

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.
S. D. B. C.

The Sabbath Recorder

VOL. 116

JANUARY 22, 1934

No. 2

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 116, No. 2 WHOLE No. 4,624

THEODORE L. GARDNER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainer

Miss Marjorie J. Burdick

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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Helping Ourselves There is no small cause for concern in paternalism in government, religion, or education. We all appreciate the value of honest, individual effort in whatever field of life or endeavor. The help of churches by some extra-organization, the help of students in some particular fields of ministry, or government dole, even if named CWA, are more or less demoralizing. Though help may be expedient because of some depressing circumstance, temporarily, it would not seem to be advisable as a permanent thing. What was meant to be a stimulus and encouragement may easily become a pretext for one's doing less than his best. What help sometimes does for its recipient is one of its worst features. Not only may church or individual depend more upon this outside assistance than upon his own personal efforts, but he may soon come to look upon the extended help as his own right. A weakening of moral fiber in organization or individual is bound to result. Surprise of accomplishment comes as individual effort is put forth to the utmost.

A story is told of a frog deep buried in a mudhole by the roadside. He complained to

a deacon passing by on his way to church, and begged for assistance in his helpless condition. The deacon, mindful of the public duties ahead of him for the morning service, begged to be excused until he came back. On his return the frog was discovered sitting by the side of the path, sunning himself and snapping at the flies. His reply to the surprised deacon's comment was, "I thought I could not get out either, until a snake came along and I just had to get out." There is much that people are finding they can do, things which they never thought they could do until they discovered they had to. Impossible things are done under the pressure of necessity. Too often only a fraction of one's ability and resourcefulness is used until called into action by some crisis. Much of the best of life has come out of adversity and struggle. "Give to the world the best you have, and the best will come back to you." There is much to be hoped for in these days ahead if we shall be willing to "help ourselves."

Call to Spiritual Advance The heads of thirty national communions, of which Seventh Day Baptists are one, with an aggregate membership of over 27,000,000, have joined in issuing a call to spiritual advance at the beginning of the new year. Included among the signers of the statement are the recognized leaders of most of the important American churches. While not undertaking to speak in an official capacity, their statement carries great weight by virtue of the fact that so many outstanding representatives of the various churches have found themselves in such agreement as to be able to unite in a joint statement to the churches and to the nation.

We are sorry that lack of space forbids a full reproduction of the message. It begins with an affirmation of unchanged faith in God and Christ — "eternal verities which stand unshaken amid the present chaos"—and records the conviction that "the personal experience of fellowship with God in Christ" is "the foundation of any Christian program adequate for a fear-stricken and bewildered world." The message declares that "unless the gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole."

The emphasis upon a renewed spiritual life for the individual, it is insisted, "must lead us straight out into the great social issues of the

day—not away from them—and make us think of them in spiritual terms." As a result, the signers of the message analyze the spiritual aspects of our present economic, social, and international situation. They conclude that the spiritual tasks of the present hour are "a clear summons to greater co-operation among all Christians."

World Child-Friendship The World Friendship Among Children is inviting American boys and girls to join in "A Great World Fellowship of Friendly Young People." Its program for 1934 includes the sending of "Friendship Picture Post Cards" to boys and girls in France, Holland, Japan, and the Philippines, and the writing of "World Goodwill Messages."

The post cards, issued and sold only in sets of five at the rate of fifteen cents a set, show, in colors, Ocean Travel Then and Now, the Statue of Liberty Lighting the World, the Peace Palace at the Hague, the Washington Monument and the Japanese Cherry Trees, and the Memorial Peace Bridge at Buffalo. Each card carries in French, Dutch, and English the friendly message—"If I had wings I would fly to visit you. Instead I send you this Friendship Picture Card. Your new friend." The cards may be sent singly or in sets. The boys and girls under fifteen years of age are also invited to write World Goodwill Messages not to exceed one hundred fifty words. The best in each group should be forwarded before March 15, 1934, to 287 Fourth Avenue. The one chosen by the National Committee of Selection will be the American Children's Goodwill Message for 1934 and will be world broadcast May 18. For information inquire of the above named committee at its address.

This is a beautiful project, and as our boys and girls have, on other occasions, joined in the goodwill efforts among the children of the world, we trust they will largely enter into this.

Items of Interest The recent report of the Department of Race Relations of the Federal Council of Churches declares that Americans stand "at the crossroads in race relationships." One road leads to race and class conflict and violence; the other road to interracial understanding and goodwill through co-operative activity. The report declares, "Peaceful methods of adjustment through friendly con-

tacts, through educational projects, and through experiments in co-operative activity have grown increasingly effective, with growing conviction of the ultimate power of Christian religion to solve race problems." We read also, "at the same time racial conflicts are becoming increasingly acute. This has been due partly to friction engendered by feelings dramatized in such movements as the Ku Klux Klan on the one hand and racial organizations on the other. . . . We stand at the crossroads of adjustment in race relations."

The *Westerly Sun* bears the information that the Synagogue Council of America has issued a statement urging Jewish congregations and their leaders in the United States to avail themselves of the opportunity offered by the NRA for the rehabilitation of the Jewish Sabbath. The NRA affords Seventh Day Baptists with the same privilege and opportunity, and as such should unhesitatingly be acted upon.

Church attendance, preparation for leadership, and world friendship will be emphasized in the observance of Christian Endeavor Week, beginning Sunday, January 28, and closing Sunday, February 4, 1934. The week marks the fifty-third anniversary of the founding of the first Christian Endeavor society by Dr. Francis E. Clark at Portland, Me. In practically all the evangelical denominations and in every country of the world, the week has become fixed in church calendars, with its initial Sunday (in this case January 28) observed as Denominational Day and the concluding Sunday as Christian Endeavor Day.

On both Sundays, church attendance will be promoted by the three million Christian Endeavor members of North America, in co-operation with churches, denominations, Christian Endeavor state and local unions, and federations of churches.

The youth attendance at church services on these two featured Sundays is taken for granted, according to a recent announcement of the 1934 program. It is believed by officers of the International Society of Christian Endeavor that not fewer than five million young people will share directly in the church services conducted by Christian Endeavor groups, either on January 28 or on February 4, or both Sundays.

A loss of forty-one thousand members is reported of the Presbyterian Church, last year, according to a survey made by Doctor Stelzle. Similar losses are recorded for most other denominations. The survey discloses as the New York *Herald Tribune* reports that from 1800 to 1900 membership in the Protestant churches in the United States increased from seven in one hundred inhabitants to twenty-four in one hundred, but that during the last generation the Church has scarcely kept pace with the increase in population. "The popular belief that the great revivals in church membership usually accompany periods of industrial depression apparently is fallacious . . . the present crisis seems to have the opposite effect." It is pointed out, also, that the decline has not seemed to be due to "worldliness and materialism," the survey seeming to indicate that "farmers are no more pious than residents of New York City," and that "low moral standards are encountered as frequently in the country as in the city."

A striking interview with Secretary of the Navy Swanson, reported in the December 23 *Union Signal*, quotes him as declaring that the United States Navy would remain dry in spite of repeal.

All friends of temperance will applaud the recent recorded decision of Sears, Roebuck Company not to handle liquors "despite the fact that liquor interests have been making a desperate struggle to find an outlet in that great chain of shops," declares the *Union Signal*.

A widely read Rhode Island daily, in commenting upon the many casualties from drunken driving in the north end of the state, thinks it may become necessary every time a street is crossed "to treat every automobile as if a drunken driver sat in back of the wheel."

Here are a few headlines from wet journals, published within a week, a list which could easily be multiplied: "Representative O'Connor, New York, Holds that Repeal Has Brought in More Graft"; "Whisky Trust Alleged"; "Bootleggers Happy Over Repeal"; "Says Prohibition Will Come Back Unless Bootlegger Is Put Out of Business"; "Women's Repeal Group Disbands With Cocktails"; "Crowds Stare Open-Mouthed at Ex-

hibits of Liquors, Blocking Sidewalks"; "The Barbary Coast in San Francisco, America's Rowdiest, Hell-roaring, Wicked Spot, Open Again"; "Drunken Driving Takes Big Jump—Alarming Increase Since Repeal Brings Police War on Topsy Motorists."

Well, come on, you ladies and gentlemen who voted for what was called "Prohibition Reform," tell us how well you are pleased with the liquor advertising in our papers, over the radio, on the billboards, everywhere around us, enticing young and old to try the various kinds of firewater which always have been "a door to hell and a bar to heaven." Are you quite satisfied with the situation?—*Reformed Church Messenger*.

We read that Thomas Edison's brain was worth \$15,000,000,000 to the business world. That amount is invested in America alone in industries based on, or stimulated by, his inventions. Certain it is that a vast number of our conveniences and much of our comfort are due to that marvelous brain.

We learn from *Progress* that people from all parts of the world visited the Century of Progress, Chicago's World's Fair, before it closed its gates at midnight of November 12, 1933. The high point of a single day's attendance was reached September 3, when more than 367,000 paid admissions passed through the turnstiles. The exposition sold 22,565,859 admissions. The average expenditure per person, exclusive of gate admissions and "minor other revenues," was \$1.21. The exposition will reopen June 1, 1934.

The sale by Russia to England of the Sinaitic Codex for \$500,000 has recently been announced. This famous New Testament manuscript dating back to the fourth century was discovered in a monastery on Mt. Sinai by the scholar, Tischendorf, in 1859. His labor in search of manuscripts was aided by the Saxon and Russian governments. The valuable find went to Russia, home of the Orthodox Church. However, Russia has long since lost her interest in Bibles and everything pertaining thereto. It is little wonder, therefore, that the Soviet grasped the opportunity to trade the faded and worn parchments for machinery. England and America, in spite of their reputed affection for pounds and dollars, still have an appreciation for such a manuscript.

DEAN MOSES H. VAN HORN

Moses Hoffman Van Horn was the son of William B. and Elsie Kennedy Van Horn. He was born near Lost Creek, W. Va., August 7, 1872. Surviving relatives include the widow, Metta Wilson Van Horn; a daughter, Mrs. Hallie May, wife of Homer May; and a son, William. The grandchildren are Lewis Hoffman May and Joan Marie Van Horn. He leaves two sisters, Mrs. M. Wardner Davis of Salem, and Mrs. A. J. C. Bond of Plainfield, N. J.

Dean Van Horn was a humble, sincere, unselfish Christian, and a loyal Seventh Day Baptist throughout his entire life. He was president of the General Conference in 1908. He has also served as a member of the Commission and in numerous other places of responsibility among Seventh Day Baptists. As a deacon and leader in the local church he was a pillar whose place it will be exceedingly difficult to fill.

Throughout West Virginia and beyond its borders he was known as "Dean Van Horn." It would be difficult to think of Salem College and not think of him. He had been dean since 1920. He had been a teacher in West Virginia for more than forty years. For twenty-two years he was professor of mathematics at Salem College. For ten years he was college treasurer.

West Virginia's system of public education is just now being changed. Harrison County was in need of a man of experience and character who would be able to command the undivided support of the people. So Salem College loaned Dean Van Horn to Harrison County for one year, to act as assistant superintendent of schools.

Dean Van Horn was a splendid guide for the young people—wise, patient, and firm. He was a gifted teacher. We all depended on his judgment. How are we to carry on without him?

The funeral was conducted by his pastor and held in the college auditorium where many were obliged to stand throughout the service. President S. O. Bond spoke, as did also Pastor E. J. Woofter of the Baptist Church. The college male quartet furnished the music. Burial was in the Odd Fellows' Cemetery at Salem.

G. B. S.

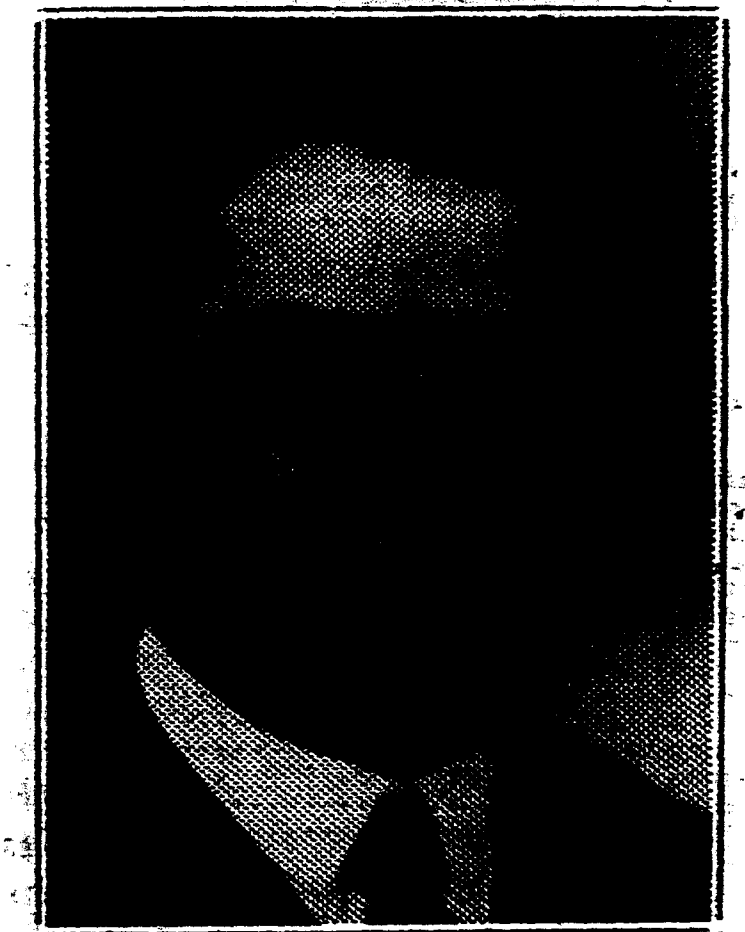
AMERICAN SABBATH TRACT SOCIETY— BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 14, 1934, at 2 p.m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, A. Burdet Crofoot, Mrs. Herbert C. Van Horn, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

The board was led in prayer by Rev. Ahva J. C. Bond.

President Randolph announced that it was his feeling that it would have been the wish of our vice-president, whose loss this morning we were all feeling so deeply, that the board go about its business as usual, and accordingly called for the reading of the minutes.

The minutes of the last meeting were read. Corresponding Secretary Herbert C. Van Horn presented his monthly report.



ALEXANDER W. VARS

Prominent citizen and Seventh Day Baptist
Died at Plainfield, N. J., January 14, 1934
(See Minute, Meeting Tract Board)

He also called the attention of the board to the very low stock of several of our tracts.

It was voted that this matter be referred to the Committee on Distribution of Literature.

The quarterly report of Treasurer Ethel T. Stillman was presented and adopted as follows:

Ethel T. Stillman, Treasurer,
In account with
The American Sabbath Tract Society
For the quarter ending December 31, 1933

Dr.

To balance on hand October 1, 1933:		
Denominational Building Fund	\$ 293.02	
Maintenance Fund	753.72	
	<u>\$1,046.74</u>	
Less overdraft General Fund	567.85	
		\$ 478.89

To cash received since as follows:

GENERAL FUND

Contributions - miscellaneous	\$ 19.25	
Denominational Budget	444.04	
Income from invested funds:		
Permanent Fund income	2,207.82	
S. D. B. Memorial Fund	217.51	
Receipts from publications:		
"Sabbath Recorder"	415.46	
"Helping Hand"	326.41	
General printing, tracts, etc.	22.25	
		<u>3,652.74</u>

DENOMINATIONAL BUILDING FUND

Contributions	\$ 175.00	
Income	21.00	
		<u>196.00</u>

MAINTENANCE FUND

Rent from publishing house	\$ 150.00	
Income from Denominational Building Endowment	56.18	
		<u>206.18</u>

PERMANENT FUND

Payment account loan to Denominational Building Fund	\$ 200.00	
Payment account bond and mortgage, M. C. Henry	1,600.00	
		<u>1,800.00</u>
		<u>\$6,333.81</u>

Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath Promotion work	\$ 71.33	
Expenses "Sabbath Recorder"	1,543.08	
"Helping Hand"	329.15	
General printing and distribution of literature	34.80	
Corresponding secretary salary	356.50	
Expenses	125.38	
Treasurer expenses	57.00	
Payment account loans	500.00	
Interest on loans	94.50	
Life Annuity income payment	40.00	
1931 taxes Butensky property, and recording same	238.66	
Check tax	62	
		<u>\$3,391.02</u>

DENOMINATIONAL BUILDING FUND

Payments account loans	\$ 200.00	
Interest on loans	87.00	
		<u>287.00</u>

MAINTENANCE FUND

(Printing Shop)		
Janitor service, etc.	\$ 37.50	
Insurance	49.51	

Repairs to roof	140.00	
Coal	182.00	
		<u>409.01</u>

PERMANENT FUND

Transfer of funds to savings account	1,800.00	
		<u>\$5,887.03</u>

To balance on hand:		
Denominational Building Fund	\$ 202.02	
Maintenance Fund	550.89	
	<u>\$ 752.91</u>	

Less overdraft, General Fund	306.13	
		<u>446.78</u>

Total indebtedness, General Fund	\$8,500.00	
----------------------------------	------------	--

E. & O. E.

Ethel T. Stillman,
Treasurer.

Plainfield, N. J.,
January 1, 1934.

Examined, compared with books and vouchers, and found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.,
January 13, 1934.

The report of the Advisory Committee was presented and adopted, recommending that Secretary Van Horn visit the Central Association, including if practicable a visit to the pastorless church at Adams Center.

The Committee on Distribution of Literature reported a net gain of three in SABBATH RECORDER subscriptions and the following recommendations which were adopted:

I. That we accept with thanks the contribution of \$20 by Mr. J. B. Conyers toward printing his tract, "God's Holy Sabbath Day," and that we print three thousand copies at a total cost of about \$35.

II. That "Helping Hands" for the second quarter, 1934, be sent to the seven leaders in Jamaica, as was done for the first quarter.

III. That we accept with thanks the offer of Professor E. E. Whitford to pay for the reprinting of the tract, "The First Day of the Week in the New Testament."

Voted that the following minute concerning the death of Vice-President Alexander W. Vars be adopted and a copy be sent to the bereaved family:

We meet today under a deep sorrow which has overshadowed us with painful suddenness. This very morning our brother and fellow member of this board, Alexander W. Vars, whom most of us greeted as usual in church yesterday, passed from earth to the life beyond.

We pause to pay our tribute of love to the memory of him who for many years labored with us in this board in many capacities, and always with rare wisdom and efficiency, and in a never failing spirit of love.

We shall miss his counsels in committees and in board meetings. And every member of this

board feels in the going of Mr. Vars the loss of a Christian brother of sterling character and a sincere and warm-hearted friend.

While it will be difficult to go on without him, his life will continue to bear fruit in the work of this board for years to come, as we shall recall his abiding interest in the work and his wise judgments with respect to its program and policies.

While we bow in sorrow here in this meeting of the board, we remember the bereaved wife, his faithful companion through the years, and his devoted daughter. We pray that they may feel the supporting and sustaining grace of the heavenly Father whose grace is sufficient for every need.

Following this action President Corliss F. Randolph led in a spontaneous tribute to Mr. Vars in which many members of the board participated.

Minutes were read and approved.

The board adjourned after prayer by Rev. James L. Skaggs.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Secretary.

MISSIONS

COMMUNICATION FROM THE RECORDING SECRETARY

The Seventh Day Baptist denomination has been aroused. The contributors from all over the country in the past month have been meeting their obligations to such an extent that a month and a half of back pay has been caught up by the employees of the Missionary Board. The workers in the small churches throughout the land and the foreign field are able again to meet their fellow citizens on the streets of their communities.

Where the Missionary Society reported January first that salaries were nearly three months behind, Karl G. Stillman of Westerly, on Sunday, January 14, stated that the October salaries were all paid and part of the November. This leaves the salaries only about one and one-half months behind.

Rev. Harold R. Crandall, treasurer of the Denominational Budget, reports on the same date that the church treasurers have been making larger payments in January than they have been making in any of the other months of the fall. It begins to look as if the obligations of the people to their workers in the mis-

sionary family were beginning to be met and would soon be cleared up.

The missionaries in the foreign field in this depression seem to be hard hit. It is a question of credit with them, as well as with the home workers. They cannot ask the butcher and the candlestick maker to wait for their money. It becomes a real problem to know what to do. Mr. Hargis, in Jamaica, left his car in the garage. That was all he could do.

It may not be regularly known, but as part of the "pay as we go" program being carried out by the Missionary Society, drafts from the foreign fields are not being used, as they had been so many years. Checks are being sent direct. This makes it so that the worker in the foreign field is late in receiving what is due him. But it is the only sure way of not over estimating the willingness and the ability of the people in America to give and pay, that His work may continue to be carried to the corners of the homeland and the earth as well.

We in Westerly have just heard of the death, yesterday, of Alex Vars, of Plainfield, N. J. His loss will be felt. Alex was one of those noble spirits, who in the trials of the past three years has been regular in attendance at the Missionary Board meetings in Westerly. His advice, with that of the other half dozen who have come to Westerly regularly in recent years from New York and New Jersey, has helped the society to protect its invested funds and to so conduct its affairs that it has balanced its budget, made adjustments as necessary, and carried on in these years of depression. Alex was one of those who carried his burden and helped the rest of us shoulder ours the easier. His death is a severe loss to the denomination.

GEORGE B. UTTER.

A FITTING MEMORIAL

In the SABBATH RECORDER for November 27, was a brief sketch of Edwin S. Maxson, M.D., Syracuse, N. Y. Very few men have been more devoted to their church, the denomination, and the Redeemer than was Doctor Maxson. It was most fitting and in accord with his life's work that his church, instead of passing resolutions, should make an offering to the cause he loved so dearly, as its memorial to him. The following note from the church explains the memorial and shows that the church has caught Doctor Maxson's spirit.

To the Missionary Board:

Instead of the usual resolutions sent to the RECORDER when some faithful member of our denomination passes away in death, our church decided to send at this Christmas season, to the Missionary Board as a memorial to Dr. Edwin S. Maxson, five dollars.

It was through the constant and faithful efforts of Doctor Maxson that the light of the Seventh Day Baptist Church has continued to shine for many years in Syracuse. "First things always come first" with him.

His death was indeed a tragedy, but we mourn not as others who have no hope. Those many years of close association with him gave us cherished memories of love, faith, and self-sacrifice which grow deeper as time passes.

MRS. JENNIE B. SEAMONS,
MRS. CLARA L. CROSS,
Committee,
EDITH CROSS SPAID,
Clerk.

Syracuse, N. Y.,
December 19, 1933.

MONTHLY STATEMENT

November 1, 1933, to December 1, 1933

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Quarterly Meeting, Northern Wisconsin and Minnesota Churches	\$ 7.50
F. J. Wells for F. C. Wells	50.00
Riverside	12.50
Bethel Class, First Alfred Sabbath school	10.00
Permanent Fund income	350.63
Mrs. R. A. Armstrong	5.00
D. C. Hurley	2.70
Denominational Budget for November	484.92
North Loup	8.00
S. D. B. Society, Pawcatuck Church, for Jamaica and China	56.40
New York City	35.00
Hartsville	25.00
Pawcatuck	70.00
Dr. George Thorngate	15.00
Exchange charges in September and October for China drafts, less check tax for New York draft	2.86
Overdraft December 1, 1933	1,848.20
	<u>\$2,983.71</u>
Cr.	
Interest on loans	\$ 78.98
Check tax for October	.22
Wm. L. Burdick, salary, rent, clerk and office supplies	175.77
Ellis R. Lewis, salary and rent	106.25
November salary:	
Verney A. Wilson	22.92
R. J. Severance	22.92
W. L. Davis	16.67
A. T. Bottoms	33.33
S. S. Powell	22.92
Ralph H. Coon	16.67
Claude L. Hill	20.00
L. F. Hurley	25.00
A. L. Davis	10.00
Treasurer's expense	30.00
G. D. Hargis, November salary, rent, children's allowance, native workers, and traveling expenses	182.75
G. D. Hargis, account Mrs. J. A. Hardy gift for Bible distribution	25.00

Alfred Mutual Loan Association, account	
H. E. Davis	4.00
John Manoah, 11th payment on \$70 gift	5.10
China payments for November as follows:	
H. E. Davis, account salary and children	\$133.50
Dr. Palmborg	41.67
Anna M. West	41.67
Principal, Boys' School	33.33
Boys' School	8.33
Girls' School	16.67
Incidentals	25.00
Traveling expense	300.00
	600.17
Overdraft November 1, 1933	1,585.04
	<u>\$2,983.71</u>

A JEW'S VIEW OF CHINESE MISSIONS

(Extracts from a private letter from Mrs. Nettie M. West of Shanghai. Mr. Sokolsky is a Jew who married a Chinese wife, is familiar with conditions in China, but is not himself a Christian. Our readers will appreciate this side light in view of the agitation caused by "Re-thinking Missions."—Ed.)

I have been asked for my reaction on the articles in the August Atlantic, "My Mixed Marriage," and "The Case for Foreign Missions." As to the first article, I have heard Mr. Sokolsky speak and have read others of his articles. He has written a "World History" which is most fair in its interpretation of other nations, their politics, their religions, and their doings. Mabel used this book in teaching a class at Bridgman last year and found it most comprehensive as well as fair. Some time ago our daily paper copied one of Mr. Sokolsky's articles which had been printed in the *Christian Century* on "What Matters in Missions." Although not a Christian, he is friendly and commendatory in what he says about them. I would like to copy at length, but it is too long. I will just give a few extracts.

"It is the role that Christianity has played in the creation of a distinctive personality that has made missions so attractive to me. China requires leadership and the Christian mission has done more than its share in the reorientation of the Chinese mind from Confucian selfishness, as evidenced by the family system, to a social consciousness, as evidenced by the efforts of an increasingly large number of Chinese men and women to serve China in a modern manner." Mr. Sokolsky then names a number of prominent Chinese people who, he says, "represent the peak of the missionary's influence on personality." But it is not alone these people who have done so much for China, but the homely people, so severely criticized by the "Laymen's Inquiry" who serve effectively in character building by their direct contact and example.

Mr. Sokolsky does not believe it would be to China's advantage if the Christian schools were closed or even turned over to the management of Chinese Christians altogether. The question has been asked why the Christian school should remain in China if it is unwanted by the Chinese. Mr. Sokolsky thinks that those who ask this question have not conferred with the parents of the children, the students themselves, or with Chinese merchants or gentry. He continues: "The missionary's contribution to health has been even greater than to education." He thinks it is not that the schools and churches should be turned over to the Chinese, though there are many Chinese who are fully capable, but that the missionary should come just to be there; come as a living example of the selfless life, as a spectacle of self sacrifice. He makes this important statement: "Of the important schools in China which have never been under Christian influence, only two have made any deep impression on the youth of China."

These ideas, you see, are quite in contrast to those of Mr. Mok in the article, "The Case of Foreign Missions," who I think wishes to convey the idea that he is a Christian according to his ideas of Christianity, which is a better Christianity than that of the Western Christian missionary who is egotistical, domineering, and who tries to force Western doctrines and methods on the Chinese. I think perhaps there are Chinese who feel as Mr. Mok does about the missionaries, but naturally I have not met them. Neither have I met the kind of missionaries who are so dogmatic as to insist that their doctrine or belief is the only one; though I do not doubt there are those who do believe this. I have met plenty of missionaries who recognize the good there is in the different Chinese religions; but I do not see how a good, religious man can be a Buddhist, a Taoist, and a Christian all at the same time. One may, according to his definition, perhaps. As for the Chinese Christian who is a pure missionary product being a poor fellow, I think we have plenty of examples of strong Christian Chinese men and women whose example and life are powerful for good. I do not know the missionary who has no respect for the Chinese. Though occasionally I do hear of Chinese who have no respect for the missionary. I think there are criticisms in Mr. Mok's article which the missionary will do well to think about; that it will do us all

good to think in terms of better civilization, and learn as much as we can from other nations.

VOCATIONAL ADJUSTMENTS

How are Seventh Day Baptists meeting the depression? We know how the Denominational Budget is not as yet being met, but some are wondering how individual loyal Seventh Day Baptists are balancing their personal budgets.

We know that many of our people have had to find new ways to make a living; some have supplemented decreased incomes by side lines; others are following new vocations; still others are wondering what they can do next.

This question of readjustment in this time of depression is a very urgent problem with many, and this General Conference committee would like to share, in an impersonal way, the very human and inspiring stories of these adjustments with those who are seeking ways and means of meeting the bread and butter question or the problem of maintaining a fitting standard of living in these days.

Will you who read these lines, the pastor or a layman, think over the entire membership of your own church, and ask yourself what each was doing four years ago and what now, and why was the change made? It is these depression adjustments that we would like to know about. When you have done this for each, write us what these changes were. Out of these combined experiences in our many churches we believe may be gathered many helpful suggestions that will bring hope and courage to many who wish to help themselves in these days of financial stress. Will you do it now?

WALTER L. GREENE.

Andover, N. Y.

On behalf of the General Conference Committee on Vocational Adjustments,

J. NELSON NORWOOD,

WALTER L. GREENE,

HAROLD O. BURDICK.

Notice is at hand, by the courtesy of Rev. Earl P. Saunders, of the death of Wardner Williams, seventy-seven, of Pueblo, Colo. Mr. Williams was president of the General Conference, 1898.

WOMAN'S WORK

We want to be all thou did'st mean to be, our Father, when thou first thought of us. Help us to live up to the limit of our own powers and of thy grace. Amen.

"O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our Fathers led;

"Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

"Such blessings from thy gracious hand
Our humble prayers implore;
And thou shalt be our chosen God
And portion ever more."

"Life is undervalued by the majority of mankind. Where is the man or woman who accomplishes one tithe of what he or she might? Who cannot look back upon opportunities lost, plans half finished or altogether abandoned, thoughts crushed, and aspirations unfulfilled—all caused by lack of necessary and possible effort?

"Now and then a man stands aside from the crowd, labors earnestly, steadfastly, and confidently, and straightway becomes famous for wisdom, intellect, or greatness of some sort—that illustrates what each man may do who takes hold of life with a purpose."

This little sermonette is just as applicable to women as men. How many of us are willing to lay aside some of our home keeping, or some of our little pastimes, in order to have time to think and ask to be led into fields of useful things such as make for eternity? May God help us seek for wisdom.

FEBRUARY WORSHIP PROGRAM

Hymn—"There's a work for each of us"
("Gospel Hymns" No. 285)

Scripture—Exodus 35: 20-29; Acts 9: 36-42

Prayer—For our women who are carrying the society's work. May they find joy and sweet fellowship as they labor together for the Master, with his blessing on their projects.

Hymn—"O scatter seeds of loving deeds"
("Hymns of Praise" No. 25)

MORE ABOUT OUR LIBRARY BOOKS

"SO THIS IS MISSIONS"

This book is intended for a study of missions for young people, though it may be just as properly used by their elders.

Its purpose is to help one think through some of the implications of the word missions, in terms of present day needs.

The method is one of study, discussion, and activity. Will be interesting to any one who likes to do things.

Author, Thomas Stock. Published by the Central Committee on the United Study of Missions.

"TODAY'S YOUTH, TOMORROW'S WORLD"

BY STANLEY HIGH

It is short and readable—185 pages—inspirational, and helpful. Stirs one to think and act.

"SONS"

BY PEARL S. BUCK

Pearl S. Buck was born in Hillsboro, W. Va. In childhood she was taken by her parents to China, where she has lived since except for the time she spent in the United States while studying at Randolph-Macon College. She has taught at the University of Nanking and in the Government University in Nanking under two national régimes. She now lives in Nanking.

"Sons" is the third of Mrs. Buck's published novels. It contains 467 pages. The second, "The Good Earth," took the Pulitzer prize in 1931.

Mrs. Buck's years of experience in Northern China have prepared her well to speak with knowledge of the country and military life of Northern China.

"FOLLOW THE LEADER"

BY WINNIFRED HULBERT

It has 127 pages and is published by the Central Committee on the United Study of Foreign Missions. Is a very interesting, readable book.

FAITH

Precious truth! There is neither place, nor time, nor state, when faith may not uplift the eye, open the ear, put out the hand, and realize a present Savior!

—Dean Law.

DE RUYTER, N. Y.

REPORT OF THE PASTOR OF THE SEVENTH DAY BAPTIST CHURCH FOR THE YEAR ENDING SEPTEMBER 30, 1933

Reviewing the events of the church year just closed, we may recall the assuring evidence of God's abounding favor. No calamities or disastrous storms such as have come to other parts of our country have come upon us here. With profound gratitude we should remember that no one has been removed from our membership by death.

"Bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits."

While I present a sort of tabulated record of my work, I trust that the character of it has been such that the figures do not tell the best of the story.

My record shows that I have preached thirty-eight sermons in my own pulpit, and fourteen sermons in other places. I was absent, however, but four Sabbaths from my place here. On one Sabbath I took part in the ordination of deacons at Leonardsville, being twice on the program of the Central Association at Verona, and absent two Sabbaths on our visit to our daughter and family at Zanesville, Ohio. My sermons in other pulpits were mostly in connection with the union services of the village churches and in exchange with the local pastors.

My work has included eight funerals, all of them in service for families outside our membership. There have been five weddings in which I have joyfully officiated. I have had the privilege of making 272 calls, 79 of which have been outside my own parish.

There have been seven baptisms, six of those baptized becoming members of this church. We gratefully remember in this connection the excellent service rendered by the other pastors of the Central Association during the month of October last year. The stirring sermons by Rev. Loyal F. Hurley of Adams Center, and the distinguished support in this effort for the salvation of souls given by Rev. Alva L. Davis of Verona, Rev. Herbert L. Polan of Brookfield, and Rev. Paul S. Burdick of Leonardsville in singing and personal visitation upon the families of the community have left an indelible impress for good upon this section.

During the year we have entertained seven guest preachers as follows: Rev. Loyal F. Hurley, Rev. O. P. Bishop of Salem College, Rev.

Mr. Wood of the American Bible Society, Rev. Clarence Carter, evangelist from the Baptist Church, Rev. Herbert Polan, and our esteemed colleague, Rev. Mr. Edds of the Congregational Church. We availed ourselves twice of the services of Rev. Leon Burdick, resident among us, once when I was ill and once when I was absent attending the ordination service at Leonardsville. Rev. Carl C. Swift was your preacher on the first Sabbath of our vacation, and our Christian Endeavor society, in a very efficient and satisfactory way, conducted the service on the second Sabbath of our absence. To them I feel deeply grateful.

To our great advantage Brother Leon Parker was called to ordination as deacon and Sister Mary Gates as deaconess, and on the Sabbath of June 3, ordination services were conducted. Delegates from the other churches were sent and a very impressive meeting was enjoyed by a large congregation that completely filled the church.

In making this report I recall with heartfelt gratitude the efficient work of the auxiliary organizations of the church. The Ladies' Benevolent society, with Mrs. Elsie Parker as president, the Sabbath school under the superintendency of Miss Martha Gates, the Christian Endeavor society recently organized at the suggestion of Miss Gates, the Sabbath eve prayer meeting, our church power house, under the direction of Brother D. B. Coon and Mrs. Coon, and the advisory committee of the church, have each in a special way aided in our sacred work.

While with sincerest appreciation I thus acknowledge the generous help afforded by these departments, we all feel special gratitude to our choir under the leadership of Mrs. Van Horn for the way in which they have enriched the service of worship in the selection and rendering of appropriate hymns and extra songs. Our gratitude is also due to our talented young organist, Mr. Stanley Phillips, who by his inspiring voluntaries and instrumental support of the singing has been so large a help in the impressiveness of our public worship.

During this year's service for our Master, my heart has been often deeply touched by the expressions of appreciation and sympathy that have come to me. The spirit of co-operation, so hearty and loyal, has been a source of joy and encouragement to the pastor.

With a deeper spirit of loyalty and consecration to our blessed Lord let us face the challenging tasks of the coming year.

Faithfully submitted,

THEODORE J. VAN HORN.

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.

YOUTH PROGRAM

A summary of a talk given at the Milton General Conference

BY GLADYS SUTTON

Where can Seventh Day Baptist young people find information concerning the youth program? There are three familiar sources easily obtained—the "Newsbits," SABBATH RECORDER, and "Christian Endeavor World."

Why should Seventh Day Baptist young people read these three publications? Let us consider the reasons for reading each under separate headings. First of all the "Newsbits," because it is the Seventh Day Baptist young people's own publication. It contains our own denominational youth program written in an interesting way by our own youth leaders who understand our particular needs and can plan the type of work suitable for our groups. Then too we get the news of Seventh Day Baptist Christian Endeavor societies and we can exchange plans for society work and thus avoid getting into a rut by wearing out our own ideas. We also become acquainted with other young people by reading about them. This all tends to unite us

into one big friendly Seventh Day Baptist family.

Please read the "Newsbits." It is sent free of charge to the societies and is for your use. Support your youth leaders by reading, digesting, and contributing to your "Newsbits."

The SABBATH RECORDER is next to be considered. It is of interest to Seventh Day Baptist youth because it tells of the activities of the Young People's Board. It is well to see how much effort and money you are costing the board. We do not fully appreciate what the board does for us. They are interested in you and your society, get interested in them and boost them. The RECORDER publishes articles by young people and other articles that should be of interest to youth. Mission work and financial problems are your concern. Support the SABBATH RECORDER and help to continue its-existence. It is your denominational paper.

The "Christian Endeavor World" is a very definite source of information of the youth program. It contains the Christian Endeavor topics which are very complete and indispensable in the work of an active and well organized society. There are suggestions and plans for making your meetings more interesting. Missionary projects and social activities are well planned and well worth the time of the casual reader as well as the committees that have these interests especially at heart. Articles on youth problems, national and international peace relations, and the wide spread of Christianity frequently appear and are written by such understanding men as Dan Poling, William Hiram Foulkes, Carlton Sherwood, Stanley Vandersall, Harry Thomas Stock, the late Amos Wells, and many others. These youth leaders, with whom many of us become better acquainted at the wonderful convention in Milwaukee, in July, treat such problems from the young people's point of view.

Christian Endeavor makes for world fellowship among Christian youth, so support its mouthpiece—the "Christian Endeavor World." Every society should have at least one copy and use it profitably.

By supporting the youth program we are building good characters for ourselves, our church, the denomination, the Christian Endeavor movement and all it stands for, and last and greatest of all, world-wide Christianity.

SHILOH BIBLE SCHOOL

(Editor's Note: A brief résumé of an interesting report of the historian of the Shiloh Bible school for the year 1932, 1933, Mrs. Bowden's article is worthy a full printing, and we regret that space does not permit.)

During the year the work of the school has gone steadily on. Superintendent Schaible has shown great earnestness for the advancement of the school and performed the duties of his office faithfully and well. All have cooperated with him efficiently.

An orchestra has enlivened the music of the school. Classes from the junior and intermediate departments have assisted in the devotional periods. The attendance of these classes has been stimulated by the awarding of attendance banners.

The L. T. L. has given two special programs during the year under the direction of the secretary, Mrs. Leon D. Maltby. In the first, the main feature of the program was an address on the "Evils of Cigarettes," by a former member at Shiloh, Mrs. Ada Bonham Lyon of Bradford, Pa., and in the second program, a playlet was given, entitled "The Triumph of Water." Mrs. Maltby had charge of the Christmas program. Children's Day was looked after by Mrs. Grace DeWilde.

The school furnished twenty-four members in the West Side Training School held in Bridgeton. Pastor Maltby acted as secretary in this school. Most interesting reports were brought back. Pastor Maltby also directed the union Daily Vacation Bible School of Shiloh and Marlboro, with one hundred four in attendance. As a result of this work three girls of our school were baptized, with five others pledging themselves for Christian service.

The enjoyable occasion of union communion service between Shiloh and Marlboro, with a union Sabbath school service in the afternoon, occurred at Shiloh, November 19, 1932, and at Marlboro in June, 1933.

Our school has taken part in the quarterly rallies of the West District Council of Religious Education. These are helpful and friendly occasions.

The regular departments of the Sabbath school have functioned as usual. The adult classes, as specific service, furnished transportation to children whose parents are not affiliated with the church.

Under the leadership of Mrs. Luther S. Davis, director of the adult women's Bible classes of the county, the ladies' and mothers'

classes are working for the following specific things:

1. Increased attendance at religious services.
2. Noonday prayer—for each other and for temperance.
3. The reading of John before Bible school convention in October.
4. Distribution of copies of the book of John to friends and neighbors.

These classes each gave five dollars toward expenses of the Vacation Bible School. The mothers' class holds regular meetings with helpful programs and social fellowship.

Four of our numbers have been taken to the home beyond, whose memories will be cherished as having labored among us for the higher values of life.

Because of present needs and conditions, those who are carrying on religious training through the Bible schools are rendering a great service to humanity, not only in saving souls but in developing character which will insure the perpetuation of the nation.

MRS. ANNABEL BOWDEN.

RESOLUTIONS

To Mrs. Millie Sweet:

DEAR SISTER IN CHRIST:

We, the undersigned deacons and trustees—fellow workers with your esteemed husband—together with the whole membership of the Seventh Day Baptist Church of Boulder, Colo., wish, hereby, to express to you and your family our real sorrow at the death of our beloved brother, Erferd Sweet, and to extend to you our sincere sympathy in your great bereavement.

We hope that we as a church of Christ and as members of the church, may, some way, be a source of encouragement and consolation to you and your family in this dark hour; and we are praying that your anchor of faith in God the Father and in our Lord and Savior Jesus Christ will continue to hold firm and steadfast, remembering that though the day be never so dark, behind the clouds is the sun still shining.

J. H. LANDRUM,

Deacon,

ERNEST IRISH,

Deacon,

ORVILLE S. RASMUSSEN,

Trustee,

H. W. SAUNDERS,

Trustee.

CHILDREN'S PAGE

TELLING "THE STORY" IN INDIA

MATTHEW 4: 16

Junior Christian Endeavor Topic for Sabbath Day, February 3, 1934

(Christian Endeavor Day)

The Allahabad Agricultural Institute began at first with a few boys sitting under a tree. Everyone laughed — the Indian people, the foreigners, even the other missionaries. "Three hundred million people in India, most of them hungry all the time—we wish you luck, but we don't think that you're going to help them very much," the American's friends said.

But the missionary wasn't to be frightened. To everyone's surprise his school grew so fast that buildings had to be built; and it was so popular that people came from far away to see it and to learn how to raise better crops.

One time a prince came to study, and brought his secretary with him to do the writing and studying. Pretty soon it was the prince's turn to chop up cornstalks to go in the silo, and he was man enough to see that this was a job that he had to do for himself, so his highness turned to and chopped fodder.

Another prince came to visit the school, who wanted some boy to come and be overseer of his grounds. Now one school garden was much better than any of the others. "Whose garden is this? He is the man I want!" exclaimed the prince. So the missionary sent for the young man, and the prince offered him the position, and promised to wait until he had finished his course.

Then one day a message came from a mission where people were trying to start a school like this one. "Can you send us anyone to help?" they asked. "Our people are terribly poor, and we need some one to teach them how to farm better." Our missionary read the message to the young man who had been offered a position with the prince.

Finally the young Indian said, "I will take that work."

"But it won't pay you nearly so well as the prince; and it will be terribly hard, and you'll be working always with poor and ignorant people. Are you sure you want to take it?" the missionary asked.

"Yes, I am sure. If you are willing to stay here in India and help us, the least we can do

is to try to help each other." And that night the boy wrote two letters—one with regrets to the prince, and the other to tell the new mission school that he would come.

TELLING "THE STORY" IN AFRICA

ACTS 8: 26-31

Junior Christian Endeavor Topic for Sabbath Day, February 10, 1934

The Africans think evil spirits live in the trees, the air, the grass, and in everything. So they wear funny things to please these spirits. An old woman had a lion's tooth tied around her arm, and an old man had a chicken's foot tied around his neck, and a small boy wore some feathers tied around his waist. All the time they are afraid they may do something unknowingly that will displease some evil spirit.

One of the most horrible things I saw was a father selling his little girl to a man she was to marry. This man gave the father two goats, some glass beads, and brass rods in payment for this little girl-wife. The Africans think girls are no better than animals. This father thought no more of selling his daughter than he would of selling his goats and chickens. The people have to be taught that God cares just as much for girls as he does for boys.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have all been having colds, even down to the baby, but are getting over them.

We had a Christmas party the evening of the twenty-third, with a supper followed by a short program and games. We also took an offering for the Onward Movement and got quite a little. The children got a present, an orange, and a box of candy and popcorn.

We are going to have a Christian Endeavor social tomorrow evening at the home of one of our members. It is also his birthday.

It has been very cold here for quite a few days. We have quite a lot of snow. We are thankful for a warm house and plenty of food.

I will close now as I can't think of anything more to write.

Your friend,
ESTHER BURDICK.

Leonardsville, N. Y.,
December 29, 1933.

DEAR ESTHER:

I hope you have all bidden your colds goodbye by this time for they are not very enjoyable companions and never meet a hearty welcome from anybody. Did you ever hear anyone say, "Mr. Cold, I am glad to see you"? No, we try to keep our health good and feet dry, as my dear grandmother used to say, and say, "Keep off, Mr. Cold, keep off!"

I'm sure your Christmas social must have been very enjoyable and very worth while, too. I'm glad you could help the Onward Movement. Among other good things, a well supported Onward Movement may bring us our beloved RECORDER every week once more. Wouldn't that make us feel good?

A warm fire and plenty of food surely can conquer king winter if anything can. We, too, are having it quite cold but with very little snow, and I can well remember the snow drifts I used to see in Leonardsville and Brookfield.

Your true friend,
MIZPAH S. GREENE.

Andover, N. Y.

DEAR MRS. GREENE:

I will be ten years old March 1. I am in the fourth grade in school.

I have a baby sister, LoRayne Joyce, six months old. She got a rag doll and a chair for Christmas with three little colored glass elephants on it. She has been very sick with whooping cough ever since the middle of September. She was much better about Christmas time. My two brothers and I also had whooping cough, but not hard.

I always read the Children's Page. My little brother, Claire, sang, "Jesus Loves Me, in the Winter Time." We got a jig saw puzzle of a Bible picture for Christmas, also a book of bedtime stories, some of them Bible stories.

Your friend,
CLAUDIA WHITFORD.

Milton Junction, Wis.,
January 6, 1934.

DEAR CLAUDIA:

I do hope baby LoRayne Joyce and all the rest of you are through whooping by this time; it's not one bit of fun. My three children all had it at the same time about twelve years ago and I have not forgotten it, and neither have they. Eleanor used to wake me

at night coughing and would say, "Help, mama, help!"

Did you know that I have a brother Claire and also a son Claire? You see you and I have quite a bit in common. I should like to hear your brother Claire sing, "Jesus Loves Me in the Winter Time," and how glad we are that the song is true, and that Jesus loves us at all times.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We enjoy reading the letters in the SABBATH RECORDER. We have summer school so we are not going to school now.

I am eight years old and in the fourth grade. I have two sisters and three brothers. We have good times together. We had a very nice Christmas.

We have a pony; she is brown and white. We call her Midget. We have a dog named Jimmie. When we play he runs and barks.

My letter is getting quite long now; I had better close.

Sincerely yours,
CLAYTON STEARNS.

Coudersport, Pa.,
January 8, 1934.

DEAR CLAYTON:

Of course I am pleased to hear you say that you enjoy reading the letters in the SABBATH RECORDER. I enjoy reading them, too. The more I can get the better I am pleased.

When you write again, which I hope will be soon, please tell me more about your summer school and why you do not have school in the winter. When I was a little girl we had school three months in the summer and three months in the winter. I hope you have more school than that.

I think your Midget and Jimmie must be wonderful pets. Are they good friends? I used to long for a pony when I was about your age, but had to be satisfied with an old farm horse. He was a lot of fun, however, for he was gentle and willing.

Sincerely your friend,
MIZPAH S. GREENE.

Mother (teaching alphabet): "Now, dear, what comes after O?"
Child: "Yeah!"—Exchange.

REVIVALS IN COLORADO

For over a year the members of both Denver and Boulder churches have been praying that the Lord would make it possible for us to have revival meetings in these two cities. There has hardly been a Friday evening prayer meeting during this time when this petition has not been presented. Last year we did not seem to be able to find any minister who could come and help us with the work, and this year we did not see how it would be possible for us to pay the traveling expenses for a man to come all of this distance from the East. Nevertheless, we kept on praying and the Lord knew how these difficulties could be overcome. In October a brief notice appeared in the RECORDER stating that Brother Erlo E. Sutton was planning to visit Colorado on his trip West and would be glad to help any church that would like to conduct special meetings, as well as to conduct classes in religious education. On the following Sabbath each of the churches voted unanimously to invite Brother Sutton to assist in a two weeks' campaign in its city. The result was that we had services and he spoke in Boulder every night from October 27 to November 3 inclusive, and in Denver from November 5 to 26 inclusive.

Needless to say we all enjoyed having Mr. and Mrs. Sutton with us for these wonderful services. We also received a great blessing from having them in our homes. Here are some of the results of their work:

1. Seven came forward and definitely accepted Christ, who had not done so before. Two of these were heads of families, the other members of which belong to our churches. One has been baptized already and at least four others will be baptized, the Lord willing, before this item reaches the RECORDER office. We are still hoping there will be others.

2. Several, including one whole family, who have been out of touch with the Lord and his people for years, have returned.

3. The pastor feels a pronounced deepening of the spiritual life of the church membership in both places. He includes himself especially in this.

4. A new interest has been manifest in the work of religious education. This is the result of special Sabbath messages Brother Sutton brought on this subject in each of the churches, and of a workers' conference he

conducted in Boulder, and of an intensive six day training class held in Denver.

We ask the prayers of our sister churches that there may be more results brought to light in the future and that the results attained may be conserved for the Lord.

R. H. COON.

FULFILLMENT

BY REV. AHVA J. C. BOND

Spring loveliness, long waited,
At last comes unaware;
Eyes haply turning hillward
See tell-tale footprints there:
The dogwood and the shad bush
Fleck white the greening woods,
May apples in the fence-row
Troop forth in tiny hoods.

When scarcely we have tasted
The pungent tang of Spring,
Sensed her peculiar pleasures—
They suddenly take wing.

Increasing days of Summer
Prolong her subtle charm:
Warm sunshine on the garden,
And all the drowsy farm;
Heat dancing in the meadow,
All quiet on the hill;
At dusk the fire-fly sparkle,
And lonely whip-poor-will.

We welcome Summer's beauty;
Resolve to hold it fast,
But while we pray this favor—
Her mocking moods have passed.

Still lingers on the hillside,
And by the willow-brook,
A golden Autumn glory—
No matter where you look
The splendor of the Autumn
In mellow sounds and sights
Greets you from smiling lowlands,
Or from the smoky heights.

Then biting frosts at morning,
And winds in mocking mirth,
Make bare the trees in woodland,
With drabness clothe the earth.

The seasons follow swiftly.
But Nature's changing mood
Contains a healing message,
And holds a constant good.
Her moods are doors to lead us
In fields of glad release—
Remembering, we enter,
And follow paths of peace.

The day is dark and gloomy;
A sadness falls like rain—
I choose what door to enter,
And joy returns again.

Plainfield, N. J.

OUR PULPIT

THE OBSERVANCE OF DAYS

BY REV. LESTER G. OSBORN

Three passages often quoted against the keeping of the true Sabbath have to do with the observance of "days." We quote them here for reference:

Romans 14: 5, 6—One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded (assured) in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.

Galatians 4: 10, 11—Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain.

Colossians 2: 16, 17—Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ.

A superficial reading of these verses gives the impression that it makes no difference which day we observe, or whether we celebrate any day for rest and worship. But considering them carefully, and studying the context of each, changes this opinion.

In the fourteenth chapter of Romans Paul is dealing with questions of conscience. He is laying down rules to govern the conduct of Christians in their attitude toward and example before others in matters where there is difference of opinion. To sin against one's conscience is a grievous thing, even though the act done is not intrinsically wrong. It is worse still to cause someone else to violate his conscience. Neither should we denounce the person who has ideas of right and wrong different from ours. The things which were causing dissension in the Roman Church were apparently the esteeming of days and eating of certain foods. There are two possibilities concerning the question of eating. It may have reference to the eating of meat offered to idols, which might well be a stumbling block to those who had been so recently converted from heathenism with its offerings to the gods of wood and stone. More probably, however, Paul is alluding to fasting, abstaining from certain meats, and other parts of the Jewish rules for eating. The same two possibilities exist in regard to the "days" esteemed. They may have been the pagan festival days. But it is more natural to infer that he is speaking of the Jewish feast days as in the letter to the Galatians.

The Galatians were guilty of the error of mixing law and grace—of carrying the Jewish ceremonial system over into their Christian lives, making hand-washing, feast-days, new moons, clean and unclean meats, and other ritualistic observances a means of salvation. "Accept Christ and observe these ceremonies and thou shalt be saved" was their teaching. They failed to realize that these things had been taken out of the way, that they had been fulfilled in Christ, and nailed to the cross with him. What these things were is made clear in Ephesians 2: 13-16. Here Paul is arguing that Christ has "broken down the middle wall of partition" between Jew and Gentile, so that they are "made one" in him. This middle wall is clearly declared to be "the law of commandments contained in ordinances." The same word is used in the passage from the epistle to the Colossians. Evidently someone, perhaps some of the members of the Galatian Church, had been criticizing the Christians at Colosse because they did not "esteem days" and observe the Jewish ceremonies. So Paul writes in his letter to them that they are not to be exercised over the criticism. They are to "let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." The reason he gives in verse 14. "The handwriting of ordinances which was against us, which was contrary to us" has been blotted out, taken out of the way, nailed to the cross.

It is quite evident from these passages that the "days," the "new moons," the "holy days," the "sabbath days," were a part of this "handwriting of ordinances that was against us," of the "middle wall of partition which was between" Jews and Gentiles. This was nothing more nor less than the Jewish ceremonial system of which circumcision was the symbol.

That the "days" of Romans and Galatians and the "sabbath days" of Colossians do not refer to the weekly Sabbath becomes certain when we look into the matter more carefully. The very fact of their being associated with "new moons," and with "eating and drinking," brands them as ceremonial days, which the seventh day was not. There are three phrases here which cannot possibly be applied to God's appointed weekly day of rest and worship.

In the first place, the Sabbath is not, and never was, an "ordinance." Nearly every Bible scholar of note recognizes the Scriptural division of the Mosaic code into three parts.

There was the moral law, the "commandments," upon which the rest of the laws are based; the civil law, the "judgments"; and the ceremonial law, the "ordinances." The Sabbath has its place in the Decalogue, in the very heart of those ten great, universal, imperishable moral principles which express God's righteous will for the conduct of man in every age, and not among the ceremonial requirements.

Again, who dares claim that the Sabbath is "against us" in the face of Christ's explicit statement that "the Sabbath was made for man," that is for his well-being, his physical and spiritual benefit. Christ's interpretation of the Sabbath and of the Sabbath commandment shows it to be intended for a blessing to humanity.

Third, the Sabbath was not a "shadow of things to come." It is not a "type." The "shadows" had to do with sin and its judgment. They are found in the "ordinances" and point forward to Christ. The Sabbath cannot be a part of this ceremonial system, for it was instituted before sin came into the world. It was "blessed" and "sanctified" before man yielded to the promptings of the tempter, when there was no sin to be dealt with. If it be argued from the fourth chapter of Hebrews that the Sabbath is typical, in that it is a "shadow" of eternal blessedness, into which Christ will usher us when he comes again, then we must remember that the "type" remains in force until the "anti-type" comes, until it is fulfilled. So the Sabbath is still in force, and will be until we enter into that "heavenly rest"—"the day which is all Sabbath."

The "ordinances," the "types," were all a part of the Mosaic code, instituted at Sinai, and continuing to Calvary. It is important to realize that the Sabbath was not confined to the period of "law," being instituted centuries before Sinai, and given to man before the fall—not to the Jews, but to Adam, who certainly was not a Jew, for he antedated Abraham the forefather of the Jews, by at least two thousand years.

One thing more remains to be said. From these passages it appears that there was a dispute about these "days." There is no record anywhere in the New Testament of any difference of opinion as to which was the weekly day of rest and worship. The council at Jerusalem (Acts 15) was called to settle several

grievous disputes. If the Sabbath had been in question it would have come before this assembly. There is no mention of it. Even the Jews are silent on the matter, which they most certainly would not have been if this "heretical sect" of followers of Jesus, with whom they quarreled upon every possible pretext, had been giving up the Sabbath and adopting another day in its place.

And here we rest our case. Paul did indeed teach that we are not to observe "days," that is, the ceremonial days of Judaism. In regard to the weekly Sabbath, the seventh day, his example in observing it teaches just the opposite. But that is another subject. A careful study of the three passages which on the surface appear to teach the annulment of the Sabbath shows that in them this subject does not come under consideration at all.

Nortonville, Kan.

DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

The dedication of the beautiful new church building was a great event in the lives of many in this city. Pastor Elizabeth Randolph had charge of the service which was very well arranged. Dr. Boothe C. Davis gave an interesting address, a memorial of those who had pioneered the way in past years. Secretary William L. Burdick preached the dedicatory sermon. Many others took part. More particulars with a picture of the church will appear soon.

The local paper is quoted by the Alfred Sun, telling of the successful Florida Alumni Association of Alfred University banquet at which some sixty-five members and their guests were present. Many speakers well known to RECORDER readers had part.

EDITOR.

NORTONVILLE, KAN.

As usual, we were happy over the homecoming of several of our young people. Evelyn Ring came from Salem; Helen Ring from Rush City, Minn.; Lois Wells from Bethany College at Lindsborg, Kan.; and Harry Stephan from the C. C. C. camp at Dodge City, Kan.

Sabbath morning the combined choirs sang Christmas carols at the worship service, nearly crowding the pastor off the platform. He appeared happy to be crowded, however, by the

thirty-three young people who sang. The sermon was a discussion of the true spirit of Christmas, and the application of this spirit to the whole of the year.

One of the most beautiful features of the season was the candlelight vesper service of Christmas songs and tableaux planned and executed by Rachel Crouch and the Junior Choir, on Sabbath night.

Sunday night the Sabbath school presented a Christmas pageant written and directed by Miss Margaret LaMont, developing the theme, "No Room for Him."

New Year's eve the Christian Endeavor societies had a social and watch night service. In the candlelight, with quiet music, a period of meditation and heart searching was led by the pastor, who directed the thinking by questions as to individual character and Christian life. Then, just at midnight, there was a brief consecration service, and many earnest decisions were made.

The annual dinner of the church was Sunday, the thirty-first, and as always was a jolly time—good dinner, reunion with old friends, good fellowship.

The Friday night Bible study, averaging thirty-six, about three-fourths young people, has just finished an intensive study of the book of Revelation. This week a new series was started on some of the great doctrines of the Bible, beginning with "Sin."

CORRESPONDENT.

NORTH LOUP, NEB.

New Year's day was happily celebrated by the Seventh Day Baptists with the annual church dinner. The church parlors were the scene of intense activity all the day, as the various committees did their work and all enjoyed the fellowship of the occasion. It was estimated that at least two hundred people were served at this dinner, including the thirty tiny folks at one table. Many remained for the business meeting. "Those in charge of this delightful fellowship and all those who helped in any way may well feel gratified at the success of the day's observance."

Three beautiful Christmas services with a candlelighting service were most inspiring. The entire season's entertainment was in keeping of the occasion.

A wood-cutting by members of the church yielded gratifying results and will be apparent in the savings on the coal bill.

—Adapted from "Loyalist" and a letter.

HAMMOND, LA.

Entertainments and class parties marked well the Christmas time and furnished pleasure and inspiration to many. The annual church business meeting and dinner were held in the pleasant annex, January 7.

—From Correspondence.

ALBION, WIS.

We are assured that the religious interests of Albion keep up. The pastor's report shows large activity on his part with 389 calls reported and with usual number of sermons, special addresses, and denominational meetings attended. A good many denominational workers and other speakers from outside are mentioned as helping in the church activities. The vesper services, arranged by Mrs. Mabel Sayre, during the summer and early fall, were "interesting and helpful."

The pastor and wife were given a month's leave of absence which was spent in October and November around New Auburn, Wis. During this month the pastor made fifty-nine calls, held ten services, and covered a distance of 1,467 miles, getting in touch with church members at New Auburn, Chetek, Eau Claire, Colfax, Chippewa Falls, Exeland, and Berlin. [Fine missionary work—EDITOR.] A good community spirit prevails with co-operation and loyalty on the part of all.

—From Pastor's report.

LITTLE GENESEE, N. Y.

The Christmas season was celebrated by a program — two plays — given by Sabbath school and community. One play was by the children, and the other, "The Least of These," by the older ones. Careful training made this one of the best programs ever given here. After a candlelight vesper service, Christmas eve, the choir rendered the cantata, "The Manger of Bethlehem," by Lane. One Sabbath school class at the Christmas social brought gifts consisting of money which was sent to its former teacher, Rev. G. D. Hargis, now upon the mission field.

Interesting cottage prayer meetings have been held in shut-in and other homes. The

monthly church-night suppers have been of financial as well as of social help. The one in January, just given, was sponsored by the Sabbath school, in charge of the men. The program, a four act play by the juniors, was a dramatization of the book, "In the African Bush," which they have just completed. As little colored folks in appropriate costumes with the American doctor and nurse, they gave a splendid rendition of the story.

The annual meeting was attended by a goodly number. The treasurer reported a small balance in treasury with bills all paid. A small increase in the pastor's salary was voted appreciatively and unanimously. Although the Denominational Budget has not been supported as well as we wish, more has been given for this purpose than in the past two years. In the discussion of plans for the new year the feeling was expressed that the time is ripe for a series of revival meetings. We cannot afford, even in busy times, to let the more important things pass by.

CORRESPONDENT.

BROOKFIELD, N. Y.

The Seventh Day Baptist junior Christian endeavorers went Christmas carol singing after their meeting last week.

The younger young people of the Seventh Day Baptist Church held a social in the parish house last Tuesday evening, December 26, honoring students of various schools who were spending the holidays at their homes in Brookfield. Special music was enjoyed and several very interesting talks were given on the new stone church in Milton, Wis., and on campus activities in Potsdam Normal, Morrisville State Agricultural School, Salem College, and Yale University. A bountiful covered dish supper was served. These reunions are much enjoyed and those young people who are now away are keenly missed in the church life here. Their presence for even a short vacation was deeply appreciated.

—Courier.

PLAINFIELD, N. J.

The Woman's Society has been very active this fall and winter. Besides its usual work meetings, luncheons, and teas, a very interesting entertainment was given on October 26, by a blind man, Colonel Frank, and his dog, and on December 5, a supper and quilt pag-

eant were enjoyed. Nearly forty quilts were displayed and something interesting told about each one. Some were very old, others modern made ones, and many very beautiful ones.

The church observed Christmas in various ways; a cantata by the choir in the morning service, December 23, and in the afternoon a pageant with music and readings was given by the Sabbath school. The intermediate and primary departments had special programs and a Christmas party was held in the church December 26, particularly for our young people who were home from schools and colleges during the holidays.

We are happy over the additions to our membership; ten have joined recently by letter and testimony.

CORRESPONDENT.

VERONA, N. Y.

Last Sabbath, January 13, was the twenty-eighth anniversary of the ordination to the gospel ministry of Dr. A. L. Davis held in the Verona church. Rev. I. L. Cottrell, then pastor at Leonardsville, preached the ordination sermon. Doctor Davis gave a brief interesting talk on the intervening years. His present pastorate is the sixth during that period. He has preached 2,891 sermons and received 288 into church membership mostly by baptism. He made more than 6,000 calls and traveled more than 20,000 miles on mission work while in Colorado. He also told and explained his religious belief. Following this talk Doctor Davis conducted the quarterly communion service.

In the afternoon Dr. and Mrs. Davis drove to Syracuse, where he preached for the Sabbath keepers there.

The Young People's Social Club met with Mr. and Mrs. Howard Davis in Oneida on the evening of January 13. A short literary and musical program was given.

A Christmas program by the children, including songs, recitations, exercises, and a pageant, was given in the church under the direction of Miss Harriet Franklin and Mrs. Elimina Warner. At the close of the program boxes of candy were distributed to the children, and Superintendent Raymond Sholtz in behalf of the church presented a gift to Pastor Davis as a slight token of their appreciation.

CORRESPONDENT.

CORRESPONDENCE

DEAR EDITOR:

Being deprived of the privilege of church services for exchange of religious thought on this unusually cold winter Sabbath, I regard the opportune thing to do is to write a few lines to you.

Since coming—unwillingly, but by a curious shifting of circumstances—under the Civil Works Administration, I have wondered if any other of the readers of your columns are situated similarly, or are having different experiences under the various new projects started during the past year for giving men work.

There is, with every change of ruling political party, a strong undercurrent of dissatisfaction; but with all the causes for complaint against the present administration, it seems that the five-day week of labor furnishes one redeeming feature, especially to those who feel inspired to preserve and observe the seventh day Sabbath.

When it became known that the wild life sanctuary, with which I am connected, had been made Project No. 1825, because of the state ownership of the land, the thought uppermost in my mind was, will those engineering this project compel a course that will be Sabbath desecration to me?

To briefly summarize the recent weeks of prayer and suspense, I am happy to report this is the second Sabbath since work on the project began, with fifteen men on the list, all apparently contented to work from Monday to Friday inclusive, yet none of them professed Sabbath keepers, as I certainly wish they might be, by the grace of God.

Inasmuch as "legal holidays" are observed by all these projects, and some in this vicinity lay the men off on Thursday and work Saturday, it seems best to keep up the prayer indefinitely; or more truly, perpetually, for when we think we stand in a victorious position, it is time to take heed lest we fall.

How close God is at this present time is truly marvelous; and how ready to answer prayer, even when human mistakes conspire to thwart his plans.

It would be a great encouragement to hear some others' experiences along these new avenues of activity; but if there are none available, this project will plod along the upward way, and perhaps report something more later.

Trusting the new year may unfold for you and the RECORDER its choicest favors, I am
Very truly,

LOIS R. FAY.

Princeton, Mass.,
December 30, 1933.

MARRIAGES

BONNELL-WILLIAMS.—At the Seventh Day Baptist parsonage, Salem, W. Va., December 23, 1933, by Rev. Geo. B. Shaw, Edgar Francis Bonnell and Virginia Alice Williams, all of Salem.

COON-PETERSON.—In the Grace Lutheran Church of Pasadena, Calif., December 16, 1933, Mr. Garret D. Coon of Milwaukee, Wis., and Miss Helen Lucille Peterson of Chicago, Ill., Rev. James Berg officiating.

FRANK-JOHANSON. — Mr. Kenneth Frank and Miss Ila Johanson were united in marriage September 23, 1933, at the Seventh Day Baptist church, Battle Creek, Mich. The ceremony was performed by Rev. A. E. Johansen, assisted by Rev. E. M. Holston.

IDLEMAN-KENNEDY.—At the home of the bride, Miss Kathryn Kennedy, Lost Creek, W. Va., and Mr. Glenn Idleman, Cedar Grove, W. Va., November 25, 1933, were united in marriage by Rev. E. F. Loofboro.

MCCORMICK-GREENE. — December 1, 1933, Mr. John V. McCormick and Miss De Esta Gladys Greene, both of Delta, Utah, were united in marriage at the home of the bride's great aunt, Mr. and Mrs. Loyal L. Van Horn, Hinckley, Utah, Rev. Erlo E. Sutton officiating.

SMITH-KENNEDY.—At the home of the bride, Miss Ruth Anne Kennedy, Lost Creek, W. Va., and Mr. Paul Smith, Lost Creek, were united in marriage by Rev. E. F. Loofboro, September 16, 1933.

SPELLS-LEIGON. — Mr. Melbourne Spells and Louise Leigon were married at the home of the bride's parents, Mr. and Mrs. Geo. Arnold, Battle Creek, Mich., December 25, 1933, by Rev. Edward M. Holston.

OBITUARY

PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 120 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."

ALBRO.—Frank Duane Albro was born at Ash-tabula, Ohio, February 8, 1849, and died at Lincklaen, N. Y., December 5, 1933. Funeral conducted at the home December 7, Rev. T. J. Van Horn officiating. T. J. V. H.

BURDICK.—Mary Morehouse Burdick, daughter of Parrish and Lucinda Morehouse, was born near Belmont, N. Y., September 12, 1849, and died December 12, 1933, at her home in Nortonville, Kan.

She was married September 2, 1865, to Barber Oviat Burdick, who passed from this life twenty-five years ago. Three children were born to this union: Myrtle B.; Effie A., who died at the age of fourteen years; and Almond Parrish, who passed away in June, 1932. Early in life she joined the Seventh Day Baptist Church, and was always devoted to the church and her home.

She is survived by one daughter, Mrs. Myrtle Stillman, with whom she made her home; three sisters, a daughter-in-law, two granddaughters, and a great grandson.

Farewell services were conducted at the Nortonville church by her pastor, Rev. Lester G. Osborn, on December 14, 1933. L. G. O.

CRUMB.—Mrs. Hattie Graham Crumb was born in Syracuse, N. Y., March 23, 1859, the daughter of John and Elizabeth Graham. She was the only one surviving of this family.

She became the second wife of Arthur Crumb, who died a number of years ago. Soon after her marriage she was baptized and joined the Seventh Day Baptist Church of De Ruyter. She was an earnestly devout woman and often had the weekly prayer meeting at her home. She died in the triumphs of the Christian's faith December 20, 1933. The pastor, assisted by Miss Normah Derby, conducted the farewell services at the home on Friday afternoon in the presence of a large number of life-long friends. She was laid to rest in Hill Crest Cemetery at the sunset hour. T. J. V. H.

JUNE.—Hattie C. June, in the sixty-fourth year of her age, died November 17, 1933, in Baton Rouge, La. She was born in Farina, Ill.

Forty years she resided in Hammond, La., and was a faithful member of the Hammond Seventh Day Baptist Church. She leaves two sons, Percy and Clarence E. June; a daughter, Mrs. A. A. Bonney; a brother, Charles Clark; and a sister, Mrs. Grace Sawyer.

The funeral was in Hammond on Sunday at 2 p. m., conducted by her pastor, with the text Psalm 90: 17. There are many, in her church, community, and among friends who deeply mourn her loss. S. S. P.

SWEET.—Erferd Loul Sweet, the son of Newel E. Sweet, was born in Thurman, Colo., November 24, 1891, and passed away September 26, 1933, at Boulder, Colo.

In 1912, he was married to Mildred Foreman, of Alma, Colo. To them were born five children, two of whom are living: Newel, eighteen; and Esther, a year and a half old.

In 1922, Mr. Sweet was baptized and joined the Boulder Church. In 1930, he was called by his church to the office of deacon and was ordained in May of that year. He worked hard and faithfully for his church, for his friends,

and for his family. Farewell services were conducted by the pastor, Rev. Ralph H. Coon, September 28. R. H. C.

VAN HORN.—At his home in Salem, W. Va., December 24, 1933, Moses H. Van Horn, in the sixty-second year of his age. G. B. S.
(A more extended notice elsewhere in this issue.)

MEASURE ME, SKY

Measure me, Sky!
Tell me I reach by a song
Nearer the stars;
I have been little so long.

Weigh me, high wind!
What will your wild scales record?
Profit of pain,
Joy by the weight of a word.

Horizon, reach out!
Catch at my hands, stretch me taut,
Rim of the world:
Widen my eyes by a thought.

Sky, be my depth;
Wind, be my width and height;
World, be my heart's span:
Loneliness, wings for my flight!

—Leonora Speyer,
Contributed.

Sheriff Russel Trathen, of Reno, Nev., says that "if you legalize what the people want, you obtain better moral conditions." Nobody has yet proposed to apply that principle to murder, which some people certainly want, but Reno has already learned that, if you apply it to other things, you get murder, too. Besides, who are "the people" that want these things? Some men, obviously, want prostitution—but do their wives want them to have it? Some men want gambling—but do their families, who suffer from their losses? Some people want to swap wives or husbands, but it is not yet noted that Reno has greatly promoted "moral conditions" by making it easier to do so. There are those who want to pick pockets or steal cattle and there are those who want to get drunk and drive automobiles eighty miles an hour. If you were to carry this principle out to its logical conclusion, you would have a community so lawless that even the lawless would not dare live in it. Fortunately, Reno is too practical to be quite that logical.—Selected.

RECORDER WANT ADVERTISEMENTS

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

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 98 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield.

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The Concordance part is so arranged that there is no difficulty in finding a word, all Concordance words being indented. It embraces all the salient points of the complete Concordance.

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21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, N. J.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoangsen, Java. Send remittances to the treasurer Karl G. Stillman, Westery, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2:30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a. m. Preaching service at 11:30 a. m. A cordial welcome is extended to all visitors. Rev. James L. Stagg, Pastor, 469 Lincoln Ave., Grantwood, N. J.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Room 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2:15 o'clock.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Rev. Loyal F. Hurley, pastor, 4415 Lemon Street.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 13962 Young St., Detroit, Mich., associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7:30 Wednesday evening. Rev. Edward M. Holston, pastor, 619 North Avenue, R. 3.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7:30. Rev. Robert W. Wing, Pastor. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4:30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Fla., Seventh Day Baptist Church holds regular services at 10 a. m. in its new church building, 145 First Avenue. A cordial welcome is extended to all. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of Loudon, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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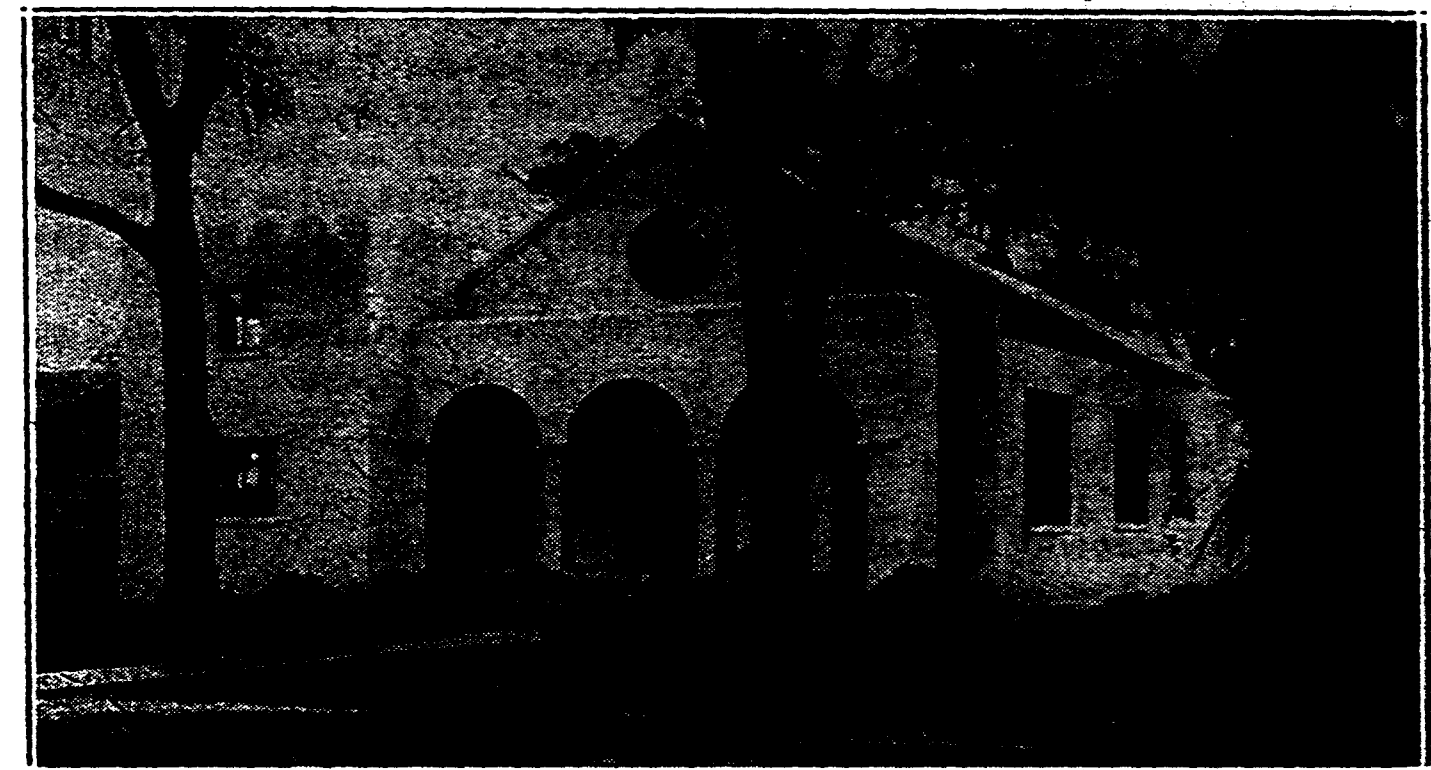
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