



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.

The Sabbath Recorder

Vol. 113

DECEMBER 26, 1932

No. 26

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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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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What of the Day? Last week the editor began his editorial with "A Merry Christmas." Today it is with "A Happy New Year." For when some of the SABBATH RECORDER family receive their weekly visitor the birthday of 1933 will already have dawned and perhaps passed into history. So, it's "A Happy New Year" to all. How nice it would seem could the editor make a personal call upon every Seventh Day Baptist and others of his friends who read this paper and face to face wish them, one and all, "A Happy New Year."

These are times when friendliness and sympathy mean much—times when there is much of disappointment, anxiety, and apprehension. Opportunity daily offers itself for every one to pass on a cheerful smile, a kind word, and a helping hand. What of it? Are we all ready to do this? How can we, some one asks, when we have so many burdens of our own, and so little of cheer, comfort, and courage? Of course the answer depends upon one's point of view. So many things might be worse, bad as they may be. There are so many things for which to be thankful. So many are worse off than even the

poorest mortal among us. Then, what about the spirit of the Christ within the heart? "The love of Christ constraineth us." With his love filling our hearts, the sunshine of his smile illuminating our pathway, every one should take courage and go forth on his daily mission of extending hope and disseminating good cheer. There is nothing more contagious than a smile, or that costs less.

This New Year's message is being written under circumstances different from any other ever experienced by the writer. It is the eleventh of December and the typewriter is being operated on the front porch of a house on the Atlantic coast, with a southerly breeze fanning the sheets in the machine. It is warm and balmy like a day in late May in the North. The great rollers of the Atlantic are breaking upon the beach within a couple of hundred yards. Uplifted eyes take in the broad expanse to a far distant horizon. Scattered bathers up and down the beach are enjoying the warm surf, or picking up the shells which the incoming tide lately brought onto the sands. Recently heavy storms and tides tore away many yards of this beach coast and undermined walls, washing sands away from rocks and foundations long since forgotten.

The day, represented by the dawning of a new year, presents many new possibilities. Many things are in prospect. There will be heat and cold, sand and rocks, fair sailing and storms, wrecks and harbors safely reached. For some the horizon will be far distant as with good vision one views the future; for others heavy weather may shut in with a limited outlook. But for all something of life spreads out before. What will it be? What will people make it? What it is to be depends largely upon the point of view. The writer is not attempting to say what the day will bring. He wishes only to interpret something of the life we now have with its influences and prospects. Of one thing he is especially sure. One needs God in his life, and the power of Jesus Christ and the guiding of the Holy Spirit. In a few days he will take a boat bound for New York. He would not think of starting a boat of his own for that distant city. Rather, he takes passage on a steamer whose captain knows the way, who is guided by chart and compass, and who knows the laws of navigation. To do less than this would be folly. It would

be suicidal. Yet men will embark upon this new year's great sea not only without divine guide or pilot, without chart or compass, but many will set sail even denying a harbor at the end of the voyage and that there is such a person as a captain or pilot. We do not want any of our readers to be so foolish or careless. We want them to have an objective, a sure haven, and the consciousness of the great Captain of our salvation. Thank God we can have such, and take courage.

The storms of the past two or three years have undermined many a faith and wrought untold damage in many a life. But there are still foundations, "safe and sure." "What of the day?" It is good and the possibilities large for him who will build on right foundations. They are faith in the reality of a good God, commitment of one's self to the saving power of Christ, the blessed Redeemer, and the leading power of the Holy Spirit. Homes built on such foundations, with family prayer and personal religion, with an undying ambition to be helpful and to train in right paths those for whom they are responsible — such homes are indispensable to the day and time. From them emanate courage, hope, and an ever stabilizing power and influence. Such homes constitute the greatest wealth and inspiration of the American nation. Let personal contact with an ever present Savior and helper, a contact that leads one into adventures of faith and realities of experience, guide us all into the new day dawning upon us and hold us faithful and loyal throughout the year of 1933. Yes, the SABBATH RECORDER wishes you all — a very happy, satisfying, and fruitful new year.

What of Our Work? Not only in our personal life and fortune are we interested. There is the field of our churches and of our denominational activities. What of the church program, and that of our people? Underneath all this must be that which has been suggested in a personal way for the new year. With a personal faith and a personal dedication will come a definite and whole-souled devotion to the church and denominational programs. There are avenues of church loyalties as yet unentered by many. Too often there is a perfect willingness on

the part of some to let others shoulder the responsibilities and carry the burdens that ought to be more or less equally shared. Why not in this year upon us carry out a determination to do our own part in the church activities and in promoting the larger part of the kingdom program? What joy would fill the hearts of pastors and enlarge their usefulness. Ahead of us lies undeveloped possibility in our denominational, kingdom program. It is encouraging to see how responses have been made in the past two or three months to support the United Budget. No doubt this has given encouragement to the harassed Missionary Board to rescind its action to call home Brother H. Eugene Davis from the China field. Many are rejoicing in this action. It means however that all through the year every one of us must be loyal in our support of the United Budget. Such encouragement is needed in every activity of our various boards and societies that the kingdom as represented by us may be advanced and the cause of our Christ be made to prosper.

There never had been need of retrenchment, really, if faith had had her perfect work. But faith needs to be translated into adequate giving, giving that is consistent, constant, and proportionate.

There are among us churches without pastors, and pastors without churches. What of our work? Do we think of that? Or do we think of getting along just as we may, without thought of the future outcome of our families or of our cause? May the year ahead see the satisfactory solution to others of our serious problems. To this end may there be a consecration, deeper and fuller, to the service of our Master.

Treasure Seeking Salvaging lost treasure from the bottom of the sea has become a popular water sport in many parts of the world. Recently, we read, some millions in gold bullion have been recovered from the Mediterranean, while treasure hunters are hovering over their quarry in many other parts of the world. These expeditions which involve a large outlay of capital and no uncertain amount of hazard call for men brave and with experience in deep sea diving. An expedition from the United States is now at work off Cape Henlopen in Delaware Bay.

In 1789, a British sloop of war went down in this vicinity carrying with it \$10,000,000 in Spanish gold. It is believed that this ship, buried in sand, is intact, and that the lost treasure can be recovered. Fortune will crown the success of the efforts of a Baltimore salvaging concern if they, having, as they think, identified the wreck, are able to pump out the sand and float the sunken ship to the surface. There is always a certain amount of romance connected with such treasure seeking.

But there are bigger and far better treasure hunts for us all, if we are interested in other than material treasure seeking. There is the treasure of a lost faith. It went down in the storm of temptation whose breakers were too much for a frail craft. It lies at the bottom, still unbroken, filled with sands and sea debris. Why not raise the craft, pump out the sands, and let this rich treasure again be set free to enrich life and spread hope throughout the world? Prayer to a God who hears and answers the quest of a hungering heart will have its rich reward in the salvaging of a lost faith. The very reports of what others are doing may well encourage one to adventure into the sea of his doubts and recover such a worth while treasure.

A sense of the reality of God's presence may be the lost and sunken treasure in one's ocean of life. This reality may have been sunk in the whirlpool of a neighbor's skepticism and unbelief. Indeed, such a reality is not easy to maintain in the stormy seas of present day infidelity and atheism. But if lost, it may be indeed regained by a turning back to him, and by a resumption of an active life in Christian service and devotion.

Again the sunken treasure that one should be willing to adventure to recover may be the joy of a Christian experience. "Restore unto me the joy of thy salvation," cried one of old. His joy had been lost in the storm of lust. Realizing at last that it was a treasure to be prized, he cried out in the depths of his despair, and the Lord heard his voice and answered him in that day. The Psalmist knew what was the trouble. He knew where the old wreck lay, and organized his expedition of recovery. Sin was at the foundation and he confessed it with strong words and pungent grief. Crying out for cleansing and restoration, he made a clean sweep in his con-

fession and was rewarded according to his faith in the love and care of the Almighty. So may the individual and the many who long for peace with God and for the joy of fellowship with him. When it comes to the individual, through his confession, penitence, and prayer, the church will see transgressors becoming acquainted with the reality of God's power and sinners converted unto him.

Are any of these treasures lost from your life, reader, friend? The way back to God is open and rich rewards are for those who will cast their burdens upon the Lord. For he careth for you.

Week of Prayer An invitation to join in a Week of Prayer has been sent by the Commission on Evangelism of the Federal Council of Churches of Christ in America to all of the churches and followers of Christ. A helpful, devotional program has been prepared, but space forbids its reproduction, this year, in the SABBATH RECORDER. All of our pastors, however, will be provided with copies and, we feel sure, will be glad to cooperate with others and thus receive a blessing for their own people in making use of the opportunity and of some of the valuable suggestions furnished. In a time like this the program offered ought to be particularly of value as it encourages people to unite in the fellowship of prayer. The commission points out that with human needs varying but unchanging, "the well nigh universal experience of distress . . . ought to prompt all Christian people most earnestly to discover the mind and will of God. . . . Spiritual necessity and urgency . . . bid the disciples of Jesus Christ to seek afresh the disclosure of his plans and lay hold of his power to carry them out." It is hoped that all will appreciate the message of the commission as it continues:

The bewilderment which has been visited upon so many people during these days has not failed to affect the Church of Christ. The Church would not be true to its noblest traditions and its highest trust if it were to be insensible of the mingled moods and deep needs of people today. To be arrogant and dogmatic is not suitable for a sensitive church, but to be timid and inconclusive is equally indefensible. The Church of Christ has the true gospel without which deliverance cannot come. It must set itself with new devotion and directness to herald that gospel with clear conviction and winsome persuasion.

The resources of the Holy Spirit are as available, abundant, and sufficient today as ever they were. They await only the obedient exercise of willing followers of the Lord Jesus Christ. A praying and witnessing Church genuinely united in spirit and program the first week of the New Year might readily unlock the unsearchable riches of Christ, not alone for itself, but for our nation and the world.

According to the measure of our faith and the steadfast earnestness of our obedience to the divine call, he will bring it to pass. Our earnest prayer may well be in the substance of the words of the Christian Council of China: "O Lord, send a spiritual revival and let it begin in me!"

Subjects for consideration during the week are: First Things First; The Church's Treasure in Childhood and Youth; The Unity of the Faith; Facing Our Unfinished Tasks; Marshaling Our Resources; A Witnessing Church; and The Secret of Prevailing Power with God and Men. These are challenging subjects and should prove helpful for meditation and suggestive for prayer.

FROM THE CONFERENCE PRESIDENT

Whenever I visit Shiloh, N. J., now-a-days I always go back in memory to the time twelve years ago when Mrs. Bond and I and our six little girls attended the sessions of the General Conference at Shiloh, and made our home, all eight of us, with Frank Harris and his family. That is the one time that I really and fully attended Conference. I would not sell the memory of that experience, together with our visit to Washington and Mount Vernon, for any amount of money—especially the memories of it as they abide in the minds of all members of the family. It has been one of the outstanding, unifying experiences of our lives, and the subject of table talk so often and so intimately reviewed and re-told that even the baby almost feels that she can remember. The most vivid memory of each has become a part of the whole picture for all. In that way the beauty of the total experience has been enriched for each one, and like every other family experience it has contributed to a oneness in spirit which distance cannot dim, and which time, and please God, eternity cannot sever.

I would not write thus intimately of an experience in which others can have but little interest except for the fact that I am sure it will recall to many others similar experiences.

And there is enough to disintegrate family life, and to sever family ties in these days so that one may be excused who seems to speak too familiarly of his own experience with the purpose of reviving like rich and helpful memories in others.

But Shiloh is worth visiting any time, and on any occasion, and my most recent visit was enjoyed very greatly. I enjoyed the friendly fellowship of the people, the hospitality of the Irving Sheppard home, the strong and helpful sermons by my brother pastors, the banquet of seventy young people, the impressive pageant presented by a group of them, and many other helpful features of the yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches.

As the pastor of the Plainfield Church it was my duty as well as privilege to attend the yearly meeting, and to take my place on the program. It gave me the opportunity also as president of the General Conference to discuss with the churches of South Jersey and representatives of other churches of this group matters of denominational interest. Sabbath afternoon was the time given to denominational interests. Following my own brief talk, Mr. L. H. North, chairman of the Finance Committee of the Conference, brought an enlightening message, and one which was at the same time encouraging. The questions asked during the period of informal discussion revealed an intelligent interest in denominational affairs. The topics in which the greatest interest was shown were the budget and the China mission.

One of the pastors gave a splendid extemporaneous speech with which we closed the hour, feeling very much encouraged. We believe every church of this yearly meeting group will make an earnest effort to make good on the budget slogan for the year:

"No Church Doing Less Than Last Year."

AHVA J. C. BOND,

President of the General Conference.

TRACT SOCIETY—MEETING OF BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, December 11, at 2 p. m., Vice-President William C. Hubbard presiding in the absence of President Corliss F. Randolph.

The following members were present: William C. Hubbard, Alexander W. Vars, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Orra S. Rogers, Jesse G. Burdick, Irving A. Hunting, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, William M. Stillman, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors present were: Dorothy P. Hubbard, Moses H. Van Horn.

The board joined in repeating the Lord's Prayer.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

The American Sabbath Tract Society:

The activities of your corresponding secretary, since his last report, have been largely reflected in "Observations" published in the SABBATH RECORDER and in the editorial department. Such correspondence as has been sent to him on the field has received his attention.

The churches at Fouke, Edinburg, and Hammond, with their people, have been visited, and from three to six services held in each place. A day and night were spent at the Stillman home in Houston. Another stop was made en route to Edinburg and Elder Andrew J. Williams and his wife, devout, lone Sabbath keepers, were visited at Morales, Tex. A preaching service was held here in a private house, arranged by Elder Williams. Others of our folks have been visited at Fort Myers, Bonita Springs, Coconut Grove, and Stuart, Fla., and others will be visited before my arrival at Daytona Beach.

At Fort Myers three days, including the Sabbath, were spent with two recent converts to the Sabbath, and two sermons were preached at small services of "the church in their house." These new Sabbath keepers are being spiritually blessed in their new experience. They have recently taken their membership from the Southern Baptist Church and will soon ask for membership in one of our churches. They are fresh evidences of the value of the printed page, especially the religious tract.

At Bonita Springs, twenty-three miles from Fort Myers, a Christian who has been active many years in the Southern Methodist Church was baptized Sunday, December 4, by the secretary. He will seek membership with the Daytona Beach Church. The opportunity to do some of this extra work, between Fort Myers and Daytona Beach, has been made possible by the kindness of Mr. Orel Van Horn of South Bay who put himself and "house-car" at the disposal, for a few days, of the secretary.

As your secretary has seen the interest shown in his coming and in the work represented, and as he has observed how much his visits have been appreciated by churches and lone Sabbath keepers, he is impressed with the value of such

contacts and that this itinerary has been well worth while.

Our newly made friends are sincere, earnest Christians, deeply interested in the Sabbath and are quietly spreading the truth, and are ever ready to give a good reason for their change in faith.

Tomorrow, Wednesday, the Roods will be called upon at New Smyrna as the secretary continues on his way to Daytona Beach. Finishing his work at Daytona, he hopes to complete the tour by December 16.

With a prayer for God's blessing upon our board in its deliberations and in all of its activities,

Sincerely yours,

HERBERT C. VAN HORN,
Corresponding Secretary.

December 7, 1932.

Treasurer, Ethel T. Stillman, reported informally. Balances were reported as follows:

General Fund	\$1,692.79
Maintenance Fund	706.34
Maintenance (savings account)	2,070.51
Denominational Building Fund	8.07
Obligations of the General Fund	9,500.00
Obligations of the Denominational Building Fund	5,100.00

The Committee on Distribution of Literature presented the following report:

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

There has been no meeting of the committee since the last meeting of the board.

Number of tracts sent out in November ..	5,755
Number of RECORDERS sent out in Nov. ..	242
Number of "Helping Hands" sent out in November ..	53
Number of "Seventh Day Baptist Song Books" sent out in November ..	100
Number of 1933 calendars sent out in November ..	155

Total	6,305
SABBATH RECORDERS discontinued	11
SABBATH RECORDERS, new	4

Net loss

Of the 1933 calendars, 525 have been sent to 18 churches or 25 per cent of the entire list of churches. These 18 churches took 45 per cent of the total number of calendars printed.

No literature was sent out except on order. Most of it this month has gone to Secretary H. C. Van Horn on the Southwest field; Rev. G. D. Hargis, Jamaica; Mr. Frank Jeffers, Racine, Wis.; and Mr. M. G. Marsh, Kelso, Tenn.

The following tracts are practically out of stock:

- A Sabbath Catechism—For Boys and Girls.*
- A Study of Baptism.*
- Bible Reading on Sabbath and Sunday.*
- Jesus Christ the Final Sanction for the Sabbath.*

MISSIONS

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

GOODNESS

Many of us have been trying to restate the aim of Christian missions in a way that will appeal to the minds and hearts of people in these days. We feel bound to do this because, to ring the changes in some of the old formulas, is to speak a language unknown today.

To the mind of the writer one of the best statements of the object of Christian missions is that they are to promote goodness. This statement when analyzed eliminates everything that is not Christlike and includes the most desirable things in life and human society, such as sincerity, purity, honesty, truthfulness, industry, liberality, brotherly love, and love to God. Goodness includes all that is contained in the Fatherhood of God, the brotherhood of all men, and the Lordship of Christ.

Goodness is an individual matter. Human institutions are no better than the individuals of whom they are composed. It is contagious. No Christian, whether missionary, preacher, or layman, ever leads others to goodness of life except as his life reflects the goodness of Christ. Real goodness—not the silly, insincere, inactive goodness, but that described by Paul in the thirteenth chapter of First Corinthians—is the most beautiful thing known to man and in value transcends all else.

To produce this everywhere in personal life and institutions is the purpose of missions. And when we think of missions in this way, we wonder why God did not send angels to carry on this work, for there is none good save One. But the Father in his love and wisdom did not choose angels. He chose redeemed and consecrated men and a church made up of such men. When the poison of selfishness is out of our own lives, it is a great joy to have part in this work.

CHURCH ATTENDANCE

The Congregational denomination is doing some interesting and much needed work in regard to church attendance. Three years ago they appointed a committee to take the matter under consideration and Roger Babson, of national fame, was made chairman.

Not Under Law but Under Grace.
Origin of Sunday as a Christian (?) Festival.
Preserving the Idea of Stewardship.
Religious Beliefs of Seventh Day Baptists.
The Forward Look.
The Light of the World.
Why a Seventh Day Baptist.
Why We Are Seventh Day Baptists.

Respectfully submitted,
JESSE G. BURDICK, Chairman.

The Supervisory Committee presented informally a brief résumé of the work of the publishing house during the last ten years and requested that the board consider the matter of rent for the building, if it seemed wise to the board releasing the publishing house from payment of rent for the next three months.

Voted that the rent of the publishing house for the current year be reduced by the amount of \$375, to be taken from the rent due during the next three months.

Voted that the treasurer be authorized to draw from the savings account of the Maintenance Fund after January 1, 1933, the amount of \$2,000 to be loaned to the General Fund for application on its indebtedness.

The Committee to Consider the Recommendation of Conference concerning the subscription list of the SABBATH RECORDER informally reported progress.

The chairman called upon Dean Moses H. Van Horn of Salem College, who was present, to address the board. He spoke briefly of early memories of the SABBATH RECORDER and of his interest in it and in the general work of the board.

Orra S. Rogers spoke of his appreciation of Dean Van Horn's presence at the meeting of the board and one of its committees.

The minutes were read and approved.

Adjournment.

WILLIAM C. HUBBARD,
Chairman,
COURTLAND V. DAVIS,
Recording Secretary.

The stern discipline of life reveals us to ourselves, and makes us realize our almost infinite need of God; and it reveals God because its necessities, like so many foils, only set forth the various provisions of his tender pity.

Only the wilderness could have revealed the miracles of the manna, of the raiment, and of the unswollen feet. —F. B. Meyer.

Though the work of the committee is not completed, much valuable data have been gathered.

Mr. Babson gave an address on what had been accomplished at Northfield, Mass., last June, and in that address he said that the investigation of the committee included a thousand churches, located in forty-two states, the District of Columbia, and the Hawaiian Islands. A questionnaire was sent to each church and the churches were asked to appoint some one to keep a record of the weekly attendance at the Sunday morning service. Out of the one thousand churches approached, nine hundred three responded. The records of two years show that the average attendance per Sunday in 1931 was 114.4 and a slight gain over 1930. "There was an average attendance during 1930 and 1931 equal to about forty-three per cent of the membership in those churches. From this it is estimated that about thirty-three per cent of the membership—on the average—attend church each Sunday."

The investigations of Mr. Babson's committee are to extend over five years. The committee will doubtless have much to say later; but a few quotations from Mr. Babson's address regarding the results of their work are timely now and are given below.

"Replies to these questionnaires are still coming in, but my summary of the answers could be boiled down to the following:

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) To sermons which are uninteresting, unintelligent, and non-helpful to the average man and woman. (2) To the fact that those who attend his church are no more honest, kinder employers or employees than those who do not attend. (3) To a lack of spiritual influence in the home and school, and the bad example as to 'church going' set by certain people in the community. (4) To the feeling that the church does not render a social, hygienic, or economic service which is desired enough to support. This means that to increase church attendance, a minister should systematically try to correct the above four handicaps. The first—that of using illustrations and language which the average person can understand and receive practical help therefrom—is up to the minister; the second—that of living the Christian life—is up to us laymen; the third—that of interesting community leaders in church work—is a matter of organization and fervent prayer; while the fourth—that of serving a greater practical need—is up to all of us."

"For churches to close now or to 'let up' is like hospitals closing during an epidemic. We say this because an epidemic of fear, such as is

raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but rather for more self-control, unselfishness, faith, and courage. The Commission on Church Attendance feels this very strongly. Self-control, unselfishness, faith, and courage are spiritual qualities, which cannot be secured from bankers or stores, but only from ministers and churches."

"One final word to the various commissions and societies connected with the Church: Not only are the people of every community in great immediate need of the spiritual wisdom, faith, and encouragement coming through church attendance; but the very existence of all church organizations depends on church attendance. Your various missionary and other societies are merely offices in a great structure known as the Church, and the foundation of this structure is church attendance. Hence, I make the following four statements: (1) that the spiritual development of your church depends upon getting your people to hear the Christ message; (2) that the moral growth of your community is intimately related to church attendance; (3) that the financing of missions awaits a revival of interest in our home churches; while (4) that increased church attendance always results in increased church contributions."

LETTER FROM JAMAICA

[This letter was received when Conference reports and addresses were waiting for space in the SABBATH RECORDER; hence it has been delayed and is here somewhat abbreviated.—CONTRIBUTING EDITOR.]

Rev. W. L. Burdick, D.D., Secretary,
Seventh Day Baptist Missionary Society,
Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

I suppose you had been thinking what has been the cause of my long silence. Well, there was nothing strange in it save observing the divine maxim: "A time to keep silence, and a time to speak." The time for "to speak" has returned, hence this letter.

By this you will know that the work of the Lord which he had enabled Mr. Hansen and yourself to organize here in December of 1923, is yet alive; is now taking on wonderful proportions, and is going forth successfully—"conquering and to conquer." We therefore praise the Lord for his guiding hand. Gamaliel's counsel to the men of his generation was a very wise one. And it stands written still: "If this counsel be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Seventh Day Baptist work which has been planted in Jamaica is of the

Lord, and cannot be overthrown. It has come to stay. The Lord is not unmindful of the labors of all those who in any way have been connected with this work, whether he be a planter, or one that watereth it. And he takes cognizance of those in the homeland who have so nobly contributed towards its support. Concerning them is this divine encouragement: "Blessed are ye that sow beside all waters (peoples), that send forth thither the feet of ox and the ass" (the missionaries). Isaiah 32: 20. And the real blessing will be realized when the Paymaster shall have arrived. For, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughters of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." And he will reward "every man according as his work shall be."

A wonderful change is taking place in the work, as well as among the workers under the leadership of Brother and Sister Hargis and family. The spirit of unanimity, love, and brotherly kindness prevails and Jehovah is being glorified. The Kingston Seventh Day Baptist Church at Charles Street, erected by the Missionary Society, is a house of worship and of prayer for all people, and God is thus honored. Souls are being born therein, as they come from time to time to listen to the certain sound of the gospel trumpet—the voices of God's messengers. Our association, as you may have known, was held in that church building, July 15-19; it was an excellent occasion. We had the privilege of having with us Professor and Sister Moore. Their great hearts of love touched our hearts, and we wished that they could have remained with us. We were glad for their presence among us. We were also glad that they had the opportunity of meeting with many of our people at the recent session, as well as meeting with larger numbers at their home churches, and getting acquainted with them, and also to view the beauties of our island home. We are glad to say that a wonderful and lasting impression of Christian spirit and brotherly love is made upon our minds by these brethren—Rev. Mr. Hargis and family and Professor Moore and family—as to what constitute a Seventh Day Baptist Christian.

We are hoping that Brother and Sister Moore will be able to interest the folk in the homeland with a true picture of Jamaica and Jamaicans, and with the work which our de-

nomination has been carrying forward here, together with its true needs.

And we are also hoping that ere long, you, too, will be able to be with us to be refreshed with the reality of the progress of the work which the Lord had enabled Brother Hansen and yourself to organize here in December of 1923; that as the great pioneer of Seventh Day Baptist interest in Jamaica you might behold, and exclaim, "What hath God wrought!"; that you might see of the travail of your soul, and be satisfied; and that you, too, might travel to those churches which, in 1923, formed the nucleus of the Seventh Day Baptist mission work in Jamaica. To that end our prayers shall ascend.

A new feature of the work here is the Pastor's Monthly Meeting, organized by Pastor Hargis. It is functioning harmoniously. As ministers and pastors together, we anxiously look for its coming every month. It is marked by the spirit of love and harmony, and much candor by Mr. Hargis, which tends to unify his fellow laborers in the great work. Personally, I do love Brother Hargis, especially for his straight-forwardness in dealing. My people love him too. The various communities where he labors have expressed their kindest regards for his family and himself.

Recently a letter was received from the Missionary Society's Board of Managers to my home church, as well as to the others, expressing their good will and fellowship and interest in and for us. Such a message from them has been received by us with deepest gratitude. And on behalf of our people, I beg to return thanks to them through this medium.

Our mission has started a new life. The present indebtedness has been obliterated. The Jamaica Association was owing the writer over five hundred pounds and the whole amount has been written off. Though in the valley of poverty, and though the appropriation of the board was withdrawn from me, it seemed best to cancel the debt. The indebtedness of the association to me was the "right hand" of offense; wherefore I have cut it off. Amid all the changes and scenes I have stood faithfully to my post of duty, doing what I could in carrying forward the work of the Lord, leaving the results with him who judgeth righteously and who alone will give true reward to his servants. Death alone shall separate me from the work to which I was called.

I must thank the hand that sent me \$100 in 1931, through Brother Coon. Not knowing the address of the giver, I could not write a personal letter of thanks. In the day of final reward he will not be left out.

I am praying for the prolonging of your life in this glorious work to which you have been called. I am in hopes of seeing your face in Jamaica some day in the near future. The twenty-eighth of September coming will make me fifty-nine years old. Thirty-three have been spent in the cause of the Master. And I think that I shall spend twenty-four more years therein.

Accept kindest regards. Yours in Christian love,

H. LOUIE MIGNOTT.

Waterford,
Guy's Hill P. O.,
Jamaica,
August 9, 1932.

SPECIAL MEETING OF THE MISSIONARY BOARD

At a special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society held Sunday, December 4, 1932, at Westerly, R. I., it was voted to rescind the board's action, formerly taken, to recall Rev. H. Eugene Davis from the China field. The recall was contemplated and the budget was based thereon as presented to and accepted by Conference, with final action taken by the board at the October meeting.

Later developments have made it seem wise to reconsider the matter of recalling Doctor Davis, and as a result a special meeting of the board was held on Sunday, December 4. At this called meeting every member was present with the exception of Corliss F. Randolph, James L. Skaggs, and Herbert C. Van Horn.

By the Davis family remaining in China, and the Thorngates remaining in the homeland, indefinitely, the budget will be relieved by a considerable saving. It is expected that the latter family will return to China when it seems wise to extend the work there.

Communications from the China field suggest that now may be a proper time to sell the Shanghai property and for the mission to be moved out from the congested section of the city where values are so high. A committee was appointed to consider this situation.

The minutes of the meeting are as follows:

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held at the Pawcatuck church December 4, 1932, at 1.30 p. m.

Prayer was offered by Rev. C. A. Burdick. Those present were: Ira B. Crandall, Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, Rev. Clayton A. Burdick, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Edwin Whitford, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. C. A. Burdick, Allen C. Whitford, Mrs. W. D. Burdick, Elisabeth K. Austin, Walter D. Kenyon, Karl G. Stillman, Dr. Anne L. Waite, Morton R. Swinney, Rev. Carroll L. Hill, Rev. Ahva J. C. Bond, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Alexander W. Vars, Asa F. Randolph.

The guests present were: Mrs. Harold R. Crandall, Mrs. I. B. Crandall, Mrs. Lyra Irish.

Rev. Harold R. Crandall said that the China Mission Committee had met and discussed the situation resulting from the withdrawal by the board of Rev. H. Eugene Davis from the mission in China.

The corresponding secretary read letters, cablegrams, and reviewed the situation. There was a thorough discussion of the subject.

Voted that a committee be appointed consisting of the treasurer, recording secretary, Asa F. Randolph, and Alexander W. Vars to confer with Jay Crofoot and others regarding the advisability of selling any part of the property in China.

Voted that it be the present declared policy of this board, with respect to our China mission, that this missionary effort be not abandoned but maintained to the fullest extent of our means.

Voted that we ask our mission in China to make all necessary arrangements in the training of native workers to the end that our work on that field be protected and fostered as far as possible.

The following resolution was voted:
WHEREAS Dr. George Thorngate has declined to withdraw his resignation and said act, according to present arrangements, leaves no foreign man on the mission staff in China after next June; and

WHEREAS H. Eugene Davis has expressed a desire to remain in mission work rather than to accept a pastorate on the home field; therefore in view of this foreign situation, be it

Resolved, That this board deems it advisable that H. Eugene Davis be continued on the China field; and

Resolved, That the board negotiate with the Milton Church and Mr. Davis to that end.

Resolved, That, if such negotiations result in a release of Dr. H. E. Davis by the Milton Church, we do rescind the action heretofore taken, recalling Doctor Davis from work on the China field.

The treasurer reported that the executors of the will of Mary E. Maxson of Walworth, Wis., had paid \$1,000 on the total gift of \$2,000 left in the will. It is provided that \$1,000 shall go to the Seventh Day Baptist Missionary Society and \$1,000 to the "Seventh Day Baptist Missionary Society China Mission." No stipulation was made as to how the money should be used.

Voted that \$500 received from the estate of Mary E. Maxson be applied to the general expenses of the China mission, and \$500 be added to the Permanent Funds.

Voted that the rule regarding the counter-signing of checks be suspended until the January meeting.

The meeting was closed with prayer offered by Rev. Harold R. Crandall.

The minutes were read and approved.

G. B. UTTER,
Recording Secretary.

December 4, 1932.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

For the first time on this extended trip the corresponding secretary noticed drinking on the train between Houston and New Orleans. The recent election, at least, is making men more willing, openly, to flout the law. Conversation with a lawyer, one of the drinkers, educed his opinion that prohibition could not be enforced. He seemed to be a consistent advocate of the doctrine. He expressed regard for the clergy in their stand for the promotion of prohibition. "It is a good thing for the country that we have idealists," he said, "but some of us must be practical." Later he treated two casual lawyer friends, and explained later to the writer who happened through the wash-room as drinks were being poured from the hip-flask, that he himself did not drink in the presence of ladies or ministers of the gospel. Dishonor is not, however, in drinking in presence of any particular class, but as an honorable and loyal citizen in drinking at all. Still later, in the dining car, the trio met a judge who had some difficulty in keeping his feet. The four exchanged cordial greetings. As the unsteady one passed on, one remarked, "The judge must have had a pretty good drink before dinner," while another replied, "He is ready for more." If men who plead in behalf of the law, and judges who make decisions according to law are thus violators of the law, what wonder that lawlessness is so prevalent. Is the Eighteenth Amendment to blame, or "practical" men?

BERRY LAND

Arrived at Hammond at 10 p. m. in the rain. Was met at the train by three friends who took me to Ponchatoula to the cheerful home of Pastor and Mrs. S. S. Powell. About the first thing I observed in this section was

that it is a berry country. For many years Hammond has been noted for its fine strawberries and for their early shipment. On this trip the writer has been too early or too late for the "best" products of the country. At Hammond he hardly knows whether it is "either-or," or "both-and." It is too late for the last strawberry crop of the year passing and too early for the crop of 1933. However, he is in time to see strawberries being set by thousands and thousands. November is the setting time for the spring crop. It just seems impossible that plants, like strawberries, can be set in late November and early December and come into bearing the following March and April. But it is even so. One can more nearly understand it when he sees the thick "crown" just above the root system as they are being prepared for setting. Here everything is set or planted on ridges, as the ground is rather low and flat and subject to too much moisture. This method of culture is favorable also to irrigation if and when it becomes necessary. The farm visited has a fine artesian well on the highest corner of it, with a stream two inches in diameter constantly flowing from it, an abundance sufficient to cover every inch of the place. Many follow the practice of setting a double row of berries on each ridge about nine inches apart each way with ridges three feet, eight or ten inches apart. A field of berries, even newly set, is a pleasing sight. A normal yield is two pint boxes per plant; about fifteen thousand plants are set per acre. Negro help is largely depended upon for planting and harvesting. Fertilizer is required and green crops of some legume after berry season are planted to be turned under for humus. Last season's crop was comparatively a failure; the berries for various reasons were of poor quality. Lesser acreage is being planted this fall and people are going forward with courage and faith about their tasks. This is as it should be, and is characteristic of Christian people, especially Seventh Day Baptists. Other crops are raised in this locality but it is essentially a berry country.

THE HAMMOND CHURCH

The organization of a little group of people into the Hammond Seventh Day Baptist Church was effected February 2, 1889, under the ministry of Rev. Arthur E. Main, who was spending some weeks in missionary work in the South. From the church records we

read: "In the evening of January 12, 1889, the Seventh Day Baptists of Hammond, La., by previous appointment, met at the home of Benjamin Booth to consider the propriety of church organization. The families were well represented. A free and full expression was the result. A vote was taken as to whether we should organize a church, resulting in a full vote in the affirmative. Rev. A. E. Main who was serving as a pastor for a few months was present and was appointed to draft by-laws, covenant, and articles of faith to be presented at our next meeting, which will be held at the house of W. R. Potter on Thursday, January 17, '89, when action will be taken..." At the meeting following, Rev. A. E. Main acted as chairman. By-laws, covenant, and articles of faith in common usage among Seventh Day Baptists were accepted, and by vote the organization was to be effected completely two weeks later. There were twenty constituent members including such family names as Booth, Irish, Potter, Landphere, Mott, Saunders, and Rich. Mrs. Edna Booth Campbell is the only resident constituent member remaining. Mrs. Emma Landphere and daughter Lettie, now Mrs. Louis A. Babcock, are now members at Milton, Wis. It is a matter of interest to note that early, the next year from organization, in fact, a considerable group was added to the membership, converts to the Sabbath.

The first moderator was O. B. Irish, and clerk, W. R. Potter, in whose clear hand the early minutes of the church were neatly kept. E. W. Irish was the first deacon. Steps were immediately taken to erect a house of worship. "The building of the new church was begun in June—the brethren doing all the work." For the first three months of 1890, Elder A. B. Prentice served as pastor of the church, being sent by the Missionary Board. The minutes record an expression of thanks to the Adams Center, N. Y., Church for the loan of their pastor for this period.

Rev. George W. Lewis was the first resident pastor. Other men who have served the church as settled pastors are Rev. G. M. Cottrell, Rev. C. S. Sayre, Rev. A. P. Ashurst, Rev. Lely D. Seager, and Rev. S. S. Powell. Brother Powell is now serving the church as pastor for the second time. Mrs. S. S. Powell and Mrs. Edna B. Campbell are deaconesses. There are now about twenty-two resident members. The coming of the Stillman family

a year or so ago from Wisconsin has added much to the society and its interests.

To this church of interesting history the corresponding secretary came and was most warmly welcomed. In his honor a Church Thanksgiving dinner was prepared and served. Alas, that he did not know of their expectation and provision for his pleasure! He arrived the night after Thanksgiving, ten hours too late for the feast. But the welcome and the thoughtfulness of this people went far to make up for a rather meager meal on the train in lieu of the holiday's bountiful meal.

MEETINGS

Good audiences, that is, congregations made up of the most of the resident members and their families, with a few interested ones from the outside, gave the visitor courage and inspiration to bring his messages. Their disappointment seemed keen that other services than the week-end meetings were not advisable. But the good gatherings Sabbath eve, Sabbath morning, afternoon, night, and Sunday night afforded opportunity to present evangelistic messages, including the work and program of the denomination, together with the Sabbath truth. On the closing night, a consecration service was held in which, I think, all members present came forward and offered themselves anew for service in the Master's kingdom, for any "unfinished" task the "Man of Galilee" should have for them. It was a beautiful service. But few in the room remained unmoved, and they with one exception were young children.

A church clerk is in position to render an invaluable service to the organization and to make a real contribution to the on-moving kingdom of God. So clearly and simply were the early minutes of this church recorded that it was an entrancing pleasure to read them. They held the essential history of the church, which will prove more and more valuable as time goes on. The work of Mr. Irish has been carried on with an equally beautiful and painstaking consecration by Mrs. Margaret Stillman Mills, for many years, and still, the clerk of this church.

An interesting matter is noted in these early minutes—that of the coming into the church of a group of people converted to the Sabbath. Why is this not happening more in these days? Every Seventh Day Baptist Church should never permit a decade to pass without

seeing similar groups being brought into membership. Are we letting down? Does the Sabbath no longer grip us? Let us dedicate ourselves anew to doing this undone task which Jesus has laid upon our shoulders. "Man of Galilee, if there is anything left undone that I can do, you can count on me."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MISSION STUDY

BY MRS. FRANCES E. DAVIS

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Thus spake the Christ to his eleven disciples a short time before his ascension, and since that time thousands have obeyed the injunction. Missionaries of all Christian creeds have penetrated the utmost parts of the earth, so the average layman believes, but the mission workers know they have barely pin pricked the world's great need of Christian teaching. But, in the face of the crying need of today, missionaries are being recalled, fruitful fields are being deserted, or work curtailed because of the world-wide depression. The people at home are accused of a lack of interest; it is said that sufficient funds to carry on the Lord's work would be forthcoming if his followers were spiritually alert. Perhaps this apparent lethargy is due as much to lack of a real acquaintance with foreign peoples and foreign lands, as well as a lack of money in home purses, for the people whom one loves most are the ones he knows best.

Be that as it may; there is a delightful way to extend one's acquaintance to foreign lands and foreign peoples and thus enhance interest in missionary effort, namely, through the medium of charming books. The Woman's Board of Foreign Missions has planned to study China this year, the Near East next year, and Japan the following year. Such an effort deserves the caption, "World Fellowship Study." And, who can say that the board was not divinely directed to choose China for this year's study? Poor China! Let us pray

that a new and a better China may find an assured place in a rising and not in a setting sun, and the study books chosen for this year's work intensify this hope. The list is a delightful surprise to the average layman, for it includes such a variety of literature, fiction, philosophy, poetry, and current history. Indeed, the list richly answers the oft repeated question of young and old, "What shall I read?" Turn to the SABBATH RECORDER of September 19, of this year, and study the complete list as quoted by Mrs. Hubbard. Yes, pore over it, for casual reading is by no means sufficient for full appreciation. The charming bits of translation whet one's appetite for more. "In a united family, happiness springs up of itself," and,

"He asks why I perch in the green jade hill. I smile and do not answer. My heart is comfortable and at peace.
Fallen peach-flowers spread out widely, widely, over the water.
It is another sky and earth, not the world of man."

In "A Shantung Garden," by Louise Jordan Miln, lives the united family where happiness springs up by itself; the reader may find in that same garden elusive and lovely reminders of "the green jade hill."

Your Woman's Board has decided to sponsor a plan of "World Fellowship Study." A committee is forming tentative plans, and work is now under way. We first presented the plan for this year's study as outlined by the Federation's Central Committee, and we transmitted it to you by our federation representative, Mrs. Hubbard; the board hopes the study books are being widely used by both individuals and societies. Second, we plan for the "Woman's Page" of the RECORDER a series of book reviews, choosing some of the outstanding books on our list for review. Third, is our tentative plan for a circulating library. The board would own this library and would loan the books to individuals and societies throughout the denomination for a very nominal sum, perhaps postage. As a nucleus of this library we would secure at least one copy of each book on the federation list. The Aid society of the Salem Church has purchased "The Good Earth." It is now being read by the Salem ladies, and when the society completes its reading, the copy will become the property of the Woman's Board. Are there not other societies. or are there not individuals who would like to purchase some

book on the study list and after using give it to the Woman's Board Circulating Library? Our president, Mrs. Shaw, Salem, W. Va., will gladly receive all such gifts.

IN MEMORY OF MARY L. GREENE

Mary L. Greene, born April 28, 1847, daughter of Philip and Olivia Clark Greene, was a charter member of the Women's Evangelical Society of Alfred, and always active and interested in its work and in other Christian and uplift work in the community. For many years a teacher in the public school, she kept young in spirit—one result probably of her never-failing interest in the boys and girls who had gone out from her room. Before her passing she had been in failing health for many months and on Friday afternoon, October 28, she slipped away.

At the meeting of the Evangelical Society in November, the undersigned were appointed a committee to devise some little memorial in lieu of the flowers, which by a combination of circumstances failed to reach her casket.

Those who had read to her during her illness recalled her ever-present desire to hear the SABBATH RECORDER read, and it was decided to recommend that if four subscriptions of the SABBATH RECORDER could be sent to those who otherwise could not have it, she would have been pleased.

SUSIE M. BURDICK,
RUTH S. NORWOOD,
CARRIE B. SAUNDERS.

Young People's Work

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

THE WORLD-CONQUERING POWER OF THE CROSS

BY A. FRANCES WELLS

(Paper given at the young people's hour of the Yearly Meeting of New Jersey and Eastern New York Churches, held at Shiloh)

Have you ever stopped to think how miraculous has been the triumph of Christianity and how far-reaching are the effects of this triumph upon our civilization? Christianity's conquest of the world is too wonderful to be explained on human grounds. The power

of the cross is divine in origin, and only with the aid of God-given inspiration and strength have Christian workers through the centuries been able to spread the gospel which has transformed the world.

"Go ye into all the world and preach the gospel to every creature," was Jesus' parting command to his disciples. It seemed a tremendous task to lay upon that little group of eleven poor and uneducated men of whom the boldest had three times denied his Lord and the most devoted forsaken him and fled.

Jesus, however, did not expect them to perform the task alone. He promised to be with them always, even to the end of the world, and he also promised that they should receive power from the Holy Ghost. This power, which came to them on the day of Pentecost, suddenly changed the weak and timid disciples to burning missionaries of Christ. They organized themselves into a brotherhood and sent out men to teach the gospel message. Multitudes were attracted by their preaching and acts of healing. The truths they taught found an immediate response in the hearts of their listeners. On the very first day of their preaching some three thousand people confessed their belief in Christ by accepting baptism. Jewish leaders feared the spread of this new faith and tried to stamp it out by persecution. Stephen, the first Christian martyr, proved by his heroic death the power of the faith that was in him. In spite of persecution, the gospel of Jesus spread to nations and countries far from Jerusalem even during the lifetime of the disciples.

We have no greater example of the power of the cross than the change which it brought about in the life of Saul of Tarsus who became the great Apostle Paul. Saul, as a loyal Jew, hated and persecuted the followers of Jesus; he had witnessed with approval the death of Stephen. Then came his conversion, a complete revolution in his character, with the result that he became the greatest missionary of the early Christian church. No one can explain how Christianity conquered the world except by acknowledging that Paul was changed by a miracle and was supported by God during his life of preaching to the Gentiles.

Through Paul's splendid genius and high courage, Christian churches sprang up in

Asia Minor, Greece, and even in Rome. The Roman emperors looked upon the new religious sect as a menace to their authority since Christians refused to offer homage to the image of the emperor. From the first burst of hatred in the persecution by Nero till the end of the third century the conflict between paganism and Christianity continued. Yet in spite of three hundred years of legalized and almost unbroken persecution, Christianity was at last victorious and became the authorized religion of the Roman empire.

This triumph of Christianity over the learned and luxurious civilization of the Romans was matched in importance by a victory over the warlike barbarians from the north of Europe. Courageous missionaries had penetrated their savage forests and taught them of virtues more elevated than courage and blessings more to be desired than strength. In softening the onset of these barbaric invaders, Christianity saved for us all that was valuable in the ancient civilization.

(Continued next week.)

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 31, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

AN AFRICAN SHEPHERD BOY'S SEARCH

One day a missionary gathered the people of an African village about him and told them the Christmas story of the wonderful Babe born in Bethlehem. When he bade them good-by he said, "If you like that story tell it to someone who needs Jesus' help very much."

After the missionary had left, a little black boy who had listened to him thought of a little forlorn shepherd boy who had a cruel master. Once the shepherd boy had helped him when he was hurt and had taken him to his home. Grateful for the kindness he had received, he started out to hunt for the shepherd boy. He found him taking care of some sheep on the plains and told him as best

he could about the Babe of Bethlehem. "I am going to find him," declared the shepherd boy. "Is he at the mission station?"

"I think he must be there," said the little black boy, "because they sing songs about him there."

The little shepherd boy started at once on his search. He found the station and the good people there told him more of the wonderful story. He did not see the Babe of Bethlehem, but he found the Savior in the way that any child can find him—by going to him in prayer with a loving, trustful heart.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I promised to write you a long time ago, but I must be like other boys and girls, too busy to write letters.

We are learning pieces for Christmas now, and I have one of mine all learned; it has four verses.

I am eight years old next Tuesday and my sister and I are going to have a birthday party.

I am in the fourth grade in school this year.

I wish Emma and Esther Burdick of Leonardsville would write to me again.

Your little friend,

LILLIAN JANET SPENCER.

Rockville, R. I.

DEAR LILLIAN:

I am surely glad that you have kept your promise at last. Well, you see I had faith in you so I felt sure you would as soon as you had time.

I think you have done well to learn your Christmas piece so soon. I wish I could hear you recite it. The little folks of Independence and Andover are learning pieces for Christmas, too, and of course, we are hoping they will do well.

I hope you had a very successful birthday party. Are you and your sister twins like Emma and Esther Burdick? Perhaps Emma will take your very plain hint and write to you soon. Of course you read her nice letter in the RECORDER last week.

I do hope you will write often.

Sincerely your friend,

MIZPAH S. GREENE.

P.S.—Eleanor, my big fifteen year old girl, has written a Christmas story for the RECORDER, so here it is:

JANET'S CHRISTMAS

Once, long ago, in a little town in England, there lived a little girl whose name was Janet Lee. She was a sorrowful little girl. Her father was dead and her mother fell on the ice a year before and had not been able to walk since. The doctor did not give them any hope that she would ever be able to walk.

Janet and her mother had very little money and the little girl went around looking very sad. She thought that the Christmas fairy, Santa Claus, would surely forget her. They had a tumbledown chimney so she didn't see how Santa Claus could come down the chimney.

Janet had many little playmates who felt sorry for her, but she did not think they would give her presents.

One day Janet went around and asked people if they had any work for her to do. Most people said no, because they thought she was too young to work; she was only nine years old.

One kind young lady asked her if she would mind taking Lad, her little dog, for a walk. Janet thought this would be great fun and it surely was. She kept the dog out for an hour. When she brought Lad home the kind young lady gave her a dollar. Janet thanked her and then ran home as fast as she could for it was getting late and she did not want her mother to worry.

As this was Christmas eve, the stores would be open for the "last minute shoppers." She would wait until after supper to shop. After supper, Janet went to the home of one of her girl friends and asked her to go down town with her. They went to the gift shop and Janet bought her mother a nice warm scarf. With the money she had left she bought some bread and milk and cookies for their Christmas dinner.

She thought to herself, "Will I get any Christmas present? But I should not think of that, because I will make mother happy anyway." She went home that night happy about that one thing, at least. But they did not even have a Christmas tree to decorate, so they went to bed as soon as Janet got home.

When morning came she went down stairs and into the living room. What do you suppose was there? A nice Christmas tree, a great big doll, and lots of clothes for Janet. Her mother, too, got new clothes and they both had a fine turkey dinner, all on account of the kind young lady whose dog Janet had taken for a walk. It was indeed a nice Christmas at Janet Lee's home.

"A fairy Santa Claus, with his pack of toys, is nice to read about," said Janet, "but our kind friend is the Santa I like best."

ELEANOR MAE GREENE.

Andover, N. Y.

OUR PULPIT

INTERVENERS

OR THOSE WHO COME BETWEEN CHRIST AND THE UNSAVED

BY REV. O. S. MILLS

Scripture—Mark 2: 1-12.

There are two classes of interveners—those who help and those who hinder. Let us see these two classes in the story of Jesus healing the paralytic borne of four.

I. Those who hindered this needy soul when he would come to Jesus were:

First, those who *stayed away and criticized*. They did not believe in running after a man who came among them without the backing of the church, without the proper credentials from those in authority—one who criticized the church and taught strange doctrines, and especially one who made great claims as to his authority and relation to God. I assume that this class influenced this afflicted man because they seemed to be everywhere Jesus went. Note what they said on another occasion when Jesus had healed a man, "Give God the glory; but as to this man, we know not whence he is, except that we know he is a sinner."

Second, another class of hinderers was *those who went to the service to criticize and did criticize*.

They thought it much easier to say, "Thy sins are forgiven thee," than to actually heal this paralytic. And no wonder they were filled with amazement when Jesus, reading their thoughts, said, "Arise! Take up thy pallet and go into thy house." And he

obeyed. What a moment! What a test of the power of Jesus! What a test of the faith and of the theories of everyone present! Those who believed in Jesus "glorified God," but those were put to shame and confusion who had just said, "Why doth this man thus speak? he blasphemeth; who can forgive sins but one, even God?"

Third, there were others who were hinderers. They were the great throng that filled the house and all the space about the door, and would not give way that the sick man could be brought to Jesus. These were *selfish* just as you and I are when we seek and hold the best places for ourselves regardless of the needs of others.

II. Now let us consider who and what intervened as *helpers* to this man in getting to Jesus. True he might have been healed in his home, but neither he nor his friends had this knowledge or this faith.

First, *four men*—men who were willing to be late to the service, if only they could help this unfortunate man. Let us imagine how this help came.

A neighbor who knew this man's condition was passing his home, probably on his way to the home of Jesus, where he anticipated Jesus would be teaching the people. He pitied the sick man and verily believed that if only he could be taken to Jesus, he would heal him. But he had no *car*, not even a donkey and a cart.

As he walked on slowly, another neighbor overtook him and said, "What troubleth thee, my brother?" Then they talked together of the afflicted man and of their desire to get him to Jesus. As they were passing another home, two more men joined them. These also had learned of the return of Jesus and were going to see him. They had heard him somewhere, or heard of him, and believed in his power to heal. Now the four men entered enthusiastically into the development of a plan by which their sick friend could be taken to Jesus. They did not say, "Let George do it."

One said, "If only we had a bier, or stretcher, we could place him and his pallet on it and carry him ourselves." Another said, "Necessity is the mother of invention; we can make one."

So they quickly returned to the home of the sick man and found two poles and some

things with which they made a cot and put the man on it and hurried down the path to the home of Jesus. But alas, when they arrived, a great crowd of people was already there and refused to give way that they might come into the presence of Jesus.

But these men of faith and works combined could not be baffled. They turned aside and went up the outer stairway onto the roof of the house, directly over where Jesus was accustomed to stand, or sit, as he preached to the people. Here they opened the roof and let down the pallet with the sick man upon it. Jesus, seeing their faith and knowing the difficulties they had surmounted, surprised them by doing the most important thing first—he *forgave the man's sins*. Then he said, "Arise, take up thy pallet and go to thy home." And the man obeyed.

What a victory for Jesus! What a victory for the faith of his followers! Don't you believe those four men with the man *made whole*, got a greater blessing out of this meeting than any others in that congregation? I imagine they led in singing, "Praise God from whom all blessings flow"—or rather some Psalm expressing the same thought.

Second, I wish you to note that it was *their faith that prompted* these four men in planning their work and working their plan to get this needy man to Jesus. "Faith is the victory that overcomes the world."

Third, note also, that they were prompted by *love and sympathy* for the afflicted man. "Love is the mainspring of all noble deeds." "Now abideth faith, hope, love—these three, but the greatest of these is love" (Paul).

I apprehend that these four men, as they talked of the possibilities for their afflicted friend, just felt that it was up to them to find a way—or make it—to get him to Jesus. And when they reached this attitude of mind, victory was just ahead.

III. Now let us review these thoughts and see what practical lessons we can draw from them.

Who are the interveners in our day? Who are the men and women who get between unsaved souls and Jesus?

First, they are the atheists, no godists,—not Voltaire, Thomas Paine, and others of former generations, so much as the atheists of our own time who are going to great ex-

tremes to destroy faith in Jesus and the whole plan of salvation. We are told that from their headquarters in New York City they are sending out lecturers and great quantities of literature to the students in our colleges and high schools, with the avowed purpose of destroying faith in the Bible, faith in the churches, faith in Jesus and the whole plan of salvation. They deny that of which they are ignorant.

How shall we overcome this great flood of evil? I know of no better way than that both ministers and lay Christians put more emphasis on the *benefits of the Christ life* lived right here and now. Emphasize its power to solve aright the problems of life, its power to give real peace and satisfaction such as can be experienced in no other way.

The world today stands in great need of a better type of Christianity than that usually exhibited. Here is a field for Seventh Day Baptists. We need to make more marked the distinction between the real Christlike Christian and the mere nominal one. Only real Christians should hold membership in Christ's Church.

The world of today has gone a great way in revolt against the churches because of church members who profess the Christian religion but by their lives deny its power.

Second, as hinderers to the progress of the kingdom of God and, in my judgment, close allies of the atheists, are a vast multitude of people who have little or no spiritual apprehension.

They comprise those known as agnostics, infidels, materialists, behaviorists, and all those sophists who either deny the fact of sin, or Christ's power on earth to forgive sin. The influence of all these is tremendously destructive. These, too, reject spiritual things because of ignorance.

Some of these are professors in colleges, and they ask us to be *liberal* and allow them to freely present theories which tend to undermine the Christian religion, while they ignore its *marvelous history* and *manifest power* in the advancement of civilization and the betterment of the conditions of the human race.

I, for one, believe that the principles and history of our religion, with due credit for what it has accomplished, should have a place in each college curriculum.

Third, there is another class of hinderers. I am thinking of *chronic kickers*. They are outside the church, and also in it. They are not prayer-meeting attendants, and usually are not noted as burden-bearers. They seldom have a good word for the pastor; the music does not suit them, and so on. They are prone to attribute evil motives for the good, faithful work done by others. Happy is that church (if there be one) which has none of this brood in it.

Fourth, there is yet another class of interveners. The world-minded, frivolous, pleasure seeking young people and adults—people who refuse to give thought to the higher things of life. Or if they think at all on these most important things, they say, "There is time enough yet." They fail to realize that "he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life." "They spend their money for that which is not food and their labor for that which satisfieth not." And what, oh, what shall the harvest be? Those of this class are a great stumbling block, especially to children and young people.

Fifth, there is another class of hinderers whom I must not fail to mention. And these, I verily believe, are the greatest menace to many churches. They are the *unchristlike, professed Christians* in the community, whether church members or not.

Many of these believe they are saved, or will be, because of an experience years ago. Do they not know Jesus said: "By their fruits ye shall know them"? "Do men gather grapes from thorns or figs from thistles?" "I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit." "Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples." "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned."

Here we have, in a figure, the end of all those who profess to be followers of Christ, but bear no fruit. They have missed the mark — have failed to develop Christlike characters. The fruit of all such lives is blasted and poison to those who partake of it.

Our problem is to know what to do with such people here and now. We can trust

our Savior to see that they get justice in the end. This class, through their selfishness, their pride, petty meannesses, and innumerable inconsistencies, stand squarely between Christ and multitudes of people who would gladly come to him, if only the way were cleared by the removal of these stumbling blocks. Jesus says of them, it were better if a great millstone were hanged about their necks, and they were cast into the deep sea.

This, indeed, is a dark picture, but not so dark as the conditions which Jesus met when here in the flesh. Yet he overcame the world; and by his help, we can overcome.

IV. Now let us turn to the brighter side of the application of this story. Who are the people in our day, *intervening as helpers* for Christ and lost men? Who are those represented by the apostles and the faithful followers of Jesus—especially the four men who brought to Jesus the paralytic? We need not look far to find these. A counterfeit bill suggests the genuine, and a hypocrite that there are genuine Christians; and a few, at least, of these may be found in all the churches and in many lands.

First, these helpers are the noble, Christian professors in our colleges, and other teachers, and those Christian scientists of world renown who have largely harmonized the known facts of science with the Bible when properly interpreted, and with the Christian religion. By them, as well as by Paul, we are assured that we follow no cunningly devised fables when we make known the power of God and his plan of salvation for man.

Second, they are the faithful pastors who study to show themselves approved of God, feeding the flock and seeking lost sheep, rather than studying and seeking to be popular with the worldly element in their church.

Third, they are those officers, teachers, choir members, and other lay workers who, in spite of the difficulties, are faithfully carrying forward God's kingdom-work in the world. These, although comparatively few, are doing the work and receiving the blessing which should be shared by the thousands of idle church members.

These constitute the head, the heart, the nerves, the lungs, the backbone—in short the whole body of Christ, unless we except a few who might, perhaps, represent the appendix.

There are a few of these helpers whose work should be especially emphasized. I refer to our evangelists and personal workers—Christians who seem especially endowed and who have the courage to go out, as did the four men, and bring the unsaved to Christ.

This is a work of the Church which has been sadly neglected, although it is the heart of the *Great Commission*. This neglect accounts for much of the weakness and sterility of the Church of our day.

As in the days of Jesus on earth, so now, it is *our faith, our sympathy, our love that impel us to go and do this work*—faith in Christ and his power to save, faith in our own ability if consecrated to him, faith that sinners will come if rightly approached; and our love for Christ, for truth, and for lost men and women; and our sympathy for them.

These are the essential qualifications for all *interveners who would help Jesus* to save the world. Are we helpers—or hinderers?

Dear Lord, increase our faith, our sympathy, our love; and lead us into a complete consecration of ourselves to the advancement of thy Kingdom in the world. And help us to claim and appropriate thy help and thy blessing. Amen.

DENOMINATIONAL "HOOK-UP"

ROCKVILLE, R. I.

The Loyal Workers served their annual raccoon supper in November, adding \$23 to their treasury. This society held a birthday social at the home of its president, Mrs. Willard D. Burdick, for all its members who have birthdays the last half of the year, entertained by those whose birthdays fall within the first half of the year. Games and dressing clothes pins for dolls were enjoyed by all. Refreshments were served by the hostess.

E. W.

MARLBORO, N. J.

Harvest Home and Rally Day was a "red-letter" event of the season. The tallest corn stalks, the largest fruits and vegetables, and the brightest flowers that the young people could secure were requisitioned to give the interior of the Marlboro church a beautiful appearance for the all-day service held on Sabbath day, November 12. Among the special things on the program were a *duet* by Rev. and Mrs. H. L. Cottrell and a sermon to thirty-two children by the pastor

on being connected with God. This was illustrated by an electric bulb. He also read two letters, one from Rev. H. C. Van Horn, Plainfield, and one from Mrs. Lide Hummel Taylor, of Kansas, a former member. Then Rev. G. H. F. Randolph, a much loved pastor of former years, gave a very impressive sermon. During this service, Rev. and Mrs. Randolph and Miss Celia Randolph, a sister, presented their church letters and were extended the right hand of fellowship by the pastor. The dinner committee, Mrs. John Geisinger, chairman, had a delicious dinner served promptly which one hundred ten hungry people enjoyed. The time until two-thirty was filled with delightful fellowship and social intercourse, then all gathered for the Rally Day program. The various departments of the church were called upon by Superintendent Thomas Davis and the heads of departments in the church and Sabbath school responded. The music for the program was furnished by choir and children's groups.

The Marlboro church has changed its financial year to correspond with the General Conference year. —Contributed.

JACKSON CENTER, OHIO

Mr. and Mrs. J. M. Humbert of Massillon, Ohio, who are new converts to the Sabbath, drove from their home to Jackson Center, a distance of one hundred sixty-one miles, last Sabbath, December 3, to worship with us. We were very glad to have them in our midst, and we hope they will come again.

Last Sunday evening, December 4, the church surprised its pastor and family with a "shower." Many useful things were given. The articles given and the spirit in which they were given would make any pastor appreciative of the kindness and thoughtfulness of his church. THE PASTOR.

SALEM, W. VA.

Jennings Randolph, a graduate with the class of '24, was elected to the United States House of Representatives from the second congressional district of West Virginia at the recent general election.

Randolph is the second youngest man ever to be elected to Congress. He is at present athletic director at Davis and Elkins College. He is also a member of the Salem College Board of Directors. —*Alumni Bulletin.*

It is impossible for a humble man of modest means who travels in thirty-two states, and has personal friends and loved ones in all the forty-eight states, even to write letters of thanks, appreciation, and love, for the gifts received for Salem College — in the mountains of West Virginia—and for personal kindnesses, hospitality, remembrances, and tokens of love.

But no man in the land could send more sincere thanks, love, and appreciation, were it possible for me to write to every one separately.

So, at this sweetest time of all the year, I say, to all friends everywhere and especially to everyone who has contributed in any measure to the college in the hills, and particularly to everyone who has entertained either the president, treasurer, or me, as we have gone about in our great big field, and above all to those who have been kind in assisting me, in remembering me in any way, and making it a little easier or more pleasant, "Thanks—and Merry Christmas—and Happy New Year—and God be with you."

—From Mr. Bishop's Christmas message.

ALFRED, N. Y.

The supper and food sale of the Ladies' Aid society held on Tuesday afternoon and evening were well patronized. The program in the evening was fine and deserved a larger patronage. Miss Edith Dudley gave a reading, Miss Elsie Binns read a Christmas story, and a double quartet of male voices sang several selections.

The Evangelical Society met Wednesday afternoon at the home of Mrs. Kenney, who had charge of the program. Considerable business was transacted and plans for the new year were discussed. All members are urged to contribute food or clothing for the White Christmas service, December 24.

A new honorary society has made its debut on Alfred's campus; this time it is the Alfred University branch of the Exploration-Research Society. This organization, a national one, is holding a convention at the Hotel Astor in New York City during the vacation, and several of the members of the new unit are planning to attend it. After the holidays the group will hold an inaugural dinner at Hills' Coffee Shoppe at which time it is hoped it may secure a noted speaker for an address.

MILTON, WIS.

MY DEAR BROTHER VAN HORN:

Your telegram of sympathy and encouragement to the Milton Church was read last evening by Rev. D. B. Coon to our church meeting which was held in the college chapel. Your message was deeply appreciated, and the church voted that I should send you a letter of acknowledgment.

I know you will be glad to hear that the church is taking this calamity standing up. Four committees will be appointed this week and plans for a new edifice will be energetically pushed.

With deep appreciation for your message and on behalf of the church, I remain

Most cordially yours,

J. N. DALAND.

BROOKFIELD, N. Y.

The Junior Christian Endeavor society held its regular business meeting and social Sunday, December 4, at the parish house. A surprise covered dish dinner was enjoyed by fourteen. All then went to work helping prepare Christmas gifts. The business meeting followed with reports from officers and committee chairmen. One associate member was absent and one invited guest was present. As the day was fine, outdoor games were enjoyed by all.

The annual sale and supper of the Ladies' Missionary Aid society were held December 14. There were booths for home baked goods, aprons, candies, and a five and ten cent gift Christmas tree for the youngsters. Oyster supper was served to about seventy-five people. The parish house was beautifully decorated with Christmas greens.

A candle light social and reception is being planned for December 19 in the parish house in honor of Dr. George Thorngate, who will speak to us about China. Leonardville, West Edmeston, and the general local public are invited. CORRESPONDENT.

WESTERLY, R. I.

Ira B. Crandall, one of Westerly's foremost business men for over half a century, died at his home December 13, after an illness of only three days. Mr. Crandall has been an active leader in civic matters. He was a deacon of the Pawcatuck Church and a member of the Seventh Day Baptist Missionary Board. —Contributed.

This society has as its purpose, the exploration of the surrounding country and a diligent research into the records of its natural development. Alfred is a spot well suited to such study because of its interesting geological formations.

Dr. P. C. Saunders has a number of liquid air demonstrations this week. Yesterday noon he was with the Rotary Club of Lewistown, Pa., and in the afternoon with the high school at that place; today, with the Lancaster, Pa., Rotary Club and Ephrata, Pa., High School; Friday with the Red Lion, Pa., High School.

Friends of Waldo A. Titsworth will be glad to hear that the registrar, who underwent a serious operation at the Bethesda hospital last week, is improving nicely.

Dean Nelson Norwood was a recent speaker at the Irving Parent Teachers Association of Hornell. His subject was "Training the Child for Responsible Citizenship."

The First Seventh Day Baptist Church was filled to capacity last Monday evening to hear the university chorus, directed by Professor Ray W. Wingate, sing the world's greatest oratorio, "The Messiah," by Handel.

This most difficult of oratorios, written in just twenty-four days during the year 1741, is a masterpiece not for an age but for all time. No musical work has had such a long, continuous, and enduring popularity nor has any other so materially aided the cause of charity.

Miss Edith Phillips accompanied the chorus and soloists on the Sara Burdick Rosebush Memorial organ, in a sympathetic manner.

Henry E. Pieters, tenor soloist, gave a clear and smooth interpretation of the "Comfort Ye" recitative, and his fluent vocalization in "Every Valley" was of unusual beauty of tone. The chorus, "And the Glory of the Lord," was excellent, the fifty-eight voices blending as one great organ. The audience then stood up for the masterpiece — "The Hallelujah Chorus." This brought forth the power and the skill of the conductor and organist. Balance was attained throughout, the tone was clear and the enunciation good. We wish to thank Professor Wingate and all who took part for this beautiful oratorio and hope that we may enjoy another soon.

—The Sun.

Religious Education

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

WANTED: LEADERS IN CHRISTIAN EDUCATION

It is now widely recognized that without proper leadership, including both church leaders and parents, progress in Christian education for children and young people is practically impossible. We have also come to see that proper training involves the skill of heroic Christian living no less than the mastering of educational techniques. This is emphasized at the present time by the prevailing attitudes of large numbers of church members. Race hatreds are still rife even among church going people. Industries have closed their doors because it was no longer possible to make as great profits as formerly, throwing hundreds of thousands out of employment and leaving them without means of earning a living for their families, while at the same time officers of the corporation have drawn salaries running into hundreds of thousands of dollars, salaries larger than any one can possibly earn. In a land having so much wheat that it must be sold far below cost of production, if sold at all, millions go hungry. Such pictures of present day conditions emphasize the essential marks of a leader of Christian education.

If the Christian ideal is to be realized in our world, those who lead in the reconstruction process must see the disparity between our present individual and social life and the kind of world demanded by the Christian ideal. The good leader will add to this insight a hearty concern for the redirection of life. He will stand with prophetic courage for the most Christian ways he discerns. The true leader in Christian education possesses prophetic insight and is heroically devoted to the good life that God reveals.

The purpose and will of a leader in the cause of Christian education are sustained by a sense of intimate fellowship with God and Christ and the great host of prophets and martyrs. He belongs not to himself but to that historical movement down through the ages whose ground and goal is in God. The Christian leader must be convinced that

the kind of life for which he stands is supported by God and by the labors of the seers and saints of the ages.

Both the disposition and the work of the Christian leader must clearly show a deep, intelligent, and sacrificial love for people of all classes and conditions. Such a love will comprehend the members of his own group, his associates in the Christian enterprise, and also those who stand aloof from it or even actively oppose it. The leader in Christian education shares the active and persistent good will toward all people which is exemplified in Jesus. But it is not enough that the leader in Christian education love people; he must know people, little children, young people, and adults. He must know their inner personalities, interests, motives, needs, and last, but not least, he should know the detailed circumstances of their environment. Therefore, he must be skillful in observing and counseling, and in discovering his learner's present attitudes toward such problems as interracial and international relations, industrial and economic struggles and home relations, and he must be able to discover the extent to which each individual personality is unified around some worthy purpose. Therefore the Christian leader needs skill in diagnosing each personality in his group of learners or hearers.

Every Christian leader must be a seer, and especially is this true of the ministry. All too often do we think only of those connected with such work as that connected with the Bible school and Christian Endeavor when we speak of Christian religious education, but every minister must be a leader in Christian education. He must look upon every happening and movement as hindering or as enriching the instinctive love which is the root of a full Christian personality. Every minister must have a message to teach as a leader in Christian education. He must have skill in sensing and in proclaiming the "unfinished tasks" in the progress of the kingdom of God. He needs to believe in his message to that extent that he will preach it with such dynamic force as to stir his hearers to action. To teach others requires the ability to arouse in them a desire to grow. God give us Christian leaders who know how to arouse creative purposing and to stimulate high desires in his pupils or hearers.

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.)

BABCOCK.—Colfax Babcock, son of Mr. and Mrs. Smalley Babcock, was born at Humboldt, Neb., July 25, 1868, and died at the Atchison Hospital July 8, 1932.

He came to Kansas with his family in 1894, and five years later was married to Addie Maxson, who survives him. They lived on a farm north of town for about twenty-two years, moving to town in 1920. Miss Sylvia Kennedy Babcock, a niece of Mr. Babcock, made her home with them for eight years.

Besides the sorrowing wife and niece named, Mr. Babcock leaves one brother, A. A. Babcock, of White Cloud, Mich.; one sister, Mrs. A. F. Maxson of Hicksville, Ohio; and many other relatives and friends to mourn their loss—their loss, his gain. Mr. Babcock was a member of the Seventh Day Baptist Church at Humboldt.

Funeral services, conducted by Rev. Mr. Tate, were held from the Seventh Day Baptist church Sunday afternoon, and burial was in the Nortonville Cemetery. V. M. B.

HOWARD.—Mrs. Ida Coon Howard was born December 14, 1863, in the town of Bolivar, and passed away at her home in Little Genesee, November 20, 1932.

She was the daughter of Biol O. and Caroline Hall Coon. She early joined the Seventh Day Baptist Church at Little Genesee and always took active part in its work. At different times she was a member of the choir, a teacher in and member of the Sabbath school. She received her education in the schools of Little Genesee and Alfred, and taught school in Little Genesee and Cuba, N. Y. She later studied art at Pratt Institute and showed much interest and ability along artistic lines.

She was instrumental in starting the Little Genesee Library and helped promote it as long as she was able.

She was married to J. Edward Howard December 30, 1920. Besides her husband there remain a sister, Mrs. L. A. Champlin of Little Genesee, and several nephews and a niece.

Rev. Paul Burdick of Leonardsville and Pastor Harley Sutton had charge of the funeral. Interment was made at the local cemetery.

All who knew her join in feelings of loss and yet there is much comfort in the knowledge of what her life has meant to them. H. S.

MITCHELL.—Pearl Luola Mitchell was born April 18, 1921, and fell asleep in her Lord on the night of November 16, 1932, after four days' sickness with acute malaria.

Luola was the daughter of Mr. and Mrs. Claud Mitchell of Nady, Ark. A little over a year ago she confessed faith in Christ, in a meeting conducted by Elder John C. Lanier, and was buried with him in baptism on Sabbath, October 10, by her pastor, Clifford A. Beebe and united with the Little Prairie Seventh Day Baptist Church. Hers was a sweet, trustful Christian life. She was cheery and

helpful in her home, in her church, and at school, and loved by everyone. She leaves her father and mother, an older sister Annie, and three brothers, Alfred, Roy, and James, as well as many other relatives and friends.

Farewell services were conducted on Thursday, November 17, 1932, by Pastor Homer D. Rich of the Friends' Church. C. A. B.

VANAMAN.—Darius Vanaman died at Marlboro, N. J., November 24, 1932, at his late residence. If he had lived until next February, he would have been eighty years old.

Mr. Vanaman had been a farmer by occupation and had lived on a farm near Marlboro for the past fifteen years. In his boyhood days he had attended the Cohansey Baptist Church at Roadstown, N. J.

The deceased is survived by his wife; his son, Frank Vanaman, Bridgeton, N. J.; and two daughters, Mrs. Elizabeth Sharp, Bridgeton, and Mrs. Oscar DuBois of Elmer, N. J.

The funeral, which was conducted by Rev. H. L. Cottrell, pastor of the Marlboro Church, was held from his home Sunday afternoon, November 27, 1932. Interment was made in the Roadstown Baptist Cemetery. H. L. C.

Sabbath School Lesson II.—January 7, 1933

JESUS BEGINS HIS WORK—Mark 1: 12-20.

Golden Text: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15.

DAILY HOME READINGS

January 1—The Temptation of Jesus. Matthew 4: 1-11.

January 2—Jesus Preaching. Luke 4: 14-22.

January 3—The First Disciples. Mark 1: 12-20.

January 4—Jeremiah Begins His Work. Jeremiah 1: 1-10.

January 5—Isaiah Begins His Work. Isaiah 6: 1-10.

January 6—Paul Begins His Work. Acts 9: 10-20.

January 7—The Work of Jesus Foretold. Isaiah 11: 1-9.

(For Lesson Notes, see *Helping Hand*)

NEW DIRECTORY

and Calendar is now ready. Twelve pages of important events and another twelve sheets of valuable denominational information.

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SABBATH RECORDER
PLAINFIELD, N. J.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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President—Mrs. George B. Shaw, Salem, W. Va.
Vice-President—Mrs. Eli F. Loofboro, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

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Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Mark Sanford, Little Genesee, N. Y.
Southeastern—Miss Conza Meathrell, Berea, W. Va.
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Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F' Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F' Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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

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President—Miss Marjorie J. Burdick, 1122 Seymour Ave., Lansing, Mich.
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Recording Secretary—Emile Babcock, R. 5, Box 165A, Battle Creek, Mich.
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Editor of the Young People's Department, SABBATH RECORDER—Miss Marjorie J. Burdick.
Trustee of the International Society of Christian Endeavor—Carroll L. Hill, Ashaway, R. I.
Junior Superintendent—Mrs. Nettie Crandall, 291 N. Washington Ave., Battle Creek, Mich.

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Central—Alfred Perry, Perryville, N. Y.
Western—Elizabeth Ormsby, Alfred Station, N. Y.
Northwestern—Kan., Neb., Colo.—Mrs. Elsie V. H. Sweetland, Hemingford, Neb. *Farina and Stonefort*—Vivian Hill, Farina, Ill. *Michigan and Ohio*—Miss Alberta Simpson, Battle Creek, Mich. *Southern Wisconsin and Chicago*—Dorothy Maxson, Milton, Wis. *Northern Wisconsin and Minnesota*—Leona Bond, Dodge Center, Minn. *Iowa*—George Michel, Marion, Ia.
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Pacific Coast—Alice Baker, Corona, Calif.
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