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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 113

DECEMBER 19, 1932

No. 25

Christmas Eve

My latch is on the string tonight,
The hearth fire is aglow,
I seem to hear swift passing feet—
The Christ Child in the snow.

My heart is open wide tonight
For stranger, kith, or kin.
I would not close a single door
Where Christ may enter in.

—Christian Observer.

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 113, No. 25 WHOLE No. 4,580

THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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A Merry Christmas Merry Christmas to all SABBATH RECORDER readers, their families, friends, and acquaintances. More than a perfunctory sentiment is meant. So common is the usage of "Merry Christmas" that it is easy to miss its real significance. What better could one wish another than that which is involved here? What better than a "merry" heart? Not merry with false ideals or enervating stimulant, but merry because of a clear conscience, a blessed and happy relationship with him whose life and love are the spirit of the Christmas season. A heart set merry by such impulses yields to kindly deeds and unselfish service. This season, as few others, offers unlimited opportunity for one to stretch the elastic wings of a generous heart in serving the needs of little children and of men and women whose lives are drab with enforced unemployment with all its attendant misery, anxiety, and heartache. Not only are community chests and other organized agencies to be supported but individual cases are about us, all calling for our love, sympathy, and service.

May Seventh Day Baptist homes where necessities are provided and some comforts

enjoyed carefully check on their own selfish gratifications and unselfishly minister to those less fortunately cared for. Then will hearts be merry—both of giver and receiver. Then will double blessing be realized. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Yes, yes; merry Christmas to you.

"Christmas Bonus" Two famous comedians have just gone onto the air. As usual, one has become befuddled over a scheme, this time a scheme for a "Christmas bonus." While disappointment may be registered at this Christmas time, as in the conversation to which millions listened, there need be no disappointment in the real secret of a Christmas bonus.

For centuries men have talked about Christmas, written stories and poems and caroled hymns of praise. At this season many hearts are stirred by messages and thoughts of "Peace on earth, good will to men." The Christ and his love are back of Christmas. "Good" is the meaning of the word "bonus." The Christmas "good" is the great blessing of the Christ open to all who will unlock the door of their hearts to him.

Centuries ago there came to Bethlehem the Son of God. He came as a babe born in a manger, in a grotto stable because there was no bed or room in the crowded inn. Countless are the hearts that have been stirred by that birth and the events that grew out of his coming. Simple work folk on the hillside above the city of David heard the angels' message, sung as no earthly choir can sing — "Peace on earth, good will to men." With wonder they listened and in faith they visited the place and saw where he lay. With awe and reverence they told their story of the angels' song, one of the many things which Mary, mother of the blessed Jesus, kept and pondered in her heart.

That story is now told and loved wherever Christ is known. For the season, all too short, men let that message glow in their hearts and are moved to kindly thought and loving deeds. Glorious indeed will be the time when men shall perpetuate that love and spirit throughout the year and by their unselfish devotion "occupy" till he comes again. Until then—when as the result of a universal love, war shall be no more, and the instruments of warfare shall be converted into the implements of peace, and the world shall be

fused into a great common brotherhood—until then, let all the children of God dedicate themselves to securing this "bonus"—"Peace on earth, good will to men."

A Living Christ There is a sort of New Testament version called by the name of an early President of the United States. Its last word is, "And he rolled a stone against the door of the tomb." For that man, and for many, there is no joy in "Christ, the hope of glory," no resurrection. There are those who preach a "Christ crucified" and so emphasize that doctrine, all right in itself, but who fail to focus men's minds on a Christ "risen again." A crucified Christ is not enough for a living church or a dying soul. He is the living Christ whom we need today. And he needs to be lived in the lives of men who shall "lift him up," not on a cross but in holy, consistent, and helpful living. The world is dying "for a little bit of love," we used to sing. There are hearts that need appreciation and encouragement all around us. There are folks who need another chance and the helping hand.

The other day a railroad conductor sat down by the editor and talked about Jesus Christ in a perfectly sane, commonsense way. His deference for his passengers, later, and thoughtfulness for others, marked him as one in touch with a "living Christ." He told of one of his boys who is a prohibition officer in Texas. A lad, seventeen years old, was caught "bootlegging." The officer apprehended him and took him aside from the others and talked with him. The lad, it seemed, was a Christian, a teacher of a class in a Sunday school. Talked to kindly by the official, he realized his fault and crime and promised to do differently. Later, it was learned, he had gone before his church, confessed his sin, and declared his sorrow and his intention to follow the Lord more closely. He was saved by a Christ living in the life of another. Why not? We recall a little girl in a far away country whose master was a great man, but a leper. She said to her mistress, "Would that my lord were with the prophet that is in Samaria. Then would he recover him of his leprosy." Where had the maiden got that faith? In a godly home down in Israel, where father and mother lived their religious lives, and "diligently" taught the truth of God to their children.

Would a child from Christian homes, today, react as favorably for Christ, in some far away land, snatched from home and loved ones by unkind fate? Let me go into the home where the love of Jesus is taught by parents imbued with a "living Christ." A minister was calling and asked for the Bible. A little boy was sent by the mother to get the Book from the living room table. "The Book that we love," she told the little fellow. Directly he came trudging back with the book, but it was a "Sears Roebuck Catalog." How will that child react in the land of Syria? Will a child trained in a home where things are first in thought and life, where possessions are emphasized, where pleasure or profit has first place, where the Christ is entombed and a stone rolled against the door, carry a living Christ to some leper in need of cleansing?

The world is in need of a living faith such as exemplified in the maid in Naaman's house. God was bound to honor a faith like that. It could not fail. He will not fail.

Apostle Paul was not satisfied with a "Christ crucified" which he hesitated not to preach, but he declared himself for righteous living "that I may know him, and the power of his resurrection, and the fellowship of his suffering." For this and in this he "pressed on," counting everything but loss, for the excellency of the living Christ. "Not I," we hear him saying, "but Christ in me," and "Christ in you the hope of glory."

Is there not some danger that the Christian carelessly takes too much for granted concerning the expression of his Christian life? A small boy spent a nickel in a telephone booth, calling up a certain lady. A conversation somewhat as follows was heard by the busy proprietor of the store. "This Mrs. S—? You want a boy to mow your yard and tend the garden . . .? You have . . .? He doing all right . . .? Sure you don't want someone else to help you . . .? All right, good-by." The kind-hearted eavesdropper expressed his sympathy for the lad and regret that he did not have a job for him. "That is all right," said the boy, "I am the fellow who is working for Mrs. S—. I was just checking up on myself." Many of us need to "check up" on ourselves as Christians. Is the Christ living in us? As, "epistles, known and read of all men," are we revealing a living Christ in us? It is a serious question. Let us "check up."

How about checking up on the Onward

Movement—for example? Certainly in these trying times there is opportunity here to show forth a "living Christ." His great commission to disciple the nations is laid upon us, and can be completed by no one individually. In a co-operative way as represented by our Onward Movement in the United Budget we can hope to help in his cause. Have we done our part, here? "Check up."

By the Grace of God Perhaps few realize what they are by grace. Was it the great founder of the Methodist Church who, on witnessing an execution, exclaimed, "There is Wesley, but by the grace of God"? But for the favor of God one of us might have been born in Tibet, or Siberia, or in the heart of Africa. But for the grace of God one of us might be an unredeemed Jerry McCauley, in the gutters of New York City, or a godless Al Capone. The editor had this brought to his mind as he observed two tramps slouching along the highway as he sat at his toast and coffee on the comfortable diner. A good job, a loving wife and noble children, and almost numberless friends are his, he reflected, and the difference between his condition and that of these two poor shambling creatures is, in the last analysis, "by the grace of God." This was re-emphasized upon him on this same dining car, as he speeded toward Fort Myers. A gang of men were working the highway. The boss, or man in charge, seemed alert and carried a rifle with bayonet attached, and the workmen wore "stripes." "There works H. C. 'but for the grace of God.'" Why should you be spared such a fate? Why should yours be a happy home and some comforts, even in hard times? Why should I? By the "grace of God" we are what we are, and it is not because we are so worthy or so much better than others. Often enough, perhaps, the trap door of the "man inside" is opened, and one looks into hell, "but for the grace of God." And why? It is because he for Christ's sake has redeemed us; saved us from a fate like that. It is because the world needs a living Savior, a Christ lived in the hearts and actions of men, and for that he has called us; because he wants to be enshrined in some loving heart to mother a little one and train its steps aright; because he wants to be shrouded in the form of a man to touch humanity and lead it into harmony with himself. "By the grace of God" it is possible

for fallen man to live again in the image and likeness of him for whom he was created. "Check up."

"What Father Takes" The story is told, and no doubt it is true, of the small boy who with his father stopped at a "roadhouse" for a meal. The father called for some kind of liquor. When asked what he would have to drink, the lad answered, "I'll take what father takes." The moral is pointed without the preacher homilizing. But he cannot satisfy himself without carrying the lesson into a field even more common than that of drinking. He is thinking of the example set by Christian men before our youth in the use of tobacco. There is no wish to be extreme, self-righteous, or a crank. In early youth the writer dabbled a little with the weed. Overseas as a "Y" secretary he felt justified in handling it for others. Often, however, did he feel when passing the doughboy a pack of cigarettes, that he was giving "a stone" in place of bread.

On the "L and N" dining car menu at the foot of the card is this: "Experience has demonstrated that smoking in the diners is objectionable to many of our patrons. Elsewhere in the train are provided spaces for the convenience of those desiring to smoke and we earnestly solicit your co-operation with the management, and with the steward in charge of this car, to the end that any possible cause for objection on the part of passengers to smoking in the dining car may be removed." An appreciation of the fine service, and especially of this note, was written to the superintendent of the department of the company. The following is quoted from the letter: "One thing I especially appreciated was the request . . . that smoking be refrained from in dining car. I am not a crank about tobacco, but there are rights of a non-smoking public too often ignored by those who insist on their rights to use tobacco when and where they please. I admire the courage of your company in the stand which it has taken."

Christians, teachers and leaders, often neutralize the teaching and example of parents who seek to keep their boys and girls free from the use and effects of tobacco. A young man, now in college and with a real desire to achieve the ideals of his parents, when still a "toddler" wanted to smoke, "pipe," he called it. When his mother expressed her-

self that it was not nice, that "papa and grandpa" did not smoke, he came back with, "Mr. B— pipes, he is nice." As a lad in the grades and high school, his not infrequent "come back" to parental urging was, "I don't see why you object; Mr. — and Mr. — use it, and you think they are all right." The men mentioned were officials and leaders in school and church, highly honored, respected, and loved. What can a parent say! It is just too bad. If a boy goes wrong, under the influence of parents or teachers or other Christian leaders, led to "take what father takes," whose responsibility is it? Jesus said, "it is better that a millstone . . . than that one of these little ones should perish."

FROM THE CONFERENCE PRESIDENT

CHRISTMAS-TIDE

When Jesus came to Bethlehem,
A babe to Mary born,
The world in darkness did not know
That it was Christmas morn.

The heavens knew: The angels sang
Glad songs to shepherds mild;
The star that drew the wise men on
Led to the Holy Child.

Today the Christmas anthems ring
Throughout the whole wide earth,
And Christmas stars in all our homes
Proclaim the Savior's birth.

New-born within our hearts today,
O Christ with us abide;
By thy great love make all the year
A happy Christmas-tide.

AHVA J. C. BOND,
President of the General Conference.

CORRESPONDENCE

*To the Editor of the dear old
Sabbath Recorder:*

I have been reading in a recent RECORDER the report from the Missionary Board, telling of the retrenchments of our missions. It grieves me so much to see the indifference some of our people seem to have in regard to the great commission to us, his followers. Are we really and truly followers when we neglect the great work of evangelizing the world—as given in the twenty-eighth chapter of Matthew, the very last message Christ left for us—and spend our time and money in seeking our own ways and doing our own pleasure, by attending shows, giving big dinners, and doing a hundred and one other things of no real value to ourselves or others?

I do wish that our people would take a lesson from the Seventh Day Adventists and give the Lord what really belongs to him, as he tells us in Malachi 3: 10, Leviticus 27: 30, and many other places in the Scriptures. Is not this the reason that this denomination is out-reaching us in missions?

No doubt we all regret the action of the board in calling Eugene Davis home from China, where he is doing so much good. But just how much do we regret it? Enough to give up some of these worldly things, that Christ's cause may not continue to suffer? Perhaps we think we are sacrificing, but are we really doing so? I hope everyone read Elder Hargis' letter in regard to their economic problems—which, you will remember, was not written for publication—telling how the boys are going without lunch in order to economize. Let us not criticize the board; they are doing the best they can with the means we supply. They can do nothing unless we stand back of them with our money and our prayers. Are we going to lie down on the job and let others enter in and reap the reward?

I believe this great commission is for Seventh Day Baptists. If we have no money—and I realize that many of us have no income but are dependent on others for our living—we can give of our time in spreading the Sabbath truth at home, and there is no limit to the time that we can spend on our knees, or praying when we are about our work, asking for support for Christ's work and for his blessing on the Missionary Board, whose members are carrying this great responsibility.

Let us all keep on praying and working harder than ever before, remembering his promise to the faithful.

MRS. FRED GREEN.

Cashmere, Wash.

STATEMENT ONWARD MOVEMENT TREASURER, NOVEMBER, 1932

	Receipts	July 1, 1932, to Nov. 30, 1932
Adams Center	\$107.50	
Ladies' Aid society, special	56.00	
		\$163.50
Albion		22.00
Alfred, First	\$126.50	
Special	22.00	
		\$148.50
		630.37

Alfred, Second	48.95	130.50	Shiloh	\$ 44.04	
Andover			Christian Endeavor society	15.00	
Attalla			Mite Society	30.00	
Battle Creek	\$ 1.00		Benevolent Society	108.50	
Special	20.00			\$197.54	291.54
	\$ 21.00	31.00	Stonefort		
Berlin Ladies' Aid society,			Syracuse		33.90
special	50.00	160.00	Verona	45.00	60.00
Boulder	3.18	7.18	Walworth	\$ 5.00	
Brookfield, First	15.00	15.00	Helping Hand Society, special	5.00	
Brookfield, Second	46.00	81.00		\$ 10.00	10.00
Carlton		12.00	Washington		
Chicago	10.00	10.00	Waterford Christian Endeavor		
Daytona Beach	10.00	35.00	society, special	3.00	126.00
Denver	\$ 13.00		Wellsville		
Ladies' Aid society	19.25		Welton		71.94
	\$ 32.25	34.25	West Edmeston	10.00	26.00
De Ruyter		75.00	White Cloud	\$118.31	
Detroit			Special	7.76	
Dodge Center		9.79		\$126.07	126.07
Edinburg	5.00	17.83	Individuals:		
Farina		171.00	Lois R. Fay	\$ 5.00	
Fouke		2.00	Mary Davis	1.00	
Friendship		60.00	Friend	2.00	
Genesee, First	25.00	64.00	F. C. Wells	50.00	
Gentry				\$ 58.00	161.00
Hammond			Interest		1.11
Hartsville		2.00	Southeastern Association		30.26
Hebron, First	25.00	50.00	Conference collections		400.66
Hebron, Second	30.00	30.00	Western Association		20.00
Hopkinton, First, Christian En-			Woman's Board		50.00
deavor society, special	6.00	192.00			\$8,344.47
Hopkinton, Second		19.30			
Independence	64.00	96.00			
Jackson Center	31.00	45.00			
Little Prairie	3.50	6.00			
Los Angeles	25.00	25.00			
Lost Creek		185.00			
Marlboro	25.00	57.32			
Middle Island					
Milton	133.65	786.10			
Milton Junction	40.00	178.95			
New Auburn		7.00			
New York City	28.50	192.39			
North Loup	27.00	51.00			
Nortonville	26.10	51.10			
Pawcatuck	\$200.00				
Christian Endeavor society,					
special	7.00				
Junior Christian Endeavor					
society, special	2.00				
	\$209.00	1,045.00			
Piscataway		149.02			
Plainfield	207.50	822.00			
Portville					
Richburg	43.00	70.00			
Ritchie					
Riverside	76.00	276.00			
Roanoke					
Rockville Christian Endeavor					
society, special	2.00	47.10			
Salem	190.00	740.00			
Salemville, special	13.50	28.64			
Scio					
Scott	2.25	2.25			

HAROLD R. CRANDALL,
Treasurer.

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

MISSIONS

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

CHECKS FOR NOVEMBER MAY BE LATE

At a meeting of the Missionary Board held the first of the month the treasurer, in speaking of the financial condition, said that there was not money enough on hand to pay the salaries and other bills for November and that unless contributions came in rapidly, only a part of the checks for November salaries could be sent out till money was received the first of January.

The people have been doing splendidly the last six weeks, better than usual for this time of year, but the inability of the board to borrow makes it impossible for the board to meet the monthly appropriations unless about one-twelfth of the yearly budget is received every month.

The truth revealed in the treasurer's statement referred to above is mentioned in this connection for two reasons: First, to explain to the employees of the board why they do not get their checks for November; and second, to let the churches know the condition, that they may promptly forward all moneys for the United Budget. It is too bad that the missionary workers, all of whom are receiving small salaries, should not receive the November salary till after holidays, and thoughtfulness and prompt effort on the part of the churches will help very much in relieving this condition.

THE LAYMEN'S INQUIRY AGAIN

SUMMARY OF PRINCIPAL CONCLUSIONS

In the Missions Department last week appeared a statement regarding the Laymen's Foreign Missions Inquiry, its report and its explanation by the inquiry commissioners. In the article it was stated that the report makes a volume of two hundred fifty pages and can be secured by sending to the Foreign Missions Conference, 419 Fourth Avenue, New York City. The importance of the whole matter is indicated by the front cover of the report on which are printed these questions:

"Should Foreign Missions be continued?
"If so, what changes in program and personnel are necessary?"

"Should denominational distinctions be maintained either on the foreign field or at the home base?"

"What should be the attitude of Protestant Christianity toward non-Christian religions?"

In concluding the report the commissioners give a brief summary of their conclusions. One needs to read the entire report to get the full force of the far-reaching changes proposed, but the summary will indicate their nature. Many mission boards already have these suggestions under consideration and that the readers of the SABBATH RECORDER may have an idea of what is suggested by this notable group of laymen the summary is given below.

An effort has been made, in the paragraphs below, to gather together in a summary of succinct statements the principal conclusions of the commission. These statements are designed to emphasize issues, which although amplified fully in the body of the report, appear to the commissioners to be of such basic importance as to call for presentation in the sharp relief of brevity and detachment. It is to be borne in mind that the conclusions here presented confine themselves, in so far as they are findings and recommendations, to the seven Protestant societies whose program in the Orient was studied by the commission.

I. The continuance of missions. To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself.

But the essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily present that idea. There is real danger lest adherence to aims and methods which impede the communication of living insight may not alone thwart the success of Christian missions, but end their usefulness.

II. Their aim. The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described, most perfectly, perhaps, in the single phrase, "Thy Kingdom come." That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions today in our conception would take this form:

To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.

III. Their scope. The point of central importance is this—there must be first of all a new kind of person as the unit of society if there is to be a new society; there is no substitute for the regeneration of the individual units. Nothing can displace, or minimize the importance of, a true and well-qualified evangelism.

But the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech. Ministry to the secular needs of men in the spirit of Christ, moreover, is evangelism, in the right sense of the word; to the Christian no philanthropy can be mere secular relief, for with the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good.

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism. We must work with greater faith in invisible successes, be willing to give largely without any preaching, to co-operate wholeheartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

As the mission faces the future it becomes a matter of honor that its standards of teaching, or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance.

IV. Their attitude toward other faiths. The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up to the rest of its own ingredient of truth. The Christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness.

V. The men and women in missions. The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works.

The commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training

for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and if feasible, the early years of their service should be of a probationary nature.

VI. Permeative influence and the wider Christian fellowship. Christians should count among the best results of their endeavor the leavening influence of the spirit of Jesus in the common life of each country.

Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted (and perhaps not for a long time to come), may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

VII. Concentration of effort. The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the mission enterprise. Denominational interests, institutional pride, and lack of co-operative planning have contributed to the development of conditions which should no longer be tolerated. We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. Experience shows that this cannot be accomplished by the missionaries in the field; the forces which make for a continuance of the present status are too strong for them. Vigorous and determined action on the part of the mission boards and the denominations behind them, is imperative.

VIII. Transition from temporary to permanent character. A mission, by definition, is intrinsically temporary; the time comes when established centers of religious life must be left to develop according to the genius of the place.

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education and the training of leaders, to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land.

IX. The transfer of responsibility—devolution. The goal of the mission must be the transfer of its responsibility to the hands of the nationals. Answerable for the integrity of its work, the mission cannot realize the idea of the indigenous church by simply letting go. The desire to make himself unnecessary is a mark of the true missionary; but in achieving that end, the transfer of responsibility must follow thorough training of nationals: devolution should be real—not nominal; and gradual—not abrupt.

X. Administrative unity and co-operation. The commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization for Christian service abroad in place of the complex, costly, and duplicative machinery which now exists.

If a new alignment of forces, rising above denominational and doctrinal barriers can evoke

creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise.

Its accomplishment will require a hearty acceptance of the general principles that have been laid down, and a determination to do what is needful without counting the cost of personal and denominational advantage. If these can be attained, the task of perfecting a plan of unification can be undertaken with assurance; it will take time to accomplish, but it can be done.

RELIGIOUS ASPECTS OF CALENDAR REFORM

BY GEORGE A. MAIN, B. S., M. E.

(Concluded)

WORK—AN ESSENTIAL ELEMENT IN GOD'S PLAN FOR MANKIND

From our study of the virtues of the numeral six we naturally conclude that we have a *divine working week*, just as we have a *divine seven-day week*, and that we should study to properly interpret, and obey, the command to work on these six days, just as we aim to understand and obey the injunction to rest on the Sabbath.

It is not alone the uniting in this one commandment, of elements of our duties to God and our duties to man, that makes this fourth law the *key-commandment* of the Decalogue; for it also provides the *means* whereby we can more naturally obey the first three laws, which embody our duties to God, and the last six, which recite our duties to man. For, just as obedience to the first three commands is fostered by proper *Sabbath observance*, so the inclination to steal, to covet, to bear false witness, etc., would diminish as we increasingly recognize our duty to *work* in accord with God's perfect plan—while incidental benefits, such as uniformly better standards of health, the reduction or the entire elimination of the ill effects of depressions, brought on by the selfishness and unfair methods of the willfully idle, would surely follow the general appreciation of the wisdom of this part of the law.

The all too common attitude toward work is to do just as little as we can and still satisfy our living requirements and our varying desires to accumulate property. But this was not God's plan. He knew that unless every-

one recognized it as a duty to do his or her share of the world's work, a life of ease would be the aim of some, and wrong methods would be used to avoid work.

God's plan for accomplishing the world's work is obviously that all who are able to shall do their share—quite regardless of inherited wealth, unusual abilities, or other sources of more than average means. This plan, only, is in accord with the Golden Rule, and with the truism that "It is more blessed to give than to receive."

In this simple provision enjoining universal work, we have still another evidence of the wisdom of the Master Mind, in which there lie possibilities for good yet very far from realization.

SEVEN—GOD'S REPRESENTATIVE AMONG NUMBERS

In view of the proved perfection of six and its multiples, as numbers ideally adapted to man's needs, it might seem impossible that any other number could deserve and occupy a place of real prominence in any field. Yet it is a fact, nevertheless, that for some reason, in Scripture, God's Word; in Nature, God's handiwork; and in the affairs of men which are in God's hands, the number *seven*, which measures the length of God's perfect week, occupies a place, where mathematical arrangement, divisibility, or system are not essential, which no other numeral occupies. Possibly the virtue of the numeral *seven* lies in the fact that there is but *one* God, and that by combining his *unity* with six, man's perfect number, we arrive at *seven*, the representative of all creation and hence of its Creator.

In Scripture, the overwhelming predominance of seven over other numbers is easily seen by reference to any Biblical concordance. The seven years of plenty, the seven years of famine, and the numerous other applications of the word "seven" to such values as years, times, men, sons, spirits, fold, stars, etc., as well as God's seven-day week, all testify to the exalted position held by the number *seven* in Scripture. The perfect and holy number in the literature of symbolism is the number *seven*; while such phrases as, "The Seventh Heaven, God's Home," all go to show the close relationship which is held to exist between the number seven and the Divine.

In nature and history the number *seven* occurs so prominently, where system and utility are not requisites, as to compel attention.

There are seven intervals in our harmonious musical scale; seven recognized colors in the rainbow; and, we are told, seven cardinal virtues, seven distinct senses, seven realities of space which might be called the dimensional scale, of which the three lineal dimensions are a part, and seven so-called wonders of the world. The ages of seven, fourteen, and twenty-one, all multiples of seven, mark turning points in both mental and physical human development, while every seven years there occur in the lives of some individuals certain recurring characteristics, as for example in the case of Goethe who, at regular seven-year intervals, had periods characterized by great fervor for writing poetry and drama and a propensity to fall in love; the seven-day fever offers still another example of the number seven in human life. There is a surprising number of instances where Nature has so arranged mountains, islands, capes, rivers, etc., as to result in their being named, "The Seven Mountains," "Seven Islands," etc., while in history we have the seven-weeks' and the seven-years' wars and the seven-days' battle.

In view of the remarkable predominance of the number seven in the Bible, in Nature, and in the affairs of men—suggesting that seven is truly God's representative among numbers and the seventh day his representative in time, just as the Bible is his representative among sources of instruction, and as Christ was his representative among men — and in view of the unalterable belief of hundreds of thousands of human souls that the seven-day week is God's perfect and permanent unit of time, supported by Divine command making the week precisely seven-days long, it would be a serious error to interrupt the continuity of the week by any calendar revision. Let us forever keep in our calendars the virtues of the six-day working week and the seven-day week of God's holy law.

CALENDAR REVISION—"THE ALTERNATE MONTH" PLAN

As was stated early in this article, perfect calendar symmetry, that is exact relation between the lengths of the day, the week, the lunar month, and the solar year, is not only impossible, but its desirability might reasonably be questioned. The duty of calendar revisionists is not to try to conform the week to preferred month lengths or to the year, but to so adjust the lengths of the month and year as to develop the most satisfactory plan.

One of the aims of some calendar revisers—an aim of very doubtful advantage—has been to make each new year and each quarter begin on the same day of the week, specifically Sunday. Two schemes have been proposed for accomplishing this. One is to have all ordinary years only 364 days long rather than 365 as now, making an exact fifty-two weeks, adding an entire week for leap years as often as necessary to maintain, as now, an average of the approximate $365\frac{1}{4}$ days. This commendable effort to preserve the seven-day week, and still satisfy those who wish to commence each new year on Sunday, will probably not, however, be acceptable to "big business" and may be rejected. The other solution which involves the destruction of the seven-day week, as previously discussed herein, will not be acceptable to believers in the Bible and *should* be rejected. We ought, therefore, to drop the thought of commencing each new year on Sunday, the advantages of which, even if real, are insignificant.

There are, however, two changes which can be made in our calendar which should be acceptable to everyone: first, the fixing of the lengths of the months so that not only the months, but the quarters and half-years, shall be as uniform in length as possible. Second, to accomplish this in a manner which shall make each quarter of any given year end as nearly as possible on the same day of the week. First noting that *leap years* of 366 days could be made up of twelve months of precisely $30\frac{1}{2}$ days average length, we see that by *alternating* the months between thirty and thirty-one we approach as nearly as humanly possible the true uniformity in lengths of months, quarters, and halves of *leap* years. It is obvious, too, that by dropping one day from a thirty-one-day month we approach as nearly as possible to symmetry and uniformity for non-leap years of 365 days. We also find, what may at first be a bit surprising, that by *starting* the year with a thirty-one-day month and by selecting the *ninth month* as the one from which the thirty-first day is to be dropped in ordinary years, each quarter in non-leap years ends on the same day of the week—while in leap years the last two quarters end uniformly one day later than the first two, but have half years of equal length (an impossibility, of course, in ordinary 365 day years).

The following calendar for the year 1933 illustrates these features.

ALTERNATE MONTH CALENDAR FOR THE YEAR 1933

JANUARY						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

APRIL						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

JULY						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

OCTOBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

FEBRUARY						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

MAY						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

AUGUST						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

NOVEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

MARCH						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31 End of 1st Quarter (Sun)						

JUNE						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30 End of 2nd Quarter (Sun)						

SEPTEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30 End of 3rd Quarter (Sun)						

DECEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30 End of 4th Quarter (Sun)						

The above illustrates the calendar for all ordinary 365-day non-leap years, except that in successive years, the years and months would start and end on different days of the week. The alternate month calendar has the following characteristics:

1. It retains the present 365-366 day year—thus keeping the seasons and Easter as nearly in their correct positions as practicable.
2. It continues the present twelve-month year, with its convenient divisibility into halves, thirds, quarters, and sixths—features which are impossible with a thirteen-month year, and sufficient to reject that plan.
3. It preserves the seven-day week of Scripture in unbroken continuity.
4. The half years are as nearly equal as they can be made, being, as is seen from the foregoing calendar, 183 and 182 days, respectively, in ordinary years and 183 days in leap years.
5. The quarters, similarly, are as uniform as they can be made, all being ninety-one days long

except the first quarter—and the third quarter in leap years—which are ninety-two days long.

6. The months are as near in length to the ideal one-twelfth of the true solar year as they can be made.

7. Each quarter in any given ordinary non-leap year ends on the same day of the week; the last two quarters of leap years, only, end one day later than the first two quarters.

It is the belief of the writer that all who favor calendar proposals which preserve the seven-day week intact should co-operate in promoting some calendar with that characteristic. It is hoped that the foregoing facts may be of assistance in averting the threatened destruction of the seven-day week and be of help in formulating an acceptable calendar which shall be in harmony with the instructive lessons of history, Scripture, and reason.

112 Marion St.,
Daytona Beach, Fla.,
November 7, 1932.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

AN EXPLANATION

Due to some difficulty in locating the author, the following essay has been delayed in publication. It is one of the prize essays in the contest sponsored by the Woman's Board and comes from the Verona, N. Y., society and was written by Mrs. Elmina Camenga Warner. We are pleased to present the following essay.

HOME TRAINING OF TEEN-AGE YOUNG PEOPLE IN SABBATH KEEPING

BY MRS. ELMINA CAMENGA WARNER

I am not the proverbial "maiden lady" telling her neighbors how to bring up their children, but perhaps I belong in the same classification because I, myself, am several years beyond the teen-age group and my children still lack a few years of reaching that status. For these reasons what I have to say of training "teen-agers" will be a combination of memories and ideals.

As in most training, Sabbath keeping should be begun in childhood by surrounding our children with an environment of hallowing the Sabbath. Although conviction of the need of Sabbath observance is essential, the habit of Sabbath keeping is a great help. For this reason I am thankful that in most of our Seventh Day Baptist churches it is customary to bring the children to church from babyhood up, thus establishing the habit of church attendance.

However, when our children reach the questioning age, they will want to know why we observe the Sabbath and if it is essential to Christian living, and many other questions which young people are not and should not be content with taking customs for granted. They should be encouraged to study into these questions and guided to find the right answers. If Sabbath keeping is to be important to them they must understand the place it holds in our beliefs.

In helping our young people to keep the Sabbath in the right way, we should emphasize the things we should and may do, rather than stress the things we should avoid on that day.

We should try to make plans for the Sabbath, for idleness and lack of definite aims cause discontent and questionable activities.

One of my dearest memories is of the Sabbath evening study of the Sabbath school lesson, in which all members of the family took part. Perhaps in these days of graded lessons such a study period is not practical, but I believe some Sabbath evening preparation for the Sabbath, as a family, is very helpful.

Aside from the church and Sabbath school services which should be attended from childhood, the Christian Endeavor meeting and prayer meeting are a very essential part of the Sabbath observance when it is possible to have such meetings.

Other activities for the Sabbath which may be suggested to our young people are the reading of the Bible and Bible story books, other wholesome reading, preparation of the Sabbath school lesson and Christian Endeavor topics, quiet walks and visits to the sick and shut-ins. The younger "teens" often reach a real enthusiasm in such visits.

When our teen-agers come to thoughts of choosing their life work, they should be encouraged to ask themselves, "Can I keep the Sabbath if I choose this line?" Examples of people in our denomination who do keep the Sabbath faithfully while carrying on a successful business life will be helpful and we are thankful we have many such ones for reference.

The training of our young people should be carried on earnestly and prayerfully, while our lives must speak for Sabbath keeping if we wish our words to convey any meaning and carry any weight. Let us prepare to meet the problems of this training with faith and trust in our Lord, seeking guidance from him in prayer.

Verona, N. Y.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

It seemed unfortunate that one must get in and out of Edinburg in the night. Certainly there is nothing about the country around this beautiful Texas city to be ashamed of, especially since the people rose up in their own rights and at the polls drove the grafters and ring politicians out of power. This seat of government of Hidalgo County,

larger than some of our states, a city of some four or five thousand, quite typically southwestern, is laid out on a large scale. The business houses are built on four sides of the large Courtyard Square. The courthouse is an imposing building of Spanish-Mexican design. West of it on a broad street is located the educational center consisting of several fine buildings which house not only the grades and high school classes, but a junior college. The auditorium is a mammoth building, said to be one of the best in the state. The great curtain alone cost \$40,000, the writer was told. There are other fine public buildings and some good residences. The *Missouri Pacific* and the *Southern Pacific*, each has a commodious and pleasing depot.

CITRUS COUNTRY

Of more interest than the buildings of the town is the industry that makes possible such little cities as one finds here in the Valley. The "Valley" is not just what one would naturally think of—as that of the Rio Grande river. It is just a small part of it, a stretch of territory perhaps a hundred miles long by thirty wide where irrigation can be profitably carried on. The "nature in the raw" here is not reassuring, and it takes a long stretch of the imagination to think that the land now occupied with great groves of oranges and grapefruit was once covered with cactus, mesquite, and sage brush. Yet in spots the two conditions can be seen side by side. Miles and miles of driving in the company of friends, up and down the Valley, revealed more and more to the northerner the beauties of the citrus fruit culture. Many young orchards are being set every year; three and four year old trees are just beginning to bear, while older orchards are now at the beginning of the year's harvest. The crop is reported as about half of the normal, and prices are medium. There is a grapefruit within touch of the writer measuring an eighth of an inch less than twenty inches in circumference. It looks rich and juicy. Before the reader learns of the things being said here, just what it proves to be will have been discovered by the writer. A nearby orchard is reported as yielding its owner at the rate of a net \$400 per acre. But many of the growers are not overly optimistic. Taxes of a nature to make a stranger catch his breath, the heavy bond rate, the water "flat" rate, besides the cost of

the water itself for irrigation, together with the high initial cost of land tend to make a visitor content with his own geographical corner of the earth. However, the tax rate has been more satisfactorily adjusted under the new political régime. But the fruit is great and the climate wonderful. I do not know what book of synonyms the "Valley" dweller uses to satisfy his optimistic nature in describing the climate and fruit, but it must be a good one. The writer runs dry on adjectives and sometimes wishes he were near his good old "International." Let no one think this is making light of things they say about this country. It is about all that is claimed for it, except that the land companies do not tell the "prospect" all the truth. The purchaser is left to find that out, too often to his sorrow.

The writer is hammering this out on the typewriter, sitting with a fine breeze coming in open door and windows, without coat or vest, and with sleeves rolled up to the elbows. A forty mile drive in an open car was made one afternoon in shirt sleeves. Last week, however, the country was visited by a "norther," which closed doors and windows, invited fires and extra bed covers.

EDINBURG CHURCH

Seventh Day Baptists began coming to Edinburg as early at least as 1920. Several families settled here at about that time, buying up farms of twenty or more acres. Later others came in. The group was first visited by Rev. R. J. Severance, missionary on the southwestern field, in company with Rev. E. D. Holston, director of religious education, and a few meetings were held. At Christmas time, 1925, Rev. Angeline P. Allen visited the field and the matter of a church organization was agitated. A sleet storm prevented the holding of meetings at that time. In the following July, Mrs. Allen came again, meetings were held, and an organization of nine members was effected. At present there is a membership of twenty, and a number of young people and children in the homes. An evangelist and a consecrated male quartet undoubtedly would render a valuable service here. The church is at present without pastoral supervision. Meetings are held in the Christian church. Any of our pastors desiring a warm climate for a few months in the winter would find here a pleasant home and

surroundings and an opportunity for real service. The secretary spoke Sabbath eve, Sabbath morning, the night after the Sabbath, and Sunday night. Besides these sermons to our people he gave an address early Sunday night before the Presbyterian young people's group, several of whom attended our own services a little later. It was a real pleasure to meet with our loyal Sabbath keepers here in the Valley. Faced with many difficult situations and with others suffering from the depression, they are still more or less hopeful and are faithfully holding up the cross of Christ and the standards of Sabbath truth. Such a combination cannot fail. The church is looking forward to entertaining the meetings of the Southwestern Association in 1933. Rev. Ellis R. Lewis is moderator.

VALLEY OPPORTUNITIES

To see trees in shiny green leaf and ripening fruit in November, and to pick with one's own hands swollen grapefruit and luscious oranges are privileges never to be forgotten. In this Valley are thousands of bearing trees and miles upon miles of fruiting groves.

Even better, are good friends, wherever found—friends who are not only pleased to show the country but eager to provide pleasure for the visitor. Here, men vied generously with each other to give him a good time. Beautiful towns and well kept villages were visited. Some were of normal growth, while there were others that have blossomed suddenly, almost as over night, from the desert. The most of these are centers of packing and shipping of the citrus, cotton, and vegetables.

A "Valley Fair" was visited and the products on exhibition noted. Side by side with farm and garden products were to be seen the products of the home as exhibited by the school. The hand of the Parent-Teachers Association was also to be seen in its influence. Why do the churches not put on exhibition something worth while at such places, as well as attempt to refurbish their exchequer by selling pie and coffee?

While no drinking was seen on the grounds, both sides of "midway" were lined with gambling joints and fakirs' dens running flamboyantly "open." Here the unwary as well as those who "know better" are taken in by "games of chance" in which there is no "chance" for the "sucker." If any one wants

to know the literalness of this remark let him ask the writer, who was simply sucked into this whirlpool as he innocently passed by. "Let him who thinketh he standeth take heed lest he fall." Sin so grievously wounds and leaves defacing and humiliating scars upon the soul.

An opportunity, gladly taken, was a visit to the very old Mexican city, Reynosa. Lying on slightly elevated rocky soil above the International Bridge across from Hildago, it is backed by low lying desert covered with mesquite, cactus, and sage brush. It is reported as having a population of between six and seven thousand. Its streets are unpaved and deep rutted, heading up in and facing about a hollow square. At the east side of the square is a church, the best looking building to be seen. I was glad to notice that. The cemetery is located in the midst of the town, a couple of blocks from the square. It is surrounded by walls, but with a broken wooden gate swinging open. Graves are mostly small tombs atop of the ground, but a few mounds were noticed. All had been recently decorated with bright paper flowers. In one corner was an open well-like depression in which were openly exposed a human skull and bones, together with animal bones and other debris.

Both sides of the street leading up to the square from the bridge were lined with saloons, apparently none too prosperous. Just why anyone would want to drink anything in or from such places is hard to imagine. Certainly no one with a normal thirst could be tempted to do so. The privilege of departing in peace was even more greatly appreciated than the opportunity of visiting such a place. But here in such a city or place live many folks—folks, no doubt, good and bad; folks who love and folks who hate—all folks in need of the gospel. In a shop by the square where curios were on sale was a sweet, pudgy Mexican baby in the arms of a senora. With a little coaxing it came to the stranger and seemed no different from our own little darlings.

In speaking of Valley opportunities it should not be forgotten that public meetings already have been mentioned. A picnic dinner, partly for the benefit of the visitor and partly in honor of several nearby birthdays, was held at the Jay Van Horn home. This was a pleasant occasion.

The regret with which good-bys were said and the Valley left, was equaled only by the pleasure of turning toward home and the anticipation of meeting other good friends in Louisiana and Florida.

Young People's Work

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THE YOUTH TREK

Seventh Day Baptist young people are starting a journey—a trek. They hope to reach a settlement which lies in the plains of the Balanced Budget. The journey will be a long one and may take until July first, nineteen hundred thirty-three. However, young people are not easily discouraged and it is quite certain that they will reach the goal.

Several wagons have entered the trek and are journeying slowly along the way, in hopes that others will join them. To you who are not acquainted with this project, a few words will explain it. The following is taken from the November *Newsbits*:

THE YOUTH TREK

What is a trek?

Trek—"A journey by wagon, especially in search of a new settlement."

Many years ago our ancestors made their trek across the continent, and now people are enjoying homes in Michigan, Wisconsin, Nebraska, Iowa, and other states because they trekked westward. They had faith that they could make the journey and reach the new settlement. Result—we have our homes on farms and in villages in the West.

Theirs was not only a desire for the change and a hope for material gain and new possibilities, it was a spiritual project. They had faith in God. Result—we have our Christian homes, churches, schools, etc.

What was the origin of this "Youth Trek"?

The "dry" youth of Michigan organized for a trek to Lansing to appeal to the governor and the people to retain the Eighteenth Amendment. They said that one thousand cars would come from all over the state. Many did not believe it possible. But they did it! Thirteen hundred cars filled with youth came to Lansing.

Then I said to myself—"Why not a Youth Trek to reach the settlement of our Denominational Budget?" I said that I knew if our youth were organized, they with the adults could raise the amount necessary to balance the budget. It would mean that we must travel together on this slow journey, our goal in view and with faith in God and our task, just as did our ancestors.

Let us consider ourselves organized. Now we are starting our trek. Are you ready to say that you, as a society or as an individual young person, wish to join the caravan of youth to make a united effort to balance our budget?

To organize our vast group of youth, journey together and know that we are not alone in this big task, a few regulations must be followed.

Ten dollars sent through your church treasurer to the denominational treasurer puts one wagon in the trek.

I believe in you! The Young People's Board believes in you! We know that you can make a big caravan of wagons, which not only will demonstrate the fact that you have given \$10, but also will show that you are growing spiritually through your interest in the work of the entire denomination.

Look to the future for the future will look to you. May our descendants say, "We are glad that the Seventh Day Baptist youth made the trek in 1932-33. We are stronger, we are better off materially and spiritually because of their faith that they could make a successful trek."

Some societies are not in a position to give a great deal, but every society can do its bit. All members have but to watch those nickels and dimes that so easily slip through the fingers for non-essentials and turn them into the society for the trek. Then the wagons will gather by the twos, fours, and tens.

One society writes that its members have pledged to enter five wagons; have paid twenty dollars, and therefore, already have two wagons in the trek. Another society is going to do its bit by entering one wagon.

THIS IS A HOLY TREK

This is not a journey for ourselves alone; it is for the cause of the Christ-Child and the Christ-Man that the trek is made. It is a journey for a sacred cause.

Let all youth with adults join with the trek in a pilgrimage to the shrine of the Holy Babe at this Christmas season. Cannot every man, woman, and child bring a gift to the Christ—a gift of self, of deeper interest in his work, of money, if one can, that his work may continue in our denomination?

Then, after the Christmas season is ended, may we carry that faith, courage, and joy with us through the coming year.

May the spirit of the Christ-Child-Man be in our trek!

The Young People's Board greets you.

CHILDREN'S PAGE

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

CHRISTMAS CAROLS WE LOVE

1 TIMOTHY 3: 16

Junior Christian Endeavor Topic for Sabbath
Day, December 24, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

THE LITTLE LORD JESUS

You have often heard about Martin Luther, but perhaps you have not heard that his wife was a beautiful woman with a beautiful soul, and that she was a great help to Mr. Luther in his work as a preacher. She spent much time in the garden and rented some of their property so that he could keep up his study of the Bible. Their home life was very happy although they were poor.

Christmas was a specially happy time at the Luther home. They loved to sing Christmas carols. While the others sang Mr. Luther would accompany them on his lute. One year he wrote the carol, "Little Lord Jesus," for the children. Do you not wish you could have known these children? I am sure that they were the sort of children who love to share with others, for they shared this carol with their neighbors and it went from home to home until now it is sung almost all over the world at Christmas time. I can imagine these young Luthers going with a group of their friends and singing this song, and others at different homes.

Years ago when the first Seventh Day Baptists came to America, they brought with them the custom of caroling. We are beginning to realize what a splendid custom it is, and many caroling parties go about each Christmas eve to carry the love of the Christ Child to many homes. I hope all my juniors will spend part of Christmas eve in this way. And let us remember that the message of joy which the carols bring belongs to every day in the year.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to read the letters of the other children in the SABBATH RECORDER so I decided to write again, as others do not seem to write so much.

I like school very much and all my quarterly test marks were ninety or above. My teacher's name is Miss Bernice Rogers. I like her very much.

I would like to hear from some of the children of California. This morning it was two below zero here, and some of the boys are skating on the ice in the river.

Professor Whitford, of Alfred, attended church here yesterday. He sang a solo which we enjoyed very much.

We had a nice Thanksgiving dinner and we have many things to be thankful for.

Sincerely yours,

MARGUERITE BOUNDY.

Leonardsville, N. Y.

DEAR MARGUERITE:

I was a bit discouraged because for a good many weeks almost no children's letters came in, but now, I am glad to say, I am receiving quite a number of them. I do hope they will keep on coming steadily, don't you? Thank you for your good letter. It has been some time since you wrote before. I hope you will not wait so long next time.

Heartly congratulations on your fine school grades. May the good work continue, all along through your school life. I know your teacher and I don't wonder you like her. So do I.

One of the many things I have to be thankful for are the letters of the children, so help me to be thankful, won't you?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am going to school and am in the third grade.

I have a new baby brother. His name is John Frank.

We have twenty bushels of walnuts hauled in. We hauled the walnuts in with the pony. We shelled the walnuts in the corn sheller. We shelled nearly five bushels of nuts.

CHARLES WILLIAMS.

Box 20 A — R. D.,
Lost Creek, W. Va.

DEAR CHARLES:

I was interested in your letter and especially about your dear little baby brother. No news can be any nicer, unless it's about several baby brothers—and sisters.

OUR PULPIT

JESUS

CHRISTMAS SERMON BY REV. JOHN T. BABCOCK
Garwin, Ia.

My friends, I wish you to use any text that may appeal to you this morning as a lesson—one, however, that is dynamic, one that brings the man Jesus most forcefully before your mind's eye. For I do so want us to see Jesus alone as a central figure about which we may cluster our thoughts. Also use the order of services best fitted for your particular case, for I am not so much concerned about the form, as what we may find that Jesus means to us.

Jesus. What a name! How much of our religious hope must center in what he means to us! Please notice, my friends, I have said, "What he means to us." For we have grown so used to the name, that to many, if not to most folks, its true significance lies buried beneath accumulated rubbish of the years.

In this monetary age we are so apt to forget the Christ and see a car, a farm, a business career or pursuit of pleasure, or become all absorbed in our own little existence and the struggle to live. I do not wish you to think that I believe that the plan of the Infinite from the first was for us to sacrifice, ever sacrifice all of our substance; but more probably, that we, living in close contact with him, should find our greatest joy in doing for others, seeking to advance truth through the medium of service.

Some day when you and I have properly learned to know God as he really exists, we shall rejoice in the abundant wisdom which enlightens and illuminates our way, as it cannot possibly do now—when we truly learn the Jesus way of serving God, honoring, loving, praising him as the heavenly Father.

Now please, I urge you, do not expect me to give you the old, old story in the same old words and phrases you have been used to so long. Surely that lesson has been learned. Now we may take up another, and with the sweetly echoing refrains in our hearts of those messages of other Christmases, take a step further at this time if possible, and see if at this Christmas season, very trying for many people, we may not express our joy in seek-

Hurrah for the walnuts! I am sure you will enjoy them this winter. Five bushels seem a good many to me. Why Mr. Greene and I laughed at our daughter Eleanor, this morning, when she remarked that she wanted one bushel of nuts for Christmas, and here you talk about five.

Be sure to write to me very often.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We had a nice Thanksgiving. Our baby brother's name is LeRoy David. He is a big, fat baby. He will be seven weeks old this Tuesday.

There is a man in our neighborhood who is quite sick. He is quite an old man.

Grandma was here a little while before Thanksgiving day.

We are going to send some of our clothes to some people who do not have much money.

Victor is sick today with a cold.

I wish there were some letters in the SABBATH RECORDER every week.

That story about the Blue Santa Claus was very nice.

Your friend,

EMMA BURDICK.

Leonardsville, N. Y.,

December 5, 1932.

DEAR EMMA:

I was glad to hear about your happy Thanksgiving. Dear little LeRoy David helped to make it so, I am sure. Is there anything in this world any sweeter than a nice fat baby? Helping those who have less for which to be thankful than you must have made Thanksgiving even more joyful to you.

I hope that by this time Victor is over his cold and that your sick neighbor is much better.

Thank you for doing your part toward having letters in the RECORDER every week, and I hope you will keep right on writing whenever you can.

Your sincere friend,

MIZPAH S. GREENE.

Bones: "Mr. Interlocutor, why is a fire extinguisher like a waiter?"

Mr. I.: "Why, I'm sure I never figured it out."

B.: "Well, you have to tip 'em both before you get any service." —Selected.

ing out the sick, the hungry, cold, and destitute, for they are many.

And, Jesus, would he not do so? Can you not see him as he goes from place to place, stopping at the bedside of one sick; pausing in homes of the aged ones; pausing again to speak the friendly word to laborers; leaving a tired mother with a song in her heart if not on her lips; carrying a word of encouragement always, when and where most needed? That was the Jesus way.

Or as the weary fisher folk came from an all-night's fruitless labor at the nets, hear again his words of wisdom fitly spoken, "Cast your nets on the other side," bringing material blessing preceding the spiritual appeal. No wonder that he, versed in the wisdom of the ages, hand in hand with "the Father," was such a Jesus.

Then, what does he mean to you? Yes, what does he mean to you? Has anything of his life gripped your soul? Does he make an appeal to your inner life, causing you to long for more of him?

Oh yes, I know, probably you are not a fisherman. Probably you are a farmer; then hear him tell of the sower, and live again the scenes of which he taught by the way, and feel his eye upon you as he breaks to you your portion of the message. And so I repeat, does Jesus appeal to you? Has the name "Jesus" lost its power to impel you? Does he not command more than respect, admiration, love? Mr. Denton tells of an old Scotchwoman, who being asked many questions by her minister which she was unable to answer, replied with tears in her eyes, "Sir, sir, I canna speak for Christ, but I can dee for him." But no, I do not say I would have you die for him, for in the light of this age, truly to live, live for him, were more commendable; it calls for greater fidelity. Friend, I would have you live for the noble truth which he taught, the pure, the kindly, the humble. Yes, as long as the world stands—and it is likely to stand quite a while yet—the truths he taught will live, and they will live more fully as men get away from the follies brought with them out of the dark and superstitious past.

But tell me, or at least stop and think it over—what does Jesus mean to you? Does he mean more than a fleeting thrill as you sing, "Joy to the World"; "Hark, the Herald Angels Sing"; "It Came Upon a Midnight

Clear," or any of those sweet old hymns? Have we become so used to seeking thrills, entertainment, that the ability to receive the finer things in life is lost? So may I ask you to interrogate yourself, "Do I believe the message Jesus brought? Am I sufficiently awake to the need of it in the lives of people today as the dynamic medium of power in their lives, that I want it more and more in my own?" The day is yet to be when men will not only believe, but will know the truth as it exists in the universe; but this is aside.

What does Jesus mean to you? Does he mean more in these days of struggle and fear and questionings than ever before? Search your mind, your heart, your soul; ask with all the power you possess, "Has unbelief taken control of my life, or am I on the solid foundation of the ages?" Blind belief is inconsistent, unscientific, so what does Jesus mean to you at this Christmas season?

How much the world is looking to you and me, and at us day by day, as we go about our duties and tasks. No wonder we have failed in our appeal to folks who have not the same standards that we have in life, and especially when we are so careless or discourteous as we are to others in our dealings in the shop, at the playground, schoolroom, club, or wherever it may be. I think just now of the Jewish maiden who had secured work in the salesroom of a large establishment at the Christmas season. One day she met with a serious accident and was ministered to in her suffering by a trained nurse whom she asked incredulously, "Is it true that you are a Christian?" As the nurse gave an affirmative answer the girl said, "You are so polite and gentle. I didn't think you could be; but then the only Christians I've seen are Christmas shoppers." Yes, the world's people are looking to you and me, and sad their disappointment when we fail them. When we set their standards no wonder they dub us failures. And they are not so much to be blamed. But are you a failure? What is Jesus doing for you? What does he mean to you?

The living, immutable truth may suffer at our hands, but it will live, it is of God; so are you and I. Shall we carelessly permit the tragedy to be repeated in the lives of others as in the case of the little Jewess? Or shall past failures make us hard, cold, bitter? Rather let us take heart and go forward in worth while service.

Shall we lack cheer and courage at this Christmas season, just because we have not abundance, as in other years? Let us become forgetful of our state, through gratitude and the spirit of dividing with those less fortunate. A story is told by Doctor Morgan of a poverty stricken fishwife who was found eating a Christmas dinner consisting of a piece of bread and a toasted herring. Reminded of her state by her caller, she answered, her face aglow, "Poor fare? Dear heart, don't you see, the Lord has laid tribute on sea and land to feed me this blessed Christmas day?" So the man Jesus would teach you and me true gratitude to the Father. Let us thank God and take heart.

And again I would ask, what does Jesus mean to you? In these days when our boards, as many others, are struggling to meet the demands of the hour, they are tested, almost crushed, I dare say, knowing how hard some folks are struggling to do their part. They know not which way to turn, but to us whom they represent and for whom they labor and pray. Can we not find some item which we can well dispense with, for a while at least—radio, theater, auto trip? Oh, you know what I mean. I know of one who, after buying license plates at the beginning of the year, has never driven the car because the cash was needed in so many other places. This is only a suggestion. You will know the how, where, when, why of it all. Think! Can we not lift a little harder? That can well be a part of our own Christmas program.

William T. Ellis has well said, "There cannot be a Christmas world made up of unchristian people; it is Christmas in the heart that puts Christmas in the air." If the "what Jesus means to you" has lifted you out of narrow self and placed you on the elevated plane where you see these vital things, calling for the highest, noblest, and best lying within you, may you not remain inactive longer. Where possible to do so, shall we not rise in this hour of need and nobly, gladly give where it may best serve and most truly speak into the ears of the future, words of inspiration and life?

We speak of peace these days, and long for the assurance of it for the good of our homes, our country, and the world. But is the spirit of true peace a part of what Jesus means to you; has this spirit and the desire that will not be denied become a living, vital, burning

part of your life? Then it will, it must be imparted to all mankind, till men everywhere want peace, think peace, speak it, live it. Again, if these are a part of what Jesus means to you, surely you are learning the true Christmas spirit. Let me close with Edwin Markham's "Peace."

PEACE

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "peace and good will on
earth"?

And what was the last word the Master said
That parting night when they broke brother-bread,
That night he knew men would not let him live—
Oh, what but "peace I leave" and "peace I give"?
And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears.
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

—Edwin Markham.

And may the sweet, brooding Spirit of the
Infinite pervade all of your homes and lives
till there shall be "Peace on earth, good will
to men."

DENOMINATIONAL "HOOK-UP"

GENTRY, ARK.

The canvass for the Onward Movement has been completed and letters sent to all non-resident members.

Bible study on Friday night is well attended and the Book of Jeremiah is intensely interesting as interpreted by Pastor Lewis.

The Christian Endeavor society entertained with a taffy pull and peanut roast Monday night, November 28, at the home of D. E. Maxson.

CORRESPONDENT.

HAMMOND, LA.

The members of the Berean Class and a few outside friends enjoyed a wiener and marshmallow roast at the farm home of Mr. and Mrs. Everett Stillman, November 12. This class has recently purchased new window shades for the church.

The Ladies' Missionary Society met at the home of the president, Mrs. S. S. Powell, Ponchatoula, Sunday afternoon, November 20. Devotionals were led by Mrs. Hattie June.

The church people had a Thanksgiving dinner at the church, Thanksgiving day. It was a most pleasant occasion for all.

Rev. H. C. Van Horn arrived here Thanksgiving night and remained until the following Tuesday. While here he preached for three

evening meetings besides the Sabbath morning service. An informal talk pertaining to denominational affairs was given Sabbath afternoon. His messages were inspiring and helpful and we were indeed glad that he could be with us.

CORRESPONDENT.

VERONA, N. Y.

The annual church and society meetings were held in the church December 4. After the reports were given officers were elected for the ensuing year and several committees were appointed. At the close of the meeting a bountiful dinner was served by the Ladies' Benevolent Society, to eighty people. At two-thirty the meeting was again called to order. After the giving of reports and election of other officers, at Pastor Davis' suggestion a motion was made and sustained to observe the Week of Prayer.

The union Thanksgiving service was held in our church this year on the evening of November 24. Rev. E. L. Tucker, pastor of the Lutheran Church, delivered the sermon to a congregation of about one hundred.

Community services were held in the Verona village Methodist and Presbyterian churches Sunday evenings through the month of November. Pastor Davis was invited to conduct the service and our choir to furnish music one evening.

Over forty friends of Mrs. Louise Sorensen met at her pleasant home on the evening of November 26, to help her celebrate the event of her occupying her new house which has just been completed. A program of music and recitations was given and Mrs. Ida Thayer, in the form of an original poem, presented Mrs. Sorensen a friendship quilt in behalf of the Ladies' Benevolent Society. Mrs. Sorensen feelingly expressed her thanks and appreciation for what had been done for her. Pastor Davis closed the program with appropriate remarks. Light refreshments were served.

PRESS COMMITTEE.

BERLIN, N. Y.

Mrs. Lucy Langworthy, wife of the late Dr. Wm. Langworthy, has returned to her home at Daytona, Fla., where she will remain for the winter. Her sister, Mrs. Ida Denison, who has been spending the summer here with her brother and sisters, is now at her daughter's at Riverside, Calif.

The union Thanksgiving day service of the Baptist, Methodist, and Seventh Day Baptist

people was held in the Seventh Day Baptist church. Rev. Mr. Ashford of the Methodist Church occupied the pulpit.

An scalloped oyster supper was served by our Ladies' Aid at the church. Due to the inclemency of the weather we feared our guests would be few. However, toward evening the downpour of rain ceased, and one hundred twenty people, some of whom were from Troy, were served.

For some time past, some Sabbath-keeping friends from Schenectady and Amsterdam, N. Y., have attended, more or less regularly, our Sabbath services and at their request Pastor Wing has been holding services with them at Schenectady in the afternoon, returning home in the evening. Rev. Mr. Durkee, a Baptist minister who has accepted the Sabbath, learning of these meetings attended them, and at Pastor Wing's invitation has preached for us on two occasions. He always meets with a warm welcome and is listened to with interest.

—Contributed.

ALFRED, N. Y.

Milton College traditions were again revived by former Milton students at Alfred, N. Y., November 11, when a group gathered at the home of Dr. A. E. Whitford. There were eleven former members of Milton College glee club present, so music was one of the main orders of the evening's entertainment. Most of those present were graduates of Milton College, though a few attended college for only a short time. Due to weather conditions, some who had planned to be present could not come.

One of the facts brought out through the evening's hilarity and reminiscing was of a startling nature. All of the married people present had become engaged during college days.

[A list of twenty-four names was given.]

H. O. Burdick and Professor Paul Saunders were joint hosts in entertaining Dr. Philip L. Coon and family of Beaver Falls, Pa., over the week-end.—Milton College Review.

SALEM COLLEGE

A Salem College senior has just been awarded the highest health honor in the United States. The contest was held in connection with the 4-H Division of the International Live Stock Exposition in Chicago. The young man, Ross Allen by name, who won

this honor, is a resident of Salem. His score was 99.4 out of a possible 100. A slight defect in his teeth prevented a perfect score.

His recipe for good health is, "Plenty of wholesome food, but not too much; no stimulants in any form; plenty of sleep; outdoor exercise; play in moderation."

This young man has won his varsity letters in basketball and tennis. He has also had two summers' experience as life-guard at Jackson's Mill and Lake Floyd. He has the instincts and the training of a young man of culture. He has been a member of the Salem College glee club and also of the male quartet.

Young Allen's parents admit they are pleased with the honors awarded him, but assure college authorities that they are equally anxious that his classroom scores shall also be high.

There were 950,000 4-H youths from which the winners were chosen. Fifteen hundred of the choicest of these were sent to Chicago to this national meeting. To have been adjudged the best of this large group is no mean honor to West Virginia and to Salem College. He was interviewed and feted by many of high estate before he left Chicago. After graduation from Salem College he plans to take a medical course and devote his life to health work.

Religious Education

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

EXPERIENCE AND RELIGIOUS EDUCATION

(Concluded)

Recreational activities are another serious problem with which religious education should deal. Several factors in modern life tend greatly to increase the importance of leisure time experience. The shorter working week and shorter working day for employed persons, and mechanical appliances in the home result in increased leisure for the majority of adults. The strain and stress of our speeded up industry and high tension commercial life make demands upon nervous energy which the former longer working week and day with its more moderate gait did not make. Many physicians claim this is what has

caused much of the increase in nervous disorders. The commercialization of amusements and much of the recreational facilities has on the whole greatly increased the lure of amusements leading to dissipation, and at the same time lowered the moral tone. Instead of being participants, people have become spectators, subjecting their emotions to powerful stimulating forces without provision for any active and creative outlet. At the same time the determining influence of leisure time and play activities as a force in character growth is increasingly recognized. To make play activities an asset in development of Christian character is the responsibility of religious education. Only by giving large recognition and place to recreational activities in its complete program can religious education hope to discharge this responsibility and convert time from liability to asset.

Sex, parenthood, and family life are problems that have long been recognized as having a large place in religion. Christian idealism and motives are powerful potential factors in this area of human experience. The example and teachings of Christ, the long history of the Church, as well as the longer experience of the race, bear testimony to the essentially sacred and religious nature of these relationships. Obviously, in the light of this fact, and of current trends in our social order such as free love and companionate marriage, the program of Christian education must take these experiences into account much more effectively than it has been doing.

All normal individuals have their group life. Jesus' mission was to the whole world, but he gathered about him a small group of friends. There are many contacts and relationships not covered in other areas of our experience which are grouped here. Man's social nature makes him companionable. Obviously, from Christ's point of view there is no social relationship in the group which is not without its religious meaning and responsibility. The two "great commandments" are all inclusive. Consequently it is evident that the curriculum of Christian education must take into account group relationships.

Even among the small group that Jesus collected about himself, there was a smaller circle who seemed to be special friends, twelve or so in number. The highly important place which Jesus gave to intimate comradeship, the

intensity of his human relationship, is implied in his statement, "I have called you friends." This indicates that friendships play an important part in accomplishing the objectives of Christian education. Of course there is a broader friendship in which we are also interested, human brotherhood, and toward which Christianity is steadily working, a friendship which will embrace the whole world.

Last, but not least, religious education must take into consideration our aesthetic activities. The abundant Christian life includes appreciation and enjoyment of the beautiful. The proper relationship of the Christian to his God includes an appreciation of the beauties through which, in part, God reveals himself to his children. Jesus' appreciation of nature, his love of the out-of-doors, his choice of the mountain side for meditation and prayer, what he said about the lily, all indicate the place of the beautiful in his own experience. The use of the fine arts in the adornment of worship, the fact that the finest expressions of the creative arts have usually been based upon a religious purpose and theme, and the evidence of our own educational practice upon the character forming value of the beautiful are among the reasons why the aesthetic has an indispensable place in the program of religious education.

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.)

CLARKE.—Alfred M. Clarke was born at Clark's Falls, Conn., June 23, 1843, and died at his home in that village November 16, 1932.

When he was four years old his father moved into his newly built house, not far away, and in this house Mr. Clarke lived eighty-five years. A few rods from his home was the grist mill which he tended till age and poor health caused him to retire.

Seventy-five years ago next spring he was baptized and united with the Second Hopkinton Seventh Day Baptist Church which he and his family faithfully attended for many years. The Sabbath was always faithfully kept.

Mr. Clarke was married to Martha N. Witter on June 23, 1861. The children of this union who are living are Elbert W. Clarke of Clark's Falls; Mrs. Ebenezer Morgan of Mystic, Conn.; and Mrs. Frederick W. Clarke of Westerly, R. I. During

the recent years when his health was poor he was tenderly cared for by Mr. and Mrs. Elbert Clarke.

The funeral was held in his late home on Sabbath afternoon and was attended by many relatives and friends. Burial was in Oak Grove Cemetery, Ashaway. The services at the home and at the cemetery were conducted by his pastor, Rev. Willard D. Burdick.

W. D. B.

CROUCH.—Letitia Ann Smith, daughter of William Perry Smith and Sarah Roberts Smith, was born at Cumberland, Ind., March 1, 1859, and died at her home in Nortonville, Kan., on November 5, 1932.

On October 19, 1882, she was united in marriage to Ansel Crouch, who preceded her in death, July 19, 1926. To this union were born six children, two of whom—Homer and Julia—died in childhood.

Soon after her marriage she united with the South Hampton (West Hallock, Ill.) Seventh Day Baptist Church, where she was a loyal member until 1911 when the family moved to Nortonville and she joined the church there. She was a faithful member of this church at the time of her death.

She is survived by Ansel B. of Nortonville and Reta I. of Albuquerque, N. M., who as Mr. Crouch's motherless children grew up in her home and learned to know and love her as their mother; and by her four living children: Royal of Center Line, Mich.; Myrtle, wife of A. G. Saunders, Rapatee, Ill.; Grace, wife of Arthur Langworthy, and Alice, wife of Earl Stephan, both of Nortonville; and by a sister, Mrs. H. D. Burdick, and a brother, J. C. Smith, also of Nortonville; besides twenty grandchildren and several nieces and nephews.

Farewell services were conducted at the Seventh Day Baptist church on November 7 by Pastor Lester G. Osborn. Interment was made in the Nortonville cemetery, the committal service being in charge of the W. C. T. U. of which she had been an active member for years.

L. G. O.

LINDAHL.—Nels Martinson Lindahl was born February 26, 1867, in Skaane, Sweden, and died at his home in Dodge Center, Minn., October 5, 1932.

In accordance with the custom of the Scandinavian people he was baptized in infancy and became a member of the Lutheran State Church. Just as he had finished his public school education his parents both died. At the age of fifteen years he began his three years' apprenticeship in a blacksmith shop. At the age of twenty-five he immigrated to America and worked for a farmer at Rockford, Ill., for four years. He was married to Lydia A. Furrow of Garwin, Ia., in May, 1902; they moved to Gentry, Ark., in 1911, where they lived for nine years and Mr. Lindahl joined the Seventh Day Baptist Church. In 1924, he moved to Dodge Center and transferred his church membership there. He was a great help to the church and held responsible offices in it.

He leaves to mourn his departure his widow; two children, Marvin of Dodge Center, and Mrs.

Earl Cuthbertson, Toledo, Ia.; one sister, one brother, and two grandchildren. His daughter Myrtle died four years ago. His funeral was held from the Seventh Day Baptist church Sabbath day, October 8, Rev. J. Thornell officiating. Interment was made at Riverside Cemetery.

J. T.

STOUT.—Ida M. Hughes Stout, daughter of Dudley and Minerva Hughes, was born near Jackson Center, Ohio, December 4, 1860, and departed this life October 19, 1932.

In 1872, at the age of twelve, she accepted Christ, was baptized by Rev. S. D. Davis and united with the Jackson Center Seventh Day Baptist Church. In this church she remained a faithful member until removed by death.

She was united in marriage to M. I. Stout on April 4, 1879. To this union was born one son, Esten P. Stout of Detroit, Mich. "Aunt Ida," as she was commonly known, was loved by all who knew her. Her pleasing ways made one feel at ease when in her presence. She was a devout Christian and was deeply interested in the activities of her church, both with the young people and the older ones.

She leaves to mourn her departure, her husband, son Esten, and daughter-in-law Ethel, and two grandsons, several nieces and nephews, and a number of more distant relatives and a host of friends. She will be greatly missed by her family, her church, and her community.

Funeral services were conducted at the church by her pastor, Rev. Verney A. Wilson, Sabbath afternoon at two o'clock and interment made in the Seventh Day Baptist cemetery at Jackson Center.

V. A. W.

"V'y is a pancake like der sun, Ike?"

Ike: "I dunno. V'y?"

"Because it rises in der yeast and sets behind der vest!"—*Watchman-Examiner.*

Sabbath School Lesson I.—Dec. 31, 1932

JOHN PREPARES THE WAY FOR JESUS—Mark 1: 1-11.

Golden Text: "Make ye ready the way of the Lord, Make his paths straight." Mark 1: 3.

DAILY HOME READINGS

December 25—John Announces Jesus. Mark 1: 1-11.

December 26—John's Preaching. Luke 3: 5-17.

December 27—John's Testimony of Jesus. John 1: 25-36.

December 28—National Preparation. Jonah 3: 1-10.

December 29—Personal Preparation. Psalm 51: 1-13.

December 30—Thoroughness in Preparation. Luke 19: 1-10.

December 31—A Prophecy Concerning John. Isaiah 40: 1-11.

(For Lesson Notes, see *Helping Hand*)

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THE CHRISTMAS SEASON

brings thoughts of friends and relatives, the exchange of greetings, possibly a visit to the old home with father and mother. It is a time when we forget self and try to bring happiness to others.

But while our minds are busy with preparations for the holidays let us not forget our obligations to our Denominational Work. Have we paid our December allotment to the Onward Movement Budget? This month marks the sixth month of the Conference year—have we paid one-half of our pledge for the year?

The monthly pay checks of our missionaries on the foreign fields—as well as in the homeland—depend upon the regular payment of our pledges to the work. Let's spend a few moments and find out if we are in arrears. Then, if we act promptly, there is still time for our gift to reach the treasurer before December 31.

Committee to Promote
the Financial Program of the
Seventh Day Baptist General Conference.

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NEW YEAR THOUGHTS

Let us walk softly, friend,
For strange paths lie before us, all untrod;
The new year, spotless from the hand of God,
Is thine, and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now.
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—Square and Compass.

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