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SEVENTH DAY BAPTIST EDUCATION SOCIETY,
ALFRED, NEW YORK

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

JANUARY 23, 1933

No. 4

BANKRUPT

One midnight, deep in starlight still,
I dreamed that I received this bill:
“(.....in account with Life):
Five thousand breathless dawns all new;
Five thousand flowers fresh in dew;
Five thousand sunsets wrapped in gold;
One million snow-flakes served ice-cold;
Five quite friends; one baby's love;
One white-mad sea with clouds above;
One hundred music-haunted dreams
Of moon-drenched roads and hurrying streams;
Of prophesying winds, and trees;
Of silent stars and browsing bees;
One still night in a fragrant wood;
One heart that loved and understood.”
I wondered when I waked at day,
How—how in God's name—I could pay!

—Cortlandt W. Sayres in “Golden Book of Faith.”

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 4

WHOLE No. 4,585

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Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month35
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

God's Word "Thy word is a lamp unto my feet and a light unto my path." If the Word of God is not reliable and the truths it reveals are not trustworthy, little comfort or help comes from such expressions of faith as in the above quotation. But after the smoke of the battles waged through centuries of warfare, the Bible still stands and men's hearts and lives are still enriched. No literature in all the ages has been subjected to such acid tests as has that of the Bible. Every book, chapter, verse, and word has been microscopically examined, with all the facts available by scholars, skeptics, and believers. The lovers of truth may be glad that hostile diligence has been exercised that the truth may be the more gloriously triumphant. Christians need not fear for truth, for ultimately truth will prevail. Had the Bible not been true, builded upon truth eternal, the discovery would have been made long ago. "Thy word is truth." May thy children, our Father, be found walking in its light as it shines upon their pathway.

Reading the Bible There are many plans for **Through in a Year** reading the Bible through in a year. Perhaps about the best and easiest remembered way is that of reading three chapters a day, and five on Sabbath. There are 929 chapters in the Old Testament and 260 in the New, a total of 1,189. One can easily read through the Bible by this 3-5 method and have a week left over at the end of the year.

Every Christian should read through the Bible in a year at least once in his life time. Many make it a yearly practice and it has its values of real worth. Some balk at chapters full of genealogy, but there is some inspiration even in a page of names if one will use his imagination a little. The method of reading *through* will constantly throw a surprise into the reader by showing up some new angle of truth or interesting fact unnoted before. Some Sabbath schools used to encourage reading the Bible through in a year by offering a prize of a nicely bound Bible to any who would do so. Rewards for such work may be questionable, but certainly the value of reading the Bible through by course can hardly be gainsaid.

Technocracy Now and again some idea comes to the front and is much talked about, or some word becomes popularized by the daily papers, magazines, or radio. Just now it is technocracy. Few topics have been more discussed or written about. One can hardly suppress the reflection that the most of those who write learnedly about technocracy and discuss its implications are somewhat like the six men of Hindoostan who went out to view the elephant, and all of them were blind. What one more "blind" man writes will not matter much.

Technocracy is the term used to designate the philosophy of a group of engineers and economists that has been working in the laboratories of Columbia University for several years, making a survey of the energy possibilities of North America. The pronouncements of this group have been given wide publicity during the past two or three months. The findings of these "technocrats" are being seized upon by some reformers and publicists as the discovery of the times. The organization, originally founded, we understand, by the late honored Doctor Charles P. Steinmetz and others, is now headed by an engineer, Howard Scott.

Technocracy seems to be concerned fundamentally and chiefly with the "functional operation of a social mechanism," and believes that all social energy and change can be measured. Its outstanding claim is the breakdown of the "price" system involved in the overdevelopment of machinery and its output. These experts point out that the increased use of improved machinery which has made it possible to create so much with little man power, is a strong factor in causing the present depression. They give specific cases, and show for example the possibility of designing with slight additional cost a razor blade that would last a lifetime. They likewise claim that designs are almost complete to produce an automobile with an average life of 300,000 to 350,000 miles without a general overhauling. All cars in the United States, within four years, it is claimed, could be replaced with such machines. It is easy to see the effects upon industry of such changes, economically and socially. Such changes would necessitate drastic and fundamental readjustments in our various systems.

Technocracy raises many irritating questions but offers no solution for our problems. Its chief value, perhaps, thus far lies in its few possible suggestions as to arriving at a more general knowledge of actual conditions. The findings of this expert group should be given serious consideration. They should not be underestimated nor should they be overestimated. Present industrial facts should be carefully studied and properly evaluated. Machinery and organization must be man's servants, not his master. Under our present conditions, as the *Christian Advocate* points out, "are moral issues, very grave. All economic and industrial problems are connected intimately with religious and social welfare principles." Seventh Day Baptists are not a people apart from others, but are vitally affected by conditions and are responsible, in part, for the right solutions of common problems. We are, therefore, interested in this new, so-called philosophy. We feel quite sympathetic, however, with the remarks of the editor of *The Baptist*, when he says, "Thus far these engineers have been quite explicit as to what *could* be done, but very reticent as to how to do it. They profess that they could tell us this also if they were asked to do so. Well, we'll bite. How could this be done, and when could we start?"

Christian Endeavor Week Next week millions of young people will hold extra meetings and carry out special programs in celebration of the fifty-second anniversary of the founding of Christian Endeavor. Begun February 2, 1881, in the Williston Congregational church of Portland, Me., by an enthusiastic, planning young pastor, Francis E. Clark, the movement has grown until it encircles the globe with thousands of societies working in countries wherever Christ's name is known and loved.

At the heart of Endeavor is its pledge. Beginning with "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do," it is more than a shibboleth. It is a confession of faith and a challenge that has animated and nerved youth to attack the impossibles, and given courage and strength to do them. Such a pledge is too vital to be neglected or put into cold storage. Taken seriously, as it usually is, it has served a noble and inspiring purpose as multitudes of youth and people now growing old will testify.

Our own young people under the able leadership furnished by the Young People's Board have prepared an interesting and helpful program in which the object and principles of Christian Endeavor are emphasized. Its object, too often lost sight of, "shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, to train them for work in their church, and in every way make them more useful in the service of God." The ideals ever upheld by the organization have been "confession of Christ, service for Christ, loyalty to Christ's Church, and fellowship with Christ's people."

Seventh Day Baptists have never had a finer group of young people than now. There never was a time when the objects of Endeavor needed more to be stressed, or its ideals needed more to be upheld and striven for. The church and the home will do well to encourage and assist our youth leaders in every way possible.

United Budget's Showing Last week's SABBATH RECORDER, pages 55 and 56, carried the statement of the treasurer of the Onward Movement showing for the first six months of the present Conference year receipts of \$9,354.46, budget, and \$773.44, specials, or

a total of \$10,127.90. This is quite a bit short of the half way mark for the year. For a similar period in 1931, the amounts were \$11,514.49 budget, with a total including specials, of \$12,216.51. Compared with amounts asked for in the two budgets, our people have done better this year than last in spite of continued and increased unemployment, and of the fact that a special appeal of the Doctor Gardiner Fund was largely reflected in the early returns of last year. With no special appeal this year except for immediacy on payments of pledges this better showing has been made. Remembering the Conference president's suggestion, "No church doing less than last year," and with a determined "girding" of ourselves we can finish the year with a completely realized United Budget.

FROM THE CONFERENCE PRESIDENT

Last week we shared with our readers a letter from Brother G. Velthuysen who had been present at the organization of the Seventh Day Baptist Church of Hamburg. This week we are publishing parts of a letter written by Brother L. R. Conradi by whose inspiration and under whose guidance the new church was constituted. Perhaps it will not be amiss for me to say a few words by way of introduction to this interesting letter.

I have spoken on other occasions of my personal appreciation of Brother Conradi's spirit and character, and my confidence in his aims and purposes as a servant of Jesus Christ, and a minister in the Seventh Day Baptist denomination. I heard him speak on several different occasions while he was in America, and it was my privilege to have many private talks with him. Through these contacts I have come to recognize in him a disciple of the Master who is not interested in proselyting, but who is intensely interested in saving people who are in danger of making shipwreck of their lives, and in bringing them into a vital relationship with Jesus Christ. He is interested in building the kingdom of God, and believes he has found as a minister of the Seventh Day Baptist denomination his opportunity to incorporate into a Sabbath-keeping church, evangelical and spiritually free, men and women who may otherwise be left without a church home.

Since my experience with Brother Conradi when he was a guest in our home for several days, I have read through "History of the Sabbath" of which he is the author in collaboration with J. N. Andrews. This is a book of more than eight hundred pages, and is the most exhaustive history of the Sabbath that has ever been written. There are two things which impressed me especially in the treatment of the Sabbath in this history. In the first place I was greatly edified in reading the first eleven chapters of the book which are devoted to "Bible History." Were those chapters to be printed in a separate volume it would, to my mind, be the best Bible exposition of the Sabbath extant. The Sabbath is treated historically instead of dogmatically of course, and therefore it makes a strong appeal to the one who yields to the authority of Truth. In the second place I was impressed with the thorough and scholarly way in which the history of the Sabbath is traced through the history of the Christian Church, and especially through the Reformation period. Some of us have been saying for years that the Protestant Reformation has failed to do for Christianity what should have been done in making it completely Biblical and savingly spiritual, because it hedged and compromised on this vital question. This book strengthens one in that conviction, and reinforces his belief that Sabbath-keeping Christians of today hold a key position as conservators of this truth, if they are spiritually minded and sanely and warmly progressive.

In the country that gave birth to the Reformation there has now been organized the first church of that denomination which had its beginning as a separate Christian body because back there certain brave and devoted men and women by the grace of God refused to conform or to compromise. In Germany Seventh Day Baptists are taking up the movement where once it flourished in order to carry on further that which was there begun but later side-tracked.

While the church at Hamburg starts off as a self-supporting church, under the leadership of its own pastor, Rev. A. Hennig, the larger field can be cultivated only as Brother Conradi may receive financial support for printing, travel, and secretarial help.

AHVA J. C. BOND.

ELDER CONRADI'S LETTER

To the General Conference of Seventh Day Baptists and to their President, Rev. A. J. C. Bond, Plainfield, N. J.

DEAR BRETHREN:

As New Year's is nearing, I want to send you first of all the best wishes for the coming year, and that God may bless you, not only by a great increase of souls and inward growth of spirituality, but also by the increase of means to further the kingdom of God and the blessed gospel of Jesus Christ in all the world.

Two eventful months have passed since my return to Hamburg. I have abundant reason to thank God for what he has achieved by his grace during this short space of time. . . . First of all I have concentrated my efforts to begin lectures Sunday nights and set forth the true principles of the everlasting gospel, and that this was not a battle waged about personalities, but rather whether the Bible was of itself sufficient as the rule of faith and as its own expositor; that wherever the truth was found, there would also come the final victory, though its beginning may be at the start ever so small. . . . The lectures were well attended, from one hundred to two hundred persons. . . . On November 12, we had our first separate Sabbath service, fifty being in attendance. On the nineteenth I extended the invitation to all those to arise who were decided to unite into a Seventh Day Baptist Church. Over forty responded. On November 26, a committee of three brethren was appointed on credentials, to secure a list of all such whom they judged to be proper candidates to membership. A good social meeting followed and Rev. A. Hennig publicly announced his decision to unite with the Seventh Day Baptist Church. Meanwhile the list steadily increased. From December 1-5 Rev. Mr. Taekema from Holland was with us and spoke to us on Sabbath forenoon. In the afternoon four of us drove in the auto of Elder Bruhn, who formally had served as a member of the Seventh Day Adventist Hansa Conference Committee, to Rheinfeld, about thirty-five miles from Hamburg. Several visits were made to this company and during this visit six took their stand with us, later a seventh united. Thus the membership of the Hamburg Church increased to fifty-three. The visit of Mr. Taekema was much appreciated. On December 17, the forty-seven members in Hamburg signed the covenant and the church officers were unanimously elected, as the committee on nominations had proposed.

On December 22, Rev. G. Velthuysen and Elder Westerdal arrived from Amsterdam, and on Sabbath eve both brethren spoke to us, Rev. Velthuysen relating the interesting facts of the beginning of the Seventh Day Baptists work in Holland. He spoke in German and one of our sisters, who understands the Dutch, greeted them with a solo in the

Dutch tongue. On Sabbath our members gathered at nine-thirty, those also from Rheinfeld and from four other places in Germany and interested guests from Hamburg filled the meeting hall, well decorated with flowers; and the Christmas star of Bethlehem painted on the wall pointed out who had prepared this wonderful festival for us. A fine musical program had been prepared and was well executed. In the short Sabbath lesson the writer led up to Revelation 14: 12, the basis of our Seventh Day Baptist covenant. From ten to twelve-fifteen the regular service lasted, and all present were deeply impressed that the Lord had indeed met with his people as they, in harmony with the text of the speaker from Romans 12: 1, 2, dedicated themselves as living sacrifices to their Lord. At the invitation seven new ones arose, stating their desire to unite with the body. The free-will offering amounting to RM. 91 (\$22), testified of the liberal spirit of those in attendance.

In a number of letters received by the chairman, others expressed their desire to unite with the body; interesting letters were read from several large German churches in South America. Then the guests arose, first of all Father Schmitz from Stendal, and related his experience and how happy and thankful he was for the full liberty which they now enjoyed in Jesus Christ. Eleven already had decided at this place to cast their lot with the Seventh Day Baptists and they were only waiting for a visit from the chairman to fully carry out their decision. Several others arose and testified to the same intent. Thus the number of believers already reaches the seventy mark. One touching part of the service was also the welcome extended to Rev. A. Hennig as Seventh Day Baptist pastor of the Hamburg Church, the chairman charging him to feed the flock thus entrusted to his care, and Rev. Mr. Velthuysen extending the welcome. A good live church of Seventh Day Baptists do extend hearty greetings to all the sister churches throughout the world, and thanks to all those who have sent their felicitations for this blessed occasion.

Hamburg, Germany,
December 23, 1932.

FEDERAL COUNCIL

It was my privilege to attend the sessions of the quadrennial meeting of the Federal Council at Indianapolis, Ind., on December 6-9, 1932. I attended as the representative of the faculty and students in the seminary at Alfred in the place of Dean Main whose increasing years and impaired health made it impossible for him to attend.

President Davis of Alfred University and Doctor Bond of Plainfield were also in attendance. It was a great meeting and I enjoyed

the fellowship of Davis and Bond and an opportunity to increase my knowledge of and acquaintance with the leaders of other denominations at this great gathering.

I was at the first executive committee meeting after the council was organized in New York City in 1908, and this meeting at Indianapolis gave the opportunity of observing the march of events the council has experienced in the twenty-four memorable years of its life.

I know there has been doubt in the minds of some of our people as to the wisdom of our connection with the Federal Council. To witness, however, the fine spirit of co-operation and the sincere attempts at concord on the great social, moral, and religious problems of America and the world, which I saw throughout these sessions, should convince anyone of the wisdom of our relation to that body. More than once when there was a close vote upon questions of policy and procedure, the council voted to reconsider the question and immediately laid it on the table, either indefinitely or until such time as there might be greater unanimity on the question involved. Furthermore Seventh Day Baptists have been accorded the greatest consideration and courtesy when their principles and convictions have been threatened by some impending action. During this last meeting a resolution was introduced by a delegate not familiar with our principles which, if passed, would have been detrimental to our Sabbath-keeping principles. Immediately another delegate familiar with our convictions asked that the resolution be withdrawn out of deference to our rights as a constituent body. It was withdrawn with apologies. As I am not one of our regular delegates to the council, it will not be out of place to say such deference is a glowing tribute to the good character of the men who have been our appointees and representatives in the gatherings and on the executive committee of the council. This thoughtful care on the part of the leaders is always manifest towards any and all members of the council. It is a guiding principle in all its deliberations as set forth in its statement of function:

"To express the fellowship and catholic unity of the Christian Church.

"To bring the Christian bodies of America into united service for Christ and the Church.

"To encourage devotional fellowship and mu-

tual counsel concerning the spiritual life and religious activities of the churches.

"To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life."

It would require more space than I care to take to enumerate the accomplishments of the council. Representing as it does the united voice of twenty-six denominations with their seventy-two million communicants, its influence on all matters affecting human welfare cannot be estimated. Functioning through six commissions and committees, such as International Justice and Good Will, Evangelism, Relation With Churches Abroad, Worship, Social Service, as well as special committees, it has brought the impact of its ideals to bear on almost every human need throughout the world.

By the adoption of the recommendations of its committee on Function and Structure some radical changes have been effected by which its machinery has been simplified, costs will be reduced, and I believe, its usefulness increased. Its sessions will be held every two years instead of quadrennially. Although the basis of membership has been changed, its new ruling still gives Seventh Day Baptists three members in its open sessions and two on its executive committee—a representation all out of proportion to that of the larger denominations.

The educational value of the Federal Council, both to the clergy and the laity, in my judgment, is outstanding. Its declaration of ideals in social betterment alone gives to its members an understanding of the Church program which the world faces, inspirational and challenging. Likewise its program in co-operative evangelism, the fellowship of prayer, worship, mobilizing the churches of all denominations for unemployment relief; its program for education in marriage and family life; its radio program by which religious services are maintained, and many other life projects constantly present to united Christendom the unfinished tasks before us.

EDGAR D. VAN HORN.

Alfred Station, N. Y.,

January 5, 1933.

The fellow that goes up in the air always comes back to earth again.

—Liberty.

MISSIONS

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

CHRISTIAN MISSIONS AND THE CHURCH

Christ's ministry in the flesh was very short, three brief and troublesome years. When he expired on Calvary, it looked as though all connected with him had come to an inglorious end soon to be forever forgotten; but in those trying years he formed a nucleus from which his Church grew a few weeks later and laid the foundation upon which it has built during nineteen hundred years.

The Church which had its inception in the ministry of Christ, and was thoroughly established by the apostles, had as its supreme purpose the bringing of Christ and his salvation to all men. In other words, missions were the purpose for which the Christian Church was established. Christianity is a missionary religion and the Church is a missionary organization. Christ made this very plain when he said, "Go make disciples of all nations"; when he said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth"; and when he said, "And I, if I be lifted up from the earth, will draw all men unto me"; when he said, "Follow me and I will make you fishers of men." The Church, being established primarily as a missionary organization, is not fulfilling its purpose unless it puts missions foremost. It may have all the outward forms of a Christian Church—the organization, machinery, and equipment—but unless missions and the spirit of missions permeate everything, it misrepresents Christ. The missionary spirit is the spirit of Christ. The anti-missionary spirit is the spirit of anti-Christ.

Neither a church nor a denomination ought to be obliged to put up an argument to prove it is backing missions. Its work should prove this. "By their fruits ye shall know them."

The power of a church with men and with God is in proportion to its missionary endeavors. This power is two-fold in its operation. First, it reaches outward, transforming lives and all human institutions. Accompanying all true missionary endeavor it is a power that has made the vilest lives of earth clean, the worst homes real types of heaven, and the

most inhuman and diabolical governments instruments of peace, justice, and righteousness. There is no better illustration of the power of the Christian Church when it launches out in missionary endeavor than what it did in the first three hundred years of its history. Starting with the crucifixion of its Founder, and led for the most part by unlettered men, in the face of the cruelest persecution, it transformed millions of lives and conquered the Roman Empire.

That the Church should possess this power in missionary endeavors was the promise of Christ. He prefaced the Great Commission with the declaration, "All power is given unto me in heaven and in earth," and he closed the same commission by saying, "Lo, I am with you always, even unto the end of the world." And in connection with his ascension when he told his disciples that they should be witnesses unto him in all the world he said, "Ye shall receive power after that the Holy Spirit is come upon you." There is no promise of power unless the Church joins its Lord in the colossal task of evangelizing the world. But when it goes forth making the winning of men to Christ the object of its supreme endeavor, there is no undertaking too difficult, for the infinite resources of heaven are back of it.

Not only do the missionary spirit and activity carry with them a power reaching outward to the ends of the earth, but secondly, and inseparably connected with them, is the inner life and growth of the church. The church that is not missionary is dying at heart, if it is not already dead. It has repudiated its mission. Many churches are weak and sickly today, though large in numbers, because they are weak in their missionary endeavors.

The Christian Church has the men, culture, and wealth to complete the evangelization of the world in this century. Christ organized it for this purpose. On it and its efforts hang the destiny of Christianity and the destiny of the world.

BASIC NEEDS IN MEETING THE PRESENT WORLD SITUATION

BY DR. JOHN R. MOTT

The business manager of America's foremost daily, at a recent meeting of representatives of the press, declared that, "There has never been a time when the newspaper had a more interesting world to cover." With like aptness it might be asserted that the world

mission of Christianity never presented a program of wider range and richer variety, developments of more absorbing popular interest and concern, issues more momentous, and challenges making greater demands upon the thought, faith, and sacrificial devotion of Christians, or better calculated to lead to deepening acquaintance with God and fresh manifestations of his creative power. A great need right now is to create among the leaders and supporters of Christian missions a more vivid realization of the present expansive, urgent, and critical world situation; an awareness of the greatly changed psychology of the peoples of non-Christian lands; a more intelligent and sympathetic appreciation of the unanswered questions in the minds of so many clergymen and discerning laymen, and, in particular, of the younger generation, pertaining to the very groundwork and authority of the Christian faith; a comprehension of the larger message and its practical applications as emphasized at the recent Jerusalem Conference; and, above all, an ability to recognize and to heed the truly prophetic voices through whom God is undoubtedly speaking to the churches.

Another need of co-ordinate importance is that of multiplying greatly the number of believers in, and advocates of, the present-day missionary program. Why are not more of the Christian ministers of North America today aflame with interest in world-wide missions voicing their convictions with contagious power? Why are the lay forces relatively so largely latent with reference to this greatest and most distinctive work of the Church, as shown by their indifference to the whole subject and by their evident failure to observe the implications of the Christian gospel in the contacts and outreach of influence afforded within the sphere of their daily calling? Why is the new generation, both within and outside the colleges, so largely still not won to the world program of Christ? May not the answers to these three questions—on the answer to which so much depends—be discovered in one or more of the following simple statements:

We do not share with them the right up-to-date facts.

We deal too much in generalities and by no means sufficiently with the living and the concrete.

We fail to convey the impression of the greatness of the undertaking.

We present mere fractions in contrast with the wide range or wholeness of the enterprise.

We leave people far too much shut up in narrow denominational, national, and racial compartments rather than ushering them into the large dimensions of the all-inclusive kingdom of Christ.

We fall short of making real the vital significance and the conscience-shaking requirements of Christ's announced world purpose.

How little we communicate the sense of the splendor, the wonder, the superhuman in it all. "They shall speak of thy kingdom and talk of thy power."

—Taken from the Christian World Facts.

TREASURER'S MONTHLY STATEMENT

November 1, 1932, to December 1, 1932

KARL G. STILLMAN, *Treasurer*,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

GENERAL FUND

Dr.

Balance on hand November 1, 1932.....	\$ 10.99
Julie E. H. Flansburg (foreign missions).....	3.00
De Ruyter evangelistic campaign	16.05
Onward Movement for November	955.40
Onward Movement (debt)	59.72
Battle Creek	20.00
First Alfred	17.00
First Alfred, for Jamaica	5.00
White Cloud	7.76
Berlin Ladies' Aid	50.00
Salemville	13.50
Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica worker.....	20.00
Permanent Fund income	345.09
	<u>\$1,523.51</u>

Cr.

Loyal F. Hurley, special evangelistic work....	\$ 72.58
Claude L. Hill, Stonefort	80.00
G. D. Hargis, November salary, traveling ex- penses, children's allowance, and native worker	205.08
E. R. Lewis, November salary and traveling ex- penses	121.50
Bank of Milton, China draft for account H. E. Davis	20.00
Wm. L. Burdick, November salary, clerk, travel- ing, supplies, etc.	184.15
Verney A. Wilson, November salary	28.00
R. J. Severance, November salary	28.00
W. L. Davis, November salary	17.00
J. T. Babcock, November salary	17.00
A. T. Bottoms, November salary	17.00
Jas. H. Hurley, November salary and traveling expenses	27.00
S. S. Powell, November salary	28.00
Ralph H. Coon, November salary	17.00
Treasurer's expense	30.00
Geo. Thorngate, November salary and children's allowance	150.00
Interest on note	22.50
G. D. Hargis, for native Jamaica worker from Seventh Day Baptist Christian Endeavor Union of New England	20.00
Alfred Mutual Loan Association, account H. E. Davis	4.00
Tax on October checks and service charge for November	1.34
Balance on hand December 1, 1932	433.36
	<u>\$1,523.51</u>

TREASURER'S MONTHLY STATEMENT

December 1, 1932, to January 1, 1933

KARL G. STILLMAN, *Treasurer*,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

GENERAL FUND

Dr.

Balance on hand December 1, 1932	\$ 433.36
Julie E. H. Flansburg (foreign missions).....	3.00
Prof. A. E. Whitford	10.00
Woman's Executive Board	125.00
Clifford A. Beebe, refund on 1930 salary paid during vacation	4.00
Checks given and not presented for payment..	54.67
Onward Movement for December	621.01
Onward Movement for debt	38.82
New York City	20.00
First Hopkinton	6.00
Milton	35.00
Berlin Sabbath school	11.30
Second Alfred	2.00
Mill Yard Sabbatarian Church	7.11
Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica worker.....	20.00
Permanent Fund income	301.57
Overdrawn January 1, 1933	241.66
	<u>\$1,934.50</u>

Cr.

Industrial Trust Co., China draft as follows:	
Principal of Boys' School, account salary	\$100.00
Dr. Palmberg, account salary	128.00
Dr. Crandall, account salary	118.00
Anna M. West, account salary	118.00
Girls' School	9.00
Incidentals	34.00
H. E. Davis, account salary and chil- dren	245.63
Total amount of draft	\$ 752.63
Interest on loans	60.17
G. D. Hargis, December salary, traveling ex- penses, children's allowance, and native worker	166.69
Wm. L. Burdick, December salary, clerk, travel- ing, supplies, &c.	192.01
E. R. Lewis, December salary	100.00
V. A. Wilson, December salary	28.00
R. J. Severance, December salary	28.00
W. L. Davis, December salary	17.00
J. T. Babcock, December salary	17.00
A. T. Bottoms, December salary	17.00
Jas. H. Hurley, December salary	17.00
S. S. Powell, December salary	28.00
R. H. Coon, December salary	17.00
Treasurer's expenses	20.00
Geo. Thorngate, December salary and children's allowance	150.00
G. Velthuysen	300.00
Alfred Mutual Loan Association, account H. E. Davis	4.00
G. D. Hargis, from Seventh Day Baptist Chris- tian Endeavor Union of New England for na- tive worker	20.00
	<u>\$1,934.50</u>

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for October, 1932

GENERAL FUND

Contributions	
R. Tirzah Cook, Danville, Vt.	\$ 12.00
Income from invested funds:	
Annuity Gifts	\$ 45.00
Oliver Davis Bequest	14.69
Amanda B. Greene Bequest	32.53
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Ellen L. Greenman Bequest	6.00
Alice A. Peckham gift	15.00
Marilla B. Phillips Bequest	28.50
Electra A. Potter Bequest	10.29
M. Julia Stillman Bequest	24.05

Mary B. York Bequest	1.58
Seventh Day Baptist Memorial Fund:	
Delos C. Burdick Bequest	30.00
Eugenia L. Babcock Bequest	54.44
George H. Babcock Bequest	92.15
Wm. Reilay Potter Bequest.....	6.10
	<u>422.69</u>

Receipts from publications:

"Sabbath Recorder"	\$ 96.88
"Helping Hand"	73.50
Outside publications	1.40
Junior Graded Helps	11.60
Calendars	1.75
Tract depository75
	<u>185.88</u>
Contribution to special Sabbath Promotion work	41.67
	<u>\$ 662.24</u>

DENOMINATIONAL BUILDING FUND

Contributions	\$ 40.00
Income:	
Interest on note, Silas G. Burdick estate	21.00
	<u>61.00</u>

MAINTENANCE FUND

Rent from publishing house	125.00
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Total for October

\$ 848.24

Treasurer's Receipts for November, 1932

GENERAL FUND

Contributions—Onward Movement—	
October	\$442.69
November	276.68
	<u>\$ 719.37</u>

Income from invested funds:

Annuity Gifts	\$293.76
"A. M. E." gift	3.00
Alice E. Annas Bequest	7.50
Reuben D. Ayres Bequest	7.50
Henrietta V. P. Babcock Bequest.....	31.43
Lois Babcock Bequest	2.44
Mary P. Bentley gift	4.50
Berlin, Wis., Parsonage Fund	6.75
Mary Rogers Berry Bequest	15.00
Addie S. Witter Billins Bequest	7.14
Richard C. Bond Bequest	3.00
George Bonham Bequest	3.00
Sarah Elizabeth Brand Bequest	1.11
Eugene K. Burdick gift	30.00
Harriet Burdick gift	9.00
Martha Irish Burdick Bequest	15.00
Sarah C. L. Burdick Bequest	3.00
Susan E. Burdick Bequest	22.18
Hannah Cimiano Bequest	150.00
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Joshua M. Clarke Bequest	4.50
Alfred Collins Bequest	9.06
Nettie J. Coon Bequest	1.50
Emergene Cottrell gift	2.25
B. R. Crandall gift	1.50
Eliza Crandall Bequest	34.51
Oliver Davis Bequest	135.00
Elizabeth Davis Bequest	6.74
Amanda C. Dunham Bequest	3.00
Nancy M. Frank Bequest	12.12
Orson C. Green Bequest	3.00
Andrew J. Greene Bequest	6.00
Russell W. Greene Bequest	4.50
George Greenman Bequest	90.00
George S. Greenman Bequest	285.00
Greenmanville, Conn., Church Fund..	4.50
Amanda P. Hamilton Bequest	12.00
Celia Hiscox Bequest	6.05
Orlando P. Holcomb Bequest	30.00
Frank J. Hubbard gift	15.00
Eliza James Bequest	8.10
Angenette Kellogg Bequest	4.33
Adelia C. Kenyon Bequest	63.60
Lucy M. Knapp Bequest	6.00
Benjamin P. Langworthy, Second, Bequest	1.50
Clark F. Langworthy Bequest	2.00
Life Memberships	25.65
Susan Loofboro gift	12.00
Eliza L. Maxson Bequest	1.50
Elizabeth U. Maxson Bequest	1.50

Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund	3.76
Julia A. Ormsby Bequest	30.00
Paul Palmiter gift	6.00
Olive Hall Pierce Bequest	5.25
Electra A. Potter Bequest	132.11
Mary L. Potter Bequest	15.00
Deborah A. Randall Bequest	48.18
Gertrude E. Richardson gift	7.25
Arletta G. Rogers Bequest	78.26
George H. Rogers Bequest	30.00
E. Sophia Saunders Bequest	3.00
Miss S. E. Saunders gift	4.50
Sarah A. Saunders Bequest	24.86
Sarah E. Saunders Bequest	3.00
Alzina C. Shaw Bequest	.75
Fannie R. Shaw Bequest	30.44
John G. Spicer gift	15.00
Martha G. Stillman Bequest	3.00
Mary S. Stillman Bequest	7.50
Sarah E. V. Stillman Bequest	15.00
Mary K. B. Sunderland Bequest	3.00
I. D. Titworth Bequest	15.00
Julius M. Todd Bequest	3.00
Thomas Francis Trenor Bequest	23.06
Villa Ridge, Ill., Church Fund	3.57
A. Judson Wells Bequest	1.50
William C. Whitford Bequest	15.00
Mary J. Willard Bequest	7.50
Philomela T. Woodward gift	2.28
I. H. York Bequest	3.00

Receipts from publications:	1,982.94
"Sabbath Recorder"	\$163.28
"Helping Hand"	151.28
Outside publications	2.80
Junior Graded Helps	9.15
Intermediate Graded Helps	4.05
Tract depository	.44
	331.00
	\$3,033.31

MAINTENANCE FUND	
Rent from publishing house	\$125.00
Income—Denominational Building Endowment:	
Franklin Fitz Randolph gift	3.06
Frank H. Smith gift	30.00
Mary S. Harkness gift	15.00
	173.06

PERMANENT FUND	
Payment account principal of mortgage,	
Marion C. Henry	\$200.00
Transfer of funds from savings account for investment	2,000.00
	2,200.00
Total for November	\$5,406.37

Treasurer's Receipts for December, 1932

GENERAL FUND	
Contributions—Onward Movement	\$ 181.90
Onward Movement—debt	11.23
Income from invested funds:	
Annuity Gifts	\$ 34.50
Eugene K. Burdick gift	105.00
Mary A. Burdick Bequest	1.80
Hannah Cimiano Bequest	11.58
Amy K. Crandall gift	3.00
Celia Hiscox Bequest	11.02
Charles Saunders Bequest	1.50
Mary Saunders Bequest	.60
Sarah A. Saunders Bequest	.60
Second Westerly Church Fund	9.68
Philomela T. Woodward gift	.72
	180.00

Receipts from publications:	
"Sabbath Recorder"	\$332.50
"Helping Hand"	107.79
Intermediate Helps	7.20
Junior Helps	13.20
Outside publications	21.88
Tract depository	8.71
Denominational calendars	.25
	\$ 491.53
	\$ 864.66

MAINTENANCE FUND	
Rent from publishing house	125.00
PERMANENT FUND	
Transfer from savings account for investment	800.00
DENOMINATIONAL BUILDING FUND	
Contributions—Onward Movement	20.00
Total for December	\$1,809.66

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, January 8, 1933, at the home of Mrs. S. O. Bond, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Kenneth V. Hulin, Mrs. Earl W. Davis, Mrs. S. O. Bond, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. The First Psalm and the Lord's Prayer were given in unison.

Minutes of the December meeting were read:

The treasurer gave the following report, which was accepted:

FRANCES E. DAVIS, (Mrs. Okey W.)
In account with the WOMAN'S EXECUTIVE BOARD
OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts

Balance, December 18, 1932	\$109.15
Carrie B. Saunders, for Evangelical Society	8.00
Harold R. Crandall:	
Onward Movement	\$17.55
First Genesee	25.00
First Alfred Evangelical Society	50.00
	92.55
	\$209.70

Disbursements

Karl G. Stillman, Missionary Society	\$ 75.00
Federation Dues	10.00
Federal Tax	.04
Balance, January 8, 1933	124.66
	\$209.70

Salem, W. Va.,
January 8, 1933.

Correspondence was read from Mrs. E. P. Saunders, Alfred, N. Y.; Federation of Woman's Boards of Foreign Missions; Mr. Karl G. Stillman, Westerly, R. I.; Mrs. Bessie T.

Hubbard, Plainfield, N. J.; Miss Anna M. West, Shanghai, China.

Voted that the chair appoint a committee to consider the feasibility of a special project. Mrs. Okey W. Davis and Mrs. G. H. Trainer were appointed.

Voted that the treasurer be allowed two dollars for postage.

The minutes were read and approved.

Adjourned to meet with Mrs. G. H. Trainer the second Sunday in February.

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

SABBATH LETTER

(By a recent convert to a near relative)

I'm sorry that you feel as you do about the seventh day, and after this letter I shall follow your wishes as to whether the subject is ever again mentioned between us; but I shall always try to show others what I have learned from a study of the subject, and from a revealing of the Word of God to me. This subject must be approached prayerfully and with an open and unbiased mind; and in such a case there is incontrovertible evidence all on one side. There is not a single place in the Bible which can be cited, where God's commandment was changed, either by direct command or by implication. God gave it; Christ obeyed it; then who has the authority to change it? Regardless of the burden it might bring upon me, I can do nothing else since I have seen the light. Before I was disposed to investigate for myself, I accepted the change without question; but finally I just had to investigate it, and you are very much mistaken when you say there is no evidence available. I have plenty here at hand, and the pamphlet I sent you is practically no evidence at all, but was sent merely to acquaint you with the fact that there is such an organization as Seventh Day Baptists, and to acquaint you with the fact that the only difference in their belief and that of the Missionary Baptists is in the day of rest observed.

The only reason that has been advanced to me by pastors for the change is, that they do not want to, at this late date, go contrary to the present worship and observance of the first day, and to the established and existing order of things.

Since I believe that God urged me to continue my search for this truth, and now having finally convinced my skeptical mind on this point, I can but follow my conviction—not however condemning others for a contrary view, but only despairing of their unwillingness to investigate for themselves.

If I can ignore or change a command of God (the fourth) with impunity, then I can also disregard any of the other commandments. If I am now under grace and can violate the fourth commandment, then by virtue of the same situation of being under grace, I can also violate the fifth, sixth, and seventh, or any other. This I believe is logical reasoning; yet I'm sure that you would not agree that I could violate the fifth, sixth, and seventh commandments with impunity, because I am now living under grace. Then by the same logical reasoning I say that I cannot afford to violate or disregard the fourth commandment.

You would be amazed to go into the evidence as to the seventh day and the change of the calendar that you mentioned in your letter. Only once was it changed—that was from the Julian to the Gregorian (present one) calendar which change dropped ten days from the calendar, but did not change the succession of the days of the week, nor has this succession been changed since Adam and creation. The seventh is creation's birthday, so to speak, and you might as well try to change the Fourth of July, or your birthday, or your wedding anniversary.

My Lord will direct my paths, for he knows that I am not making this change for expediency's sake, and he alone will or can know the burden I have voluntarily assumed in order to try to follow him and obey him and his commandments.

Well, it is fast approaching the Sabbath for me, which is sundown on Friday until sundown on Saturday. (The evening and the morning were the.....day), and I look forward to it with a satisfaction never before enjoyed by me in my religious life, for I feel that I am humbly following his command, as he has revealed it to me.

Your devoted,

Religious legislation is a bad substitute for religious education.

—Liberty.

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

THE SELF-SACRIFICING POWER OF THE CROSS

(Paper given by Miss Ella Tomlinson at the Yearly Meeting held in Shiloh, N. J.)

"And he came forth and saw a great multitude, and he had compassion on them because they were as sheep not having a shepherd: and he began to teach them many things." Mark 6: 34.

Jesus was sympathetic; to be sympathetic involves personal sacrifice. Love is the base of it all. How easy it is to want to help those who are near and dear to us, but the truly sympathetic heart sacrifices its personal self to the needs of others. Jesus went himself; he did not send someone else to do his work. David Livingstone gave himself to the needs of Africa. Miss Miriam Shaw, one of our own Seventh Day Baptists, is giving her life in service for others.

"Self-sacrifice is the secret of power and greatness. We may study the Bible, we may study history, we may study our friends and companions and we shall find that he who contends for himself loses and he who contends for others wins.

"The death of our Savior on the cross—no other sacrificial death can be compared to it! We do not have to die to carry out this principle of love Christ had for the world, but like Paul we can do it in living a life of sacrifice."

Paul says, "it is our reasonable service" to do. Romans 12: 1, "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto him which is your reasonable service."

A little boy told his sister to take the smallest apple or none. Does one get much happiness out of being selfish? Aren't the unselfish people you know the happiest?

Life is a mirror of king and slave,
It's just what we are and do;

So give to the world the best you have,
And the best will come back to you.

The way in which we can get new strength, purpose, and inspiration is from se-

cret prayer. We young people have hard work to do; there are many unsaved and needy. We often face failure and get discouraged, but if we sit as pupils at the Master's feet and learn the great lesson of unselfishness, much can be accomplished through prayer.

This is a little saying that is a great favorite of mine. Should we not all take it to heart and act upon it? "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

We find in Mark 8: 34, "Whosoever will come after me let him deny himself and take up his cross and follow me." Self-sacrifice was the keynote of Jesus' life. The "cross" is a symbol of the supreme sacrifice of self to save others.

If I can let into some soul a little light,
If I some pathway dark and drear can render light,
If I to one in gloom can show the sunny side
Though no reward I win, I shall be satisfied.

He died for us. Cannot we live for him?
I love to think my Father knows
The strength or weakness of my foes,
And that I need but stand and see
Each conflict end in victory.

THE LIFTING POWER OF THE CROSS

(Paper written by Mary Davis Green for the Yearly Meeting held recently at Shiloh, N. J.)

I wonder how many of us have ever taken a few minutes of our time and devoted it to the visualization of the lifting power of the cross. I will try to bring to you a few of the thoughts that have been brought to my mind while visualizing this theme.

First it is the cleansing power of the gospel. After accepting the gospel we are led to the cross, and if we take up the cross we will be cleansed from our sins. Is it not true that Jesus lifts us to new and higher ideals? When we have accepted him we are drawn to the cross where there is less temptation from earth's attraction in her beguiling way. Most of us have at one time or another had that hunger and thirst in our hearts to take up that cross and follow our Master, and that longing is satisfied only when the lifting power of the cross brings that fulfillment and we accept him.

Keep the vision of the cross lest you wander from the straight and narrow path. Think of what your Savior suffered to restore you.

Think how if it had not been for him, bleeding and dying on that cross for you and for me, we would still be in darkness instead of living in the sunshine of his glory today.

The lifting power of the cross brings us gladness instead of heartaches, smiles in place of tears, fulfillment instead of suffering, and our Savior in place of the tempter. It takes us out of sin and sets our feet on higher ground. May we ever press onward to newer heights every day and let our prayer be, as we go forward, to let him have full sway and plant our feet on higher ground. When we stop to realize how many and how great are our blessings, may we cling to that "Old Rugged Cross" and ever be true, never forsaking it even though the world may despise us.

ANNUAL MEETING OF ALBION CHURCH

The church at Albion, Wis., held its annual dinner and business meeting Sunday, December 4, 1932. A larger number was present than usual and the dinner and social time were especially enjoyed.

After the dinner the company adjourned to the prayer room where the necessary business was transacted and officers were elected for the coming year, as follows: D. L. Babcock, moderator; Harold Babcock, clerk; G. L. Walters, treasurer; Morris Sayre, chorister; Mrs. M. C. Sayre, pianist; Mrs. Charles Thorngate, organist. After the report of the "Home Benefit" and "Missionary and Benevolent" societies, it was suggested that a member from each society be appointed to constitute the financial committee.

Following is the pastor's report of the year, from December 6, 1931, to December 4, 1932:

The year just ending has been rather uneventful but not discouraging in any manner.

I have been absent from pastoral duties on four Sabbaths during the year. Mr. C. C. Van Horn of Milton, Professor Edwin Shaw, Professor J. Fred Whitford, and President J. W. Crofoot supplied the desk during these absences. Three Sabbath services were exchanged with: Pastor J. F. Randolph, Milton Junction, in February; Pastor J. L. Skaggs, Milton, in March; Pastor E. A. Witter, Walworth, in May. I conducted the services of one funeral—Mr. Herman Socwell of Janesville, at Milton, Wis., September 12, 1932. Performed one marriage ceremony—Mr. Werner Carnes, Ft. Atkinson, and Miss Theresa Crandall of Albion, June 2, 1932. Have taken part in three quarterly meetings besides the one

held in Albion in October. Have spoken at three "closing of school" exercises and assisted in local Memorial Day services and Mother's Day program. Had the privilege of attending the Northwestern Association in Battle Creek, Mich., in June, in company with my son, George Thorngate. Had charge of three services in Meteor, Wis.; one in Exeland; one in New Auburn, Wis.

Others who have occupied the pulpit during the year are Rev. D. B. Coon, Dr. George Thorngate, and Mrs. George Thorngate.

We wish to thank the whole society for the personal interest and material assistance during the summer when our family was with us, and especially for the lovely picnic reception on the campus arranged in honor of the visiting members of our family.

We also wish to thank the ladies for the new linoleum and redecorating of the parsonage kitchen, and the gentlemen—Mr. Fred Palmiter and Mr. Ira Humphrey—for their cheerful assistance in the labor.

I have no accurate account of the calls made in Albion and surrounding community—in Exeland, Meteor, Colfax, Eau Claire, New Auburn, Milton, Milton Junction, and Walworth—during the year. Have officiated in no baptisms or funerals in our own community, and there have been no additions to the church.

The pastor has been invited to serve another year.

C. W. T.

RESOLUTION

BY NE PLUS

I spoke a thoughtless word one day;
It fell upon the ear
Of one whose soul was bruised and hurt;
It caused a secret tear.

I did not know the grief I caused,
For there was no reply;
The hearer of my taunting words
In silence passed them by.

But in his heart he must have felt
The ever-rankling hurt,
The saddening depression caused
By words too harsh or curt.

I wish that I could now call back
Each unkind word I've said;
I wish I could replace each one
With kindly words instead.

But since that is beyond my power,
I'll do the thing I can:
I'll speak, in future, words that cheer
And help my fellow-man.

For ideas, read the Bible. For ideals, read the Bible. For essential things, read the Bible. For good English, read the Bible. For spiritual inspiration, read the Bible. To learn how to win, read the Bible.

—Selected.

CHILDREN'S PAGE

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

HOW OUR SOCIETY HELPS US

1 CORINTHIANS 4: 7

Junior Christian Endeavor Topic for Sabbath
Day, February 4, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

The one phase of Junior Christian Endeavor that I like best is the fact that in Junior we live our lives together just as in the home. In Junior we put into practice the principles of Christian living. In our Junior family we play, study, work, and pray together. We are trusting the same heavenly Father for strength. Juniors are all brothers and sisters in the Father's love. We Seventh Day Baptist juniors, I am sure, feel that we are all one family; but did you ever think how parts of our Junior family live in distant countries? Here are a few facts that were gleaned from the pageant which was given in San Francisco at the convention.

Alaska.—One native Junior society, the first of its kind; 60 members. The juniors are giving a big help in our church, bringing each other to church and to the society.

Hawaii.—Ten Junior societies; 177 members. We hope some time to have as many Junior as Senior societies.

Germany.—Junior societies, 337, with more than 2,000 members. Our purpose, to grow not only in numbers, but also inwardly that we may better understand and obey the Word of God.

Great Britain.—Junior societies, 1,759, with more than 50,000 members. Our aim, to bring boys and girls to an intelligent and purposeful acceptance of the Junior Christian Endeavor covenant.

Norway.—We have 6 Junior societies, with 130 members. We are helping by our singing and by learning Bible texts.

China.—One hundred forty-five societies. We want to help others to know Christ in our villages, our families, our schools, and our churches.

India.—One hundred twenty-one societies. Our purpose is to grow more like Christ, to help others at all times, remembering that we can do all things through Christ, who strengthens us.

I think if you have read these reports over carefully you will feel that juniors of all countries have the same ideals and aims; indeed, that we are all brothers and sisters in Christ. Does your Junior help you in these same ways?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I guess it is my turn to write, since Emma wrote last. I am glad to get back to school after the Christmas vacation.

There has been a lot of sickness around but we have not had anything except colds. Two schools near us have closed up because of scarlet fever.

Emma and I each got a diary for Christmas. We have written in it every night so far this new year.

In Sabbath school we have a chart for attendance every week. If more than half of the scholars in a class are there, that class has a star. The class that has the most stars is entertained by the other classes at the end of two months.

Daddy has been having the children take notes on his sermon each week, and today gave prizes to those having the best looking books. There were four who had books given to them as prizes.

I will close now.

Your friend,
ESTHER BURDICK.

Leonardsville, N. Y.,
January 9, 1933.

DEAR ESTHER:

I was pleased to receive your good letter. You and Emma are both very faithful in writing to me and so are Stanley and Robert. I thank you all.

I hope none of you will get scarlet fever. One of our RECORDER children at Independence, Charles Spicer, has been quite sick with it, but I am glad to say that he is getting better and will soon be well again.

A diary is a fine present. It will come in handy when you want to write letters, will it not? Instead of trying to think of something to write about you can just refer to your diary.

I think your attendance chart and sermon note books are both fine plans.

Sincerely yours,
MIZPAH S. GREENE.

DEAR BOYS AND GIRLS:

This may be a little late for a Christmas story, but since Christmas I have thought a great deal about gifts and how we came to have Christmas. I am sending my thoughts along to you.

We all know the Christmas story: how baby Jesus was born in Judea, in a manger; how the angels sang and the shepherds left their flocks of sheep to follow the star and came and worshiped the baby; how the wise men came and how Mary, his mother, and Joseph fled into Egypt to escape Herod, the king who wanted baby Jesus' life.

Did you ever try to find the word "Christmas" in the Bible? If you were to hunt the pages from cover to cover you could not find it there. Neither could you find the date on which Jesus was born, and it was hundreds of years after his birth that the Christian Church decided to set apart a day in honor of his birth. Some of the people thought he was born in December, some in April, some in March, and others May. At last they decided to set the date December 25.

After the Church decided to keep Christmas, many words were written about the birth of Jesus and later set to music, telling how he brought peace on earth and good will to men, and how the angels sang, "Glory to God in the highest." We have a beautiful story in the song, "The Messiah"; also beautiful poems were written about baby Jesus and Mary, his mother; and beautiful cantatas were written depicting his birth. I heard a beautiful cantata this Christmas which was directed by our pastor's wife, Mrs. Bottoms, called, "Following the Star," and as we sat and watched, our hearts were stirred. All these have helped to make the story of the birth of Jesus more real and the world much better.

Jesus was a gift. In the Bible it says, "For God so loved the world that he gave his only begotten Son." God gave Jesus as a gift to all who would accept him and this gift made the world much better for everyone to live in, even if some did not accept him. He was given as a gift to God's chosen people, or loved ones of Jesus; also to the rest of the world, the Gentiles. So we on December twenty-fifth give gifts to others—our loved ones and to those who do not have as much as we; to people who are sick and in need.

I know two Boy Scout organizations who, several weeks before Christmas, gathered up discarded toys in the community and spent hours making new legs for doll tables and chairs, wheels for toys that roll, and new arms for dolls, and painted all bright and new. When Christmas came they carried them to boys and girls who would not have

had any Christmas, and when some of the boys told me about the smiles and gladness they brought to the faces of the children where they were left, I could not help but think of the words of Jesus when he said, "of such is the kingdom of heaven." Who do you think received the most joy? I think the Boy Scouts.

A music club packed a basket of food for a poor family to bring a little Christmas cheer. An orchestra gave an entertainment and charged a small sum to raise money to fill baskets for the poor, and a good crowd turned out to hear the entertainment. Now I wonder why? Was it not because down through the ages has come the story of the precious gift of the baby Jesus, and on this day, December twenty-fifth, which was set in honor of Jesus' birth, others want to give gifts in honor of little Lord Jesus?

Jesus is the head of the Church, and churches send flowers and fruit to the sick, food to the needy, and also clothing that the world may know that Jesus' love for mankind still lives.

So boys and girls, when Christmas comes again let us not forget the true meaning of Christmas, and continue to help others to remember the gift of Jesus to the world.

MRS. JESSE BURDICK.

Richburg, N. Y.

OUR PULPIT

"WHY THIS WORLD?"

BY J. WALTER SMITH

(Recently deceased)

Loyalty to the Scripture does not necessarily require acceptance of all that we find in the English Bible. It is not always easy to state clearly in one language thoughts that were originally expressed in another; nor is it impossible that a translator might be tempted to swerve slightly from scholarly accuracy in the belief that he was thereby clarifying a statement which did not express the truth exactly as he understood it. So, while it may not be necessary to check up on all the "oppositions of science, falsely so called," some of the teachings of science seem to be so well authenticated that we should not be too dogmatic in pronouncing them unscriptural until we are

sure that our objections are based upon a true, and not imperfect, rendering of the original.

In the Beginning. Away back in the dim reaches of eternity there was a gathering of the heavenly inhabitants. It was a large assembly, for they were all there. John in his vision on Patmos saw over a hundred millions of the angels alone (Revelation 5:11), and no intimation is given as to whether or not he saw them all. And beside the angels there are archangels, seraphim, cherubim, and it may be others whom we do not know; and we are told they were all there, an enthusiastic throng, voicing its gladness in shout and song.

The record of this occasion is extremely brief; in rebuking him for his lack of humility the Lord said to Job (chapter 38: 4, 7), "Where wast thou when I laid the foundations of the earth—when the morning stars sang together, and all the sons of God shouted for joy?"

To Job, from the standpoint of the limited knowledge of his time, it doubtless seemed fitting that so important an event as the founding of this world should have this heavenly recognition. Like us, on a clear, moonless night he could see about three thousand stars; he could have no true conception of their nature or of the universe of which they form so small a part; he would think of them as subordinate to the earth, the making of which had been the supreme act of the Creator, the crowning manifestation of his power.

But through the discoveries of modern astronomy we of today know that the stars which he saw are other suns and planets like our own, and that they are but a very small fraction of those composing the group to which they (and we) belong. Professor Hubble of the Mount Wilson Observatory estimates that thirty millions of such groups are within the range of its one hundred inch telescope. And it is expected that another with a two hundred inch lens which is now being constructed will bring to view eight times that number. Surely the adding of just one more planet to the many billions already existing could not have been an event of very great importance.

Also our earth is a mere dwarf among many billions. Sir James Jeans in his book, "The Mysterious Universe," says: "A few stars are known which are hardly bigger than our earth, but the majority are so large that hundreds of

thousands of earths could be packed inside of each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the seashores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe."

Doubtless these heavenly beings had become familiar with God's creative acts. If the earth had been radically different from all others, or pre-eminently the giant among them, and so a greater manifestation of creative power, we might see why it was treated as an epochal event. But what was there about this little pigmy planet of ours to excite such joyous enthusiasm over its inception? Before seeking the answer let us consider one other fact that astronomy teaches us. Again quoting Sir James Jeans (*The Universe Around Us*), "The old view that every point of light in the sky represents a possible home for life, is quite foreign to modern astronomy. . . .

At the best, life must be limited to a tiny fraction of the universe. . . . Life, if it exists at all, is probably limited to a few planets." He also states that nowhere outside the earth has oxygen been detected in life-sustaining quantities.

The testimony of astronomy, then, is that life is absolutely impossible in almost the entire universe, with no indication that it exists anywhere outside the earth.

Jesus was telling his disciples of the time when he should have returned to the earth as its Judge, with all the nations gathered before him. He would separate them, one from another, as a shepherd divides the sheep from the goats, setting the sheep on his right hand, the goats on his left: "Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Is not this the key to the joyous demonstrations in the midst of which our earth was brought into being? The creation of this earth was not just the making of another world, it was the first step toward the establishment of God's kingdom, which was to bring to the angels a new field of activity.

Ever since their creation it had been their pleasure to "do his commandments, hearken-

ing to the voice of his word," Psalm 103: 20; but it had been a physical service, having to do only with the material things of the universe in the development of the coming kingdom in which they were to have an honorable part. "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" So, although the kingdom would not actually appear until the new-created earth should have been developed into a suitable dwelling place for man, through whom it was to be established, in the happy services of eternity their waiting must have been a long season of joyful anticipation.

But evidently not all the preparations for the kingdom were revealed at the celebration (1 Peter 1:12). "Known to God are all his works from the beginning of the world," Acts 15:18. As Jesus knew that one of his chosen disciples was not true to him, and would eventually betray him, so God knew that among these apparently sincere celebrators there were some who at heart were not loyal, and would later come out in open rebellion against him, even trying to frustrate his plans for the kingdom, not realizing it was to be founded upon entirely new selective principles, and that their opposition would simply facilitate the process. So, in preparation for this situation, also, God provided "The Lamb slain from the foundation of the world." Revelation 13: 8.

Man Created. As we have noted, the Scriptures give no hint as to the events between creation and the time when the earth "became a waste and void," but through the discoveries of geology we know that the earth developed an outer coating of fertile soil, adapted for the growth of the unconscious life that would supply sustenance to the conscious life which would be placed upon it; also that it became a vertible storehouse of materials which man would gradually learn to utilize for his comfort and happiness, such as coal, oil, minerals, chemicals, etc. The Scriptures take up the narrative as out of chaos the brooding Spirit creates the environment in which man is to be placed, culminating on the sixth day when "God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them," instructing him to subdue the earth, and giving him dominion over all its creatures.

Just what should we understand by the "image" and "likeness" of God? It cannot refer to physical resemblance, for Heaven is God's throne and the earth is his footstool, and man would need a form fitting him for the earthly environment in which he must live. It could not be a moral likeness, for God cannot sin, while a man it is said, "all have sinned and come short of the glory of God." In this respect the angels are nearer to God's likeness than we, for only *part* of them sinned and "kept not their first estate"; the rest will preserve their purity, for Jesus told of the time "when the Son of man shall come in his glory and all the holy angels with him." Neither is it the "divine spark" which some claim was placed within him, for we become "partaker of the divine nature" only through meeting the conditions of the "great and precious promises" given us by Jesus and the Father. 1 Peter 2:4. There seems to be but one other realm where this likeness might be found—the mental.

Gradually man is obeying the Creator's command to subdue the earth. For a long time he was satisfied with a very superficial mastery, but is now rapidly coming into his own.

He has commanded the minerals and they have given him the crystal lens which by means of the telescope compels the rays of light to bring to him their secret as to the immensity of the universe around him, and through the microscope to reveal to him the minutia of the things about him, and has thereby given him a fuller conception of both the majesty and effective delicacy of the Creator's handiwork. He has gone to the fields and to the mountains and is successfully exacting from them the key to the records which they have kept.

Mechanical, electrical, and chemical laboratories are compelling nature to impart to man her secrets, and in numerous other fields of scientific research, man is learning how to utilize for his own benefit the vast resources of materials and forces which await his ken. More and more he is demanding of the earth that it confide to him its secrets and yield to him more complete subjection, and it cannot say him nay. It is sad that some become so exalted in their use of this likeness to their Creator that they can find no place for him in their consciousness.

It is not likely that man will develop the highest expression of his Godlikeness in this world, for he was created as a potential citizen of the heavenly kingdom. It may be that there he will be able, not only to think God's thoughts after him, but also with him, and so be fitted to render sympathetic co-operation as God develops his plans for the ages. And they must be large, for it is hardly conceivable that this vast universe has been created to remain the apparently useless waste which most of it, if not all, is at present.

DENOMINATIONAL "HOOK-UP"

CHICAGO, ILL.

December 24, J. W. Crofoot occupied the pulpit. The service was very appropriate for the season, consisting of Christmas songs and readings and a very helpful sermon. Barbara and Bobbie Ewing sang "Asleep in a Manger." The service was followed by the Lord's Supper.

Rev. and Mrs. Ernest Luenberger were with us two Sabbaths; Mr. Luenberger occupied the pulpit, December 31, and January 7, while his wife favored us with solos on each occasion.

The evening following the services of January 7, the yearly meeting and social of the church were held in Room 611 of the Capitol Building. There was a good attendance and all enjoyed the dinner and program of music and games that followed.

—CORRESPONDENT.

INDEPENDENCE, N. Y.

The annual business meeting of the Independence Seventh Day Baptist Church was held Sunday, January 8. The reports of the several officers and committees were very satisfactory and showed the finances of the church in excellent condition.

Pastor Walter L. Greene whose service is highly appreciated, will serve the church another year as its pastor. —*Alfred Sun.*

ALFRED, N. Y.

According to an item from Westerly, R. I., dated January 4, Alfred University will share in the estate of the late Miss Hannah Crandall, who died last April, at the age of ninety-one. The will was admitted to probate in the Westerly Probate Court by Judge Edward M. Burke. The administrator's report reveals that the estate is worth \$22,296. One-third of this amount goes to Alfred Uni-

versity and the remainder will be divided equally between Milton and Salem colleges.

—*The Sun.*

WESTERLY, R. I.

Alex. Vars, Asa F. Randolph, and Rev. A. J. C. Bond of Plainfield, N. J., were in Westerly Sunday, attending the quarterly meeting of the board of the Seventh Day Baptist Missionary Society. The meeting was held in the Pawcatuck church in the afternoon.

Rev. J. W. Crofoot, president of Milton College, is in Westerly for three or four days. He is a guest at the home of Mr. and Mrs. LaVerne Langworthy on Grove Avenue. He attended the meeting of the Seventh Day Baptist Missionary Society held at the Pawcatuck church Sunday afternoon. —*The Sun.*

VERONA, N. Y.

The Christmas program arranged by Agnes Smith, Marian Sholtz, and Iva Davis was well rendered in the church Christmas eve, Alfred Perry presiding. The tree lighted by many colored bulbs and evergreen decoration added much to the Christmas atmosphere. The children were remembered with gifts. Our society has just sustained a great loss in the passing of Mrs. Zilla Showdy, who was church organist for many years and has always been an interested and efficient worker in the church and all its appointments. Pastor Alva L. Davis, who has been ill the past week, had sufficiently recovered to fill the pulpit last Sabbath morning. The services of the Week of Prayer were postponed on account of so much illness. —*PRESS COMMITTEE.*

LITTLE GENESEE, N. Y.

In November, the Christian Endeavor society effectively presented an Armistice Day play entitled, "Lest We Forget," the aim of which was to promote peace.

Appropriate songs by the Seminary Quartet interspersed the acts. The play was repeated, later, in a neighboring society.

The older members of the Junior society are forming a pastor's class to become better acquainted with the meaning of some of our fundamental beliefs. At Christmas season a small contribution was sent by the juniors to the "Save the Children Fund," to aid in the care of mining children. They also bought gifts for children less fortunate than themselves. A lively interest has been aroused in the "Youth Trek," and all seem eager to add a wagon on the journey to aid the Onward Movement.

The Sunshine Society, besides meeting its usual pledge to the church and Woman's Board, has bought and installed a fine new sink in the parsonage kitchen, and has given financial aid in various relief activities. The November meeting was converted into a well-fare meeting with twenty present. The able director of this work is our pastor's wife who has been chosen chairman of "Welfare" in this section of the township. Government material had arrived, hence machines hummed as workers fashioned useful garments for the needy. Two other meetings immediately followed. Besides the garments made, seven warm quilts were tied. Some of the tops for these were donated, and linings were made from large white feed sacks which one of the skillful members had dyed in various hues, making not only serviceable but beautiful quilts.

Prayer meetings during fall and winter have been well attended and interest shown by young and old. On Sabbath eve, before Christmas, the Christian Endeavor society held a beautiful candlelight service. Sabbath day special music was rendered by a large choir and an inspiring Christmas message was given. In the evening under the direction of the Sabbath school a Christmas program and treats were given by the young people of the community.

One hundred fifty were present at the annual community New Year's dinner. The annual church business meeting has been held with gratifying reports. The recently appointed finance committee's slogan is, "Weekly systematic giving by every member."

—CORRESPONDENT.

WATERFORD, CONN.

The annual business meeting with election of officers was held January 7. Reports of a busy year and some interesting plans for a new year's work were presented. The usual Christmas, with a tree, Santa Claus, with presents and treats for the children, was enjoyed by all. Music by the choir added to the pleasure of the meeting. A delicious supper was served to every one. —*CORRESPONDENT.*

SALEM, W. VA.

Dr. Dean C. Dutton, representative of the World Purity Federation, and formerly a professor at the University of Oklahoma, gave a series of twenty lectures before church, school, and civic organizations of Salem, Jan-

uary 8 to 15 inclusive. C. A. Tesch, superintendent of Salem public schools, was in charge of the week's series of programs.

Some of the subjects discussed were: "Romance of the Supreme American Home"; "The Call of the Flag"; "The Meaning of the Universe and the Place of Man"; "The Grid-iron Sportsmanship in Real Life"; "Building the Stuff That Wins"; "The Place and Power of Radiant Womanhood"; "The Glory and Power of Towering, Clean Manhood"; "The Sacredness of Love Intimacies"; "The Men of Tomorrow."

These addresses were given here on the suggestion of Earl D. Ford, National general secretary of the Parents' International League. This is the personal service department of the World Purity Federation. Secretary Ford is a graduate of Salem College. All the programs were well attended. Rev. O. P. Bishop, head of the department of buildings and finance, is making his annual community canvass, soliciting especially for funds with which to erect the new Salem physical education building.

—RANDALL STROTHER.

SAN LUIS OBISPO, CALIF.

More than a hundred guests enjoyed the hospitality of Dr. and Mrs. Ben R. Crandall on New Year's day at their home on the California Polytechnic Campus. The affair is an annual occasion at the president's home and is looked forward to with happy anticipation by his many friends.

Early in the afternoon the embers of the last year yule log were placed on the fire and the new log brought in as Dr. Howard B. Kirkland sang "The Noel," accompanied on the piano by Mrs. D. J. Riley.

Old traditions and customs of the yule log were given by Mrs. Frank Mitchell, after which the knarred log was placed on the fire. Mr. Waterman connected these old ideals with present life in the president's home and campus.

The Crandall home was artistically arranged for the affair, the living room being decorated with bright red poinsettias and greenery, while in the dining room, gladioluses were used profusely and added charm to the delightful affair.

—*San Luis Obispo "Telegram."*

DENVER, COLO.

Covers were laid for one hundred twenty-five at the annual dinner, January 1, in the

new Denver church home, and the joint meal and business meeting following were happy occasions. The table decorations of roses and carnations, also a pot of poinsettias, were donated by Ervington Floral Shop on Broadway. In the business meeting it was voted to discontinue the present method of *annually* calling a pastor, leaving it to his discretion when he thought his work here should be terminated. Joint quarterly meetings, alternating between the two churches of Denver and Boulder, for the year, were decided upon. Arrangements for such meetings will be in the hands of a committee composed of two members from each church.

As the Boulder and Denver churches had previously recommended the present pastor, Rev. Ralph H. Coon, as their individual choice, the clerk of the joint meeting was instructed to cast a unanimous ballot in favor of Mr. Coon as pastor of the two churches.

Our young people, one of the five district groups of Denver Christian Endeavor societies, hold rally meetings each month. In November the banner for best attendance went to our group.

Our Ladies' Aid society has recently spent three days sewing for the needy of Denver, under the auspices of the Red Cross.

ALFRED STATION, N. Y.

The Second Alfred Church held its annual community dinner Sunday with a large attendance. Dinners were served to one hundred fifty-four, under the efficient direction of Mrs. Harry Austin. The meal itself was a veritable banquet of good things and every one was unstinting in his praise and appreciation. Mrs. Everett Davis had charge of the dining room and was aided by a large group of girls as waitresses.

The annual business meeting of the church was held following the dinner at 2 p. m. with a good attendance. Reports were received from different branches of the church, indicating that interest and loyalty to the program and activities of the church are well supported.

Plans in general were discussed for increasing the effectiveness of our church program this year, and with the spirit of co-operation so marked in the past year, the future is bright with promise. By action of the church, quarterly business meetings will be held and a church bulletin issued at least quarterly and

possibly bi-monthly for the purpose of establishing closer contacts between the non-church going public, our absent members, and the church.

—Alfred Sun.

FIRST HEBRON SEVENTH DAY BAPTIST CHURCH

A Christmas program was carried out by our Christian Endeavor society of unusual interest to little folks of the entire community. Communion services are to be held January 14, and our annual church meeting the following Sunday. Our "Community Building" is about completed and is being used by all people regardless of religious beliefs to good advantage.

CHURCH CLERK.

BATTLE CREEK, MICH.

December 24, 1932, was the fiftieth wedding anniversary of Mr. and Mrs. Frank Tappan of Battle Creek, Mich. They were fortunate in having all of their children and grandchildren with them at the celebration of their golden wedding, as there have been no deaths in the family. Many of their friends called during the afternoon to offer congratulations and in the evening about fifty were invited to witness a renewing of their marriage vows, Dr. Henry N. Jordan officiating. There were several present who attended the wedding in 1882, at Dodge Center, Minn. Pictures taken fifty years ago were thrown upon a screen, also some of later dates. Messages were read from many old friends unable to attend, and all joined in wishing this worthy couple many more years of happiness together.

On Sabbath morning, December 31, the "Messiah" was presented by the choir, assisted by guest singers from other choirs. It was beautifully rendered and the large audience was most appreciative of this wonderful message in song. The choir also sang this beautiful oratorio on Christmas day at the Bedford Congregational church, of which Rev. August Johansen is pastor.

Rev. and Mrs. E. M. Holston, Dr. and Mrs. B. F. Johanson, and Mr. and Mrs. F. E. Tappan drove to White Cloud, December 29, to attend the funeral of Dr. J. C. Branch. The people of the Battle Creek Church, most of whom had the acquaintance of Doctor Branch and held him in high esteem, keenly feel the loss of this wise counselor and Christian brother.

The young people had charge of the Friday night service on December 23, and presented in pageant form beautiful scenes from the Christmas story. Ronald Crandall read appropriate Scripture passages for each impressive scene.

The children of the Sabbath school met with the adult department December 24, giving a program of song and pageantry and bringing white gifts for the King.

The January celebration of the Lord's supper was observed about the tables in the social rooms of the church on Friday night instead of the regular prayer meeting service. It was a covenant and consecration service led by the pastor.

The annual church dinner was held in the social rooms of the church, Sunday evening, January 8, at six o'clock. The regular quarterly business meeting followed. There was a good attendance and much interest manifested.

—CORRESPONDENT.

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

SOME AIMS OF RELIGIOUS EDUCATION

"Education in the broad sense is the process whereby individuals develop in personality through their interaction and relationship with their environment, and whereby society renews its life and brings about its enrichment and progress." Education becomes religious when it recognizes that in addition to the social and material environment there is interaction with a divine power through which renewals and enrichment come. Education becomes specifically Christian when it realizes this interaction with a divine power as fellowship with God who is revealed through our Lord and Savior Jesus Christ, and who through this fellowship releases his creative and redemptive energies into human life and society for the building of his kingdom.

Christian education therefore seeks to help the individual fulfill the twofold commandment that our Master indicated as the key to abundant living, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The

supreme need of the present day is a recovery of the keen spiritual insight and the strong sense of social responsibility of Jesus. The confusion and despair of society at the present time are evidence that too often love of God and love of others have been divorced from each other. No experience of God can be real or satisfying which does not result in sharing the deepest purposes of God for the coming of his kingdom.

Christian education seeks to use the ideas, attitudes, and motives of Jesus Christ as conditioning and controlling factors in every relationship and function in human life. Any educational process must deal with the enrichment and guidance of the actual life which learners are living. If it is Christian education, this guidance will not stop short of the development of growing consciousness of God, of a personal relation to God, of an increasing understanding of the universe in terms of the character and purpose of God, and of a deepening sense of responsibility for the building of God's kingdom throughout the world. Christian education, then, is not a substitute for the work of God in human life, but it sets as its task a working with God in the fearless and creative spirit of Jesus so that the highest spiritual development of the learner will result.

The supreme aim of all our work with children and young people in the church and church school is to lead each one into personal relationship with God and thus into a definite Christian experience. The whole aim of our program of Christian education and church activities is to prepare the soul for Christ's friendly entrance into and complete possession of each individual life.

So far, the Church has, to a large degree, failed to use fully its available resources and existing agencies in the fine art of producing Christians from our splendid, waiting children and youth. The evangelism of childhood and youth must have a larger place in the program and work of the Church. It is the purpose of religious education to inspire pastors, parents and workers with children and youth so that they will no longer excuse themselves from this important task.

For the purpose of evangelism, religious education is primarily concerned with two groups, childhood and youth. In the first group is laid the foundation. In the second group definite decisions should be made to dedicate the life to Christ. In youth we

have three distinct groups—the intermediates, twelve, thirteen and fourteen; seniors, fifteen, sixteen and seventeen; young people, eighteen to twenty-four. Statistics show that more conversions take place among intermediates than in any other group, that the highest point is at thirteen and fourteen. There is another marked wave in conversion from eighteen to twenty. So one of the aims of religious education is to lead these groups to Jesus Christ. Too often we are inclined to stop with what is commonly called a "revival effort." Therefore, we should feel that Christian education is an evangelizing force.

MARRIAGES

RAIFORD-CRANDALL.—At the home of the bride's parents, Hammond, La., January 11, 1933, by her pastor, Rev. S. S. Powell, Richard Philip Raiford, of Lee's Landing, La., and Juanita Mae Crandall, of Hammond, La.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

BEE.—At her home in Cowen, Webster County, W. Va., December 30, 1932, Mrs. Zebulon Bee in the ninety-third year of her age.

Harriet A., daughter of John and Elizabeth Meyers McGee, was born at Carmichaeltown, Green County, Pa., July 31, 1840. When she was nine years old this family removed to Cabin Run, Doddridge County, now West Virginia. She was married to Zebulon Bee in 1878. She is survived by a son Elzie; and by two step-daughters, Margaret A. and Ozina L. Bee. There is also a step-grandson, orphaned in infancy, who was raised in this family. The family removed to Webster County in 1880, and to Cowen in 1915. Zebulon Bee died about thirty-three years ago and was buried near the old home at Bolair, where Mrs. Bee was taken to be laid at his side.

Early in life Mrs. Bee became a Christian and was a member of a Methodist Church. Later she was a member of the Ritchie Seventh Day Baptist Church, and now for many years of the Salem Church. She was a woman of unusual spiritual life and power and she lived in, and made a home of, the same quality. Poor in this world's goods, she was rich in faith and trust. She loved her Bible and read it as few do. Family religion remained with "The Bees of Cowen." During the long decline of life she was most tenderly cared for by her daughters. Two of her favorite texts were, "I have been young and now am old; yet have I not seen the right-

eous forsaken, or his seed begging bread," and "At evening time it shall be light."

The funeral was held in the Baptist church at Cowen and was conducted by her pastor, Rev. Geo. B. Shaw. The burial was on the hillside at Bolair, just across the valley from the old home.
G. B. S.

CLEUGH.—Phebe Leona, daughter of George Tracy and Mary W. Clark Brown, was born at Hills Ferry, near Stockton, Calif., March 7, 1875, and passed away at Covina Hospital, November 28, 1932.

Phebe, as she was affectionately known by all her friends, came when she was five years old with her parents to Irwindale, Los Angeles County, where she has ever since resided on the orange ranch which her father purchased in her childhood.

In 1891, she with her mother united with the newly organized Seventh Day Baptist Church of Tustin, Calif., which was the first on the Pacific Coast and was organized by Rev. G. M. Cottrell. However, Mrs. Brown, Phebe, and other members of the Tustin Church who resided near Los Angeles, held Sabbath services in the city. In 1910, when Dr. L. A. Platts organized the Los Angeles Church, she became one of its charter members, serving as organist several years and holding the office of treasurer for many years.

On January 26, 1924, she was united in marriage with Edward J. Cleugh, who with her four step-children and her aged mother, two nephews, and three nieces, survives her.

Farewell services were conducted by Rev. Luther A. Rice in the Baldwin Park funeral parlors. Interment was made in the family lot in Oakdale Cemetery.
E. J. C.

GARDNER.—Herbert F., son of William and Myra Gardner, was born at Nile, N. Y., in 1855, and died at his home in Portville, N. Y., October 2, 1932.

His home was at Nile for many years; later, he lived at Portville, where in recent years he has been in failing health. His time of illness was borne patiently.

He was a member of the West Genesee Church until it was disbanded. Mr. Gardner joined the Little Genesee Church, April 20, 1929. He maintained an interest in this church and its activities even though unable, often, to attend its services. His passing is mourned by a large number of friends and loved ones.

He is survived by his wife; a son Lewis, of Philadelphia; a daughter, Helen Burdick, of Portville; and three grandchildren. Burial was in the Portville cemetery, Rev. Mr. Partington, pastor of the Methodist Episcopal Church, officiating.
H. D. S.

LANGWORTHY.—Mrs. Fred O. Langworthy was born at Elmira, N. Y., April 12, 1865, and passed away December 20, 1932.

She spent her childhood in Westerly, R. I., and Middletown, N. Y. She went to school in Friendship and Alfred Academy. She was married at Bolivar, N. Y., April 30, 1889, by Rev. George Kenyon.

She was baptized and joined the Nile Church about forty-eight years ago. When she was married she joined the East Portville Church by letter, where she was a faithful worker as long as her health would permit. She was a good woman and is worthy of much praise for the way she successfully waged the battles of life.

She is survived by her husband; two sons, George L. and John F. of Canton, Ohio; two daughters, Mrs. Ruth Coss of Portville, N. Y., and Miss Irene Langworthy of Hartford, Conn.; five grandchildren; and two sisters, Mrs. S. S. Carpenter of Westerly, R. I., and Mrs. Louis Barnes of Nutley, N. J. Burial was made at the local cemetery and Rev. Harley Sutton had charge of the services.
H. D. S.

OVERFIELD.—At her home in Salem, W. Va., December 25, 1932, Pauline Frances Overfield, known to many as Frances Randolph.

She was the daughter of L. W. and Cora Randolph Overfield, and was born June 15, 1915. Her parents died when Pauline was quite young, since which time she has lived with different relatives. She came to live at the home of her uncle, Martina Randolph, at Salem, eight years ago.

She is survived by a sister Eloise, who has been adopted by a family named Ralston, of Wellsville, Ohio. Of her mother's family there remain an aunt and three uncles.

In 1931, Pauline was baptized by Rev. Geo. B. Shaw and has since been a member of the Salem Seventh Day Baptist Church.

The funeral service was conducted by Rev. S. R. Cutright, pastor of the Salem United Brethren Church, because of the necessary absence of her own pastor.
G. B. S.

SHOWDY.—Zilla Warner, daughter of William and Angeline Williams Warner, was born in the town of Verona, N. Y., August 29, 1860, and died at her home, near Higginsville, N. Y., December 27, 1932.

On June 27, 1893, she was united in marriage to Smith E. Showdy, and next June they would have celebrated their fortieth wedding anniversary. She is survived by her husband; by one sister, Mrs. Ida Thayer, of Durhamville; by two brothers, Henry B. Warner and Albert W. Warner of New York City; and by a large circle of relatives and friends.

Early in life she accepted Christ and united with the First Verona Seventh Day Baptist Church, of which she remained a faithful and loyal member. Her health had been failing for a number of years, but she bravely kept about her work. She was often at our services when we wondered how her strength held out. She was a member of the Ladies' Benevolent Society, and for a number of years our faithful church pianist. A few years ago, she and her husband presented a bell to the church, which now calls the people from the countryside to our Sabbath-morning worship. She was indeed among us as one who served. A good woman has fallen among us.

Funeral services were held from the home, Friday afternoon, December 30, 1932, conducted by her pastor, Rev. A. L. Davis who, twenty-five years ago, conducted her mother's funeral. Burial was made in Grover Cemetery. A. L. D.

Sabbath School Lesson VI.—February 4, 1933

JESUS CHOOSES THE TWELVE—Mark 3: 7-35.

Golden Text: "I chose you, and appointed you, that ye should bear fruit." John 15: 16.

DAILY HOME READINGS

- January 29—A Multitude of Followers. Mark 3: 7-12.
January 30—Twelve Apostles Chosen. Mark 3: 13-19.
January 31—Jesus' Work Opposed. Mark 3: 20-30.
February 1—Moses' Helpers. Exodus 18: 13-24.
February 2—Paul's Helpers. Philippians 4: 1-3; Colossians 4: 7-14.
February 3—The Promise of Enduement. Acts 1: 1-8.
February 4—A Universal Invitation. Isaiah 55: 1-11.

(For Lesson Notes, see *Helping Hand*)

Henry Ford, who is getting together pharmacy antiques for his museum, to show what the drug stores of other days were like, might include a couple of drugs in the lists of exhibits.—*Selected.*

DENOMINATIONAL CALENDAR AND DIRECTORY FOR 1933

Send 25c and get one postpaid. Especially valuable to those living away from church privileges. Attractively bound in Leather-Glo cover and tied with silk cord.

AMERICAN SABBATH TRACT SOCIETY,

PLAINFIELD, N. J.

SEVENTH DAY BAPTIST DIRECTORY

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The Sabbath Recorder

VOL. 114

JANUARY 30, 1933

No. 5

Our Prayer

OUR Father in Heaven: Hallowed thy Name would be in all our hearts, were we to give thee first place in all our lives. We acknowledge thy love so great toward us that we can never praise thee as we ought or thank thee as we would. We are the recipients of thy grace every moment we live. Like the sands of the sea thy blessings surround us.

Grant that we may manifest our appreciation of these tokens through a helpful response to the needs of men in sorrow, suffering, and desperation about us on every hand. Them would we help with cheerful smile, encourage with sympathetic word, and lift with friendly hand. For his sake, who said—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Amen.

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