most thrilling projects in the history of Christian missions. The Day of Prayer is observed in forty countries, and in every state of the United States. Nearly twenty-five hundred mimeographed copies of the "Call" and program were sent to the foreign field and to the boards in June. These were all accompanied by a story of the observance of the day, which it is hoped will be translated into various languages, and appear in many periodicals." From the min-



utes of the executive meeting: "Attention was called to the fact that the observance will fall on Lincoln's Birthday in 1932, but because this holiday is national and not world wide, it had been felt the day for the observance should not be changed." This is a project which can be and should be observed in every community, and special attention brought to all our societies. At one of the federation meetings I met Miss Helen Tupper, from India, who has prepared the program for 1932, "Hold Fast in Prayer."

The Committee on International Relations is interested in stupendous undertakings. Through circulation of printed matter and participation in national conferences, they are in every way attempting to hasten the time of establishment of peace among all nations through a more perfect understanding among their peoples. They urge the circulation of a disarmament petition (signed), and particularly stress our representation, by the best equipped women possible, at the Conference on Cause and Cure of War to be held in Washington, D. C., January 16-22, 1932, appointment to be made early, so the delegates can prepare themselves by study previous to attendance. They also urge the observance of Race Relations Sunday, the second Sunday in February.

A great opportunity is open for approved and advanced study of missions through the conference and schools of missions; Chautauqua, Northfield, Winona Lake, and Lake Geneva are well known. We are perhaps not so familiar with the schools held in the South during the latter part of January and first of February in Miami, Tampa, Clearwater, Orlando, and St. Petersburg. The books used later in the year at other conferences are "off the press" in time for the winter study in the South. Can we make more use of these mission study groups scattered all over our land, and learn more about modern thought in regard to mission study and mission work?

In co-operation with the Council of Women for Home Missions it was voted, if funds can be procured, to participate with the National Council of Women in an exhibit at the World's Fair in Chicago, June 1 to November 1, 1933, showing the

progress of organized women in the last one hundred years.

Furthered by the federation separately is the work of the Industrial Missions Products, Foreign Students Committee, Christian Literature, and other committees.

The Industrial Missions Products Committee is quietly but very effectively working in advising with missionaries on the field in establishing industrial missions and in finding a market for their products.

One of the most interesting and most vital fields of activity is with foreign students in this country. "Among the thousands who are now in this country studying at the universities and colleges, there are, by all the laws of chance, a number who will some day direct the destinies of their home land." How important that they get the right impression of Christian life in this country, that they know the hospitality and friendliness of an American home of the right type, one in which there are high ideals and standards. Great care, wisdom, and tact are necessary in this committee as they endeavor to promote friendly visitation with the students. This is ably done under the direction of the chairman, Mrs. Leslie Swain, of Providence. The last year has brought an added responsibility to this committee as they have attempted, with a committee from the Foreign Missions Conference, to help care for the emergency needs of foreign students. Many students have been temporarily assisted through some particularly difficult financial situation, which enabled them to continue their work. Some boards have contributed to this emergency fund. When you know that only \$2,000 was secured up to October first, last, you may know that large sums were not granted the students, nor were all students reached who needed assistance.

Other important work is being advanced by the Christian Literature Committee. The situation was clearly portrayed by Mrs. F. I. Johnson, former president of the federation, who had just returned from a trip to the Orient, where she made special study along the line of Christian literature, and the fellowship of Christian women of the world.

Mrs. Johnson talked with leaders and with the people in China, Japan, Korea, Siam, India, and the Philippines. Already

much has been done. In one city in China the Christian Literature Committee was moving into a new building. She is confident that nationals of means could be found willing to finance a big program of Christian literature in their lands. China needs a cheap newspaper for high school student groups, picture paper, magazines—all with a Christian slant. The young people want something that will help them solve their life problems. For instance, this question: If a Japanese marry a Buddhist wife, what will be the result to their children? In Korea one from a very influential family said, "The greatest need of Korea today is literature of the right kind." They need most a very inexpensive home magazine for women and children, also one for student groups. Japan has the same need as China. A woman in Manila said she would go fifty-fifty in giving or raising money for a children's magazine. In general, there should be less "de luxe," and quantities more of very inexpensive papers and magazines. Her report showed such great opportunity for service. It showed many problems to be the same as confront us and our young people, and though widely separated in distance and in background, we really are one in spirit and in need.

Mrs. Johnson also told of her meeting with Doctor Kagawa, and of her great admiration for his ability and beautiful Christian spirit. She is having some part in co-operation with him in the Kingdom of God Movement. She feels we have "a good deal to learn from the East."

From the East, from the West, from South, and North, all peoples have something to impart and something to learn in the fullest service of world missions.

BESSIE T. HUBBARD,  
*Federation Representative.*

#### STATEMENT ONWARD MOVEMENT TREASURER, DECEMBER, 1931

	Receipts	
	Dec., 1931	July 1, 1931, Dec. 31, 1931
Adams Center .....	\$ 25.00	
Sabbath school .....	50.00	
Special .....	18.66	
	93.66	\$ 301.86

Albion .....		10.00
Alfred, First .....	\$ 327.97	730.82
Alfred, Second .....	90.50	
Special .....	7.00	
	97.50	232.75
Andover .....		15.00
Attalla .....		
Battle Creek .....	19.25	105.75
Berlin .....		55.00
Boulder .....		15.00
Brookfield, First .....	24.20	85.90
Brookfield, Second .....		52.50
Carlton .....		35.00
Chicago .....		
Denver .....		42.00
DeRuyter .....	35.00	113.00
Dodge Center .....		64.58
Edinburg .....	3.35	13.70
Farina .....	100.00	400.00
Fouke .....	2.00	7.00
Friendship .....		55.00
Genesee, First .....		138.56
Gentry .....		
Hammond .....		62.00
Hartsville .....		
Hebron, First .....		56.81
Hebron, Second .....		
Hopkinton, First .....	\$ 34.50	
Special .....	79.16	
Christian Endeavor society, special .....	6.00	
	119.66	344.16
Hopkinton, Second .....	2.00	17.10
Independence .....	51.00	151.71
Little Prairie .....		4.70
Los Angeles .....		
Lost Creek .....		45.00
Marlboro .....	45.62	131.48
Middle Island .....		48.19
Milton .....	\$ 321.95	
Special .....	40.00	
	361.95	1,122.95
Milton Junction .....		298.52
New Auburn .....	12.50	42.50
New York City .....	\$ 20.85	
Special .....	25.50	
	46.35	383.97
North Loup .....	12.00	28.00
Nortonville .....		2.00
Pawcatuck .....	\$ 350.00	
Christian Endeavor society, special .....	7.00	
Junior Christian Endeavor society, special .....	2.00	
	359.00	2,164.00
Piscataway .....		116.10
Plainfield .....	\$ 187.53	
Women's Society, special .....	100.00	
	287.53	1,599.69
Portville .....		16.10
Richburg .....	\$ 38.00	

Ladies' Aid society .....	50.00	
Ladies' Aid society, special.	5.00	
	93.00	105.00
Ritchie .....		25.00
Riverside .....	100.00	395.00
Roanoke .....		1.00
Rockville .....	\$ 10.45	
Special .....	1.00	
Christian Endeavor society, special ..	2.00	
Sabbath school, special ...	10.00	
	*23.45	52.00
Salem .....		696.46
Salemville .....		35.47
Scio .....		
Scott .....		44.50
Shiloh .....	\$ 81.37	
Mite society .....	32.00	
	113.37	321.87
Stonefort .....		
Syracuse .....		5.00
Verona .....		20.00
Walworth .....	\$ 13.00	
Helping Hand society, special ..	13.00	
	26.00	26.00
Washington .....		50.00
Waterford Christian Endeavor society, special .....	3.00	82.05
Wellsville .....		30.00
Welton Ladies' Benevolent society .....	50.00	66.99
West Edmeston .....		1.00
White Cloud .....		38.74
Daytona .....		12.00
First and Second Brookfield and West Edmeston, joint collection .....		16.12
Western Association .....		64.50
Southwestern Association ..		36.00
Southeastern Association ..		49.54
Minneapolis Sabbath Keepers		15.00
Woman's Board .....		100.00
Buckeye Intermediate Christian Endeavor society ....		2.00
Exeland Sabbath Keepers ...		3.00
Rocky Mountain Summer Camp .....		16.78
Conference collections .....		435.53
Interest .....		2.06
Individuals		
Mrs. Clara E. Wiard .....	\$ 25.00	
Mrs. R. Tirzah Cook .....	10.00	
	35.00	359.50
		\$12,216.51
Receipts for six months:		
Budget .....	\$11,514.49	
Special .....	684.02	
Debts .....	18.00	
Total .....	\$12,216.51	

Disbursements

Missionary Society .....	\$964.70	
Special .....	130.33	\$1,095.03
Tract Society .....	\$301.18	
Special .....	45.58	346.76
Sabbath School Board .....		194.04
Young People's Board .....		91.96
Woman's Board .....	\$ 25.52	
Special .....	18.00	43.52
Ministerial Relief .....	\$204.16	
Special .....	25.41	229.57
Education Society .....	\$ 76.56	
Special .....	100.00	176.56
Historical Society .....		25.52
Scholarships and Fellowships ..		61.16
General Conference .....		250.14
Lone Sabbath Keepers .....		5.06
		\$2,519.32

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
January 1, 1932.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Seventh Day Baptist Church of Los Angeles, Calif.:

INASMUCH as it has pleased our heavenly Father to take from his earthly labors our beloved pastor, George W. Hills; and

WHEREAS we shall greatly miss his spiritual sermons and fatherly advice; be it *Resolved*, That we as a church family express our deep sorrow and our sympathy to the bereaved family, in the loss of a loving husband, a kind and considerate father, and a loving grandfather. Be it further

*Resolved*, That we as a church shall strive as best we may to emulate the good example he has set before us, knowing if we do, we shall not miss the mark.

He has fought the good fight, finished the course, and kept the faith. Henceforth there is laid up for him a crown of righteousness.

IDA R. DAVIS,  
LAURA JEFFREY COOPER,  
JAMES R. JEFFREY.

"Life would be a poor thing if no one ever attempted what was difficult, even impossible."

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
Contributing Editor  
NADY, ARK.

LOST IN THE NIGHT

Lost in the night doth the heathen yet languish,  
Longing for morning the darkness to vanquish,  
Plaintively heaving a cry full of anguish,  
Oh, will not the day come soon?

Sorrowing brother, in darkness yet dwelling,  
Dawned hath the day of a radiance excelling,  
Death's dreaded darkness forever dispelling.  
Lo! Christ is coming soon!

Light o'er the land of the heathen is beaming,  
Rivers of life through its deserts are streaming,  
Millions yet sigh for a Savior redeeming.  
Oh, come and save us soon.

Must he be vainly awaiting the morrow?  
Shall we who have it no light let him borrow?  
Giving no heed to his burden of sorrow?  
Oh, will you help us soon!

—Finnish Folk Song.

OUR CHURCH'S SERVICE FOR CHRIST

Christian Endeavor Topic for Sabbath Day,  
January 30, 1932

DAILY READINGS

- Sunday—Evangelistic service (1 Thess. 1: 1-10)
- Monday—Teaching service (1 Tim. 4: 9-16)
- Tuesday—Service for the young (John 21: 15-17)
- Wednesday—Benevolent service (Acts 9: 36-43)
- Thursday—Developing worship (Eph. 3: 13-21)
- Friday—Making Christlike lives (Rom. 8: 28-31)
- Sabbath Day—Topic: Our Church's service for Christ (Matt. 28: 18-20; Acts 13: 1-3. Beginning Christian Endeavor Week)

Young people, we have here a lesson which gets right down to rock-bottom, to the fundamental question, "What is the Church's purpose in the world?"

If we are going to follow Jesus' purpose in founding his Church, we can find it in the words of our text, "The Great Commission"; also in the first chapter of Acts, where he says to the disciples, "Ye shall receive power . . . and ye shall be witnesses."

The Church's only purpose is to shine as a light to lead men from the darkness into God's truth—to save them and to keep them saved. Jesus says, "Ye are the light of the world"; it is our business to shine for him.

He says also, "Ye are the salt of the earth"; salt is a preservative, and that is what the Church should be—to keep men saved.

If that is the duty of the Church, what is your duty, and what is mine, as members of the Church? Is it not the same?

I heard the statement made this summer that "the Church is going to hell through social betterment and moral reform." It is a hard saying; but if the Church is giving attention to these things to the neglect of its supreme motive of saving souls, it is true. Those things are by-products of Christianity.

SOME QUESTIONS AND SUGGESTIONS

This meeting should by all means be a missionary meeting—not "home" or "foreign" missions, but world missions.

Is the fundamental mission of Seventh Day Baptists different from that of other Christians? If so, how? If not, explain why not.

How far can we co-operate with people of other faiths in spreading the gospel message?

How can young people, especially, be of service for Christ?

Perhaps the poem given at the top of this page can be of value in creating a missionary atmosphere in the meeting.

The letter from our missionary, Eugene Davis, appearing on page 47, January 11 RECORDER, could be of very definite value in this meeting.

C. A. B.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

A very good question which we can consider at this time is, "How can my church serve the community in which it is located?"

In a conversation which I had with one of our ministers once, he said that the pastor should have a burning desire for souls won to Christ. Is it not equally true that the church as a whole should have a burning desire for souls, and each member should feel a responsibility in this matter? Are you not concerned about the soul welfare of your neighbors and friends? Do you have them on your heart, and do you pray for them? Perhaps you feel that you cannot do personal work. You can at least pray for others, and in this way be a personal worker. Every church member can

be a personal worker, and this is one of the best ways in which the church can serve the community.

"Taint what we have,  
But what we give;  
Taint where we are,  
But how we live,  
Taint what we do,  
But how we do it—  
That makes this life  
Worth going through it."

### CHRISTIAN ENDEAVOR WEEK

Sabbath, January 30, is the beginning of Christian Endeavor week. The theme for this year is "Greater Things Than These"; and that theme should be emphasized in all the meetings. Today's topic, "Our Church's Service," should be dealt with in a way to lead the church into better service for the Master; the topic for Christian Endeavor day, "How Our Society Meets Young People's Needs," furnishes an excellent opportunity to discover and discuss those needs, and try to find better ways of meeting them.

The *Christian Endeavor World* for December 31, 1931, contains full and helpful suggestions for a complete program for Christian Endeavor week. Every society should read these helps, and try to adapt them in so far as possible, to their own use.

We shall try to have further helps in this department next week.

C. A. B.

### YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president at the Seventh Day Baptist church, at seven thirty o'clock.

L. E. Babcock read from Rev. Wm. Simpson's "Denominational Studies" of the development of young people's work from the earliest efforts to the present Christian Endeavor organization. The devotional service closed with prayer.

The minutes of the previous meeting were read.

The following report was presented by the corresponding secretary:

Number of letters written, 15.

Fourteen cards were sent to the publishing houses of other denominations requesting price lists and samples of their literature.

The signatures of those taking the pledge of World Fellowship Among Seventh Day Baptist

young people have been placed on file and a list compiled to send to Rev. H. Eugene Davis.

Board notices were sent out.

Correspondence has been received from Rev. C. A. Beebe, Rev. Hurley Warren, Mrs. Keith Davis.

RUBY C. BABCOCK,  
Corresponding Secretary.

There was discussion of Junior department work with Mrs. Nettie Crandall.

Sara Davis read an article on "Worship" which she had prepared for the "Newsbits." The publication of this paper as well as the carrying on of the departmental work in general has been found difficult with such meager information as has been received from young people and societies. More reports would be very welcome.

The possibilities of field work were discussed with Miss Burdick.

Members present: L. E. Babcock, Marjorie J. Burdick, Sara Davis, Dr. B. F. Johanson, E. H. Clarke, Mrs. Ruby Babcock, Mrs. Nettie Crandall, Virginia Willis.

Visitor, Miss Maude Ober.

The meeting closed with prayer.

Respectfully submitted,

VIRGINIA WILLIS,  
Recording Secretary.

Battle Creek, Mich.,  
December 5, 1931.

### INTERMEDIATE TOPIC

For Sabbath Day, January 30, 1932

#### OUR DENOMINATION

What has our denomination done for us?  
What does our denomination ask us to do?

Of what value are denominations?

#### DAILY READINGS

Sunday—Attending church (Heb. 10: 24, 25)  
Monday—Being a worker (1 Cor. 15: 58)  
Tuesday—Giving to benevolences (1 Cor. 16: 1-4)  
Wednesday—Supporting missions (Phil. 4: 10-19)  
Thursday—Respect for leadership (Heb. 13: 17)  
Friday—Seeking spiritual things (Luke 10: 38-42)  
Sabbath Day—Topic: Playing fair with our denomination (Matt. 7: 7-12; 1 Tim. 6: 11-16. Beginning Christian Endeavor Week)

My soul leans toward him; stretches out its arms, and waits expectant. — *George MacDonald.*

## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.  
Contributing Editor

### JUNIOR C. E.

A VISIT TO A HOME IN THE LAND WHERE  
JESUS LIVED

MATTHEW 8: 14, 15

Junior Christian Endeavor Topic for Sabbath  
Day, January 23, 1932

BY MRS. NETTIE CRANDALL

Did you ever have a friend whose visits you looked forward to with much pleasure? Once, many years ago, there lived in Shunem, a city south and a little east of Nazareth, a woman whom people called a "great woman." One day a man came to the town and taught the people about Jesus. This "great woman" invited him home with her. She and her husband liked the stranger so much that they asked that he always stop and eat with them when he was passing that way. This he did and they became very good friends.

Now this woman of Shunem was a very rich woman and had everything she wanted. While most homes of that country had little or no furniture, her home was well furnished. One day she said to her husband, "I think this man is a great man of God. He comes this way often. Let us build him a little room on the wall, and furnish it with a good bed, a table, a stool, and a candlestick, and everything to make him comfortable. And we will keep it for his room."

You will want to read the story of this room and of the friendship between these people in 2 Kings, the fourth chapter, beginning with the fourth verse and reading to the thirty-eighth verse.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have not written to you for a long time so I thought that I would write.

My Aunt Mabel said that she saw you at Conference this summer and was talking to you.

I had lots of fun at Christmas and re-

ceived some nice presents. I had a nice time at Thanksgiving, too.

Well I guess I must stop now.

Yours truly,

MARIAN S. ALLEN.

R. D. 1,  
Bridgeton, N. J.,  
December 29, 1931.

DEAR MARIAN:

It surely has been quite a time since I have heard from you and I was very much pleased to have another letter from you. I hope you'll not wait so long next time.

I'm afraid you will have to tell me your Aunt Mabel's last name, for I talked with several Mabels at Conference, and I do not know which one she is. Do you think I'm a wee bit stupid?

Christmas and Thanksgiving are wonderful days aren't they? They are days of loving, giving, and of thanks to God, the greatest giver of all.

I must make my answer to your good letter short, for I have an interesting story for you this week.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to the SABBATH RECORDER. I am in the fifth grade in school. My teacher's name is Miss Violet Horne. I like her very much.

I am ten years old and go to the Rine Grove School.

My sister has written to the SABBATH RECORDER. If you look good enough you may find her letter. Her name is Naomi.

We have one big cat and two little ones. Their names are Pet, Jimmy, and Ginger. They like to play.

I will close.

Yours truly,  
MELBA LING.

New Auburn, Wis.,  
December 31, 1931.

DEAR MELBA:

Welcome to our band of RECORDER children; I am always delighted to have new recruits, and more delighted still when they write often.

You have a fine little cat family I think. It is fun to watch kittens playing together,

and they like to have chums almost as much as children do. Our cat thinks he is still a kitten, and since he has no cat chum he chums with every member of the family. Sometimes he plays pretty rough.

I surely didn't have to look far to find Naomi's letter. I must get that in now.

Very truly yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to the SABBATH RECORDER. I am eleven years old. I am in the sixth grade at school.

I go to Sabbath school nearly every week. My mother's sister, Clara Loofboro, is our teacher. There are two girls and four boys in our class. December the nineteenth, we had our Christmas program down to the church. After that, they gave out candy and peanuts. We got a lot of candy and peanuts this year.

I have two brothers and two sisters. Melba is ten, Lavern is nine, Jeanette is seven, and Erwin five.

We have our annual church dinner next Sunday, January 3, up at my Grandpa and Grandma Loofboro's.

If any of the juniors want to write to me my address is,

NAOMI LING,  
New Auburn, Wis., R. R. 3,  
Care of Philip Ling.

DEAR NAOMI:

You and Melba must have wonderful times together, for you are almost like twins. I am so glad you have both written and hope I'll have many more letters from you.

While you have *one*, I have *two* church dinners to attend every year. Don't you think I am fortunate? On Sunday, January 3, we had the dinner and annual business meeting here at Andover, and today we have been to Independence for the same purpose.

I hope some of the juniors will write to you. I think it is fine for RECORDER children to write to each other.

Yours sincerely,  
MIZPAH S. GREENE.

DEAR LITTLE PEOPLE:

Some of you have asked me to tell you another story of some of the early day things I knew about.

When my brothers, Herman and Gene, were about nine and seven years old they had to help herd cattle out on the wild prairies.

Farmers in those days did not have nice large pastures for their cattle, and not many of them had any fences around their farms. Several neighbors would turn their cattle all together every morning and their boys would drive them out on the prairie and herd them all day. They had to do this to keep them from straying clear away, or from getting into the grain fields.

There were my two brothers and John, Will, and Nat Crawford, and John and Jim Gary, and sometimes several others. So there was quite a crowd you see. All of them were just about the same age. They each took a lunch for dinner and stayed from early morning until night. Every one was poor in those days and these little boys did not always have very much to eat. Sometimes the whole bunch had nothing but bread and molasses. But they were busy little fellows, and watched their cattle with sharp eyes. They ran and played too when the cattle were quiet, and had lots of fun. They were too busy to wish for something better. In the early spring the herd was started as soon as the prairie grass would be big enough for the cattle to nip it.

Oftentimes the boys' shoes would be worn out and they had to go barefoot on frosty mornings. Oh, how cold those little feet did get, but not one of them complained. They rubbed their feet together and jumped up and down or ran races. Then if their feet were still cold they would make some of the cattle get up and then they would stand on the warm spots where the cattle had lain.

There was no shelter for them out there on the prairie, which stretched away for many miles with no house, tree, or bush. If the sun shone hot, they had to be right out in it, and the sweat would run in streams down their faces. If it rained, they were soon as wet as little rats, and waited for the sun to shine to dry their clothes. If a cold wind blew, they huddled behind the gentlest cows to keep out of it.

At last they decided to make a sod house for shelter. So they tore up the tough prairie sod with their hands and piled it up into quite a house. They had to get down

and crawl in on their hands and knees, but it made a shelter for them anyway.

One day when it rained they ran to the house. My brother Gene was ahead, and as he started to crawl in, what do you suppose he saw? There, all coiled up in the middle of their house, was a great, big, old rattlesnake, making a terrible buzzing with his tail. They were very much scared, but little frontier boys can do many things. So they finally got him killed without any of them being bitten. And you see this was another time when God took care of little children.

They still used their house, until later in the season when some bad, big boys tore it down and threw the sods all over the prairie. Then they had to stay out in all kinds of weather once more.

Now this prairie is all covered with fine farms, while railways and paved roads go crisscross all over it. The little boys lived to be old men and now God has called all of them away.

I'd like to see some of you small people at Conference next fall. Your friend,

MRS. ELLEN W. SOCWELL RAMSEY.

#### SALEM Y GAZETTE

BY RANDAL STROTHER

Speaking on the subject, "A Lost Art," Henry L. Ash, principal of the Victory High School in Clarksburg, W. Va., and an alumnus of Salem College, described the liberal arts college as coming back after an attempt by technical schools to hold a regime in the educational circles of the United States, in a twenty minute address before the Young Men's Christian Association Thursday, January 7.

Mr. Ash traced the depression to its origin, telling of how one had started directly prior to the World War. He said that the one which the country now is experiencing is probably the result of numerous developments in the world's history within the past twenty years. His plea was that the demand for production during the war period had resulted in too much technical education and that the world is now coming back to its former liberal standing. Included in his address, were the following remarks:

"Mr. Chairman and men of this organization: It is always a pleasure to talk to a

college group of men. I think it goes without contradiction that we find the best of our college folks in such organizations as this. I should like to speak to you on the subject, 'A Lost Art,' which, as I hope to prove to you, is a very practical one."

"In 1914 in this country we were threatened with a panic. European nations soon afterwards began to spend their time in destroying one another. They were looking to us for their food supply and war instruments. The period of 1914-17 and the few years that followed it was a producing era. More corn was raised to the acre than ever before. We became a lopsided people in our fever for production. The man who was able to make steel by tons where it had only been made in hundredweight before was a genius with the people. The turning point came when European nations began to produce what they consumed. . . . People had learned how to produce, but they had forgotten how to live."

"I am here first of all to plead for the college of liberal arts. In the high schools of the country we have instituted manual arts and commercial courses. We find it difficult to tell a boy that he ought to go to a college of liberal arts upon graduation from high school. He wants to know why he should not go to a technical school. It is my position that he should not go because he has not yet learned the fundamentals for such things."

"The business man has little for solace today. The man who is trained in the field of arts and sciences has learned something about the processes of life. If a young man does not get anything but the association of college men, he has been well paid for the time spent in the institution. If a man has a college education, and his business fails, he still has something upon which to base his future."

For more than a year the clock in the old statehouse at Hartford, Conn., kept time with a variation of less than ten seconds a month. All at once it began stopping each night, generally just after sundown. Day-time investigation failed to show any reason for the strange action. Then experts were called in from the factory. They found a family of starlings roosted on the hands, stopping the movement.—*Pathfinder*.

## OUR PULPIT

### THE FEAST OF TABERNACLES

BY REV. S. S. POWELL

Pastor of the church at Hammond, La.

SERMON FOR SABBATH, JANUARY 30, 1932

Text—Zechariah 14: 16.

#### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zechariah 14: 16.

"Again I will build thee, and thou shalt be built, O virgin of Israel," Jeremiah 31: 4. Such is the language of prophecy with reference to the restoration of the chosen people from all lands whither the Lord, their God, had driven them. A goodly portion of the prophetic Scriptures definitely asserts that there is to be a restoration and that all of the nations of the earth will be most favorably affected by it. Thus did both Micah and Isaiah prophesy: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2: 2, 3;

Micah 4: 1, 2, and Isaiah again: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." 66: 23.

Moses, the great legislator for his people, in the twenty-eighth, twenty-ninth, and thirtieth chapters of Deuteronomy, speaking prophetically for his people, lays down a definite program in their behalf, which was to extend through all of their future ages. Looking back over this divine and inspired program, we can see how it has been fulfilled to the letter. God, by his mighty power, has wrought all of these Scripture fulfillments in the past with reference to them, as we see on the pages of Josephus and under our own personal observation as well. When Frederick the Great, of Prussia, put to a celebrated visitor the question by what means he could prove the truth of divine inspiration, the latter returned answer, "The Jews, your Majesty."

When we consider the present estate of the Jewish people throughout the world, be they possessors of wealth or poorer Jews and living in the ghettos of great cities, can we for a moment believe that they have arrived at the finale of the splendid program in world history which has been marked out for them by divine appointment? "King Agrippa, believest thou the prophets?" said St. Paul. "I know that thou believest." Under the guidance of this divine leadership it seems reasonable to believe that the same might which has wrought for them of yore, either for good or for ill, will re-establish them in their own land, never to be removed again, making them to be religious leaders for all mankind. Christ will then be their King and our King, as we see not yet all nations placed under his footstool.

When that time shall come, we see from the words of our text that Gentiles from all of the nations of the earth shall go up, presumably to Jerusalem, our world center, and will keep the Feast of Tabernacles. We see also from Isaiah that all nations shall keep the Sabbath.

Tabernacles was the third of the three great national festivals of the Jewish people. It was celebrated a little later than the middle of our October and derives its name

from the booths in which the people dwelt, constructed of branches and leaves of trees, on the roofs of their houses, in their courts, and in the streets, and continued for eight days. Modern Jews make use of these words in their prayers, while dwelling in their leafy booths: "May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling. Oh surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up; and thence bid the stream of life flow in upon thy servant. And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. Oh wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life. Vouchsafe unto me the abundance of thy blessings. Make me worthy to dwell trustingly in the covert of thy wings."

A Jewish writer explains: "Tabernacles commemorates our deliverance from bondage and the fact that while crossing the wilderness our forefathers lived in tents. They wandered forty years in the desert before reaching their own land. They had to endure every hardship before they acquired a land of their own. Tabernacles teaches us that if we would reach some goal we must have patience and not lose courage. Those who were impatient in the desert inevitably died there, and only those who were full of courage and hope survived all hardships and lived to have a home of their own." These who survived were Moses, Caleb, and Joshua; while a new generation, avoiding the mistakes of their fathers and, buoyant with fresh hope, entered into their inheritance.

Tabernacles had another significance, besides that it was a memorial of the wilderness wanderings. Another name for it was the Feast of Harvest or the Ingathering. The sentiment of our American Thanksgiving day did not originate with us. It was brought to our shores by the spirit of the Pilgrim fathers who planted it in Plymouth Colony. Their own spirits were most deeply imbued with the influence of the Scrip-

tures, and the need and the blessedness of thanksgiving is very prominent in God's Word.

Thanksgiving was a teaching also of Pentecost, fifty days after Passover, the festival of the first fruits. It marked the ripening of the first grain. Pilgrim bands would gather from many places of rendezvous, loaded with the choicest of fruits upon the backs of oxen, which were adorned with olive branches and fillets of gold, accompanied with the music of flute players. When these rejoicing festive bands drew near to Jerusalem, the leading men of the city came out to meet them with hearty welcome. The streets of the city were filled with people; even the king carried a basket full of fruit upon his shoulder, and the people streamed liked a mighty river to the temple, where the sacred melodies of King David's Psalms mingled with the sweet tones of harps and viols, which entered into the hearts of all.

A very brilliant light and joy were sought after as necessary accompaniments of Tabernacles in Jerusalem. In the times of our Savior there had been added to the feast the ceremony of the drawing of water from the Pool of Siloam. At a certain stage a priest would bring up a pitcher of water from the pool, which would be poured upon the sacrifice upon the great altar. Then would be sung the words from Isaiah the Prophet: "With joy shall ye draw water from the wells of salvation."

Our Savior was in attendance upon this feast. He stood and cried: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water." It was the same message with which he had quenched the thirst of the Samaritan woman.

Not only do we have a legitimate hunger and thirst for necessary things of earth. But for all of the thirst of our souls, for the highest and the best things in life, seeking him first and always, he will satisfy us and give to us in completeness an abundance of that which the world cannot give. Jesus is our life, our hope. He is the true and only light for all mankind. Blind is every child of earth who has not yet within his soul seen the light of Christ.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for October, 1931

GENERAL FUND

Contributions—Onward Movement .....	\$ 133.21
Income from invested funds:	
Annuity Gifts .....	\$231.00
Henrietta V. P. Babcock Bequest .....	31.01
Lois Babcock Bequest .....	.94
George Bonham Bequest .....	3.00
Sarah Elizabeth Brand Bequest .....	.32
Eugene K. Burdick Gift .....	30.00
Harriet Burdick Gift .....	3.00
Joshua Clark Bequest .....	9.00
Relief A. Clark Bequest .....	24.00
Joshua M. Clarke .....	4.50
Alfred Collins Bequest .....	9.05
Emergene Cottrell Gift .....	2.25
B. R. Crandall Gift .....	1.50
S. Adeline Crumb Fund .....	28.71
Oliver Davis Bequest .....	149.69
Orson C. Green Bequest .....	3.00
Rosannah Green Bequest .....	.75
Russell W. Green Bequest .....	4.50
Selinda I. Green Bequest .....	3.00
Amanda B. Greene Bequest .....	32.53
Andrew J. Greene Bequest .....	6.00
Olive A. Greene Bequest .....	26.36
Rhoda T. Greene Bequest .....	36.00
Ellen L. Greenman Bequest .....	6.00
George Greenman Bequest .....	21.00
George S. Greenman Bequest .....	15.00
Orlando Holcomb Bequest .....	30.00
Eliza James Bequest .....	8.10
Lucy M. Knapp Bequest .....	6.00
B. P. Langworthy, Second Bequest ..	1.50
Life Memberships .....	21.45
Susan Loofboro Gift .....	6.00
Eliza L. Maxson Bequest .....	1.50
Elizabeth U. Maxson Bequest .....	1.50
North Branch, Nebraska, Church Fund	3.00
Julia A. Ormsby Bequest .....	10.52
Cyrenus P. Ormsby Bequest .....	2.55
Paul Palmiter Gift .....	6.00
Marilla B. Phillips Bequest .....	28.50
Olive Hall Pierce Bequest .....	5.25
Electra A. Potter Bequest .....	94.80
Arletta G. Rogers Bequest .....	66.00
Miss S. E. Saunders Gift .....	4.50
John G. Spicer Gift .....	3.00
M. Julia Stillman Bequest .....	24.05
Julius M. Todd Bequest .....	3.00
Thomas Francis Trenor Bequest .....	.50
Villa Ridge, Ill., Church Fund .....	3.57
William C. Whitford Bequest .....	15.00
Mary B. York Bequest .....	1.58
	<u>\$1,029.98</u>
Seventh Day Baptist Memorial Fund:	
Eugenia L. Babcock Bequest .....	50.00
George H. Babcock Bequest .....	85.50
Delos C. Burdick Bequest .....	75.00
E. K. and F. B. Bequest .....	40.00
	<u>1,280.48</u>
Receipts from publications:	
"Sabbath Recorder" .....	\$ 73.10
"Helping Hand" .....	182.30
Outside publications .....	5.95
Junior Graded Helps .....	12.85
Intermediate Graded Helps .....	.60
Denominational Calendars .....	6.25
Tract depository .....	.31
	<u>281.36</u>
Contribution to Special Sabbath Promotion Work	41.67
Seventh Day Baptist Missionary Society—one-half traveling expenses of corresponding secretary to Southwest .....	56.25
	<u>\$1,792.97</u>
DENOMINATIONAL BUILDING FUND	
Contributions—individuals .....	\$ 10.00
Onward Movement .....	10.00
Gift of Ella M. Ames, DeRuyter, N. Y. ...	200.00
Income—interest on note, Silas G. Burdick estate .....	21.00
	<u>241.00</u>

MAINTENANCE FUND

Rent from publishing house .....	\$125.00
Income from Denominational Building	
Endowment:	
Sarah A. B. Gillings Gift .....	1.50
Frank H. Smith Gift .....	30.00
Franklin Fitz Randolph Gift .....	3.07
	<u>159.57</u>
Total .....	<u>\$2,193.54</u>

Treasurer's Receipts for November, 1931

GENERAL FUND

Contributions—Onward Movement .....	\$ 172.77
Income from invested funds:	
Annuity Gifts .....	\$162.68
Alice E. Annas Bequest .....	7.50
Reuben D. Ayres Bequest .....	7.50
Henrietta V. P. Babcock Bequest .....	.42
Lois Babcock Bequest .....	1.50
Mary P. Bentley Gift .....	4.50
Berlin, Wis., Parsonage Fund .....	6.75
Mary Rogers Berry Bequest .....	15.00
Addie S. Witter Billins Bequest .....	7.14
Sarah Elizabeth Brand Bequest .....	1.11
Eugene K. Burdick Gift .....	105.00
Harriet Burdick Gift .....	6.00
Martha Irish Burdick Bequest .....	15.00
Mary A. Burdick Bequest .....	1.80
Sarah C. L. Burdick Bequest .....	3.00
Hannah Cimiano Bequest .....	161.58
Nettie J. Coon Bequest .....	1.50
Amy K. Crandall Gift .....	3.00
Eliza M. Crandall Bequest .....	30.11
Elizabeth R. Davis Bequest .....	6.74
Amanda C. Dunham Bequest .....	3.00
Nancy M. Frank Bequest .....	12.12
George Greenman Bequest .....	62.50
George S. Greenman Bequest .....	270.00
Greenmanville, Conn., Church Fund ..	4.50
Amanda P. Hamilton Bequest .....	12.00
Celia Hiscox Bequest .....	17.07
Frank J. Hubbard Gift .....	15.00
Angenette Kellogg Bequest .....	4.33
Adelia C. Kenyon Bequest .....	63.06
Clark F. Langworthy Bequest .....	2.00
Life Memberships .....	4.20
Susan Loofboro Gift .....	3.00
North Branch, Neb., Church Fund .....	.75
Julia A. Ormsby Bequest .....	30.00
Electra A. Potter Bequest .....	65.81
Maria L. Potter Bequest .....	15.00
Deborah A. Randall Bequest .....	48.18
Arletta G. Rogers Bequest .....	12.26
George H. Rogers Bequest .....	30.00
Charles Saunders Bequest .....	1.50
E. Sophia Saunders Bequest .....	3.00
Mary Saunders Bequest .....	.60
Sarah A. Saunders Bequest .....	.60
Sarah A. Saunders Gift .....	24.86
Sarah E. Saunders Bequest .....	3.00
Second Westerly Church Fund .....	9.68
Alzina C. Shaw Bequest .....	.75
Fannie R. Shaw Bequest .....	30.44
John G. Spicer Gift .....	12.00
Martha G. Stillman Bequest .....	3.00
Mary S. Stillman Bequest .....	7.50
Sarah E. V. Stillman Bequest .....	15.00
Mary K. B. Sunderland Bequest .....	3.00
I. D. Titsworth Bequest .....	15.00
Thomas Francis Trenor Bequest .....	22.56
A. Judson Wells Bequest .....	1.50
Mary J. Willard Bequest .....	7.50
Philomela T. Woodward Gift .....	3.00
I. H. York Bequest .....	3.00
	<u>1,390.00</u>
Receipts from publications:	
"Sabbath Recorder" .....	\$108.56
"Helping Hand" .....	166.38
Outside publications .....	1.95
Junior Graded Helps .....	4.20
Intermediate Graded Helps .....	4.05
Tract depository .....	15.95
	<u>301.09</u>
Contribution to Special Sabbath Promotion Work	41.67
	<u>\$1,905.53</u>

DENOMINATIONAL BUILDING FUND

Contributions—individuals .....	\$ 16.00
Bequest of Esther Lanphear, Andover, N. Y. ....	100.00
	<u>116.00</u>

MAINTENANCE FUND

Rent from publishing house .....	\$125.00
Income from Denominational Building	
Endowment:	
Mary S. Harkness Gift .....	15.00
	<u>140.00</u>
Total .....	<u>\$2,161.53</u>

Treasurer's Receipts for December, 1931

GENERAL FUND

Contributions—Onward Movement .....	\$ 346.76
Income from invested funds:	
Annuity Gifts .....	\$ 3.57
Richard C. Bond Bequest .....	3.00
Susan E. Burdick Bequest .....	22.17
Eliza M. Crandall Bequest .....	4.51
George Greenman Bequest .....	6.50
Elizabeth L. North Bequest .....	3.00
Gertrude E. Richardson Gift .....	7.25
	<u>50.00</u>
Receipts from publications:	
"Sabbath Recorder" .....	\$233.01
"Helping Hand" .....	32.90
Outside publications .....	7.43
Junior Graded Helps .....	3.00
Calendars .....	.25
Tract depository .....	.25
	<u>276.84</u>
Loan from the Plainfield Trust Company .....	1,000.00
Contribution to Special Sabbath Promotion Work	41.67
	<u>\$1,715.27</u>

DENOMINATIONAL BUILDING FUND

Contributions .....	88.63
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MAINTENANCE FUND

Rent from publishing house .....	125.00
Total .....	<u>\$1,928.90</u>

THANKS TO PASTOR WARREN

As chairman of the Committee on Religious Life of the General Conference I want to take this opportunity to thank Rev. Hurley S. Warren on behalf of the committee for his splendid series of articles on Stewardship which have appeared in recent issues of the SABBATH RECORDER. These articles were solicited by the committee, and they have measured up to its high expectations as thoughtful presentations of various phases of the subject of Christian Stewardship. We trust all readers of the RECORDER have read them. If you have not, look up your SABBATH RECORDERS for the last few weeks and read these helpful articles. They might well be made a basis for a series of talks on the subject of Stewardship, or of group studies in that field.

A. J. C. BOND.

NEWS LETTER FROM DERUYTER, N. Y.

If there has been in all past history of central New York a more brilliant January fourth morning than this, the eye must have been blinded by its brightness. DeRuyter lies on this morning serenely under its usual blanket of snow, and the people of this mountain village are pursuing their usual serene way.

During its Christmas season it seems to have been doing honor to the life and work of Edison by a more than ordinary display of brilliant lights of variegated hues in the homes and along the streets. The occupants of the Seventh Day Baptist parsonage have special reason for remembering this Christmas time. They were the victims of a clever conspiracy devised by their friends of the community and of the church. A radio ("Atwater Kent") had been installed in the church, beautifully decorated for Christmas. This was done at the innocent suggestion of the pastor and his wife to add to the interest of the Christmas program. After beautiful exercises appropriate to the occasion a young lady of the church stepped to the platform and in graceful words presented the radio to the pastor's family. We had been quite strenuously advocating the idea of using the money, that we would otherwise expend in making presents to one another, for the needy and suffering people that were in special distress in this time of depression. We now know the class to which we belong. But whatever may be our station we humbly acknowledge this token of kindly regard from our DeRuyter friends. We are already deriving much pleasure and profit from this beautiful and useful gift.

We are glad to report most earnest support of the church and denominational work by this DeRuyter group. The scattered condition of our members out in the snowy hills about us makes the visitation campaign suggested by our Conference Committee not quite practicable. However, there is a little company who maintain the cottage prayer meeting, and there is a praying group of young people of a Sabbath school class that we are looking to for happy results. The churches of the village are uniting in the Week of Prayer, and we need your prayers. Remember us.

T. J. VAN HORN.

## DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Professor Burton B. Crandall was in Washington last week, attending a meeting of the American Economic Association.

Rev. W. L. Burdick of Ashaway, R. I., was in Alfred the last of the week, a guest of his daughter, Mrs. P. C. Saunders, and family. He came at this time to close a deal for the lease of his farm near Hebron, Pa., for gas purposes.

ALFRED STATION, N. Y.

There was a good attendance at the annual church dinner, Sunday. At the business meeting in the afternoon, Pastor Van Horn gave a very interesting report of the church. The treasurer reported about \$2,600 raised during the year 1931, and all bills paid to date.

The following officers were elected: Moderator, Lynn Langworthy; treasurer, Irving Palmiter; clerk, Fred Pierce; chorister, F. M. Palmer; assistant chorister, Pastor Van Horn; organist, Betty Van Horn; assistant organist, Eugene Van Horn. The two trustees were H. N. Allen and Ernest Bague; ushers, Schuyler Whitford, Arthur Ormsby, Harry Austin, Leo Shaw, Milton Emerson, and Leon Lewis. Mrs. Harry Austin is the dinner committee for next year; Fred Palmiter, chairman of the soliciting committee; Mrs. Harriet Van Horn supervisor of the summer school.

—Sun.

ASHAWAY, R. I.

At a well attended meeting of the Ashaway-Potter Hill W. C. T. U. held with Mrs. John S. Cole, Jr., Thursday afternoon, the World Day of Prayer was observed. "The Call to Prayer" in the *Union Signal* was read by Mrs. Carroll L. Hill, followed by devotions led by the president, Mrs. Walter D. Kenyon.

Each one responded to the roll call with a verse of Scripture. After the regular business meeting Mrs. Walter Saretzki gave a very interesting report on the afternoon and evening meeting of the Allied Forces which was held in Westerly Monday. A general discussion followed.

An interesting program followed, Mrs. Carroll L. Hill giving a review of the article, "Now the Children Have Shoes," by Whiting Williams, in the *Christian Herald*.

A verse, "Dangers in Resolutions," was read by Mrs. Earl D. Burdick, a poem, "The Unseen Talent," by Mrs. Walter Saretzki; and the poems, "The New Leaf" and "Standing at the Portal," by Mrs. Walter D. Kenyon.

At the close of the meeting the hostess served refreshments. The next meeting will be held Thursday afternoon, January 21, at the home of Mrs. Earl D. Burdick.

—Westerly Sun.

BROOKFIELD, N. Y.

Pastor Polan and family called on Mrs. Sorensen, who is in the infirmary at Rome, last Tuesday, and found her to be almost helpless, and will be for some time, because of a broken vertebra and other injuries. She is glad to see her friends, however.—*Courier*.

BATTLE CREEK, MICH.

On Friday evening, December 4, the Intermediate Christian Endeavor society invited the adult prayer meeting, the Y. P. S. C. E., and the Junior division, to be their guests at the presentation of some living pictures. Several Bible stories were presented in pantomime while the Bible story was read.—*News Bits*.

DERUYTER, N. Y.

Mr. and Mrs. William R. Gates celebrated their fiftieth wedding anniversary at their Lincklaen home the evening of December 28.

Seventy-five of their relatives and close friends helped to make the occasion one to be long and pleasantly remembered. A short program was rendered as follows:

Violin solo—"Silver Threads Among the Gold," Ida Mowers.

Reading—Longfellow's, "The Hanging of the Crane," Doris Coon.

Duet—"Blest Be the Tie," Mrs. T. J. Van Horn, Mrs. George Gates.

Timely remarks and prayer, Rev. T. J. Van Horn.

Presentation of gold from children and grandchildren, Genett Burrows.

Trumpet solo—"The End of a Perfect Day," Genett Burrows.

Mr. and Mrs. Gates were the recipients of a nice sum of gold, besides congratulations both by cards and letters, flowers, and several smaller gifts, showing the love and

high esteem in which their friends and kinsfolk hold them. Just before the guests departed for their several homes they sang together, "Put On Your Old Grey Bonnet," and "God be With You 'Til We Meet Again."—*Gleaner*.

LEONARDSVILLE, N. Y.

On Sunday night a choir composed of singers from the local churches, assisted by Rev. and Mrs. H. L. Polan of Brookfield, repeated the Christmas cantata, "Chimes of the Holy Night," to an appreciative audience at the West Edmeston Baptist Church.—*Brookfield Courier*.

NILE, N. Y.

The annual dinner and business meeting of the Seventh Day Baptist Church was held today with eighteen in attendance. The officers were re-elected: Moderator, Paul Baker; clerk, Mrs. Arthur Babcock; treasurer, Mabel Jordan; chorister, Frank Voorhees; and organist, Mrs. Clifford Depew.—*Alfred Sun*.

DES MOINES, IOWA

Friends of Rev. Riley G. Davis will be glad to know of his recovery from an attack of an old trouble of many years' standing. The recent suffering has been severe and recovery gradual, but Brother Davis writes, "The Lord has been gracious, and has spared my life, for which I want to thank him in all sincerity."

While Mr. Davis is not in a pastorate, his interest in the Christian service and in the denominational work is still keen. He distributes many tracts and has helpful conversation with many with whom he meets in business transactions. In the use of tracts concerning which he writes, he says, "I do not think it wise to scatter them broadcast as a merchant would his cheap advertisements; but there are many homes in Des Moines where such literature will be read with interest, and no doubt be appreciated by those who receive them." The letter brought stamps to cover postage on tracts sent as well as hope and cheer in the work—all of which is much appreciated by the Tract Board.—EDITOR.

DENVER, COLO.

It has been decided to combine prayer meeting and Christian Endeavor, working

on Rev. Loyal Hurley's idea in the *RECORDER* of August 31. In this manner we believe we will have a larger attendance.

Our society is planning a prayer meeting contest, a prize to be given for the most interesting meeting in a given length of time. We hope to create interest in our society and to lift it from the "rut" of "scissors meetings," that is, where meetings are conducted by cutting out the subjects from the *Christian Endeavor World* and distributing them to be read for discussion. This is far from satisfactory.

—News Bits.

LITTLE GENESEE, N. Y.

The Christmas season has brought to Little Genesee a number of pleasant features, a brief résumé of which we would like to pass on to *RECORDER* readers.

The Christian Endeavor society held its annual candle-light service, Friday night, the week before Christmas, in place of the regular church prayer meeting. The singing of old Christmas carols by candle-light, after a brief history of the songs was given by several of the endeavorers, special instrumental and vocal selections, and two short talks, "What if Christ had not come," by Mark R. Sanford, and "The Meaning of Christmas," by Pastor Davis, made an inspiring introduction to the Christmas season. Wednesday night, under the direction of the Sabbath school, an entertainment was held in which practically all the children of the community took part, even those who seldom, if ever, attend the Bible school. Of course this brought the parents, too, so that the church was well filled with those eager to hear and see, for one of the big features was a huge Christmas tree brilliantly illumined.

Sabbath day, another large and appreciative audience came for the morning worship. After the children's sermon (a true Christmas story) by the pastor, the junior boys and girls came to the front and sang, "Luther's Cradle Hymn." In place of the regular morning sermon, the church choir of nineteen voices, rendered the Christmas cantata, "The Manger of Bethlehem," by Lane.

The annual community dinner held New Year's day was a home-coming occasion for many. In spite of the storm and slippery roads, over two hundred were present. The

dinner was followed by the annual church meeting at the church.

—*Correspondent.*

The Allegany County Board of Supervisors recently elected Mr. Thomas B. Burdick as chairman for a period of two years.

—*Alfred Sun.*

WESTERLY, R. I.

The People's Mission, the Pawcatuck Seventh Day Baptist Church, Milton College, Salem College, and Alfred University are beneficiaries under the will of the late former Senator Albert H. Langworthy, which was read and admitted to probate yesterday by Judge Edward M. Burke at the regular session of the Westerly Probate Court.

The Seventh Day Baptist Church was bequeathed shares of stock in the Wilkes-Barre Lace Manufacturing Company of Wilkes-Barre, Pa., and bequests of \$1,000 each went to People's Mission, Milton College of Milton, Wis., Salem College of Salem, W. Va., and Alfred University of Alfred, N. Y.

Governor Case sent to the Senate today the appointment of Judge Samuel H. Davis of Westerly to the Third District Court.

Phebe Greene Ward Chapter was entertained by Mrs. Samuel H. Davis, honorary state regent, at her home on Granite street last evening. About thirty members were present. Guests of the chapter were Mrs. William L. Manchester, national vice-president general of Bristol Chapter, and Mrs. John T. Gardiner, regent of Esak Hopkins Chapter, Providence.—*Sun.*

WALWORTH, WIS.

The annual church meeting of the Walworth Seventh Day Baptist Church was held last Sunday afternoon. While the finances of the church were somewhat in arrears, the reports of the various departments showed a good degree of work done and a healthy condition of the church in its various activities. About fifty were present for the annual dinner served at noon.

The following officers were elected:

President of the church society—Dr. W. W. Coon; vice-president—Deacon W. R. Bonham; church clerk—Miss Minnie Godfrey; treasurer of church society—H. I. Coon; trustee for three years—J. A. Bonham; chorister—Mrs. Clyde Coon; organist—Mrs. W. W. Coon.

—*Times.*

WEST EDMESTON, N. Y.

An event of importance that occurred New Year's eve was the golden wedding anniversary party given in honor of Mr. and Mrs. Brayton Larrabee by their children and families and their brothers and sisters at their home. It was a very enjoyable occasion and was keenly enjoyed by all present.—*Brookfield Courier.*

NORTH LOUP, NEB.

The Seventh Day Baptist choir gave their Christmas program to a large and appreciative audience in the Methodist church Sunday evening. The solo work of Russell Hill was very highly complimented by Scotia friends.

The intermediates recently elected the following officers:

President, Merle Fuller; vice-president, Richard Babcock; secretary, Audree Williams; treasurer, Marguerite Babcock; corresponding secretary, Virginia Moulton; pianist, Katherine Greene; chorister, Kenneth Fisher.—*Loyalist.*

SALEM, W. VA.

More than one hundred twenty alumni and guests attended the third annual holiday get-together, in the dining room of the administration building last Tuesday night, December 29.

Rev. O. P. Bishop, head of the departments of buildings and finance, spoke at the college Wednesday morning in the presentation of the 1932 college program. He will complete his appeals before local organizations this week. The annual house to house canvass will be started by him on Monday, January 11.

Rev. Ralph Coon, pastor of the Seventh Day Baptist churches in Denver and Boulder, Colo., conducted the devotionals at the college chapel session Monday morning. He was on his return trip to Denver after having attended the recent meeting of the Seventh Day Baptist Commission in Plainfield, N. J.

While on their recent tour in the West, Dr. S. O. Bond and Rev. O. P. Bishop, head of the department of buildings and finance, spoke in the churches of which Rev. Mr. Coon is pastor. They told of their visit at his home Monday. Mr. Coon continued to his home late Monday night after spending the day here.—*Herald.*

### CASH FOR THE NEXT WAR

It's not the last war but the next that's consuming the taxpayer's money. Look at these figures. France, last year, paid us \$44,000,000 on war debts and interest and spent ten times that amount, \$432,000,000 on her army and navy; Italy squandered one-fourth of her national budget for arms and spent only six-tenths of one per cent on war debt; Great Britain's army and navy cost fourteen per cent of her budget and the war debt slightly more than four per cent. In this year, with unemployed, tax increases, and business stringency, the United States set aside sixteen per cent of its four billion dollar budget to keep fit for the next war. Small wonder that statesmen and industrialists are beginning to see eye to eye on the matter of disarmament.—*Christian Herald.*

### EDUCATION COMMITTEE RESOLUTIONS OF NORTHWESTERN ASSOCIATION

Your Committee on Education would report as follows:

1. The Committee recognizes the need for the Christian college and the place it fills in the general plan of education for our young people, and we would urge that when it is possible for our young people to get the courses they desire that they attend our own colleges.

2. We feel that our homes, churches, and colleges should stand together in the training of our young people. None of these three institutions can delegate all the burdens of education to either or both of the others. The home, church, and school must each bear its own share.

3. Feeling the need of greater financial and moral support, we urge that there be the closest co-operation between the home, church, and school, and that individuals and churches give our colleges their hearty financial and moral support.

4. The committee commends the work of Christian religious education now being done among our people, and urges that our colleges offer recognized leadership training courses, especially the more practical courses, that our young people may be better trained for work in Christian Endeavor, Bible school, Vacation school, and the church.

5. We commend the splendid work done

by our colleges in the past and we would appeal to all colleges of the denomination and especially to Milton College, as it is so vitally connected with the spiritual welfare of this association, to uphold the high moral, social, and religious standards which are in keeping with the purpose for which our colleges were founded, and for which they have been largely maintained. To this end we urge that the greatest care be used in selecting men and women of strong Christian character as teachers, and that so far as possible Seventh Day Baptists be employed.

6. We commend the effort that is being made to find positions for Seventh Day Baptist teachers in Seventh Day Baptist communities.

7. We recommend that copies of these resolutions be sent to each of our colleges.

Respectfully submitted,

ERLO E. SUTTON,  
JOHN FITZ RANDOLPH,  
DOROTHY MAXSON.

## DEATHS

LANGWORTHY. — Fred Clarke Langworthy, the oldest son of R. Sherman Langworthy and Eveline Rogers Langworthy, was born July 1, 1870, at the old Langworthy homestead, three miles north of Brookfield.

After attending the Brookfield Academy he took up the printer's trade with Stillman and Spooner in 1891. This trade he followed also in New Hampshire, New Jersey, and Richfield Springs until 1894, when he took up farming.

On August 11, 1897, he was married to Edwina Clarke of Brookfield. To them were born five children: Angie Merletta, born May 27, 1898, who passed away April 6, 1908; Althea Elizabeth, born November 3, 1900; Frederick Christopher, born October 22, 1903; Frances Genevieve, born July 28, 1911; Robert Sherman, born February 5, 1918.

From November, 1919, to May, 1925, he operated the West Edmeston electric light plant and saw mill, coming back to Prospect Hill Farm at that time.

He is survived by his wife and four children: Althea (Mrs. Wendell Morrors) of Brookfield, Christopher of Adams Center, and Frances and Robert who are at home; five sisters and one brother: Mrs. George Rogers of Leonardsville, Clayton Langworthy of Adams Center, Mrs. Lorin Case of Cazenovia, Mrs. Lina Brooks and Mrs. Devillo Frair of Brookfield, and Mrs. Orlo Perry of Jordan.

His death, which was accidental, occurred De-



ember 20, 1931, when a tree which he was felling in the woods caught and crushed him. The funeral was held at the home near Brookfield on December 23. It was conducted by Pastors Polan of Brookfield and Burdick of West Edmeston. Pastor and Mrs. Polan also sang.

He was baptised and joined the Second Brookfield Seventh Day Baptist Church June 8, 1895, during the pastorate of Rev. Clayton A. Burdick. He later transferred his membership to the West Edmeston Seventh Day Baptist Church, where he held it at the time of his death. His frank and generous nature had won him many friends, who will mourn his untimely passing. He was loyal to the church, and a faithful servant of God, his heavenly Father.

P. S. B.

**SORENSEN.** — George, son of Soren and Maren Sorensen, was born in Sookrog, Denmark, August 16, 1893, and was killed near his home in Verona, N. Y., December 15, 1931, when his automobile was struck by a train. (See full obituary elsewhere)

P. S. B.

**Sabbath School Lesson V.—January 30, 1932**

**JESUS FEEDS THE MULTITUDE.**—John 6: 1-71.

**Golden Text:** "Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." John 6: 35.

**DAILY READINGS**

- January 24—Jesus Feeds the Multitude. John 6: 1-4.
- January 25—The Bread from Heaven. John 6: 22-40.
- January 26—The Living Bread. John 6: 41-51.
- January 27—Life-Giving Bread. John 6: 52-59.
- January 28—Choosing the Bread of Life. John 6: 60-71.
- January 29—Every Need Supplied. Revelation 7: 13-17.
- January 30—Jehovah Our Provider. Psalm 34: 1-11.

(For Lesson Notes see *Helping Hand*)

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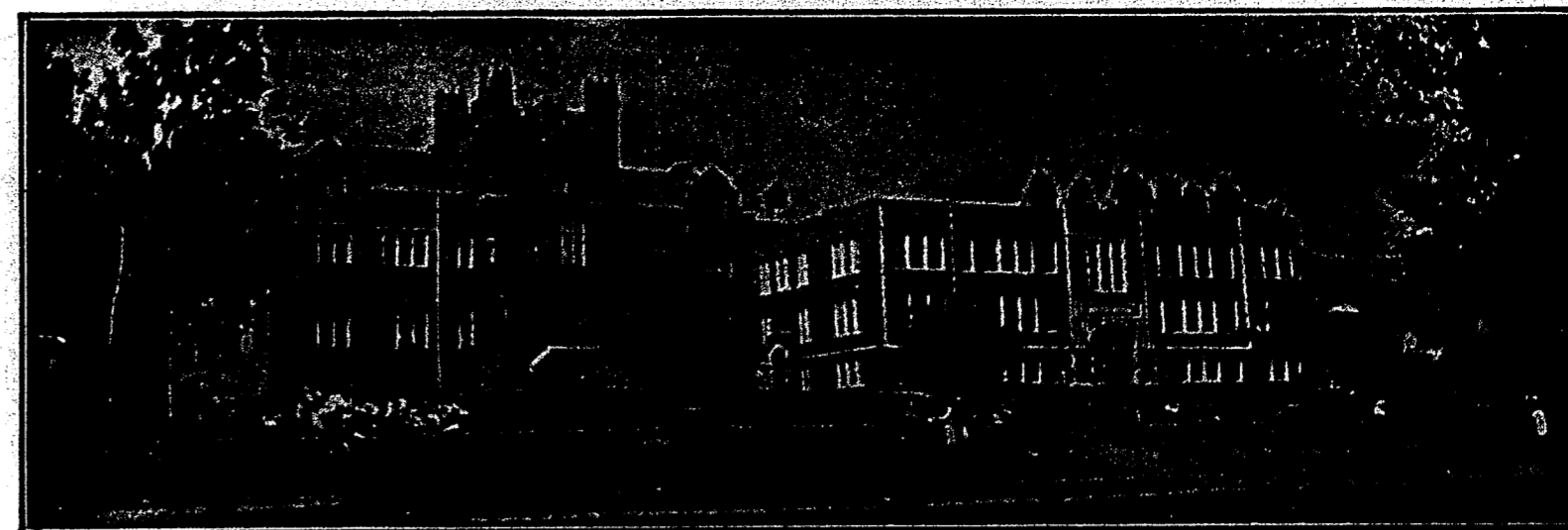
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# The Sabbath Recorder

VOL. 112

JANUARY 25, 1932

No. 4

### **SECRET OF AVAILING PRAYER**

Lord, teach us to pray, as thou didst teach disciples long ago. Grant that we may learn so well the secrets of availing prayer that we, like them, may feel thy presence constantly and know thy power.

Teach us in praying, gracious Lord, to put thy kingdom first, and to seek thy will before our own, trusting thee to meet our needs.

Reign, O Christ, within our hearts, and by thy pure presence keep them clean. Make our lips the channels of thy grace and truth. May we speak no word that will hurt another, but ever remember that thou hast called us to be thy witnesses.

Teach us thy wondrous secret of finding life by losing it in loving service.

In Jesus' name. Amen.

—Henry Wade DuBoise,  
In Talking With God.

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