

Thursday evening, November 1, the Pearl Seekers and Class No. 2, of the church school, sponsored a chicken pie supper. About three hundred attended. The proceeds were applied on the pastor's salary.

The church has recently been improved by a coat of paint.

The fellowship service of the Central Association held in the Verona church on the Sabbath of October 20, a report of which has already been sent to the RECORDER, was a very interesting meeting.

CORRESPONDENT.

WESTERLY, R. I.

The thirteenth annual missionary thank-offering meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening in the Spanish room of the Brown Betty Tea Room. There were twenty-two members present.

Dr. Anne Waite of Bradford was the guest speaker and gave an interesting talk on the mission work in China. Having a personal acquaintance with most of the missionaries, she was able to tell of their hopes and aspirations as well as their trials and work, as she corresponds with them frequently.

After the program was concluded the offering was taken and a goodly sum realized. This money goes to various missionaries both at home and on the foreign field as a personal gift to them in appreciation of the work and sacrifices.—Sun.

MARRIAGES

ARNTSON-ROBBINS.—Miss Laura A. Robbins of Delevan and Mr. Oscar L. Arntson of Fontana, Wis., were married August 17, 1934, at the Seventh Day Baptist parsonage in Milton by Rev. Carroll L. Hill.

BOND-STEPHAN.—Hubert Bond of Gentry, Ark., and Miss Doris Stephan of Nortonville, Kan., were united in marriage at the Seventh Day Baptist church at Nortonville, on November 3, 1934, by Pastor Osborn.

BOND-WINCHESTER.—Edwin Bond, Jr., of Farmington, Kan., and Miss Erma Winchester, of Everest, Kan., were united in marriage at the Seventh Day Baptist parsonage at Nortonville, on September 26, 1934, by Rev. Lester G. Osborn.

GREGOIRE-GRANT.—Miss Beatrice Grant of Whitewater and Mr. David Gregoire of Milton, Wis., were married at the home of Rev. W. R. Connors in Whitewater, November 10, 1934.

JOHNSON-FITZ RANDOLPH.—At the Seventh Day Baptist parsonage, Salem, W. Va., November 3, 1934, by the bride's pastor, Rev. George B. Shaw, Glenn William Johnson of Bristol, and Frances Martha Fitz Randolph of Salem.

SEFFROOD-CLARKE.—Miss Alice Julia Clarke of Harmony Township and Frederick Earle Seffrood of South Wayne, Wis., were united in marriage at the home of the bride's mother on September 23, 1934, by Pastor Carroll L. Hill.

OBITUARY

BABCOCK.—Mrs. Ella Williamson Babcock, daughter of George and Judith Slaughter Williamson, was born at Adams Center, N. Y., May 24, 1849, and departed this life November 5, 1934.

She was united in marriage to Charles A. Babcock December 24, 1870. Two children were born to this union: May, Mrs. Frank Jones; and William S. Babcock. Her husband passed on in 1922, and the daughter was called home in 1930. Mrs. Babcock united with the Adams Center Seventh Day Baptist Church March 9, 1878, where she retained her membership till called home.

Farewell services were conducted by Rev. E. A. Witter from the home of Frank S. Jones, and interment was had in the Adams Center Union Cemetery. E. A. W.

CHEDISTER.—At her home near Salem, W. Va., November 8, 1934, Mrs. M. L. Chedister in the eightieth year of her age.

Mary Elizabeth Ford was born on "Long Run" June 29, 1855, the daughter of George and Paulina A. Davis Ford.

In 1880, she married Marshall L. Chedister, who survives her together with a son, Harlan, and a daughter, Rhea. There are two grandchildren and one great-grandchild. Mrs. Chedister is also survived by three brothers: Olonzo and William of Salem and Herbert in Texas. Two sisters are also living, Mrs. Ella Davis and Mrs. Laura Davis of Salem.

Mrs. Chedister was a woman of a deeply religious nature. This she did not suppress, as is too often done, but cultivated it to the glory of God. She was a humble, earnest, consistent Christian woman and had been a member of the Salem Seventh Day Baptist Church for more than sixty-six years.

The funeral was conducted by the pastor of this church, assisted by the pastor and choir of the Church of God of Industrial. Revelations 14:13.

G. B. S.

DENNIS.—John G. Dennis was born in Lincklaen, N. Y., April 17, 1846, and died October 11, 1934.

Four daughters, one son, and eleven grandchildren are left.

T. J. V. H.

DORWARD.—Albert J. Dorward was born near DeRuyter, N. Y., December 9, 1846.

His entire life of nearly eighty-eight years was spent in this locality. He died on Sabbath afternoon, October 27, 1934.

Three daughters, one son and fifteen grandchildren survive him.

T. J. V. H.

The Sabbath Recorder

VOL. 117

DECEMBER 10, 1934

No. 12

PRAYER TO THE GIVER

Lord, I am glad for the great gift of living—
Glad for thy days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,
Glad for the fullness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember,
The dream of the spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to thee, Giver of all!

—Charles Hanson Towne,
From Quotable Poems.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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VOL. 117, No. 12

WHOLE No. 4,647

THEODORE L. GARDINER, 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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less expressly renewed.

Another Thanksgiving Thanksgiving time this year again found much to be thankful for. The morning papers of November 28, reported near ten thousand families of a large city off from the relief list and in regular employment. We are thankful for that as a possible marking straw of the economic winds.

Judging from the flood of turkeys on the local markets, thousands of families have a turkey dinner to be thankful for, while others are thankful for the more humble chicken dinner. We have enough for which to give thanks, at any rate, however meager may be one's supplies and conditions.

It is not, however, for sake of their enumeration that this is written, but to point the need of a year-round thanksgiving. It is right that a day has been set and proclamation made for special thanksgiving. Such a day should bring before our minds the constant care and goodness of God, and our obligations to him.

A man in another state, years ago, expressed his feeling that once a year was enough to tell the Lord of one's appreciation of his

bountiful grace. "Grace" at the table before meals was not necessary. So once a year he would thank God in a sort of lump sum. Well, that was better than never, of course. But with the constant care and goodness of God impressing us daily, with renewed and fresh evidences of his divine love, one expression a year seems lacking, somehow, and a yearly thanksgiving, only, inadequate.

When and if this is read, the 1934 Thanksgiving will be past. But our appreciation and thankfulness will not be, and in all the days to come may there be found in us thankfulness and devotion in a larger measure to the needs of men who may be less fortunate than we. In sharing we will find our largest blessing and reasons for greater thankfulness.

I thank thee, Lord, for strength of arm

To win my bread,

And that beyond my need is meat

For friend unfed.

I thank thee much for bread to live;

I thank thee more for bread to give.

I thank thee, Lord, for snug thatched roof

In cold and storm,

And that beyond my need is room

For friend forlorn.

I thank thee much for place to rest,

But more for shelter for my guest.

I thank thee, Lord for lavish love

On me bestowed,

Enough to share with loveless folk

To ease their load.

Thy love to me I ill could spare,

Yet dearer is the love I share.

—Author Not Known.

"A House Afire" Hearts have been deeply stirred by reading of the loss of our Hargis friends in Jamaica. Loss by fire in so many instances can never be replaced. Family pictures and little treasures, perhaps of small value except for deep seated sentiment, cannot be had again. The response to a knowledge of need by our various churches is most encouraging.

We are encouraged to find that money can be found among us if our emotions and interests are stirred deeply enough. We cannot visualize our friends actually suffering without doing something about it, no matter how much the personal sacrifice may cost. Our regret is that we do not as deeply feel the needs that are as great, only less apparent, in the work represented by the United Budget. Our friends in Jamaica had been weeks without salary before the fire. They may be

yet, and our other workers afield are still months behind in salary payments. But a fire stirs us and at once we respond by sympathetic offerings. This is as it should be. Jesus said, "These things ought ye to have done and not left the other undone." Is it not a matter of being interested so deeply we are ready to make sacrifices? The crux of the matter, perhaps, is suggested in the terse statement of a speaker the other day at a yearly meeting, that "It seems too bad that we cannot present the needs of the United Budget like a house afire."

If our churches were supporting the budget like that, our missionaries would not be in salary arrears. Is an actual fire necessary for our missionaries and other workers to get from us what is coming to them? But most of all, our Jamaica fire gives point to an observation made on other occasions that a direct and pressing need carries an appeal lacking in a mere United Budget. We must not scrap a program headed up in a United Budget, but the needs in such a budget should be frequently presented and the appeals made "like a house afire."

Let's Do More Apropos to the above, what are we going to do about the situation confronting us? The supplement in the last RECORDER from the committee promoting our denominational finances brings clearly to our attention the alarming fact that the churches are falling down in the support of the United Budget. As a carry over from late receipts on last year's budget, July payments amounted to a little more than half the monthly expectation. Every month since has been far under the half. Less than \$1,000 has been received each month since July.

This means that workers have not been paid their salaries and no one can tell of the unnecessary suffering entailed. When, in the missionary treasurer's report, we read—some one's October salary, so much, or "China payments for October as follows"—and in the same report we observe a statement of a heavy "overdraft," we must realize that October salaries are not paid yet. They are not paid until funds come into the hands of the treasurer. The checks are drawn as shown, but are not sent out till the money is in the bank to cover. Since the Missionary Board no longer borrows money to tide over lean months, the treasurer cannot send checks till funds are received.

Secretary Burdick called attention to these things not long ago. Isn't there something we can do about it?

The writer knows of suffering and hardship in our own churches. Letters are received and read that wring one's heart. Pastors, long-suffering, at times may almost give up in despair.

Shall we not examine our pledges again, and check up on what we have contributed? Then at least pay the balance due to date. Before we think too much about Christmas presents among friends and about local benevolent calls, let us plan for a special Christmas boost to the budget, which may mean real "good will" and an opportunity for a bit of "peace" in aching, discouraged hearts at home and abroad. Are we doing all we can? Let us all lift a little harder.

A Yearly Meeting The Seventh Day Baptist churches of New Jersey, New York City, Berlin, N. Y., held the yearly meeting November 23-25 with the Marlboro Church. Conditions and circumstances seemed to make it inadvisable for the New York City Church, whose turn it was, to entertain the meeting. This was much to their sorrow and disappointment.

The opening session, Friday night, was called to order by Pastor Herbert L. Cottrell, who a little later gave a warm welcome to all, a welcome still later to be demonstrated by his people. A wide cement state highway now passes close by this century-and-nearly-a-quarter-old church and makes easy access to delegates arriving from a journey of three or four hours, that used to occupy their forefathers two days. Still it is said that fewer come from a distance now than did fifty years or more ago. One hundred people were at the first meeting and enjoyed the beautiful music of the vesper service conducted by Mrs. Ella Sheppard, assisted by the Shiloh choir of some twenty voices. Pastor James L. Skaggs of New York City brought the evening message in a stirring sermon based on the words of Jesus concerning the sower who went forth to sow. If he bore down pretty hard on people, it was well received by them as justified, and a basis was laid for a helpful conference meeting led by Rev. Herbert C. Van Horn. In this service all ministers present took part, with their wives and children, and with the deacons present, with their wives and children. Besides these

witnesses for Christ many others, unclassified, responded readily.

The services of a bright, cold Sabbath were well attended and helpful. Pastor Ahva J. C. Bond of Plainfield preached a most helpful and inspiring sermon on the Work of the Holy Spirit. The addresses on Stewardship in the afternoon called forth interesting discussion into which many entered. In the evening the young people gave a program consisting of well prepared and thoughtful addresses and a playlet, "Where Your Dollar Goes." This program with the addresses next morning at the fellowship breakfast was commendable and gave encouragement to all older Christians present.

At the business meeting Sunday morning a letter of invitation was voted to be sent the recently organized Seventh Day Baptist Church of Irvington to affiliate with our yearly meeting. It was voted to supplement the offering of Sabbath day for the Denominational Budget by enough from the treasury to make twenty-five dollars. The next meeting will be held at Plainfield.

"Discouraging and Helpful Signs in our Denominational Work" was the topic discussed by Rev. Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society. Doctor James L. Skaggs spoke earnestly and feelingly on his "Expectations as Conference President." He suggested as a worth while motto the words—"Do Your Best; Commit the Rest." Doctor Bond, after conducting a discussion, closed the period by calling all who would to come forward and form a prayer circle. Forty, at least, joined this prayer group and in the earnest prayer which the leader offered.

The afternoon program in which several women took part, we understand, was a fitting climax and close of an especially good yearly meeting. The editor regrets he could not remain for this closing service. He rejoices, however, in staying long enough to receive several renewals to the SABBATH RECORDER and three new subscriptions.

A Biennial Meeting A notable meeting has just been held at Dayton, Ohio. It is the Biennial Meeting of the Federal Council of Churches, December 4-7. We wish to make note of it, though it is too early to have a report. The program was built around the general theme, "The Church for Such a Time

as This." If President Beaven's address on "The Church Facing Tomorrow," was of the nature of an address given at Rutgers, last fall, it was worth going a long way to hear and worth while to put into practice.

Local and world-wide problems were presented and discussed and noteworthy reports made and acted upon. We shall hope Dr. A. J. C. Bond, who attended, will give us some of the high lights of the convention and his impressions of the meeting.

"Unto the Least" Golden Rule Week—December 9-16—for 1934 means more than merely partaking of frugal meals and giving to the needy. It should be a contribution toward a spiritual revival in the home and community. Observance should include the actual living of the Golden Rule—doing for others what we would have others do for us if conditions were reversed.

Opportunity will doubtless be given in all our churches and communities for contributions to be made, the need of which is so keenly felt. "White gifts" should be stressed, even more than ever at the approaching festal season, as the truest embodiment of the spirit of Christmas. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Items of Interest Items of interest are continued from the "China Mission Bulletin." Anna West writes of a Sabbath's activities at the school:

"At eight-thirty one group of six girls went to the church and met a group of thirty boys and girls from outside, who have had little chance for study. . . . The girls taught them hymns and Bible stories . . . really a little Sabbath school. Four other girls came into the school room, adjoining the dining room, and taught the four men servants. . . . The men are eager to learn. Two others, a teacher and a pupil, go in to the Sabbath school of the Native City to help the teachers there. We are trying a new system this year, asking every pupil to attend a Sabbath service. Pupils from the fifth grade through junior high come at nine-thirty for a Christian Endeavor meeting . . . a student organization with a religious purpose. Today one of the Evangelistic Bands of the school took charge of the testimony meeting. Immediately following the Christian

Endeavor, a teacher and another one of the Evangelistic Bands, provided with picture cards, went after prayer to a hospital nearby to do personal work among the patients. One band composed of girls with teachers as advisers goes out each week. . . . I have omitted one of the important parts of the day—the 'Early Morning Watch.' In the testimony meeting one girl said she thought she would not get up for it this morning as she was so cozy in bed, but she was uncomfortable in her heart till she did." [Editor has to omit others.]

Doctor Palmberg, contributing to the bulletin, the name of which she does not know, thinks it might be called "China Mission News Tabloid," or perhaps "Pill." From her busy life of ministering to many human needs she takes time to assist many in making a living.

"Two girls are down stairs preparing work for the afternoon drawing patterns for applique, etc. We have so little work to do just now, that I am glad it is rice harvest, and most of the girls are staying at home to cut the rice. They do it a handful at a time with a sickle, so it takes a number of days of hard work.

"The manager of a large embroidery firm in Shanghai has promised to start us in work of a different class for export, and I am expecting him any day to bring patterns and materials. So I have made quite an inroad on my waiting list, and am having some new girls come to learn."

Mrs. Mary R. Davis describes the Sabbath morning service at nine-thirty for the Grace High School boys, called the "Student Church." "Some of the teachers stand by, but it is really a time of student activity." The boys conduct the whole service including music, but the address is given by a teacher or by some guest invited for the occasion. "It is often remarkable how long the boys will sit quietly listening to an explanation of some religious truth when it is backed by experience."

Dr. Grace Crandall writes most interestingly regarding the work of the Liuho Hospital. "Miss Shaw is doing most excellent work with our nurses' department and the standard of nursing in the hospital has improved very markedly. Of course, that means better satisfied patients and an increase in numbers. . . .

I feel that the Lord has abundantly blessed and guided us in many ways. Since we have tried to make ourselves self supporting, it has been truly walking by faith. Miss Shaw said the other day, 'Where does all the money come from?' We spend over two thousand Chinese dollars each month, so that it takes quite a bit of money to run the place, but some way it is there when we need it. I can only explain it by saying that the Lord provides."

She then tells how they have been divinely guided in obtaining land on which to build some much needed rooms, and in the possible employment of Doctor Thorngate for half time jointly with a nearby hospital. "We hope that we shall have your continued interest and prayers, for we want you still to feel that this is your work."

Very fine descriptions of the work of the Grace School and Grace High School (boys) are given. Their curriculums sound much like our own American schools, including manual training and athletics, but most of the teachers are Chinese. The schools are very full and the school grounds are too small to accommodate all the students at once, so recess periods are arranged for different groups at different times during the day.

ENCOURAGING REPORTS

Interesting reports have been received from several churches concerning their work since Conference, and especially concerning the observance of Loyalty Sabbath. From reports it would seem that rain prevailed on Loyalty Sabbath throughout New England and New York. Fine meetings and a splendid spirit according to all reports. From these reports we glean the following:

Brookfield. Two baptisms recently, a mother and son. Both have united with the church. Sabbath Loyalty Day was observed. Sixty-nine were present at the service. There were four church members present over eighty years of age, and twelve under twelve years. Pastor Polan preached on The Far Look. The writer says: "Although this was the sixth consecutive rainy day, we were all gratified for the attendance at all the services." The attendance at the Sabbath school has increased. The Christian Endeavor and Ladies' Aid are rallying to make this year a better one. A

mother has a class of four in a training course for church membership.

Ashaway. Loyalty Sabbath was observed by inviting all local organizations to come and sit together in groups, by letters to all non-resident members, by a write-up in the local paper, and by personal invitations by pastor and workers. "As a result," says Pastor Harris, "we had a large attendance in spite of stormy weather."

New Market. Pastor Mills writes: "We made an attempt to carry out the suggestions concerning Mobilization Week. I preached on The Gospel in a Time of Adversity. A special effort to get a large attendance was made but bad weather kept several at home."

Little Genesee. Miss Brainard and Miss Geiger, evangelists, were with the Little Genesee Church the last three weeks in September. About twenty decisions were made, mostly children. These evangelists had held a series of meetings in Little Genesee five years before. Pastor Sutton says: "Loyalty Sabbath was the first week after they left. We put on a special follow up campaign, and over thirty calls were made by pastor and people." Two more decisions were made as a result. Continuing he says: "We emphasized the church service on Sabbath, and there were one hundred twelve present. There was also a service of baptism and fourteen were baptized. I know that taking part in the Loyalty Week was a help to us."

Pawcatuck. Says Pastor Crandall: "We tried to do what we could regarding Mobilization Week, and Loyalty Sabbath, but were disappointed in having a very rainy Sabbath which made a great difference in our attendance. It happened that it was time for our regular covenant meeting and communion service. There was a larger attendance at the covenant meeting than usual, and I feel sure that the Sabbath service would have had gratifying attendance if we had had a better day."

Battle Creek. This church did good publicity work. Post cards announcing Loyalty Sabbath services were sent to each resident family and near nonresidents. The "Church Bulletin," carrying the announcements of the day's services, were distributed Friday afternoon in the vicinity of the church by some of the men. Mrs. Holston says: "We had a good attendance and feel well satisfied with the results of the work."

Milton Junction. Milton Junction sends us a card with a very attractive outline of their proposed work and plans for Mobilization Week. This was doubtless sent to all the membership. No report as to results has been received.

North Loup. This church appointed a special committee to promote the observance of Loyalty Sabbath. People were encouraged to attend the Sabbath morning worship. This was done by personal visitation, over the telephone and by postal cards. Says Pastor Warren: "An increase in attendance and interest was evident. Since Loyalty Sabbath was communion Sabbath with us, it was rich in blessing. We are emphasizing Stewardship this month in keeping with the plans of your committee."

Shiloh. The pastor writes that somehow they did not get things started for a Sabbath Loyalty Day. Their own program was planned for a Rally Day in the Sabbath school. Yet their whole program that day was in keeping with the spirit of Loyalty Day. For this Rally Day service cards were sent to every home in the community, and to all resident members of the church. The pastor secured a seminary classmate to deliver a message at the specially arranged morning service. Forty-seven children came to the front for their special message. At the close, all officers and teachers in Sabbath school came to the front for an installation and prayer service. The church attendance was 178, about forty-five more than the average. The pastor says: "Some of our people are definitely praying for spiritually guided evangelistic services this winter." He has just closed a very helpful and attractive series of sermons on Successful Praying. Topics treated were: What is it to Pray? Hindrances to Prayer, Conditions of Successful Prayer, Why and How God Answers Prayer.

Verona. Sabbath Loyalty Day was a great day with us. Invitations were given through personal visitation, the entire church sharing in it. Nonresidents were written to; autos were used to bring to the service those without conveyance. Although we had a very rainy day, rain did not dampen our enthusiasm. Our total membership is one hundred four; and our congregation numbered one hundred twenty-five. Letters were read from our four young people in Salem College. Seven were present from Syracuse. The

pastor preached on What Jesus Thought of the Church. At the close of the morning service we drove seven miles to Fish Creek where in a beautiful out-of-doors' service six children, ranging in age from eight to twelve, were baptized. In the evening, we had our monthly church night service, when about one hundred sat down to enjoy the supper and program. The after supper addresses centered around the general theme of Loyalty to Christ and His Program. The special addresses were: For Christ, (a) Our Mental and Physical Powers, (b) Spiritual Gifts, (c) Material Resources. A busy day was brought to a close by singing, "We Young Folks Are Seventh Day Baptists." The pastor now has a training class of eleven children preparing for church membership. Two children at Syracuse are taking the same course, taught by Miss Marion Parslow. November is being utilized as Stewardship month; a special thank offering will be made the twenty-fourth. Two adults were added to our church roll in August, one of whom has been an independent Sabbath keeper for a number of years.

The Religious Life Committee is very anxious to hear from all the churches. Please report to us the results of your Loyalty Sabbath services; in fact, any items of interest and encouragement about your work.

Sincerely yours,

A. L. DAVIS,

Chairman Religious Life Committee.

Verona, N. Y.,

November 21, 1934.

MISSIONS

ADVANCE IN GIVING

The Bible teaches us that giving is a Christian grace if it is done with liberality and willingly. Some people get tired of hearing about the need of money in the Master's work. They might as well get tired of hearing about love, faith, and good works. Giving is a branch of good works. The grace of liberality may and should be cultivated the same as any other grace. Its cultivation and increase add to the joy of the Christian life. "It is more blessed to give than to receive." A number of things enter into advance in giving and among them are system, sacrifice, and prayer.

System is necessary for success in anything. In giving, system means that we set a definite amount which we will try to give and also that we will try to give regularly. Tithing covers these points and the advantage of the envelope system now followed by most churches is that it helps to reduce our giving to a system. The amount given is not so important as it is that there be a system. A very small amount given regularly amounts to a surprising sum and the burden is lessened.

Advance in giving often means sacrifice, and this is necessary. As the writer came down out of the pulpit in a neighboring church after a service one Sabbath morning, he was shown an envelope of one of the members. The amount marked on the envelope was \$5.40 and that was the sum given weekly by the contributor. It meant sacrifice. The man had a comfortable home, but others about him had elegant homes. He went without many things which he and his family would have enjoyed very much. He did it that he might give to the cause. It was real sacrifice. If Christians will sacrifice, they will grow in the grace of liberality and giving will advance.

Praying advances giving. When men really pray—pray as Christ did in Gethsemane—they begin to do all they can for the causes for which they pray. For men to pray for a cause and not do what they can for it, is to mock God. For instance, for men to pray for missions and not to work for them is mockery. But prayer does more than this; it softens man's heart and nerves his hands, and it opens the great storehouse of divine power.

System, sacrifice, and prayer will help advance giving.

A LESSON

We had been in a Commission meeting, struggling for several days with problems that were beyond us. A lawyer of high repute and ability, in middle life, handed the missionary secretary a brief discourse on the hen. It was pertinent on that occasion and is at all times in that it shows us that the hen and all nature, as well as experience and the Bible, teach us the lesson of perseverance. There is always danger of being discouraged over obstacles, particularly in mission work; but there is a special danger in such days as these, and the example of the hen pictured by the

lawyer should be laid to heart. It is as follows:

Did you ever stop to think—that hard times mean nothing to a hen? She just keeps on digging worms and laying eggs, regardless of what the newspapers say about conditions.

If the ground is hard, she scratches harder.

If it's dry, she digs deeper.

If she strikes a rock, she works around it.

But always she digs up worms and turns them into hard shelled profits as well as tender broilers.

Did you ever know of one starving to death waiting for worms to dig themselves to the surface?

Did you ever hear one cackle because times were hard? Not on your life! She saves her breath for digging and her cackle for eggs.

TREASURER'S MONTHLY STATEMENT

October 1, 1934, to November 1, 1934

Karl G. Stillman, Treasurer,

In account with

The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Permanent Fund income	\$ 331.27
Boulder, Colo. (foreign missions)	3.50
Dr. and Mrs. Geo. Thorngate	20.00
Semi-annual meeting Northern Wisconsin and Minnesota churches	9.10
Memorial Board income from P. M. Green bequest for quarter ending August 31, 1934	13.75
Los Angeles (foreign missions)	2.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica workers	10.00
New York City Church	10.00
Denominational Budget for October	511.20
Overdraft November 1, 1934	2,287.91
	<u>\$3,198.73</u>
Cr.	
Interest	\$ 151.36
C. A. Morgan, Inc., treasurer's bond	50.00
Transfer to savings account amount of General Fund receipts to October 31, 1934, to be applied on reduction of debt	193.24
G. D. Hargis, October salary, rent, children's allowance, traveling expenses, and native workers	178.50
Wm. L. Burdick, October salary	112.50
Wm. L. Burdick, rent, clerk, supplies, and traveling expenses	83.78
E. R. Lewis	22.92
R. J. Severance	22.92
R. W. Wing	50.00
A. T. Bottoms	33.34
S. S. Powell	22.92
R. H. Coon	16.67
Treasurer's expense	20.00
L. F. Hurley, work in California	25.00
A. L. Davis, work in Syracuse	10.00
L. R. Conradi, work in Germany	41.67
G. D. Hargis from Seventh Day Baptist Christian Endeavor Union of New England for native workers	10.00
Check tax	.50
China payments for October as follows:	
H. E. Davis, account salary and children	\$137.50
Principal Boys' School	33.33
Boys' School	8.33
Incidentals	25.00
Rosa W. Palmberg	41.67
Anna M. West	41.67
Girls' School	16.67
	<u>304.17</u>
Overdraft October 1, 1934	1,849.24
	<u>\$3,198.73</u>

INVESTMENT COMMITTEE REPORT

September 30, 1934

During the quarter ended September 30, 1934, there has been added to the Permanent Funds of this society the sum of \$329.53. Of this amount \$171.03 was received from the sale of the East Portville, N. Y., church building and furnishings. The balance of \$158.50 represents the Ella Eaton Kellogg Fund formerly carried as a special fund and now transferred to the Permanent Funds in accordance with the terms of the original bequest.

This society has been notified, also, that under the will of Amelia M. Cottrell, late of Independence, N. Y., the sum of \$500 has been bequeathed to it. There are now four known estates not yet settled from which this society will eventually receive funds.

The only change in investments of the society during the quarter has been the sale of \$1,000 98 Riverside Drive Corporation 6s, interest on which is in default, this bond having come to us through bequest of the late Amelia Potter. With the proceeds and additional uninvested cash, there was purchased \$1,000 International Telephone and Telegraph Co. debenture 5s of 1955. Also, in order to more fully invest small balances remaining in several trust funds, these sums were consolidated and with the proceeds thus obtained there was purchased another \$1,000 International Telephone and Telegraph Co. debenture 5 per cent bond, due 1955. This action will appreciably increase the income from these special trust funds and be very advantageous in meeting the obligations of such trust funds.

Income of the society six months or more in arrears amounts to only \$75 at this time.

The policy of the Investment Committee still favors the retention of our present holdings of Railroad and Industrial Bonds, with additions as funds become available. The attitude of the government at present is very favorable to the railroads of the country and strong evidence is now apparent that the administration desires to encourage and help business in general, thus strengthening our faith in the security of our industrial bond holdings.

The Permanent Funds of the society are invested in the following manner:

Stocks	\$ 7,525.14	7.9%
Mortgage notes	55,176.34	57.7%
Bonds	28,119.11	29.4%
Real estate	3,362.50	3.5%
Loans General Fund	1,462.22	1.5%
	<u>\$95,645.31</u>	<u>100.0%</u>

KARL G. STILLMAN,

Chairman.

LETTERS OF GRATEFUL APPRECIATION

FROM MR. AND MRS. HARGIS

DEAR FRIENDS IN THE U. S. A.:

This cannot be a long letter, but it will let you know that we are in good health, and because of all our heavenly Father has done for us, through you, we are richly blessed. It has made our hearts tender and our eyes brimming to receive your comforting messages and your generous gifts. We do not know why the Lord worked in this manner to bring you all closer to us, but we know that he has had a hand in the quick response and the wonderful opening of your hearts and purses. The greatest beauty of it all is, that many were real sacrifices on your part. The only way we can repay you, even in a little measure, is to add greater zeal and diligence to our efforts here in his great work.

The boys are in the boarding school at Calabar, where they have attended as "day boys" since March, 1932. We can never forget the kindness of the head-master and his wife, who came to our home about an hour after the disaster, and begged to take the boys home with them. We did not send them that night, however, as they wanted to be with us, and we could keep them near. Neighbors to our left were simply wonderful, as they have always been, and many of our good friends have proved to us that "love and service to others" is the most important thing in the world.

It is very lonely without the boys' return each evening, but they are allowed to spend every week end with us. Also, the personal interest which has been shown them at Calabar has made it much easier for them to adapt themselves to the boarding school life.

As for ourselves, we are living in the garage at Burgess Place, waiting the letter from the Christian Board in the United States to tell us what to do. The secretary of board has at last written us that the manager will not be in his office until the middle of De-

ember. We have been having "flood weather" again the past week, rain every day, raining copiously, and last Sabbath alone the weather bureau reported 4.82 inches to 31 inches fell in different parts of the island between Friday and Sabbath! We had about 4.9 inches on Sabbath in our location, and we had to miss the church services in order to stay here to protect what little we have left. Some water came in along the walls of the garage, but nothing damaged. There was hardly anyone out to church that day, we were told, because of the heavy storms. We are so grateful to the Lord for his protection and for his tender mercy to us.

The Riverside Church, Alfred Church, Boulder and Denver Churches have sent us letters of sympathy and real financial aid. Also our own board has been wonderful, and gifts from the Woman's Board and some Battle Creek friends should be mentioned. No doubt we shall find ourselves greatly indebted to the whole denomination, and we want to thank you, one and all, for your prayers, sympathy, and gifts. May the Lord bless you abundantly, and "make up to you two fold" what you have sacrificed for us. And we beg you to continuously pray for us and our Jamaica field of labor.

Yours in Christian service and love,

PASTOR AND MRS. HARGIS.

November 22, 1934.

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Just a word to express to you our appreciation for the splendid co-operation on the part of yourself and the board in helping us in the hour of difficulty. We are still in the garage at Burgess Place and will have to remain here until we can be sure all is arranged for the protection of this property, etc. The kindness extended us in carrying the rent and in allowing us to live here has been no small consideration, and we feel deeply grateful to the Christian Church Board.

The checks for August and September have reached us and we are able to clear nearly all indebtedness. The gifts and sympathy of friends at home are assuring us of some things with which to begin keeping house again. We are moving with caution and slowly, to get the most for our money and

avoid getting anything unnecessary. We shall plan to live very simply for some time to come.

We hope we have not placed undue strain on the board and that as the days pass, normalcy may be established. . . .

Again we thank you and all the brethren and trust a larger work may be done in the days ahead.

Sincerely yours,
G. D. HARGIS.

Burgess Place,
Half Way Tree,
November 23, 1934.

PRAYER INTERESTS

A beautiful woman stopped with a dainty baby carriage on the walk in front of the parsonage. "May I see what you have?" I asked, as I approached. There was a baby with blue eyes and pink cheeks. It was much like, in beauty and innocence, many babies that I have seen and prayed for in a long series of pastorates. Mothers that I know and many others who read this will turn their eyes to that lovely baby that God has given into their keeping as a precious trust. According to the suggestion of the Conference Committee of Religious Life, the first Sabbath in January, 1935, will be set aside as a day of prayer for our work. Since so much depends on prayer in the nearby future of our work, why not have these babies in mind as a major theme for prayer on that date? How many of you mothers earnestly desire that this little one will grow up to fill an important place in kingdom work? Your own attitude toward the things of the kingdom will affect the trend of that precious life in the developing years, and will be a powerful factor in the choice your child will make between a "kingdom of heaven" or a "worldly" life. Let us pray on this date, not only for these children, but also for these mothers to whom God has given the inestimable joy of molding this plastic clay to fit into God's plan for life.

Only a short time ago there came the news of the disastrous fire in Jamaica. The mere mention of this trouble brought from at least one member of the congregation a generous gift for the relief of the suffering family. I mention this to assure those who pray on the first of January how effective will be that prayer that is prefaced by a generous gift,

not only for the relief of the suffering but for the promotion of all our denominational enterprises.

It is not the purpose of this article to make a categorical list of the great interests that should be presented before the throne on this day of prayer. It is the hope, however, that the suggestion of the committee as to the organization of prayer groups will receive careful attention. Let these groups pray with definiteness and with persistent faith. It may be for a deepening of the religious life of our people; it may be for a more joyous and consistent observance of the Sabbath so vitally connected with the deepening of the religious life; it may be for the conversion of our friends to Jesus Christ and to his Sabbath. But whatever the thing asked of our Father in heaven, let it be the passionate desire of our hearts. Has God time to listen to people who ask for things they do not care very much about? It is the "fervent prayer" that availeth much.

We must not forget that there are some definite limitations put upon effective praying. That is implied in the prayer of the Syro-phenician woman for her daughter. There was nothing in the world she wanted so much as the healing of her daughter, and she got what she wanted because she wanted it very much, and she was willing to pay the price. Are we making the kingdom of God our supreme quest? Are we willing to go to any length to save a soul? How much are you willing to sacrifice?

"I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable to God."

Then, let us pray.

"Unanswered yet? Nay, do not say ungranted; Perhaps your part is not yet wholly done; The work began when first your prayer was uttered,
And God will finish what he had begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere."

T. J. VAN HORN,
For Committee on Religious Life.

The subject given them being "The Future," one boy wrote: "We are told not to be anxious about the future, as the future will come in time." Another youngster brought forth this: "We are taught in the Sermon on the Mount not to think of the future, because the evil we do in one day is sufficient."—Selected.

WOMAN'S WORK

"As the thoughts of a lover turn to his beloved, so would our hearts turn to thee, O Christ. For all our springs are in thee."

Virtue is a good investment,
So is self control.
Both pay such good dividends,
When nature takes her toll.
—Francis Davis.

BOOK REVIEW

A MISSIONARY BOOK I HAVE READ AND HOW IT HAS HELPED ME

BY MRS. CARROLL BURDICK

"Seven Thousand Emeralds," how suggestive of beauty and great value. That, I believe, is just what the author of this book on the Philippine Islands meant to present to us.

There is a little legend of a sturdy giant who, while wading through the sea, carried a small world upon his shoulders. Growing weary, he dropped his burden, which broke into thousands of pieces forming the lovely islands, which a recent visitor has called, "The Paradise of the Pacific."

These warm, verdant islands are an ideal setting for the sensitive, dark skinned people who passionately love their country. Talented in music, poetry, and art, their fine natures suffered under the barbaric treatment of the Spaniards.

One little lad, Jose Rizal, stung by the unjust imprisonment of his mother, resolved to fit himself for the task of liberating his country. He kept his body strong and well by exercise, his nerve cool by refusing tobacco and wine, and he retired early. He studied hard, winning many high honors, but his enthusiasm for his project was so great that he endangered his safety by his writings and was obliged to flee. Using an assumed name, Jose went to Spain, where because of eye trouble common among his people, he became an oculist.

Two books greatly influenced his life—"Lives of the Presidents of the United States" and "Uncle Tom's Cabin." Rizal wrote two books disclosing the barbarity and treachery of Spain and urging the Philippine youth to rise up and defend its country. Because of

these, he was exiled. He crossed to America, but upon hearing of the revenge Spain was taking upon his countrymen, he quickly returned.

Rizal organized a Philippine League to spread education and improve the condition of the poor. It grew to a large membership; then Rizal was seized, thrown into prison, and finally sent to the island of Mindanao as an exile. So much did he do for these people that their love for him became almost idolatrous. Our author tells us Rizal had a way of turning every spot he touched into a heaven.

Rizal had been an exile four years when yellow fever broke out in Cuba. He wrote the government asking permission to go and minister to the stricken ones. His request was granted, but hardly had he embarked when a revolt broke out in the Philippines and he was thrown into chains and taken to Manila. Here he was tried and sentenced to be shot in twenty-four hours.

At daybreak Rizal was taken to the field of execution. He begged to be shot in the front, as only traitors received the death wound in the back. "And I am not a traitor," he declared. He was denied even this small solace. "Very well," he said and turning to the priest beside him, Rizal murmured, "Father, I forgive them from the bottom of my heart."

And this man had not known Jesus.

The Filipinos were so enraged over Rizal's death that they revolted at once. In the midst of this confusion the Americans came, defeated the Spaniards, and promised the Filipinos their independence. After much thought, President McKinley decided they must be civilized, educated, and Christianized before they were able to govern themselves.

Soon many teachers and missionaries were sailing toward the Philippines. They found the natives hospitable and eager to learn. They accepted the Christian belief readily and suffered many hardships in order to obtain and read God's Word. Many Filipinos became teachers and missionaries in their own country.

One, Juan Leones, seeking something to make himself more worthy of the girl he loved, found and accepted Christ. With shining eyes and a heart of gladness he returned, only to be rejected by her and disinherited and cast off by his father. Still cling-

ing to his faith in God, he left home penniless and an outcast. Today he is very successfully teaching and preaching among the most savage tribes of the mountains.

The author speaks of a girl who accepted Christ at the age of twelve and took up his work with enthusiasm. Though very poor, she worked her way through school and became a lawyer. Her purpose was to place herself in a legal position to attack the evils of her country. She did attack them, and had the joy of seeing gambling dens and public dance halls vanish as the result of her efforts. She became the first president of the W. C. T. U. in the Philippines.

In an address, this girl, Josefa Abiertas, said to her audience, "The wives and daughters of the United States have waged a desperate war upon liquor. Now the news comes to us that they have secured the Eighteenth Amendment. Shall we let this year pass without doing something for prohibition?"

Had Josefa lived, she might now see what treacherous hands have done to our Eighteenth Amendment. Torn out of the Constitution and broken, it lies in the dust, trampled down by reckless feet which are bearing their masters frantically on toward the alluring beer cup. But Josefa did not live. Worn with her energetic and ceaseless efforts, her body refused to act and soon she had passed on, to live only in the memory of the Filipinos.

Many more the author mentions, who eagerly received and as gladly gave to others the beautiful gospel of Christ, until the majority of teachers and missionaries in the islands, now, are their own people.

Many enthusiasts came to America, only to return to their own warm country disillusioned and embittered by the indifference and coolness of the Americans. Those who have been here warn others not to enter our Protestant churches, as they will be "frozen cold."

Another obstacle to Christianity, we are told, is the commercial avarice of the United States. The greedy grasping of land and more land by large American corporations, for producing rubber, is driving fear back into the hearts of the Filipinos, for the memory of the reign of the Spanish friars will never die.

The United States has long since promised them their freedom. Bobby Jones, national leader of F.F.A. of America, recently visited these islands and reports the inhabitants very much Americanized.

"We have an excellent government," says the Filipinos, "Now, keep your promises." The time seems ripe for fulfillment.

"Seven Thousand Emeralds," written by Frank C. Laubach, has aroused my latent interests in our missionary fields, stirred me to greater sympathy for a sister country in distress, and helped me to realize that:

A man, so loving his country and people that he suffers all things, even the injustice of a traitor's death, is touching close to the Divine.

War is glorious *only* when it is waged for the redemption of a suffering people.

To be Christian and in justice to our honored Presidents of the past, the United States should fulfill its promise of independence to the Filipinos.

Color is only skin deep, and beneath a brown skin may beat a heart very acceptable to Jesus Christ.

We can all be missionaries in a small way and help to eradicate racial prejudice from America. Jesus did not say, go ye among the white people. He said, "Go ye therefore and teach *all nations*, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Matthew 28: 19.

Mariposa, N. Y.,
From De Ruyter Society.

IN MEMORY OF DOCTOR BROWN

Dr. H. Clift Brown, lifelong resident of Brookfield township, died at his home the evening of November 1, 1934.

He suffered a cerebral hemorrhage on the afternoon of October 25, and was ill a week, cared for by his wife and by Mrs. Frank Williams and Mr. Herbert Maxson.

Doctor Brown was born on Beaver Hill on February 14, 1857, the son of Stephen and Lucinda Ellison Brown. His great-grandfather, Elder Simeon Brown, migrated in 1790 from Connecticut and was one of the earliest settlers in this vicinity.

He was educated in Brookfield Academy and attended Alfred University, a member of the graduating class of 1874. He taught school three years in Brookfield, then entered

Syracuse University, Medical School in 1878, from which institution he was graduated in 1881.

He began practicing medicine in South Brookfield, where he remained three years, then moved to Brookfield, where he has lived and practiced ever since. Doctor Brown was a member of the Madison County, New York State, and American Medical Societies and was also a consulting member of the Faxon Hospital Staff, Utica. He served as village health officer many years. He had been named dean of the Madison County physicians, being the oldest active doctor in the county. His oft-repeated wish, that he might continue practicing till called by death, was fulfilled. The people of the county and township and adjoining communities appreciate his unselfish devotion to a profession practiced over a period of fifty-three years in one place. At one time he kept five horses for his use and has traveled over these hills in all kinds of weather, visiting in their illnesses almost every family residing here, and these friends will keenly miss his gentle ministrations, and deeply mourn his loss.

As a lad he joined the Leonardsville Seventh Day Baptist Church, later transferring his membership to West Edmeston, from which church he took a letter in 1888 to join the Brookfield congregation. He has been a loyal and devoted friend of every pastor, and served the church many years as trustee.

The doctor was married to Miss Caroline Babcock of Plainfield township. To them were born four children, two of whom died in infancy. There remain a son, Kearn B., of Glen Rock, N. J.; and a daughter, Ruth, who teaches in Mohawk. Mrs. Brown passed away in January, 1929.

On June 10, 1930, he was married to Miss Harriett Stillman of Brookfield.

Doctor Brown was a busy, helpful man, his spare time being devoted to his garden and his beautiful flowers. He was cheery and had a kindly spirit of taunting fun, which can never be forgotten by those who knew him.

A good physician, a noble citizen, a counselor, and friend has gone and everyone says, "How we will miss Doctor Brown!"

Funeral services were conducted by his pastor, Rev. H. L. Polan, at two o'clock on Sunday afternoon, November 4, at the Seventh Day Baptist church. He used the text, "Thanks be to God who giveth us the

victory through our Lord Jesus Christ." Claude Mason and Avis Mason Schrag sang a beautiful duet, "The City Four Square."

The large group of relatives, friends, and neighbors, including several doctors who have been associated with him in his profession for many years, and the profusion of flowers bespoke the great esteem in which he was held by all. Many friends from Oneida, Hamilton, Earlville, Leonardsville, Unadilla Forks, West Edmeston, and the surrounding countryside were in attendance, besides many from this village. As the clouds were rifted and the sun shone out just as the pastor spoke the farewell words and he was laid to rest, so may the clouds of sorrow be rifted and so may we all who mourn see the light of eternal hope break through the gloom.

HERBERT L. POLAN.

YOUNG PEOPLE'S WORK WHY OUR YOUNG PEOPLE ARE AGAINST WAR

BY HAROLD D. BABCOCK

(Prepared for the semi-annual meeting of the Western Association held at Richburg, N. Y., October 27, 1934)

With war clouds again gathering on the horizons of our countries it is well that we young people present our side of the argument against war.

It has been the contention of a few that war is necessary to the promotion of our country's welfare. To cite examples: One author contends that war is necessary to reduce our population, which in time would be increased to such a degree that we would be unable to feed all the people. In other words, war is an economic necessity. Militarists, as a rule, favor war for it is their trade. Munition makers seek to stir up strife in an effort to create greater sales of their merchandise.

I believe I am safe in saying that young people consider war as an economic waste. Taking as an example the World's War, we find that it was a cruel, costly, and bloody struggle, killing about seven million men, and wounding fifteen million others. In money, the war cost very nearly two hundred billion dollars, of which the cost to the United States was about fifty billions. "It is a melancholy thought," said James Blaine once, when speaking of national debts, "that this

almost incalculable sum of money was borrowed and expended, not to promote the ends of peace, not to develop agriculture or the mechanic arts, not to build highways for commerce and trade, not to improve harbors and the navigation of rivers, not to found institutions of learning or of charity or of mercy, not to elevate the standard of culture among the masses, not for any of these laudable objects, but for the waste, the cruelty, the untold agonies of war."

When the Great War burst upon us, we discovered for the first time a war for which nobody was willing to assume the responsibility. Here was a war which was hailed with the curses of men and the tears of women. Newspaper cartoons and editorials, magazines, sermons, and addresses, all joined in denouncing the conflict in the bitterest of terms.

War is commercialized murder. It turns men not into angels but into devils! The path of war is strewn not with the flowers of love but the ashes of hate. War cannot be justified, for if it were to be justified at all, it must contribute to the wholeness of man's existence upon the earth. "I come that they might have life, and have it more abundantly," said Jesus, defining the standard by which he wanted his career to be measured. "Die when I may," said Abraham Lincoln, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower where I thought a flower would grow."

"Give me the power to labour for mankind,
Make me the mouth for such as cannot
speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish,
mind;
And lead still further on such as thy king-
dom seek."

said Theodore Parker, in his sonnet, entitled "Aspiration." Life, after all, is the only thing that counts in this world of men—this universe of God. Does war serve any of these ideals?

Another economic waste is that war picks to be its victims the young men who are without blemish—the strong, the healthy, the fair, the noble—and leaves the weak, the anæmic, the unfit to be the progenitors of the new race of the future. "Greece died because the men who made her glory had all passed away and left none of their kin and therefore none

of their kind." The campaigns of Napoleon, we are told, reduced the height of the average Frenchman by three inches. America has never recovered from the awful losses of the World's War. If war sacrificed only the lives of revolutionists, sick, dyspeptic, and chronic war lords, we might think differently about war. If the killing of the soldiers were all, we might become reconciled to it. But along with this business of killing there goes the wasting of harvest fields, the burning of great cities with their busy streets and peaceful homes, the outraging of women and little children, the starving and scattering of unnumbered millions of the young, the aged, the weak, the crippled, whose only crime is that they stand in the pathways of contending armies.

Likewise, young people are against war because it is morally wrong, because it is not in accordance with the will of Christ. If we are to be partakers with Christ, we cannot indorse war or its concomitants. Must we put our trust in "chariots because they are many and horsemen because they are strong," or may we still, with Isaiah, have confidence in God alone? Jesus saw clearly that life was a struggle, and he followed no easy path and at last was killed by enemies. But through his entire ministry he preached that "they that take the sword shall perish with the sword—love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you." Even on the cross he asked the Father to "forgive them for they know not what they do." Calvary still stands as the noblest symbol of the soul. And what is true of the individual is true of nations. Jesus' message was to nations as well as to men, when he laid down the laws of blessedness in his "Sermon on the Mount." Thus, to disarm yourself, is to disarm your neighbor. To preach love and exhibit love for your fellow nation, is to arouse peace. Love is the crowning achievement of the soul. To appeal once again to the mighty words of old—"Behold, I will save my people by the Lord their God. I will not save them by the bow nor by the sword nor by battle, by horses, nor by horsemen. But I will make war to cease. I will break the bow, and cut the spear in sunder, and burn the chariots in the fire. I will speak peace unto the nations."

Life is certainly more than bread, or raiment, or the sweet flesh of the body. Life

involves the minds and souls of men—their thoughts, affections, ideals, aspirations, hopes, dreams, and faiths. And here we find that war is a ruthless destroyer. War burns the library of Alexandria and the University of Louvain. War destroys the towers of the Rheims cathedral. War silences music, paralyzes art and literature. It strangles truth, destroys righteousness, and makes of hate a new virtue of the soul. Young men with clean ideals enter war, later to return with seared consciences and insensible to the finer things of life. Many men have learned the vices of hell in the trenches.

We cannot understand why men of sound mind or honest heart will rush headlong into the dangers of war when they may enjoy the blessings of peace with little trouble. If men only could understand and follow the teachings of Jesus, this world would indeed be a marvelous place in which to live. His program of peace is what we need in our hearts today. If the teachings of Jesus were followed faithfully, militarism would disappear as if by magic.

As Christian young people we would be loyal, not to any nation but to that one blood of which God hath made all nations, not to any one people but to all men, not to king or president but to God the universal Father. To him we must pledge our first allegiance. It is then that sometime, somewhere, somehow, war, like famine, disease, human sacrifice, will be abolished, and universal peace established on the earth. A prophet once said, "Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

Alfred, N. Y.

JOURNEYING TO THE CITY

BY PEARL HALLADAY

PART I

It had been a hard day. The children had been unusually trying and the other tasks had seemed more and heavier than usual. The last toy had been put in place and Ina started slowly descending the stairs.

Mrs. Roberts looked up at the girl she had hired as "mother's helper" and asked, "Have you put everything right in the play room?" "Yes, Mrs. Roberts." "We are going away for the week-end and so you need not come back until Monday morning. This can be a

little vacation for you, too, and I hope you will enjoy it very much."

There was no answering smile on Ina's face as she walked to the hall tree for her plain little hat. Mrs. Roberts noticed her silence and added, "I shall pay you for a full week and as I will not be here Saturday night I will give you the money now," and going for her purse, handed Ina two clean, new bills and an extra quarter. Ina smiled and thanked her. It meant much to her, this weekly wage, and she had been afraid it would be less if she were not to come back until Monday morning.

It was Friday evening and the air was sweet and refreshing. There was no need to hurry home and, perhaps, if she walked by that little white church near the river she could rest there until the stars came out. Then, too, the lights from the farther side of the river were reflected on its surface and looked like larger stars. It always rested her to sit and watch the flowing water and it was such a quiet place. She lingered along the way, listening to the evening chirp of the birds, and the time passed more quickly than she thought.

On reaching the church she was surprised to see it lighted and hear singing. She stood still and listened.

In the land of fadeless day
Lies a city four square;
It shall never pass away
And there is no night there.
God shall wipe away all tears;
There's no death, no pain, nor fears.
And they count not time by years,
For there is no night there.

There were other verses following, but always the same city "four square" was mentioned and it seemed such a beautiful place. She did not know that a faithful member of that church had gone home to the beautiful land, and the church people had been speaking of her and that was the reason for singing the hymn. She stood quietly a few moments and debated in her own mind whether she should go on without sitting down to rest. "But surely it can do no harm for me to sit here quietly and watch the river flowing and the stars come out." So she sat on one side of the bottom step. Her mind went back to the hymn. It must be a beautiful place where it was always day—a place where there were no tears and no death to cause tears, and no pain or sickness to cause death.

She was thinking so deeply she did not see

the young lady who came and quietly sat on the other side of the steps. Now and then a few words reached her ears. Life was a journey; they were all traveling along to reach a final city. There was a Blessed One who had made the journey. He would still point out the way if each one would only follow his leading. Of course they meant Jesus, but just what did it mean to follow him—would that lead to the city they sang about?

The young lady on the other end of the steps moved slightly and Ina looked up quickly and rose to go. "Did I startle you? You do not need to go. I was late for prayer meeting and when I saw you sitting here, thought I would ask you to go in with me but you were thinking so intently you did not notice me. Do you live near here?"

"No," replied Ina, "I live across the river but I come here on my way home sometimes to sit and watch the river and the stars and lights reflected in it. There never was church before when I came."

"Then you could not have been here Sabbath eve because we have prayer meeting each week at this time."

"I have never been to prayer meeting. I used to go to Sunday school, but since I have been helping Mrs. Roberts I have only every other Sunday, and I just seem to stay home now every Sunday. I do not know just what you mean by calling this Sabbath eve. I thought this was Friday night."

"Yes, it is Friday night to some people and it is Sabbath eve to others. Won't you please tell me your name? You may call me Miss Rose if you like."

"My name is Ina Burk and I have only been in this city a few months."

"Now that we know each other's names," said Miss Rose, "it will make it pleasanter to talk. You asked me why I called this Sabbath eve; perhaps I can tell you a little about it, but you must read about it yourself from the Bible. Have you a Bible?"

"Yes, but I do not read it very much. It seems so hard to understand."

Ina rose and said she must be going. Miss Rose said she would walk a little way with her so they started down the street. Ina was very quiet as they walked along and Miss Rose asked her of what she was thinking.

"The City Four Square. It must be a beautiful place; like heaven."

"It is heaven, Ina, and if we follow in the way that the Master marked out for us, we will surely reach it."

"But heaven seems so far away"

"Sometimes it does, dear, and sometimes it seems just a little farther on. We are drawing nearer each day, just as each step brings us nearer to the bridge you must cross before you reach home."

On reaching the bridge they stood looking at the smooth surface of the river in which the lights from the shore were reflected and the moon made a golden path that came almost to their feet.

"Isn't it beautiful, Miss Rose? If we could only be fairies and walk on that golden path across the water, perhaps we could come to a beautiful city at the end of the way. A city where everything is clean and everyone is well and happy must be a splendid place to live."

"How much you think of a beautiful city, Ina. I wonder if you would like to join our Travel Club. There are a number of girls that meet every Sabbath afternoon, and we take mental journeys to different places. We go as messengers of the Master and try to represent him in every way to the people we meet."

"Do you mean Sunday afternoon, Miss Rose?"

"No, dear, not Sunday; that is the first day in the week, but the Sabbath is the seventh day. But it is growing late, now, and we must both start for our homes. I would love to have you come and see me, Ina, whenever you can. I live just a little way around the corner from the church where we met."

"I would like to come, Miss Rose. I am acquainted with only a few people here as I have been here only since May, so did not start in school as it was so nearly over. But it will soon begin and I shall go; then, of course, I shall meet many young people. I leave Mrs. Roberts home early on some days and so could come to see you then."

"That will be just fine and if you can let me know, I'll meet you at the church."

So the time of meeting was arranged and Miss Rose and Ina said good night, each feeling she had found a new friend.

There were many pleasant meetings with Miss Rose. She came to call at Ina's home and was always so cheerful and kind that Ina and her Aunt Kate, with whom she lived,

looked for her visits eagerly. Miss Rose not only loved girls but she seemed to love everyone and she invited Ina to come to the church on Sabbath days. (To be continued.)

Stevens Point, Wis.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been a long time since I have written to you. I am going to be fourteen years old this month, on the twentieth day.

I have a dog named Spot. I like him very much. I have a little brother who will be six months old this month. His name is Merlin Dale Ramsey.

My dad is a mail carrier. We children like to go on the mail route with him. I have five brothers and one sister all together. My sister Neva is in Des Moines taking care of a baby whose mother teaches at Drake University. I am in the eighth grade.

William drives a truck for a fruit farm in Carroll. He likes his job just fine.

I am up at Grandma Ramsey's now. Donald is reading a book or he would write to you. He is reading "Ten Nights in a Bar Room." Howard plays the piano in high school. He is a senior.

I like to have grandma tell me stories about when she was a little girl. Whenever we want something, we come up to grandma's. My grandfather is blind but he finds his way around just fine.

I saw your picture in the RECORDER. I think I would like you. I hope you will have a nice big turkey for Thanksgiving. We are going to grandma's that day. I guess I will close.

Your friend,

DORIS E. RAMSEY.

Botna, Iowa.

DEAR MRS. GREENE:

I am up at Grandma Ramsey's and thought I would write you a letter. I am left handed. Perhaps you can see that I am.

We had a goat named Topsy, but we gave her to my cousin Ellen. She likes her fine. We have a little baby brother named Merlin Ramsey. He likes us boys and laughs when we play with him.

Donald and I have "BB guns," and we shoot sparrows. We killed two pigeons for our aunt who is sick.

I am in the sixth grade at school. Howard is a senior in high school. He sings in the glee club and is a piano player, too.

Granddad is bald headed in some spots. He is a great granddad, we think. He gave us some candy tonight.

I saw your picture in the RECORDER. I think I would like you. You are good looking.

I was ten years old in May. We always eat Thanksgiving dinner at Grandma Ramsey's. She has a big table full of folks. I hope you have a nice Thanksgiving dinner.

I hope you will print this letter and I will read it.

Your little friend,

ROBERT RAMSEY.

Botna, Iowa.

DEAR DORIS AND ROBERT:

I'm going to write to you both together this time for I have so many letters this week that I want to leave room for as many as possible; even then I will not have room for them all, I am sorry to say. You see, we have to be sure not to crowd out any of the other departments. I can only speak of a few things in your letters but I enjoyed reading every word in them.

How you must enjoy your visits with your grandpa and grandma. I used to think "Grandma's House" was the very best place to spend my holidays, but I lost my grandpa when I was a very little girl. I can just remember how he used to carry me out in the garden and let me pick his choicest flowers.

It is fine that your brother Howard is good in music, for with it he can give much pleasure to others. Are the rest of you musical?

I know you must be proud of your baby brother. No home is quite complete without a baby. I think, too, that you should be happy to have so many children in the family. I hope some day I may receive letters from every one of you, even Baby Merlin.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

My name is Loyd Clair. I am eight years old and in the second grade. I have two sisters and one brother. We have two dogs and their names are Spot and Jack. This morning Spot knocked me down. He is a cute little dog and I like him. I like to play with my dog and ride down hill when there is snow.

I like to go to Sabbath school. My teacher's name is Eleanor Greene. We are now going to start making notebooks for our hand-work.

Your little friend,
LOYD CLAIR.

Andover, N. Y.

DEAR MRS. GREENE:

I am in the eighth grade. My teacher is Mrs. Church.

There are six members of our Sabbath school class, but only four of us attended it this week. I like my teacher. This is the first time I have ever written for the RECORDER. We do many things in Sabbath school.

I am a member of the Andover Juvenile Grange.

Your friend,
LORAIN BURDICK.

Andover, N. Y.

DEAR MRS. GREENE:

I am ten years old and I am in the fifth grade.

I have a little puppy. His name is Pat. He likes to bite the back of my coat and jacket when I am going to school. I have to hit him to make him go back. I have lots of fun playing with him.

I haven't much more time now so I had better not write any more.

Your friend,
Andover, N. Y. JANE BURDICK.

DEAR LOYD, JANE, AND LORAIN:

I have just room this time to tell you that I enjoyed your letters, and when I am not so well supplied with children's letters (I have eleven before me now) I will try to answer your letters more fully.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I certainly enjoy the Children's Page. Our Sabbath school class at Dodge Center have our little quarterlies which we fill out each week. There are three classes in our Sabbath school who have learned some verses from the Bible, mostly on the Sabbath, which we say every other week. I think it is quite fun and it helps us, too. Our assistant teacher is teaching us now, as our real teacher has gone to study for missionary work. On Sabbath

afternoon I go to Christian Endeavor. I am the youngest member of it.

Well, I must stop now.

LORNA PAYNE.

Dodge Center, Minn.

DEAR LORNA:

I was pleased to hear from you again. More later.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy the children's letters in the SABBATH RECORDER very much. I think they are very interesting. I am ashamed to say that it has been a long time since I have written to you.

I go to church, Sabbath school, and Junior every Sabbath day. I enjoy going very much. I am secretary of our Junior. We have thirty-one members. Mrs. Cottrell is our teacher and we all like her very much. I think we have a live Junior society.

Yours truly,
Bridgeton, N. J. EDITH DAVIS.

DEAR EDITH:

I am glad you have written again. I'll write you more later. Sincerely yours,
MIZPAH S. GREENE.

DAILY THANKFULNESS

TEXT—THE BIBLE

(Written for Thanksgiving service, Welton, Iowa)

BY MRS. ELLEN W. SOCWELL RAMSEY

As we near the close of the present year and prepare to leave the old year behind us, it is fitting that we should give thanks to God for his unfailing love and goodness, and for his grace that has preserved us. While many have been gathered to their fathers, many also have been left to carry on, and are one as regards his Word and its service.

As we near the beginning of a new year we should remember that the evil one is permitted to be strong in order to prove us. And we should be glad that the arm of God has not failed us, but has strengthened us and caused us to stand fast and to be true to the One to whom we belong.

No lesson is more important than the one that teaches us how we are not our own but that we belong to another, the Lord Jesus. How glad and thankful we should be that we can daily set aside our own selfish desires and

OUR PULPIT

THANKSGIVING SERMON

BY REV. EVERETT T. HARRIS
(Pastor First Hopkinton Seventh Day Baptist Church, Ashaway, R. I.)

Text—Psalm 23.

In his youth David tended sheep and one of his tasks was to keep them supplied with grass and water. During times of drought he was often forced to lead his flock in search of "deep waters," for the shallow streams would dry up. He knew the despair of searching in vain, of pitiful crying sheep, of hot dust clouds and a parched throat after coming at last to a stream bed, only to find it dried up. He knew also the joy and the physical satisfaction that came to both shepherd and sheep when at last they found "deep waters."

In his spiritual life, too, David had known times of despair. There had been times when he could not find God because his sin came between them. But God did not let him die; he sent Nathan, the prophet, to lead him back across the desert—back to forgiveness and a closer fellowship. And so this text came out of his own experience—a song of praise and thanksgiving to God who supplies all needs both physical and spiritual.

David might have remembered when he was an outlaw, hunted unjustly because of a jealous king's hatred, or he might have called to mind the time that his son Absalom turned traitor, or many other experiences of grief, sorrow, and despair. But, no, he put them all out of his thoughts. They were only events on the surface of his life. Down beneath the troubled surface there were deep currents of God's goodness and constant mercy which meant far more to David. The ocean has deep currents flowing beneath the surface which are not influenced by the storms and winds above. So too, we who know fellowship with God and try to do his will have deeper currents of thankfulness which are not on the surface or which may be so much a part of our lives that we fail to appreciate them.

Let us think then along these lines for a few moments, trusting that out of a keener appreciation of our blessings will come a real spirit of thanksgiving.

CAUSE FOR THANKS

As we contrast the conditions in our nation with former years we are apt to think there is very little cause for thankfulness. . . .

seek to serve him who upholds us with his mighty hand and rocks us as in the cradle of the deep.

We must, as little children in our Father's great family, have our views and conduct conform to the teachings from above. Mercies and blessings without stint are sent to those who remember and believe that if we ask in his name we shall receive. And when we have received, let us not forget to be thankful. "In all things give thanks to God."

As faithful children we must not fail to be definite and persistent in prayer, for thereby do we receive our strength to go forward in the paths of righteousness, thankfulness, and the peace that passeth all understanding.

Our experiences with evil are but necessary adjuncts to show us the hideousness of sin and the beautiful purity of being servants of the most high God. How thankful we should be that our Father has given us time to fit ourselves for the coming of Christ, and time for the preparation to share with him the glories of the hereafter. It is not for us to fritter away this precious time in the follies of earth and earthly possibilities, but it is for you and for me to be so prepared that if our lives shall be snuffed out as a candle, we shall not be as those who have no hope, but rather we shall rejoice and be thankful unto him.

This is an unfriendly world and it behooves each of us to search diligently for the needful attributes of the true followers of God, and when we find them to apply them to our own lives, that we may be led of God in such manner as he would have. "Rejoice and be exceeding glad, for great is your reward in heaven."

We are too prone to receive our blessings as a matter of course, or because our business dealings have been so successful that the good things of life are of our own securing. But suppose the hand of God should be removed from our affairs. What a collapse there would be! "Humble yourselves under the mighty hand of God, that he may exalt you."

The spirit of thankfulness should go hand in hand with each of us through life, and our lips should speak words of thanks for each good gift every day, and not wait for Thanksgiving day once a year in order to be thankful. "Day unto day uttereth speech and night unto night showeth knowledge."

Speak your thanks each day and hour to the Giver of every good and perfect gift.

There is an old Arabian proverb, "All sunshine makes a desert," and God can use hardships, adversity, and apparent failure to advance his purpose. Beneath the surface of these troublous times there are deeper currents which the eyes of faith and hope may see and give thanks.

Although the international situation is tense and Europe on the march, yet advances have been made toward world peace during recent months. There are vast populations of peace loving people in every country who are waking to the fact that wars are made for profits and are determined to take the profits out of them.

The Prohibition reform movement is far from being a lost cause. After a year of repeal, the masses of the people are just beginning to realize that once more a campaign of propaganda has swept them off their feet. The scales are falling from their eyes as they see the saloons and the "blind tiger" back on the job. Smuggling is still going on, the crime wave has not declined, the percentage of automobile accidents has increased a hundred fold in some states. Prohibition was far from perfect, but it is better to defy evil in an attempt to control it than it is to surrender and try to make it lawful. To live temperately and with consideration for others is the law of God, and his laws do not fail.

Back of the national want and need of today is this fact—God has given the increase as in years gone by. He has sent the rain and caused the sun to shine so that the seed that was planted yielded ten fold fruits and more. In 1864, when Abraham Lincoln proclaimed National Thanksgiving he said, in effect, God has blessed our nation with the raw materials. If men have bungled their part of the job, it should be an occasion for humble penitence for our national perverseness and selfishness. Today, we see the same thing is true. There is want in the midst of plenty and it is still due to the perverseness and selfishness of men.

RESTLESS TIMES

Communists and radical groups are taking advantage of the dissatisfaction and restlessness of the times and are proclaiming their special brand of cure—usually some form of revolution with promises that make us think of heaven. They fail to take into consideration the perverseness and selfishness of man of which Lincoln spoke and that would still be with us. We can only hope to control that

evil by displacing it with the Christ spirit of sharing. We sometimes forget in condemning our present system that it carries forward that spirit of sharing on a stupendous scale—witness the charitable movements supported entirely by voluntary gifts, the Community Chest, the Red Cross organization, the missions, the hospitals, and the greatest of all—the Church. Thank God, the heart of the American people in our generation is a warm, generous heart! It is a deeper current for which we should be grateful that the feeling of responsibility for the welfare of our fellow man has been developed to such an extent during the last year.

Is it not a matter for deep thankfulness that scientists are waging an unceasing war against disease and human suffering? A serum has been produced recently which, it is claimed, will produce immunization against infantile paralysis. What a blessing to conquer that terrible disease at last! . . .

DEEPER CURRENTS

Turning from national affairs to that which concerns us more intimately, we may find that there are deeper currents in our personal lives which should be cause for gratitude. We may have heard some one say despondently, "I have nothing for which to give thanks, absolutely nothing. I have not had work in months. I am dependent upon the town. Why should I give thanks?" There are thousands saying just that at this Thanksgiving season and tens of thousands thinking it. Anything that is said in answer to that must be said in the spirit of deep humility. Only those who have gone through it can know the humiliation that begets such a cry from a strong man accustomed to work. And in such a spirit we might point out to them this is the same ruggedly beautiful land in which our Pilgrim fathers endured privations and hardships unknown today. The source of their strength is open to us. Through their labors we have freedom to worship God as we may choose and we can only appreciate this blessing as we follow the persecutions of the Protestant pastors of Germany today. There is no fear today that the Sabbath peace and quiet will be broken by an Indian war cry, and the Pilgrims never knew that sense of security. The sunrises and sunsets are as inspiring for us as they were for them. Friendship and love around our own fireside are as warm and comforting to us as they were to

them. The simpler joys are open to us all and after all these are the most satisfying.

Montgomery's history, which many of us studied in the grades, says of the Pilgrim Fathers, "It was the spirit in which they labored—their indomitable courage, their faith in God and their love of justice." These spiritual qualities are the heritage of every man who will accept them and make them his own—an indomitable courage that will not yield to hardships, an unshakable faith in God, that all things work together for good to those who live and trust Him, and a passion for justice and freedom which will make men stand together and fight the evils of our day to the death. That such a heritage is ours personally is truly a matter for heartfelt thanksgiving on this day which they set apart for that purpose.

As we think on these things we feel as the Psalmist must have felt when he sang, "The lines are fallen to me in pleasant places; yea I have a goodly heritage."

CHRISTIAN SPIRIT

It is the usual custom to thank God for a bountiful Thanksgiving dinner, but do we always thank him for the deeper currents of his grace and care? Do we see, behind it all, the hand of him who is the source of every good and perfect gift? As you give your share that others may have a bountiful Thanksgiving dinner and a happy home gathering, do you see behind it the warm Christ spirit of sharing, of wanting all to be happy and none ever to be in want, that spirit which is the deeper current running through every true American home these days? Please God, it may find expression in something more permanent than a gift for a special season—so that men may provide for their own families, without losing their dependability and self respect.

It is natural and quite right that we should thank God for our physical blessings, but it is not so common and yet just as important to thank him for spiritual courage, and strength that comes to those who ask it, for the peace that passeth understanding that can be ours as we put our trust and faith in him and for "his unspeakable gift"—the Christ who came that we might have abundant life. These are the deeper riches of God's love, without which we are lost in a careless heartless world.

And so I would call you to thank our Creator and Preserver in these times of adversity for the deeper currents which underlie our na-

tional and personal affairs. He has made us to lie down in green pastures. He has led us beside the still waters. "It is a good thing to give thanks unto our God." . . .

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

—Thomas Curtis Clark.

(Preached at Union Service in Westerly, R. I., November 29, and published in Westerly Sun.)

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

After glancing over activities of President J. Nelson Norwood, past and future, it seems proper to assume that a vacation to him would be anything but a motor trip concluded with a speech.

This week, Monday, President Norwood addressed the Hornell and Vicinity Ministerial Association in Christ Episcopal church, Hornell, substituting for the late Dr. Paul E. Tisbury; Wednesday, he spoke before the Canisteo Rotary Club, and today he is in Albany with Dean Holmes.

Last week, Thursday, he presented Alfred's greetings to the Hornell District of Methodist Churches at Painted Post; stopped in Bath where he spoke before the Bath Rotary Club and the Bath Collegiate Center, and Thursday evening he spoke briefly at a joint gathering of the Hornell and Wellsville Chambers of Commerce held at the Brick.

While instructing the senior art students in a class in woodworking, last Wednesday afternoon, Professor E. F. Hildebrand met with a painful accident. A piece of wood he was cutting slipped off the jointer, bringing the third finger of his left hand in contact with the blades. He was taken to the Clawson infirmary at once, where examination showed that the finger was so badly cut it had to be amputated at the point. Professor Hildebrand remained at the infirmary for a couple of days before returning to his home.

A private letter from E. P. Saunders says that they arrived in Daytona Beach, after a four and one-half days' journey, having made a distance of 1,247 miles. It was quite cool on the way down, but the mercury was up to

seventy-five in Daytona Beach, the day the letter was written.

They are located at 120 Bay Street in the same apartment hotel in which they have been for several winters.

—Alfred Sun.

BROOKFIELD, N. Y.

The men's supper given by the men of the Seventh Day Baptist Church, Monday evening, was very successful. The patrons included many from nearby places, and all expressed themselves as being much pleased with the supper and service. The chief article of food, the pancakes, was highly complimented, and credit for this should be given the Washburn-Crosby Company, which furnished the pancake flour and supplied the chef.

ALFRED STATION, N. Y.

Pastor E. D. Van Horn, Elizabeth Van Horn, Mrs. Mae Whitford, and Mrs. Artheda Langworthy attended a meeting of the County Bible School Association at Scio last Sunday afternoon.

Pastor and Mrs. E. D. Van Horn are entertaining Dr. A. J. C. Bond, while he is at Alfred to meet with the theological seminary faculty.

—Alfred Sun.

WESTERLY, R. I.

The nearby Seventh Day Baptist pastors with their wives and families were guests today at the parsonage on Main Street.

—Westerly Sun.

MARLBORO, N. J.

The pastor and his family very much enjoyed a donation surprise party on the evening after the Sabbath of November 3, 1934. The pastor was expecting a committee to meet at the parsonage that evening for the purpose of arranging the program for the yearly meeting. Two people had already come and they seemed to be very anxious about getting started on the program. The pastor wondered why the other two members on the committee didn't come. Soon a car stopped and there was a knock at the door. Surely the other two members of the committee had come. But it was some one else. Then the pastor went to the back door to answer a knock and it was not long before there was a steady stream of people coming in both front and back doors and soon the house was filled. Needless to say, the pas-

tor gave up trying to hold any committee meeting. He decided that could wait. Later in the evening he passed around a paper and pencil and got about seventy signatures of the people present. Games had been arranged which supplied much amusement. Apples were served as refreshments. The people brought many material tokens which showed their good will. These tokens included potatoes (white and sweet), corn, flour, sugar, lard, and many other things too numerous to mention. About a year ago, the pastor and his family enjoyed a similar donation surprise party which was a pleasant reminder of his sixth anniversary as pastor of the Marlboro Church. All these occasions are greatly appreciated.

The Marlboro Church enjoyed entertaining the yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches, on November 23-25. There were 24 people present from the New York City, Plainfield, and New Market churches. There were about 200 present at the Sabbath morning service. About 165 people were served dinner and about 63 were served supper on Sabbath day. On Sunday about 100 ate dinner at the church. The meetings were very helpful. In the sermons and addresses given, emphasis was laid upon the need of the Holy Spirit, prayer, and stewardship as essential aids to effective evangelism.

H. L. COTTRELL.

WHITE CLOUD, MICH.

The annual meeting of the White Cloud Church was held in the church basement the first Sunday of October. There was a pot-luck dinner, the annual business meeting, and a good social time.

The Auxiliary of the church will hold its annual Thanksgiving dinner at the church. This will be attended by the members and guests, many of whom are among the needy or lonely of the community.

CORRESPONDENT.

SALEM, W. VA.

Without a duplication of any names, Salem College has an enrollment for the first semester of 324 from eleven different states and one foreign country. West Virginia, naturally, leads with its 263 students; Pennsylvania follows with 19; and New Jersey third with 16. New York State has 12 at Salem, with 3 each from Nebraska and Kansas, and 2 from Florida

and Ohio. Arkansas, Wisconsin, Illinois, and China have one each.

In religious affiliations, or preferences, the Baptists rank first with 93, followed by the Methodist Episcopal, 75; Seventh Day Baptist, 48; Methodist Protestant, 32; United Brethren, 23; Catholic, 18; Presbyterian, 11; Christian, 10; and other scattering denominations, 16. Ministers' children number 22 of which Seventh Day Baptists lead with 13 from ten families. In the enrollment there are 8 preparing for the ministry—4 Baptists, 2 Methodist Protestants, and 2 Seventh Day Baptists.

—From Registrar's figures.

PACIFIC PINES CAMP

RECORDER readers may be interested in a short account of the summer camp held by the Pacific Coast young people, September 5-14.

This was the second camp season for this group, the first having been held two years ago. Our arrangements were much better this year, as we rented the Y.W.C.A. camp in the San Bernardino Mountains, and had accommodations that taxed the patience and strength of the cooking and dish-washing teams less. We also had a building for sleeping quarters, though quite a number preferred to sleep out-of-doors.

Our pastor did not return from his Eastern trip in time to be with us all of the time, and illness prevented the rest of the family from coming until still later, but we started, anyway, and were glad to have Mr. Hurley with us after the first two days, and the others for a part of the time.

Our program included camp duties, meditation, worship, two classes, recreation, vespers, and evenings around the camp fire. The vespers were a new item, and were led each afternoon at four-thirty by one of the campers. Two of the morning worship services, before the pastor arrived, were also arranged by members of the camp. The classes, one on the Book of Acts and the other on the Sermon on the Mount, proved so interesting that neither was completed. The wish was expressed that we might continue both at a later date, and arrangements have been made to give over part of our Christian Endeavor hour each week until the Sermon on the Mount is covered. The class on Acts was conducted by the director, Bernice Brewer, and the one on The Sermon, by Pastor Hurley.

Recreation took the form of hiking, tennis, ping-pong, checkers, tree climbing, etc. As at our former camp, sunset services opened and closed the Sabbath, and were most impressive. About twenty visitors shared our good time with us at the week-end, many of whom had helped to make the camp possible.

Attendance averaged twenty-one throughout the camp, ranging from seventeen some of the time to twenty-five over the week-end, besides our visitors. We were sincerely sorry not to have any of our Los Angeles friends with us, for they contributed much to the camp two years ago. We hope the next one may include them.

We can point to certain unmistakable evidences of good done. Some other things we feel sure were accomplished, which are not so evident. How much more was achieved, we shall perhaps never know. Those who were responsible, however, for the planning of the camp, are satisfied that it was more than worth all the work, time, and expense put into it. We hope and believe that results will show in the church work of the year, and we are content to leave those results to him whose will we tried to carry out, and whose guidance we felt in our planning.

CORRESPONDENT.

CORRESPONDENCE

DEAR BROTHER IN CHRIST:

I am writing to make a confession to the church that should have been made years ago. I was baptized when eleven years of age and joined the New Auburn, Minn., Seventh Day Baptist Church. The pastors I remember were Elders A. G. Crofoot, Riley G. Davis, and E. H. Socwell.

My experience, during the years, has been much like that of impetuous Peter. Many times I have denied my Lord and followed him from afar. But always I have had a heart's desire to do the right, and I am now sure Jesus can see in my heart what I would like to be and to do for him. Nothing but the power of the Holy Spirit was able to break the bands sin had fastened upon me. I praise God that he heard my feeble cry and has brought me up out of the horrible pit and set my feet upon the rock.

I praise God for the cleansing power of Jesus, and for his promise to send the Comforter whose comforting presence and assur-

ance are now mine. We, my wife and I, are also so glad for his keeping power day by day. We are praying to be kept humble, to be given wisdom, and to be granted strength for each day. I am asking that my brethren will forgive me and believe in the sincerity of my confession.

I have been preaching the gospel for more than twelve years. I was ordained to the gospel ministry in Washington, D. C., in January, 1924, by a Sabbath-keeping, undenominational missionary worker. May God bless all the dear brothers and sisters in Christ. I want you all to know my faith is strong in God, and that his power, and his alone, can save from sin.

Brother Van Horn, may God's richest blessing rest upon you and your staff of workers. I would be glad if you would publish this letter in the RECORDER to let the church see where I stand. May God bless you all.

Your brother in the Master's work,
F. H. HALL.

107 West Island,
Minneapolis, Minn.

MARRIAGES

JOHANSON-CLARKE.—At the Seventh Day Baptist church in Battle Creek, Mich., November 7, 1934, by Dr. Henry N. Jordan, Dr. Ellis R. Johanson was united in marriage to Miss Mary Louise Clarke, both of Battle Creek.

MERRIT-GORE.—Miss Aleta Gore of Hope Valley, R. I., and Waldo Merrit of Ashaway, R. I., were united in marriage, October 13, 1934, at their future home in Ashaway, by Rev. Everett T. Harris.

DUTOIT-BLAKE.—At Cedar Falls, Ia., on November 8, Deward E. DuToit and Miss Helene M. Blake, both of Garwin, were united in marriage by Rev. Floyd D. Reeves, pastor of the First Congregational Church.

OBITUARY

BROWN.—Dr. H. Clift Brown, of Brookfield, N. Y., passed away November 1, 1934. (More extended obituary elsewhere in this issue.)

BURKHART.—At his home in Monaca, Pa., November 12, 1934, Joseph Burkhardt, in the sixty-third year of his age.

He was born in Pittsburgh, Pa., but had lived in various places where he had followed the glass industry. In 1918, he married Addie Cottrille of Salem, where the home has been much of the

time in recent years. He was brought to Salem for burial by the side of an infant daughter, born in 1920. Mr. Burkhardt had many friends in the Salem Church of which his wife was a member.

Burial service was conducted in the cemetery at Salem by Rev. Geo. B. Shaw. G. B. S.

GREEN.—James P. Green was the son of Wesley and Nancy Lee Donnallson Green. He was born at Greenville, Pa., July 22, 1847, and died at the hospital at Vandalia, Ill., Sabbath morning, November 10, 1934—the last of his father's family.

He was married to Miss Susan Maxson March 11, 1869. Their surviving children are John, Clara, George, and Roy. In 1872, Mr. Green became a member of the Seventh Day Baptist Church and was, with his wife, a regular attendant at the services. All his twenty-four grandchildren with one exception are members of the same church. There are also thirteen great-grandchildren.

Funeral services were conducted at his farm home Monday, November 12, 1934, by Rev. C. L. Hill, and burial was made in the Farina cemetery. C. L. H.

SLADE.—Marcus E., son of Lyman O. and Roxy Kibbe Slade, was born March 25, 1857, in the town of Genesee, N. Y., and died November 1, 1934.

He was married to Ida A. Tanner of Nile, N. Y., October 28, 1879. To them were born five daughters: Mrs. Leola A. Care of Bolivar, Mrs. Lena M. Kirchgasser of Little Genesee, Mrs. Flora D. Whitford of Stamford, Conn., Mrs. Ethelyn S. Place of Salamanca, and Mildred I. Patterson of Killbuck. He is also survived by his wife; one brother, Jasper B. of Little Genesee; a sister, Mrs. Lucinda Davie of Belmont; nine grandchildren, and two great-grandchildren.

He was baptized and joined the Little Genesee Seventh Day Baptist Church March 25, 1871. Mr. Slade lived all his life in Little Genesee and was known and loved by all.

The funeral services were held at the home Sunday, November 4, and burial was in the Wells Cemetery; Pastor Harley Sutton officiated. H. S.

WALKER.—Mrs. Ellen Amelia Walker was born December 5, 1862, at Hartford, being the daughter of Valentine Stratton and Evaline McNitt Stratton.

She was united in marriage to Charles Walker by Elder L. J. Branch at Hartford.

The family moved to a farm north of White Cloud, Mich., in 1906.

She leaves to mourn one daughter, Lellue Lloyd of California; three sons: Harrison of Woodville, Winfred of California, and Dalton of Flint; twenty-three grandchildren and seven great grandchildren; one sister, Mrs. Eva Smith of Hartford, and several nieces and nephews.

Elder L. J. Branch had charge of the services held at two o'clock. Burial was in Oak Hill Cemetery. N. F.

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These Be The Gifts

FOR the sake of the little Child of Bethlehem
Who came to show compassion, and to bring
The Bread of Life to every hungry heart,
The Living Water to each thirsty thing,
Let us be kind today, as he is kind;
Let us be thoughtful of the hurt and sad;
Let us live simply as he lived, and oh,
Let us walk humbly now, and let us be glad!

FOR the sake of one small Child, we must be strong
And brave to follow where his footsteps lead:
Across a darkened land, along strange roads,
Through briars and storms to meet a hurt world's need.
These be the gifts to bring the gentle Christ:
This be the gold and incense we should take:
Our adoration, reverence, and love;
Our lives—and freely spend them for his sake.

Grace Noll Crowell,
In Christian Herald.

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