

A WORD OF EXPLANATION TO THE DENOMINATION

Conference has seen fit to appoint the Committee to Promote the Financial Program of Conference, on the Pacific Coast, at Riverside, Calif. One member is at Wasco, three hundred miles away.

Conference officers did not notify the committee in any way of their appointment.

Hence the slowness of this committee in getting into action.

Owing to distance from denominational headquarters, sources of information, necessity for preliminary correspondence, etc., action has been delayed even more.

Now that the committee has begun to function, it will do its best to keep you informed as to the needs and how they are being met.

We are told by the president of Conference that our duty is to "raise the budget." That duty we will do our best to accomplish.

But it is you, the individual members of the denomination, that will have to contribute the necessary funds to raise the budget. All the committee can do is to keep you informed and try to inspire you to action.

The need is great; to meet the need requires, not action by a committee, but *action by the denomination.*

Let's make this year a *one hundred per cent year.*

N. O. MOORE, *Chairman,*
L. F. HURLEY,
W. R. ROOD,
P. B. HURLEY,
BERNICE BREWER,
B. F. CRANDALL,
Committee.

The Sabbath Recorder

VOL. 115

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No. 13

THANKSGIVING FOR THANKSGIVING

I thank thee, Father, once again
For many blessings gladly known,
And many more beyond my ken
That thou dost see and thou alone;
But most of all my heart I raise
To praise thee for the power to praise.

Thy bounty, it is wondrous kind;
But oh, the smiling of thy face!
My life is all in love designed,
But thou thyself art grace of grace—
Thyself, oh, infinitely more
Than all thy bounty's golden store.

That I can feel thy fatherhood,
That I can press my hand in thine,
That I can know that thou art good,
And all thy power is love divine—
This knowledge every bliss outranks;
I thank thee for the gift of thanks.

—By Amos R. Wells,
From Christian Endeavor World.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

I Am Thankful I am thankful for the follow-
ing verses by Andrew Gillies:

I like the night.
When lengthening shadows hide the things
Of earth, my ransomed soul takes wings
And neighbors with the beckoning stars—
Orion, Gemini, and Mars.
God hides a world that I may see
The universe he made for me.

When tramping feet and creaking wheel
Give way to silence, then there steal
Out of the night faint soundless sounds—
Celestial sentries on their rounds.
God stills a world that I may hear
The singing of each swinging sphere.
That's why I like the night.

I am thankful that in times like these we
may see God more clearly. Much prosperity
hides God from us and we become satisfied
with material things, such things as our own
hands are able to fashion or secure for us.
Let us be thankful for the "night" that dis-
covers to us that we are not altogether self-
sufficient; "night" that reveals God's presence

and more and more to us the sense of our
spiritual need.

I am thankful for the possibility of inward
renewal. When Sherwood Eddy went to
India as a missionary in 1896, he says he car-
ried high hopes and youthful enthusiasm.
Within a year, however, he had broken down
from overwork and mental strain. "I was
suffering," he says, "from spiritual maladjust-
ment. My life was one of constant outward
strain and not one of constant inward re-
newal." It seems that, as he prayed, God
showed him the way out of his trouble, a
verse from the Bible changing his whole course
of life. "He that drinketh of the water that
I shall give him shall never thirst; for the
water that I shall give him shall become in
him a well of water springing up into eternal
life." Beginning at once to draw upon God
instead of upon himself, hours of discourag-
ement and darkness disappeared, and for more
than a third of a century this Christian states-
man has been a blessing to the world. That
same fountain is open to us all, today, and
from the life-giving spring we all may drink.
I am thankful for this secret of inner renewal,
for the source of inexhaustible, sustaining
power.

I am thankful for friendships, the value of
which the depression has not lowered or taken
away. Friendship is not affected by stock
markets, drouth, or famine. My faith in
friendship encourages me to maintain faith
in the stability of the universe and in the
goodness of God. Better is it to be rich in
friends than in the possession of stocks and
bonds. I am thankful for my friends.

I am thankful, also, for enough of the ma-
terial comforts and blessings to make life
pleasant and to furnish an opportunity to
carry on. Fortified by our own material and
spiritual benefits, let us neglect not the ad-
monition of the word of old—"Go your way
... and send portions unto them for whom
nothing is prepared; for this day is holy unto
the Lord."

I am thankful for the confidence and appre-
ciation of the readers of the SABBATH RE-
CORDER, for their continued support of the
paper, and for the patience shown for its bi-
weekly appearance. We are indulging the
hope of a better day and time. Let us all
thank God, and take courage in him who is
able to give the strength to move on and up in
the effort to promote the kingdom tasks.

Not for our lands, our wide-flung prairie wealth,
Our mighty rivers born of friendly spring,
Our inland seas, our mountains proud and high,
Forests and orchards richly blossoming;
Not for these, Lord, our deepest thanks are said
As, humbly glad, we hail this day serene;
Not for these, dear Father of our lives,
But for the love that in all these things is seen.

We thank thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank thee for the hero souls of old
Who dared wild seas their mission to fulfill.
Oh, gird our hearts with stalwart faith in good,
Give us new trust in thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

—Thomas Curtis Clark, in
"Quotable Poems."

Our Common Task These are days of tre-
mendous opportunity for the Christian Church.
In these days of stress, strain, and disillusion-
ment, Jesus Christ has a peculiar significance
and challenge. Through his Spirit and exam-
ple mankind may, if it will, find a solution of
the problem with which it is confronted. This,
of all times, is not the time for acquies-
cence, vacillation, or pessimism on the part of
the Christian Church. The hour has struck
for an aggressive, courageous, and determined
attack against the weaknesses and evils of our
times. This sort of an offensive will be under-
taken only if statesmanlike leadership with
vision of possibilities is offered and followed.

In a very real sense the Christian Church
has "come to the kingdom for such a time as
this." Every power and every resource pos-
sessed by the Church should be marshalled in
a consecrated and united effort to make Jesus
Christ really known to our generation. Men
have tried religion, but too little have they
tried Christ. He is adequate to every situa-
tion if and when his teaching, his example,
and his Spirit are accepted by the people of
the earth.

Church organization and administration,
worship and sermons, evangelism and missions,
finance and social programs, religious educa-
tion and welfare work should not be regarded
as ends in themselves, but as means of achiev-
ing this one great objective. This is not a
plea for a gospel concerned only with indi-
vidual salvation—but it is a basis of a social-
ized gospel and fundamental to the real need
of our time.

Let our churches, therefore, strengthen their
program. Let them take up the task with
new vision and renewed courage. Homes

must be given greater care; church auxiliaries
receive larger attention; budgets be carefully
balanced. And while churches are zealously
seeking to make their part of the offensive
adequate and successful, let them not think
only of their own segment. Our work is one
work, and we must be each for all. The Tract
Society does not seek to promote the interests
entrusted it at the expense of the others. It
takes into its account the Missionary Board,
religious education, young people. The same
is true with the Missionary Board and the
others regarding the rest. These boards ex-
ist for the sake of the churches and to pro-
mote the work no one organization can do
alone. The churches must look upon these
boards, their agents, as hands of theirs to pro-
mote the great objective noted above.

It is supremely important that we all cul-
tivate a true spirit of tolerance, good will, and
fellowship, one with another. It is not a mat-
ter of religions or evangelism; of missions or
Sabbath promotion. It is not a question of
"either or," but of "both and." By necessity
it must be churches and a denominational pro-
gram, both local budget and Denominational
Budget, religious education, young people in
action, women's work, missions, evangelism,
Sabbath promotion in co-operation—and these
individually and collectively all raised to their
highest levels, all working together in the ad-
vancement of the common cause. "We are
not divided; all one body we, one in hope and
doctrine, one in charity." Let us look up, look
out, and lift.

General Meetings Few doubt the value of
our general meetings. The fellowship, the in-
spiration, and spiritual uplift send those who
are able to attend back to their homes with
new courage, vision, and zeal. Everywhere
among Seventh Day Baptists in this country
we have our various group gatherings in quar-
terly, semi-annual, or yearly meetings. Our
associations and Conference are the develop-
ment of such group contacts. As early as
1696, the churches of Rhode Island met in a
yearly meeting that more than a century later
developed into the General Conference. To
this early group, met at Newport, R. I., Ed-
mund Dunham was sent for ordination by the
Piscataway Church, in 1705.

Much might be said of the value of these
meetings. We are reminded of this by the
yearly meeting of the New Jersey and New

York City, and Berlin, N. Y., churches, recently held at New Market with the old Piscataway Seventh Day Baptist Church.

For many years the four churches in New Jersey—Marlboro, Shiloh, Plainfield, and Piscataway—maintained an interchange of fellowship in this way. Later New York City and Berlin, N. Y., were included in the group because of their geographical position. It is a very happy combination and good meetings are experienced wherever they are held.

These meetings are usually well and definitely planned and practical results are realized. It was true in the recent gathering. In spite of rather unfavorable weather there was a good attendance. Of quite special interest was the presence at this time of representatives of a new Sabbath-keeping group at Irvington, N. J., under the leadership of Brother F. F. Stoll, a lifetime friend and co-worker of Elder Conradi. Looking for religious liberty, some twenty or more people have effected an organization. Their services are carried on in German. We look forward in the hope of an affiliation of this group with the New Jersey yearly meeting.

The pastor, Rev. Neal D. Mills, at New Market, had some very definite goals to which the program was set. From start to finish, all who participated co-operated with him in striving toward the achievement of these objectives. In a splendid meeting, the night after the Sabbath, decisions on the part of five young people were made to accept Christ as their Savior.

One of the pleasures afforded was the opportunity to hear Doctor Corliss F. Randolph, who spent some weeks this past summer in Europe, give some of his impressions of the work in England, Holland, and Germany.

The Recorder Fund For many years friends have been sending in occasional gifts for a fund from which subscriptions to the SABBATH RECORDER may be paid for those worthy people who for a time may not be able to pay for it themselves. No donor may ever know how much good his gift has done. Here at the office is frequently received word of appreciation for the paper sent by this means.

A gift of two dollars has just come from Westerly, R. I., for this purpose, a gift designated but with no other identifying mark. In behalf of those who may be blessed by this

offering, this word is spoken and acknowledgment made.

Items of Interest

"We are living, we are dwelling,
In a grand and awful time."

This seems to be an appropriate hymn for the present. What the remedy for the world's ills is, none will be presumptuous enough to say, is the opinion of Rev. Geo. Wm. Brown, general secretary of the American Bible Society. Whether it is education, changes in government, revision of international relationships, reduction of tariffs, codes, or what not, depends upon whom one engages in conversation. The American Bible Society has one conviction on the subject and because of that conviction the society is promoting Universal Bible Day this year with more than ordinary zeal. The conviction is that amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

The day will be observed December 10, and the theme suggested is "The Light Shineth in Darkness." Seventh Day Baptist pulpits will do well to take the opportunity afforded by calling attention to the Scriptures at this time; to bring out of the "storehouse" those Scriptures which reflect comfort for the weary, the discouraged, the bewildered. From the Book comes illuminating counsel—counsel to guide youth, to embolden the middle aged, to sustain the elderly. From the chapters of the Bible there streams forth a challenging light—challenging the believer to stand steady, to persist, even to adventure.

The observance of a Bible Day aims at directing the attention of church-going Christians to the central place which the Scriptures occupy in the Christian faith. Its observance this year assures Bible lovers that "the light shining in darkness" will lead thoughtful sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.

The John Newberry Medal, awarded annually "for the most distinguished contribution to American literature for children," was presented on October 18 to Elizabeth Foreman Lewis for her book *Young Fu of the Up-*

per Yangtze, (The John C. Winston Company) at the annual convention of the American Library Association in Chicago.

Mrs. Lewis has spent many years in China and is noted for her sympathetic understanding of Chinese life, as well as for the charming simplicity of her style.

Young Fu is a modern Chinese boy who sees the traditions of old China giving way before the advance of modern civilization. Although Mrs. Lewis portrays the old regime with fine sympathy, there is no false sentimentality about her work. We see the decline of the ancient culture and customs, but we see also a lessening of famine, disease, and ignorant superstitions. In other words, we get a true picture of China as it is today.

FOUR HUNDRED FIFTIETH ANNIVERSARY OF MARTIN LUTHER'S BIRTH

In recognition of the significance of Martin Luther for Protestantism as a whole, the Federal Council of the Churches of Christ in America has issued a statement describing him as "one of the few really indispensable men in the history of human progress." The council appeals to all Christians today to "emulate his utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction and courage, and outspokenness in witnessing." The Federal Council's pronouncement also lays emphasis upon Luther's permanent contribution to Christian thinking through his insistence on "the free exercise of conscience" and declare that our social and international life today must have "a new hold on the essentials of Christianity as set forth by Jesus Christ and those like Luther who have understood his meaning for the world."

A letter from Martin Luther about his religious beliefs has recently been brought to America, we are informed. It is considered a very important piece of autobiographical material by the great Reformation leader. It is reported to be one of the few papers in which Luther set forth his religious beliefs, and was probably written in 1513. It is addressed to Count Albrecht von Mansfield and urges that faith be shown in word and deed.

From a bulletin reporting work by some missionary friends in the mountains of West Virginia, we take the following concerning some Vacation Religious Day School work in one of the backward districts:

For a couple of hours a day for the five day period the burden of corn hoeing, berry picking, and other pressing duties was left at home while young and old gathered to study God's Word. One old woman, the mother of twenty children, attended every day at Fulton and memorized all the work offered: eight verses of a Psalm, the words of a hymn, the names of the Books of the Bible, and Scripture verses answering fifteen questions. The way of salvation and some doctrines of the Bible were made plain to many.

Rev. Ernst Leuenberger, 2110 Pensacola Ave., Chicago, Ill., wishes to have it known that he is open for evangelistic meetings among Seventh Day Baptist churches. We understand he is a member of the Chicago Seventh Day Baptist Church.

We take the following from the *Alfred Sun*:

A pint of beer of 3.2 per cent alcohol content represents half an ounce of pure alcohol.

The return of beer has affected the sale of milk and ice cream, according to the semi-annual report recently submitted by the Beatrice Creamery Company of Chicago to its stockholders. The *Chicago Herald* and *Examiner* quotes the president of the company, C. H. Haskell, as showing a decrease of more than two million dollars in sales of the six months ending August 31, compared with the same period last year, and a decrease in the valuation of the common stock of the company equivalent to a drop from eighty-two to twenty-seven cents a share.

The President of the United States will speak at a meeting in Washington on Wednesday evening, December 6, commemorating the twenty-fifth anniversary of the Federal Council of Churches of Christ in America. The address will be broadcast over a nation-wide hook-up. The general theme of the meeting will be "Christ and an Advancing Church."

RAISE THE BUDGET IN FULL 1934

WE'LL DO OUR PART

DEAR BROTHER:

Do you think that religion should have any part in the recovery efforts?

During recent months a general let-down has swept the country; safeguards to inexperience and human weakness, erected in moments of conscious responsibility, have been thrown aside; indifference has taken the place of national idealism; the country seems to be drifting down the stream of least resistance.

The acute situation and the desperate need of remedies are bringing out many plans for recovery—political, social, economic, dictatorial. Study these plans and you will note that they are outside of religion. The recovery atmosphere is non-religious.

Many may remember that dramatic declaration of Rev. A. H. Lewis at the Boulder Conference, "Nothing is ever settled until it is settled right." The basis of right and wrong is in religion. The principles of Christianity must dominate or we will not arrive at a permanent solution to our problems. Perhaps the Church has not had a greater opportunity than to carry religion into the new day. If it fails, what is ahead for us?

There are encouraging signs. Many church denominations are reorganizing their programs to meet the needs of this particular time. Some have fallen under present day trends with resultant loss of power. Some do not yet see the part the Church can play, and must play. Roger Babson has recently expressed the thought that curtailing the work of the Church because of the depression is like closing the hospital because of an epidemic.

Please carefully read and consider the facts presented in the supplement to the SABBATH RECORDER of November 13.

The Seventh Day Baptist denomination must do its share and more. Our needs—the world needs—the truths upon which we rest, and our own life and growth demand that we do aggressive work.

The machinery for a great program of work is already in existence. We are ready. We can do our part if every member will now do his fair share.

—By the Committee to Promote the
Financial Program of Conference.

CALENDAR REFORM

BY EDWIN H. LEWIS

There has been some discussion in the RECORDER, from time to time, about various proposed reforms of the calendar. Readers may be interested in a new and short summary of the whole matter, from Dr. Edwin Brant Frost's autobiography, published by Houghton Mifflin Company, a week ago, and called "An Astronomer's Life." Doctor Frost writes as follows, beginning on page 225:

"I began to be interested in the reform of the calendar in the years preceding the war.

The plan that was receiving most consideration was that proposed in Switzerland, whereby the twelve months would be equalized as nearly as possible, with a sequence of thirty-one, thirty, and thirty days in each quarter, making ninety-one days, or thirteen weeks per quarter. New Year's Day would not be given a week-day name, and in leap year the extra day would be called "Leap Day" and would be inserted after June 30 instead of in February. This plan would have genuine advantages, although its introduction would doubtless lead to some confusion for a considerable period.

"However, the arguments in favor of the thirteen-month calendar were being pressed upon our attention. Upon looking at the matter carefully I became convinced that if any change were to be made, we ought to make the complete reform so that each month should consist of four weeks and the calendar should thus repeat itself for each month, beginning on a Sunday and ending on a Saturday.

"The advantage in the payment of monthly wages of four weeks is very great, and many large corporations have already found it necessary to adopt some form of adjustment like this, in payment of their employees and in their own accounting within their own organizations. The introduction of another month between June and July seems to many people a radical procedure, but I believe we could adapt ourselves to it. The objection that the year could not be divided into even periods of months for semi-annual reports does not seem serious.

"Secretary of State Kellogg was asked by a commission of the League of Nations to appoint a committee to ascertain the state of public opinion on this proposal (of a year of thirteen months) in the United States. This committee represented the different departments of the Government besides members from many national organizations. Valuable reports were made, showing the effect of the adoption of the thirteen-month year upon public and private business, education, and scientific research. The reform could be introduced only in years which normally begin with a Sunday, which would be the case in 1933, 1939, and then not again till 1950. It was too much to hope that public opinion could be brought to favor the plan as soon as 1933, but I hope that in 1939 or in 1950

the world may see the advantage of making the change. It is really not so difficult to change a calendar as might be surmised. It has been done several times since the days of Julius Caesar, and only recently Russia and the countries under the Greek Church have adopted the Gregorian calendar, which was a radical change for them, as they dropped twelve days entirely."

MISSIONS

LETTER FROM MABEL L. WEST

DEAR RECORDER READERS:

Our thoughts are with you in attendance at the General Conference. We are praying for a deepening of the Holy Spirit as a result of the messages, music, and prayers given there.

You have not heard from me in some time, but I have not forgotten you. For various reasons it has been difficult to find the time, if I had the energy, to write. These weeks of rest at Mokanshan have put new life in me. I want to write to you again about some of the things that I feel you will be interested in. This is your work, so you have a right to reports from time to time. Also we would like to remind you that we need your interest and prayers more than ever.

I am sure you would be encouraged if you could see the deep spiritual growth among our students and others, following the evangelistic meetings held by Dr. John Soong this spring. It was ground well prepared for the sowing, due to the earnest work of Mr. Davis and his workers, those who carry on the religious instruction. It is especially gratifying to see the earnestness of one of the younger teachers who came back this year to teach in her mother school. She is determined to win her family to Christ and help as many of her students as possible in leading the Christian life. She goes out with one group doing evangelistic work in hospitals, teaching and singing hymns.

The girls have their own prayer groups, which for the most part meet in the early morning. One group asked Mrs. Yeu, with whom I live, to meet with them, so she went over every evening at bed time for their prayer meeting.

They have also gone to the hospital near us, and one Sabbath she took them to the home of one of the group in a neighboring

town, where they held evangelistic meetings in that non-Christian place. We ask your earnest prayers for these young people that they may not grow discouraged. They have much to work against in the opposition of their home people.

Another sign of growth was the coming forward of twelve boys who signified their intention to be baptized and join the church this fall. You would rejoice with us over the attitude of the teachers in the Boys' School. Mr. Tshaung has done much in winning others to Christ this last year. Another teacher wrote his name for membership this spring, so we feel that the Spirit there is unusually strong. With the crowded course of study laid down by the government, it may be difficult to do as much as we would like in Bible study, but the seed sown so far has fallen on good ground and the fruit is seen in the lives of those who have really found Christ. The Holy Spirit is leavening the whole group, so we have little to fear for the future.

Schools open the first week in September, so we will go down next week. I am to give my whole time to our own schools this year. This has been a very restful summer, but not least has been the inspiration and help gained from the religious conference held one week in July, and in August the conference led by Doctor Zwiemer. The latter struck such a note of spirituality that all were moved to feel deeply the responsibility of the Christian missionary. If he is a true "flame of fire" he will in due time convince by word and deed that there is no other true God but one, no other Savior but the Christ, the Son of God. Doctor Zwiemer put courage in the hearts of all who heard his stirring addresses those three days.

This spring it was my privilege to be sent to Foochow, Fukien Province, as representative of the Primary Council of the East China Christian Educational Association. I visited as many schools as possible. In the Union High School they were doing some very practical work in agriculture under the principalship of a Chinese Christian who had been at Berea, Ky. They were carrying on experiments in raising pigs, chickens, vegetables, and fruit and doing the work themselves—a method not new to American students but to Chinese. In the Union Kindergarten Training School was a young woman principal who

had, herself, been cast out on the hillside to die, as a baby because she was a girl. A Christian neighbor rescued her and brought her to a missionary in Foochow, who saw to her education. She was then sent back to visit her home people. When she realized what a life she had been saved from, she determined to devote herself to the training of Christian teachers of little children, and came to the Kindergarten Training School for that purpose. After teaching, she had some special work in California and is now the capable principal of this school. I also saw the work of Miss Hartwell, who is known through the *Christian Herald*. Her orphanages surely have done a great work in that community. While I was in the city she was asked to take in some children—refugees who had been driven from their homes far up in the province by the communists. One child cried and cried because she was refused on the ground that her parents were living. I hope that Miss Hartwell finally gave her a chance in the industrial school.

The one-hundredth anniversary of the founding of the American Bible Society was held in various places in the city the first week in April. Rev. Carlton Lacy, the present representative in China, spoke at the American Board church where the society had been founded one hundred years before. He told of the work of the society throughout the world, of its founding in Foochow, and of the work still needed in this great land of China.

At Fukien Christian University, where the educational meeting was held, we heard the discussion of the need of more primary schools in Fukien. Many testified to the place such schools had had in their lives and in the lives of the communities from which they had come. How to carry on more schools with the big cuts in appropriations was the question. I stayed with Dr. Willard Sutton and his wife, Doctor Ellen, whom some of you knew as Ellen Holmes of Alfred. These two, with others, are doing a great work—he in chemistry at the university and in experimenting in the native clay, and she in her clinic work in the surrounding villages. Students are working with both of them.

I cannot tell half of what I might about the hospital and school work in Foochow, the noted places that I saw, the beauty of the city

with the mountains close by, and the Christian atmosphere pervading the community.

There is not space to tell you of the other interesting things of this summer. Do not forget to pray for *your* work here and the workers, both Chinese and American.

Yours sincerely,

MABEL L. WEST.

Shanghai, China,
August 25, 1933.

LETTER FROM MR. AND MRS. HARGIS

DEAR FRIENDS IN "RECORDER LAND":

Our summer has been a busy one, and the many fierce storms have greatly retarded our plans and work. You, who know what it means to be hindered in a special series of evangelistic meetings, will understand what discouragement it brings to have the weather spoil your plans. We who are engaged in that work all the time, and feel that the time is already too short to get in the amount of work waiting, always waiting, for us in every part of the island, know that "lost time" can never be regained! On the other hand, we know that we cannot control the weather, nor the attendance of people in stormy weather. The hurricanes which have hovered around us constantly since June have not only hindered our work, but have made a great many destitute. The loss of two full banana crops, has been enough to discourage even the bravest of God's people. Yet we are very proud to say that these Christians throughout the island are determined, and members are being added, not lost, in spite of the trials and financial losses.

We shall tell of only a few of our trips and experiences since our last letter. We spent some time in Bowensville, where we had some very good meetings and a general revival of the people. Children's meetings were held in the afternoons whenever the weather permitted, but we did not get the parental support as in some places. However, the children who came, were so much delighted with the handwork class, that we are sure we shall have better attendance next time. Mrs. Hargis has full charge of these meetings. Jamaican children are very responsive, and love to learn all that she tries to teach them. They are bright and exceptionally quick to learn, so they are the future hope of our Jamaican churches, as the children are every-

where, when trained in the teachings of our God.

It rained much of the time we were in Bowensville, so that camping was by no means ideal, but we thanked our Father, and you people at home, who made it possible for us to have such a comfortable car to sleep in, protecting us from the rains. We wish you just knew what Jamaica rain is like! We never had really seen it rain till we came here. Nearly every night we had to move our clothing from the tent (which leaks), to the booth (which also leaks!) and one morning about two o'clock, when I had just finished moving them into the booth, a group of strangers from an adjoining district, came running into the booth to seek shelter. As Brother Marston had warned us that, since the depression, people were constantly robbing anyone who left things unguarded, we did not dare leave the booth alone with strangers. By this time I was thoroughly awake, and decided to dress and spend the time in reading as soon as it was light. After I had been in the booth a few minutes, one of the men said, "We'll go now!" I told them they had better wait until the rain had stopped. After another period of time, one said, "We'll go now, ministah, so you can go to bed!" I said, "But I do not intend to go back to bed, for I want to do some reading." They sat, just sat, for a little longer, then rose while it was still peppering raindrops, and one woman said, "Ministah, we go now! Y'won't hafta trubba na mo' bout y' things!" And away they went, walking calmly through the pouring rain. But they did want us to know that they thought we distrusted them! They told where they were from, and were going. There had been a brilliant moon the night before, and they had been off attending an all night "wake" somewhere. (A wake is held at different times, the night following the death of some relative or friend; sometimes it is on the "ninth night," and sometimes wakes are held the night previous to a wedding.)

This Sabbath in Bowensville was a long day, beginning at two a. m., but a very profitable day. We always hate to leave the good people, after living among them for a time. We attended the First Baptist Church on Sunday morning, and in return for our "favor" (for to them it is called so) many of them came out to our evening service. We hope to make friends of these people who have been rather "offish," and have considered our group as a

"rival." Pray for the spirit of the people to be changed toward Seventh Day Baptists!

In August we were billed for a visit to Albion Mountain Church, but the Lord did not allow us to go when the time came. There was to be a "Harvest Ingathering" and program, and we planned to take the family with us, as it was only a one day trip, this time, and they had never been there. (After I relate the experience we had, you may tell whether you think the Lord had anything to do with it, or whether it was because it was the thirteenth!)

The day was one of the most beautiful. We started out in happy spirits, and thought we would stop at the Castleton Gardens to eat our lunch. These are botanical gardens, lovely, and divided by a beautiful stream, gurgling over a stony bed and bringing coolness and refreshment to the gardens. The place is one of Jamaica's beauty spots and show places to tourists. But we didn't reach Castleton, for as we rounded one of the bends in the canyon road, we had, suddenly and abruptly, to jam the brakes, and sit gazing at the sight before us. Where the road had been, a few seconds before, stood a mountain of dirt, entirely covering the road and the bank of the river and falling into the stream at our side. As we had rounded the bend, we had passed a car going in the opposite direction, so we knew it had occurred not over ten or fifteen seconds before we arrived at this spot. Also the quivering dirt at the side of the landslide proved the same thing. In a few more seconds, one of two things could have happened—either our car buried completely from sight, or we could have been on the northern side of the slide, thus cut off from home. You will soon see why the latter would have been quite unfortunate.

Of course we could not go ahead on this road, and detours in Jamaica are not as convenient as in the States, sometimes taking you halfway across the island. But we said, "Well, we'll look at our road map and see what we can do." I reached for the map, which never had failed to be in the side pocket of the car, and lo, it was missing! Never to this day have we found a trace of that map.

Having another map at home, we decided to drive back to Halfway Tree, consult our map, and start again. You may wonder why we did not inquire along the way, about another route. Well,—we had tried that once before!

Hurriedly we retraced our eighteen miles, not wanting to be easily turned aside from duty. A tire went flat when we were about three miles from home—the second one, only, since coming to Jamaica! We all said, "It must be that the Lord does not want us to go! But why?" And at least we would try once more, if we could get the tire fixed in time, and could find a short enough route. The program was announced for four o'clock, but as we have learned, that means about five-thirty in many places here, so we thought we might still arrive in time. But just as we had finished fixing the tire, a very black cloud, small but threatening, appeared in an otherwise perfect sky, and as we reached our gate a storm was upon us, with heavy rain and much wind, so that we had time only to get into the house before the downpour. This lasted until four o'clock, too late for us to make the trip, of course. Then the sky cleared and we had a beautiful evening, and attended the Kingston Seventh Day Baptist Church, much to their surprise.

Later we learned that the roads to Albion Mountain via Port Maria were not only blocked, but that was the beginning of our terrible storm and flood, and those outside of Kingston in any direction were not able to get back into the city for over a week afterwards. This is what we would have been "up against" had the Lord not kept us from going to Albion Mountain that day. With the two of us, we could have managed somehow, though we had no change of clothing, and no food supplies with us (except the picnic lunch) but with the whole family along, we would have been stranded. The Lord works in a wonderful way, though we cannot often see the *why* of things at the time; but we thank him for his care and direction, and for the knowledge that he *does* direct us!

We spent the Sunday afternoon, August 27, at a place called Grant's Pen. It is a small settlement on the shore of the Caribbean, on the Morant Bay road, and many of the people make their living as fishermen. Brother Hunt, a member of the Kingston Church, is a bee keeper, and in this settlement has his apiary. Since he spends most of his time there, he has been gathering together a little group of those religiously inclined, and interesting them in the Sabbath truth. They had arranged a sort of community program, inviting us and the Kingston Church to take part also. On account of

the weather and the road damaged by the storms, only our car went. In it were ourselves and boys, Miss Murdock, and Miss Icilda Rennalls, the latter two being sweet singers and going to take part on the program. We drove to a place about half a mile from Grant's Pen, where the road had simply fallen into the sea during the flood, and walked and scrambled the rest of the way, most of which was in good condition for walking after crossing the gorge made by the rushing waters. The program was an excellent one, and the booth built for the occasion was the most prettily decorated of any we have seen in Jamaica. Little "trees" of "mountain beauty," made from branches of larger trees were "planted" about in the booth, looking as if they were really growing there. It gave the impression of a lovely wooded bower—the roof being built of green boughs, carrying out the same impression. The bower was spacious with a fine platform built for those who took part. Also the seats were nicely arranged about the room, making it seem so "friendly." We were glad to meet these new friends, and thoroughly enjoyed the long program given. We hope the work there will be blessed and prosper under Brother Hunt's leading.

This is already too long and we have not told about our fine trip to Bath and the time called, "Big Week," by those people.

With love to you all and the prayer that God will indeed be with you and bless you,

Yours in Christ,

MR. AND MRS. G. D. HARGIS.

Burgess Place,

Halfway Tree,

Jamaica, B. W. I.,

October 13, 1933.

"GO YE INTO ALL THE WORLD"

BY REV. S. S. POWELL

Dominion, majesty,
The highest praises be
To God above,
The King of love,
From men eternally.

From land to land go, tell
Of him who saves from hell,
Who by the cross,
By gain, by loss,
Calls forth his praise to swell.

Ye messengers of peace,
Tell ye of sweet release
From sin and pain,
From loss to gain,
When earthly tumults cease.

Tell ye of praise and song
Where angel hosts prolong
Their praise to him
Who saves from sin;
Their psalm swells along.

Tell ye of him who reigns,
Who cleanses from sin-stains,
From sinful pride,
From all beside
That mars what Jesus claims.

CONFERENCE 1934

Many readers of the SABBATH RECORDER will remember that last summer the place of holding the next Conference was left to the Commission, with the suggestion that it might be held at the summer resort at Mountain Lake Park, Maryland. The Commission has not yet made its decision, but there seems to be no good reason why the people should not know what progress has been made in the matter. It seems now that in all probability the 1934 session of the General Conference will be held at Salem, W. Va., in its regular course.

There are at least three reasons for this. The first and the most weighty is that the Salem Church at its meeting early in October voted to ask the Commission to send the Conference to Salem at its regular date. The pastor reports that the sentiment of the church is overwhelmingly in favor of having the Conference meet at Salem.

A second reason is that we were a trifle disappointed at what we found at Mountain Lake Park. George Shaw and I, with our wives, visited the place while en route to Salem from Alfred, where we had attended the installation of President Titsworth. While the place would no doubt look much more attractive in August than late in October, it hardly seemed to us to be suitable for our needs. This is partly because at such a place our attendance would probably be smaller than at one of our churches, and I fear we should feel lost in the auditorium at Mountain Lake Park. Of course we should not use their amphitheater at all, as that seats several thousands of people. The auditorium seats more than a thousand, I believe.

A third reason for choosing Salem is that the music can be arranged for there with greater ease. Professor Siedhoff will give his services at Salem and there will be the nucleus of a choir there, while at Mountain Lake Park—"That's another question again."

One ex-president of the Conference supposes that by this time I am beginning to sweat over its problems, and suggests the brand of soap I should use! Perhaps I should be sweating over the problems more than I am. But of course no amount of sweat and struggle on my part will be enough to insure a good Conference. More than that is necessary.

J. W. CROFOOT.

Milton, Wis.

November 10, 1933.

WOMAN'S WORK

Give us of thyself, O God, for we ask no lesser gift. Flood our spirits with the realization of thy presence, according to thy promise. Amen.

STEINMETZ PREDICTION

It is said, the late Charles P. Steinmetz went to Wellesley Hills to visit his friend, Roger W. Babson. The two—scientist and statistician—discussed radio, aeronautics, power transmission—any number of things. Babson said to his guest, "Tell me, my friend, what line of research will see the greatest development during the next fifty years." Mr. Steinmetz dropped his head in his hands. Several minutes he was silent, seeking words for answer.

"The great discoveries," he said, "will be made along spiritual lines. We scientific men have spent our lives studying physical forces. And now—having made the most sensational discoveries in the world's history—we learn that our knowledge has not brought happiness to people. Material things will not bring happiness.

"Scientists must now turn their laboratories over to the study of God, and prayer, and the spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future."

To the statement of this great scientist, Christian people everywhere may well say "Amen and amen," together with an earnest prayer to God, for a doubling of our spiritual power to help bring this great happiness to all peoples.

MORNING MEDITATION

"My, I have had a good night's rest." How crisp and cold it is in the room this morning, but the bed feels so warm and comfortable. Some of my friends think I should lie late these mornings. I would have better health. (Maybe?) But I just love the daylight, the sunshine, and the songs of the early birds. In fact I love activity. I just enjoy doing a lot of things in one day, or in one week. Yes, and this is my week of meetings.

Let us see. This afternoon is the Woman's Board Meeting. I must not disappoint the president by not being there. My husband can entertain the company while I am out. It will be for two hours only, anyway. Then tomorrow night is Delphian. That is my self culture club. I must not omit that. Tuesday afternoon is W. C. T. U. meeting. They are planning a shower for the president; I must be in on that. Tuesday night my D. A. R. chapter meets. The program is on the Manchurian dispute between China and Japan. Poor China. That is where our missionaries are. Wednesday afternoon our church Aid meets. Their program is something about the peanut sister. I must see what that is about. Thursday I will spend the afternoon with a very sick friend, and rest the nurse a little. Friday afternoon a friend wishes me to attend a lecture on the present economic situation. Friday night is prayer meeting; I must not disappoint my pastor in non-attendance. And my Sabbath school class must not be left out.

There, the clock strikes six. I will just jump out and write that check, while my mind is fresh, for my advance subscription to the SABBATH RECORDER, and put in it the extra dollar with the name and address of that friend that I wish so much to have the RECORDER. She can have it to enjoy while she saves up her pennies, and next time she can pay in advance and have an extra dollar to send one to her neighbor. There, that is done and I am happy. But did I not see another slip in the RECORDER last night? That was about our Denominational Budget. One third of the year gone, and only one tenth paid! That means our missionaries in the several countries are without their salaries. That may mean they are without proper food and clothing, and the winter on them. My share of the budget only partly paid; money tied up! Oh, what shall I do? Yes, I know what I will do.

I will lift up my eyes to the hills, whence cometh my strength. I will pray, "O kind and wise Father, I need thy help. Open my eyes to see how and what to do, and help me go do it quickly. Amen."

"Yes, dear, I hear you; I will have your breakfast real soon now." Yes, I enjoy activity. Do you?

REPORT OF WOMAN'S BOARD

The board met with Mrs. Okey W. Davis, November 3, at two p. m., the president, Mrs. Geo. B. Shaw, in the chair, with seven members present. A Bible reading on giving thanks was read by Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Shaw. Prayer by Miss Lotta Bond and Mrs. Trainer.

In the absence of the recording secretary, Mrs. Stutler, Mrs. E. F. Loofboro was made secretary *pro-tem*.

Minutes of the October meeting were read. The treasurer's report was read and adopted, as follows:

Frances E. Davis (Mrs. Okey W.)	
In account with the	
Woman's Executive Board	
<i>Receipts</i>	
Balance on hand October 15, 1933	\$67.53
From Denominational Budget, Harold	
R. Crandall	7.02
	<u>\$74.55</u>
<i>Disbursements</i>	
Gaylord Bros., Inc., for library supplies	\$12.45
Impounded in bank	\$24.56
Available funds	37.54
	<u>62.10</u>
	<u>\$74.55</u>

November 12, 1933.

The Committee on Woman's Board Library made the following report, which was adopted as report of progress:

To the Woman's Board of the Seventh Day Baptist General Conference, your committee submits the following report:

Library supplies to the amount of \$12.45 have been ordered.

The following rules for the use of the library have been formulated:

1. A book may be loaned to an individual for a period of fourteen days.
2. It may be loaned to a society for a period of sixty days.
3. The librarian must be notified if either individual or organization desires the book for a longer period than that specified above.

THE CENTURY OF PROGRESS

A day and a half were given over to visiting the Century of Progress. In such a brief season one cannot get far in seeing such an exhibit as this exposition furnishes. So much has been said and written about this immense affair that little need be said here by way of observation. We particularly enjoyed the Hall of States, the Hall of Religion with the privilege of seeing the Chalice of Antioch, the painting of the Nazarene, and Beecher's old pulpit and Bible. The Hall of Science furnished too much for so brief a time, as did also the Transportation Building and many others. As a friend in Plainfield says, the only way to see the Century of Progress is either to stay by it the whole summer or put in but a day or two. We were prepared for gaudy colors, but not so well for so much flimsy construction. We believe many were disappointed in so much space occupied entirely for commercial purposes, rather than for inspiration from real achievement. But it is a great show—and perhaps that is the real spirit of the progress made in the past forty years. At least there seems to be altogether too much of apparent success and prosperity and advancement, rather than substantial and fundamental achievement.

JACKSON CENTER

For ninety-three years the Seventh Day Baptist Church has carried on at Jackson Center. With sixty-eight members at the present time, it is at work under the leadership of its much loved pastor, Rev. Verney A. Wilson. Forty people were present Friday night to greet the corresponding secretary, and gave attentive audience to his message — "Jesus came to them . . . in the storm." Forty-six met Sabbath morning, when the writer spoke on "The Call to Old Paths." The third meeting was held on Sunday night, about twenty being present. Jackson Center has furnished the denomination some good preachers—Babcocks, Davises, Seager, and Polan, to mention names that come readily to mind. Its work is not yet done; there are still others to be called, trained, and inspired. "And unto the church . . . write . . . fear not . . . be thou faithful unto death, and I will give thee the crown of life."

The person who chooses to associate with evil companions is destined to reap their corrupt manners.—*Liberty*.

4. The expense of mailing must be paid by borrower.
5. The postage for forwarding the book, may be placed in book pocket, when book is returned to librarian.

Your committee recommends that the Dewey classification system be adopted for the numbering of the books.

Respectfully submitted,

FRANCES E. DAVIS,
Chairman of Committee.

Mrs. Okey Davis was elected librarian.

Voted that the board extend their thanks to Mrs. Eldred H. Batson for her four years' service for the board as editor of the Woman's Work in the SABBATH RECORDER.

Correspondence was read from Mrs. W. L. Davis, Mrs. Bessie T. Hubbard, Mrs. L. R. Rounds, and Miss Florence G. Tyler.

Voted that we appropriate \$10 for our dues to the Federation of Women's Boards of Foreign Missions.

Voted to ask Mrs. Bessie T. Hubbard to represent the Woman's Executive Board of the Seventh Day Baptist General Conference, at a meeting of the Federation of Women's Boards of Foreign Missions, to be held January 2, 1934.

Adjourned to meet with Mrs. G. H. Trainer, December 11, 1933.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

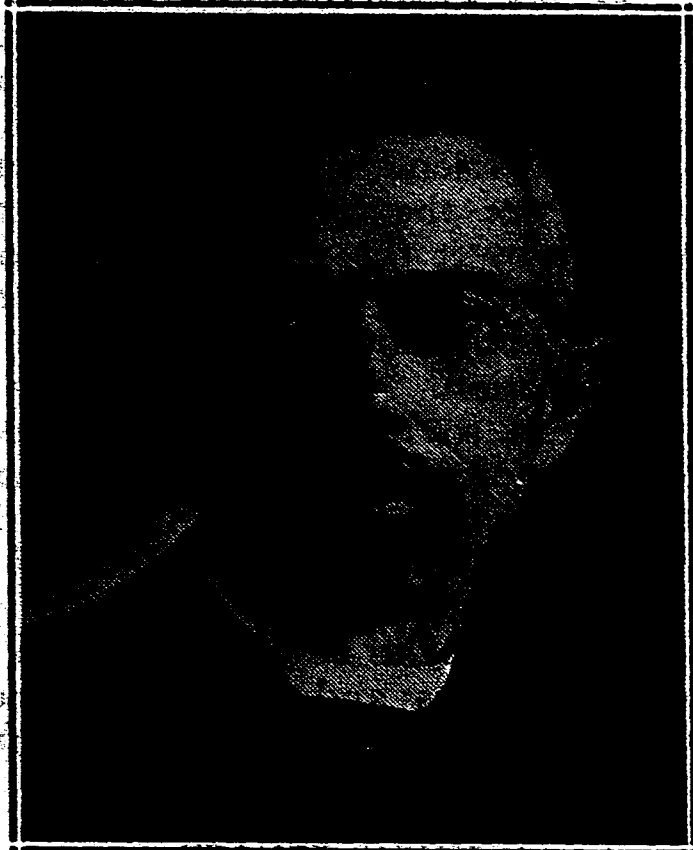
OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

A bright October morning saw the corresponding secretary steering the Chevrolet through the streets of Milton and onto a highway toward Chicago. The smiling faces of Elder Witter and his wife greeted the party for a few minutes' call at Walworth. A call was made in Oak Park at the West Suburban Hospital on our beloved Miss Susie Burdick who is ill and for a few weeks is resting there. As the RECORDER readers would expect, Miss Burdick is wonderfully cheerful and full of courage and hope. The calls made by friends are much appreciated and we trust many are looking in upon this brave soul and carrying to her the atmosphere of love and cheer which we all so much need.

DR. EDWIN S. MAXSON

Edwin S. Maxson was the son of Dr. Edwin R. and Lucy Lanphear Maxson. He was born at Geneva, N. Y., on December 26, 1860. In 1864, the family moved to the town of Adams in northern New York. When in his ninth year he was baptized by Elder A. B. Prentice and joined the church at Adams Center.



In 1874, the family moved to Syracuse, N. Y. In 1879, he entered the liberal arts college of Syracuse University, and was graduated in the class of 1883. In the autumn of the same year he entered the Syracuse Medical College and received the degree of M. D. in 1886. In that year he went to New York City and for twenty months worked as assistant to the director of the International Medical Missionary Society. In New York he joined the Seventh Day Baptist Church and was ordained and served as deacon during the pastorate of Elder J. G. Burdick.

In 1892, he returned to Syracuse and again practiced medicine with his father, following whose death, in 1912, he continued the practice of medicine alone. When the Syracuse Seventh Day Baptist Church was organized in 1909, he was one of the fourteen constituent members. He was often seen at Seventh Day Baptist Conferences and was much interested in missionary work among the Jews.

—Contributed.

YOUNG PEOPLE'S WORK

IT IS TO THINK

BESIDE THE SEA!

Jesus oft spent hours beside the sea.

It was indeed a beautiful lake, the Sea of Galilee, and it must have brought him peace and fortitude—peace as he saw it when wind was hushed, fortitude when he was able to withstand its storms as they beat against the frail craft.

Youth met him beside the sea.

He walked with them, and considered the problems of their lives and of the world. He showed them the beauty and order of the world about them, demonstrated his knowledge of the art of fishing, sailing, and the finest of arts—being a friend.

They chose to follow him, beside the sea.

They became his disciples. Youth met him again some nineteen hundred years later, beside the sea.

It was near Milton, Wis., on Lake Koshkonong that youth again said:

"I Will Be Christian."

PRE-CONFERENCE MEETING FOR YOUTH

*Report of the Discussion Group for
Ages Eighteen to Twenty-four*

Group—forty young people of the ages eighteen to twenty-four gathered in a group on the grassy slopes of the lake at Charley Bluff. The following parts of the discussion were taken down by the secretary for the group, Mary C. Burdick.

Discussion—concerning the points of the new two-year program for Christian Endeavor.

Leader—Rev. Carroll L. Hill for the first two main points:

*Witnessing for Christ in My Individual Life
and in My Church*

Each young person had in hand a copy of the objectives of the new program and the conference period was spent in the emphasis of these points and other things bearing upon them. The first of these to be considered under the head, "Witnessing for Christ in My Individual Life," was that of a personal decision to accept Christ. It is of great importance that "every active member of the society be openly committed to Christ and the Christian life." One witnesses for Christ through "creative growth in Christian living and experience." Are you a member of a prayer

group? If not, try it. Unless you know what is in the Bible, you should not be pointing at others; try studying it. Through the exchange of ideas we may witness our faith in Christ to others. We can serve Christ through different vocations, such as the ministry, missions, religious education, social service, medicine, nursing.

One can witness for Christ through the church by being a loyal member and helping in the various activities and projects of the church. What are the abilities of men? The group discussed such as these: executive, creative thinking, originality, memory of customs, traditions, books, social conscience, reasoning, and others. To what end are these abilities going to lead us? Realize that we are stewards of these abilities, acknowledging that we are entrusted with some higher thing or power.

Leader—Professor L. C. Shaw for the last two main points:

*Witnessing for Christ in Social Justice and in
International Good Will and Peace.*

Taking the phrase, "I will be Christian," and shifting the emphasis we have:

I will be Christian—a personal meaning, full of character.

I will be Christian—a firm decision.

I will be Christian—not just saying but being, in the sense of living.

I will be Christian—the anchor of the whole sentence. It needs to be analyzed and defined. "Be like Christ"—as near like Christ as possible. This appeals as a challenge to young people. Keeping that slogan in mind, the group went into the discussion of the two objectives assigned to that period.

Social justice—there has not always been a fair deal in the courts. Some of the unfairness is definitely anti-Christian. Christians should stand for "economic justice." Witnessing for Christ can be shown through supporting good will between races. A large part of the ill will is caused from fear of foreigners crowding into our territory. Often ill will is caused by selfish desires of business men. The third point is "supporting temperance education and prohibition." Facts are available, if one desires to look at them. Lots of people cannot face facts without blinking. It was suggested that each society be sure that all members know the facts about alcohol.

We can witness for Christ in international good will and peace through "promoting the

spirit of brotherhood and friendliness, overcoming selfish nationalism," "the finding of ways to minimize prejudice and to magnify understanding," and through "developing the conviction that international peace is practically possible, and promoting activities in support of that belief." Then ways in which individuals can help in the furtherance of peace were discussed. It was mentioned that eighty-five per cent of the yearly income of the nation is spent in paying for past wars and for military up-keep.

I WILL BE CHRISTIAN.

CHILDREN'S PAGE

CHRISTMAS CUSTOMS AMONG THE NATIONS

MATTHEW 2: 9-11

Junior Christian Endeavor Topic for Sabbath Day, December 9, 1933

There is no land without its Christmas, for the yuletide season is celebrated in every country. And although Christmas is the last of the holidays in the year, it holds first place in our hearts, because it is the universal holiday. Christmas is the one day when the whole world unites to celebrate the greatest event in human history—the birth of Christ Jesus.

Take a trip with me to the quaint little village of Bethlehem. It is Christmas eve, and the narrow cobblestone streets are crowded with people of all nations who have come here to worship in the Church of the Nativity. Bishops and priests in gorgeous robes, soldiers, native people, and foreigners, form a procession in front of the church which, it is said, is built over the spot where Jesus Christ was born in a manger. The procession passes through the main entrance of the church and into the Latin chapel, where religious services are held all night. We shall probably take several little naps.

But now the services are over and we follow the people, young and old, to see what they will do next. But to our surprise they separate and go in different directions, and we learn that it is all over. Christmas to the boys and girls in Bethlehem is much like any other day. I am glad that our Christmas is not like that. I am glad that people here are happy on Christmas and that they laugh and sing, and I am especially glad that people are coming more and more to consider Christmas

a day to make others happy. We know that that is what Jesus wants us to do. How I would like to go with my juniors all over our country to sing for shut-ins and what a treat it would be to go with you to take your Christmas baskets. Let me drop something into each basket so that I can feel that I have had some part in making someone's eyes sparkle with pleasure.

A STUDY OF CHRISTMAS SONGS

LUKE 2: 14

Junior Christian Endeavor Topic for Sabbath Day, December 16, 1933

"WATCHMAN TELL US OF THE NIGHT"

This hymn was written in 1825, but the scene for it is laid in the time of the Babylonian captivity, years before Christ's birth. It is midnight and a watchman is standing on the great city wall in the darkness, keeping watch, so he can give warning should an enemy approach. He has undoubtedly read or heard that some day God would send his Son to live on the earth and that he would bring help to the people. He is thinking of the shining star which is to announce the coming of this Son of God, when some travelers come along. One calls to him out of the darkness, "Watchman, tell us of the night," and he answers as in the carol. (Read the words of the hymn, noticing how first the travelers call, then the watchman answers, and thus they talk back and forth. Have half the juniors sing the watchman's part and the other half the travelers' part of the carol.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

When I see you have only one page now in the SABBATH RECORDER it makes me feel mean not to write. But when I do get started my letter always gets destroyed or lost before I can send it.

I am in the seventh grade this year and I have to work harder than usual. My oldest sister, Dorothea, is taking Normal and so she is kept quite busy.

We have some wonderful days this fall, but some have been rather severe; the wind blowing so hard makes it quite cold. We have had snow twice already but by night it is melted so it doesn't do any harm.

Our kittens are very cute now. One is Mogens, the largest one is Tike, and the small-

est one is Korky. One morning Tike and Korky were under the oven door on the range and Tike thought he would mother Korky because he was the bigger, so he started to wash him; but "No sir," Korky wasn't going to stand for that, so he stood up on his hind legs and tried to wash Tike; but as Tike was larger he crawled out from under. I guess they don't try to boss each other now. They let their mother do all the washing that's done. I think we try to boss the younger ones, don't you? I guess I will stop.

Your friend,

LORNA PAYNE.

Dodge Center, Minn.,
November 4, 1933.

DEAR LORNA:

I surely was pleased to receive another good letter from you. It has been quite a long time since your first letter came, when you so kindly let me borrow your photo for awhile. That makes me feel better acquainted with you. I expect you have grown much larger since that picture was taken.

We are having some real winter weather here in old New York State, with so much snow that we could almost imagine that it was January. A little snow has fallen almost every day for over two weeks and the country roads are quite drifted. Yesterday we could not have church services at Independence because of drifted roads. That seemed funny in November.

I have noticed that little boys and girls do not like to be bossed by big ones and I don't blame them, do you? Your Korky had a pretty good way of getting out of it, didn't he?

Here's wishing you the best of success in your seventh grade work.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I wrote to you in English class several times last year, but none of them were good enough to send. I will send this one on account of the promise I made to Editor Van Horn.

I am in 5-2 at school. I like arithmetic and health best. I would hate to tell you how I do in art and penmanship. Maybe you can guess when you see this. When I get big I will buy a typewriter to write letters on, as Aunt Ruth does.

We had a nice dog, Pat, but he got sick and went away. Jimmie would run around the yard dragging a little rope. Pat would get hold of the rope and run ahead of Jimmie, holding his head high and stepping like a pony. He would bring back sticks we threw. One day he got tired and carried the stick away under the house. How we did laugh.

My sister Janette started to school this year. Her teacher told the class about Columbus. She told us the story real well, when she came home, and at the last said, "Guess what? When he got over here and saw all of us he thought we were Indians."

Some time I will tell you about my pet gander Grandpa Pierce gave me, and how he took care of some baby ducks, maybe. The "maybe" means it isn't a promise.

Yours truly,

BILLY FITZ RANDOLPH.

Texarkana, Ark.,

November 4, 1933.

DEAR BILLY:

I don't see anything the matter with your penmanship. I think it is pretty good, and best of all I could read every blessed word of it at a glance, which is more than I can say about even the writing of some grownups. Yes, a typewriter is nice, saves lots of time and can easily be read, but I'll have to tell you what one mother said to her son after she received a typewritten letter from him: "I could read it better than your writing, but I'd be ashamed to use a typewriter because my writing was so poor nobody could read it."

Well, even if your "maybe" doesn't mean a promise, I'll keep hoping you'll some day soon tell the other RECORDER children and me about your gander, for I enjoyed hearing about Pat, Janette's story about Columbus, and in fact all your letter. I'm glad Editor Van Horn got a promise, at any rate.

If Bertha and Wardner Fitz Randolph, good friends of mine, are your mother and father, I feel as if I were well acquainted with you, even if this is your first RECORDER letter, and I hope you'll write often.

Your true friend;

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I wrote you. Brother John is growing. He is six months old today. He has two teeth.

On Sunday evening we have church. In the morning we have Sunday school. We moved to Arcadia. Our school teacher's name is Miss Richmond. I like school.

I will bring this letter to a close.

Your friend,

MADLINE PHEBE CRANDALL.

Hope Valley, R. I.,

November 5, 1933.

DEAR MRS. GREENE:

It has been a long time since I wrote you. Daddy cut his toe and he doesn't feel well. He is writing a letter, too. My teacher's name is Miss Richmond. Baby brother is growing big and fat.

Your friend,

ABBIE CATHERINE CRANDALL.

Hope Valley, R. I.,

November 3, 1933.

DEAR MADLINE AND ABBIE:

I will answer later, as I have no more room this time.

Sincerely yours,

MIZPAH S. GREENE.

THANK YOU

BY NE PLUS

When someone does a simple deed
Of courtesy, unbought,
Unpaid for by financial meed,
A deed with kindness fraught,
What recompense can I bestow
To show appreciation
And that I really recognize
The moral obligation?

To give a coin would but insult
The one who gave his aid;
But prompt and hearty words go far
To make him feel well paid.
He did it not for minted gold
Accepted at the banks—
Its value's small compared with one's
Sincere and hearty thanks.

CHRISTMAS AND YOU

BY N. O. MOORE

A few more days and Christmas's here—
Lots of people without much cheer;
How would you like a Christmas drear?

Not too early to make a start—
Make up your mind what's your part
Toward bringing cheer to some one's heart.

Schemes and plans should now be speeded—
Food and clothing are always needed;
Let heart's dictates now be heeded.

OUR PULPIT

RELIGIOUS EDUCATION IN THE TOTAL PROGRAM OF THE CHURCH

BY REV. ERLO E. SUTTON

(Conference address at Milton, Wis., August 25, 1933)

While it is generally known that religious education is fundamental to the life and work of the church and that it underlies the total program of the church, the proper understanding of the work of Christian religious education requires its consideration in the light of its objectives. Perhaps one of the best definitions that can be given of Christian religious education is a clear statement of its objectives or aims. Such a statement has been made by the International Council of Religious Education, representing some forty-five evangelic denominations of North America, and is as follows:

The objective of religious education from the viewpoint of the evangelic denominations is complete Christian living which includes personal acceptance of Christ as Savior and his way of life, and under normal circumstances, membership in a Christian church; the Christian motive in the making of all life-choices, and whole-hearted participation in the constructive realization of a social order controlled by Christian principles.

Christian religious education is a process of growth in spiritual life. This nature it shares in common with the physical life and all education. Children are born into this life, grow, are educated, and at last become men and women. Individuals are born into the kingdom of God, and through Christian religious education, or Christian training, grow into Christian men and women. As a means of spiritual growth, religious education depends on all the laws of mind and heart by means of which individuals attain mental and spiritual maturity. The goal of religious education must be conceived in terms of becoming more and more Christian, a constant reconstruction of experience toward and into more abundant Christian living. From the statements just made it will be seen that religious education does two things; first of all it leads to an acceptance of Jesus Christ as Lord and Savior, then to a development of Christian character.

The speaker believes that he voices the deep conviction of leaders in the field of religious

education when he affirms that the supreme purpose of Christian religious education is to enthrone Jesus Christ in the heart of every individual, and to make him dominant in the united life which these individuals create. Christianity must undergird our social order, our civilization, and our so-called secular education. The tenth World's Sunday School Convention at Los Angeles, held in July, 1928, which the speaker attended, made a significant pronouncement when it passed the following action:

We claim for Christ the full powers and the whole personality of man. We believe that education and religion belong together. Each at its best involves the other. Only by undergirding of religious faith can education most surely establish devotion to moral principle. Only through education can religion bear its full and permanent fruit in the enrichment of life.

A false antithesis has often been drawn between evangelism and religious education. The truth is they belong together. Evangelism denotes the Christian purpose; religious education describes the normal method of its fulfillment. A scheme of evangelism that is not educational is not Christian. A scheme of religious education that is not evangelistic is not Christian either. I suppose there are those who would not agree with this, and who honestly feel that there is an antithesis not only between evangelism and religious education but between various other phases of church work and religious education. However this is not true with those who have made a careful study of religious education, what it means, its aim, and its relation to the work of the church. The fact is, religious education is closely related to and connected with every form of church work and spiritual life.

That religious education has a place in the Bible school is granted by all. The Bible school is the best known form of religious education today, and has been recognized as such for many years. Yet many miss the mark here, and feel that the Bible school is an end within itself, that its main purpose is to store the mind of the pupil with Bible facts. While facts should be learned, many more than are, the central aim of the Bible school is not this. The aim of the Bible school is to lead, through teaching of the Bible, the unconverted pupil to accept Christ as Lord and Master, and to an acceptance of him as a personal Savior, and to instruct those that are Christian in more

complete Christian living. May I illustrate this by giving the aims of a series of the Improved Uniform Lessons for 1933 and 1934. During the first half of 1933 we made a study of the Gospel of Mark with this aim as set forth by the International Lesson Committee: "To lead the pupils to discover the grace and power of the Son of God, and to give their lives fully to him in diligent service on behalf of others." In the third quarter we study "Some Early Leaders of Israel" with this aim: "To lead the pupils to an understanding of the divine revelation made through the early leaders of Israel, so that they may see its value for themselves, and seek closer fellowship with God and more fruitful service in his kingdom." During the last quarter of 1933, we study "The Life of Paul" with this aim: "By a study of Paul to discover how Christ may dwell in our hearts by faith, to learn of the spread of the gospel by missionary work in the first century, and to gain a world view of the task of the Christian Church in the twentieth century." During the first half of 1934, we have as our general theme "The Gospel of the Kingdom," studies in Matthew, with the following as the aim: "To present a clear and comprehensive view of the entire Gospel of Matthew; to keep in mind the Messianic character of the gospel; to observe the well-balanced relation between Jesus' ministry of teaching and his ministry of mercy; to develop faith in Jesus as the Son of God; and to indicate the way to complete Christian living." All thoughtful people must grant that such study is religious education of a very fine type.

During the past quarter of a century or so there has grown up another well-recognized form of religious education. I refer to the Vacation Religious Day School, or Daily Vacation Bible School. This offers an opportunity to more than double the time given to religious instruction for children. Not only does the vacation school offer more time for religious instruction, but better supervised and more closely co-ordinated work, as well as a wider opportunity for mission and similar studies. The daily program of the standard Vacation School is something as follows: The program for the day usually opens with a worship period. There follow Bible stories, character stories, habit stories, patriotic stories, and mission stories. To fix these stories in the minds of the pupils the children retell

them the next day or on certain days during the week. There are memory periods, when the children memorize great passages of Scripture. There are Bible-drill periods, when they learn to locate books and chapters of the Bible. There are periods when they learn to sing the great hymns of the Church. There is a period when the pupils pledge allegiance to the United States, the Lord Jesus Christ, and the Bible. There are periods for notebook and other expressional activities. In fact, the Vacation School is a real school of religion held during the summer vacation. All too many pastors do not realize the value of this type of work or are indifferent to it, yet it is one of the greatest opportunities the church has for work among the children of the community.

Few people, even among ministers, recognize the church prayer meeting as a means of religious training. If it is not educational in that it develops a spirit of worship, it has missed the mark, and has little place in the program of the church. One of the important tasks of the church is to develop in its membership the spirit of worship and devotion. The church prayer meeting offers an excellent opportunity for such training especially for adults, and is thus a fertile field for religious education. If it was recognized and used as such by pastors, interest and attendance would be materially increased and many of the problems connected with it would be solved.

Perhaps next to the Bible school, the regular Sabbath service of the church is the best recognized form of religious education. While it is and should be inspirational, it is, or should be, highly educational. This service not only affords ample opportunity for a very fine type of instruction from the pulpit, but also an excellent opportunity for the development of the spirit of worship and devotion. While seminaries may fall short in training ministers for other forms of religious education, they do, as a rule, give ample training for the regular Sabbath service. The pastor must not fail to provide an order of service that will not only inspire and instruct his congregation, but will develop in them the spirit of worship and devotion. The Sabbath service is universally thought of as a religious service, and it should certainly be inspirational and educational; therefore it is an excellent form of religious education.

More and more is the work among young people, such as that represented by Christian Endeavor in its various forms, being recognized as a highly specialized form of religious education. More and more are leaders in Christian Endeavor work becoming experts in the field of religious education, many of them having graduated from schools of religious education. Certainly no one familiar with Christian Endeavor work will question that it is a fertile field of religious education.

Men's church clubs and brotherhoods are not only organized for social purposes, but for the development of the religious life and co-operation in religious work. Social workers, missionaries, ministers, and other religious workers are frequently asked to speak before such organizations. Such speakers give much information which has to do with religion, missions, etc., and is therefore in the field of religious education. Such clubs and brotherhoods often take courses in religious subjects, such as social subjects, Bible study, and missions, which are clearly in the field of religious education.

What has been said concerning men's clubs and brotherhoods in the church is just as true of women's clubs, Ladies' Aids, and all similar bodies in the church.

Most women's organizations in the church have regular courses of study in home and foreign missions as well as studies in other lines of religious work, for their purpose is not only to raise money for such, but to stimulate interest as well. If any of our men do not think our women are well informed concerning missions and other phases of denominational work, they should attend a few meetings of the Ladies' Aid and see with what intelligence our women discuss these problems.

That religious education has a large place in missions, whether it be general missions or Sabbath missions, is not to be questioned. All mission work is based on religious instruction. It is true that medical missions hold an important place in the program of the church, but only as a means of opening the way for religious instruction. The same is true of so-called secular education on mission fields. To do effective, permanent mission work without religious education is impossible, and needs no further discussion here.

Because of the antithesis that has often been drawn between religious education and evangelism, I mention evangelism last as a

rich field of religious education. Evangelism that is worthy the name, is based on some form of religious education. It is through religious instruction in some form that individuals are led to accept Jesus Christ as Lord and Savior and dedicate their lives to his service, and religious instruction is religious education. Individuals may receive such instruction in the Bible school, in the vacation school, the regular Sabbath service, through an individual, through the printed page, or through the sane, well-organized evangelistic campaign. There may be a so-called evangelism that works wholly on the emotions, but we do not deem it worthy of discussion at this time. However, we firmly believe in sane, well-organized, intensive evangelistic campaigns, for there are multitudes who will never be won to Christ by any other means of religious education or religious instruction. To feel that religious education and evangelism have nothing in common is to grossly err. The true evangelist is a teacher of religion, a religious educator, and the teacher of a Bible class who can lead his class to fully accept Christ is an evangelist.

If those who think they do not believe in religious education, and claim they will have nothing to do with it, will reason the matter through to its logical end, they will find themselves in a serious dilemma. For example, they cannot attend Bible school, for they might learn something about God, or Jesus Christ, or the Holy Spirit, or Paul, or the early church. In other words, they might receive some religious instruction and that would be religious education. Of course such persons cannot send children to Vacation Religious Day School, for the work done there is highly instructive in matters of religion, and naturally religious education. It would be dangerous to attend prayer meeting; perhaps that is the reason so many do not attend. In the prayer meeting one might hear a hymn that would turn the thoughts toward God, some prayer might turn the mind toward the better life, or the leader might give a message that would be instructive in a religious sense, and undoubtedly that would be religious education. To attend the Sabbath morning service would be almost impossible, for most pastors are almost certain to say something instructive in the sermon along the lines of the religious life, and beyond a question that would be religious education. They cannot permit

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Several are missing from our services. Helen Ring is back at her teaching in Minnesota. Evelyn Ring and Lucile Prentice are managing a dormitory at Salem. Norris Wheeler and William Prentice are freshmen in Salem College. Lois Wells has gone to Bethany College at Lindsborg, to continue her musical course. Three of our members are teaching locally: Esther Vincent and Laurence Maris in the high school, and Aletha Wheeler in a rural district. We have six in the high school senior class again this year, and a good representation in the other classes. The rest of us are busy in the "school of life."

We enjoyed Brother and Sister Sutton during their short stay here. We worked our "director" hard, but we don't have him with us often. He preached Friday night and Sabbath morning; spoke briefly at Sabbath school and Christian Endeavor; conducted a workers' conference that evening; and Sunday night addressed a meeting of the Town Council of Christian Education.

Our junior choir is doing splendid work under the direction of Rachel Crouch. Sixteen of them were in the choir loft the seventh of October, singing not only a special number but the call to prayer and responses.

The young people's choir gave a program at the city hall last Sabbath night, one of a series sponsored by the merchants of the town. Choruses, vocal and instrumental numbers, a dialog, and a comedy farce made up the entertainment.

Two of our young men are leaving this week for the C. C. C. camp for a six months' "vacation." They are Cecil Stephan and Gerald Bond. Harry Stephan has signed up for his second term. He has been in the special class for some months, as head supply manager of the Brice Creek camp in Oregon. At present he is helping build a new camp in western Kansas.

The choir, assisted by an impersonator, gave a Seth Parker program before an appreciative audience a few weeks ago.

Interest and attendance at Sabbath morning service and at prayer meeting are gratifying, though not what they should be. Average at church for the quarter was one hundred twelve, with thirty-four having perfect attendance. Prayer meeting average was

their young people to attend Christian Endeavor or similar meetings, for they are organized for religious instruction and religious inspiration and religious work. Even attendance at meetings of the brotherhood would be a risk, for returned missionaries and other religious leaders are asked to give talks which are usually extremely instructive along religious lines, and therefore a form of religious education. To attend the Ladies' Aid is quite out of the question, for the ladies do not spend all their time in community gossip. They frequently have mission studies, and mission studies are most certainly religious education. Missions are of course impossible, for the purpose of missions is to instruct those who do not know about God and his plan of salvation so that they will accept Christ as their Lord and Master, and religious instruction is religious education. One who does not believe in religious education cannot be interested in any form of evangelism, for religious education or religious instruction is the basis of all true evangelism.

I have tried in this address to emphasize religious education because I firmly believe that it underlies and undergirds all phases of church work, religious life, and religious experience. If any one here today is not inclined to agree with most I have said, let him give careful study to religious education, what it stands for, what it has done, and what its aims are, and its relation to all phases of church work, religious life and experience, and he may more nearly agree.

Christian friends, Bible school officers and teachers, Christian Endeavor leaders and superintendents, members of Ladies' Aids and brotherhoods, pastors and other workers, God is challenging you to a great task, the task of religious education. For such a task we must train, for there is no end to the opportunity before a skilled workman. When Bible school workers, pastors, and other religious workers begin to take their work seriously enough to train themselves for the performance of their duties, then, and not until then, may we expect results commensurate with the opportunities. May the great Teacher teach us and may we avail ourselves of every opportunity to prepare ourselves for the great task of training the world for Jesus.

"Religion, undefiled before God, is never found entrenched behind civil statutes."

thirty-two, with nine present every meeting. Seven people have not missed a service for over a year: Viola Babcock, Allen Bond, Jesse Maris, Mrs. Edna Stillman, Mrs. Claude Stephan, Audrey and Wilmer Wheeler. Average attendance for the year was 107, with the peak at 177 on Children's Day.

Pastor Osborn is giving a series of studies on the Book of Revelation at the Friday night meetings. After considering the first three chapters, a "parenthesis" on the "Nutshell of Prophecy" was given in four lessons.

Aunt Hannah Vandenburg, who is at church and Sabbath school every Sabbath, put her eighty-one pennies into the birthday offering a few weeks ago. She is the only member of the original "wagon train" who settled here and organized the church, who is still in Nortonville.—Contributed.

ALFRED, N. Y.

President Paul E. Titsworth left Alfred Friday evening for Chestertown, Md., where he attended the inauguration of his successor at Washington College. As many Alfredians know who listened to the broadcast of the services, the President of the United States and Governor Ritchie of Maryland were present and received honorary degrees from the college.

Rev. and Mrs. George B. Shaw of Salem, W. Va., were guests from Thursday to Monday of their daughter, Mrs. H. O. Burdick. Mrs. Shaw represented the Woman's Board of the Seventh Day Baptist Conference at the inauguration.

Among those who attended the semi-annual meeting held at the Seventh Day Baptist church in Andover Sabbath day were: C. L. E. Lewis, Dean Nelson Norwood, Mr. and Mrs. E. E. Beckwith, President Paul E. Titsworth, Professor B. B. Crandall, Dr. and Mrs. A. E. Whitford, and Mr. and Mrs. Arthur Irish.

On his way home from Chicago, where he had been in attendance at the convention of "American College of Surgeons," and incidentally the Century of Progress, Dr. Stanton H. Davis spent the week-end with his parents, Dr. and Mrs. Boothe C. Davis.

It is a matter of interest that at this convention two former Alfred students, Dr. Stanton Davis of Plainfield, N. J., and Dr. Victor Randolph of Phoenix, Ariz., achieved

the honor of being made "Fellows of the American College of Surgeons."

President and Mrs. Paul E. Titsworth motored to Baltimore recently. They were accompanied by their daughter, Miss Eleanor Titsworth, who will remain in Baltimore for several months, where she is engaged in library work. President and Mrs. Titsworth spent Monday in Chestertown, Md., and Tuesday in Plainfield, N. J., returning to Alfred Wednesday with Miss Elizabeth Titsworth, who has been visiting friends in Plainfield for several days. —Alfred Sun.

NEW AUBURN, WIS.

The semi-annual meeting convened with the New Auburn, Wis., Church October 20-22. We were sorry so few of our Dodge Center friends could be with us. However, we are looking forward to warmer weather in June and a nice turn out at that time. Delegates and visitors came from Colfax, Wis., Milton Junction, Dodge Center, Chippewa Falls, Wis., New Auburn, Minn., and a male quartet from Milton.

Rev. Chas. Thorngate is supplying the pulpit Sabbath mornings, for a few weeks, while visiting relatives and friends in this vicinity.

CORRESPONDENT.

HAMMOND, LA.

Rev. S. S. Powell, the pastor of our church, and his wife were pleasantly surprised on the evening after the Sabbath, October 21, when about thirty-five of their church friends gathered at their home in Ponchatoula to celebrate their wedding anniversary. One of the novel features of the evening was a guessing contest of the baby picture of each one present. Mrs. Juanita Crandall Raiford sang an appropriate solo, "The Sunshine of Your Smile"; their granddaughter, Mary Stillman, gave a recitation; and Mrs. Lela Coalwell gave a toast in rhyme to the bride and groom. They were the recipients of several useful tokens of esteem. A delicious two-course luncheon was served by Mrs. R. J. Mills and Mrs. Everette Stillman. This gathering was also in honor of the birthdays of R. J. Mills and little Mary Stillman.

CORRESPONDENT.

SHILOH, N. J.

The Shiloh Church has had many good pastors, who with their consecrated wives have done much toward extending the kingdom of Christ. At present the church is most for-

RELIGIOUS EDUCATION

DEAR EDITOR VAN HORN:

In a recent issue of the RECORDER a quotation was given from the North Loup *Loyalist* to the effect that Mrs. Sutton and I are to spend the winter in Riverside, Calif., after closing series of meetings in Denver and Boulder, Colo.

While I will be obliged to stop in California, possibly in Los Angeles, long enough to write a quarter's Bible school lessons, we will probably spend little more time in California than in some other states, as we can spend neither the time nor the money.

The meetings of two weeks closed in Boulder Sabbath day, and we began here last night. While the meetings in Boulder did not accomplish what we had hoped in winning new converts, there were those who accepted Christ for the first time and the church seemed somewhat refreshed. Perhaps Pastor Ralph Coon will write somewhat in detail concerning the meeting, both in Boulder and Denver, after the meetings close in the latter place.

Not only have we visited the churches at Welton, Marion, Garwin, Nortonville, North Loup, Calora, Boulder, and Denver, but we have called on several lone Sabbath keepers who invited us to do so. We called on such in Des Moines, Iowa; Botna, Iowa; Manhattan, Kan.; Viborg, S. Dak.; and Eaton, Colo. There are others who have invited us to call upon them, and we will try to do so unless they are too far from the route we take on West and through the South. We would also be glad to call on others if they will let us know where to find them, which can be done by addressing me at Milton Junction, Wis.

Yours in the Master's service,

REV. AND MRS. ERLO E. SUTTON.

Denver, Colo.

November 13, 1933.

MARRIAGES

ANDRUS-PERRY.—August 9, at the Seventh Day Baptist parsonage at Little Genesee, Mrs. Edna Perry, and Mr. Claire Andrus were united in marriage, by Rev. Harley Sutton.

COX-HAIN.—At the Seventh Day Baptist parsonage, North Loup, Neb., October 8, 1933, by Rev. Hurley S. Warren, Miss Elsie E. Hain of Loup City and Mr. Erlo R. Cox of North Loup, the new home to be at North Loup.

tunate in having Rev. and Mrs. Leon Maltby to lead them in their activities. They are working with a zeal which means much to the life of the church. Mr. Maltby's sermons are highly intellectual and well organized. They are given in a pleasing manner and because of the spiritual atmosphere they create are satisfying to those who go to church on Sabbath morning seeking help in their Christian experience.

The Mothers' and Teachers' Class of the Sabbath school held their annual class supper in the church dining room Wednesday evening, November 15. The husbands and children of the members were guests of the occasion. Three long tables were spread with tempting viands, to which they all did ample justice. Following the supper a program was given and later games were enjoyed.

CORRESPONDENT.

ASHAWAY, R. I.

The reception for Rev. and Mrs. Everett Harris on Wednesday evening was largely attended. A very pleasing program was given.

Following the program games were enjoyed and refreshments served, closing with congregational singing and prayer by the pastor and taps played by Stanton Langworthy. Friends from Westerly and Rockville were in attendance.—Westerly Sun (Nov. 9).

VERONA, N. Y.

The sixth "church night" was observed in the church on the evening of November 4, sponsored by Class No. 2, Ira Newey, teacher. At the conclusion of the fine worship program all were invited to the dining room, where the tables were attractively spread and Spanish rice sandwiches, pumpkin pie, doughnuts, and coffee were served. Doctor Davis presided during this part of the program, which was a nature study. Mountains, rivers, trees, flowers were the subjects of four different speakers. There were several visitors present on whom Doctor Davis called, also Mr. Sholtz and Mr. and Mrs. Ira Newey who, we regret, are soon to leave us to spend the winter in Florida.

CORRESPONDENT.

CHICAGO, ILL.

Word has been received that Miss Susie Burdick is still improving and hopes to return to Alfred before cold weather sets in.—Alfred Sun.

DAVIS-RANDOLPH.—At the residence of the parents of the bride, Deacon and Mrs. E. F. Randolph of Farina, Mr. H. Irwin Davis of Alton, Ill., and Miss Emily Randolph of Farina, Ill., were united in marriage October 4, 1933, by the pastor of the Seventh Day Baptist Church, Rev. C. L. Hill.

DIBBLE-HEMPHILL.—Mr. Alford Dibble of Shinglehouse, Pa., and Miss Harriet Hemphill of Shinglehouse, were united in marriage at the Seventh Day Baptist parsonage in Little Genesee, August 2, 1933, by Rev. Harley Sutton.

HUDLOW-CLARKE.—At the home of the bride, in Harmony township, October 2, 1933, Mr. Gilbert C. Hudlow of Atlanta, Ga., and Miss Lucy Amanda Clarke were united in marriage by Rev. Carroll L. Hill.

LINZA-CLARK.—At the home of the bride's parents, Mr. and Mrs. Floyd Clark, Richburg, N. Y., October 14, 1933, Alfred F. Linza of Wellsville, and Miss Ailen Clark, pastor Emmett H. Bottoms officiating.

POLEN-CRANDALL.—Mr. Carl Polen and Letha Crandall were united in marriage September 9, 1933, by Pastor Harley Sutton. The ceremony was performed in the Little Genesee Seventh Day Baptist Church.

OBITUARY PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 120 words, will be the space available for a death notice. This will admit barest outline only. In case of prominent leaders and workers, more extended obituary, as in the past, will be given space in the main body of the "Recorder."

BABCOCK. — Frances Azelia, daughter of Asher and Louisa Castle, was born near Whitewater, Wis., December 19, 1852, and died at the home of her son, Alton, near Milton, July 20, 1933. She was the eldest of a family of eight children of whom Mrs. George Green of Milton and Elbert Castle of Whitewater survive.

Frances Castle attended Milton College and later taught school near Whitewater. On August 4, 1871, she was married to Stillman Babcock, whom she came to know while attending Milton College. He passed away December 27, 1911. Of the six children born to them four survive, namely: Edwin, of Milton; D. Alton, Milton Junction; Mrs. Lillian Davis of Chicago; and Mrs. Mina Robertson of Dallas, Tex. There are also five grandchildren.

During her whole life Mrs. Babcock was deeply interested in the church, being a member of the Seventh Day Baptist Church, which she attended faithfully until poor health prevented. She was also a member of the Benevolent Society and later of circle number 2.

Funeral services were held July 23, at the home of her son Edwin, conducted by Rev. Carroll L. Hill, who was assisted by Dr. Edwin Shaw. Burial was in Milton Cemetery.—C. L. H.

LAWTON.—Frank B. Lawton, son of Giles F. and Maria Webster Lawton, was born at Albion, Wis., October 18, 1857, and passed away at the home of his daughter, Mrs. Lloyd Simpson, in Battle Creek, Mich., October 30, 1933.

He was baptized April 3, 1877, and united with the Albion Seventh Day Baptist Church, to which he gave loyal and devoted service, being always especially helpful and thoughtful of his pastor. He was married October 24, 1883, to Dora Potter. He leaves three children: Giles, Steven, and Helen (Mrs. Lloyd Simpson); two grandchildren, and a brother Fred, all of Battle Creek, Mich.

Farewell services were had at Albion, November 1, 1933, conducted by Rev. E. A. Witter, in the absence of the pastor. Text Matthew 24: 44.
E. A. W.

MAXSON.—Dr. Edwin S. Maxson was the son of Dr. Edwin R. and Lucy Lanphear Maxson. He was born at Geneva, N. Y., on December 26, 1860.

He was struck by an automobile Friday night, October 13, about eight o'clock, while crossing the street. It was thought he was returning from the Rescue Mission. He lived about forty-five minutes. The funeral was held from the undertaking parlors of Carl Welter, in Syracuse, N. Y., Sunday afternoon, October 15, 1933, at one o'clock, conducted by Pastor A. L. Davis. Burial was made at Adams Center, N. Y. A. L. D.

[A more extended notice will be found elsewhere in this paper.]

SAYRE.—Florence, youngest child of Albert and Emily Clarke Barnhart, was born in Fulton township on July 28, 1875, and died suddenly, in Milton, August 23, 1933, while at the home of her sister, for whom she was caring during the sessions of the General Conference.

Early in life she became a member of the Milton Seventh Day Baptist Church, having been baptized by Elder Wm. C. Whitford. Florence Barnhart was married to George O. Sayre on October 1, 1895. To them were born seven children, five of whom with their father survive. They are: A. Gerald of Cornwall, N. J.; Ruth (Mrs. Leslie Bennett) of Edgerton, Wis.; G. Merton of Roswell, N. M.; Ethlyn (Mrs. Stuart Snadel) of Milton Junction, Wis.; and Paul of Milton. Mrs. Sayre had three sisters and one brother. Two sisters, Mrs. Luella Boss and Mrs. George Saunders of Milton survive.

Funeral services were held Monday afternoon, August 28, at the Congregational church in Milton, conducted by Rev. Carroll L. Hill, who was assisted by Dr. Edwin Shaw. Burial was in Milton cemetery.—C. L. H.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED to correspond with elderly lady who needs a good home. Mrs. D. Burdic, Millport, Pa.
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GOD SO LOVED THE WORLD THAT HE GAVE

BY NE PLUS

God gave his Son on Christmas day,
Christ gave his life for man,
To pay the penalty for sin
And serve redemption's plan.

Our Lord and Savior, Jesus Christ,
Possessed no wealth of gold;
His life was spent among the poor,
The hungry, wretched, cold.

He knew the sorrows of the heart
Of the unfortunate;
He came to bless and save mankind
And open heaven's gate.

Our poverty is wealth itself
Compared with those less blessed;
To share with others cheerfully—
That is the Christian's test.

What better way can be devised
To celebrate Christ's birth
Than helping the unfortunate,
The poor upon the earth?

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