

The Sabbath Recorder

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A PRAYER FOR THE SPIRIT OF SHARING WITH THE UNEMPLOYED

Lord, help us who still live in normal ways,
Whose weeks are made of pleasant, busy days,
To be more swift in sharing as we can
This boon of work—to give some downcast man
A broken chair to mend, a lawn to mow.
Such terrors stalk beside them as they go
From door to door, and find no opening way,
No hint of promise for the coming day.
Such spectres of grim want for those whose weal
Is in their helpless hands! O Jesus, deal
With them through us. Thy blessed name we bear.
Oh, make us quiver with them—make us care
As if their grief were ours, and ours their need;
Nor once let us repulse them, lest, indeed,
We fail to recognize thyself, thy touch,
Or miss the meaning of thine "Inasmuch."

—Bertha Gerneaux Woods,
in "The Congregationalist."

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The Sabbath Recorder

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The Children at Church One of our journals quotes the *British Weekly* as saying:

"Catechisms for the young were among the earliest and most effective of the productions of the reformers. True religion from that day to this has kept pace, risen, or declined, just as the training of the young has been attended to or neglected. We have Sunday schools and societies without number, and let none doubt that they have accomplished a lasting work. Where we have failed is in allowing them to grow up so largely apart from the divine society. We have failed to teach the children that the church is their home and mother. . . . In hundreds of our churches there are no children at all. There are even some preachers who say that they prefer to have them absent. It is terrible to think that men will of their own choice preach to wood and stone when they might have the fresh, bright faces of little children, with whom all the future lies."

The editor who quotes the above seems to have had a very different experience from that of the editor of the SABBATH RECORDER. In commenting on the quotation made he

says, "as we go from church to church in a somewhat general ministry, we are amazed at the small number of children to be seen in the congregations." It has been a constant delight to the writer in every church, in his recent itinerary, to see so large a group of children and younger young people. Evidently they have been trained to go to church by parents who realize the value of the church's ministry. This is as it should be, and parents ought, even more than they do, to hold this matter seriously upon their hearts. We are commanded to teach the commandments and matters of supreme spiritual importance "diligently" unto our children, constantly and repeatedly in the home. Too often religious instruction has been relegated to the Sabbath school, while little influence has been used to get our children to church. We are glad there are homes where going to worship every Sabbath is not a debatable question. There is no question about it. We expect to go, and that settles the matter.

The services of church worship are for all, including the children. During childhood, habits are formed. It is the duty of those who are intrusted with the training of children to see to it that they form proper habits. Parents are urged not to send their children to church but to take them. Emphasis should be laid upon the importance of parents being actually accompanied by their children whenever they go. It is sometimes objected that children cannot understand the sermon, and therefore they should not be compelled to attend. But there is much they do not understand in other places, the picture show for example. If children do not grasp everything that is said in a sermon or address, they will grasp some things and by continuing learn more and more to listen to sermons, to be instructed and guided by what they hear. It is sometimes, also, objected that the services are too long for children, taken together, especially with the Sabbath school. But often enough parents let their children go, accompanied or otherwise, and sit for two hours in a dark theater witnessing whatever salacious material a greedy industry has developed for commercial purposes. The home is responsible for establishing the church-going habit and should take seriously the admonition of our Savior, "Take heed that ye despise not one of these little ones."

The Christian Doctor Many regret the passing of the family doctor. With the former trend from the country to the city it was more or less inevitable that there would be fewer country physicians. Improved methods of communication, a revolution in road construction, and quick transportation hastened the day when the old family stand-by would be no more. Specialization also contributed its heavy share to this situation. The world is the poorer for it. It is fine to have hospitals and specialists for all varieties of human ailments, but the loss of the friend, the man who knew your troubles and helped to carry your burdens, who offered advice and knew the way of prayer, who never gave up the fight so long as there was breath—the Christian country doctor—can never be replaced. No road was too long or storm too fierce, no hour too late or fatigue too great for him to hasten to the sick when needed. No doubt he was often imposed upon, needlessly called, and under—if ever—paid. But his patience was untiring and his faith in humanity as well as in God never faltered. When need arose he was always to be depended upon. Like Abou ben Adhem, he might have said, "Count me as one who loved his fellow men." We wonder why some medical school does not offer a course or courses on The Country Doctor.

We are glad, though country doctors have pretty much passed away, that we do have Christian doctors left and that they realize the value of other remedies than medicines in their patients' lives. They gladly share the opportunity of ministering, with the pastor. Knowing that the sick, temporarily laid aside from customary activities, are in need of a word of strength and encouragement and will listen more readily to their pastor's message than perhaps at any other time, the Christian doctor encourages the aid of his spiritual brother in service. The world famous Dr. Wm. J. Mayo of the Rochester, Minn., Clinic, says: "In times of stress, religion gives spiritual comfort to the patient and, properly directed, may be more valuable to him than medicine . . . among all people in all times religion has been successful in relieving sickness, so far as mental suggestion could give comfort or indirectly affect the physical condition. The churches of all denominations have special workers among sick people.

These clergymen carry to the sick not theological arguments, but faith in a higher Power. These sincere men are one of the most helpful influences in hospital work. The patient who is very ill receives great help from this leadership."

Thank God for Christian doctors and for sane, consecrated ministers of the gospel. May they ever be appreciative of one another, and together continue to minister to the best interests of the human race.

"The Youth Trek" A recent number of "Newsbits," published by our Young People's Board, contained an inspiring message to its readers about a proposed "trek" for young people. This "trek" does not have to do with some spectacular movement, but proposes a helpful contest among young people's societies to aid in raising one hundred per cent of the United Budget. The promoter of this is Miss Marjorie Burdick, president and field secretary of the Young People's Board. She defines "trek" as "a journey . . . in search of a new settlement." While the "youth trek" will not be a journey by wagon or auto—as in the recent Michigan demonstration when thirteen hundred cars of youth paraded in favor of upholding the Eighteenth Amendment—it is, nevertheless, a real journey for a "new settlement," the "settlement of our Denominational Budget." Miss Burdick thought: "If our youth were organized, they with the adults could raise the amount necessary to balance the budget. It would mean we must travel together on this slow journey, our goal in view and with faith in God and our task, just as did our ancestors." According to the plan every ten dollars contributed by a society and sent through the local church treasurer to the Onward Movement treasurer will start one wagon on the "trek." Miss Burdick continues: "We know that you can make a big caravan of wagons, which not only will demonstrate the fact that you have given ten dollars, but also will show that you are growing spiritually through your interest in the work of the entire denomination."

All who read this and know what our youth are doing to help in these times will join with the editor of the SABBATH RECORDER in congratulating our young people and their leaders, and will be encouraged.

Six months remain to us of the present Conference year. There is much calling still to adults to make the settlement of the balanced budget possible. We must not fail. We must journey consistently together. Let us all "trek."

Interesting Early Settlers Many of our people are the descendants of an early pioneer stock. It is a matter which they cannot help, though they may be proud of it. Though our ancestors were early settlers in America they were not the earliest pioneers. Neither were the red men, apparently, whom they sometimes unjustly dispossessed of their lands and waters. The Indian inhabiting this country when it was discovered followed a people, evidently more advanced in the ways of civilization than he. Great mounds, embankments, and other interesting relics remain as mute testimonials of a greater race.

Three thousand years ago, we are told, when Egypt dominated the world, the "black sand men" with their families hunted and fished and farmed in the regions of the Middle West. We are told that next year these early people will reappear on Chicago's lake front, when the gates of A Century of Progress Exposition swing open. They will be a part of the anthropology exhibit telling the story of the Indian culture of North America. "Excavations in central Illinois have brought to light some highly interesting facts on these early inhabitants."

In addition to this exhibit, we are told, it is planned to show the life of the Indians of the woodlands and the buffalo hunters of the plains, dwelling in their frail wigwams and tepees. In sharp contrast to these, the administration tells us, will be the massive houses of the Pueblos, the low earth covered hogans of the Navajos, and the villages of the Northwest Coast, with their painted carvings and totem poles.

It is planned, also, to reproduce at this fair the "greatest achievement of early man in America, a Maya temple—the famous nunnery at Exmal in Yucatan, as it looked in the time of its glory, one thousand years ago. Built by American Indians more than five hundred years before Columbus set sail, this temple is said to have been the equal in architectural design to any structure built in the classic age of Greece or Rome."

Many of our Conference folks, next summer, will want to take advantage of the opportunity afforded of visiting Chicago and spending a little time in viewing and studying life and customs of our predecessors, these early and interesting settlers of America.

FROM THE CONFERENCE PRESIDENT

The idea of utilizing the summer camp for the development of Christian character and the promotion of loyalty in Christian service has spread very rapidly throughout America during the last several years. Of course there are all kinds of camps, but thousands of young people come together for a short period every summer under the influence of trained and consecrated leadership where they have the best kind of a time together while having their religious convictions strengthened and their spiritual lives as well as their bodies built up.

This type of work for and with Seventh Day Baptist young people has had a gradual development during the last seven years. A rather graphic picture of what was done along this line last summer may be had by referring to the "Summer Camp Statistics" given in a recent number of the SABBATH RECORDER. It will be seen that ten camps were held, in seven different localities in seven states stretched across the continent from Rhode Island to California; or as the radio announcer loves to say it, "from coast to coast." Counting those young people who were in camp for a few days only, and not included in these statistics, there were at least two hundred people in camp last summer under the supervision and direction of twenty-eight friends of youth.

There is no way of measuring the amount of good that has been accomplished as these young people with their leaders have gathered about camp fires, under trees, on hill tops and mountain sides, on lake shores and ocean beach, by firelight and under starlight, at morning hour and at bed time, to talk of the deep things of life, as youth can and will under such informal yet sobering conditions. By working together and playing together, present fellowship is enjoyed and lasting friendships are made.

Just the other day a young woman in southern New Jersey said to me, "When I was in Connecticut recently to attend the or-

dination service I just had to go on to Rhode Island to see the . . . girls, for you know I was with them at Lewis Camp." Sure enough! Being with them at Lewis Camp makes them good friends for life. And how much it will mean for the denomination as the number of these young people who have been in camp together increases year by year. And even camp experience, although not had in the same year, or in the same camp, affords a common topic when young people get together. All Seventh Day Baptist campers belong to the same fraternity and enjoy a common fellowship.

How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story Without End,
Each maid a heroine, and each man a friend!
—Longfellow.

AHVA J. C. BOND,

President of the General Conference.

CALL TO THE MINISTRY

CHRISTIAN EXPERIENCE, CALL TO THE
MINISTRY, AND RELIGIOUS BELIEFS

(Paper given by Everett T. Harris before the examining council at Waterford, Conn., previous to his ordination)

In response to the call of the Waterford Seventh Day Baptist Church to examination with view to the ministry, and to ordination, provided upon examination it appears the time has come for such action, I wish to tender this paper setting forth my Christian experience, call to the ministry, and religious beliefs.

MY CHRISTIAN EXPERIENCE

I was brought up in a Christian home and consider the influence of my father and mother in molding the habits and ideals of my boyhood of primary importance. As I grew up in the church and Sabbath school of the Shiloh Seventh Day Baptist Church with Godly men and women influencing me, it was a natural step for me to join the church during the pastorate of Rev. Erlo E. Sutton. I cannot remember any outstanding moment of conversion, but I made public profession of Christ and my desire to follow him while Mr. Sutton was there. I believe I was twelve years old at that time.

During the years that followed, under the weekly sermons of Pastor Sutton I came to a better knowledge of the obligations resting upon one who professes Christ's name. I remember on several occasions dedicating myself

more fully to his service as I sat in the church pew with my parents or with young men of my age. Among the greatest influences for good in my life at that time were private talks with members of the Shiloh Church. Among them I would like to mention especially my father, Deacon John Harris, Mr. George Fisher, and Deacon Herbert Davis.

I have always enjoyed roaming the fields and woods alone. Some of my deepest experiences of God have come during these excursions. As I have watched the thunder clouds roll up in the west I have been challenged again and again to dedicate my life to the service of this great and mysterious God who can do such wonderful things.

There is no outstanding Christian experience in my life, since I have always believed in Christ and sought to serve him. I have had a growing sense of the privileges and obligations of being a Christian.

CALL TO THE MINISTRY

Soon after I joined the Shiloh Church by baptism and in connection with my dedication of self to the service of God, I began to think along the line of how I could best serve him. It was understood in the home that my father would give one year in Salem College to any one of his children who wanted to take it. I decided to take it and to serve God in the capacity of a teacher. The thought of the ministry came to me but I did not countenance it, turning it aside with the thought that I could serve as well as a teacher. However, the thought came back many times but I did not confide in anyone, hoping that I could settle it after going to college.

During the years at Salem College I came under the influence of many Christian men who strengthened me in my determination to serve God with my all. They did not settle the question whether it should be as a teacher or in some other profession, but they helped me to keep my mind open. Important among these are Rev. George B. Shaw, Dean M. H. Van Horn, and Professor H. O. Burdick.

During my senior year a successful debating contest gave me the conviction that I could talk in public if occasion should come. Soon after this Rev. W. L. Burdick held a series of meetings at the church. On one occasion he set forth the advantages of the ministry in such a clear way that it smashed every obstacle that I had formerly held. He next pre-

sented the need for ministers so strongly that I felt a personal call to go home and settle the matter definitely before God.

I walked the streets and prayed and went home and prayed. Finally it came to me that God would have left me in peace long before if I had settled it the right way. So on my knees I settled it by promising God I would be a minister if he so desired and if I could be one. Peace came immediately and along with it a desire to tell somebody. I ran all the way to the railroad station, for I had heard that Mr. Burdick was leaving Salem that night. I told him of my decision just before his train left and he gave me his blessing. I then went to Dean Van Horn's home and told him my story. He advised me to wait and think it out clearly and if later I was sure, he would help me change my course accordingly. My conviction grew stronger as the days went by and he helped me to change my course. During these days of change I want to give much credit to my roommate and friend, Rev. Harley Sutton, who did much to confirm me in my decision.

I have always had a strong desire to help sinful men to find the fuller life in Christ and to relieve in some measure the suffering in the world about me. The inclination to teach has been natural to me. I believe my natural inclinations fit me for the work of the ministry.

I have testified many times to an increasing joy and satisfaction found in serving the Waterford Church. Day by day the conviction grows that God called me to the ministry and is sanctioning that call.

RELIGIOUS BELIEFS

I should like to set forth my religious beliefs under the following headings: The Fatherhood of God; The Divine Sonship of Jesus Christ; The Holy Spirit; The Nature of Man; Salvation Through Christ; The Bible; The Church; Immortality.

1. *The Fatherhood of God.*

I believe that God is Father of all mankind in the sense that he is Creator and Sustainer of all.

I believe him to be omnipotent so that when he speaks it is done.

I believe that God knows all things, even the thoughts and intents of men's hearts.

I believe God has limited his own omnipotence and omniscience by granting men real freedom of choice.

I believe God is never changing in purpose and character—the same yesterday, today, and forever.

I believe God is merciful and good, at the same time I believe he is just. I do not believe justice and goodness to be incompatible, but complementary.

I believe the Spirit of God is present everywhere, that all things are manifestations of his creative Spirit. I believe that his Spirit dwells in and at the same time apart from all these manifestations. I believe that God was manifest in Jesus of Nazareth in a unique sense. I believe that God is manifest in all men in some degree, especially those who serve him and give place to his Spirit in their lives.

2. *The Divine Sonship of Jesus Christ.*

I believe Jesus of Nazareth to be a historical personage, living and working in Galilee as our Biblical record says of him. I believe him to be the looked for Messiah of the Jews, fulfilling Old Testament prophecy. He was divine in a unique sense, being the "only begotten of the Father." Still he learned obedience the same as other men; he grew in stature, mind, and spirit as other boys. He had more of the power of God in him than other men because of his uniqueness which lay both in the plan of God and in the life he lived. If he were truly tempted as we are, then he could have at any time turned aside from the path to the cross and thus broken the plan of the Father. The fact that he learned obedience by the things he suffered gives me hope that I may follow in his steps and achieve some measure of his Spirit.

The burden of proof as to the uniqueness and divinity of Christ in my mind does not rest upon his miraculous birth of the Virgin Mary or his performance of miracles, although I would not deny that either is historically true or within God's province. The burden of proof I would rest upon Jesus' power in my own life and the world of sinful men about me today. I would rest the case as did Athanasius of old, "Jesus whom I know as my Redeemer cannot be less than God." With this as a first step I would go further and state that I believe that Jesus had control over laws of this earth of which men do not know by which he performed miracles. I believe ours to be a law abiding universe. I believe that he suffered and died the death on the cross because of sin, that he completely triumphed over sin and death, being himself

without sin and by his grace freeing others from sin who take him as their personal Savior.

3. *The Holy Spirit.*

My concept of the Holy Spirit is that it is the Spirit of God dwelling in the hearts of men, the living Christ Spirit at work in the world. This manifestation of God is distinct from that of the creative Father or of the Son. This manifestation of God is seen in the shaping of the world of men and affairs today by a Power outside their own. It is the Companion of the soul of which all good men are conscious in their mountain top experiences. It is the Spirit of the group seen where two or three are gathered together in his name. It is the Spirit of Christ seeking to lead men into truth and righteous living.

I believe God has manifested himself as the Creator and Sustainer, as the Savior Jesus Christ, and as the Holy Spirit immanent in and at work in the world. Every manifestation is God's self and yet God is greater and more than any of his manifestations. This is my concept of the Trinity.

(To be continued next week)

MISSIONS

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

PRESENT DAY PROBLEMS IN MISSIONS

It is never wise to magnify problems; neither is it wise to ignore them. To magnify them is to put up men of straw, and to ignore them is to live in a fool's paradise.

A crisis seems always to be on in connection with human institutions. This however does not mean that all times are alike in their intensity and importance. There are minor crises and major crises. The religious, political, and economic situations today baffle all men. Therefore it would appear that this is a time of a major crisis. The best informed regarding State, Church, and family affairs feel uncertain as to the future.

We may not know whither we are going, but the situation is not without hope. The eternal Father reigns and has promised to guide his children in matters of home, Church, and State if they place themselves where he can direct them. He does not see as man sees and often leads in directions astonishing to us.

For nearly two thousand years Christ and Christian missions have led the way out of the world's crises. The world's hope is still in these. No doubt great changes must come in the missionary program, but the Holy Spirit will lead in these if we will let him and the day will be saved.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

It is a long time since I have written anything for our paper, and some inside prompter tells me I better get off a letter by the fast "Empress" going tomorrow. Perhaps some one else has written from Liuho, I hope so.

We have been back at our usual work now for about half a year. The Japanese, when they left, cheerfully promised the people they would be back in August or September. It did not bring much cheer to the hearts of those who heard, however! We are glad that they did not keep their promise, and the poor, harassed country people have been able to harvest their crops of wheat, rice, and cotton unmolested. The rice crop, which costs the most to produce and brings the least return, has been good; but the cotton crop, on which they depend for their money, has been very poor, and at the same time the price of cotton lower than usual. The poor crop was due to a dry season when they most needed the moisture. Rice must be planted once in three years, they say, in order to make the ground rich enough for two successive cotton crops. The Chinese know a great deal about rotation of crops. But this may not be of so much interest to you as it is to me.

I have lost several of my best workers through the break up of the work due to the Japanese invasion. They went to Shanghai as refugees and through friends there they were able to find more remunerative positions in cotton factories, etc., as clerks or supervisors of the ordinary workers. It was natural that they take up those positions, and of course I cannot blame them. So I have taken on about a dozen others, who have long been on the waiting list and are having to learn the work. Some of the older girls have also married and gone to live in Shanghai; some have had changes in their families which necessitated their staying at home.

But no matter how many on the waiting list are taken on as workers, that list grows even larger as new names are added, and it

now contains more than a hundred names. The ladies in the Industrial Mission Center, who take most of our work, have also been rather hard hit by the general "depression," as they export to all parts of the world, but they have valiantly tried to keep on giving us orders so that we need not stop, and have succeeded so far.

The town has mended itself up as best it could. The buses began running again as soon as the Japanese retired; the auto station has been rebuilt, larger than before; bridges that had been bombed are being repaired, and traffic is as great as ever. The company has taken on another branch road to Woosung, and all seems prosperous there. We have our suspicions that some revenue comes from an illegal business which we understand is going on in town, which like all evil things, is said to be very remunerative.

The other day tickets were given out to each householder allowing him to collect \$3.26 from the government (about \$.75 U. S. money) as part compensation for their losses! Even so, they were glad to get it, for it would buy the wadding for a quilt or a garment for the winter, and altogether it cost the government several tens of thousands of dollars for this region. The compensation for the people of Dazang, which was bombed to splinters, must have been on a larger scale, for there the new houses are going up like mushrooms, and it bids fair to be a more prosperous looking town than before.

The government is going on with new projects fast, in spite of civil wars, communists, and Manchurian troubles. Factories, iron workers, steel plants, road building, etc., seem to be the order of the day, quite as if they fully expected everything to "quiet down." Here's hoping they are right. A new road was opened from Shanghai to Hangchow on the tenth of October, a distance of about one hundred forty miles.

As Doctor Crandall was alone in the hospital and could not leave for a summer vacation, I did not take one either, and as we had plenty of work to do, the girls worked all summer. My time was full from morning till night with teaching, supervising preparation of work, and examining and paying for the finished work every day. When the last girl had gone at night I was often too tired to get or eat my simple evening meal till I had lain down and rested awhile. Even so, I think

Doctor Crandall worked harder yet, and I wondered how she stood it; but as I say, she "ached along" at it. The weather, of course, was very hot. After Doctor Pan came to us in October, Doctor Crandall and I planned a trip to Hangchow over the new road, along the seashore and through the hills at the farther end; so as soon as he had found his bearings, we with Miriam Shaw and Mrs. West made the trip, being away from Liuhoo three days. The seashore did not turn out as nice as it sounded, for the water was very muddy, and the tide was away out, exposing the level mud flats for a long distance. However, there were hilly islands in the distance and we saw something of the process of salt making in that region. The road was not so good at this end on top of the dyke, but after we got into Chekiang it was better, as it was an older road there, and as we got in amongst the hills it was nothing but one sharp curve after another but Doctor Crandall is a good driver, so we did not go tumbling off the dyke, as some have done. It is being straightened in many places. The most enjoyable part of the trip was the foliage of the wild candleberry trees along the road. Such a riot of pink, red, copper, yellow, and green I have never seen before in China. We evidently went at exactly the right time. We took another half day off to visit the chrysanthemum show given by a small industrial school, some thirty miles perhaps from Shanghai. That was well worth while. It seems as if the boys must do nothing but raise chrysanthemums, and they do it to perfection. We were told there were over ten thousand plants, all beautiful, and over one hundred varieties. It would take a long letter to describe them. Such wonderful flowers, and bushes and trees of them you might say, for some were much taller than we were. Some were hanging in regular cascades. The student ushers took a great deal of pride in them, as they had a right to do. Some wonderful results had been produced by grafting. I felt as if I would like to go into the chrysanthemum business.

Our last holiday was Thanksgiving day, when we all went in to Shanghai to dinner at the Davises, after Thanksgiving service in the Shanghai Cathedral, where we sang "America The Beautiful," as usual. Since we have learned the results of the election, it was harder for me to sing it than usual! And each gathering of us missionaries makes us sad as

we think of the depletion of our ranks and wonder what we will do. I, for one, had to search my heart for something outside of personal blessings to be grateful for. But God knows, and he knows how to help. I am glad for that.

I almost forgot an important message to my friends who read this. I am sending no Christmas presents this year. Neither am I sending out any Christmas cards or special greetings, on account of lack of time and strain on my eyes—so please let me wish you one and all, a blessed Christmas.

Yours,
Liuhoo, Ku,
China

ROSA PALMBORG.

CORRESPONDENCE

MY DEAR BROTHER VAN HORN:

Christmas and New Year's are at hand and we look for some new blessings and gifts from above! And here they are. For some five Sabbaths already we have started our own separate Sabbath meetings, from fifty to sixty being in attendance. Over fifty have already notified the Seventh Day Adventist churches here that they desire to have their names taken off their church lists, and this week the nominating committee will meet and by December 24 we expect to have the organization of the first Seventh Day Baptist church in Germany as the Christmas gift from above, starting out with over fifty good members. Every Sunday night I speak also, and in these meetings the attendance is steadily growing. Rev. H. Hennig, one of the Seventh Day Adventist ministers, is with me, and if his health holds out, he will prove a good soul winner, as his former meetings in Hamburg always brought the best harvest. There is also a company of six members about twenty-five miles from here whom we have visited several times, and they (also Seventh Day Adventists) have decided to unite with us here. Some also from the outside desire baptism and will unite with us.

But my work is not simply restricted to Hamburg; in fact we gain about as many by sending out our literature and by letters in various parts of Central Europe. They all desire to be visited and I wish I could travel as you do at the present time, and I can assure you that in a far smaller section I might gather in scores of members. How shall we meet all the calls that come to us from different places, and even different lands?

Now a word about the printing. From New Year's I expect to publish a thirty-two page paper, tract form, probably at first every two months. Sixteen pages will be a tract, which will thus help to stock up a list of tracts to answer the many questions arising. Another eight pages will bring the Sabbath school lessons and eight pages will be devoted to the church matters, the growth of the work, general news from different scattered ones, etc. The first tract, which is already in the hands of the printer, is "Who Are the Seventh Day Baptists?" giving full information about the Seventh Day Baptists, a short sketch of their history, their principles, their short covenant, etc. I shall send you the matter soon in English. It may be that you want to print it later, as it will be especially helpful for Seventh Day Adventists who wish to unite with you. As I stated before, I wish you might help us as American Sabbath Tract Society in the getting out and circulation of this tract.

The next one, probably thirty-two pages, will deal with Mrs. White's claims as prophetess; and I let Seventh Day Adventist leaders state their defense, bring her claims, then the test by the Word of God, and finally her contradictions. It will be a fair, open statement of both sides, and then let every one judge for himself, whether she is a true or false prophetess.

By the way, we enjoyed the visit of Rev. Mr. Taekema very much. He stayed at my home for four days, and he attended the Sabbath meetings in Hamburg in the forenoon, went with us in the auto to the little group at Reinfeld, where six decided that day to unite with us. Then he was also present at the Sunday night meeting. He spoke to the church on Sabbath a little while. In conversation he can make himself quite well understood in German. This morning I received the Dutch translation of my flyleaf, "Hear My Defense." I am informed that Elder Watson and Meyers have addressed a special letter to the believers in Europe, to stand firm in the hour of temptation! Now, may the good Lord give you strength for your task, much wisdom and power from on high. Above all may he richly bless you and yours during the new year, 1933, and may it be a year of actual progress for the Seventh Day Baptist denomination. Fraternal and sincerely yours,

L. R. CONRADI.

Hamburg, Germany

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JANUARY

HAPPINESS

Hymn—In the Service of the King.

Read Acts 20: 32-35.

Prayer.

Hymn—Somebody Did a Golden Deed.

Most of us are in search of happiness, even though we may not realize it; and we are in the habit of wishing a "Happy New Year" for our friends.

Just what does it take to make us happy? Suppose each of us should ask herself that question?

We consider the new year as a new chance, and yet we have a new chance every day and every hour.

True happiness is found in serving. To serve Christ we must serve others. The better we serve, the happier we are.

Some one has said, "Wisdom is knowing what to do next; skill is knowing how to do it; and virtue is doing it."

The following lines may show us the way to a "Happy New Year":

"To leave the old with a burst of song,
To recall the right and forgive the wrong,
To forget the things that bind you fast
To the vain regret of a year that's past;
To have the strength to let go your hold
On the not worth while of the days grown old.

"To dare go forth with a purpose true
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and give a 'Happy New Year.' "

Other hymns suggested are: Scatter Seeds of Kindness; Brighten the Corner Where You Are; Cast Thy Bread Upon the Waters.

M. S. S.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

FORT MYERS

Fort Myers takes pride in having been discovered by Thomas A. Edison more than forty years ago. It is the winter resort, recreation and agricultural center of south-western Florida. "Warm winter sunshine, cool summer breezes, white sand beaches sparkling in the sun, avenues of magnificent Royal Palms, the semi-tropical scenery, bril-

liant flowering trees and gleaming foliage — this is the setting of Fort Myers, Lee County, the American Tropics . . . the playground of the nation." Thus the Chamber of Commerce describes this beautiful city located on the wide expanse of the Caloosahatchee River which helps to drain the shallow, dish-like lake of Okechobee, heart of the Everglades. The city takes its name from the government fort built years ago during the trouble with the Seminole Indians, many of whom still live in this region. On the Tamiami trail toward Miami four Indian camps were observed near the highway, and trinkets of colored beads and other articles of handicraft were displayed for sale.

Among the busy scenes of city life, just beginning to be colored by the coming of northern tourists, fine municipal buildings and homes with the "Royal Palms" were the outstanding and unforgettable features. The joy and pride of Fort Myers' citizens in these noble trees are justifiable. Well named, these palms line some of the streets and adorn parks, yards, and gardens like gray marble colonnades. So smooth are these pillars that they seem sand-papered and ready for polishing. With their beautifully ornamental fronds they seem like greatly elongated vases or urns with massive ferns growing from the top. The very atmosphere of this tropical little city quietly invites the weary to come and rest awhile. Many famous Americans have established winter homes here. Pictures of great catches of fish were shown to the writer. Among some forty fishermen at work, on beaches, bridges, and elsewhere in south Florida, however, there was not a fish seen being landed. This was a real disappointment. It is a great fish country, just the same, for here have fished President Hoover, the late Theodore Roosevelt, Zane Grey, Mary Roberts Rinehart, and other celebrities.

Fort Myers was not visited by the secretary because of any of these attractions. The magnet that drew him from across the state was the experience of two recent converts to the Sabbath. A few lovely days including the Sabbath were spent in the hospitable home of Mr. Conyers and his young daughter Madge. The time was well spent in discussing Sabbath and other religious matters, in answering interested questions, and in

making these folks acquainted with our people. Two services were held in this home, one Sabbath evening, at the time our folk are usually in prayer meeting, and at eleven o'clock on Sabbath morning. To this latter service came Alfred Dickensen, formerly of Shiloh, N. J., and Orel Van Horn, a life-long friend.

Mr. Conyers is a successful lawyer of Fort Myers and all his life until recently associated with the Southern Baptist Church. He is spiritually minded and a man who is true to his convictions. For some time he has been dissatisfied with Sunday as the Sabbath, being a thoughtful student of the Bible. Conversation with his pastor and other ministers and leaders had not helped to settle his mind on the question. Baptist headquarters at Nashville, Tenn., put him in touch with the American Sabbath Tract Society. Correspondence with the secretary began and Mr. Conyers was furnished with our literature. Subsequent investigation convinced him of the validity of Sabbath claims. The last Sabbath of September was the first of his and his daughter's observance of this holy day. A great joy and peace have been his in its observance. Madge, a thoughtful junior high school girl, is happy in making the change with her father. They made honorable request to have their names taken from the books of the local Baptist Church, which was regretfully granted. Our friends will join one of our northern churches, soon. It was a real joy to a Sabbath gospel worker to be with these earnest friends. Mr. Conyers' mother, whose home is near Atlanta, Ga., is spending some time with him. She is a gracious, lovely Southern lady, deeply religious but not much in sympathy with his change in Sabbath views and practice. He tells her they are both pioneers — she having progressed from Presbyterianism to the Baptist faith; he, going a step farther. Mr. Conyers served overseas as a captain of an artillery battery and came home a lieutenant-colonel. Perhaps these are rather intimate touches to be put in our observations, but the secretary desires our people to know something of this fine family. Mr. Conyers looks forward somewhat hopefully to visiting the Chicago Exposition next summer. He has been cordially invited and urged to make his visit coincide with Conference time and to

attend its sessions at Milton. With keenest regret good-bys were said and this beautiful spot left behind. May the grace of our Lord Jesus Christ remain and abide with these dear, new friends.

AT THE SPRING

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, . . . And he arose and went: and, behold a man of Ethiopia . . . a man of great authority under Candace, queen of the Ethiopians . . . had come to Jerusalem for worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest what thou readest? And he said . . . of whom speaketh the prophet this? . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus . . . they came unto a certain water. . . . See here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and they went down both into the water . . . and he baptized him." In the small congregation at Fort Myers sat a stranger, reared in a Seventh Day Baptist church, but for many years among Sunday people, far from home. He has lived his Christian life among folks other than his own faith and has been looked upon among them as a leader. He had never been baptized. Down his cheeks tears coursed their way as the preacher spoke of the Christian way and of the place of the Sabbath in it. Later conversation revealed the hunger of the man's heart and his desire for baptism. On the following day, a few hours' stop was made at Bonita Springs and this Christian believer was led down into the waters of Beautiful Springs and buried in baptism and made happy in the new experience. Brother Dickensen will seek membership with the Daytona Beach Seventh Day Baptist Church. "But Philip was found at Azotus."

LONE SABBATH KEEPERS

People met in this state are great boosters for Florida. Why not? The climate and

fruit and people are all delightful—that is, judging from a limited experience and contact. Wherever we are we should be boosters for things that are right and good. We ought to be as enthusiastic over our religion, too, as over our sports or our business. People who are loyal to the Sabbath and boosters for it and our denominational program will help to “build the old waste places . . . raise up the foundations of many generations, . . . and be called the repairer of the breach, the restorer of paths to dwell in.” There are those, we believe, whom this Scripture describes.

The opportunity of visiting and calling upon scattered Seventh Day Baptists was made possible by the coming to Fort Myers of Brother Orel Van Horn from South Bay on Lake Okechobee. For many years a resident of this part of Florida, Mr. Van Horn was practically ruined by the terrible storm that swept the waters out of the lake and inundated the whole Everglade region. The mobile transportation furnished by this friend made a visit to Miami feasible and also to the Ayars' home at Coconut Grove. At Stuart a night and part of a day were spent with the Alfred Maxson family, and a call made at the Kelley home. At both of these homes a warm welcome was accorded, and one could but wish he had the time to rest and visit. In this vicinity, as in so many in other regions, the memory of Elder Kelley is dear, and people mourn his going when it would seem opportunity still offered him so many contacts for unselfish and consecrated service. A thirty-foot observation tower furnished a view of the entire two hundred ninety acre farm that has been carved out of palmetto and mangrove wastes. Vast acres of pineapple, vegetables, and citrus groves can be seen from this lookout. The broad sweeps of the Lucie River on which the comfortable and spacious home is located intrigue attention and invite the fisherman and the duck hunter to try their skill. Flocks of ducks were to be seen everywhere. Over this plantation, Paul, only son of Elder Kelley, is the overseer. Aden and Winnifred V. Clarke were found on this estate, also, living comfortably in their wonderfully contrived “trailer.” There will doubtless be other lone Sabbath keepers visited before we leave Florida. But the SABBATH RECORDER of De-

ember 5 has just been placed in our hands, and it must be looked over before we leave to finish our journey to Daytona Beach, 165 miles farther on.

Young People's Work

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

YOUNG PEOPLE'S WORK

Some of you have missed the helps for the Christian Endeavor topics which you were used to finding on this page. Let us explain.

The helps for the young people's society work are to be found in the “Newsbits,” which is put out each month. Over five hundred copies are mailed each month, but your name may not be on the list. If you are not receiving the “Newsbits” and would like to receive it, as a young person or a leader of youth, write to the editor of this page.

It is the plan to put on this page the work of the young people which will be of interest to both young and old. From time to time you will find the talks and papers given by the young people at meetings in various sections, such as the yearly, semi-annual, and quarterly meetings.

The paper which is concluded in this issue and several which will be found on this page in the near future were given by young people at one of these meetings. The yearly meeting of the New Jersey, New York City, and Berlin churches convened at Shiloh, N. J., recently. The service was built around the theme of the Cross of Christ. The papers were on the theme, “The All-pervading Power of the Cross.” We are glad to be able to share these with the readers of this page.

THE WORLD-CONQUERING POWER OF THE CROSS

BY A. FRANCES WELLS
(Concluded)

One other external danger remained, the sudden and overwhelming growth of Mohammedanism, but the power of this rival religion was checked in Europe by a decisive victory of a Christian army.

During the Middle Ages the Church dominated the life of the people. It was the one

mighty witness for light in an age of darkness, for order in a time of lawlessness, and for personal holiness in a period of corruption. Under the influence of Catholicism, learning was preserved in the monasteries and the ideal of chivalry developed uniting the Christian virtues of humility and tenderness with the natural graces of courtesy and strength.

A new internal danger now developed. The Church through her ambition for political dominance became corrupt, and popes warred with kings. A long struggle with the Reformation for its climax followed, but in the end, the Christian truth was again victorious.

We might follow the history of Christianity through the centuries since the Reformation and see the successive triumphs it has won in Europe, in America, and in such countries as China, India, and Africa, which only recently have come under Christian influence. And wherever the religion of Jesus has spread, we can see evidences of its uplifting and transforming power.

It has been said that the mainspring of human progress has been for nineteen centuries and is today the Christian faith. Our religion has made brighter and clearer the whole atmosphere of life for nations as well as for individuals. As Christ's principles advance, man's vices decline. Cruelty and selfishness have gradually been replaced by humanity and self-sacrifice. Jesus' religion of love has been the inspiration of our charities and the center of all great social movements, the abolition of slavery, and the extension of political equality. Christianity has ennobled manhood, glorified womanhood, and lifted the status of childhood and youth. The ideal of the Christian family, an ideal lovelier and happier than any which the world has ever known, is the direct creation of Christianity. A sense of human brotherhood has helped to do away with antagonism between races and nations and has brought visions of a warless world.

Christianity has done a vast work, too, intellectually. Our very language has been fixed and elevated by the Bible. The literary masterpieces of the ages, the works of Milton, Shakespeare, Tennyson, and many others, are the natural outcome of purely Christian influences. Learning was fostered and kept alive by the Church. Having educated men for the clergy, the Church extended training to poets and jurists, physicians and scientists, and final-

ly put education within the reach of everyone. Art and architecture rose to their highest development in the portraying of religious themes and in the building of magnificent cathedrals. Christianity inspired the genius of musicians like Handel and Mozart to produce harmony worthy to be used in holy worship.

So deeply rooted in our civilization are these social, political, intellectual, and aesthetic benefits of Christianity that we fail to recognize their origin in our religion. The changes which Christianity is bringing about in the mission lands are well known by everyone. Wherever they carry the gospel, missionaries have achieved wonders in language and literature, in education, in healing, in industrial progress, and in social reform.

Surely the power of the cross to conquer the world is manifest by Christianity's victories of the past and present. What of the future? The conquest is far from finished even in our time when two thirds of the world's population are still unconverted and when crime, poverty, and intemperance are widespread in our own land. The conviction of Christianity's ultimate triumph never failed the martyrs of old nor ceased to inspire missionaries of all ages. The time when all people shall seek to live according to Christ's example may be in the distant future. We have Christ's promise that the day will come when every knee shall bow and the whole world be lifted up to a place beside our Savior and King. May we do our part to make that ideal come true.

THE SEMI-ANNUAL MEETING OF THE MICHIGAN-OHIO CHURCHES

The semi-annual meeting of the Michigan-Ohio Seventh Day Baptist churches met with the Jackson Center, Ohio, Church, October 7-9, 1932. There were only two churches represented; they were Battle Creek, Mich., and Jackson Center. Dr. A. J. C. Bond of Plainfield, N. J., was an invited guest. Notwithstanding the limited numbers in attendance the program was very interesting and helpful.

The meeting was called to order Friday evening, October 7, by the president, Mr. O. G. Davis of Jackson Center, and a vesper service was conducted by the Jackson Center chorister, Mr. J. D. Jones. A prayer and

testimony meeting was in the hands of the pastor of the Jackson Center Church, Rev. Verney A. Wilson, and the evening service was concluded.

Sabbath morning at ten o'clock Superintendent J. L. Lawhead called Sabbath school to order, and the following topics were discussed: Joseph's Attitude Toward His Brothers, by Deacon Schepell of Battle Creek; Jesus and the Nazareth Home, by Dr. A. J. C. Bond of Plainfield; Jesus and a Bethany Home, Pastor Wilson of Jackson Center. After Sabbath school the congregation listened to a very helpful message delivered by Doctor Bond; his subject was, "Side-stepping Responsibilities."

In the afternoon the young people with quite a number of the older ones enjoyed a Teen-Age Conference conducted by Dr. A. J. C. Bond, which will be reported elsewhere.

At seven-thirty, evening after the Sabbath, a vesper service was conducted by the chorister, and devotionals were led by Mr. Paul Crandall of Battle Creek. The service was then given into the hands of Doctor Bond who brought a very stirring message. As president of the General Conference he emphasized the denominational needs and the importance of raising the budget. We wish that it were possible for him to deliver this message in every Seventh Day Baptist church.

Sunday morning a fellowship breakfast was served with Miss Pauline Groves in charge. Several talks were given and a few numbers of special music were rendered by the Battle Creek and Jackson Center young ladies' quartets. All seemed to have an enjoyable time.

Devotionals were led Sunday afternoon by Mr. Paul Crandall, followed by a business meeting. In the business session it was decided that the next semi-annual meeting would be held with the White Cloud Church, White Cloud, Mich., subject to the call of that church. Immediately following this session Pastor Wilson gave an address, stressing a Progressive Life.

The closing service was held Sunday evening and was opened by a vesper service followed by a testimony meeting. The final message delivered by Doctor Bond was another helpful and encouraging one; his subject was "Going all the Way."

REPORTER.

CHILDREN'S PAGE

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

LOOKING AHEAD

HEBREWS 12: 1, 2

PICTURE, "JESUS IN THE TEMPLE"

Junior Christian Endeavor Topic for Sabbath Day, January 7, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Many, many years ago there lived in the eastern part of New York State, a boy by the name of Joe. In some ways Joe was much like the boys and girls of today, but in some ways he was quite different. To be sure Joe liked to play, but his play was not like yours. He liked to ride old Nell, the work horse, but he had never heard of a bicycle. Joe was not an idle boy, oh no. He helped his father in the field with husking corn and when he had done the errands for his mother, he filled the wood box. After his work was all done he would get on old Nell and go down the road a mile and a half to play with Tom and Sarah. Tom and Sarah were the only children for miles around.

One day as Joe rode into the yard of his friends he saw Tom and Sarah carrying big armfuls of wood into the house. "Hello! Tom and Sarah," called Joe, throwing the reins around the hitching post, and approaching the wood pile. He filled his arms with sticks of wood and carried them into the old log house, which served as the home of his friends.

As he entered the door Joe said, "Have you heard anything more about the trek?" "Yes," replied Tom, "come and see the covered wagon that Father has ready for the trip" (for the word "trek" means a journey, by wagon especially, in search of a new settlement). The three children were very excited over the new plans.

We cannot go with Joe, Tom, and Sarah on the trip that they took. However they had some grand adventures and experiences and some that were not so grand. No, they did not go by airplane, or even by car or train, for people in those days knew nothing about such things. They went in covered wagons.

I do not remember just where their journey ended but I believe it was in Nebraska; or was it in Colorado? Be that as it may, these brave and courageous people made homes in the new country and started settlements which afterward became towns. Perhaps they are now called North Loup, Nortonville, or Boulder. At least some of these places began as the result of just such treks as Joe, Tom, and Sarah made.

Perhaps we juniors cannot make such treks as these children did years ago, but we can make some a little different this coming year! We might put a wagon in the trek which the Young People's Board is starting. Any Junior society that sends \$10 to the denominational treasurer through your church treasurer before July, 1933, puts one covered wagon in the trek.

Now the settlement which is to be made is quite different from the one Joe, Tom, and Sarah made. And yet, is it so different? If we send our ten dollars to the denominational treasurer, our Missionary Board will have more money to keep our missionaries on the field and more lives will be brought to Christ and there will be more Christian homes. Would that not be a good settlement to make this year?

How many Junior societies are sending a friendship folio to the children of China this year? Let us look ahead and then "Let's go!"

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It is a long time now since I have written any letter to you for the RECORDER. I feel proud when I read some of the letters in the last RECORDERS.

I am having a fine time at school. We had a fine examination last month. We had a lovely breaking up at school for our mid-summer vacation. The teacher gave out prizes for different subjects. I got a prize for attendance. We got four weeks' vacation and I spent the four in the country with my mother. Nearly every evening after I come home from school the Hargis boys and I play either a game of baseball or a game of football.

Since Mrs. Hargis has come here she has organized a Christian Endeavor society which is held every Sabbath, and we are having

some fine times. We had a little evening party two weeks ago which was held for the Christian Endeavor Society. We had some little invitation cards for the party. We had a number of games and other things. Mrs. Hargis is planning to have a sacred social for Christmas.

I think I must close now.

I remain your friend,

12 Water St.,
Brown's Town,
Kingston

LLOYD JONAS.

DEAR LLOYD:

I was very, very glad to hear from you once more; it has indeed been a long time since I have received a letter from you, and all the children as well as myself are always interested in a message from far off Jamaica. Your letter was included in a kind letter from Mrs. Coon who is fond and proud of you. Through your good letters and the things she has told me of you I begin to feel quite well acquainted with you, my earnest little Jamaica correspondent. I hope you will not wait so long before writing next time.

I am always pleased to hear that my RECORDER boys and girls are enjoying their school work, for I think that means that they are doing their part towards making school a happy place. When I hear children say, "I do not like school," I cannot help but feel that they are quite a bit to blame for that dislike. Don't you think so?

I think it is fine that you have a Christian Endeavor to attend, and I do not wonder you enjoy going to both its work and pleasure meetings. I still enjoy Christian Endeavor meetings even though my hair is gray. You must write and tell me about the Christmas social, for I am interested to hear.

Your true friend,

MIZPAH S. GREENE.

BRIGHT SAYINGS OF CHILDREN

Ann Stillman, who is three, had been much impressed by the course in nutrition which her mother took through the Parent-Teacher Association. When the editor of the RECORDER visited in her Texas home last month, Ann leaned across the breakfast table and said to him:

"Eat more oatmeal and milk, and you will get big and have lots of hair."

Little Fred awoke Christmas eve, and what was his surprise to find his daddy filling his Christmas stocking. He quickly shut his eyes very tight and whispered:

"Never mind, daddy! Prob'ly in the morning I'll think I just dreamed it."

Five year old Mary was slipping quietly downstairs the night before Christmas when suddenly the loud voiced hall clock began to strike. "Oh dear!" she sighed, "What makes you such an old tattle tale?"

YEARLY MEETING AT SHILOH

Another yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches has come to its close. We are told that the New Jersey churches have come together annually for nearly two centuries, the oldest yearly gathering of churches in our denomination. There must have been some reason for this to continue so long. We find that reason in the spiritual benefit which individuals and churches have derived from these meetings throughout the years. Because these services held with the Shiloh Church from Sabbath eve to Sunday afternoon have been a time of spiritual refreshing to the pastor, he wishes to give a brief account of them for the benefit of those unable to attend, and all others who may be interested.

The visiting pastors were Rev. James L. Skaggs of the New York City Church, Neal D. Mills of the New Market Church, Dr. A. J. C. Bond of Plainfield, and Rev. Herbert L. Cottrell of the Marlboro Church. We were sorry not to have with us either the editor of the *SABBATH RECORDER* or the pastor of the Berlin Church. All of the pastors and several laymen representatives took part on the program and contributed toward the success of the meetings. The attendance throughout was very good in spite of rain Sabbath morning and rather extreme cold that evening and Sunday.

Sabbath eve, after a welcome by the pastor, a praise service was led by Rev. James L. Skaggs. A male chorus, composed of about twenty-five members of the churches of the west district of this county, under the leadership of Mrs. Luther S. Davis, sang three numbers. Neal D. Mills preached the opening sermon. In a very effective way he spoke of portraits of Jesus. When he walked in Judea

and Galilee people did not have the correct picture of him. In seeking to know Jesus one does not find the picture in the business world; he may not find it in the Bible. There he finds all the colors and materials, but he may not grasp the picture. Each one of us professing to be a Christian is painting a picture of Christ for the world. What kind of a portrait are you painting? Can people see the real Christ through you? In the after meeting conducted by Rev. James L. Skaggs, many testified of their experiences, love of Christ, and desire to paint in their lives a picture of Jesus.

The Sabbath morning service was conducted in the usual way except that all five of the ministers were on the platform and took part in the service. The choir of the Shiloh Church sang a Thanksgiving anthem, "Let Us Give Thanks." Pastor Skaggs, who served this church for four years, had a large appreciative audience as he preached on the text, "And when he came to himself." He pointed out by illustrations the necessity for one to find himself. Many of us as Christians need to find ourselves, new selves, just like the prodigal.

The afternoon of the Sabbath was given over to matters of denominational interest with Doctor Bond bringing a message and conducting a discussion after L. H. North had spoken on the finances of the denomination. The discussion centered mostly around our mission work in China. Several individuals expressed the wish that Rev. H. Eugene Davis might be retained on the field.

During the afternoon service a children's Sabbath school hour was held in the session room under the direction of Mrs. L. M. Maltby, the superintendent of the primary department of the Shiloh Sabbath school.

At six o'clock about seventy people gathered in the church dining room for a young people's banquet prepared by the Ladies' Benevolent Society. It was a time of fun and fellowship as well as a time for serious thought. The pastor was very much surprised when a big cake with flaming candles was set down before him in honor of his birthday. There were words of greeting by Rev. James L. Skaggs. Then Doctor Bond gave an inspiring talk on Sabbath loyalty.

The evening service was entirely in the hands of young people with David Davis, president of the Senior Christian Endeavor society of Shiloh in charge. The service opened

with a short organ recital by Mrs. Roland de Wilde. Other beautiful musical features were a trio of flute, violin, and piano by David Davis, Roland de Wilde, and Mrs. de Wilde, and an anthem by the Shiloh choir.

The whole service was built around the theme of the Cross of Christ. Four young people gave papers under the theme: "The All-pervading Power of the Cross," as follows:

1. "The Drawing Power of the Cross," by Anna May Ryno of the New Market Church.
2. "The Lifting Power of the Cross," a paper prepared by Mrs. Mary Davis Greene and read by Miss Eunice Bivins of Marlboro.
3. "The Self-sacrificing Power of the Cross," by Miss Ella Tomlinson of Marlboro.
4. "The World-conquering Power of the Cross," prepared by Miss Frances Wells of Plainfield and read by Miss Nellie Bond.

The climax of the evening's program was reached in the pageant, "The Challenge of the Cross," presented by the girls of the Shiloh Christian Endeavor. It is a pageant more of words than action.

After a prayer by the pastor the congregation was dismissed.

A short business meeting preceded the Sunday morning service. The treasurer, S. V. Davis, reported. The New Market Church through its pastor extended an invitation for the yearly meeting next fall. Rev. A. J. C. Bond resigned as representative of the denomination on the executive committee of the State Council of Religious Education. Neal D. Mills was elected to take his place.

A regular worship service was arranged with an anthem by the choir, "Exalt Ye the Lord." Doctor Bond preached the sermon on "Side-stepping Responsibility," using the case of Pilate shifting responsibility by washing his hands of the death of Jesus. He brought out forcefully our own temptations to side-step the duties that come to us.

In the closing session Sunday afternoon Rev. Herbert L. Cottrell of Marlboro gave a stirring address on "Adventuring With Jesus." Our forefathers adventured out to find a place where they could worship God. The apostles were zealous in their adventuring, but we who are their spiritual descendants are living a cloistered life, satisfied with singing beautiful hymns. We need to live out our beliefs, live the song "Rescue the Perishing." In this

adventure for Jesus we, like the apostles of old, need to wait at Jerusalem till we are indued with the Holy Spirit, with the power. Without strength from on high we shall faint by the wayside.

L. M. MALTBY.

OUR PULPIT

"THE PRE-EMINENCE OF JESUS CHRIST"

(Who wrote this sermon? Send your guess to the Editor.)

"That in all things he may have the pre-eminence." Colossians 1: 18.

I think that we could not find a verse in all the Bible that will more clearly express for us Paul's overmastering ambition. These words might be used as a slogan of that man's remarkable career: "That in all things he might have the pre-eminence."

It is quite beyond the radius of the average man's thinking that one should have no personal ambition for his own success or advancement. But the closest analysis of Paul's life will disclose no desire for personal preferment. His personal interests were always subservient to the promotion of the glory of his Lord and Master. That purpose was the passion of his restless energies and it flamed up everywhere in his writings and in his conduct. It comes out in a glowing passage that I find in Philippians 12: 1-20. And the merging of his own personality with that of Christ is set forth in even more clearness in his letter to the Galatians, "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me." Galatians 2: 20.

I would like to make that the slogan of my activities. Would you like to take it for yours also? I think we will not hesitate to make that the ruling motive of all our energies when we realize more fully what it would mean to ourselves and to the world. Some of the things that would be realized, should Jesus be exalted to this pre-eminence in the world's life, is what I have in mind to speak of today.

1. If Jesus could have the pre-eminence in all things, all the forces of Christendom would be united in one exalted and inspiring effort. Jesus prayed most fervently in that great high-priestly prayer, "Father I pray that they may be one." The more the

churches of the Christian world let Christ have his way with them the closer will they come together in the great task of world redemption. You will remember that Jesus said, "And I, if I be lifted up, will draw all men unto me." We sometimes sing with emotion and animation in our conventions, "We are not divided, all one body we." But doubtful feelings are awakened when we consider how little drawing power is exerted by the churches of Christendom. Multitudes of men and women in our crowded city streets and along our great highways are not strongly attracted to the Church. I am persuaded they will be when, in the Church, Jesus shall be exalted and have the pre-eminence in all things. Let Jesus be the commanding figure; let him sound the note of authority; let that authority be so respected and honored that obedience to his commands is seen; let the Church work unitedly to do away with sin and suffering—then men will be attracted.

2. When Jesus shall have pre-eminence in all things, whatever is superfluous or cumbersome in creeds and machinery of the Church will be dropped out. There will be no useless material. When Jesus stands among us as pre-eminently as he should, there will be little doubt as to what is essential and what is non-essential. In the clear light of his presence we will see that only those things are necessary in belief which can be translated into conduct. There will be comparatively few articles in our creed, and their application to life will be the test of their worth.

We will believe in the reality of sin, because that is the only reason for Jesus' first advent to earth. He came to save people from that malady.

We will believe in the Fatherhood of God, because Jesus taught us to say, "Our Father."

We will believe in the brotherhood of man, because Jesus taught us how we may become the children of our Father in heaven. How that will affect our conduct toward one another!

We will believe in eternal life, because Jesus said, "I am come down out of heaven to give life unto the world."

We will believe in the resurrection and the judgment, because Jesus said, "I am the resurrection," and because he said, "For every idle word that men shall speak he shall give account thereof in the day of judgment."

3. If Jesus gains pre-eminence in all things he will appear in our conduct. Here is where, of all places, Jesus desires pre-eminence. It is inconceivable in the doctrine of Jesus, that the impulses of the heart should not issue in conduct: "He that heareth these sayings of mine and doeth them"; "If ye love me keep my commandments." The result of Jesus' teaching was a life. There was something to do about everything Jesus said. There was no maxim of Jesus' teaching that was not to result in character. "Be ye therefore perfect even as your Father in heaven is perfect." "There is a gospel according to you." Our children, our neighbors, the "world lost in darkness and sin" will come to know God and his Son, Jesus Christ, only by the testimony of those who know and follow him.

Shall we not, then, earnestly pray and live so that in every word we say, in every act, in every social relationship, yes, in our innermost thought, Jesus may have the pre-eminence? How soon men, in the great quest of life, would find Jesus if we should thus exalt him and there should be unmistakable evidence that he has absolute control of us. Have you thought what would happen in any community if all nominal Christians in that place should make him very apparent by consistent conduct in business relationships, by faithful attendance upon the services of the church according to covenant promises, by paying the right proportion of their income for the support of kingdom interests, in short by actually seeking first the kingdom of heaven?

In one of my pastorates an evangelist came in the interests of a revival. There came a rainy night with but few in attendance. Instead of a sermon the evangelist conducted an informal discussion, and the question was asked, "Why are we not able to arouse a deeper interest in religion?" A young man gave this answer: "There is not enough difference between the people of the Church and the people outside. The Church people are not very good, and the world's people are not very bad, and so the world's people are content in the belief that they are just as well outside the Church as within."

At a great church convention not long ago, this fell into my hands: "Who among us will doubt the need of an awakening, a spiritual

revival that will arouse the Church to fulfill her ministry in this hour of threatened moral standards, of loose social practices, of world unrest and suspicion, and diminished missionary giving on the part of Christians? Surely all the things the Church has stood for through the centuries, the principles of our Christian faith, are the things that are most needed today. Woe unto the Christian ministry? Woe unto the Church! Woe unto civilization if we let them slip!"

That Jesus should have the pre-eminence in all things is becoming, to thinking people, clearer as the years go by. More and more men are coming to see the utter hopelessness of depending upon other sources for help. A celebrated Jewish rabbi, one whose system of religion will not permit him to accept Jesus, except as a great historic character, said not long ago, "There is no way out of the trouble in which the world is now, until the teachings of Jesus of Nazareth become dominant in national and social life."

Our ambassadors and diplomats, as it seems to me, are coming to realize the need of this in international relationships. And only as they apply the teachings that Jesus laid down, can we hope for a satisfactory adjustment and solution of these problems of world life. Only then will swords be beaten into plowshares, and spears into pruning hooks, and battleships be scrapped, and navies be disbanded.

4. If Jesus gains pre-eminence in all things, theological discussion and obscure metaphysical reasoning will give way to the clear and illuminative method of preaching that Jesus adopted. There is nothing in all literature to compare with the character of his teaching. This is shown in its results. That he should have taken twelve men from the common walks of life, with no previous schooling, without social prestige, and within three years have so trained them and impressed upon them his own personality that they went out into the world with an influence that transformed lives and communities, is beyond anything that was ever before achieved in teaching. Great teachers have arisen since, and they have elaborated systems of pedagogy, but they have *originated* nothing. Whatever of excellence may be found in the writings of Pestalozzi, Rousseau, or James, it can be found in the methods employed by Jesus.

Jesus' method was that of induction. He always reasoned from the concrete to the abstract. The birds, the flowers, the clouds, the sunsets, the fields, the seed, the sower, the trees, the fishes, all furnished a point of contact with those he taught, so that they knew what he meant. He used, not the language of the schools, but the language of the common people. I think that Jesus never had any trouble from distractions, for if anything of that kind arose he had the consummate skill to turn it to advantage.

Then let Jesus have the pre-eminence in all things, that (1) the Christian world may be united; (2) that there may be no useless material in creeds and machinery of the Church; (3) that Jesus may have his way, and his life may appear in our conduct for the winning of the world to him; and (4) that the doctrines of his gospel shall be presented simply and luminously.

"Majestic sweetness sits enthroned
Upon the Savior's brow,
His head with radiant glories crowned,
His lips with grace o'er flow.

"What mortal can with him compare,
Among the sons of men,
Fairest is he of all the fair,
That fill the heavenly train."

DENOMINATIONAL "HOOK-UP"

MILTON JUNCTION, WIS.

On Monday night, December 5, the Milton Junction Christian Endeavor society entertained the Rock County Union at a rally. Miss Minnie Wahlers, School of the Blind, Janesville, conducted a very beautiful worship service, using the Christmas story of The Shepherds. During this service, Miss Ruth Hoppe, School for Blind, sang a solo, also a mixed quartet from the school sang a selection without accompaniment.

A very enjoyable number was given by Robert Randolph on his musical saw during the time the offering was being taken. He was accompanied on the organ by Gladys Sutton. Rev. D. Q. Grabill, Fort Atkinson, gave the main address of the evening, on Stewardship. His talk was very inspiring to all who heard it.

The Junior society gave a musical program, and for the social provoked much

laughter in their presentation of a pirate play. To close the evening, refreshments of candy mints and fresh roasted peanuts were served, after which the group gathered in a circle and sang the first verse of "Have Thine Own Way, Lord," and was led in prayer by Mr. Charles Fisher of Janesville, closing with the Christian Endeavor benediction.

The Ladies' Aid society has held very interesting and profitable meetings. The programs have included a Mother's Day program; Mrs. E. D. Van Horn spoke; Mrs. George Thorngate spoke on China; Professor Anderson gave a talk on Rome; talks were given by Rev. D. Burdett Coon and also Mrs. Coon on Jamaica; by Mrs. Gertrude Richardson of London.

The society was glad to accept an invitation from Circle 3 of the Milton Church to be their guests, at which meeting interesting reports of Conference were given by ladies of both societies.

The annual supper and bazaar were held with good attendance and a profit of about fifty dollars.

Mrs. J. F. Randolph was chairman of a committee which attended to having a well put in at the church.

The ladies have also been busy making a quilt top and sewing and repairing garments to send to needy ones. —*Pastor's Assistant.*

BEREA, W. VA.

Our church group has been helpfully augmented by the coming to us of the family of Mrs. Crabbe from Athens, Ala.

The Junior endeavorers gave a Christmas tree program on the night after Sabbath, December 24. This society is doing excellent work under the direction of their superintendent, Miss Lillian Bottoms. There are thirty-five members. —*CORRESPONDENT.*

DODGE CENTER, MINN.

V. C. Bond has received a card from Rev. and Mrs. C. Grant Scannell stating that he has a nice charge at Wyaconda, Mo., and likes it real well there. Mr. Scannell is a former pastor of the Dodge Center Seventh Day Baptist Church. —*The Star.*

MILTON, WIS.

Rev. A. J. C. Bond of Plainfield, N. J., president of the Seventh Day Baptist General Conference, spent several days here consult-

ing the various committees concerning the forthcoming Conference. He was a guest of Mr. and Mrs. A. B. West during his stay here.

Miss Marjorie Burdick of Battle Creek, Mich., spent a few days with the families of Professor W. D. Burdick and Russell Burdick.

Mrs. M. G. Stillman was brought home from Wisconsin general hospital Wednesday night. She gained considerable relief from treatment there. —*From the Alfred Sun.*

BATTLE CREEK, MICH.

Miss Alberta Simpson, who came home from Milton College on account of overwork, was in Leila Hospital in Battle Creek from December 1 until December 17, when she was removed to the home of her parents, Rev. and Mrs. William M. Simpson, 33 Wilkes Street, where she is gaining steadily.

—*CORRESPONDENT.*

ALFRED, N. Y.

In keeping with the plan and suggestion of the Federal Council of Churches of Christ in America, Alfred will observe the "Week of Prayer." This service will be for the whole community, beginning at 7.30 Sunday evening, January 1, and ending Sabbath night, January 7.

The following is the program and leaders:

Sunday evening — "First Things First," Leader Dean Main.

Monday evening—"The Church's Treasure in Childhood and Youth," Leader Pastor Ehret.

Tuesday evening—"The Unity of the Faith," Leader Dean Main.

Wednesday evening — "Facing Our Unfinished Tasks," Leader Doctor Miller.

Thursday evening—"Marshalling Our Resources," Miss Susie Burdick.

Friday evening—"A Witnessing Church," Leader Chaplain McLeod.

Sabbath evening—"The Secret of Prevailing Power With God and Man," Leader, President Davis.

This is an opportune time for such a service. You will have a part in a world program, a program of power and influence, remember this is your service.

Doctor George Thorngate of Raybrook arrived Tuesday and accompanied Mr. and Mrs. H. O. Burdick and daughters, Carol and Judith, to Salem, W. Va., where they

DISCUSSION AT TRACT BOARD HOUR

(General Conference)

BY REV. ELIZABETH F. RANDOLPH

The world's need of the Sabbath has been forcefully brought to our attention by the testimonies to which we have been listening. Our own personal example in the right use of the Sabbath, which has also been stressed, is the first essential in a program for restoring it to the Church, and our American Sabbath Tract Society has a valuable program and is accomplishing commendable work. But when we realize that our total membership is decreasing from year to year, we all agree that some further program must be initiated.

A leading Jewish rabbi gave an interesting talk before a very large congregation in open forum at Daytona Beach, Fla., this past winter, on the subject, "If I were a Christian." Among other things he said, "I would try to work out some plan of union in which all Christians could work together harmoniously." Furthermore he spoke of the rich, noble, spiritual ideals which are the common heritage of both Jew and Christian and called attention to the vast multitude of people who make no profession whatever. He made an appeal for the union of all who worship the one true God, that we might more effectively pass on the values of religion to future generations.

After the meeting I asked him if the Jews in general still hold to Saturday as the Sabbath.

"Yes," he replied.

"Then what plan could be initiated for united worship when such a large portion of the Christian Church worships on Sunday?"

"Oh well," said he, "the idea that one day in seven is all that is required, will ultimately prevail. The idea of any particular day is not the essential question."

Thus with all such accumulating evidence we are forced to recognize that many outstanding leaders among strong Sabbath-keeping groups are abandoning the last day of the week as the holy Sabbath day, ordained and sanctified by God. Shall we drift along, indifferent to these facts? Or shall we take the initiative in rallying all Sabbath keepers everywhere to some united, progressive program for restoring the Sabbath to the Church? To accomplish worth while results union is necessary. Christ prayed that we may all be one. Hence we have our representatives in

will spend vacation, the guests of Rev. George B. Shaw and family.

Professor and Mrs. C. R. Clawson left Wednesday morning for Bound Brook, N. J., where they will be guests for Christmas of Mr. and Mrs. Neil Van Doren. They were accompanied as far as New York City by Mrs. Beulah Ellis, who will spend the holidays in New York City.

Professor and Mrs. Ray Wingate and daughter, Peggy, left this morning to spend the holidays with Mr. and Mrs. Robert Campbell of Trenton, N. J. They will be joined by Honorable and Mrs. J. J. Merrill. Professor Wingate will be in Washington from December 27 to 30, attending the National Music Teachers' Conference.

President Davis, Dr. J. Wesley Miller, Pastor Ehret, and Chaplain McLeod attended the meeting of the Hornell Ministerial Association held at the Union of Churches in Almond. President Davis was moderator of the meeting. Rev. Mr. Bisbee of Andover Presbyterian Church presented a paper on "The Intangible Rewards of the Ministry." —*The Sun.*

IN MEMORY

Once again the Death Angel has entered our midst and ushered another sister to the heavenly home.

Mrs. Letitia Crouch was for many years a loved and honored member of the Nortonville Seventh Day Baptist Missionary Society. She was always interested in the work of the church and society and ever ready to help as long as her health would permit.

We shall miss her, but the memory of her sincere Christian life, her sweet, gentle spirit, and her cheery smile will be an inspiration to us all.

We extend our heartfelt sympathy to the bereaved children and pray the heavenly Father to comfort them in their loss.

There is no death! The stars go down
To rise upon some fairer shore,
And, bright in heaven's jeweled crown,
They shine forever more.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away
And we then call them dead.

MINNIE RING,
JENNIE HURLEY,
Committee.

the Federal Council of Churches of Christ in America and in the World Faith and Order Movement. The world must be won to Christ, consecrated to God's will before we can expect it to appreciate the value of the holy Sabbath for man.

But we are distinguished from other large evangelical denominations because we believe that we are justified in maintaining a separate organization in order that the Sabbath truth may be promoted. If we are to carry out this purpose more effectively than we have in the past, should not our American Sabbath Tract Society be asked to take the initiative in calling for representatives from all other agencies for promoting the Sabbath, whether Jews, Adventists, members of the Church of God, or of any other denominational or interdenominational Sabbath promotion league? Thus some united campaign might be worked out whereby our combined efforts would produce more effective results. We need not agree with Adventists, Jews, or any of the others in all their beliefs, but we could unite our efforts in this one great common cause, as we strive to restore to the Church the holy Sabbath, ordained by God for man's welfare.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 50 per line. (Average 8 words to the line.)

MAXSON.—Mildred Elizabeth Maxson was born at Helena, Mont., May 10, 1916, and died at Little Genesee, N. Y., September 27, 1932, as a result of being struck by a hit-and-run driver.

In 1932, she was graduated from Bolivar High School. She was baptized by Rev. A. L. Davis and united with the Little Genesee Seventh Day Baptist Church in 1929. She was a member of the Christian Endeavor and also the Little Genesee Grange.

She is survived by her mother, Mrs. Carrie Maxson, Little Genesee, N. Y., and one sister, Mrs. Tressa Burrows, and a nephew and niece Howard and Nedra.

Pastor Harley Sutton conducted the services at the Little Genesee church. H. S.

RANDOLPH.—At her home in Salem, W. Va., November 23, 1932, Mrs. Samuel F. Randolph in the ninety-first year of her age.

Rachel G. Bond was born December 1, 1841, at Quiet Dell, Harrison County, W. Va. She was the daughter of Simeon and Cassandra Bond Bond. Simeon was the son of Reuben Bond and Cassandra the daughter of Lewis Bond.

In 1866, Rachel Bond married Samuel F. Randolph of Salem, who died twenty-five years ago. He was the son of Jonathan F. Randolph.

Rachel was converted early in life and was baptized by Elder S. B. Davis. She became a member of the Salem Church so long ago that no one remembers the circumstances of time and place. For three years she had been the oldest member of the Salem Church.

She is survived by a daughter, Cassie, who for many years has devoted herself unselfishly and without reserve to the care of her mother. Mrs. Randolph, who was "Aunt Rachel" to all of us, bore weakness and suffering with Christian fortitude and is now at rest. G. B. S.

SAYRE.—Clarice Joan, younger daughter of Charles D. and Merle Sayre, was born at North Loup, Neb., November 3, 1929, and quietly slipped away at Ord, November 17, 1932, after a brief illness of one short day, aged three years and fourteen days.

She leaves besides her father and mother a sister, Helen Joyce, grandfather and grandmother, several aunts, uncles, and cousins, and the many friends she has made during her short life. She made a place for herself in her little world that can never be filled. One of the brightest memories to members of the Sabbath school, of which she was a loyal member, is her going forward with her sister to present her birthday offering on Sabbath day, November 12.

Farewell services were conducted from the North Loup church on Sabbath afternoon, November 19, by her pastor. Interment was in the North Loup cemetery. M. S.

VAN HORN.—Vera Viola Thorngate, daughter of H. H. and Eva Thorngate, was born near North Loup, Neb., December 20, 1890, and passed away November 17, 1932. Her death occurred very suddenly following an emergency operation.

On June 11, 1920, she was married to Beecher L. Van Horn of North Loup. To this union were born three children: Luella, Lynn, and Lyda Marie, all of whom remain. There also remain her father, a sister, and a brother, as well as many other relatives and friends who will greatly miss her.

All of her life has been spent near North Loup with the exception of one year spent in Milton, Wis., while attending college. She was graduated from North Loup High School in 1909, and taught several terms of school nearby. She spent several years as clerk in various stores in North Loup. She was of a happy, jolly disposition that made and retained friends. She was always helpful and generous of both time and money to all good causes.

When quite young she became a member of the Seventh Day Baptist Church, in which she has always retained an active and interested membership.

Her family have claimed her attention for the past few years and she has been more than faithful in her services to them, always having a conscientious desire to do her best for them. She had her human frailties, as do we all, but she

filled her niche in life in a manner which no one else can do, and has passed to her reward.

"Nevermore for her death's pain,
Nevermore earth's sin and stain,
Robed anew in garments pure,
Which forever shall endure."

Farewell services were conducted from the North Loup church on Sabbath afternoon, November 19, by her pastor. Interment was in the North Loup Cemetery. V. T.

WELLS.—Oscar I. Wells, the son of Peter Clarke and Eliza Stillman Wells, was born on the old Wells homestead, near Ashaway in the town of Hopkinton, R. I., July 19, 1849, and died at the home of his sister-in-law, Mrs. Dora Vars Wilcox, in Bradford, R. I., November 19, 1932. He was one of a family of seven children.

He was married April 25, 1878, to Emma J. Vars, who preceded him in death three years ago. Twin sisters, Emmeline Wells and Mrs. Adeline Wells Barbour of Ashaway (now eighty-five years old), survive him. One brother, George Wells of Farina, Ill., and three sisters: Mrs. Maria W. Ellis of Alfred, N. Y.; Mrs. Elizabeth W. Brown of Lockport, N. Y.; and Mrs. Harriet W. Clarke of Ashaway, R. I., preceded him in death.

When a young man Mr. Wells joined the First Seventh Day Baptist Church of Hopkinton. He and Mrs. Wells were among the church's most loyal supporters.

For nearly forty years he maintained a carriage shop at Ashaway, but with the passing of the carriage he took a position as machinist in the Ashaway Woolen Mill, where he was employed until three years ago. During the last weeks of his life, Mr. Wells' health failed more rapidly than most of his friends realized. As the end came, he passed away with a smile on his face and on his lips the words of the hymn, "We shall meet beyond the river."

Services were held at the Gavitt Funeral Home in Westerly, Tuesday, November 22, 1932, conducted by Pastor Carroll L. Hill. Interment was in First Hopkinton Cemetery. C. L. H.

Sabbath School Lesson III.—January 14, 1933

JESUS AT WORK—Mark 1: 21-45.

Golden Text: "My Father worketh even until now, and I work." John 5: 17.

DAILY HOME READINGS

January 8—Working With Authority. Mark 1: 21-28.

January 9—Healing and Prayer. Mark 1: 29-35.

January 10—Preaching and Healing. Mark 1: 36-45.

January 11—The Prayer Life of Jesus. Hebrews 5: 1-10.

January 12—God's Regard for the Body. Matthew 6: 25-34.

January 13—Prayer and Health. James 5: 11-20.

January 14—The Messiah's Ministry. Isaiah 61: 1-6.

(For Lesson Notes, see *Helping Hand*)

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

JANUARY 9, 1933

No. 2

A HUNGRY MAN IS AT MY DOOR

A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet,
And I have you,
Sufficient for my needs . . . but oh,
The wind is cold,
A hungry man is at my door
And he is old;
And he is weary, waiting to be fed.
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire
Unless I share
Its warmth with him, and find a cloak
That he can wear.
This done—and he upon his way
Along the street—
I find a warmer fire—my loaf
Grown doubly sweet.

GRACE NOLL CROWELL
In The "Christian Advocate."

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