

***“Is it nothing to you--
All you that pass by?”***



Seventh Day Baptists in General Conference have adopted

A BUDGET

That will provide for the year's

MINIMUM NEEDS

The General Conference is duly constituted by the representatives of the various churches, **YOURS** and **MINE**.

THEIR ACTION is OUR ACTION

A REAL NEED

- Our Home Missionary churches
- Our Foreign Field
- Our Sabbath Publications (including Sabbath Recorder)
- Our Religious Education (Sabbath Schools, Vacation Schools, etc.)
- Our Young People's Activities
- Our Woman's Work

**ALL call to a LARGER LOYALTY and to a
Divine and Sacred RESPONSIBILITY**

“Our names are on the Bond and our Master is the Endorser.” We must not let His Note be protested.

Justice, honor, self-respect, gratitude, expediency, religion, obedience, the love of Christ, the example of Jesus—All urge the Church to meet its obligation.

WE MUST RAISE THE BUDGET.

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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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.

President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

Trustees of the General Conference for Three Years—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.

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Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.

Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. M. G. Stillman, Milton, Wis.

Southeastern—Mrs. Harley D. Bond, Salem, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.

Junior Superintendents—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.

Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.

Senior Superintendents—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

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New Jersey-New York: Miss Wilna Bond, Plainfield, N. J.

Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie V. Sweetland, Hemingford, Neb.

Miss Vivian Hill, Farina, Ill.
Miss Alberta Simpson, Battle Creek, Mich.
Miss Dorothy Maxson, Milton, Wis.
Miss Leona Bond, Dodge Center, Minn.

George Michel, Marion, Iowa.
Southeastern—Miss Greta F. Randolph, Salem, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Boyd, Md.

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Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John F. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 112, No. 4

PLAINFIELD, N. J., JANUARY 25, 1932

WHOLE No. 4,533

FINANCES

This is a day of budget "cutting." National budgets, state, city, church budgets are being reduced and unnecessary expenditures eliminated. The denominational budget, last Conference time, was cut to the quick. After struggling heroically with the question of finance, the Commission presented a budget which, if raised, would enable the work to go forward as planned and the indebtedness to be cleared. On the floor of Conference the proposed budget was reduced from more than \$61,000 to \$43,100—the difference being in the amount of the indebtedness. Many were hopeful that in presenting what seemed to be an attainable goal the full amount could be raised. Every cent is needed to carry out the program. The first six months of the Conference year are now past. The Onward Movement treasurer reports \$12,216 raised, including specials. Less the specials in the amount of \$702, including a small sum for the indebtedness, the money received is slightly more than one half what the first half of the Conference year should show. Last year for the same period a total of \$12,799 was realized, including specials amounting to \$1,978. The figures this year therefore on the regular budget, \$11,514, show up better than last year, \$10,821. As to percentage, the showing is much better. The credit for this probably belongs to the promotion of the Doctor Gardiner Fund last summer. Returns from this have shown up in increased contributions credited to the churches from whence they came. The gains are a cause for thanksgiving and are a real reason for encouragement. But think for a moment of the other side—more than \$10,000 short of the half way goal. One of our boards has had to borrow another thousand dollars, temporarily it is hoped, to tide over. No doubt others are having similar difficulties, which would all be unnecessary if the budget were raised. The situation is far from hopeless. There is time to complete the

work yet, but no time to waste. Perhaps some churches have not yet completed their canvass. Perhaps some people have not yet begun to pay on their pledges. Perhaps some church treasurers have neglected to send in money on hand for the Onward Movement. Remittance should be made by every treasurer on the first of every month, whether the sum on hand be large or small. To meet current church expenses out of funds paid in for denominational purposes is a misfeasance. People who make pledges and regular payments on the budget wish their money to go as directed. Certainly, if the Onward Movement program is to be successful, a steady and adequate income is imperative. Every loyal Christian in the denomination should do his utmost for Christ and the Church. Pray, give, work.

"Jesus Came Preaching" A few weeks ago a series of Yale lectures on preaching, entitled "Jesus Came Preaching," was presented to the public. The author is Rev. George Buttrick, pastor of the Fifth Avenue Presbyterian Church of New York City. It proves to be of such general interest that the editor of the SABBATH RECORDER has invited Pastor Edgar D. Van Horn of Alfred Station, and professor in the Alfred Theological Seminary, to review the book. Doctor Van Horn has a happy way of getting the meat out of a book and presenting it in a most appetizing way to his people. We are pleased that he has consented, out of a busy life, to render this service.

The book, fundamentally, is an attempt to answer such questions as "Why Preaching?" "Is there a real place for preaching today?" "What good does preaching do, anyway?" The answer is most reassuring, and should increase the minister's enthusiasm for his calling and love for its message, while the respect for his minister of the layman who reads it should be greatly in-

creased. Does the preacher feel stale, worn out, with nerves on the ragged edge? Is he tempted to feel that perhaps, after all, some other field would yield him greater satisfaction? "Jesus Came Preaching" furnishes a wonderful tonic.

Doctor Buttrick, himself a minister to a large weekly congregation, and appreciating the keen competition of newspapers, talkies, and radio, exalts the place of the sermon and urges the value and importance of hard work, wide reading, and constant writing by way of preparation. Most heartening to many who are tempted to feel the futility and foolishness of it is the author's belief and insistence that Christ and the cross must be supreme in present day preaching if it is to be effective. Ministers and laymen alike may well thank God and take courage for this timely message.

Says Mr. Van Horn in his personal letter, "The author has concerned himself not so much with the technique of the modern minister as with his approach to a new age and the content of his message. He certainly evinces a profound understanding of the universal need of mankind and the methods by which an alert ministry may meet these needs. His treatment is illuminating and his appreciation of the opportunities of the ministry in a new age is unbounded."

The review, which begins in this issue, will be especially helpful to our ministry if the members of the churches will give it a careful consideration, catching, as they are bound to do, glimpses of some of the problems and responsibilities of their pastors. The minister himself will be stimulated and encouraged in finding new and fresh approaches to his message and his task. The review should encourage the ministry, some of them at least, to secure the book itself for careful study. It is the conviction of the writer in common with that of the reviewer, "that should they do so, their preaching would be with new conviction and power."

The "Sabbath Observer" There comes to our desk, regularly, a bright, attractive sheet from London, Eng., called the *Sabbath Observer*. It is well printed on good paper and contains eight pages, a trifle larger than our SABBATH RECORDER. Published now for several years, it is "the of-

ficial organ of the Evangelical Sabbatarian Mission, which is the Home Missionary Society of the Seventh Day Baptist Church in the British Isles, and, in particular, of the 'Mill Yard' Church." The paper has for its worthy object "the spread of Christianity as taught in the Holy Scriptures," with an appeal to all professed Christians "to test their faith by the Bible."

Sabbath keepers in America may well be interested in the maintenance of the truth in the British Isles, and in the history and present work of the Mill Yard Church, since the inception of the Sabbath truth in this country came through Stephen Mumford of London, who helped to organize the first Seventh Day Baptist Church in America, Newport, R. I., in 1671.

Had the English churches in their early history maintained such an organ as the *Sabbath Observer*, backed up by a society like the Evangelical Sabbatarian Mission, their history might have been vastly different. Lacking a periodical by which their interests might have been promoted unitedly and through whose medium they might have become better acquainted, with mutual benefits and encouragements, they gradually weakened and became extinct. The American Sabbath Tract Society helps support the *Sabbath Observer*.

The writer, in the fall of 1918, while passing through London, had the pleasure of hunting up the Mill Yard church and the opportunity of worshiping there one Sabbath. He will never forget the cordial and gracious hospitality of Colonel and Mrs. Richardson, the pastor of the church, and his wife.

Rev. James McGeachy is now the pastor of Mill Yard, a moving spirit of the mission, and an undaunted promoter of Sabbath truth. From all reports, it is easy to believe he is doing a fine piece of Christian work. The arm of his strength and influence is lengthened by the printed page of the *Sabbath Observer* and *Tales From the East*, a ninety-six page illustrated book sold by colporteurs. Mr. B. Andrew Morris is editor of the *Sabbath Observer*.

"Wait 'Til Your Pa Comes Home" Many a day has been spoiled for a child by the threat of punishment implied in, "Wait 'til your pa comes home." The home-com-

ing of the father has been dreaded and sensitive minds have been made raw and affection for him dulled. That which should be looked forward to with pleasure and longing has been made a matter of fear and apprehension.

Whatever relief, if any, the mother has gained by petulant intimidation, has been more than offset by the danger to the child in loss of esteem and affection for the father. While it may not be a form of punishment so much in vogue now as formerly, it is, unfortunately, still too common.

For the encouragement of often perplexed young mothers and for the sake of growing children, the following comments on this question are offered, taken from the sheet furnished by the National Kindergarten Association. The author is Mrs. W. B. Bailey.

Everything had gone wrong with Charles all day. Everything he had done seemed to be just the wrong thing. He had annoyed his mother until she was almost distracted.

"All right, my little man, just wait until your father comes home tonight," she finally threatened.

Do you remember how you felt when you'd been naughty and your mother said to you, "Just wait 'til your pa comes home tonight"?

You may have said, "Oh, I don't care if you do tell him." But do you remember how uncomfortably empty and vacant you felt away down inside? How you did hate to see six o'clock come! How you did hope mother wouldn't tell after all! But one look at her set, determined face proved the uselessness of your hope.

Fortunately, it is not often that we hear that threat used to children at the present time.

In those old days of the 90's father was not only the provider but the punisher—the wielder of the birch.

But now things have changed so that fewer and fewer fathers would consent to have their home-coming spoiled by any such threats.

He, the present-day father, is "dad," usually a real pal, a comrade, a dominating influence in the child's life through better means than fear of the rod. He is not so much feared as the one who punishes as he is admired and respected as the one who *knows* and who is just in his dealings—a real *sportsman*. What "My dad" can't do and doesn't think is scarcely worth the average modern boy's time considering.

So "father" has been coming into his own, but he must pay the price. He, too, must study, read, think, control himself at all critical moments—in fact must solve the problem of fatherhood in these swift days of modern times—if he is to keep this place of respect

and esteem. For each child, no matter how young, is a special personality, just as much as he will be eighteen or twenty years from now. Each personality needs individual treatment. There can be no standardization in rearing children; no one set of rules formulated, can be guaranteed to work successfully with all.

And the modern child, brought up by the modern well-trained mother, doesn't know the misery he is saved by never hearing that dreadful sentence of a stern judge pronounced upon him for his misdeeds: "Just wait 'til your pa comes home tonight."

THE FELLOWSHIP OF PRAYER

For a number of years the Federal Council of the Churches of Christ in America, through its Commission on Evangelism, has promoted a Fellowship of Prayer during Lent, the six weeks preceding Easter.

It has done this, first, by preparing a pamphlet with Scripture selections and helpful comments for each day's devotion during Lent; and second, by instituting a campaign to get as many people as possible to enter into the Fellowship of Prayer by using the daily devotions outlined in the pamphlet. Last year those who entered into this fellowship numbered millions.

For three or four years the material to be used in each day's devotion has been printed in many daily papers, and this has given those who did not have the pamphlet the benefit of the material.

The idea in the Fellowship of Prayer is to use the period before Easter, when all minds are turned especially to Christ, to enrich the spiritual life of Christians and to give the Church increased power.

As a member of the Commission on Evangelism of the Federal Council, the missionary secretary, for a number of years, has sent a copy of the *Fellowship of Prayer* to every pastor and encouraged all to promote this work as best suited to their circumstances. But this year the Committee on the Religious Life of the Denomination has taken this matter in hand and is promoting it. Pastor A. J. C. Bond, Plainfield, N. J., is chairman of this committee and the undersigned, in behalf of the committee, has sent copies of the *Fellowship of Prayer* to all our pastors and Sabbath school superintendents in America, suggesting that they promote this work in their churches, Sabbath schools, and communities.

The pamphlet entitled, *Fellowship of Prayer*, can be had by sending to the Commission on Evangelism, 105 East 22nd St., New York City, at the rate of two cents a copy.

W. L. B. FOR THE COMMITTEE
ON THE RELIGIOUS LIFE.

ANNUAL REPORT OF FARINA'S PASTOR

PASTOR'S REPORT FOR THE YEAR BEGINNING
JANUARY 1, 1931, AND ENDING
DECEMBER 31, 1931

In presenting his eighth annual report to the Seventh Day Baptist Church at Farina, the pastor would first of all offer thanks to the God and Father of us all for his loving kindness, for the leadership of his spirit, and for having spared the lives of us all until this present day. Whatever success, spiritual or material, which has come to us is due to his wise guidance and his fatherly care; unto him we give thanks, and unto his name we give glory and honor.

The work of the year has not been different from that of other years, except that the opportunities for outside preaching and public speaking have been more numerous than ever before. One hundred two sermons and addresses have been delivered, aside from those made at prayer meeting and during the Christian Endeavor hour, and include twenty-seven funeral addresses not one of which was for a member of our church, and fourteen other appointments in the following places: West Point, Iola, Pleasant Grove, La Clede, and Farina, at home-coming picnics; soldiers and sailors reunion at Salem; Memorial service at Union Church, Meechem township; Chamber of Commerce of Kinmunday, with Boy Scout organization as guests; Farina Union Christmas service; North Loup, Neb., in the public square, and at the Seventh Day Baptist church; Stonefort, Ill.; and the Methodist and Evangelical churches of Farina. The average attendance at these services and appointments has been ninety—the largest number present at one service four hundred fifty and the smallest number, forty-one.

The pastor has been present at and conducted fifty-five prayer meetings, the average attendance of which was twenty-five. The interest and participation in these meet-

ings have been very satisfactory. -Forty-nine meetings of the Christian Endeavor society have been attended, and in turn with the other members, the pastor has acted as leader of the meetings. In many other ways the pastor has undertaken in these services to control and direct the thought and activities of the society into safe and clean expressions of life. The average attendance at these meetings has been sixteen.

Beginning with the first of the year, the church united with the other churches of the village in union meetings which continued for three weeks. In addition to the evening preaching services, afternoon prayer meetings were held in various homes. The interest at these evening and afternoon meetings was very encouraging and there is no doubt but that they exerted a wide influence for good.

Our Sabbath morning services have been exceptionally well attended and the interest in the church and in all her activities has been a matter of thoughtful concern to us all. The church choir is to be commended for its faithfulness in attendance at rehearsals and for providing exceptionally appropriate selections for the service each Sabbath.

No record of pastoral calls has been kept, but in just so far as possible consistent with time and strength, he has met every parish need along this line and has quickly and willingly dropped every other activity to respond to any urgent need or duty expressed by the members of the church or discovered by the pastor. The average attendance at the church service, the Christian Endeavor meetings, and the prayer meetings has been well above the average for 1930.

The following brethren have visited us, and upon invitation have occupied the preaching hour: Rev. William L. Burdick, Rev. L. O. Greene, Rev. H. Eugene Davis, Rev. Edwin Shaw, and Rev. J. W. Crofoot. Rev. E. H. Holston and family and Rev. Angeline Allen and husband called at the parsonage on their way from their home in Texas to points in Michigan and in Wisconsin, and Rev. C. W. Thorngate and family and Brother C. C. Van Horn called upon their return trip from the association at Fouke.

Baptism has been administered to fourteen candidates, the group including one mother and all the members of her family. This is the largest number of baptisms for any year during the present pastorate. Every effort should be made to receive those baptized and not yet members, into the church with full Christian fellowship. There have been three additions to the church upon confession of faith and baptism.

While much has been accomplished during the year along the line of routine church work, the pastor is conscious of the fact that there are important fields at home which need to be cultivated: *First*, our attendance at the regular Sabbath morning service could and should be increased twenty-five per cent; we must make this a matter of earnest concern. When the weather is permissible there should be one hundred worshipers in attendance at the service. Let us think of this as goal number one, for the year. *Second*, more care and thought should be given to the auxiliaries of the church, the Ladies' Aid, the Sabbath school and its primary department, and the Christian Endeavor possibilities. The Ladies' Aid has long been an earnest and helpful organization, but there is now great need for the recruiting of the younger women of our church to assume the responsibilities of membership, attendance, and active service in order to maintain the high standard of efficiency and consecrated service which has long been the motto of this society. In the year to come let us increase the attendance at the Ladies' Aid fifty per cent. *Third*, the one sure field of growth and life for any church rests in its young people. We now have a promising primary department and no effort should be spared, or necessary equipment withheld, which will make the work of this department more appealing and effective. To neglect this department now is to destroy effectually the future life of the church. It must be our aim to give to consecrated teachers, who are willing to try to understand and develop child life, the support and the equipment necessary for the high type of Christian teaching and service required here. The present helpful influence of the Christian Endeavor society which is being felt in every department of our church today had its

foundation for this service laid years ago in the consecrated efforts of competent teachers. Our primary department and its life and growth must be a matter of our earnest concern and wise supervision. *Fourth*, the general financial depression which has spread over the world has affected for two years, to some extent, our gifts to the church and the denomination. We would have come up to the end of our last financial year with a deficit which would have been alarming, had not an interested and consecrated Christian assumed the entire obligation. We need to make the matter of the finances of the church and of the denomination an item of individual concern, and by wise business management and consecrated Christian giving see that the urgent needs of our organization are met.

In closing this report, there is a consciousness that the church could have done better service in the past year than it has, and doubtless any failure on its part is due to the lack of proper leadership on the part of the pastor. He has only deserved praise for your loyalty, consecration, and patience. With all the powers within him he urges you forward under the leadership of King Emmanuel, and trusting his guidance he calls you to face the years before us with courageous faith, with the hope that maketh not ashamed, and with a vision so clear that it will call us all to a higher plane of living and a more loving type of service.

C. L. HILL.

PASTOR SORENSEN'S CHURCH REPORT

PASTOR'S REPORT FOR YEAR ENDING
NOVEMBER 30, 1931

TO THE VERONA SEVENTH DAY BAPTIST
CHURCH:

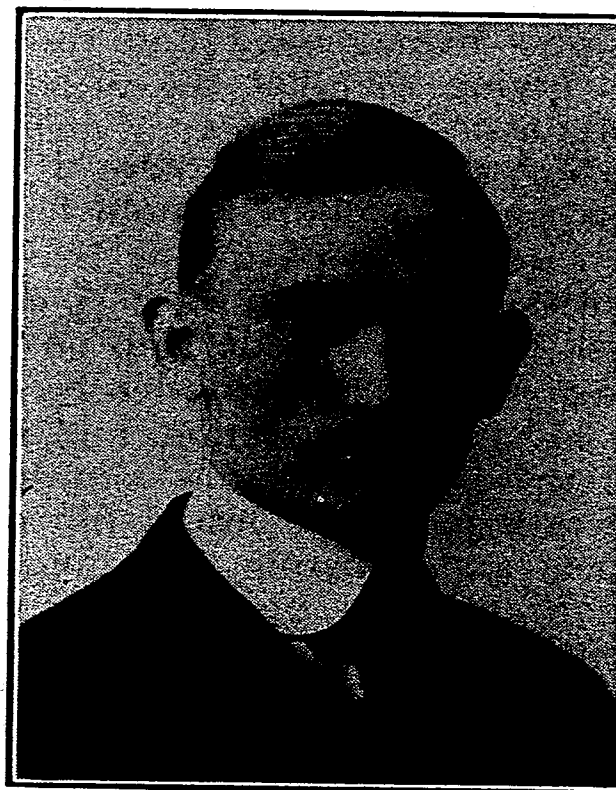
During the past year your pastor has been engaged in a variety of activities, ranging from evangelistic work and teaching to manual labor. A brief review of these is herewith presented.

From a certain angle the work in connection with this church has been most encouraging. At the same time we recognize the fact that the actual number of church members has not increased.

The average attendance for the year has been unusually high, amounting to eighty-one. During the past winter, in spite of

snow and other forms of inclement weather, the attendance ranged well above sixty-five and commonly above seventy. Having experienced an unusually mild autumn season, we are glad to report that the average attendance for the recent few months has almost equalled that of the summer months.

Services have been conducted regularly at our church, with the following exceptions: January 31, due to an unusually heavy snowfall; June 20, on account of the Central Association being in session at Brookfield; August 22, because of the General Conference at Alfred.



GEORGE SORENSEN

During the past two months your pastor has found it almost impossible to set aside any time for visiting and social activities. Nevertheless, the total number of visits for the year would approach nearly the figure of two hundred.

The Vacation Bible school, which was conducted under the leadership of Miss Sylvia Babcock, was possibly the most successful of its kind held in Verona. It fell to my lot to solve the usual transportation tangle, which was unusually difficult due to an increased enrollment and roads under construction. I participated in the daily duty by teaching one class.

I served as a delegate from this church to the Seventh Day Baptist General Conference at Alfred, N. Y. Again, it was my

privilege to represent our Sabbath school at the general session of the New York Council of Religious Education, which convened at Rochester, N. Y., October 7-9 inclusive.

The pastors of the Central Association invited me to participate in the evangelistic effort which was held at Leonardsville October 25-November 8. I took an active part in these meetings, in the preaching and singing of the gospel as well as in a large amount of personal work. The Leonardsville brethren felt grateful for our assistance, and appreciated our generosity in lending our stereopticon.

It is my aim to assist in the promotion of all local, worthy activities; many such could be mentioned, for instance the P. T. A. and Council of Religious Education, etc.

Under the auspices of the "Doers Class" a supper was served October 29. We feel constrained to comment on the success of this, which furnishes a worthy precedent for future activities of the same nature. We believe that funds can be raised by this method. We believe that people of Oneida and Rome should know the location of our church and what kind of people we are. Somehow we must teach people that Seventh Day Adventists are not the only Sabbath keepers in this part of the state.

This has been a year of marked improvements on our church property. Sheds have been demolished, others moved. The grounds have received attention by needed grading, etc. Half of the church roof has been shingled. Volunteer workers responded generously. A long needed floor has been laid, marking a great step in advance.

The church has enjoyed the visits of Rev. E. E. Sutton and Rev. W. L. Burdick, who both preached to us—Mr. Sutton on August 1, and Mr. Burdick on December 12.

We look to the future with hope. The prospects for our church are bright. Let us retain our fortitude and press on together, and our efforts will be amply rewarded.

Respectfully submitted,

GEORGE SORENSEN,
Pastor.

Verona, N. Y.,
December 13, 1931.

MISSIONS

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

MISSIONS THE REMAKING OF MEN

The work of missions, whether home or foreign, may be stated as the remaking of men.

All men are conscious in their better moments that they need remaking. Pride, greed, and hate may obscure the sense of need for long intervals, but there is something within man that will not be satisfied till the soul realizes the highest and best. The Holy Spirit will not leave man to himself.

Even those who are sincerely and humbly trying to follow the noblest things are conscious of coming far short, and see their need of remaking. As Doctor Gifford once stated it, the man who is trying to follow Christ's way of life is like a damaged ship anchored in the harbor for repairs. It is not lost, it is being repaired. The Christian, still needing repairs, is anchored to Christ, and if performing the work Christ gives him and subduing the evils that beset him, he is becoming a remade man.

The sense of the need of remaking is clearly seen when we compare what we are with what we may be when the work of Christ is completed. It is said, "When he shall appear we shall be like him." The Son of God is the likeness of what the Father expects his followers, though now so imperfect, to become, and it is evident that the extent of the remaking necessary is beyond our comprehension. Paul had the same thought in mind when he said, "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Missions have been the means used by the all-wise Father to transform all human in-

stitutions, but the transforming of institutions is not done wholesale; it is accomplished by the remaking of the individual.

The great need of this work, especially at this time, was recently set forth by Ex-President Chiang Kai-shek. His words regarding the place of the Christian religion in remaking man and the world come to us with a triple force. He is one of the great characters of the day; he has been engaged in one of the most difficult tasks man ever undertook; and after a lifelong experience with systems other than the Christian, he has tried the Christian system and found it not wanting. Among other things, in a recent address, he said:

Responsibility for saving the world rests on religion. It is the task of religion to keep alive the consciences of men and to save mankind from destruction.

This has become increasingly a matter of grave concern. As the world has gone forward by leaps and bounds in the progress of its material civilization, it has gone backward in moral and spiritual culture. Men are neglecting their spiritual lives. In the pathway of such neglect lie sin, violence, and destruction.

Thirteen years after the Great War the world has not yet recovered from its disastrous effects. Neither has mankind found the pathway of light. The principles of love and of humanity are indispensable, and they cannot be made operative apart from religion.

Bolshevism, which set out to destroy all religion, has itself become a religion. It, however, is a religion not of love but of hate. In Christianity and Bolshevism we have the two most powerful rival religions now at work in the world. If Bolshevism wins, humanity will sink into hell. If Christianity prevails, the world can yet be saved.

Christians must show that there is power in their religion which can be brought to bear upon actual problems and difficulties such as we now face. Now is a time of great peril throughout the world. There is no hope for mankind except as men's spiritual lives can be purified and strengthened. This in turn is impossible apart from religion.

THE INADEQUACY OF MISSIONS ALONE

The world is rushing on at break-neck speed, and the Christian Church is far from keeping pace with the stupendous changes that are taking place before our eyes. Many hundreds of newspapers in Asiatic lands are inoculating the people with new ideas. Unrest is universal. Agnosticism and materialism are steadily displacing an age-long inherited respect for religion. What is happening in Turkey today will be seen in

other countries tomorrow. Old superstitions are vanishing before the magic touch of the white man and his education, his inventions, medical skill, and his work for public health. Old tribal customs and traditions are passing out with the old grey-beards, and today the new youth clamors for joy-rides, a gramophone, and a vote. A thousand million people are fast losing their way, or are in need of a sense of direction. Meanwhile, millions of them week by week attend local cinemas and are stirred by exciting scenes of life in the white man's lands; or they watch with critical and observant eyes the habits of the foreigner in their midst, whilst many there are who give close attention to newspaper reports of London's divorce courts, or Chicago's armed bandits.

Meanwhile, to establish the kingdom of Jesus, we have sent into all the world some thirty thousand Protestant missionaries; these are being ably assisted by over a hundred fifty thousand helpers who are of the indigenous populations. What are these among a thousand millions?

We have to face the fact today that the growth of the kingdom of Jesus is far from being proportionate to the phenomenal spread of disturbing and enlightening ideas in this modern shrunken world. The organized "missionary" forces are wholly inadequate. How often, too, it happens that our missionary societies are handicapped by recurring deficits; there are cities—strategic centers—in North India, for instance, from which some of our oldest British missions have had to retire. Moreover, our energies are dissipated to some extent by our denominational differences Though so divided, the Church is undoubtedly showing a considerable measure of zeal for world-evangelism, but she is by no means keeping pace with the tremendous world movements of today. There is little to encourage the belief that organized Christian missions will ever be sufficient to meet the world need of the twentieth century. True, the Church of Jesus Christ must go on with her great task with all the earnestness and zeal she can command. Young men and women should see in the Christian missionary enterprise a definite challenge, to ignore which will endanger the very life of the Church. They need to pay heed to the call for self-sacrificing service and adventure for the king-

dom. But to offer one's services to a missionary society is by no means the only way of introducing Jesus Christ to the non-Christian world.

The quiet, effective permeating influence of Christianity is the outstanding need of the world today, and especially of the so-called "non-Christian" world. This permeating influence will never appear in the statistical returns of missionary societies. The Church must aim at something far bigger than that which is presented in annual reports of the counting of converts. If the Church would find the solution she must have a wider conception of her mission in the world, and talk more of "mission" and less of "missions." She must not confine her active propaganda for the kingdom to her denominational missionary societies. She must "thrust forth labourers into the harvest" independently of and in addition to the forces thus represented. For every candidate sent abroad as an accredited agent of this or that society, the Church must encourage dozens of other well-equipped young men and women to seek overseas appointments and to go abroad for Christ's sake as independent "witnesses," with an enduring sense of mission. This will involve no addition to burdened budgets, but it will help forward the work of the kingdom. At present, too many go abroad merely to make money, to "have a good time," to "see the world," and escape from conventionality for a few years. The influence of such people is often productive of great harm, especially in places where racial prejudice is resented, or an infant church is adjusting itself to new world conditions. Let the Church, through its preachers and Sunday school teachers, seek to see her young people saved and filled with such a desire to save others that they will seek overseas positions with the definite intention of quietly showing forth the Christ ideal.

The Muslim, the Hindu, or the Buddhist, is always ready to challenge our doctrines, but the Christlike character is universally admired and respected. The average Asiatic is not at all drawn by our Western ecclesiasticism, but he has not a word to say against a life that reveals humility, justice, sympathy, love, temperance, self-control, truth, courtesy, and reverence for the spiritual.

the worthy cause of introducing Jesus Christ to peoples who know him not.

—*World Dominion.*

PRAYER AGAINST COMPLICATIONS

BY RAYMOND KRESENSKY

Lord, I have studied thy Revelations, the manifestations of thyself to men. I have listened to the words of Royce, Mill, Sanday, Dewey, Fraser, James, Fechner, Gore, Hoeffding, Bushnell, and Croce. Seeking a breadth of understanding, I have read Anaxagoras, Aristotle, Plato, Newton, Archimedes, Leibnitz, Spinoza, and Kant. Anselm, Augustine, Erasmus, Luther, Calvin, Knox, and Wesley have filled me with the elaborations of Christian belief. I have gone to the poets, Tennyson, Milton, Lowell and Thompson.

Successively I have been Humanist, Socialist, Individualist—Behaviorist, Personalist, Pragmatist, and Utilitarian. Now I waver. God, forgive my weariness with mental machinations. Let me find peace from mental gymnastics.

Boethius, Descartes, Hume, Hegel, and Sabatier sleep with their Christology, soteriology, sociology, psychology, and eschatology. Lord, I am weary of the exaggerations of creeds, Athanasian, Nicene, and Chalcedonian. Give me the simple message of thy peace and love. Give me the gentle manifestation of the Man—Christ Jesus.

Inge, Wieman, Eddington, Whitehead, Jeans, and Einstein stand now at the doors of my mind. I hear the talk of Reason, Values, Reality, Atoms, Relativity, Regeneration, Responsibility, and Spirit. God, forgive my weariness with complications mental and give me the sound of Jesus at the door, and the voice, Behold I stand and knock. Give me his Love and human understanding. I ask for nothing more.

Amen.

—*Selected.*

JESUS CAME PREACHING

A NEW EVALUATION OF THE CHRISTIAN MINISTRY

A REVIEW BY REV. EDGAR D. VAN HORN

In the growth of our modern cities it not infrequently happens that some churches are completely swallowed by our commer-

Let the Church be up and doing, calling to strong young Christians to go forth as engineers, magistrates, merchants, clerks, nurses, doctors, employers of labor, journalists, planters, or educationalists. Call the young to go and show courtesy and a friendly attitude where racial prejudices are poisoning the atmosphere; to display a tactful sympathy towards that patriotic expression which we call "nationalism"; to avoid willful blindness and to try to see things through the eyes of the other man; to show that kind neighborliness which promotes harmony where today arrogance and pride are provoking and irritating; to give a place to altruism in life where empty, gay frivolities are an abssession; to have a proper regard for God and for the sanctities of religion where at present money-making and materialism characterize a European community; to live a clean moral life where immorality and alcoholism have fouled the soil and harmed "white prestige." Interracial trouble can only be avoided by mutual respect.

. . . . To show the Christ-standard, however, is always worth while. Christian-hearted men and women in many remote regions would often find opportunities for co-operating with those engaged in mission work, and it would amply repay them to master the local language.

The missionary sent by an evangelizing society is often received with the utmost caution by those Asiatics who are proud of their ancient religions. It is known that his task is to preach, to evangelize, and that he is paid for it. It is "his job." The Christ-filled civil servant, engineer, or railway official, however, is viewed differently, and his influence is great because he represents unpaid witness.

"Missions" alone are inadequate. Let the man who doubts it walk the crowded streets of Benares, Cairo, or Shanghai, and judge for himself how much of Hinduism, Islam, or Confucianism remains. Let him visit a Hindu festival by the Ganges, or look upon the praying thousands in the Jamma Masjid in Delhi. In these crowds, in Kenya or West Africa, in Bagdad or in the cities of China and Japan, there is abundant room for those who, in the spirit of selfless devotion, are prepared to devote their lives to

cial interests. Those that still linger are virtually lost in the shadows of our great office buildings. And now the suggestion comes that this may be a portent or prophecy of what is to happen to the Christian pulpit and the minister.

It is quite obvious that the minister is not the only one who is preaching. The magazine, the newspaper, the novel, the lecture platform, and even the stage have taken up the business of preaching and strange to say, they are exposing themselves to the same criticisms which they bring against the modern minister. They mount the steps of their self-made pulpits and hurl their anathemas with all the dogmatism which they decry in the ministerial profession. This type of preaching seems to be quite a popular pastime and the critics of our profession ask the question, why maintain this special order any longer?

Has preaching had its day? Are we to conclude that with all our modern facilities for the disseminating of public opinion (including the radio) that the Christian ministry has sunk or is even in danger of sinking into mere futility? It was two thousand years ago that Paul, with one majestic sweep of prophecy, hailed the work of the Christian minister as a divinely appointed means of saving men. He said, "For seeing that the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." Would Paul, were he living in this new age with its widespread education and modern facilities for disseminating knowledge, hold to the same convictions? Is the ministry an obsolete profession? Why are we still preaching today? Let us see.

Nevertheless, we are reminded that the preacher is a pathetic figure, "an anachronism, a stage joke—an inoffensive little man jostled by the crowd, and wearing the expression of a startled rabbit. With one hand he holds a circular hat on a bewildered head and with the other desperately clutches an umbrella. The crowd pushes him from the sidewalk; the traffic shoots him back into the crowd. Some curse him, a few laugh; most are unaware of his existence." This may be a fairly accurate picture of the general regard in which the minister is held by the world; but there are certain fun-

damental truths which we shall do well to keep in mind.

1. Notwithstanding the current gibe, preaching is rooted in a fundamental need of the human race. Men have always been haunted with the feeling of the presence of Another—Another spelled with a capital A. Of this presence the primitive peoples were afraid; it was to them an "Arch-Fear." To us it is the Great Companion, as he was to Jesus. Men have always understood the mood of the African chief who said, when asked about his belief in God, "We know that at night time Somebody goes by among the trees, but we never speak of it." Men have expressed the sense of this Presence in different ways. One said, "We heard thy voice in the cool of the garden and were afraid." Another said, "The heavens declare the glory of God and the firmament showeth his handiwork." Yes, this "Somebody" goes by in the showers and sunshine in the springtime and stirs up new life and beauty, "it lifts a challenge in our conscience, like a banner unfurled. Somebody gleams in our compassion, like a candle lit on a high altar. Somebody goes by in the scientist's quest for truth and in the artist's vision of beauty. Somebody's fingers play harp-music on the composer's silence. Those same fingers close our eyes to pray, to pluck our loved ones away in death—Somebody—our dearest faith." Another haunts our human days and we dimly realize that the ground of our life is in him, that in his will is our peace.

Well, this has always been the experience of mankind. It is a great faith. Men feel that without it life is shorn of its true meaning. If he is to keep his zest, his knowledge, his courage, he must come to know this great Presence. That is his faith. It is like love; he feels it but may not be able to prove its existence. No experiment with a million test tubes in a row could prove or disprove that you love your children. Love is its own evidence. So with faith, its witness is the very stuff of life. There is a power in it and men have found it among the most enduring certainties of life.

Preaching has its roots in this faith, this belief that there is "Another." Christian preaching has its roots in the persuasive faith and piercing conviction that in Christ that

"Other" has made known his love and will for mankind. Since men have felt his touch, heard his footfall, had glimpses of his beauty and power, they have been filled with a longing to know more about him. Man is busy with unremitting toil. He tills the soil, heals sickness, builds homes, and through it all is filled with a sense of the mystery of God's love and goodness. He has a hungering for righteousness, yet his time and means are limited. So he says to the preacher, "You come and we will set you free from other toil. You shall study the Book, you shall listen in the silence. You shall toil in the field of the Spirit, week by week you shall bring us the harvest of the Unseen." This in substance is the plea of mankind. Because men want to know God, are seeking him, in the conviction that "whom to know is eternal life," the preaching that aids them in this quest will endure. The Church may change, methods may change, but the prophet will abide.

(To be continued)

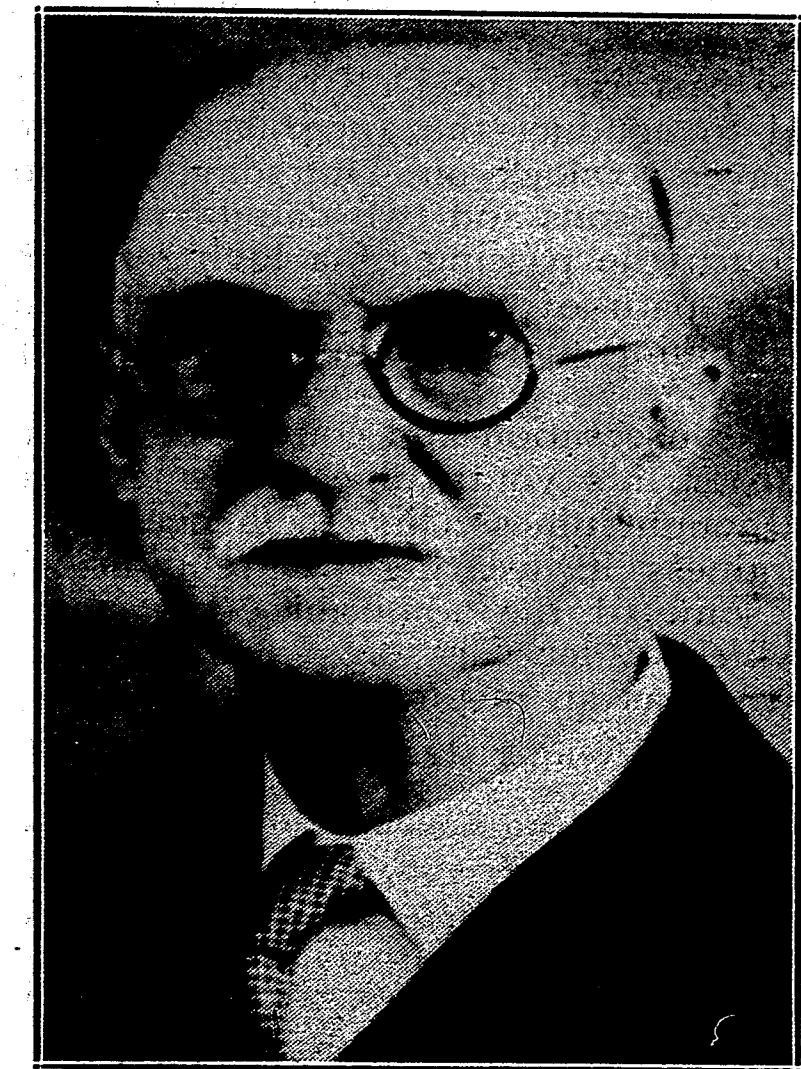
ELDER WILLIAM CLAYTON

Another of our beloved ministers has been called from active service in the church militant. Elder William Clayton, for many years pastor of the Seventh Day Baptist Church in Syracuse, N. Y., died suddenly in that city on Monday afternoon, December 21, 1931.

In his usual robust health, he was calling at a barber shop, was taken suddenly ill and died before a doctor arrived. Thus at a ripe old age Elder Clayton was called home. Only a few weeks before, he had resigned his pastorate of the Syracuse Church, which he had served so long and faithfully.

Those of his near friends will recall the serious illness that he endured a few years ago. The doctors had given him up to die, but not many weeks later, with elastic step, he met his doctor on the street—to the doctor's great surprise. It was Mr. Clayton's testimony that it was nothing short of God's answer to prayer that restored him to life and health. That incident may well illustrate the faith and the courage with which our brother met the exigencies of life. He was busy with his work of trying to win those with whom he came in contact to the Savior whom he loved. It is told by

those who knew him best that he never rode on the street car without engaging in religious conversation with the one sitting next to him.



REV. WILLIAM CLAYTON

Burslem, Eng., where he was born, was the chief town of the potteries district, and it was quite inevitable that he should have been trained as a potter. He became proficient in the art, and while preaching at an inadequate salary, he was able to supplement this, as Paul did, by working at his trade. During the most of his pastorate in Syracuse he held a responsible position in the Solvay establishment in Syracuse. His proficiency as a potter secured for him the offer of a \$10,000 salary in St. Louis, Mo., and the test of his loyalty came when he would be required to work on the Sabbath. Choosing to suffer the inconvenience of a smaller salary than to enjoy the larger one at a compromise of his convictions as a follower of Jesus, he promptly rejected the offer.

He came to America thirty-nine years ago. He began his career as a preacher very early in life, with the Methodist Church. On coming to America, he came to see the Sabbath truth through the work

of the Adventists, but soon found a more congenial place to work with the Seventh Day Baptists. Since his wife's death a few years ago, he has made his home with his daughter Emma on West Colvin Street, Syracuse.

The pastor of the DeRuyter Church was called to conduct the funeral at the home at eleven o'clock on Thursday, December 24. Three sons and two daughters are left to mourn the passing of a loving father.

"The path of the just is as the shining light, shining more and more unto the perfect day."

His consecration and courage, his loyalty, his ardor, his youthfulness, his tenderness and thoughtfulness, his obedience, and his naturalness in wearing his religion—these spell some of the admirable characteristics by which Elder Clayton's memory will be cherished as an inspiration to us all.

"Sunset and evening star, and one clear call for me;
And let there be no moaning of the bar when I put out to sea.

"For though from time and place the floods should bear me far
I hope to see my Pilot face to face when I have crossed the bar."

T. J. V. H.

THE CHURCH'S PART IN THE DISARMAMENT CONFERENCE

[The Disarmament Conference must be much in mind of Christian people these days. Below are some replies made in an interview with Lord Cecil of England—reported in one of our contemporaries.—Ed.]

When asked whether the churches could play any appreciable part in this great work, Lord Cecil said:

"Indeed, Yes. The Christian Church can probably do more than governments in this matter. It is not too much to say that unless the churches as a whole rise to the great occasion that is before us, the conference may fail. Remember, in the first place, that in this great matter the spirit is everything. Those of us who have been working for the proposed conference can only bring together, so to speak, the relatively dry bones of facts, figures, and pledges. The churches alone can secure the breath of life by infusing into the people and through the people into the governments, the spirit which will make the dry bones a living real-

ity. If, as I suggested the other day in the assembly, we can get that spirit pulsating through the peoples, I have no fear of the results of the great World Conference."

THE SUPREME OPPORTUNITY

"Yes, Lord Cecil," said his interviewer, "but in particular, what can the churches do? There is an abundance of desire; they only need to be told what you require of them." To that inquiry, Lord Cecil replied:

"That is not for me to say. The churches know their business best, but the kind of things that I should hope may be possible throughout the land would become a center for prayer and supplication, before as well as during the conference. The greatest peace opportunity ever presented to the Christian Church since the time of Christ is right before us. The Christian Church, by seizing that opportunity and pursuing it to success, will not only save the world from the threat of a catastrophic war, but, let us hope, will by so doing usher in the long-awaited revival throughout the world of Christian faith and Christian practice."

RESOLUTIONS

WHEREAS death has removed from us our beloved brother and pastor, Elder William Clayton, therefore be it

Resolved, That we deeply feel the loss of an able leader and friend whose presence and companionship have been a great blessing to the Syracuse Church for many years,

Resolved, That we sympathize with his children who have lost a worthy parent.

Resolved, That these resolutions be placed on the records of this church and that a copy be sent to the SABBATH RECORDER and to the bereaved family.

COMMITTEE.

DEAN MAIN'S BOOK APPRECIATED

The Rochester *Alumni Review* says of the author of *The New Psychology, Behaviorism, and Christian Experience*:

"In a scholarly treatise he presents and weighs the statements of many philosophers and thinkers in the field of religion, in support of the validity of Christian history and thought."

One reviewer of Dean Main's book says that the position is sound and yet kindly while firmly expressed.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

NOTICE

This is just to call attention again to the fact that the Woman's Board is sponsoring this year, as last, an essay contest the details of which have already appeared on these pages. The board is very anxious that there be many more essays written this year than last and that interest be aroused all over the denomination in the writing of these papers. Every one cannot win for her society, but every one who enters this contest we feel will be benefited by the effort, and those who read the essays will certainly profit by the experiences and interest of others. Remember that this year the subject deals especially with the teen age and the Sabbath. Those in charge of the contest are particularly anxious that lone Sabbath keepers enter this year. I believe we had no lone Sabbath keepers respond last year. Send in your contribution to the church where you hold membership or to the church nearest you. May we not have a great contribution this year! And do not put off your essay too long, for the time soon rolls around when the papers must be in the hands of the secretaries for judging and forwarding to the board.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, January 10, 1932, at the home of Mrs. Harley D. Bond, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. O. T. Davis, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. Harley D. Bond, Editor Mrs. Eldred H. Batson, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of Luke 18, sentence prayers were offered.

The minutes of the last meeting were read.

The treasurer gave the following report which was adopted:

FRANCES E. DAVIS, *Treasurer*
In account with the WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts

December 13, 1931, balance on hand	\$150.15
Harold R. Crandall (Onward Movement)	25.52
Walworth Helping Hand society	13.00
Richburg Ladies' society	5.00
	<u>\$193.67</u>

Disbursements

Dues to Federation of Woman's Boards of Foreign Missions of North America	\$ 10.00
N. O. Moore, transportation of auto to Jamaica	100.00
Treasurer's expenses	2.00
Balance on hand January 10, 1932	81.67
	<u>\$193.67</u>

Correspondence was read from N. O. Moore, Riverside, Calif.; Federation of Woman's Boards of Foreign Missions of North America; from members of the Grace School for Girls, Shanghai, China, expressing their appreciation of the work done in China by Miss Burdick and the hope that she be returned to them after her furlough.

Voted that the board pay the expenses of Mrs. Frank J. Hubbard to the meeting of the Woman's Boards of Foreign Missions of North America.

Voted that Mrs. G. H. Trainer be our representative at the Conference on Cause and Cure of War, at Washington, D. C.

Voted to pay the registration fee of Mrs. Trainer at this conference.

Voted to allow three dollars to the corresponding secretary and two dollars to the editor for expenses.

These minutes were read and approved.

Adjourned to meet with Mrs. Earl W. Davis in February.

MRS. GEORGE B. SHAW, *President*,
MRS. ORIS O. STUTLER, *Secretary*.

LADIES' UNION INDUSTRIAL SOCIETY OF ALFRED STATION

We now have sixty-nine members in our society. During the year we have served four chicken dinners, from which we cleared \$202.19 and we also have served two dinners for Stock and Fruit Judging boys, from which we cleared \$174.20. We have bought a piano and steam table for our par-

lor and kitchen respectively, besides helping toward the Onward Movement and church expenses.

We are now paying on five shares in the Building Loan, besides having a paid up policy of three shares. We also have helped sew for and donated to the needy in the community.

Reported by MRS. MARGUERITE PALMITER,
Secretary.

A CALL TO PRAYER FOR WORLD PEACE

The call of the Federal Council of the Churches of Christ in America to a day of prayer for world peace, January 31, 1932, will be heeded and welcomed by many.

Our Conference President, Dr. Corliss F. Randolph, has suggested Sabbath day, January 30, as a fitting time for us to use. It is hoped all our churches will so observe this day.

Serious and many are the problems facing the nations and their leaders who will gather early in February in the Disarmament Conference.

Conflicting fears and emotions grip the world. Fear and distrust, distress and uncertainty are causes of profound misgivings for the days before us.

There is need as never before to strengthen the things that remain; to look well to the old foundations; to seek the old paths of love and confidence born of faith in God and a desire to do his will. Never was there a time more needing the spirit of Jesus and daring to put into practical operation the principles enumerated by him.

Having renounced the policy of war it is time for the nations to renounce the implements of war.

It is expedient, therefore, it is wise, it is timely to pray together in behalf of world peace. Seventh Day Baptists will be glad to join with multitudes of their fellow Christians in this behalf.

THINK OF THIS

"Enchantment is ever for things far away
That youth fills with its windows of gold;
While the things we possess and seldom survey
Are the happiest things to behold."

"If the mariner's wise he looks in the skies
To see what he is about.
And he never expects any ships to come in
If he hasn't sent any ships out."

—Selected.

DEACON AND MRS. JAMES CROSBY

James Crosby was born February 14, 1844, at Yarmouth, Nova Scotia. When he was seven years old Mr. Crosby moved with his father's family to Minnesota. He lived there with his parents until the outbreak of the Civil War. In October, 1861, he enlisted in the Union army. At the expiration of his term of enlistment he re-enlisted in January, 1864, and served to the end of the war. He was discharged September 2, 1865. After the war he returned to Minnesota and took up a homestead in Sibley County.

He was married to Miss Elsie Green on October 30, 1867, at New Auburn, Minn., by Elder H. W. Babcock. Soon after his marriage he was baptized and joined the Seventh Day Baptist Church of New Auburn, Minn. About the year 1881, he was ordained as a deacon of that church.

In 1910, he moved to Grand Junction, Colo. In 1917, he returned to Minnesota. In 1919, he moved to Wheatridge, Colo., where he purchased a farm near that owned by his son Wells Crosby. During the last two years of his life when he was not able to take care of his farm on account of his poor health he and his wife lived part of the time in North Loup, Neb., and part of the time with their son at Wheatridge.

It was largely due to the faithful service and loyal support of Deacon Crosby that the New Auburn Church was kept going. He has been a deacon in the Denver Seventh Day Baptist Church since its organization. Even though he has not been able to attend regularly for about two years on account of his failing strength, his absence is keenly felt by the members of that church.

Mrs. Elsie Green Crosby was born at Watson, N. Y., April 15, 1847. While she was a girl she moved with her parents to Illinois and then to New Auburn, Minn. At twenty years of age she was married to Mr. Crosby. She lived and served the Lord with him for sixty-four years. During all of those years they were so devoted to each other and so dependent on each other that friends and loved ones feel that the Lord showed his love for them by allowing them to go home together as they had lived together.

They are survived by two sons, Dr. Leonard G. Crosby, of Denver; and Mr. Wells Crosby of Wheatridge, Colo. These sons have lovingly and devotedly cared for their father and mother during the declining years of their lives. Mr. and Mrs. Wells Crosby have not spared themselves in any way, as they have looked after the dear old folks night and day for the past few months in particular. Deacon and Mrs. Crosby have been preceded by a daughter, Martha J., who died at two years of age in 1872, Arthur J., who died in 1915, and an adopted daughter Blanche, who died in 1918. The grandchildren who are left are Ada and Kenneth Crosby of Wheatridge. Their sister Elsie, who was named for her grandmother, passed on in the summer of 1930.

Farewell services were held on the afternoon of December 23. Services were in charge of Pastor Ralph H. Coon and representatives of the Grand Army of the Republic. The remains were laid away side by side in the Fairmont Mausoleum at Denver.

R. H. C.

We opened our hearts to a guest one day
When all the world was new,
He sang with us and laughed with us
The happy morning through.

The noontide came and he tarried on
Through the busy heat of the day,
And we found our guest a helpful friend
Who heartened us on our way.

As night drew on he stood by our side,
And gazed over the darkening heather.
"You are weary," he said, "Come and sup with me."
So we became *his* guests forever.

P. E.

RACE RELATIONS SUNDAY MATERIAL READY FOR DISTRIBUTION

February 14, 1932, will witness the tenth celebration of Race Relations Sunday,—a day when in hundreds of communities throughout the country men and women, young people and children of all races will meet together, not as Nordics or Negroes, Orientals or Hebrews, but as children of one heavenly Father.

In preparation for this day the Federal Council of Churches through its Commission on Race Relations has issued a packet of suggestive material for many types of

observance. There are worship services for churches and Sunday schools; there are programs for women's and young people's societies; there are suggestions for a mass meeting and for general community activities, not just on Race Relations Sunday but over a period, to show how interracial good will may be vitalized in the community. These suggestions are based on actual experiences of a host of cities where during the past ten years the Sunday nearest Lincoln's Birthday has been marked by some expression of interracial friendship.

A significant feature of the material is the message of the churches. While emphasizing the Christian ideal in race relations, the message does not confine itself to general pronouncements, but outlines concrete steps which the churches should take toward the "Great Society visualized in the Kingdom of God." Some of the recommendations are that special attention, in the present economic crisis, be given to the needs of handicapped racial groups in the making of plans, the distribution of benefits, and the sharing of responsibilities; that minority racial groups be integrated as fully as possible into the existing community activities; that church members create public opinion in support of legal justice and fair play; that churches seek to break down the racial barriers within their own organizations, and emphasize education in Christian race relations in church schools.

For the help of speakers, factual material is given in regard to the important minority racial groups in this country; also a selected reading list. The material may be secured from the Commission on Race Relations, 105 East 22nd Street, New York, N. Y. Price per single copy five cents; \$3.50 per hundred.

—From the Federal Council.

The international situation is bad. We are building up barriers against each other, putting up fences against each other, and restrictions against each other. We are blockading each other, and we are trying to starve each other. Trade is treated as if it were contraband. The atmosphere is poisoned with suspicion and mistrust.

Let us have brotherhood. It is only the churches than can do it. It is for you to do it.

—Lloyd George.

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE AND THE WORLD DAY OF PRAYER

"More things are wrought by prayer than this world dreams of."

Has there ever been a time when there have been problems that affect so seriously each individual, each nation, and the whole world as those of depression, racial conflicts, ignorance of multitudes, international relations, and world peace?

On February 12, 1932, Christians around the world will be uniting for a day of prayer for guidance in solving the great problems of the world. It is a day of prayer for missionary endeavor. No longer are missionary fields defined by geographic areas only. New frontiers in the mission field must be faced, and it is the youth of the world who can change attitudes and build for world friendship.

Young people are sharing more and more in the World Day of Prayer. A "Call to Young People" has been prepared for free distribution in order to promote the observance. Suggestions by Mrs. Bernice Hall Legg for adapting the program for this day will be published in this department next week.

—Council of Women for Home Missions.

Note.—The World Day of Prayer falls on a Friday. Perhaps your pastor will give the young people a part in the prayer meeting on that night; or if your Christian Endeavor meeting is held at that time, this program might be presented in place of, or as supplementary to, the regular topic.

By all means let us observe it in some way, as missionary work is in desperate need of prayers, and our young people need a new interest in missions.—C. A. B.

MEETING YOUNG PEOPLE'S NEEDS

Christian Endeavor Topic for Sabbath Day,
February 6, 1932

DAILY READINGS

Sunday—Our need of Christ (Eph. 2: 1-7)

Monday—Need of devotional spirit (Psalm 95: 1-7)

Tuesday—Need of knowledge of Bible (Heb. 5: 12-14; 6: 1-3)

Wednesday—Need of training (1 Sam. 3: 1-10)

Thursday—Need of fellowship (1 John 1: 1-10)

Friday—Need of social life (John 21: 1-8)

Sabbath Day—Topic: How our society meets young people's needs (Heb. 10: 23-25; Col. 3: 12-17 Christian Endeavor Day)

BY MARJORIE J. BURDICK

I can see some leaders of this meeting pick up the paper the day before the meeting, and read this topic. They see no possibilities in it and have no desires to use it to make a good meeting. However, to many it holds a challenge. Perhaps you are asking yourself, "What are the needs of our young people? Is our society meeting those needs? If not, *Why not?*"

Would it not be a good plan to work out that thought in several good, original talks for this meeting? If you have the book, "Progressive Endeavor," by Amos R. Wells, you will find in it several chapters which tell in what ways and how Christian Endeavor develops certain characteristics in young people. I have used this in making the list of needs, which you will find below.

In your society there are some young people who could take one group of these needs, show how it is a need of young people, and follow that by telling where your Christian Endeavor society meets that need and where it falls short. Such people should be able to plan and suggest new ways of meeting the needs of young people.

NEEDS WHICH SHOULD BE MET THROUGH THE CHRISTIAN ENDEAVOR SOCIETY:

1. Executive ability, organizers, initiative and self-expression.
2. Christian democratic spirit, world fellowship, social ability.
3. Deeper devotional life, vision of what it means to be a member of Jesus' "Kingdom of Love."
4. Consecrated service, fidelity to the Church and our Master, worker or leader in Christian organizations.

The following hymns are suggested:

All Hail the Power of Jesus' Name.
Shepherd of Tender Youth (The earliest known hymn of the Christian Church).

Father, Hear the Prayer We Offer.

or

Lord, as We Thy Name Profess.
Just as I Am, Thine Own to Be.

1526 March Street,
Kalamazoo, Mich.

WHY I BELIEVE THE BIBLE

A HIGH-SCHOOL BOY'S REASON FOR FAITH IN THE BIBLE

BY HOWARD PATRICK

A Senior in Long Beach, Calif., High School

In this age of the skeptic and the infidel, in this age of doubt and reason, it is necessary for the Christian to know definitely why he believes the Bible to be the true, inspired word of God.

This is an age when men want a reason for the hope that is within them. The most reasonable thing in all the world is religion. The Christian life is the normal life; another life is abnormal. For those who search and observe there are numerous evidences that the Bible is the true word of God.

I believe the Bible because of its *strength* over *attack*. No literature, no book, has ever been attacked as the Bible has been. From the first of its existence until the dawn of this present century the Bible has been fought by skeptics, atheists, and infidels, many of whom possessed keen intellects and silvery tongues, and yet this precious Book has weathered all storms, and its pages are still brighter than gold.

Did you ever stop to think what a task a man would have who would undertake to destroy the Bible? God has been so careful to guard it that he has woven it into every fiber and fabric of human history. The man who seeks to destroy the Bible must buy up sixty million copies of the Book, printed in six hundred languages and dialects, and circulated through the world. But is that all? He will have to go into the libraries of the world, upon the shelves of which are books in which the Bible has been cited, referred to and reprinted. What next? He must carry his destruction into the art galleries of the world with their millions of dollars' worth of valuable paintings. He must destroy such masterpieces as Da Vinci's "The Last Supper." Then will he have accomplished his purpose? No. Next he must destroy the greatest of all music.

He must silence the songs that have been written by such masters as Bach, Handel, and others. Would that complete his task? No! He must destroy marble and granite of rare beauty and worth. He must deface slabs on which are inscribed bits of Scripture.

Then, after he has destroyed sixty million copies of the Bible, after he has laid waste art galleries and libraries, and after he has silenced great music, has he destroyed the Bible? Indeed not, for God has provided many ways in which to reveal his teachings. The destroyer must go into the hearts of millions of saints who have found happiness and contentment in that great Book.

Why hasn't the Bible been destroyed? Because you can't destroy God, and it is God's word, and you can no more destroy God's word than destroy the God that spoke that word.

I believe the Bible to be God's inspired word because it is the *key* that unlocks all human mystery. Four of the biggest questions that any one can ask his soul are these: Who am I? Where am I? Where did I come from? and Where am I going? Science cannot answer them. Scientists fail to tell the origin of human life. The Bible is the only Book that gives the world an intelligent origin. What does it say? "In the beginning *God*" — and that is enough. "In the beginning God created the heavens and the earth," and that is the most intelligent origin the world has ever heard about. This wonderful Book is the key to all human mystery. If we would but follow the directions laid down in the Bible, we would find order, beauty, music, and love.

I believe the Bible to be divinely inspired because wise men of all ages who have studied it say that it is. Gladstone, possessor of the greatest brain Europe ever produced, once said: "I have spent *seventy* years of my life studying that Book to satisfy my heart; it is the word of God. I bank my life on the statement that I believe this Book to be the solid rock of Holy Scripture." This is the testimony of a man who had studied it—a man who investigated and practiced the Bible. Andrew Jackson once said: "The Bible is the rock on which our republic rests." Grant once said: "Hold

fast to the Bible as the sheet-anchor of your liberties."

I believe further that the Bible is divinely inspired because it is beyond human invention. There is not a man in all the world today who could write another book as great as the Bible. Take the Ten Commandments, that have never been improved on in all the world of law. Before a thing can be invented it must have been thought of and studied. Can any man put the logic, beauty, mystery, truth, and the way to salvation that are found in the Bible, in a book? It cannot be done by the human mind. Those who wrote the Bible proclaimed that the word of the Lord came to them by inspiration. This Book is God-given.

Again, I believe the Bible to be the inspired word of God because it is the finest of all literature. Where did Wordsworth get his songs of joy? From the Bible. Where did Tennyson get the triumph of immortal love? From the Bible. Browning gave us the courage of faith, the keynote of all of his writings. Where did he get it? From the Bible. Longfellow sang the sweet music of the psalm of life. Where did he get it? From the Bible. What does Ruskin say? "All that I have thought of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Froude, the eminent English historian, says: "The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought of imaginations which exist." Therefore, I believe the Bible to be the fountain head of all literature.

In conclusion, I believe the Bible to be divinely inspired because it satisfies the human heart as nothing else can do. As Carlyle has said: "It is the one Book wherein, for thousands of years, the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart." And, after all, the question we all must face is this: Does the Bible satisfy me? Is it a pillow on which I may lay my head in time of trouble, need, and sadness?

Is it a comforter as I cross into the land of eternity? The Bible is our hope. What have we to live for, if it is not to live again with him? He not only put us here, but he gave us a guide-book, a stepping-stone, that we may not falter or stumble. Tell the infidel, skeptic, atheist: "Do not go to that one who loves the greatest of all books, and steal that pillow from beneath his head, until you have something better to give him, unless you have something to take its place."

In the face of such facts and arguments, I believe the Bible to be the inspired word of the *only* God, who made us the promise, "Whosoever believeth on me shall not perish, but have everlasting life."

"Repent ye, and believe the gospel." Mark 1: 15.

—Selected from the "Lookout."
(Furnished for the Recorder by Lyle Crandall, Battle Creek, Mich.)

INTERMEDIATE TOPIC

WORKING WITH OTHERS

Topic for Sabbath Day, February 6, 1932

DAILY READINGS

Sunday—Introducing a worker (Acts 9: 23-31)
Monday—Fellow-workers (1 Cor. 3: 1-9)
Tuesday—All working together (Neh. 3: 28; 4: 1-6)
Wednesday—One helps another (Luke 10: 1-7)
Thursday—Lay aside prejudice (Mark 9: 38-41)
Friday—All one body (Rom. 12: 3-8)
Sabbath Day—Topic: Working with boys and girls of other churches (Luke 9: 49, 50. Christian Endeavor Day)

What union work are we doing?
How does work with others help us?
How may we invite others to work with us?—*Intermediate Companion.*

RESOLUTION

The Ashaway Christian Endeavor would gratefully record the long and devoted service to this society of our beloved sister, Helen L. Hill. From active membership till she went away to college, and in all the later years as an honorary member, she took an active part in everything.

She attended and took part in the regular prayer meeting every week; supported most generously both the regular and missionary work undertaken by us. She was never too tired or too busy as a teacher to attend the monthly socials. She was a Tenth Legioner and a Quiet Hour Comrade, and always an inspiration.

REPORT OF CORRESPONDING SECRETARY
JANUARY 10, 1932

Requests from strangers for tracts and information concerning our people have come in during the past month from Grayville, Tenn.; Adell, Wis.; Newton, Ia.; St. James, Trinidad, B. W. I.; Bokoshi, Okla.; New York City; and Glendale, Long Island, N. Y. Tracts in each case have been sent, with a letter in most instances, answering questions and encouraging correspondence. Seventeen letters have been written; twenty-six hundred sixty-three tracts sent out—including those sent by the Committee on Distribution to Mr. Marsh.

On request from the "Jesus Light House" Mission, Rochester, N. Y., quite a complete assortment of tracts was sent to the superintendent, Mr. George C. Switzer. The bundle included about one hundred "Gospel" tracts. A letter of appreciation has been received from Mr. Switzer in acknowledgment of shipment received.

Twenty-five copies of "Letters to the Smiths" have recently been sent to Mr. Hosea W. Rood, Milton, Wis.

Some two hundred SABBATH RECORDERS of the January fourth issue were sent out to students in our colleges, carrying special messages to the class of 1935. It was designated a "Freshman Number." This project grew out of an unofficial incident of the secretary-acting editor's vacation last fall.

In looking through the tract depository the secretary notes depletion and near exhaustion of several tracts. These have been reported to the Committee on Distribution of Tracts which is planning some action to be recommended.

There are also on our shelves 165 copies of Doctor Lewis' book, "Letters to Young Preachers," published thirty-two years ago. This book contains valuable suggestions and helps to ministers and laymen, just as vital as of a third of a century ago. If there are no objections, a copy of this book will be offered through the RECORDER to any of our ministers who does not now have it, or to any young person among us who may be interested in becoming a minister, on receipt of application accompanied with twelve cents for wrapping and postage, and to any one else who will send in one new subscription to the SABBATH RECORDER.

Sincerely yours,

HERBERT C. VAN HORN,
Corresponding Secretary.

The foregoing report was received and the suggestions there made, adopted.

Leader in Sabbath Promotion Ahva J. C. Bond made verbal report mentioning several matters of interest. He stated that as a member of that group, he is planning to attend a meeting or meetings, soon to be held in New York City, of the American Group of the Continuation Committee of the Faith and Order Movement. He asked

While we mourn her untimely death, her beautiful life will help us as a society as well as individuals to greater service and devotion.

May this slight tribute be recorded in the Young People's Department of the SABBATH RECORDER.

AMERICAN SABBATH TRACT SOCIETY— BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, January 10, 1932, at 2 o'clock p. m. in the Seventh Day Baptist Building, Plainfield, N. J., with Vice-President William C. Hubbard in the chair.

There were present:

Members: William C. Hubbard, Mrs. William M. Stillman, La Verne C. Bassett, Asa F' Randolph, Herbert C. Van Horn, Ahva J. C. Bond, William M. Stillman, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Everett C. Hunting, Irving A. Hunting, Alexander W. Vars, Jesse G. Burdick, and Business Manager L. Harrison North.

Visitor, Miss Dorothy P. Hubbard.

In the absence of President Corliss F. Randolph, the meeting was called to order by Vice-President William C. Hubbard, who presided at the meeting.

In the absence from the city of Recording Secretary Winfred R. Harris, Assistant Recording Secretary Asa F' Randolph acted as secretary of the meeting.

All present, standing, united with the chairman in the Lord's Prayer.

Minutes of the meeting of the board held December 13, 1931, as printed in the SABBATH RECORDER of December 21, 1931, were read.

The committee appointed by the board at its meeting held November 8, 1931, to consider the matter of transfer of title of the Seventh Day Baptist Building to the Board of Trustees of the Seventh Day Baptist Memorial Fund, reported that it is not yet ready to make final report.

Corresponding Secretary Herbert C. Van Horn presented and read his monthly report as follows:

if this board will pay his expenses incident to attending such meetings. He also mentioned somewhat at length a new suggestion which has been made for calendar modification.

It was voted that the Leader in Sabbath Promotion be requested to attend the meeting or meetings of the American Group of the Continuation Committee to be held in New York, at the expense of this board.

The treasurer, Mrs. William M. Stillman, presented and read the Treasurer's Second Quarterly Report, which had been audited.

In response to a suggestion of Corresponding Secretary Herbert C. Van Horn, members present, with license from the chair, took part in an informal general good and welfare discussion, among other things, relating to raising of the budget, and display of our publications and literature.

Chairman of Committee on Distribution of Literature, Jesse G. Burdick, made a brief verbal report.

Matter of a case, table, or other means for displaying our literature for free distribution, at the Seventh Day Baptist Building, was referred to the Committee on Distribution of Literature, to consider and report its suggestions to this board.

Matter of selection and/or arranging a display of our literature and publications in one half of the case in the entrance hall of this building was referred to the corresponding secretary and the Committee on Distribution of Literature.

President Corliss F. Randolph, Corresponding Secretary Herbert C. Van Horn, and Leader in Sabbath Promotion Ahva J. C. Bond, were named a committee on the program of the Tract Board at the ensuing session of the General Conference.

Minutes were read and approved. Meeting adjourned.

WILLIAM C. HUBBARD, *Moderator*,
ASA F. RANDOLPH, *Secretary*.

THE POOR SPELLER'S LAMENT

If an S and an I and an O and a U,
With an X at the end spell SU;
And an E and a Y and an E spell I,
Pray what is a speller to do?
Then if also an S and an I and a G
And H E D spell side,
There's nothing much else for a speller to do
But go and commit siouxyeyesighed!
—Archer P. Whallon in Saint Nicholas.

REPORT OF THE TREASURER OF THE TRACT SOCIETY

For the Quarter Ending December 31, 1931

ETHEL T. STILLMAN, *Treasurer*
In account with the
AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance on hand October 1, 1931:	
Denominational Building Fund	\$1,061.80
Maintenance Fund	923.49
	<u>\$1,985.29</u>
Less overdraft, General Fund	346.17
	<u>\$1,639.12</u>

To cash received as follows:

GENERAL FUND

Contributions:	
October—Onward Movement	\$ 133.21
November—Onward Movement	172.77
December—Onward Movement	346.76
Income from invested funds:	
October	1,280.48
November	1,390.00
December	50.00
Receipts from publications:	
"Sabbath Recorder"	414.67
"Helping Hand"	381.58
Junior Graded Helps	20.05
Intermediate Graded Helps	4.65
Outside publications	15.33
Denominational calendars	6.50
Tract depository	16.51
Loan from the Plainfield Trust Co.	1,000.00
Seventh Day Baptist Missionary Society— one half recording secretary's ex- penses, southwestern trip	56.25
Contributions to special Sabbath Pro- motion Work	125.01
	<u>5,413.77</u>

DENOMINATIONAL BUILDING FUND

Contributions:	
October—individuals	\$ 10.00
Onward Movement	10.00
November—individuals	16.00
December—individuals	88.63
Bequest of Esther Lanphear, An- dover, N. Y.	100.00
"A. M. E." Gift	200.00
Income—October	21.00
	<u>445.63</u>

MAINTENANCE FUND

Rent from publishing house	\$ 375.00
Income, Denominational Building En- dowment:	
October	34.57
November	15.00
	<u>424.57</u>
	<u>\$7,923.09</u>

Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath Promotion Work:	
Holland—G. Velthuysen—appro- priation	\$ 150.00
British Isles—Mrs. T. W. Richardson— appropriation	25.00
Special Sabbath Promotion Work:	
A. J. C. Bond—salary	150.00
Traveling expenses	91.24
Secretary	25.00
Young People's Work:	
Camp—garage for car	12.50
Traveling expenses—Teen-Age	
Conferences	25.00
Badges, etc.,	12.60
	<u>\$ 491.34</u>
Expenses of publications:	
"Sabbath Recorder"	\$2,776.63
"Helping Hand"	775.43
Outside publications	31.12

Committee directories—1931-32	8.61
Denominational calendars	199.06
	<u>3,790.85</u>
Distribution of literature:	
Postage, etc.	\$ 34.45
Tract rack	15.00
Services, selling tracts	20.00
	<u>69.45</u>
Miscellaneous:	
President's expense—stationery	\$ 17.25
Treasurer's expense:	
Clerical assistance, etc.	65.00
Stationery	7.45
Telephone	7.00
Two securities boxes	10.00
Auditing quarterly report	5.00
Corresponding secretary:	
Salary	329.33
Stationery	4.94
Traveling expenses	76.38
Stenographic work	8.10
Telephone	9.07
Office supplies	24.41
Interest on loans	115.50
Income, Annuity Gift	40.00
	<u>719.43</u>
	<u>\$5,071.07</u>

DENOMINATIONAL BUILDING FUND

Interest on loan from Permanent Fund	\$ 212.55
Filing cabinet	46.00
Payment account principal of loan from Permanent Fund	785.00
	<u>1,043.55</u>

MAINTENANCE FUND

Plumbing repairs	\$ 4.33
Insurance on printing shop	49.25
Janitor service	38.17
Paint and labor	32.12
J. H. Coon, treasurer, General Confer- ence, income from Denominational Building Endowment	49.57
	<u>173.44</u>

By balance on hand:	
Denominational Building Fund	\$ 463.88
Maintenance Fund	1,174.62
	<u>\$1,638.50</u>
Less overdraft, General Fund	3.47
	<u>1,635.03</u>
	<u>\$7,923.09</u>

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

(Total amount of indebtedness—General Fund
notes—Plainfield Trust Company ..\$7,500.00)
Plainfield, N. J.,
January 1, 1932.

Examined, compared with books and vouchers,
and found correct.

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
January 12, 1932.

DENOMINATIONAL BUILDING FUND

Dr.

To total amount contributed, and income, to October 1, 1931	\$79,166.82
To contributions received during quarter	124.63
To bequest of Esther Lanphear, Andover, N. Y.	100.00
To "A. M. E." Gift	200.00
To income—interest on note, S. G.	
Burdick Bequest	21.00
	<u>\$79,612.45</u>

To loan from Permanent Fund	\$8,485.00
Less amount repaid	2,185.00
	<u>6,300.00</u>

Cr.

By expenses of building to October 1, 1931	\$83,190.02
By expenses during quarter	258.55
	<u>\$83,448.57</u>

By loan account equipment notes	\$7,000.00
Less amount repaid	5,000.00
	<u>*2,000.00</u>

By balance on hand	\$85,448.57
	<u>463.88</u>
	<u>\$85,912.45</u>

RED CROSS

Among the domestic disasters in which the Red Cross gave aid to victims during the fiscal year ended June 30, 1931, were floods in Nogales, Ariz., McCulloch County, Tex., and San Doral, N. M.; tornadoes in Lyon County, Minn., Latexo, Tex., Oklahoma County, Okla., Lincoln and Franklin Counties, Miss., Yell County, Ark., Warren County, N. C., and Greenwood County, Kan; cloudbursts in Utah, and Brisco and Hall Counties, Tex.; mine explosions in Mc Alester, Okla., Sunday Creek, Athens, Ohio, Lutie, Okla., and Linton, Ind.; fires in Panama City, Fla., and Portage, Maine; forest fires in Florence County, Wis., Middleton, Mich., California, and London County, Tenn; a railroad accident in Elizabeth, N. J., and a typhoid fever epidemic in Jackson, Ohio. In the insular and foreign territory aid was given in floods in Turkey; a hurricane in Santa Domingo; earthquakes in Mexico, Albania, New Zealand, and Nicaragua; a storm in American Samoa; and three fires in Porto Rico. The public support of the Red Cross by membership enables the organization to come to the rescue of afflicted communities at all times.

—American Red Cross.

POPULATION OF INDIA

Census figures just published at Simla show that India now has a total population of 350,353,000. The Hindus increased ten per cent in the last ten years and now number 238,330,000; while the Moslems increased thirteen and one tenth per cent during the same period, now numbering 77,743,000. Sikhs increased thirty-three per cent, Jaines two, Buddhists eight, and Parsees five.

—Pathfinder.

CHILDREN'S PAGE

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

STORIES THAT JESUS TOLD

MATTHEW 7: 24-27; LUKE 15: 1-10

Junior Christian Endeavor Topic for Sabbath
Day, January 30, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Jesus was such a wonderful story teller that people forgot all else when listening to him. And the more they thought of these stories the more they realized that they were not just ordinary stories. You know, a little girl once said that a parable was an earthly story with a heavenly meaning. Jesus told this kind of stories about things, plants, animals, and human beings. If you study some of his stories, you will see that Jesus must have been very familiar with these subjects. That is why we said, a few weeks ago, that as a boy Jesus roamed over the hills. During these roamings he must have seen shepherds, and I imagine that he took great interest in the life that they lived. The following parable is a great favorite with many.

THE LOST SHEEP

Once upon a time there was a shepherd who had a hundred sheep. Although he had so many, he knew and loved each one of them. Carefully he protected them from danger, and tenderly he nursed them when they were hurt or sick. One day a sheep strayed off by itself. Oh, how worried the shepherd was that night when the sheep did not return with the others. Quickly fastening the ninety-nine sheep safely in the fold, he started out to search for the lost one. Over the mountains, across deep, dark valleys the shepherd searched. His feet grew weary, but he would not give up. At last he found the poor, frightened sheep. How glad the shepherd was when he heard the kind voice of the sheep! But the sheep's happiness was not nearly so great as the joy of the shepherd. Forgotten were his weariness, his torn and bleeding hands. He had found the sheep that he loved and nothing else mattered.

Jesus said he was the Good Shepherd of all the children of the world. That means he is our Shepherd, and that day by day he watches over us and cares for us.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am only half a year old but I hope I am not too little to be one of your RECORDER children. I saw you at Conference last summer.

This was my first Christmas. Santa Claus brought me some dolls, a puppy dog, a mule, and a little red fish to play with. I like to play. I wish some more children my age would write.

Lovingly,

HELEN RUTH GREEN.

Salem, N. Y.,

January 9, 1932.

DEAR HELEN RUTH:

I cannot begin to tell you how surprised and pleased I was to receive your letter. I remember you perfectly and have already learned to love you dearly. I wish I could give you a good hug this minute.

Of course it will be quite a while before you can read my letter, or even understand dear mother if she reads it to you, but some day you will and then won't you be surprised and pleased to see your name in print? I hope mother will save this number of the RECORDER until that time. I also hope that I will hear from more dear little people your age.

Santa Claus surely brought you quite a little family on your first Christmas. I hope they are all good friends and that you will have a jolly time playing with them. Is your puppy dog "a short tale" too like the one in the picture you sent me? I'll keep it to remember you by.

Your loving friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have been reading the Children's Page this afternoon, so I thought I'd write too.

I am in the second grade and am seven years old. I have never been late to school and only missed two days when I was out at Verona last year. I like to read and write.

I had a merry Christmas this year. We had a tree at school Friday, December 18. We also had a tree at home. Mr. Clarke gave it to us. Wednesday we all went to Verona. Aunt Genevieve had a nice tree for us. We had our presents Christmas eve. I was dressed as Santa Claus, and received a bow and arrows and a head band filled with colored feathers. I like to play Indian.

I had, all together, seven books, a sweater, two neckties, three handkerchiefs, a mouth organ, two games, a nice pencil, a tablet, some money, and the "Child Life" for three years.

We had a big day Christmas. There were thirty aunts, uncles, cousins, and my grandma at Cousin Jennie Sholtz'.

We came back Monday through Newark, N. Y., and stopped to visit some cousins there.

This is a long letter. I must close now.

Your friend,

RUSSELL LANGWORTHY.

Alfred Station, N. Y.,

January 10, 1932.

DEAR RUSSELL:

You surely did have the merriest kind of a Christmas this year, and I was so glad to hear all about it. There is nothing to equal a real family party at Christmas time. That's the kind I used to enjoy when I was your age, but our children have never had that pleasure, so do not know what they are missing, but I do.

You had a splendid lot of presents, so I know you were a very grateful boy. I expect you gave presents to others, too, and their enjoyment made you happy, I am sure.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am writing for my first time. I read other children's letters so I thought I would write. I am a boy ten years old and in the fifth grade.

We have three guinea pigs but we do not know what to name them. Can you tell me what to name them? One is black and white, one is brown and white, and the other is three colored.

I go to Sabbath school nearly every week. Mrs. Blaine Welch is my teacher.

I know Robert, Esther, and Emma Burdick.

I must close now and get my history lesson.

Your friend,

NEWELL MAXSON.

Leonardsville, N. Y.,

January 10, 1932.

DEAR NEWELL:

I am very glad to welcome another RECORDER boy and hope, now that you have begun, you will write often.

I am sorry your little guinea pigs are nameless, and I'll try to help you out, though perhaps the names I send may not be suitable. You might call them Tom, Dick, and Harry; or if you wanted to give them Bible names, how would Shadrach, Meshach, and Abednego do — the three friends of Daniel, you know? The three B's might be good names too—Bob, Bill, and Ben. If none of these names suit, let me know and I'll try again.

I hope you got one hundred in that history lesson.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am feeling pretty well. I am a little boy six years old and I am in the second grade. My teacher's name is Mrs. Carr. I do not get below ninety per cent.

I have a cat. It is around two and a half years old. Then I got some Lincoln logs for Christmas. Then I got some Lincoln bricks with my Lincoln logs. I got two big pencil boxes, too.

With love,

MILTON MAXSON.

Leonardsville, N. Y.,

January 10, 1932.

DEAR MILTON:

I am glad you are pretty well and hope you will soon be feeling very, very well, and as my grandfather used to say, "able to sit up and eat three hearty meals a day." That's the way I feel exactly. I hope, too, that you'll be able to keep up that ninety per cent every year you are in school. That surely is a prize worth working for, don't you think so?

I am curious to know what Lincoln logs and bricks are. This is the first time I ever

heard of them. I think the children will be anxious to know, too, so you must tell us all about them in your next letter and how well you enjoy playing with them. We hope to receive many letters from you.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written you before, but mother reads the Children's Page to me in the RECORDER and it made me want to write too.

I am a little boy six years old. This is my first year in school. My teachers' names are: Miss Riley and Miss Roberts. Miss Roberts is my singing teacher. I like them both.

I go to Sabbath school and church every Sabbath. Mrs. L. B. Davis is my Sabbath school teacher. There are ten boys and girls in my class and we all like her very much. We drew pictures of Santa Claus Christmas and she gave each of us a box of candy and a tangerine.

I haven't any pets. I did have a kitty but he died. I found him when he was a tiny kitten and took him in. We had many good times playing together.

I have one sister and two brothers. My older brother has a canary bird. His name is Cherio. He surely is a great singer. When any one strange comes in he seems to try to show how well he can sing. When mother starts the carpet sweeper or the sewing machine he tries to make more noise than either. My other brother has three gold fish. I like to watch them swim around in the water.

My father knows your husband quite well. He stayed at my grandfather's at Attalla, Ala., about two months when my father was just a boy.

My mother is writing this letter for me. I hope I can soon write well enough to write for myself.

I hope you do not think my letter is too long.

I will try and write again some day and tell you about a trip I made with my parents to West Virginia last November.

Your little friend,
EDWARD WILSON.

Jackson Center, Ohio,
January 13, 1932.

DEAR EDWARD:

I haven't room to answer your letter this week, but it is such a good letter that I'm anxious to get it in this week and answer it fully next week. I was so glad to receive it for I have met your father and Mr. Greene often speaks of him. Thank mother for helping you with the letter.

Sincerely yours,
MIZPAH S. GREENE.

ALBION, WIS., REPORTS OF ACTIVITIES

PASTOR'S REPORT

To the Albion Seventh Day Baptist Church, Mr. Moderator, your pastor would report work on this field for sixty-three weeks, beginning September 6, 1930, and ending December 5, 1931.

During this time he has been absent six Sabbaths, providing a substitute for each absence excepting one—of which Brother Milton Babcock and Brother D. L. Babcock had charge.

Besides the five quarterly meetings which have been held during this period, he has attended the Northwestern Association at Fouke, Ark., and the semi-annual meeting of the northern Wisconsin and Minnesota churches at New Auburn, Wis., in October, 1931.

Besides the regular services at Albion, he has preached once, each, at Walworth, Milton, Fouke, Stonefort, and Dodge Center, two services at Exeland in May and one in August, three sermons at New Auburn, Wis. He has given four eighth-grade commencement talks, has conducted four funeral services, and assisted in one; also assisted in one marriage ceremony, administered the ordinance of baptism to two candidates in Exeland. He has made two hundred twenty calls on people in Albion and vicinity; forty-nine calls on people of Exeland, New Auburn, Wis., Fouke, Stonefort, Dodge Center, Farina, Ill., and New Auburn, Minn. He has made it his endeavor to call on every family in the village of Albion and upon each church member or persons affiliated with the church in Albion, Milton, and Milton Junction.

He has received one member into the church by letter—Brother Charles Saunders of Milton, Wis., bringing his letter from the Garwin, Iowa, Church.

During this period of sixty-three weeks, those who have occupied the pulpit besides the pastor are as follows: Rev. E. E. Sutton, Rev. Angeline Allen, Rev. Mr. Williams of the Methodist Protestant Church, Rev. M. G. Stillman, Mr. Bartholf, Brothers M. J. and D. L. Babcock, Rev. E. M. Holston, and Rev. H. Eugene Davis.

Since the starting of the cottage prayer meeting in September, 1931, a meeting has been held each week.

He wishes to thank the choir for its inspiring and uplifting music and the officers and laymen for their loyalty and co-operation.

Respectfully submitted,
CHARLES THORNGATE,
Pastor.

REPORT OF MISSIONARY AND BENEVOLENT SOCIETY OF ALBION FOR YEAR 1931

Receipt

From collections	\$ 78.66
Associate members' dues	4.00
Bake sale	12.66
Alumni dinner	13.21
Lemonade stand	3.90
Tying comfortables	2.00
Tobacco Exchange Bank	5.08
Miscellaneous65
Advance sale of bazaar articles	5.73
	<hr/>
On hand December 1, 1930	55.70
	<hr/>
Total	\$181.69

Paid Out

For Sunshine	\$ 27.40
Gifts	13.45
Two new comforters to tornado sufferers	
For parsonage telephone	6.63
Materials for quilts	7.93
Materials for bazaar	13.66
Woman's Board	33.34
Denominational Building	8.33
Church furnace	8.13
Church piano tuning	2.00
Church plates	2.40
Church range	5.40
Miscellaneous	2.10
	<hr/>
Balance in treasury, December 6, 1931..	50.92
	<hr/>
	\$181.69

1931 REPORT HOME BENEFIT SOCIETY

The Home Benefit society has twenty-six members and has held twenty-seven meetings.

Receipts

Balance in treasury beginning of year..	\$ 3.00
Received from society collections	68.30

From dinners, supper, sale of steel wool	77.10
From Old Bank and interest.....	11.65
	<hr/>
Total received	\$160.05

We still have \$46.07 plus interest in Old Bank.

Expenditures

For Woman's Board and publishing house	\$ 43.33
For gifts	8.55
For "sunshine"	9.00
For expenses in church and parsonage telephone	21.05
For tornado sufferers	5.00
For miscellaneous expenses	22.65
	<hr/>
Total paid out	\$109.55

Funds received for year	\$160.05
Expenses for year	109.55

Total amount on hand

MRS. GLENN ATCHERSON,
Treasurer.

CAPONE'S SENATOR - MANAGER SAYS, "REPEAL"

Two days after the Illinois senate voted to repeal the state prohibition law a witness before a special grand jury in Chicago exposed Senator Dan Serritella as Al Capone's chief of staff, manager for Capone in the "loop" of Chicago and boss of the first ward.

And Senator Serritella, Capone henchman, voted to *repeal* the prohibition law, minimize enforcement, and make bootlegging less precarious.

The wets beclouded the issue by saying the W. C. T. U. stood with the bootleggers.

In answer the W. C. T. U. presented Al Capone's own senator, voting to minimize law enforcement, voting against the stand of the W. C. T. U., voting against the appeal of the President of the United States, voting *with* the Women's Organization for National Prohibition Reform.

—Selected.

An old farmer was complaining bitterly to the minister of the terribly bad weather for the crops, when the latter reminded him that he had much to be grateful for, all the same. "And remember," said the good man, "Providence cares for all. Even the birds of the air are fed each day." "Aye," replied the farmer, darkly. "Off my corn."

—Tit-Bits.

OUR PULPIT

A LAY SERMON FOR THE SMITHS

THE WHOLE FAMILY

BY "UNCLE OLIVER"

SERMON FOR SABBATH, FEBRUARY 6, 1932

Text— Matthew 11: 15.

ORDER OF SERVICE

HYMN
 LORD'S PRAYER
 RESPONSIVE READING
 HYMN
 SCRIPTURE READING
 PRAYER
 HYMN
 OFFERING
 SERMON
 HYMN
 CLOSING PRAYER

We have a radio in our home, and I am in the habit of "listening in," just as I suppose, the most of the Smiths do. It is, now and then, a pleasant thing to do—in general, profitable. Though it is not considered a well-bred custom for one to put his ear to the keyhole to hear the whispered secrets of those inside, or to be an eavesdropper in any other way, it is quite different to listen to what is brought in by the radio, for whatever is spoken into the radio is no secret but is intended for any ear, anywhere, a thousand miles away. "He that hath ears to hear let him hear."

When President Hoover and his family were in the group on Christmas eve under the Christmas tree near the Capitol at Washington, many of the Smiths all over the country heard him say good things about Christmas giving, and the beautiful spirit that leads Christian people everywhere to give gifts of love to one another. I am glad now to have heard what he said.

It was good enough for a Christmas sermon.

And between that sermon and the new year our radio brought us another one, very interesting and especially suitable for the holiday season, that seemed to me the best ever. The preacher had for his theme, "Two Doors—One Shut, the Other Open." I will undertake to give his line of thought but not his language, which was indeed plain, simple, and direct. He said that at the new year season people are naturally apt to look back over the year then closing, and ahead to that soon to begin. He spoke of the year just now coming to its end as the shutting of one door of time, and that now about to begin as the opening of another door. If honest with ourselves, and serious, in thinking of the year past, we are glad and the thankful for every worth while work we have undertaken, especially so, if successful; for every earnest desire to do what was right and not to do what was wrong. But if in this review of the past we recall having left some duty undone, or having done something we knew to be wrong, thus not only violating our conscience—our sense of right and wrong—but thereby dulling that God given sense; if we remember having given some one sorrow and pain; if our example has been such as to influence others, especially the young, to form bad habits of life; and in thinking these things all over are truly sorry and wish we had done differently, and would like to go back and make this or that right, we would find that the inevitable door of time once shut can never be opened, however much we wish it might.

That the past can never return to us is one of God's fixed laws, such as never can be repealed. Does it seem unjust and cruel to have it so? But though he is a God of law and justice, he is also a God of mercy and love. As such he can and will forgive sin—not only willing to do so but glad if we come to him in sincere repentance; and nothing in his law is made plainer in our Savior's life and teachings than this law of love and mercy.

And now as the door of the past, of 1931, is closing and no man can open it, he is saying, "Behold I have set before thee an open door, and no man can shut it," the door of 1932. And here we all are, dear members

of the Smith family. It is ours to do with as we please. It is a great privilege, and with it come great responsibilities. What shall we find when we *review* it a year from now? God help us.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Rev. A. C. Ehret occupied the pulpit of the First Presbyterian church in Hornell last Sunday.

With liquid air demonstrations this week at Elmira, Endicott and Johnson City, Professor P. C. Saunders has given his two hundredth demonstration.

The annual meeting and supper of the First Alfred Church was held at the parish house on Sunday evening. At the supper about one hundred forty were served, by the committee of which Mrs. Flora Groves was chairman.

The business meeting was called at about seven-thirty, and the reports of the various organizations were presented. The business was interspersed by a reading by Miss Imogene Carpenter, a solo by Professor H. O. Burdick, and a vocal duet by Mrs. Maxson and Mrs. Prentice.

The trustees reported that the church needed a new roof very badly and it was voted at the meeting that they be instructed to have the roof put on.

The election of officers resulted as follows:

President, F. A. Crumb; vice-president, Miss R. Arta Place; clerk, J. N. Norwood; treasurer, E. P. Saunders; auditor, W. F. Burdick; trustees, H. O. Burdick, De Forest W. Truman, Mrs. Carol Champlin; superintendent of Sabbath school, C. M. Potter.

Treasurer Saunders, who had conducted the annual canvass, reported that there had been \$600 more pledged for 1932 than had been pledged for 1931. Considering the times, this is a very gratifying report.

As space permits, we shall publish in these columns the various reports as presented to the church.

Doctor Norwood at Castile

Dean Norwood spoke in the Community church at Castile, Tuesday night, to the Wyoming County Branch of the Genesee

County Y. M. C. A. His subject dealt with the problem of permanent peace.

Doctor Norwood in his address stressed the need of an international organization for the controlling of commerce and other relationships between nations. He declared that this was the fundamental for permanent peace. He illustrated his theory with the Japanese-Manchurian situation.

ALFRED STATION, N. Y.

Pastor Van Horn attended the Allegany County ministers' meeting in Wellsville on Monday. Tuesday he attended the funeral of Harold Spencer's father in Genesee, Pa. Mr. Van Horn represented the theological seminary in which Mr. Spencer is a student.

—Sun.

ASHAWAY, R. I.

At the recent business meeting of the Christian Endeavor society the following officers and committees were elected:

President, Betty Crandall; vice-president, Elaine Robinson; corresponding secretary, Carol Chester; recording secretary, James Waite; treasurer, Esther Crandall; Quiet Hour superintendent, Rev. Carroll Hill.

—Westerly Sun.

DE RUYTER, N. Y.

The W. C. T. U. will meet at the Seventh Day Baptist church at three o'clock to celebrate the twelfth anniversary of the Eighteenth Amendment. An interesting program is planned. A general invitation is hereby given to the public. Everybody come.

—Gleaner.

INDEPENDENCE, N. Y.

The annual church dinner and business meeting of the Independence Church was held January 10, at the parish house, about thirty-six being present.

The usual order of business was carried out. The reports of the several officers and committees showed a very satisfactory condition of the finances of the church.

The services of Pastor Walter L. Greene have been secured for another year, as our good pastor.

Chairman, Samuel W. Clarke; clerk, Elaine Crandall; treasurer, D. E. Livermore; chorister, Grace Spicer; organist, Anna Laura Crandall; assistant organist, Bessie

Clarke; trustee for three years, Samuel B. Crandall; ministerial committee, Carl V. Clarke; committee on finance, Milford Crandall, Stephen Clarke, Edward Crandall.
—*Alfred Sun.*

MILTON, WIS.

The Wednesday afternoon following Christmas a number of college students assisted in an unusual program which was sponsored by Circle 2 of the Seventh Day Baptist Church. "An Afternoon in China" drew an audience of over one hundred who enjoyed a portrayal of a Chinese wedding, Chinese music, and an illustrated talk on Chinese wood-carvings. The refreshments included Chinese tea, which Mrs. Crofoot brought over from China.

The principals in the wedding were N. S. Wang, who appeared as the blushing bride; C. Y. Chow, the groom; N. L. Wang, guest; R. R. Davis, servant; Miss Anna Crofoot, the bride's attendant; Mrs. Crofoot, mother of the groom; and President Crofoot, who acted as director and as interpreter to the audience. Rev. G. W. Verity of Fort Atkinson for many years a missionary in China, displayed and explained a collection of wood carvings which realistically pictured Chinese life.

An extensive display of Chinese articles, contributed by various members of the community, proved very interesting.

—*College Review.*

PACIFIC COAST

Members and guests of the Lions club yesterday who were fortunate enough to hear N. O. Moore, head of the Riverside Polytechnic High School printing department, speaking on the printing industry, ancient and modern, came away with a much higher appreciation for what the industry renders to mankind.

—*Corona (Calif.) Daily Independent.*

MILTON JUNCTION, WIS.

Rev. J. F. Randolph, daughter Caroline, and Mrs. Laura Hill, Milton Junction, were in Milwaukee on business last Thursday. Starting for home in a downpour of rain, their car was struck by a street car at the Calvary cemetery crossing. Fortunately Mr. Randolph swerved to the left when he saw the car and they were not hurt and the car wasn't damaged to a great extent.

—*News.*

Mr. and Mrs. A. L. Whitford, Milton Junction, celebrated their fifty-ninth wedding anniversary New Year's day at the home of their granddaughter, Mrs. O. T. Babcock, Milton. There were thirty-eight present including six children, sixteen grandchildren, one great grandchild, and husbands and wives of their children and grandchildren, and a few other friends and relatives.

Mr. and Mrs. Whitford were married on New Year's eve, December 31, 1872, at Albion. The next March they drove to the North Loup valley in Nebraska with an ox team and took up a homestead. The trip took thirty days. After a few years of pioneering in that new country they returned to Wisconsin and since that time they have lived near Albion or Milton Junction.

Mr. Whitford is eighty-two years of age and Mrs. Whitford is eighty years of age. Mr. Whitford worked most of the time last summer on a farm. Both are in good health.
—*Janesville Gazette.*

WESTERLY, R. I.

The evangelistic services held Saturday and last evening at the People's Mission attracted congregations of over one hundred persons, which filled the meeting room to overflowing.

The services will continue each evening throughout the week. They are being conducted by Rev. Burleigh Sylvester of Eustis, Me., and Stanton Gavitt of Westerly.

Mr. Sylvester, a graduate of the Providence Bible Institute, is an eloquent and forceful speaker. For his subject last evening he had "The Depression. Its Cause and Cure."

Mr. Gavitt, who is the son of Mr. and Mrs. Horace Gavitt of School street and also a former student at the Providence Bible Institute, sang a solo during the service and also played hymns on the accordion.

Both Mr. Sylvester and Mr. Gavitt have been engaged in revival work the past year with wonderful results. The large attendance at the first two meetings would seem to indicate that their efforts here will also be rewarded.

—*Sun.*

NEW AUBURN, WIS.

The New Auburn, Wis., Church held their annual New Year's dinner and business meeting at the home of Mr. and Mrs.

R. E. Loofboro, January 3. Thirty-three grown-ups and young people and thirty-two children arrived shortly before noon to do justice to the dinner, which was served cafeteria style with use of trays.

The business meeting following was called to order by the president, Mrs. Ivar Pederson.

The following officers were elected for the coming year:

Pastor, Rev. C. B. Loofboro; president, Mrs. Ivar Pederson; vice-president, Claude Haskins; clerk, Mrs. Philip Ling; chorister and organist, Mrs. Arthur North; trustee for three years, Mrs. Rosa Williams.

We have a resident membership of thirty-three. The average attendance of the Sabbath morning service, during the past year, was thirty-six.

—*Correspondent.*

BOULDER, COLO.

A very pretty church wedding was solemnized this afternoon (December 17, 1931), at two-thirty in the Seventh Day Baptist church, Miss Daisy Dee Furrow, of Greeley, formerly of Boulder, becoming the bride of Joseph B. Allen of Eaton.

The ceremony was read by the pastor, Rev. Ralph Coon. Mendelssohn's wedding march was played by Miss Margaret Saunders as the bridal party entered the church.

The altar was decorated with ferns and yellow roses. The impressive ring service was used. The bride wore a blue velvet suit with hat and accessories to harmonize.

The maid-of-honor was Miss Winnie Fields of Greeley and she wore a brown gown. Fred McCrery of Eaton was Mr. Allen's attendant.

Many friends witnessed the wedding. The ushers were Barbara Rogers and Floetta Burdick.

As the bridal party left the church, Mrs. William Jeffrey of Denver sang, "I Love You Truly."

The bride is a graduate nurse and an instructor at the State Teachers College at Greeley.

Mr. Allen is a produce dealer at Eaton.

The ladies of the Seventh Day Baptist Missionary society met yesterday afternoon, January 6, 1932, at the home of Mrs. Davis, on North Twelfth. Mrs. D. M. Andrews, the president, presided. Business

was taken care of and plans for the coming year discussed.

The hostesses, Mesdames Roy Davis, L. A. Davis, and Mrs. Potter who is spending the winter here, served delicious refreshments.

Rev. Ralph H. Coon, pastor of the Seventh Day Baptist Church, has returned from Plainfield, N. J., where he attended a meeting of the Commission of which he is a member. The headquarters of the church are located at Plainfield.

Enroute home he visited Salem College, in West Virginia, one of the fine schools supported by this denomination. Mr. Coon left Boulder January 2 and returned January 7.
—*Boulder Camera.*

On the evening after the Sabbath, January 9, 1932, a reception was held at the Boulder Seventh Day Baptist church in honor of Mr. and Mrs. Joseph Allen, of Greeley. A set of sterling spoons was presented to Mrs. Allen from her friends in the Women's Missionary and Aid society. Ice cream and cake were served and a social hour was enjoyed, during which the friends of Mr. and Mrs. Allen extended congratulations and wishes for a long and happy life.
—*Correspondent.*

LETTER FROM CHICAGO

I have just been reading in the SABBATH RECORDER reports of Christmas entertainments from the different churches, and it made me feel there ought to be a report from our small church in Chicago.

We have been without a pastor since last spring, but we have carried on each Sabbath by the services being conducted by some one of our congregation.

At Christmas time we had a very interesting and helpful service in charge of Miss Ethel Butterfield and Miss Nellie Hull, to whom great credit is due.

Those who have visited our services know that we meet in a room in the Capitol Building and that there is very little opportunity for giving an elaborate program. Everything used had to be brought there and arranged just before the service.

The program consisted of Scripture reading and prayer by Miss Ethel Butterfield; some fine Christmas music by Miss Ann Post and Mrs. Allison Burdick; a reading

by Mrs. Lewis Sherman, selections from Henry van Dyke's, "The Story of the Other Wise Man"; verses by the little folks; and then followed a beautiful Christmas pageant of the Nativity.

The first scene represented the shepherds by a campfire, one reading aloud Luke's account of the birth of our Savior, during which an angel appeared.

The next scene showed Mary and the Christ Child with the Bethlehem's star above. The shepherds came and knelt at one side with the angel nearby and the three wise men coming with their gifts and kneeling on the other side, which made a very beautiful and effective scene. Appropriate music was sung back of the curtains during the scenes.

After the program each child was presented with a gift and everyone felt it was good to have been there.

MRS. O. E. LARKIN.

1000 Clinton Ave., Oak Park, Ill.

VERONA NEWS

Burial of the remains of Pastor George Sorensen, of the Seventh Day Baptist Church at Churchville, town of Verona, who was killed in an accident at the Greenway railroad crossing on December 15, took place on Sabbath afternoon, January 9, at 1.30 in Verona Mills cemetery. Rev. Erwin L. Tucker of the Lutheran Church had the prayer service.

Mrs. Sorensen, who was seriously injured in the train crash, is slowly improving in the Rome Infirmary.

Mr. and Mrs. Leon Maltby of Philadelphia, Pa., spent Christmas with relatives here. Mr. Maltby occupied the pulpit very acceptably on the Sabbath while in town.

Miss Jean Woodcock of St. Lawrence University, the Misses Ada Dillman and Anna Smith of Cortland Normal, and Miss Lolo Woodcock, English teacher in Central Square High School, have returned to their respective schools after spending their vacation with their parents.

Rev. Wm. L. Burdick of Ashaway, R. I., recently spent the Sabbath with the Verona Church and delivered an interesting sermon.

The following officers were elected at the annual church and society meeting:

CHURCH OFFICERS

Moderator, O. W. Hyde; vice-moderator, Orlo H. Perry; clerk, Mrs. Craig Sholtz; missionary evangelistic committee, Marion Dillman, Susie Stark, Mrs. Floyd Sholtz; music committee, Mrs. Raymond Sholtz, Mrs. John Williams, Mrs. William Vierow; usher committee, Roger Lennon, Howard Davis, William Lennon.

SOCIETY OFFICERS

Moderator, Floyd Sholtz; vice-moderator, Raymond Sholtz; clerk, Mrs. Chester Stone; treasurer, Stanley Warner; repair committee, W. C. Perry, Chester Stone; janitor committee, Allen Lennon; finance committee, John Williams, Chester Stone, Marion Dillman, Warner Thayer; ministerial committee, Marion Dillman, Craig Sholtz, Beatrice Thayer; trustees, Claude Sholtz, Le Verne Davis; Daily Vacation Bible school committee, T. Stuart Smith, Pastor George Sorensen.

Stained glass windows are being installed in the church. Several are having memorial windows put in for former church workers.

PRESS COMMITTEE.

SALEM Y GAZETTE

BY RANDAL STROTHER

The parable of the hitching post was reviewed by Dr. S. O. Bond, president of Salem College, in an address before the Young Men's Christian Association Thursday, January 14. The young men's group was advised by Doctor Bond to choose five hitching posts and then stay hitched to them. They included the home, the school, an avocation, good books, and good friends.

The veritable hitching post of horse and buggy days was used by the president of Salem College in giving the advice of "getting hitched and staying that way" to the male students. He told them to stay hitched to home as long as they could fairly do so, at least not withdrawing from that hitching post until they were able to support themselves entirely. His idea with the school was that the student should get hitched to a school and stay hitched until he is graduated, without roaming from one school to another. As a means of getting away from the ordinary pursuits of life and learning to play as well as to work, he advocated an avocation. The advice concerning books was that each individual should claim three or four of the best books as his own pattern and abide by them. Similar advice was given concerning good friends, with the idea that one should have two or three friends whom he trusted a great deal. A

subordinate point was that the individual should not have too many intimate friends, but at least one or two in whom he could have especial confidence.

In the opening remarks to his address, Doctor Bond complimented the organizations upon the work which they are doing in the school. He declared that he wished there were a pair of scales that were properly made to weigh the development of character, telling of how one scientist had tried to weigh the soul of a man and found it impossible.

Miss Elizabeth Crandall, freshman at Salem College, whose home is in Westerly, R. I., is to be piano accompanist for the girls' glee club of the college this year, in accordance with a recent announcement from the music department. Miss Elizabeth Bond, piano instructor at the college, who played for the group last year, will still accompany the girls' quartet and string ensemble. She will also be chaperon for the entire group.

MARRIAGES

ALLEN-FURROW.—Miss Daisy D. Furrow and Mr. Joseph E. Allen were married in the Boulder Seventh Day Baptist church on the afternoon of December 17, 1931, Pastor Ralph H. Coon officiating. Mr. and Mrs. Allen are living at 1927 11th Ave., Greeley, Colo.

DEATHS

CLAYTON.—William Clayton was born in Burslem, Eng., May 19, 1854, and died in Syracuse, N. Y., December 21, 1931. (A more extended notice appears in another column of this SABBATH RECORDER.) T. J. V. H.

CROSBY.—James Crosby was born February 14, 1844, at Yarmouth, Nova Scotia, and passed away December 18, 1931, at the home of his son Wells Crosby at Wheatridge near Denver, Colo.

Mrs. James Crosby was born at Watson, N. Y., April 15, 1847, and passed away at Wheatridge, December 21, 1931, three days after the death of her husband. (Extended obituary elsewhere.)

R. H. C.

DAVIS.—Thomas Hall Davis was born at Lost Creek, W. Va., July 26, 1882, son of Clinton H. and Mattie Somerville Davis. Died in Guthrie, Okla., December 24, 1931, from heart attack.

He moved with his parents to Salem when he was twelve years old. He was married in 1906 to Fucia Lang and soon moved to Bristol, Tenn., later going to Battle Creek, Mich. In 1918, he moved his family to Guthrie, Okla., where he engaged in the undertaking business and remained in this business till his death.

He is survived by his wife and three children—Lang Davis and Martha Davis of Guthrie, and Mrs. Claude Rifelman of La Crosse, Wis. He joined the Lost Creek Church at an early age and on moving to Guthrie he joined the First Baptist Church.

The funeral services were held in the Scottish Rites Cathedral in Guthrie and burial at Memorial Park. It was the largest funeral Guthrie ever had. "Everybody loved Tom Davis" you heard all over Guthrie. W. M. D.

GILL.—Alice Coffin Gill, daughter of Cyrus and Sarah Carter Coffin, was born in Yolo County, Calif., just across the line from Sacramento, on June 21, 1855, and died just at the close of New Year's day, January 1, 1932, at her home in Los Angeles.

Her first husband, Charles A. Bailey, with whom she trod the path of life for over thirty years, died in 1905, leaving to console her in her bereavement three children. In 1910 she was married to Theophilus Anthony Gill, who survives her.

Mrs. Gill was a Presbyterian by birth and training, but in 1910, having found and accepted the Sabbath truth, she was baptized by Rev. L. A. Platts, and joined the Los Angeles Seventh Day Baptist Church.

She was always active in Christian work, and after her children had come to manhood and womanhood, and her home duties in a measure ceased, she devoted her time almost entirely to service for Christ. The Lord seems to have given to her a special gift for personal work, and in her sweet, loving way she led many from lives of sin to a saving knowledge of him.

Her motto seemed to be "Self last." Her ear was always open to the cry of need. Her eye looked always for opportunities of service to others. Her arm was always stretched out to steady and lift the weak. No one came to her with troubles of any kind without going away helped, both materially and spiritually. Surely she "fulfilled the law of Christ" by bearing the burdens of others. The story of her life is one long tale of burden-bearing for others. It would seem that she had done this for so long that the load became too heavy for her heart, and she was forced to lay it down and enter into her rest.

The family has lost a most devoted wife and mother. Those with whom she labored have lost a valuable fellow workman. The poor have lost

a friend and helper. The unsaved have lost a finger which pointed toward eternal life. For years she worked regularly in the jails, assisting in gospel services and talking individually with the prisoners. She will be missed especially by those women in the jails to whom she was an angel of light and love.

Farewell services were conducted for her at the W. A. Brown funeral home by Rev. Lester G. Osborn, assisted by Mr. V. C. Baxter, on Monday, January 4.

She leaves to mourn her passing her husband, Theophilus A. Gill; and three children—Miss Cora A. Bailey, of Los Angeles; Raymond H. Bailey, of Berkeley, Calif.; and Bryant B. Bailey, of Los Gatos, Calif.; and a sister, Miss Kate Coffin.

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

L. G. O.

Sabbath School Lesson VI.—February 6, 1932

THE SLAVERY OF SIN.—John 8: 31-36; Matthew 24: 45-51.

Golden Text: "Every one that committeth sin is the bondservant of sin." John 8: 34.

DAILY READINGS

January 31—The Slavery of Sin. John 8: 31-36.

February 1—The Consequences of Sin. Matthew 24: 42-51.

February 2—Sin Debases. Isaiah 28: 1-8.

February 3—Sin Disinherits. 1 Corinthians 6: 1-10.

February 4—An Example of Self-Control. 1 Samuel 24: 1-11.

February 5—An Example of Abstinence. Jeremiah 35: 1-14.

February 6—True Freedom. Romans 8: 1-10.

(For Lesson Notes see *Helping Hand*)

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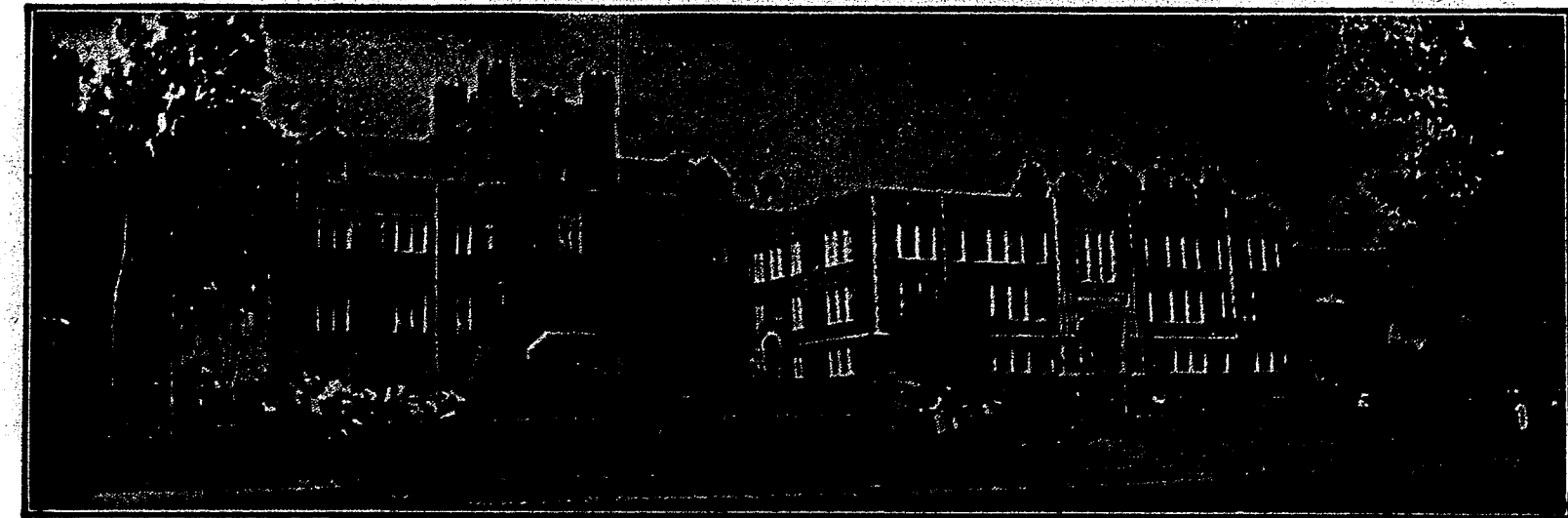
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THE SABBATH RECORDER

PLAINFIELD, N. J.

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FEBRUARY 1, 1932

No. 5

“‘Go, sin no more.’ These are the Savior’s words.

The past is past. True life is here and now.

With seal of God’s forgiveness on thy brow

Greet life’s new morning, happy as the birds

That lift their songs when sunshine fills the air;

For God is love, and love is everywhere!”

—James Buckham.

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