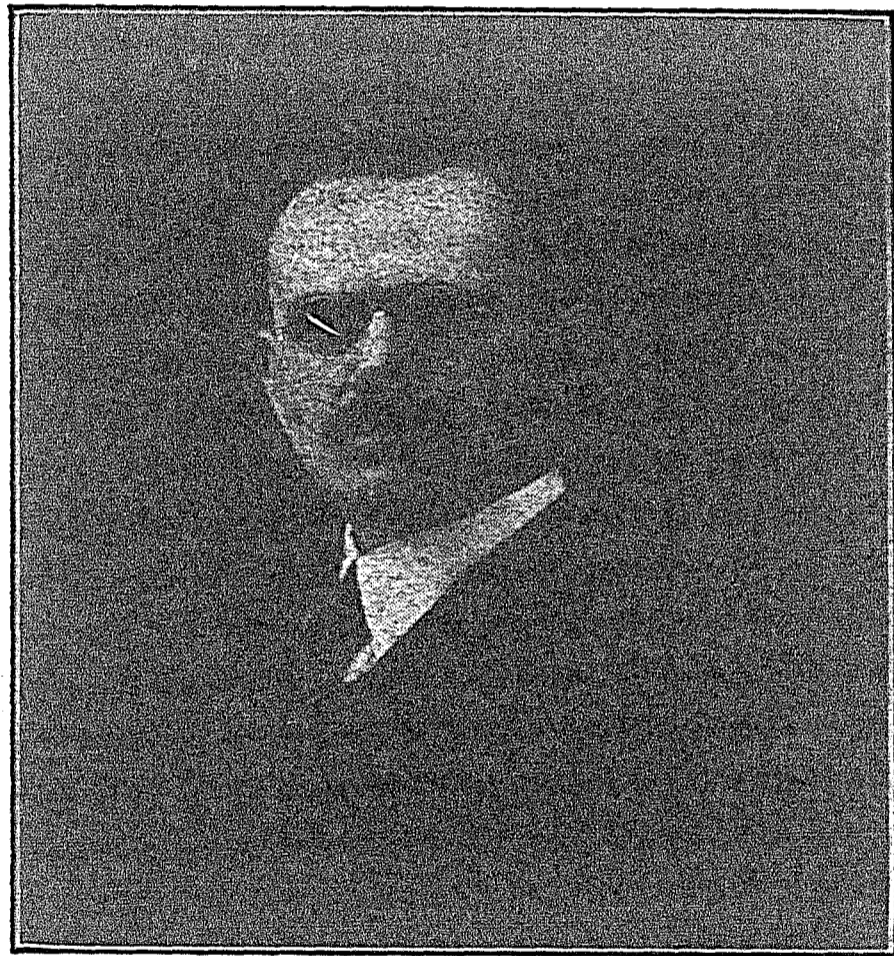


The Sabbath Recorder

VOL. 116

JANUARY 8, 1934

No. 1



Moses Hoffman Van Horn
1872 - 1933

Dean Salem College (Salem, W. Va.) since 1920

Christian — Educator — Inspirer of Youth

A Wise Administrator

An Irreproachable Citizen A Discerning Friend

Died December 24, 1933

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

1934 It is not too late for the editor to wish for the SABBATH RECORDER family a "Happy New Year," for we have only just entered the door of 1934. We have said "Good-by" to the old, and "Hail" to the new.

In the shades of the closing year, memories of many blessings gladden our lives, while the wounds of fresh sorrows are still sore in our hearts.

We have done well, if, in the hours of transition, we have reflected with sober thoughts of faith and hope—faith in One who knows our past failures but forgives us—hope that the days that may lie beyond the portals of the new year may be days in which we shall better do our part and shall more fruitfully grow into his likeness.

The year 1933 has seen some of our strongest leaders translated, some from fullness of years and some from years of mid-life full of future promise. In bowing to the inevitable, it is for us who remain to buckle on the armor a little more loyally, tighten the belt a bit more tightly, and fill in the gap that our front, unbroken, shall move forward.

May the season that has abounded in love manifested endearingly to our own and helpfully toward the less fortunate, stretch out during the entire year—full of the services and sanctities of home, church, community, and denomination, and this because of him who came that we might have life.

President Roosevelt at The Federal Council An outstanding event of last month was the celebration of its silver anniversary by the Federal Council of the Churches of Christ in America. Probably the most important feature of that event, in the minds of the public, was that a busy President, from the midst of his heavy burdens and cares, should take time to be present and to present a well timed message to the ministers gathered.

President Roosevelt congratulated the churches upon the co-operative advance made through the Federal Council and laid strong emphasis upon the social idealism of early Christianity, which challenged the pagan ethics of Greece and Rome, and declared that the time had come to "challenge the pagan ethics that are represented in many phases of our boasted modern civilization." We have room only for a few striking sentences from his address:

Christianity was born in and of an era notable for the great gulf that separated the privileged from the underprivileged of the world of two thousand years ago—an era of lines of demarcation between conquerors and conquered; between caste and caste; between warring philosophies based on the theories of logicians rather than on practical humanities. The early churches were united in a social ideal.

Although through all the centuries we know of many periods when civilization has slipped a step backward, yet I am confident that over the sum of the centuries we have gained many steps for every one we have lost.

Now, once more, we are embarking on another voyage into the realm of human contacts. That human agency which we call government is seeking through social and economic means the same goal which the churches are seeking through social and spiritual means.

This younger generation is not satisfied with the exposure of those in high places who seek to line their own nests with other people's money, to cheat their government of its just dues, or to break the spirit of the law while observing its legalistic letter. This new generation seeks action—action by collective government and by individual education, toward the ending of practices such as these.

This new generation, for example, is not content with preachings against that vile form of collective murder—lynch law—which has broken out

in our midst anew. We know that it is murder, and a deliberate and definite disobedience of the commandment, "Thou shalt not kill." We do not excuse those in high places or low who condone lynch law.

But a thinking America goes further. It seeks a government of its own that will be sufficiently strong to protect the prisoner and at the same time to crystallize a public opinion so clear that government of all kinds will be compelled to practice a more certain justice. The judicial function of government is the protection of the individual and of the community through quick and certain justice. That function in many places has fallen into a sad state of disrepair. It must be a part of our program to re-establish it.

From the bottom of my heart I believe that this beloved country of ours is entering upon a time of great gain. That gain can well include a greater material prosperity if we take care that it is a prosperity for a hundred and twenty million human beings and not a prosperity for the top of the pyramid alone. It can be a prosperity socially controlled for the common good. It can be a prosperity built on spiritual and social values rather than on special privilege and special power.

Government can ask the churches to stress . . . the ideals of social justice, while at the same time government guarantees to the churches—Gentile and Jew—the right to worship God in their own way. The churches . . . can teach their millions of followers that they have the right to demand of their government . . . the maintenance and furtherance of a more abundant life. State and Church are rightly united in a common aim. With the help of God we are on the road toward it.

More About Missionary Inquiry Albert L. Scott, chairman of the Laymen's Foreign Missions Inquiry, makes public the final installment of supplementary material extending the report recently made by the Inquiry's Commission of Appraisal. This installment deals with the findings concerning the home base in the United States and with problems of missionary personnel in Japan, China, India, and Burma.

We are especially interested in what is said about the declining rate of volunteers for foreign missionary service. It is not attributed to a lack of social idealism on the part of the Christian youth. Three factors are suggested:

(1) "A widespread uncertainty among students as to the future of the foreign missionary enterprise." This uncertainty is due not only to criticism of methods, but to unemployed returned missionaries and lack of finances for a missionary program. (2) "Lack of religious conviction among our young people—an uncertainty as to their Christian message." (3) "Students are seriously questioning whether they can really make their great-

est Christian contribution to their generation through foreign missionary service."

There is pointed out a growing tendency in education toward specialization—with a neglect on the part of boards to let it be known what type of service is specially needed. The uncertain status of withdrawn missionaries, insecurity of tenure in office, and provisions for their support are named as deterrents. Other conditions and situations are revealed.

"The situation as it stands today should be made clear to the missionary recruit. He should not be left in any uncertainty as to the function of the missionary of the future. This must be brought out to him when he is recruited for the work, and his training should be to this end.

"The period upon which the missionary enterprise is entering will test the patience, the consecration, and the qualities of leadership of the missionaries on the field. Only a high order of administrative statesmanship can guide the missionary movement at this time."

AMERICAN SABBATH TRACT SOCIETY— MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session at two p. m., August 13, 1933, in the Seventh Day Baptist Building, Plainfield, N. J., Vice-President Alexander W. Vars presiding.

Members present: Alexander W. Vars, Jesse G. Burdick, Irving A. Hunting, Neal D. Mills, Mrs. Herbert C. Van Horn, Everett Hunting, Ahva J. C. Bond, Franklin A. Langworthy, Frederik J. Bakker, Herbert C. Van Horn, William M. Stillman, Mrs. William M. Stillman, and Business Manager L. Harrison North.

Rev. Neal D. Mills led in prayer.

The chairman called attention to the fact that since our last meeting, the first vice-president, William C. Hubbard, had passed away; that he was a member of this board and one of its vice-presidents for many years, as well as having been active on its various committees, stating it to be fitting that before taking up the work of the board, we should pause and pay tribute to his memory.

The corresponding secretary, Herbert C. Van Horn, presented the following memorial tribute:

WILLIAM CHARLES HUBBARD

Since the last meeting of the Board of Directors of the American Sabbath Tract Society it has lost by death an honored and able member and first vice-president, William Charles Hubbard, who died, after a protracted illness, July 20, 1933.

The going home of William C. Hubbard leaves a vacancy in the board that will be hard to fill and entails a loss of moral and spiritual worth difficult to estimate. Becoming a life member of the American Sabbath Tract Society in 1882, he has consistently carried upon his heart and shoulders its burdens and has diligently sought to promote the interests for which the society was constituted.

He was elected a director of the society at its annual meeting in 1896, and became one of its vice-presidents in 1914, and was its first vice-president at the time of his death, an office whose duties he faithfully discharged for some years.

Mr. Hubbard served on various committees of the board faithfully and well. At the time of his death he was a member of the Committee on Denominational Building, the Investment Committee, and the Committee on Young People's Conferences and Summer Camps. Always he brought his best thought and influence to the interests of these lines of effort. He was deeply interested in the work of publishing and distributing Sabbath tracts and other literature, and was much grieved over the constantly decreasing appropriations by the board for this work during the past three years. Our people rightfully take pride in the Seventh Day Baptist Building and equipment. For the substantial and beautiful furnishing, the draperies and harmonious color scheme, the people are largely indebted to William C. Hubbard. To this work, for which he was so largely responsible, he gave unsparingly of his thought, strength, and time.

He will be missed in the board meetings, and around the council table. Often when an otherwise prosaic meeting was about to be adjourned, Mr. Hubbard would ask some question or state some fact or conviction that immediately quickened thought and aroused new interest.

His abiding faith in God and his loyal devotion to the Sabbath, to other truth, and to his friends, his sympathy for others and their needs should inspire us, his fellow members of this board, to more hopeful living, more zealous effort, and to larger and more sympathetic and loyal dedication of our lives to the work intrusted to us.

The bereaved and devoted wife and daughter have the sympathy and prayer of his co-workers. In their sorrow and loneliness because of the passing of this noble life they will be comforted by loving memories and will be sustained by the knowledge that "underneath are the everlasting arms."

Upon motion to adopt and record the foregoing memorial as part of the minutes of this meeting, and directing that a copy of the same be sent to Mrs. Hubbard and daughter, Dorothy, and also published in the SABBATH RECORDER, after those present had spoken of his personal friendship and testified to Mr. Hubbard's loyalty to the board and his manifest interest constantly shown in its work, the motion was unanimously adopted.

The minutes of the adjourned meeting of the board held July 13, 1933, were read.

Mr. Herbert C. Van Horn, corresponding secretary, presented his report, which was accepted.

Asa F. Randolph, chairman of the Advisory Committee, reported that after consultation with the corresponding secretary and informal consideration had with the members of the committee, it recommends that the corresponding secretary, who will attend the ensuing session of the General Conference to be held at Milton, Wis., August 22-27, 1933, being in that locality, spend some weeks visiting the churches in the Northwest and thus economize traveling expenses. Mr. Van Horn then outlined more in detail his plan for such visit, whereupon the recommendation was approved.

Mr. Jesse G. Burdick, chairman, presented the report of the Committee on Distribution of Literature, which was accepted.

For the Committee on Young People's Conferences and Summer Camps, Ahva J. C. Bond made verbal report.

The Budget Committee presented a statement embodying notes to accompany the Budget for the consideration of the Commission, which was adopted.

In response to a floral tribute sent to Mr. Hubbard's farewell service by members of the board, the following message was read:

Mrs. William Charles Hubbard and Miss Dorothy Potter Hubbard acknowledge with grateful appreciation your kind expression of sympathy.

The Nominating Committee of the board made partial report recommending that Corliss F. Randolph, president of the society, be chosen as the representative of this board on the Commission of the General Conference for the ensuing Conference year.

The foregoing recommendation was adopted.

By vote the board expressed to Ahva J. C. Bond, as president of the General Conference, its loyal support and the assurance that our prayers support him.

The minutes were read and approved.

The meeting adjourned.

ASA F. RANDOLPH,

Assistant Recording Secretary.

Literature in German only by Louis R. Conradi can be secured by writing Elder F. F. Stoll, 492 Stuyvesant Ave., Irvington, N. J.

MISSIONS

SUMMARY OF MISSION WORK IN SOUTHWEST

Secretary William L. Burdick,
Ashaway, R. I.

MY DEAR DOCTOR BURDICK:

I am writing you at this time for two distinct reasons. The first, to say that the proposed change in time for the Southwestern Association is entirely agreeable to me; and the other is a matter for the consideration of the board at their regular meeting in October. It seems wise that the board should be informed of some facts relative to the work of themselves upon this field. Perhaps reminded is better, since all the facts presented have been called to your attention in former communications and monthly reports.

I think before the field is definitely abandoned we should consider the scope of the work being undertaken, and the relative importance of the work to that of other possible works. Perhaps a fear of intruding one's own personality rather than the work can be carried too far. Perhaps a false sense of modesty, or a feeling of one's unworthiness may react against the work, in any event it seems to me the board needs to be informed in this brief résumé of the facts of the work.

The work has grown from one outstation mission when we came upon the field to six—Bozarth, Hardy, Rock Valley, all in Arkansas; and Belzoni, Apple, Antlers, and Inola, in Oklahoma. Of these mentioned Rock Valley has been abandoned, due to the removal of Seventh Day Baptists from the community. The number of pastorless churches has increased from one to three, one of which—Attalla—has willed to become defunct. Attalla, Edinburg, Athens, and Nady are at this time without the service of a pastor, though Attalla is not included in the report. The three which are included are making a desperate effort to carry on under these difficult conditions, and it is impossible for your servant on the field to be of more than nominal assistance, due to lack of funds for transportation. Since August last year I have, at the cost of impoverishing myself and family, tried to keep contacts with the work but I am the first to acknowledge that they have been inadequate, and largely futile. This is not written to attempt unduly to influence you, nor is it for the preservation of my "job," but solely that

you may consider the facts and decide for us as seems wisest to you. I would add that if the action is for or against the work I am very certain it will be taken upon mature consideration and for good and sufficient reasons, and that I shall cheerfully as may be abide your decisions.

I feel you should know of the results of your effort here when considered in the aggregate, and would humbly offer for your consideration, that for seven years when the work was adequately financed you have averaged over one hundred persons yearly who have been won for Christ, reclaimed, or are Sabbath converts. Among those who are Sabbath converts are three ministers of another sect — Pentecostals — who report from their semi-annual meeting held in June a Sabbath-keeping membership of over three thousand five hundred. These are scattered over the entire Southwestern field exclusive of that lying east of the Mississippi River. To Seventh Day Baptists belongs the honor of bringing Sabbath truth to this people through the work of the Holy Spirit and the poor instrumentality of your servant here.

If in your opinion another would carry out the work to better advantage, please consider this as my resignation from the work in this field to take effect as soon as you may wish.

If the board is unable adequately to finance the work, I am of the opinion that your suggestion of part time service, allowing at least three hundred dollars for traveling expenses and allowing the missionary to decide the time best suited for such work, will be better than the present plan of paying for full time service and so restricting the field as to make the work impossible.

I fear you may have been bored by this long report, but four thousand two hundred fifty Sabbath keepers are something, after all. Thank you.

Fraternally yours,

Gentry, Ark.,

E. R. LEWIS.

September 15, 1933.

LETTER FROM CHINA

DEAR RECORDER READERS:

I suppose I should have written to our paper long ago, but I seem to have had no inspiration to do so, and I am not sure that I have anything to write now that could be attributed to such a source. However, some-

thing has been prodding me toward the effort, so I will try.

We have had nothing exciting in our immediate vicinity for some time, for which we are thankful. We have a daily paper, however, which keeps us informed of the unrest in other parts of China and of the world. The reign of peace seems far away and elements of future distress seem to be increasing. There is constant mention of world war a few years hence. The repeal of the Eighteenth Amendment has caused us much sadness, as it has many at home.

The doctors are busy all the time with hospital and outpatients. In one way the depression has not been so noticeable here as at home, and people seem to have money enough to get medical attention when they need it, and to do many foolish things, too. I am thinking especially of one woman in whom my Bible woman is interested, who is ill and has been getting worse and worse. Doctor Crandall was called near the beginning, but because her one visit did not cure immediately they did not want her again, and since then they have been spending much money on Chinese doctors, sorcery, and other vain things. The woman had told Mrs. Tsu that she wanted to be a Christian, but had no time to go to church. But she has had time to spend several weeks in bed!

My especial work has been affected by the financial depression, as the firm for whom we do our work depends mostly on trade with other countries. So this year I have had to cut down the number of workers, rather than taking on new ones. I find the Bible teaching more and more interesting as the girls progress in ability to read intelligently, and I use every opportunity to bring home the teachings as we read. But as far as I can see, the seed does not take very deep root. God can see, and I have to leave it with him.

Mr. Davis comes out occasionally and has a class with the Christian women and girls, which I am sure is of much value for Christian growth. Mrs. Aung, whom we call San Pok, warms my heart with her evident rejoicing in her faith, and is always willing to testify to others. The sweet spirit of Mrs. Zung, who was formerly an invalid and rightly lays her healing to God, always makes me happy. She is lonesome though, as all the people in the house are idolaters and very worldly, spending their time in gambling,

mostly. She has come upon hard times financially, as the firm for which her husband used to work has treated him very badly. He had invested his savings with the company, several hundred dollars. After the Japanese invasion here, their business was very poor and they did not take him on again, so he has had no steady employment. When he tries to get his money back they tell him it is all gone! I am praying that for the sake of the earnest Christian wife, the Lord will help in some way. I am almost afraid to tell you of one thing I have done lately. In spite of the shrunken income (which on account of the exchange is shrinking more and more) I have mortgaged some future pleasures in order to take fifteen children, older girls, and still older women, to Hagenbeck's circus in Shanghai, and helped to send some others for whom I felt indirectly responsible.

At first thought it may seem strange missionary work! But I feel it was quite good work of that kind. In Shanghai there is no park with wild animals. When I was teaching zoology (very elementary) in our Girls' School in Shanghai, many years ago, I found it very hard to make them understand about the wild animals, and especially elephants, and I have often longed for a circus with a menagerie to come to Shanghai that people, and especially children, might have the opportunity to learn something about God's strange creatures, and to realize that animals are capable of being taught to do things, even though naturally wild and fierce. I have never forgotten how my father took us to the circus every year, and how I revelled in watching the animals and feeding peanuts to the elephants, etc. I have felt sorry that the Chinese children could not have such an opportunity.

So when I found this real circus, with a real menagerie, was coming across the ocean to us, I began to devise ways and means, and bore some ridicule because of it. However, I have lived to see others interested, too.

I planned to take my helper and her sister, three others of my girls who are Christians, and San Pok, and my Bible woman. But the buses to Shanghai did not run late enough for us to come home the same night, so I asked our kind traffic manager if he could hold the last bus on that day till we could reach the station. He immediately consented and added that if I would make the number ten he

would give me one fare for the round trip. So I added two children from our church families and two other women and a girl, and we had a real picnic, for Mr. Ng gave us a special bus both going and coming, and Mr. Davis helped with his car to get us from the bus station to the circus grounds. How they all did enjoy it! We had an hour in the menagerie, where I told them all I knew about the different animals and had the "time of my life" feeding all the peanuts I had brought to the five elephants and six camels which they afterwards saw perform so intelligently. I brought the peanuts for them to feed the animals, but they preferred to watch me do it.

The show itself was really fine, too. The beautiful trained horses and ponies interested them greatly, and the sea-lions with their wonderful tricks and the joyousness with which they performed them, were something new to me. None of those I took could possibly have had such an opportunity otherwise, and I am sure their mental horizon was greatly broadened, and it is something they will remember with pleasure as long as they live. So will I! So I feel it was good missionary work.

It is over a month now since this circus came to Shanghai and they have had full audiences for all the performances, people coming from distant cities to attend. The management has been very kind, entertaining as their guests the children of various orphan and other societies, and giving greatly reduced rates to school children. So I feel it has been a great benefit to Shanghai and the surrounding country.

We felt very sorry about the sad things that happened during Conference. Miss Burdick, who is always so faithful in that way, wrote us about the Conference, and the next thing we heard was about her being in the hospital with very serious illness. Of course, our hearts are all sad about it, but we are encouraged to hope that she will recover to a great extent. She has carried China and the mission work on her heart so much since she went home, I am afraid she has had no real mental rest, and has certainly had a great deal of physical suffering to bear besides. A Chinese friend the other day was wishing she had not gone home, feeling sure that these things would not have happened to her here! Her

faithfulness in writing to us has touched my heart, and rebuked me for my inertia.

May God help us all, to be faithful in all things.

Your friend,

ROSA W. PALMBORG.

Liuho, Ku, China,
November 14, 1933.

DO WE CARE?

Employees of the Missionary Society, on the beginning of the new year, had not received their pay for the months of October, November, and December. Karl G. Stillman, the treasurer of the society, said that he had every hope that there would be such a response during the next month that he believed some lost ground would be picked up. There is some money to be paid out by the Memorial Board.

There are those throughout the denomination who have asked that something be told of the rearrangements of the society since June, 1931, when a shortage was found in the former treasurer's account. To the members of the Board of Directors that unfortunate experience and the loss through unwise farm loans in years previous, is an old story. Nearly three years ago every safeguard that man can place around the funds was placed.

First of all, the treasurer, Karl G. Stillman, is bonded. He can issue no check unless it is countersigned by another delegated officer of the board. The investment committee consists of K. G. Stillman, Allen C. Whitford, and George B. Utter. Under the by-laws investments are made by these three in a meeting at which records are kept by the secretary of the committee, Allen C. Whitford. At each quarterly meeting of the board a report is made as to new investments. Full details are given. The investments are named, not only then, but in the annual report of the society. Full publicity is demanded of all transactions and no transfer of society funds may be accomplished by the signature of any one person.

Auditors who made the original professional audit in July, 1931, are still employed by the society. The firm name is Loomis, Sufferin, and Fernald. They are of New York. Karl G. Stillman, one of the society's auditors who first found difficulties, back in 1931, with the treasurer's books and took them over

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on behalf of the society at that time, was elected treasurer in September of that year. He is a graduate of Dartmouth and a member of the Pawcatuck Church. Mr. Stillman is vice-president of the C. B. Cottrell and Sons Company, printing press manufacturers of Westerly, R. I. He has charge of the investments, as well as full supervision of the accounting records of the company. He is treasurer of the Pawcatuck Fire District, secretary of the Pawcatuck Zoning Board, secretary and director of the Winnapaug Golf Club, and a director of the Westerly Savings Fund and Loan Association. He is one of three members of the investment committee of that association.

The board of directors of the society is active. It should be noticed that for nearly two years the attendance of those who live in New Jersey has been consistent and regular. Members of the board who are helping by their regular attendance in Westerly are: Corliss F. Randolph of Maplewood, N. J.; Rev. A. J. C. Bond, Herbert C. Van Horn, Asa F. Randolph, and Alexander W. Vars, all of Plainfield, N. J.; and Rev. James L. Skaggs of New York.

The society is going on the basis of "pay as you go" and is borrowing no funds for current expenses. The debt of the society was built up a few years ago by believing that from year to year the people would make up the loss. The work was continued. Large savings were made nearly two years ago by the withdrawal of workers in British Guiana and withdrawal of two families, the Crofoots and Thorngates, from the China field.

Where further curtailment may be made it is difficult to discover. Workers in America, the home field, are not being paid living wages. Further cuts in salaries should not be made.

The work of the Seventh Day Baptists in America and the world must go on. The people will not fail. It is a time when those of us who are able to give must find a way to give more until the day may come when hundreds of our unemployed may be able to again carry their burden for the church and for Christ.

G. B. UTTER

"Neighbor" to a Christian means every other living human being, for we are all God's dear children alike, be we high or low. — Christian Observer.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER, DECEMBER, 1933

Receipts		July 1 to December 31, 1933	December 31, 1933
Adams Center		\$ 50.00	\$ 243.00
Albion			10.00
Alfred, First		79.23	521.74
Alfred, Second		36.00	65.55
Andover			
Attalla			
Battle Creek		\$ 10.25	
Christian Endeavor "Youth Trek"		5.00	
Ladies' Aid society, special		10.00	
Special contribution		55.50	
		\$ 80.75	113.00
Berlin			48.00
Boulder			7.50
Brookfield, First		\$ 20.00	
Women's Benevolent society		25.00	
		\$ 45.00	73.10
Brookfield, Second		29.94	34.94
Carlton Ladies' Aid society		3.00	8.00
Chicago			
Daytona Beach			5.00
Denver			2.50
De Ruyter			160.00
Detroit			
Dodge Center		\$ 43.10	
Sabbath school		11.40	
Christian Endeavor society		5.00	
Ladies' Aid society		10.00	
		\$ 69.50	98.01
Edinburg		4.25	23.75
Farina		5.00	105.00
Fouke		1.00	1.00
Friendship		30.00	85.00
Genesee, First		28.00	80.30
Gentry		9.50	13.30
Hammond		10.00	10.00
Hartsville		5.00	30.00
Hebron, First, special		5.00	36.50
Hebron, Second			10.00
Hopkinton, First			50.00
Hopkinton, Second		1.50	11.90
Independence		\$139.50	
Special		50.00	
		\$189.50	206.50
Jackson Center			7.42
Little Prairie			35.00
Los Angeles		105.45	115.58
Lost Creek		24.01	42.80
Marlboro			15.00
Middle Island		152.09	632.28
Milton		\$ 50.00	
Milton Junction		20.00	
Special		25.00	
Ladies' Aid society, special		2.50	
Christian Endeavor society, special			
		\$ 97.50	175.53

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New Auburn	1.00	6.00
New York City		230.36
North Loup	10.00	46.00
Nortonville		10.00
Pawcatuck	\$250.00	
Special	5.00	
Contributed	2.00	
	\$257.00	1,508.65
Piscataway	70.88	140.63
Plainfield	\$ 55.00	
Women's society, special	100.00	
	\$155.00	612.75
Portville		
Richburg		10.00
Ritchie		
Riverside	\$ 94.00	
Special	27.00	
Philathea Class, special	5.00	
	\$126.00	176.00
Roanoke		10.00
Rockville	17.70	54.10
Salem	81.25	309.50
Salemville		11.25
Scio		
Scott		
Shiloh		238.28
Stonefort		1.00
Syracuse		5.00
Verona	\$ 25.00	
Ladies' Aid society, special	20.00	
	\$ 45.00	75.00
Walworth	5.00	16.00
Washington		6.00
Waterford		96.50
Wellsville		
Welton	30.00	66.93
West Edmeston	10.00	45.00
White Cloud, special	50.00	64.75
Individuals:		
Everett Pearce	\$ 2.00	
Mrs. N. J. Oursler	20.00	
	\$ 22.00	116.00
Western Association		18.79
Southeastern Association		26.86
Conference collection		188.51
Young People's Board in Holland, special		5.00
		\$7,172.06

Ministerial Relief	\$ 51.84
Special	22.00
	73.84
Education Society	\$ 62.72
Special	100.00
	162.72
Historical Society	14.40
Scholarships and Fellowships	25.92
General Conference	224.48
	\$2,002.50
Required for six months	\$13,900.00
Received in six months	7,172.06
Amount in arrears	\$ 6,727.94

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
January 1, 1934.

FROM ELDER CONRADI

In a personal letter from Brother Conradi are a number of items of interest to us all. In speaking of the Irvington, N. J., Sabbath-keeping church he writes, "If in some way our German brethren in uniting with you could have the same privileges . . . granted us in Europe and which the German Seventh Day Baptists enjoyed on your part . . . I do not doubt but many would unite with you. The one tract you publish stresses too much the differences and some certain doctrines, instead of showing in what you can truly unite. If once the cork is out of the bottle, you can fill it to the brim, but before, you may pour the ocean over it and it will dance about empty. Let the everlasting gospel shine in its purity and show where you teach it clearer and more powerful and you will win out. . . . Well, New Year is at hand . . . may the good Lord bless you and your work and grant that the RECORDER may soon appear oftener again; its German mate is slowly growing in subscriptions, about seven hundred at present. Also that in some way during 1934 we may meet and be a mutual blessing."

NOTICE

A church in need of a pulpit Bible can have a fine copy by applying to Rev. Theodore J. Van Horn, De Ruyter, N. Y., and paying shipping charges on same. The volume offered is from the estate of Mr. John E. Beers and was designated for such a purpose.

Disbursements

Missionary Society	\$862.08
Special	230.50
	\$1,092.58
Tract Society	\$177.28
Special	10.00
	187.28
Sabbath School Board	\$138.08
Special	20.00
	158.08
Young People's Board	34.56
Woman's Board	\$ 8.64
Special	20.00
	28.64

WOMAN'S WORK

Forgive us, Our Father, our sins of thoughtless indifference. So fill our lives with thoughts of Thee, that Thy purity may be the saving salt of society; that we may escape the fate of sinful nations. O merciful God, we pray for ourselves, and all peoples everywhere. Amen.

Let us not forget the World's Day of Prayer, February 16. Send for your programs soon. They can be had from the Woman's Board.

WHAT IS PRAYER?

John Newton Hallock answers, "It is the lifting of the heart so full of wants, so anxious and troubled about many things, so full of regrets for the past, so burdened with cares of the present, so overburdened with the necessary and possible wants of the future—the asking, craving, agonizing for things whose name is legion."

God is not only the hearer but the answerer of prayer. He says, in the sweetest tones, "What is it, my child? Is the burden too heavy for you? Are your shoulders aching from carrying it? Does your frame tremble from the steadying of it? Listen, I loved you before the world was." And now bring your burden to him and he will help you to carry it, so that it will be light. Lean more upon him. Take your sorrows and your joys, your trials right to God, whose ear is never closed to his children's cry, and take it in the accents of true prayer. "Have you no words? Ah, think again! Words flow apace when we complain."

"There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all beside more sweet,
It is the blood bought mercy seat."

WORSHIP PROGRAM FOR JANUARY

Scripture—Philippians 3: 7-16; Hebrews 12: 1, 2.

Sing (or read)—"Another Day Is Dawning,"
by Frances Ridley Havergal.

Prayer.

Hymn—"He Leadeth Me."

Outline of program and objectives for 1934,
by president.

Hymn—"I Would Be True."

MORE ABOUT OUR LIBRARY BOOKS

"IN A SHANTUNG GARDEN"

BY LOISE JORDAN MILN

This is a delightful story which gives one a glimpse of Oriental life.

Tom Drew, the son of a keen-minded American business man, is sent to China on business for his father. He accidentally wanders into a Shantung garden which belongs to the Yos.

When his identity becomes known, the Yos almost reverence him as a God because he had befriended Yoki while in school at Harvard. A beautiful friendship develops between Drew and this noble family. There is romance, humor, and intrigue; but it is not a butterfly story.

The quality is high, the interest intense, the ending unexpected, but true to high ideals.

The reading of this book will be time well spent.

"THE SPLENDOR OF GOD"

BY HONORE WILSIE MORROW

In the year 1813, a young man, an impetuous crusader from New England, and a delicate girl of great beauty landed at Rangoon. Adoniram and Ann (Haseltine) Judson, the first Baptist missionaries, had come to Burma-Burma, the land of darkness, where "foreign devils" with western ideas and their queer story of Jesus Christ were promised persecution, torture, and death.

This biographical novel is the magnificent story of Adoniram Judson, the great missionary and leader; the story of twenty dramatic, thrilling years, filled with color, action, and romance; the story of a life lived hour by hour—today in a hut so near the execution grounds that they could hear the victims scream; tomorrow in an audience with the great king who held the whole land in the hollow of his hand; one day among the horrors of a Burmese death prison, suspected as an English spy; the next a powerful diplomatic agent, responsible for the successful negotiation ending the war between England and Burma.

From a happy life with Ann he is thrown into despair by her death. After eight years he marries again, returns to Rangoon, where he established a church which endures to this day.

THE SABBATH RECORDER

"FROM JERUSALEM TO JERUSALEM"

BY HELEN BARRET MONTGOMERY

This is an attempt to show in a brief survey the expansion of the Christian Church throughout the centuries.

There are many Christians who fail to realize that the story of expanding the Christian Church is the story of missionary enterprise. The missionary has been the builder of Christianity, the pioneer of the faith, the forerunner of progress.

"WORLD CHRISTIANITY AND HUMAN NEEDS"

BY FRANCIS J. MC CONNELL

As the title implies, this subject is a real study. It brings before the reader subjects and problems that are met in any country, our own as well as foreign.

The world everywhere talks of better health, more wealth, sounder knowledge, larger freedom, and closer fellowship.

The present day argument for Christianity in non-Christian countries must consist, as never before, in actual human results, which prepare for and lead toward that vision of God which is the noblest of all high ideals. Very interesting.

The author is a man much traveled, broad in views, a thinker and writer of experience.

Be sure to read this book.

"GOING TO JERUSALEM"

FOREWORD

In this delightful book Miss Applegarth has led the juniors down through the ages, pointing out in her vivid fashion the coming of Christ into the world through his disciples as he planned.

For those who have not studied recently the history of missions beginning at Jerusalem, this book furnishes a delightful reminder.

For boys and girls who have never known through their study of modern missions just how they have been made possible and the heroism of those who through the centuries have gone to tell the story of Christ's love, this book is essential.

We recommend it not only for study in Junior societies, but in all groups of girls and boys from ten to fourteen years of age. They will enjoy the stories and learn much from the pictures.

We have not had before such a book. It is time our Junior leaders presented such a course.

"EASTERN WOMEN—TODAY AND TOMORROW"

BY RUTH FRANCES WOODSMALL

The Central Committee on the United Study of Foreign Missions feel they have been very fortunate in securing as the author of this year's study book Miss Ruth Frances Woodsmall, who has been in the East for a number of years, studying intensively the changing life conditions among Oriental women. In 1930, she was a member of the Commission on Higher Christian Education to Japan.

She was also a member of the Fact Finders and later served on the Layman's Commission. Her scholarly ability and her open-minded approach to the subject, as well as her deep sympathy with the work of missions, qualify her in a peculiar way to lead the women of America in this study.

The book contains about two hundred twenty pages, very interesting as well as inspirational. Should be read by every woman among us.

"LIVING ISSUES IN CHINA"

BY HENRY T. HODGKIN

Mr. Hodgkin says if we are to be missionaries indeed, we must be missionaries, not only to the nations, but to all life; and failing in the latter effort, or not even seriously attempting it, we shall be stultified in the former. Such is the conviction that inspires this book.

The claim of China on our interest may be briefly stated as including:

1. The fact that she is so large a part of the world family which is in process of reconstruction and which cannot reach a true goal save through closer interrelation of the parts.

2. The fact that the West has already broken in on China with terrific effect, and that it is a plain duty to make her as Christian as possible.

3. The fact that these contacts in their economic aspects are seriously threatening China's welfare.

4. The fact that leading Chinese are included, as we all are, in the purpose and love of God for humanity, and that in Christ is to be found the supreme vision of that love and of that purpose.

5. The fact that leading Chinese seek for constructive co-operation from understanding westerners.

This book contains about two hundred pages, and is readable and interesting.

"ROADS TO THE CITY OF GOD"

BY BASIL MATHEWS

This is another book that should be read by all of us. It contains fewer than one hundred twenty pages—very readable and interesting. In this little volume one gets a good glimpse of the world's living missionary heroes.

Mr. Mathews says that it was a great day, one of the great creative hours of Christian missions, when two hundred forty representatives from fifty countries met on the Mount of Olives at Easter time, 1928.

In Jerusalem, the responsible leadership of the Protestant Christian missionary enterprise together with the leaders of the national churches of the Orient, Africa, and South America faced the realities of the world today and amid a deepening world fellowship sought the will of God for the whole movement at this critical time.

Mr. Mathews tells the thrilling story of the great days of the conference, presents the issues that were considered, together with pen portraits of the world's living missionary leaders, men and women from all lands, drawn to the *Holy Hill to Begin Again at Jerusalem*.

HOBBIES

What's yours? Person with a hobby is a bore. Person without one is worse.

REV. LELY D. SEAGER

Rev. Lely D. Seager was the son of Hezekiah B. and Zurviah Palmer Seager. He was born at Jefferson, Ohio, and died in the seventy-sixth year of his age at Farina, Ill., December 6, 1933.

While still a young Christian he accepted the Sabbath and began its observance. He was a student at Alfred University from 1877 to 1880, with the exception of the time spent in teaching one winter term. For eleven years following this he was a teacher in the public schools at Jackson Center, Ohio, also teaching vocal music. In 1883, he was married to Miss Bianca Maxson by Rev. J. L. Huffman, pastor of the Jackson Center Church. In this church he began his pastoral and evangelistic work, being licensed by the church to preach, and on March 11, 1890, was ordained to the gospel ministry.

During his long and useful life as a pastor and as an evangelist he has served the following Seventh Day Baptist churches: Jackson

Center, Ohio; Lost Creek, W. Va.; Ritchie Church, Berea, W. Va.; Farina, Ill.; Marlboro, N. J.; Albion, Wis.; Hammond, La.; and, as his last pastorate, Jackson Center, Ohio, closing his work with the same church where in early life he began his service. In addition to these churches he served as general missionary under the direction of the Seventh Day Baptist Missionary Board for five years, the most of his work being done in the Southeastern Association. He also served for two years under the direction of the same board as evangelist, and as time, strength, and opportunity offered, he traveled about the denomination doing evangelistic work. Elder Seager was a clear and convincing preacher and a singer of great charm and power. Wherever he ministered he left the imprint of his personality upon the community, and set forth in a clear and convincing manner the call of Christ to the higher life. Following a revival meeting at the Berea church he had the pleasure of baptizing forty converts, and at this point and at other appointments in West Virginia, several of our substantial ministers of today were attracted to the Christ and to the call of the Christian ministry. The hard work done upon the West Virginia field and the exposure finally told upon his exceptionally strong physical powers and he was for a while forced to abandon active pastoral and evangelistic work.

During the time spent in recovering his health on the farm near Farina, he continued to use every opportunity to pursue his "call to preach," doing independent evangelistic work, and serving the local church for a time as "supply" in the absence of its pastor. His active ministry, in its various ways, continued over a period of forty-eight years.

About three years ago, while pastor at Jackson Center, he suffered two strokes of paralysis and was forced to give up his work. Since that time his home has been at Farina. In his sickness everything possible for his care and comfort has been done by his companion of more than fifty years. Their golden wedding was observed last May, an event affording him great joy and satisfaction.

To Rev. and Mrs. Seager were born eight children of whom survive, with their mother and other relatives and friends to mourn his going. Ross of West Union, Olive of Forest Lake, Minn.; Eva of Silver Springs, Fla.; Susie of Buchanan, W. Va., Bertha of Sum-

mit, N. J.; Bernard of Farina; and Lloyd of Kirkwood, Mo.

Brief services were held by his pastor, Rev. Claude L. Hill, assisted by Rev. Verney A. Wilson, Jackson Center, Ohio; and Rev. Carroll L. Hill of Milton, Wis. Burial was made in the Farina cemetery.

C. L. H.

CALENDAR REVISION IN A NUTSHELL

BY GEO. A. MAIN

Man's Craving for the Sacred.

Implanted deeply in the heart of mankind there is a yearning, a searching, for the sacred. The very lowest of the savages, even, reveal this innate craving for something tangibly sacred, something holy, when they presume to endow their idols with sacred characteristics.

The One Divine Provision for This Need.

This inborn human desire for something holy, and at the same time tangible, the Creator wisely provided for when he made holy, and blessed, the specific portion of time between the setting of the sun on the sixth day of the week and the following sunset, the one and only eternally sacred entity that was bestowed upon mankind, the seventh-day Sabbath.

Sabbath Sacredness Essential to Civilization.

The creation of the unchangeable Sabbath, like every other act of creation, was based on wise purpose and sound reason. A rest or worship day, subject to change with the whims of men, could never be truly sacred; without sacred time no true religion could long endure; and without a pure religion civilization must fail. Real Christian civilization, therefore, is wholly impossible, if we accept the erroneous assumption that the weekly rest day is properly subject to such man-made changes as the advocates of Sunday sabbathism would force upon us; or such as the proposed blank-day calendars would impose.

Blank Day Calendars an Echo of Paganism.

Among the false theories which surviving paganism has brought into the present-day so-called Christianity, none are so harmful as the erroneous doctrine that there cannot be truly holy time. The two principal proposed new calendars are the most serious application of

this fallacious theory; for, by changing to eight days the lengths of one or two of the weeks of each year, they contemplate the permanent destruction of not only the divinely ordained week of precisely seven days, but also the God-created principle of holy time.

Week-preserving Calendars Wholly Practicable

The common assumption that we must choose between these two week-destroying, and religion-destroying, calendars is entirely untrue. The simple plan of starting the year with a thirty-one day January, as now, and alternating the month lengths between thirty-one and thirty days, and dropping the thirty-first day of the ninth month in all except leap years, is a far more rational calendar than either of the proposed blank-day suggestions. It approaches as nearly as humanly possible to uniformity in lengths of time-units, which is one of the chief aims of calendar reform; not merely in the lengths of the months, but in the halves, thirds, fourths, and sixths of the year, ends not reached by either of the blank-day, week-destroying, calendars, and at the same time presents advantages in accountancy of peculiar importance. There are several other solutions of the calendar problem which do not involve the destruction of the week and the Sabbath.

Our Duty.

Among the advocates of Christian civilization, the observance of the first day of the week, the preservation of the Biblical Sabbath, and the preservation of truth, there is surely enough interest in this great issue to stem the progress of any and all God-defying calendar proposals, whether of the eight-day type, the five-day plan, or otherwise, and to support such calendar revisions as shall be in agreement with the plain teachings of history, Scripture and reason.

Daytona Beach, Fla.

CORRECTION

In the "History of the Little Prairie Church," page 4, speaking of the first Southwestern Association, 1889, last clause, read—Pastor Hull served as secretary—not moderator.

J. L. H.

YOUNG PEOPLE'S WORK SEVENTH DAY BAPTIST YOUTH TRACT SURVEY

INTRODUCTORY STUDY IN JANUARY

Choose at least three of the following for group or individual study.

1. *Exposé of Faith and Practice.*
2. *Pro and Con: The Sabbath Question in a Nutshell.*
3. *Religious Beliefs of Seventh Day Baptists.*
4. *Seventh Day Baptist Fundamentals.*
5. *The Sabbath and Seventh Day Baptists.*

These should be carefully studied but the survey report is to be made on the tracts recommended for study in February and March. January study should help you to make a valuable critical study of later tracts.

Sincerely,

MARJORIE J. BURDICK.

I WILL BE CHRISTIAN IN SOCIAL JUSTICE

BY DUANE HURLEY

(Third in a series of talks based on the New Program for Christian Endeavor, given at the Fellowship Breakfast for Young People, General Conference, Milton, Wis.)

This question of social justice merits our closest and most thoughtful consideration, for we see about us, every day, evidences of social injustice. To take an example that is representative of many such conditions, I speak of an incident that happened in a singing organization while practicing for an out-door concert. As it happened, the bass section lacked in volume to balance with the other sections. There was one fellow who could have filled in. He had a good voice, but he was barred from the organization because of his color. He was a Negro! Does this seem like social justice?

Again we find injustice in court proceedings. Not many months ago the wife of a prominent citizen in our city rounded a corner in her car at a high rate of speed. Because of her drunken condition she drove for several hundred feet down the wrong side of the street and struck a little fellow riding a bicycle. The boy died shortly after and everyone knew that the woman was to blame. But they took the case to court. Finally the woman was pardoned and let to go free, just because she was prominent in social circles—

just because she had money and a pull! Is this carrying out the spirit of justice?

During the last few months we have seen an evil creeping upon this nation, like a stealthy animal springing cruelly on its prey. Beer is back, flowing free across the land — back because of crafty, deceitful, underhanded proceedings. Many people have been blinded by the wet forces and swindled into the thing. Does this appear to be a Christ-like enterprise?

In the face of all these things we are apt to become discouraged and sit back and say, "Oh well, what's the use? The world is going to the dogs anyway." But is it? It is true that newspapers are playing up crime and vice, but is that a sign that the "world is going to the dogs"?

Let us stop to consider a newspaper man's definition of "news." He says that if a dog bites a man, that's an everyday common occurrence and has no place in the paper. But once let the man bite the dog, then you have an article played up with a twenty-four point headline. People like the spectacular. It dazzles them like a toy balloon dazzles a child. But there is just as much good as ever done in the world today; we just do not hear about it.

It is probably true that we do not have much to live with these days, but we have a lot to live for. In other words we have lost our dollars but not our "sense." At least I feel we have enough sense left to find a practical and sensible solution for this problem of social justice. It cannot be done by sitting back and letting the other fellow do it. We must rise up against these evils ourselves to find the remedy.

I feel, in the first place, that the solution lies in the very first word of the topic, "I—I will be Christian in social justice." It is a personal matter and begins with the individual. In driving back here this summer we had occasion to travel through many different kinds of country over many types of road. We traversed concrete pavements, dirt and gravel roads, and brick streets, but no matter what the road, bridges helped us to cross rivers and skip canyons. Bridges! There are many kinds—some narrow, others wide; some small, others large. But there is one thing common to each and every bridge alike—they bear a sign. They read like this, "Load limit 10 tons."

It was interesting to note that the ton capacity of these bridges varied and not necessarily with the size or looks of the structure. For instance, one large, magnificent looking bridge of old framework had a warning sign on it "Capacity only 5 tons." Another small, insignificant looking bridge of latest steel and concrete construction bore a notice of, well, say fifteen tons load limit in comparison with the other fine looking bridge. As I observed these bridges along the way I wondered if perchance they could have any spiritual meaning for us. I've just been wondering if any of us are "load limit bridges." Take for example one boy I know—a fine looking fellow, too — but he just can't be trusted when it comes to stealing. Perhaps you know other people who wear load limit signs reading, "Cannot be trusted with swearing," or "Cannot be trusted when it comes to social justice," or lying or smoking or drinking or any other load limits which denote lack of responsibility. You know them all. But, here is the point I want to make—the question I want to throw before you—are you a "load limit" bridge? If you are, now is the time to build with new steel and concrete construction, placing your foundation on Jesus.

The influences of youth are apt to show up in later years. Perhaps you have heard about the side show worker who decided to join the church band. One night things seemed to drag a bit and he fell asleep during the sermon. Finally the minister had reached the climax and given the invitation and was waiting for the people to come forward when the side show worker, awakened by the closing shout of the minister, began to beat his drum and yell in a strained voice, "Step right up folks. It's only ten cents. Ya can't go wrong on the tenth part of a dollar." And so I say the influence and habits formed in early life are bound to come out in later years. Now is the time to lend a hand in behalf of social justice.

In this day and age people look for a challenge to do better things. It was only a matter of six years ago that an insignificant man taxied an insignificant airplane out on the field. The motor roared. The plane headed into the wind; skimmed along the ground, and finally cleared the trees at the far end of the runway. Lindbergh was off on his epoch making flight. What would you think if a keg of beer had been among his provisions?

I do not believe he would have been as successful as he was, for he landed safely in Paris, the first one to make a non-stop solo flight across the Atlantic. As soon as his plane touched the ground, a crowd was close around, and knowing that he would be tired out, they offered him a stimulant. Then came that memorable answer, "I do not drink." This ought to be a challenge to us to stand for what we feel is right.

Those of you who were privileged to attend the Christian Endeavor convention in Milwaukee will remember the illustration used about the little fellow in a parade. Although he was a small chap, he was carrying a great big banner. It was a hot day so that the sweat ran down his face in streams. You could see he was tired all over, but when asked if he was weary, he spoke, "I'm not tired. I'm carrying a banner." That should be our spirit in this problem. "I'm not tired in this fight for social justice. I'm carrying the banner of Jesus."

Riverside, Calif.

IN MEMORY OF PAUL EMERSON TITSWORTH

THE MEDITATION

BY CHAPLAIN MCLEOD

We are met today to rejoice in a life worthy of all honor and reverent memory. We are not met to lament a death. That first ache of sorrow, that first blank sense of inexpressible grief and loss is a token of the benefits he has brought us. But that ache of sorrow and that sense of loss must give up the primary place to a mood more worthy of him who has known so deeply all his life the "glory of going on," who liked best Goethe's definition of rest:

"Not quitting the busy career;
Rest is the fitting of self to one's sphere
'Tis the brook's motion, clear without strife,
Floating to ocean, after this life.
'Tis living and serving the highest and best;
'Tis onward, unswerving, and this is true rest."

He would not have us sitting down and mourning: "Alas his work is done"; rather he would have us standing and saying: "Behold, how nobly and gallantly he began a great work still to be done." That should be the keynote of our meditation, for his life was never spent in the sentiments of sorrow but ever in the sacraments of strength and service.

"Grief should be
Like Joy, majestic, equable, sedate,
Confirming, cleansing, rising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting
to the end."

And so it happens that if you will search through the noblest elegies of our literature, where men of vision gifted with utterances have paid tribute to the noblest characters known to them, time and again, on the highest levels of those elegies, you will come on verses written as if for him—our friend, our benefactor, our leader and guide. It was of his sort that Browning wrote:

"One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
sleep to wake."

For us he carved the widening horizons and exalted experiences that feeling as part of the great human and divine adventure, we might go forth with confidence and vision, trusting in the essential goodness of life, and in the dependability of the Great Master of it, that we might become citizens of Civitatis Dei, the city of God on earth.

"Life is not the wick or the candle
It is the burning."

How brightly burned the flame of this one who has so nobly succeeded to the heritage of "men of the pilgrim heart."

—Alfred Sun.

RESOLUTIONS OF RESPECT

WHEREAS it has pleased the All-Wise God to call our beloved sister, Mrs. Wealthy Saunders, to enter into her reward, the Richburg Ladies' Aid society has lost a loyal member who has been actively interested in her society and has given faithful service. Therefore, be it

Resolved, That we shall miss her cheerful presence and helpful companionship.

Resolved, That we sympathize with the bereaved sons, daughters, and grandchildren.

Resolved, That a copy of these resolutions be placed on our records, one sent to the family, and one to the SABBATH RECORDER.

MRS. EMMETT H. BOTTOMS,
MRS. JESSE BURDICK

CHILDREN'S PAGE

TELLING "THE STORY" IN KOREA

ACTS 8: 5-8

Junior Christian Endeavor Temple for Sabbath Day, January 20, 1934

BACK FROM KOREA

In Korea girls are not nearly as much appreciated as their brothers. As soon as a small boy can begin to toddle he is dressed like a man—in full white trousers and a white or colored short coat. If a boy is not married he wears his hair braided in a long pigtail. Boys are married any time after they have reached seven years of age and from that time on they are treated like men. Their hair is then twisted on top of their heads and a little straw hat perched on top of this knob of hair. These tiny bridegrooms swagger along the street as proud as little turkeys.

Wars have made orphans of many children in Korea. Some of them live in orphanages, but many children are hungry all the time and suffer from cold in the winter time. The Japanese officials require that all mission workers in Korea be registered. One day a policeman stopped a Bible society missionary and asked to see his permit. The missionary opened the Bible he carried and pointed to these words in the last chapter of Mark, "Go ye into all the world and preach the gospel." He was allowed to pass on.

TELLING "THE STORY" IN CHINA

ACTS 16: 9, 10

(Denominational Day)

Junior Christian Endeavor Temple for Sabbath Day, January 27, 1934

BACK FROM CHINA

China is a land of hind-side before. If your name is Tom Jones, it will be spoken Jones Tom. When you read a book you begin at the back instead of the front. Swarms of boys plod every day to the boys' schools. They never handle their books carelessly, for books are almost sacred to them because they represent so much learning. I heard that there are seven thousand characters to represent Chinese words, and that their books cost dreadful sums; but I asked a man about it and he told me that the Chinese have made a new alphabet that has only thirty-six letters, and that the small books the school children now use cost very little.

The girls look like boys in their funny, long trousers. They do not bob their hair but wear it in braids. Boys and girls do not go to school together in China.

I saw heathen temples, too, where they told me that parents take their children, teaching them that devils will pull out their tongues or burn them in ovens if they do not worship there. How glad we should be to help bring the loving Jesus to these children.

—Children's Leader.

OUR LETTER EXCHANGE

DEAR RECORDER GIRLS AND BOYS:

A Happy New Year to you all, and three hundred and sixty-five joyous days during this year 1934. Again the Christmas season, the time of loving and giving, is over, but we must continue to give of our love every blessed day of the year so that there may be merry hearts everywhere, every day, not just Christmas day.

How have you spent Christmas day and all your happy vacation days of this holiday season? Each one of you, I know, has an interesting story to tell of your holiday experiences, and "Our Letter Exchange," is to my mind a jolly good place for them. Who will be the first?

This morning Eleanor untrimmed our Christmas tree and we carefully packed away the decorations for next time, but our Christmas lights still shine in the windows until the little New Year is one day old at least. Shall I tell you why our tree had to come down one day sooner? Well, Skeezics, the cat, decided that it had been up long enough, and forgetting that he was over six years old and should not be a frisky kitten, began to jump up and knock the decorations in all directions, as some of them were quite breakable, and the tree was beginning to scatter its needles, you can well imagine that something had to be done at once. The funny thing was that Master Skeezics hadn't once interfered with the tree until this morning.

Again wishing you all a Happy New Year, I remain

Sincerely your friend,

MIZPAH S. GREENE.

HANNAH

There are many great men who have written things about their mothers, but the one that impressed me most was that which Abra-

ham Lincoln said, "All that I am or ever hope to be, I owe to my angel mother."

It seems to me that the study of Hannah would be appropriate for Mother's Day.

Elkanah loved Hannah, his wife, very much but because they had no children, he married Peninah, who had several children. Peninah was jealous of Elkanah's love for Hannah and aggravated her grief by scoffing and insult. This made Hannah very sad because it was a disgrace in those days not to have any children.

Every year the people went to the tabernacle to a feast, and in spite of Elkanah's love for her it was not a happy time for Hannah, as she thought of her lonely life, and believed that God had forsaken her.

As Hannah looked into the dark, sinful faces of Hophni and Phineas, the young priests, she wished that she could see reverence and order restored in the house of God. Yet what could she do in her lonely childless condition? Drawing apart from the rest of the family she fell on her knees and prayed that God would give her a son, promising that he should belong to God all the days of his life. Eli, the high priest, seeing her, believed her to be drunk, so little did people pray in those days. But when she told him she had been praying he answered kindly, "Go in peace; and the God of Israel grant thy petition that thou hast asked of him."

By the time for the next yearly feast Hannah was the proud mother of a little son whom she called "Samuel," meaning "Asked of God." But in all her joy Hannah did not forget her solemn promise. As soon as the child was old enough to be cared for by others she took him to the tabernacle and left him there. She gave a sacrifice of grain and wine to the Lord who had answered her prayer. One might imagine that Samuel, little as he was, remembered how his dear mother looked that day, her face white with the pain of parting, her eyes glowing with the joy of giving her best to God.

FRANCES POLAN.

Brookfield, N. Y.

SAUL

When Samuel first beheld Saul he knew that God's chosen king was standing before him. On the roof top of Samuel's home, he told Saul of God's plan for him. The next day, at the outskirts of the city, Samuel

poured a flask of sweet smelling ointment over Saul's head, saying, "Is it not that the Lord hath anointed thee to be prince over his inheritance?"

Not long after, Samuel called his people together and Saul was formally chosen king. Saul won a great victory over the Ammonites after he saw how his people across the river were suffering.

Samuel was delighted with Saul's kingly conduct. Some of the people wanted to slay the men who had murmured against Saul, but he answered, "There shall not a man be put to death this day for today the Lord hath wrought deliverance in Israel."

At first Saul did many things for Israel, but after a time he lost his humble spirit and became a noted specimen of the sin of disobedience. When he was told to oppose the Amalekites because they were enemies of God's people, and bring back no honors for himself, he disobeyed, bringing back the captured king and great masses of sheep and oxen. Samuel said to him, "Because thou hast rejected the word of the Lord, he hath rejected thee from being king." Saul acknowledged his sin and asked Samuel to forgive him, but the breach between them became final, for it was very plain that it was his own reputation which worried him. "Samuel came no more to visit Saul until the day of his death."

MARGARET CRUMB.

Brookfield, N. Y.

OUR PULPIT

INESCAPABLE IMPERATIVES

BY REV. ALVA L. DAVIS

VIII. THE SANCTITY OF PROPERTY

The eighth commandment: "Thou shalt not steal." Exodus 20: 15.

In "The Cloister and the Hearth" the scheming beggar says to Gerard, "Do not send me away, I do so love honesty!" "Thou love honesty?" says Gerard. "Aye," said the villain. "Not to enact it—the saints forbid! But to look on. . . 'Tis so fair a thing to look on!"

The average person admires strict honesty; he loves to look upon it; but in many ways he fails to enact it. He does not steal; that is, he does not directly take money that does not belong to him. Nevertheless, he breaks the spirit

of the eighth commandment. Diogenes is not the only man who has looked for a strictly honest man.

This commandment has been called the "property commandment." The Bible does not set forth a definite property program. Yet under Mosaic legislation all property was returned during the year of Jubilee, so that each family, at least once in every fifty years, came into its original inheritance. Though a definite program is not set forth, it does assert that every thing on this earth belongs to God, and that these material things are loaned to man, and that he is responsible as to how he uses them. *Property is a divine trust, and God demands that we be honest with him.*

Mosaic legislation provided various penalties for theft. The man who stole an ox was forced to restore it five-fold; if he stole a sheep he must return four sheep. Kidnaping might result in death. It demanded that weights and balances be perfect; that widows and orphans be protected; that the tools with which a man earned his living be kept sacred; that the clothes of the poor could not be taken in pledge—all these, and many others.

How did Jesus regard this commandment? He owned no home, possessed no land; his followers were not men of wealth. So far as we can learn he was not interested in any particular theory of property. He enunciated certain great principles which, if men lived by, the problems of property would be solved. Said he, "Whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7: 12). He taught that property became dangerous when a man's heart could not be detached from it; that the only valuable treasure was that laid up in heaven.

The history of property is interesting, but it is so large that we can but mention a few interesting teachings concerning it. Plato, in his ideal state, argued against private property. Aristotle took a broader, saner view. He speaks of it as an "instrument of personality." Locke taught that a man owned only that which he had mixed with his own labor. There was the Monkish theory of the Medieval age with its renunciation of property and the vow of poverty. Augustine believed in the right of private possession of property, but affirmed if we had a sinless world we could have a common property. Calvin taught that the law of God required that we use lawful diligence to increase our own property. Out

of this grew a very peculiar, inconsistent chapter in our religious history, namely, the Puritan's theory of wealth.

Puritanism stood for individualism. Man was God's steward, and God had given man the natural resources and the ability to develop them. Property was an indication of the favor of God. Hard work was a token of orthodoxy. No serious moral tests, however, were applied to the possession of wealth. Slavery for many years was not thought inconsistent with Christianity. In fact, for long, weary years, the Church advocated slavery. The good ship, "Jesus," for many years carried slaves. The "Mayflower" on her second trip to America carried a cargo of slaves. George Whitefield, the great Calvinistic preacher, owned many slaves and advocated slavery.

Yet despite the glaring abuse of property, the sin and misery growing out of such abuse, we can't escape the fact that God sanctions the institution of property. It is a necessity. Just now when all kinds of experimentation are in progress, or being advocated, certain facts relative to *individual possession* — not ownership—should be considered.

Possession is a fundamental necessity for labor, if labor is to be free and voluntary. There can be little incentive to labor for another if a man is denied the right of possession. The right of possession of property is a necessity for the training of the human race. Vocations, trades, professions are grounded upon this inherent right. Through the possession and use of property man is trained morally, intellectually, and religiously. Man is commanded to work. The man who works is a creator, and certainly God intended that man should have a rightful share of, or part in, that which he helps to create.

Of course there are dangers connected with the use of wealth, just as there are dangers connected with the use of any other great blessing. The two great dangers connected with property are these: The way a man obtains his property, and the way he uses it. The commandment, "Thou shalt not steal," applies directly to the first danger.

We need waste no time discussing burglary, or robbery, or theft—the deliberate taking of the property of others. We know these sins are against both the law of God and of man. But how about the spirit of this commandment? If a business man gives short

weight or measure and takes pay for that which he does not give, is he not guilty of theft? If a householder orders goods for which he knows he cannot pay, is he not as much a cheat as though he stole them? If a contractor takes advantage of an employer's ignorance to charge for materials more than they are worth, what does he do but commit theft? If a stenographer is paid for eight hours work per day, and she takes advantage of her employer's absence to do fancy work, or read a book, or loaf on the job, what does she do but steal a fraction of her day's salary? "Thou shalt not steal" means thou shalt deal squarely with one another.

What shall be said of gambling, the whole question of gambling, whether on the stock market, the race track, or the card table? A Negro was preaching eloquently at a revival service when he was asked to preach against stealing. Scratching his head, he replied, "The meeting am going good, the feeling am high, the brethren am warm, and the spirit am good. I don't like to throw coldness over the meeting." Many preachers, aside from Negroes, have a like feeling. It is all right to speak against gambling in general terms. But too many people like games with stakes on the side for him to be very specific.

Some years ago a New York paper told of a rich woman of New York City who won \$7,500 playing cards at a fashionable winter resort in Florida, \$4,000 of which was won in a single sitting. That woman probably never earned a dollar in her life; some may have thought her clever and applauded her skill. But she deprived others of money by an *immoral* method. In principle, she was a thief. She lost something infinitely more valuable than what she gained. Out of her soul went worth and honor, play by play, as she won money, dollar by dollar.

Doctor Madison Peters once wrote, "A mother of my acquaintance was grieved at finding her son gambling. When she tried to reason with him and dissuade him, he turned on her suddenly with this question, "Where did you get that beautiful vase on the mantel?" "Why, I took it as a prize at Mrs. A's bridge," she answered. "Well, mother, when you are ready to give up your gambling, I will give up mine," he said.

Apart from the remoter consequences, gambling is a sin. It is an act involving the transfer of property. And property is a di-

wine trust. When that which one gains is another's loss, there is involved the principle of theft. When one's pleasure is another's pain, there is the principle of utter selfishness. Gambling is inherently evil. To place any portion of our property out of our own rational and moral control and subject it to the decision of chance is to betray a trust. Herbert Spencer declared that gambling is inherently evil since it is "a kind of action by which pleasure is obtained at the expense of another." To this Doctor MacKensie adds, "It makes self the sole end and deliberately sacrifices others for that end."

Another summarizes gambling thus: "It is a deep, inward unfaithfulness to a solemn trust. It is a casting off of responsibility. It is an effort to escape from God's world, where reason, law, and love rule, into an alien world where chance rules. It is time we stop harping on the evil consequences of gambling and look squarely at the evil face and heart of the thing itself. Whether the amount is large or small, whether the man can afford his losses or not, whatever the method or the object, it makes no difference. The thing is evil, sinful, and should be so regarded by every right-minded person."

But there are so many varieties of theft, ranging from cheating in examinations and games to the act of the highwayman when he puts a gun in your face and robs you of your money. We list this sin under many names, such as: short weights and measures, gambling, sales through misrepresentation, debts, exorbitant interest rates and bonuses, dishonest advertising, unfair trade practices, tax-dodging, unfair wages, loafing on the job, bribery, graft, embezzlement, defalcation, etc. We don't wonder that many are saying that the suffering caused by property is so great that communism is the only way out. When we talk about punishing the wrong doers for this sin, we recall Luther's words, "It is the smallest part of thieves that are hanged. If we are to hang them all, where shall we get rope enough?"

And what shall we say of the inhumanity of our present-day finances? Men have been working overtime to bring about subtle evasions to deprive men of their property on technical flaws or legal defects. They have amassed colossal fortunes, no matter at what cost, just so they were obtained. They have been worshipping at the shrine of gold, ob-

livious to the Voice that thundered from Sinai: "Thou shalt not steal." Now their palaces of gold are tumbling down upon their heads. Bad men are fleeing. Cruelty, dishonesty, and greed are seen in their awful hideousness. The youth of America have never seen more clearly than today the burning letters, "It pays to be honest."

When we speak of honesty paying, we do not mean honesty as a "policy"; nor do we mean that honesty pays because dishonesty will be punished. Laws vary greatly in different countries; what is legal in one is often illegal in another. Yet all countries have a law that punishes theft. In Denmark the petty thief is put in a barrel and marched through the street. Under Mohammedan law the hand of the thief is cut off. Even if one succeeds in evading the law, if his sin is never found out by man, always over his head hangs the possibility of exposure, shame, and disgrace. Conscience forever reminds him that he does not profit by stealing.

Everybody, friend or foe, knew that Abraham Lincoln was honest. He was all the way through the same. When a boy as clerk, he walked seven miles after closing the store to return six cents too much which he had taken when making change. When a practicing lawyer, he would not take a bad case if he knew it. Nobody doubted Lincoln's honesty. That made him President. That saved the nation. When it was as dark as midnight, and men were fearful, not knowing what to do or where to turn, they simply looked to the calm, patient man in the White House and said, "Mr. Lincoln is honest. We can trust him."

"See the man in the moon,
How his burden weighs him down;
Thus his sticks the truth reveal
It never profits men to steal."

Wherever one may go, among people in all lands, we are told we will find in modified form, this story of the man in the moon. It is what the people long ago thought of stealing. The story grew. It became a sermon. Mothers told it to their children. It is what the world thought of sin. Stealing was a sin, and the thief was sent to the moon to be alone where there was nothing to steal. Sin kept him away from everybody. His only company was the bundle of sticks on his back forever. *Honesty as honesty is worth while in every way*—this is the first solution of the problem of property.

The second solution of the problem of property is found in man's relation to God. If a man is in right relation to God, he will be in right relation to his fellow men. God has provided abundantly for everybody. We are all his children, and if men act right and live right there is enough of everything for everybody. If a man loves God he will respect the laws of society and the laws of God that protect property. The heart of all honesty is honesty to God. If a man is not afraid to rob God, he will have little fear of cheating man.

In the light of God's Word, when we stand before the Great Judge of all the earth, there are two questions concerning property which I think he will ask us: "How did you get your money?" and, "How did you spend it?" We cannot efface this commandment, nor its penalty. It will forever remain as one of God's inescapable imperatives. "Thou shalt not steal." We cannot keep this commandment alone. But with Christ in our hearts, and Christ admitted as a partner in our business and pleasures, we can be, as was said of Lincoln, "honest all the way through."

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

Christmas was appropriately observed at the Sabbath services on December 23, 1933. Simple holiday decorations in the church formed a background for the exercises furnished by members of the Sabbath school. The little children made their first appearance on the platform by speaking Christmas "pieces." The young people's choir sang the anthem, "Following the Star"; two young men rendered a Christmas duet on violins; the organist's voluntary was a special number from Mendelssohn; the class of junior boys gave a fine review of their year's study in the Old Testament; six young ladies presented a pageant entitled, "The Spirit of Loving-Giving"; and the pastor closed the service with his sermon from the text, "Behold, I bring you good tidings of great joy."

The plan had been made for Pastor Van Horn to take a group of young people to sing carols to the "shut-ins" of the village, on Christmas eve, but a violent rain storm prevented the visit. The church has been saddened by the death of one of the older members, Mrs. Hattie

Crumb, who passed away, December 20 — a quiet, home body, hard working always till illness overtook her, she ministered to many a needy family, not letting "her right hand know."

CORRESPONDENT.

LEONARDSVILLE, N. Y.

About forty-five attended the Christmas party and supper, at the Seventh Day Baptist church. Following the program games were enjoyed and gifts were exchanged. A collection of \$15 was taken for denominational work.—*Brookfield Courier*.

ADAMS CENTER, N. Y.

Rev. Raymond B. Tolbert, who is preaching at the Honeyville Baptist church this winter, is supplying for our church while we are without a pastor. Our church joined with the Baptist and the Honeyville churches in sponsoring a community Christmas. Twelve large baskets of food and some toys were sent to needy families. The Ladies' Aid made and repaired toys for this occasion.

The Will Class of the Sabbath school held a social at the home of Miss Margaret Williams, the evening of December 19. The Baraca and Mayflower classes also enjoyed a social during the month at the home of Clark Stoodley. On account of the epidemic of measles there was no general Christmas entertainment by the Sabbath school. The primary pupils were remembered with gifts by the seniors.

CORRESPONDENT.

ALFRED, N. Y.

Dr. J. Nelson Norwood, dean of Alfred University for the past ten years, has been named acting president by the board of trustees to succeed President Paul E. Titsworth. Professor L. A. Conroe, who has held for several years the position of assistant dean, was elected acting dean to fill the vacancy caused by the promotion of President Norwood.

President Norwood is fifty-four years old. He was born in Laneham, England. He received his bachelor of philosophy degree from Alfred University in 1904; studied at University of Wisconsin; received a master of arts degree from University of Michigan in 1909, and a doctor of philosophy degree from Cornell University in 1915.

Since 1911, Doctor Norwood has been a professor of history and political science in which field he is recognized as one of the leading scholars in the country, as evidenced in

more recent years, when chairs of that subject were offered him from both Harvard and Cornell universities. His executive ability also is recognized in the fact that in 1930, he was offered the presidency of Milton College in Milton, Wis. President Norwood, however, refused all three of these offers to continue his work at Alfred.

Doctor Norwood has been dean of men at Alfred since 1923—the first year in an acting capacity. In 1919 and 1922, he was acting director of the annual summer school and in 1925, was a delegate to the Universal Christian Conference on Life and Work in Stockholm, Sweden.—*Alfred Sun*.

ASHAWAY, R. I.

Last Sabbath at the morning service the choir, under the leadership of Mrs. Julian T. Crandall, sang two Christmas anthems, with Miss Mildred Taylor and Miss Esther Crandall as soloists. Mrs. Orpha Gardiner of Wickford sang an offertory solo.

Rev. William L. Burdick, D. D., has gone to Daytona, Fla., where he will assist in the dedication of the newly erected Seventh Day Baptist church.

The members of the Christian Endeavor society and the Intermediate society, sang Christmas carols Sunday evening, after which they were invited to the home of Mr. and Mrs. Earle J. Robinson for a social time.—*Westerly Sun*.

MILTON, WIS.

At the annual meeting of the presidents and deans of Wisconsin colleges held at the Y. M. C. A. in Milwaukee on November 24, President J. W. Crofoot was elected secretary of the association for the following year.

This group of Wisconsin educators considers such questions as the objectives of the modern college, proper types of entrance requirements, comprehensive examinations, aptitude tests, the value of college chapel, teaching methods, curriculum content, etc.

COLLEGE CHAPEL

At the annual meeting of the Wisconsin Presidents held in Milwaukee recently President Evans of Ripon was discussing various tendencies in student life. He found by an inquiry made among Ripon alumni that after some years' absence from the campus "the most abiding impression of value received in college days was chapel."

President Crofoot then asked if chapel was compulsory in other institutions. All responded that it was. In some Wisconsin colleges, like Lawrence, chapel is three days a week. At Lawrence, members of the faculty conduct it very much as we do at Milton on Mondays, calling upon outside speakers at intervals.

At Carroll, chapel of a religious nature is held four days a week with the president uniformly reading the Scripture and offering prayer. On the fifth day they have an "assembly" for speeches, notices, pep meetings, or any other business.

All the colleges have penalties for non-attendance at chapel above the cuts. Some regard two absences from chapel as equal to one class absence; some add more credits for graduation as cuts are taken.

All this merely shows that the authorities of the Wisconsin colleges believe in the great importance of chapel for their students.

The present writer believes that this point of view is correct. We should preserve chapel at Milton; we should enrich it by better and better material as the weeks and years go by. The assembling of students and teachers for the interchange of ideas on subjects scientific, political, religious, literary, and musical is an essential part of college life.—*Dean Daland*.

—From *Milton College Review*.

STONEFORT, ILL.

Dinner in the basement followed a well attended service on the Sabbath after Thanksgiving. A social hour was afterward enjoyed with a well-rendered Thanksgiving program.

Sabbath, December 16, we were made very happy, when after a talk on church membership by Brother Oliver Lewis, eleven joyously presented themselves on the invitation extended for church membership. Eight were converts in the revival recently held. Baptism will follow in due time.

CORRESPONDENT.

HAMMOND, LA.

Information was received here a few days ago concerning the death of Rev. L. D. Seager, at his home in Farina, Ill. As pastor of the Seventh Day Baptist Church here Elder Seager endeared himself to his congregation and a great number outside of his church. While serving here he was actively affiliated with the Hammond Ministerial Association and was identified with many movements for

the betterment of this community. Much regret was expressed over his death by members of the Seventh Day Baptist Church and a memorial service was held last Sabbath morning here for him, attended by a good sized crowd.

Rev. Mr. Seager was a kindly gentleman, a loyal and faithful pastor, and his death removes a very fine type of citizen. He was buried in Farina.—*Hammond Vindicator*.

RELIGIOUS EDUCATION

DIRECTOR SUTTON IN UTAH

After having spent more than a month in special evangelistic meetings in Boulder and Denver, Colo., at the invitation of the churches there, the director and his wife started, November 27, toward the Pacific coast.

The first night after crossing the Rockies was spent with a cousin, Alvinza Morrison, with whom he played as a child. The next day the travelers called on Deacon, Doris and Frances Van Horn in Rifle, Colo., and ate dinner with Ralph Van Horn's family, loyal Sabbath keepers living near. During the afternoon a call was made at the home of Mr. and Mrs. William York, at Clifton, Sabbath keepers interested in our people. That night was spent in camp at Grand Junction.

Soon after starting on, the next morning, there was a sign which read, "one hundred fifty miles of desert," but it all looked alike to us until we reached the San Bernardino Mountains, a few miles from Riverside, Calif. When we awoke Thanksgiving morning at Delta, Utah, we found the ground covered with several inches of snow. Reaching Loyal L. Van Horn's at Hinckley, nine miles from Delta, about noon, we found that they had invited many relatives and a neighboring family, as well as the Suttons, to partake of the bountiful Thanksgiving dinner that had been prepared. A preaching service had also been arranged for the afternoon, and thirty ate dinner and later enjoyed the service together. Those present during the day were Loyal L. Van Horn and wife; their daughter, Mrs. H. S. Hunmaker and family; Elmer Greene, wife, and four children; C. Dee Greene, wife, and six children; John V. McCormick; and a neighboring family.

Not only was there a preaching service in the home of the Van Horns' Thanksgiving

afternoon, but also Friday night and Sabbath afternoon. At the close of the service Friday night, John V. McCormick and De Esta Gladys Greene stepped forward and were united in marriage by the speaker. At the urgent invitation of the Community Church in Delta, the director spoke on Sunday morning to a fair audience. He also taught a large class in the Bible school.

The four days spent at Delta and Hinckley were pleasant ones, and the friends there frequently expressed their pleasure at having one of our denominational workers with them, as well as the desire to have others stop with them. This would be easy for any of our people going from Salt Lake to Riverside, either by train or auto. U. S. 91, the paved route from Salt Lake City to Riverside, passes within a few miles of Delta and Hinckley, which may be reached over good gravel roads.

We are now in Riverside, Calif., where we have rented rooms that the Sabbath school lessons for part of next year may be written.

ERLO E. SUTTON.

Riverside, Calif.,

December 13, 1933.

OBITUARY

PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 150 words, will be all 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."

CHARNLEY.—George F. Charnley was born in England, September 23, 1856, and died in Rockville, R. I., November 16, 1933.

When he was fourteen years old he came with his mother and sister to Rockville where he has since lived.

In England he was a member of the Stockport Sunday school, for many years the largest, and probably the oldest Sunday school in existence. During a great revival at Rockville, in 1873, he was baptized by Rev. James R. Irish and united with the church.

He is survived by a sister, Mrs. Frank C. Burdick; two sons, James L. G. and George E.; and two daughters, Mrs. Elsie Parkhurst and Mrs. Mae Edwards.

Memorial services were conducted by his pastor at the Avery Funeral Home, Hope Valley. Burial at Rockville.

W. D. B.

COOK.—R. Tirzah, daughter of Benjamin De Hauteville, born August 19, 1850, in Wolcott, Vt., and died December 4, 1933, at the home of Arthur H. Webster, Danville, Vt.

Her husband, George W. Cook, a Civil War veteran, died a few years ago. Mrs. Cook came to the Ashaway Church by letter from the Danville Congregational Church, and has ever since been faithful to the Sabbath and in the support of her church. She took an active interest in others, and out of her small means and by denying herself she gave much in time and money to charity, to W. C. T. U., to the church, and the Onward Movement.

Funeral services at the Danville Congregational church were conducted by her former pastor, Rev. Chauncey A. Adams. Burial was made in Danville Green Cemetery.

E. T. H.

DAVIS.—Mrs. Herbert H. Davis, in the forty-fifth year of her age. Arah Ford was the daughter of Ardvern and Emma McAvoy Ford. She was born July 10, 1889, in Doddridge County, W. Va.

Her mother died while Arah was a little girl, and she was brought up as a daughter in the home of Mr. and Mrs. L. D. Lowther. Mrs. Lowther is her aunt.

In 1908, she married Herbert H. Davis of Shiloh, who survives, with their one child, Mrs. Dorothy Randolph of Palo Alto, Calif. She is also survived by a brother, Earl L. Ford; and by a half brother, Dana Ford; and a half sister, Pearl Ford.

She was a devout Christian and member of the Salem Seventh Day Baptist Church.

Funeral and burial at Shiloh, conducted by her pastor and the pastor of the Shiloh church.

G. B. S.

HURLEY.—Cecilia Furrow was born in Logan County, Ohio, October 14, 1844, and died at her home in Nortonville, Kan., December 5, 1933.

Her parents, Mr. and Mrs. William Furrow, moved to Nebraska when she was a child. She joined the Long Branch Seventh Day Baptist Church. On December 8, 1867, at Humboldt, Neb., she was married to William Hurley. In 1892, the family moved to Nortonville, where they lived the rest of their lives.

The following children survive: Ulysses Grant, Spencerville, Ohio; Charles, Nortonville; Mrs. Naomi Snay, Nortonville; Edwin Birt, Riverside, Calif.; Mrs. Maud Stillman, Nortonville; and Alvin R., Hawthorne, Calif.

Funeral services were held from the Nortonville Seventh Day Baptist church, Rev. S. Duane Ogden officiating, and Pastor L. G. Osborn assisting.

S. D. O.

RANDOLPH.—At her home in Salem, W. Va., November 25, 1933, Mrs. Preston F. Randolph, in the eightieth year of her age.

Emily Virginia Davis, daughter of Lodowick Hughes and Margaret Davis, was born on Buckeye Run February 9, 1854. In 1910 she married Preston F. Randolph, who died in 1919. She is survived by a sister Sarah, widow of Stillman Lowther, who is now the only survivor of eleven children born to Lodowick and Margaret Davis.

Mrs. Randolph was a woman of strong religious convictions and active in the work of the Seventh Day Baptist Church, Sabbath school, Ladies' Aid, Woman's Christian Temperance Union, Daughters of the American Revolution, and every good work. She has been a Christian for sixty-five years.

G. B. S.

RICHMOND.—In North Kingstown, R. I., November 19, 1933, Edward J. Richmond, son of Mr. and Mrs. Elmer L. Richmond, aged four years and three months.

As the child was sick but a day, the death came as a great surprise and shock to parents and friends.

The burial was in the First Hopkinton cemetery, Ashaway, R. I., and the committal services were by Rev. Willard D. Burdick, pastor of the Second Hopkinton Church where Mr. and Mrs. Richmond are members.

W. D. B.

SCHPEL.—Gerald Schpel was born in Holland November 2, 1861, and died at Marshall, Mich., September 16, 1933, in his seventy-second year.

He early became a Christian and joined the Haarlem Seventh Day Baptist Church in Holland. He came to America in 1907, and for a number of years was a resident of Battle Creek, where he made his home with relatives. He was a great sufferer for many years, but was patient and died in a strong Christian faith. His church membership was transferred to the Battle Creek Seventh Day Baptist Church soon after his removal here. A brother, John Schpel, and a sister, Mrs. Sarah DeRuyter, both of Battle Creek, are the only near relatives who survive.

Funeral services were conducted by Rev. Edward M. Holston and interment was made in Reese Cemetery, near Battle Creek.

E. M. H.

SEAGER.—Lely D., the son of Hezekiah B., and Zurviah Palmer Seager, was born at Jefferson, Ohio, April 9, 1858, and died at his home in Farina, Ill., December 6, 1933. (Extended notice elsewhere)

WELLS.—Fremont Charles Wells, son of A. Judson and Adalaide (Utter) Wells, was born in Berlin, Wis., July 8, 1858, and died in a hospital in Honolulu from a paralytic stroke, April 4, 1933.

He was baptized in his twelfth year and united with the Berlin, Wis., Seventh Day Baptist Church. In 1880, he moved to Milton, Wis., and united with the Milton Junction Seventh Day Baptist Church. He was married at this place. He has since lived in Hammond, La.; Battle Creek, Mich.; Riverside and Long Beach, Calif.; and Honolulu. He was an earnest, faithful gospel worker, and gave freely and liberally of his means to many local churches, his denominational boards, and missions in foreign lands. He leaves a daughter, Mrs. Leila Livingston and her son Ivan, in Milton, Wis.; and a son, Wardner, in Los Angeles, Calif.; and three brothers, Frank, Welcome, and Dr. William B., in Riverside, Calif. Fitting funeral services were conducted in Honolulu where he was buried.

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CALENDAR - ACROSTIC

Just

At the dawn of the
New Year we pledge ourselves to
United service for God's kingdom
And kindness to our fellow men,
Relying on him who is love and
Yielding ourselves to his guidance.

F. G. H.

Stevens Point, Wis.

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