

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.

# The Sabbath Recorder

VOL. 117

DECEMBER 24, 1934

No. 13

## 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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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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VOL. 117, No. 13

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less expressly renewed.

**Christmas Again** Tomorrow will be Christmas again. No matter that it be not the exact date of our Christ's birth, it is the day on which we celebrate that wonderful event and find again the warmth of heart and opportunity together to voice the glad carols and anthems of praise.

On the ceiling of a Roman palace is a masterpiece of the artist, Guido Reni. It is called "Aurora." The chariot of the sun is seen coming up and driving out the darkness of night, symbolic of the sun god bringing in the day, "unequaled in majesty of outline and poetry of color." A mirror is placed upon a table beneath the ceiling to reflect the painting for the comfort of the visitor.

Can we not think of Jesus Christ in some such way? In his wonderful life and character we see the "effulgence of his glory and the very image of his substance." For us he is "the mirror of God." In him we see the glory of God—the rising of the "Son of Righteousness," driving out darkness and the choking power of sin. Though the world

grows weary and men skeptical, Christmas returns and in the Christ we see again the face of God. "Glory to God in the highest, and on earth peace among men of good will."

The heart of Christmas is not in gifts and guilt, exchange and receipt — however much these tokens may mean; the heart of Christmas is in love and fellowship, peace and good will. Bret Harte told the story of an orphan boy and girl supported by an older brother, a miner. The little fellow wrote, "Dear Tom, please hurry up and send some money, because if you don't they won't keep us any more." In reply came the message, "Look out for me any day now." Day after day the little brother and sister went to the station. Little sister finally became sick and was bed-fast, and the boy went to the station alone. Every day in the tiny unheated room the little one weakly whispered, "Did he come?" Need and destitution grew. Then one day in a great storm a man got off the train, to be accosted by a thin little voice, "Be you the man?" He was, and peace and joy came to the young hungry hearts and lives.

So Jesus comes and brings peace and salvation to needy children. "The light of the world is Jesus." So, trim your trees, decorate your rooms, light your candles and lamps, exchange your tokens, give to the poor, for Christ has come. He is the Man. Let him shine into every corner of your heart, cleanse every spot. Let your life and its unselfish manifestation at this Christmas time be a mirror to reflect something of the image of God.

**Recorder Not to Be Enlarged** A new and ardent friend of the SABBATH RECORDER who wishes we could publish a young people's paper and sermon magazine, loyally writes, "but first we must get our RECORDER back to a weekly basis." A friend of the RECORDER and a life-long Seventh Day Baptist is helping by paying some subscriptions to the RECORDER and placing them for sale on news stands. She longs to see the paper back on a weekly basis. From far and near come expressions of sympathy and appreciation of the Tract Board's difficulties in maintaining the paper—but always the regret that the RECORDER comes only once in two weeks.

The editor and the Tract Board are not surpassed by others in such regrets. We appreciate the sympathy and concern of many friends—and meanwhile we do the best we

can. We know important information is unduly delayed; messages of timely nature are weakened by appearing late; interesting papers and articles are held up—if printed at all. In the last issue appeared a Thanksgiving article held over from last year, for lack of room at the proper time. Increasing the number of pages of each issue would help.

With much of this in mind, and more, our budget was made out for the present Conference year with the hope of restoring eight pages to each issue as now published, making a thirty-two page biweekly instead of the twenty-four pages.

It is with disappointment and keenest regret that we now find it impracticable to do this. The monthly income from the Denominational Budget is only about one-third of the normal monthly expectation. Basing estimates of income for the remainder of the year on that of the past two or three years for similar periods, it does not seem wise to the board to add to its RECORDER expense the amount required to publish the extra eight pages for each issue. This decision was sadly made after a report of the budget committee at the recent board meeting.

That our friends and subscribers will be disappointed we are keenly aware. But an enlarged deficit without funds in sight at the end of the year would be a worse calamity than disappointment, however poignant.

**An Unenviable Power** The power of life and death is an unenviable responsibility placed in any man's hands. The editor has on his desk a release by the McCall Company of New York, presenting part of a dramatic message on religion by Governor Harry A. Moore of New Jersey, which appears in a forthcoming number of Redbook Magazine. Governor Moore, in addressing a Father and Sons' gathering, tells of trying experiences as governor in exercising his power of life and death. He pointed out that among the hundreds of prisoners in New Jersey State Prison, not one had ever been a member of the Boy Scouts, and he also gave the testimony of a doctor who had for twenty years been at the head of a great penal institution, to the effect that he had never known, among the thousands of criminals, one who had been a member of the Scouts.

Taking his watch in his hand, he said to the boys:

It is now eight o'clock. At this same hour tomorrow night, in the penitentiary of my state, a boy (for he is little more than a boy) will walk or be dragged through a little green baize door into eternity. He had forgotten God and the things of God. . . . With me rests the decision—final decision—as to whether he shall live or whether he shall die tomorrow. . . . the power of a king, the prerogative of a god.

He goes on with his experience with the chaplain and the boy's mother, pleading for mercy for her son as she throws herself at his feet, crying over and over again, "Please, governor, please save my boy." By her side the chaplain prayed that God might fill the governor's heart with mercy, while the executive's felt need was for "courage to do the will of the people as expressed by their representatives, and to uphold the traditions of Jersey justice."

It is a scene none of us would wish to see—a responsibility one is thankful he does not have to carry. A word can be spoken to make a mother happy—or it may be a word to "plunge her into the lowest despair." There came to his mind the words: "The quality of mercy is not strained; it droppeth as the gentle rain from heaven." But another scene etched itself upon his brain:

I saw an office with a number of clerks busy about their tasks. Suddenly the door flies open. A young man enters with a gun in his hand; several other young men follow him. The one with the gun shouts out: "Stick 'em up!" Instantly all the clerks raise their hands except one, the office boy; and he, with the spirit of a Crusader of old, launches his strong young body at the gunman, only to be met with a bullet which sends him staggering to the floor. But he is only wounded; he raises himself—whereupon the gunman with a sardonic smile steps over to him and pumps three more bullets into the boy's body, and his noble soul goes to its reward. He is dead—the sole support of his mother, who comes and takes his poor bullet-ridden body to its final resting place.

I stoop down and raise the woman to her feet; I order the chaplain to cease praying and stand up; and then I say, "I'm sorry, but your boy must pay the price."

But this harrowing picture is passed on for the sake of the conclusion of New Jersey's chief executive:

"Save my boy!" This is a cry I have often heard; but I am persuaded that *that particular job* is committed to the parents when a child is born; and wise indeed are they, if they enlist the powerful and effective assistance of the church or the synagogue in the performance of their task.

**Bible Week** Universal Bible Week — or Sunday — was observed throughout the country by various churches and other organizational groups, according to the American Bible Society, under whose direction Universal Bible Sunday is promoted, and through whose activities the Bible is circulated in more than forty countries and in nearly two hundred languages. The four-hundredth anniversary of Martin Luther's translation was featured. Many of our own churches used the occasion to stress the value and place of the Bible in human life. In one church a group of Bibles in various languages, from the public library of the city, supplemented by privately owned Bibles, was on exhibit in front of the pulpit. A valuable feature of this occasion was the presence and description of the Saur Bible, printed early in the eighteenth century and one of the earliest published in America. This Bible is the property of the Seventh Day Baptist Historical Society and is one of the most valued units of the prized Sachse library. The president of the Historical Society, Dr. Corliss F. Randolph, gave a brief but very interesting account of the book.

**"Our Movie School** Seventh Day Baptists **Of Morals"** are as deeply interested in lifting the standard of motion pictures as any other similar group of people. Many have signed the agreement with others to support, by attendance, only those of good character.

Too few have realized what a far-reaching influence the movies have upon youth. The motion picture has been looked upon as a diversion, a recreation. It is being discovered to be a school of training, compelling with most children. Children are eager to learn. Their ambition from early age is to grow up. Their play indicates their desire for inviting adult life. Welcomed information and inspiration come to them through the movies. That which to the sophisticated adult is a film drama, has for the child "all the reality of life itself." Dr. Paul G. Cressey, one of the authors of a series of studies, "Boys, Movies, and City Streets," tells the following:

"What would you do if you had a million dollars?" asked a grade teacher at a listless hour of the afternoon. Immediately the room became electric. Yachts, liveried chauffeurs, electric refrigerators, African game hunting, attendance at Broadway night clubs, and other suggestions born of Hollywood, fairly gushed from the children. Finally one little girl said, "Isn't it funny, Miss

Jones, none of us would know what we'd do with a million dollars if it weren't for the movies."

The conclusion is drawn that not merely is the movie to be looked upon as a popular commercialized amusement, but *another school*—"a school with a broader and more engaging curriculum" than that of the public school. In the commercial motion pictures shown in the movie houses of the nation, we have a new system of popular education. "The movies are an important source of information and general knowledge, understanding of human nature, knowledge of styles and modes, appreciation of etiquette and good taste, standards of aesthetics and of feminine beauty, techniques for obtaining that which is desired in life, and even for acquaintance with the basic scheme of life and philosophies of life by which people live." Especially are movie techniques of love-making widely imitated. The movies have become a universal school of manners, morals, conduct, and a way of life. That which the child sees at the movies is inextricably woven into the warp of his life. Shall Hollywood mean more to oncoming youth than the church, the school, and the home? The challenge is so great that Christian people cannot do other than to use every effort possible to strengthen these bulwarks of the nation's life, but leave no effort unattended to purify the "screen" and make it a noble builder of childhood and youth. It may be possible, it is suggested, that "life has become so vast and complex that home, school, and church, each of which has its own peculiar tasks to perform, cannot any longer present life adequately to the minds and emotions of youth." The author of the studies quoted points out: "Motion picture is an excursion into a world of interests far more gripping and fascinating than we adults, in our daily contacts with children, can hope to provide, more effective in its instruction than the average teacher in the classroom."

If the motion picture is to meet the need, it must be of that nature and quality which shall enrich character instead of damning souls. Christian people cannot be too much aware of the seriousness of the question.

**Matters of Encouragement** The Conference president, Rev. James L. Skaggs, pastor of the New York City Church, is planning with groups of pastors to talk over denominational

problems and plans for the Conference year. These conferences are being arranged at no expense to the General Conference, or at least very little. The first was held, briefly, during the yearly meeting at Marlboro, in south Jersey. That meeting was continued, the same group meeting at Plainfield, December 16, 17. Traveling expenses of the visiting pastors was paid from the treasury of the yearly meeting. Another meeting is planned with the West Virginia pastors when the president will be at Salem on another mission. Conferences are in mind for other sections of the East.

President Skaggs is operating in what is probably the most discouraging year for us as a people that the present generation has ever known. Pastors, other leaders, and our people as a whole should give every encouragement possible. The Committee on Religious Life and Promotion of the Financial Program are giving fine support. Their loyal co-operation in launching such programs as the November Stewardship manifests not only the right spirit but is evidence that they see alike how inevitably and indissolubly the spiritual and the material forces go together and react upon each other. The outlined program, earlier in the year, and the articles being furnished for publication by members of the Religious Life Committee point the way and give a large degree of encouragement.

The task of the Committee to Promote the Financial Program is a difficult one. In ordinary times it has been impossible to raise enough money to do all the work undertaken. In these days of general depression, in a year of wide-spread crop failure and unemployment—in this fifth year of "bad-to-worse"—the task of the committee is unspeakably difficult. The committee feels greatly handicapped by its distance from headquarters, and its absolute need to keep to a bare minimum the expense in doing its work. This committee should have the hearty and cordial support of every pastor and leader among us. Its "Budgeteer" should be sympathetically handled by the pastors and carefully read and considered by the people. The committee, in spite of its handicaps and discouragements, did a commendable and valuable work last year. Already, this year, it has done well. It has published and distributed one "Budgeteer," furnished a stirring article and one "Supplement" for the SABBATH RECORDER, and arranged with the Religious Life Com-

mittee to promote the November Stewardship program. The report of Treasurer Crandall in this issue of the RECORDER shows \$1,592.52 received in November—an increase of about \$600 over the returns in October. Doubtless the Stewardship program "stepped up" the payments in November and will be still further reflected in the months to come.

So far this is somewhat cheering. But it is far from enough. Let all begin from this day a strong rally in support of our whole work and of those who have been delegated with the special promotion of *our* task. They need our prayers, our sympathy, our help and support. May God bless our Conference president, his fellow officers, committees, and Commission. May they all be encouraged by the Scripture, "They that wait upon the Lord shall renew their strength." These are days when we all need to look unto him whence cometh our help, and then do what he plainly wants us to do.

**Items of Interest** Rev. Gerald D. Hargis writes from Jamaica that they never have had such a deluge of "calls for the message of the Sabbath and help in getting the groups properly instructed and organized" as have been received since the fire. Possibilities are unlimited, he says. "The chief problem in Jamaica is stability. We do need pastors that are trained and dependable."

"Our Undeveloped Spiritual Resources" is the theme for the Week of Prayer, January 6-11. Where united prayer services are not possible, it is suggested that the pastor and his own congregation observe the Week of Prayer. Satisfactory results never fail with congregations doing this. The Department of Evangelism of the Federal Council of Churches of Christ in America has prepared the prayer topics, which may be had for five cents a copy. Address Department of Evangelism, 105 East 22nd Street, New York City.

Evangeline Booth, recently elected general of the Salvation Army, left America, where she has served as commander-in-chief in the United States for thirty years, sailing for England, November 23. Miss Booth is the fourth general of the Salvation Army to succeed her father, William Booth. Her last words to America, which she has come to love and which she served so well, as she was leaving, were, "Beware of substituting the New

Deal for the Old Gospel." Her words seemed inspired by no unfriendliness to our administration at Washington, but from a knowledge of our proneness to depend more upon man than God. America will do well to heed her warning.

From one of our dailies this story was gleaned: An important Russian official observed a sentry standing by a patch of weeds. The sentry could not tell why he was guarding the patch, except that he had been so ordered to his post by the captain of the guard. The captain could not explain; he only knew that the regulations called for a sentry at the particular spot. No living man at the court could remember a time when there had not been a sentry at that post, and none could say what he was guarding.

The mystery was solved by searching the archives. Records showed that the royal Catherine had once planted a rosebush in that plot of ground and a sentry had been put there to see that no one trampled on it. The rosebush died. But no one had thought to cancel the order for the sentry. So for a hundred years the spot where the rosebush had once been was watched by men who did not know what they were watching. Seventh Day Baptists must do better than that.

At the meeting, December 9, of the Tract Board, Mr. William M. Stillman, deeply interested and informed in judicial history as well as Seventh Day Baptist, told us that the earliest exemption laws in New Jersey for Jews and other Sabbath keepers were enacted in 1798. Pennsylvania never has had any exemptions. Some notable cases of persecution are on record, but the general favorable attitude toward Sabbath keepers probably was due to the early regard the government had for the Sabbath keepers at Ephrata.

The Golden Rule Foundation is authority for the following statement:

The amount spent in the United States for luxuries in the past year would have bought for relief purposes any one of the following amounts of commodities:

13,000,000 barrels of flour.  
800,000,000 pounds of beef.  
111,000,000 pounds of potatoes.  
1,830,000,000 pounds of sugar.  
50,000,000 pairs of shoes at \$2 a pair.  
67,000,000 yards of worsted cloth.

The *Christian Advocate* reports radical steps taken by some of Methodism's foreign churches. The Korean Church has decreed biennial sessions instead of annual. District superintendents must be pastors and elected for a two year term by the pastors and lay delegates from the district. Pastors are retired, optionally, at sixty years of age; compulsory retirement at sixty-five. Salaries of all officers and pastors are to be determined solely on the basis of individual requirements, because of dependents.

### 1934 YEAR BOOK

The *Seventh Day Baptist Year Book* for 1934 is just off from the press. It will soon be in the hands of proper authorities for distribution. It should have the attention and study of every loyal Seventh Day Baptist. It is your book and it contains the records and reports of your work.

### EVANGELISM

Not long since I was asked to stress the great need of evangelism. This was in connection with an interchange of pastors of the Baptist churches in Chenango County. As I am serving the Columbus Quarter Church near South Edmeston I was included in the interchange.

I suggested that the empty pews were evidence of the great need of evangelism. To be sure people can worship God in the open, but as Ex-President Theodore Roosevelt said, "They won't!" How many people outside the house of worship, are really worshipping at such appointed times as people are assembled? Sometimes a few. However many churches there are in a community, without exception, doubtless, there are enough people to fill them all if all would attend who can. Until all people attend church, there is need for evangelism.

As a matter of fact, the days of evangelistic meetings are in the past. Years ago many were converted in evangelistic meetings. Boys and girls, men and women got a new vision of life and by the help of God changed their ways. Now they tell us there is a better way. Teach the boy and girl. Let them grow up naturally and take their places normally in the church. That is fine, but how about the boys and girls who never have that training? And, too, how about the boys and girls who become indifferent even

though they have that training? Thus there are boys and girls, men and women who are utterly lost unless somehow the gospel is brought to their attention. Yes, 'tis true that the days of evangelistic meetings are largely at least in the past, but it is a great loss to the church that it is so, and it means souls lost eternally as a consequence.

Personal evangelism is often stressed and we cannot overestimate its value when properly interpreted and used. One can go alone or with another and talk to people about yielding to God's will and, although perhaps this is one of the best ways to win people for God, it is a slow way—slow mostly because people so seldom engage in it. It has ever been effective and deserves trial more often. The Master used this method as well as that of teaching and preaching.

Until the last individual is won for Christ there is need for evangelism.

We cannot impart what we do not possess. Then, whatever method is used in evangelism, it loses most of its value, unless the one who would impart the good news lives the Christ life himself. So often our acts speak so loud folks cannot hear what we say.

For every problem — individual, family, church, community, national, international — there is a solution—a right solution. It means salvation for the individual and for the group. That solution is Christ. All we have to do is to yield to his way.

### "I MET THE MASTER"

"I had walked life's way with an easy tread,  
Had followed where comforts and pleasures  
led,  
Until one day in a quiet place  
I met the Master face to face.

"With station and rank and wealth for my  
goal,  
Much thought for my body, but none for my  
soul,  
I had entered to win in life's mad race,  
When I met the Master face to face.

"I met him, and knew him, and blushed to see  
That his eyes, full of sorrow, were fixed on  
me;  
And I faltered and fell at his feet that day,  
While my castles melted and vanished away.

"Melted and vanished and in their place  
Naught else did I see but the Master's face;  
And I cried aloud, 'Oh, make me meet  
To follow the steps of thy wounded feet!'

"My thought is now for the souls of men;  
I have lost my life to find it again,  
E'er since one day in a quiet place,  
I met my Master face to face."

PASTOR H. L. POLAN,

Member of Committee on Religious Life.

## MISSIONS

### PERHAPS A NEW DAY IS ALREADY DAWNING

When we view apparent conditions regarding missions, the church, the home, society, our nation, and the nations of the world, we see a very dark picture.

But who knows whether the picture is dark or bright? God is not dead. He works in the unseen and the unknown and in mysterious ways. We know very little about the forces at work and less about what their results are to be. The things that we think are against us and the advance of righteousness may be the very things that God is going to use to bring better conditions than the world has ever known. All history should teach us this. It looked like a dark day when Christ came to earth and perished on the cross, but there had been forces at work under the providences of God which made it the dawning of a brighter day. Who could see anything particularly helpful in the rise of Roman government, and the development and perfecting of the Greek language? These were heathen affairs, but in the Roman government God was perfecting law and order and establishing highways that made the spread of the gospel possible. In the development and making of the Greek language universal, he had perfected a literary vehicle by which the glad news could be preached to all the then known world and handed down through the ages in the New Testament.

In like manner there are forces working today in the providences of God, unknown to us, which are going to bring in the dawning of a brighter day. Who knows but that day is at hand? No one knows; but it is ours to trust God and press forward with all our might, knowing that there can be no defeat in God's Cause—in missions, the evangelization of the world. We will fail in making the proper use of Christmas if we do not in faith rededicate ourselves to the tasks at hand.

## THE WEEK OF PRAYER

All churches and Christians are asked to observe the week beginning January 6, 1935, as the Week of Prayer for the Churches.

For several decades Protestant churches throughout the world have observed the first week in January as a Week of Prayer for the Churches. This movement has been promoted by the World's Evangelical Alliance. In recent years this work has been done for the American churches by the Department of Evangelism of the Federal Council of Churches.

That all pastors and churches may have their attention called to the Week of Prayer for the Churches, the missionary secretary, for a decade, has sent some weeks before the holidays a personal note to every Seventh Day Baptist pastor and has enclosed the leaflet with the topics for the week. This year the brochure containing the program for the Week of Prayer was late in making its appearance and was not available till December. Copies of this pamphlet giving programs for every day of the Week of Prayer have already been sent to all our pastors in America, and other copies can be ordered from the Federal Council of Churches, 105 East 22nd St., New York City.

In some churches it may not be feasible to observe the Week of Prayer; but where possible it will be very helpful to the church and the Cause over the world to join with the multitude of churches in beginning the new year in special prayer. Prayer is the means God has put in our hands of accomplishing ends for ourselves and his kingdom otherwise unobtainable. Churches and nations, as well as individuals, are facing the most serious problems and are in unusual need of divine help.

Individual Christians can observe the Week of Prayer by themselves if their churches do not take the matter up. For the convenience of the readers of the SABBATH RECORDER the topics for each day are given below:

January 6. Our Undeveloped Spiritual Resources—In the Practice of the Presence of God.

January 7. Our Undeveloped Spiritual Resources—In an Enlarged Christian Fellowship.

January 8. Our Undeveloped Spiritual Resources—In Being Our Brother's Keeper.

January 9. Our Undeveloped Spiritual Resources—In the Life and Experience of Other Christians.

January 10. Our Undeveloped Spiritual Resources—In Building Understanding.

January 11. Our Undeveloped Spiritual Resources—In Taking Jesus Seriously.

## THE SOUTHWESTERN ASSOCIATION

## WAYSIDE NOTES

BY CORLISS F. RANDOLPH

As already known to readers of the SABBATH RECORDER, the corresponding secretary of the Missionary Society was the duly appointed delegate to represent the Eastern, Central, and Western Associations, and the Missionary Board at the recent session of the Southwestern Association held at Fouke, Ark. After some hesitation, because of plans already made, the president of the Tract Society accepted his cordial and insistent invitation to accompany him. Accordingly, the two left Maplewood, N. J., on Thursday morning, November 1, traveling in a small coupe, and reached Jackson Centre, O., on the afternoon of the following day, Friday, where they spent the Sabbath.

They were pleased to find that, in the absence of the pastor, Rev. Verney A. Wilson—who is doing seminary work at Alfred this year—the full quota of church appointments, including the Sabbath eve prayer meeting, is kept up by the deacons, each of whom serves in rotation. The secretary preached on Sabbath morning; and, at the other services, Sabbath eve and Sabbath afternoon, the interests of the Missionary, Tract, and Historical Societies were presented to thoughtful audiences. The attendance was good, in face of serious illness in several homes. An earnest group of bright young people was in attendance; but this church, along with others, faces the vital problem of finding acceptable employment in their midst for their sons and daughters. Nevertheless, a fine spirit of courage and hope for the future prevailed.

The following Sabbath, November 10, was spent with the association at Fouke, as previously reported. Interviews with the pastor and his wife, as well as leading lay members of the church, all elicited testimony to the effect that a good interest prevails in the welfare of the church and its activities. The sermon of the pastor, Rev. Rolla J. Severance, before the association was spirited and full of hope. The economic depression has depleted his income as pastor to such an extent that he is obliged to devote time freely to

providing material necessities for his family—time that he would gladly give to the church and its interests. The young people were in regular attendance at the sessions of the association, and took a prominent part in its daily program. Fouke is in a position to make a substantial contribution to the personnel of our denominational leadership in the near future.

Tuesday afternoon following the close of the association found the travelers at Little Prairie (P. O. Nady), Ark., some one hundred sixty miles northeast of Fouke, in a direct line, but about two hundred sixty by a good road, and down in the delta formed by the confluence of the Arkansas and White Rivers, and less than a score of miles west of the Mississippi. The travelers were hospitably entertained in the parsonage, now occupied by Deacon M. M. Mitchell. Announcement had been made of a service in the church that evening, and the secretary preached to an interesting audience of Sabbath-keepers and non-Sabbath-keepers, alike. The church has been without a pastor for some time, and is much in need of such leadership. Some of the families are moving away. One of Deacon Mitchell's sons has recently moved to Fouke; and another has been advised by his physician to change his home. He hopes to go to Gentry. Several families will remain, and they are anxious to have a pastor; but are unable to support one, and the depleted treasury of the Missionary Board will not permit help from that source.

It had been planned to spend the following Sabbath, November 17, with the church at Gentry, Ark., more expressly for the purpose of a conference with the pastor, Rev. Ellis R. Lewis, who has served as general missionary pastor on the Arkansas field for several years, although more recently his field activities have been much restricted because of the financial depression. On arrival at Gentry at noon on Thursday, it was found that the pastor had been called, quite unexpectedly, to his former home at Stonefort, Ill., on business; and, after a pleasant visit of two hours with the family, the travelers followed.

At the urgent request of the visitors, the former pastor, Rev. Ellis R. Lewis, preached at Stonefort on Sabbath morning. At the Sabbath afternoon service, the interests of the three societies previously named were presented. On Sunday, the secretary preached

in the morning and the evening, at both of which services there was a considerable number of non-Sabbath-keepers. Since the brief pastorate of Rev. Verney A. Wilson, this church has been without a pastor. Deacon Oliver Lewis conducts the usual Sabbath service; and once or twice a month Rev. Claude L. Hill, pastor of the church at Farina, Ill., more than a hundred miles north, drives down for a Sunday evening service and for a brief period of pastoral work. Here, too, is a promising group of young people, who, under the leadership of Mrs. Cora L. Greene, appear to be doing excellent work. They held a very interesting social in the basement of the church the evening after Sabbath, to which the travelers were made cordially welcome. The church edifice, which was damaged by lightning a few months ago, had been undergoing repairs which were about completed. The loss was covered by insurance. Early Sunday morning, every one was saddened by the destruction by fire of the handsome home of the late Deacon Howell Lewis, which stood across the road a short distance from the church. Happily, the church was not endangered because of a strong wind in the opposite direction. Every visitor to Stonefort while Deacon Lewis occupied this house, will recall happy hours spent in his home, and regret its passing. Sunday morning before church service, and Sunday afternoon, both, served to give opportunity for the desired conference with the pastor of the Gentry Church, when conditions throughout Arkansas were carefully discussed, and interests in Oklahoma given due attention; all of which resulted in a much more satisfactory understanding of existing conditions on that field, and of the prospects for the future.

Preceded by a letter and a telegram, arrival was made at Farina, Ill., on Monday afternoon, November 19. At the service held in the church that evening, the interests of the three societies were presented as usual. Here, again, the young people of the congregation compose an important factor in the activities of the church. The pastor, Rev. Claude L. Hill, while he feels that the church and ministry at large are not as influential as they ought to be, clearly would not make that application to the church at Farina and its pastor. He is hopeful and full of courage; and any one who is fortunate enough to know

him well, will understand how he enters into the joys and sorrows, alike, of his people, sharing their material problems in adversity, and comforting the spiritually depressed.

The next Sabbath, November 24, was the occasion of a visit with the two churches at Salemville, Pa. On Sabbath morning, the secretary spoke to the "English" congregation, and his traveling companion addressed the "German" church, renewing happy acquaintances of former years. Both services were well attended, and both speakers had attentive audiences. At the afternoon service, in the former church, denominational interests were presented as on previous occasions; and at the evening service, the secretary preached. Since Rev. W. L. Davis terminated his pastorate early last summer after a continuous service of some ten years, the "English" church has been without a stated pastor. However, Rev. James L. Skaggs, pastor of the New York City Church, spent the month of July there as temporary pastor, and visited the church again in August on his way to the General Conference at Salem, W. Va. Rev. Herbert C. Van Horn, corresponding secretary of the Tract Society, spent the week-end, including the Sabbath of November 17, there, preaching and visiting among the families of the congregation. It is expected that, beginning with January next, this church will be visited by a pastor from one of the New Jersey churches, once a month. It is to be hoped that the way will open for a pastor in the near future.

The "German" church is fortunate in having a pastor in the person of Rev. Frank R. King, who, as is the custom of the group of churches of which this is one, serves without salary. His professional and business duties, as schoolmaster and printer, keep him busily occupied; but he finds time to keep a kind and sympathetic eye, and a thoughtful, loving heart upon his loyal flock. Its house of worship has recently undergone alterations, and presents a very attractive appearance. Each of the Salemville churches, like all the others visited, has a bright, attractive group of young people who augur well for the future. Here, too, as in all other churches visited, are flourishing Sabbath schools.

All the churches visited west of the Ohio River show the blight of drought and other unseasonable conditions. Short corn and cotton crops, unproductive orchards and barren

gardens, all, serve to magnify the otherwise heavy burdens borne by the good people of these communities. But among them all was clearly visible a spirit of cheerfulness born of a deep and abiding conviction that our heavenly Father does care for his children.

### MONTHLY STATEMENT

November 1, 1934, to December 1, 1934

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

#### GENERAL FUND

GENERAL FUND		Dr.
Permanent Fund income		\$ 382.44
G. D. Hargis relief:		
First Alfred	100.00	
Milton	50.25	
Boulder	30.65	
Hammond Sabbath school	3.00	
Farina	27.50	
Battle Creek	29.00	
Chicago	10.00	
West Edmestop	5.00	
De Ruyter	12.00	
Second Alfred	42.00	
Woman's Aid society, Pawcatuck Church	25.00	
Adams Center	34.12	
Denver	14.00	
People's Seventh Day Baptist Church, Washington, D. C.	5.00	
Lost Creek Sabbath school	10.00	
Refund by Western Union for overcharge for cabling funds to Jamaica	.80	
Denominational Budget for November	715.68	
Los Angeles (Foreign missions)	2.00	
Berlin (China)	3.00	
New York City Church	10.00	
Hartsville (Salaries of missionaries)	50.00	
Junior C. E. societies (Miriam Shaw's China project)	5.00	
First Alfred (Gift for Dr. Palmberg)	5.00	
Jennie Crandall (Debt)	12.50	
Seventh Day Baptist Christian Endeavor Union of New England, for native Jamaica workers	10.00	
White Cloud (Foreign missions)	79.02	
White Cloud (Jamaica)	1.00	
Boulder	.65	
North Loup (Account of G. D. Hargis salary)	7.65	
Second Alfred, from Rev. E. D. Van Horn, (account of G. D. Hargis salary)	10.00	
Debt Fund savings account	250.00	
Overdraft December 1, 1934 (amount owed workers)	2,217.46	
		<u>\$4,159.72</u>

Cr.

Western Union, charges for cabling funds to Jamaica	\$ 9.40
G. D. Hargis, gifts for relief	397.52
Interest	198.76
G. D. Hargis, November salary, rent, children's allowance and native workers	151.25
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England for native workers	10.00
Check tax	.34
Wm. L. Burdick, November salary	112.50
Wm. L. Burdick, rent, clerk, supplies and traveling expenses	103.80
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
C. L. Hill, work in Stonefort	30.00
Treasurer's expense	30.00
L. F. Hurley, work in California	25.00
A. L. Davis, work in Syracuse	10.00

L. R. Conradi	41.67
Miriam Shaw, from Junior C. E. societies	5.00
Dr. Palmberg, from Second Alfred by Rev. E. D. Van Horn	5.00
Transfer to Savings Account amount of General Fund receipts for November for reduction of debt	60.30
Ashaway National Bank, payment account of loan China payments for November as follows:	250.00
H. E. Davis, account of salary and children	\$137.50
Principal Boys' School	33.33
Boys' School	8.33
Incidentals	25.00
Anna M. West	41.67
Girls' School	16.67
Overdraft November 1, 1934	262.50
(amount owed workers)	2,287.91
	<u>\$4,159.72</u>

### ANNA WHITFORD, CRANDALL

(Words spoken by Edwin Shaw at the  
farewell service)

If I had my own way and choice today, I would not be standing here; rather I would be sitting there close to her nearest kinfolks; for Anna Crandall was to me, as it were, an



older sister. Forty-one years ago now I was living in her home in Chicago, where her husband was teacher of Hebrew, assistant to William R. Harper, the president of the University of Chicago; and for that year and more I came under her sisterly care and affection; for in her quiet and unobtrusive way she cared for, looked after, my welfare — bodily, socially, and spiritually.

Let others, then, tell of her scholarship, thorough, definite, exact; tell of her honors as

a student at Milton College where she was graduated in 1881; of her travels abroad and her studies in Berlin, Germany, in 1899 and 1900. Let others praise and almost worship her as their beloved and patient teacher in the German language and literature here at Milton for more than thirty-three years. Let others laud and bless her as their true and tested friend, as their ever thoughtful, kind, and helpful neighbor. Let others dwell at length upon those relationships with others as a member of the college faculty, relationships always so delightfully harmonious and mutually helpful. Let others speak of her faithful, loyal service for the church, of which she was an outstanding example of consistent living — the Milton and Chicago Seventh Day Baptist churches. Let others tell of her interest in, her approval of, and her sympathetic, personal, and financial support of every wise and worthy social movement for the improvement, the betterment, of the community life where she lived.

Let others, I say, make well-merited and deserving mention of these things; but as for me, let me but bring this humble, loving tribute of a sorrowing, younger, foster brother — a tribute of sincere appreciation and honor for a gentle, yet firm, sweet womanly woman.

I am thinking today of the background of her life: Born here in Milton in the pioneer days of southern Wisconsin, January 1, 1860, almost seventy-five years ago, her parents, Albert and Chloe Curtis Whitford, named her Anna Sophia. Now "Anna" means "charm," and "Sophia" means "wisdom." Charming Wisdom Whitford was her maiden girlhood name. Is there any significance in her naming? Perhaps not, but to me there is, knowing as I did Professor Albert and Aunt Chloe. What I mean is this; she had a rich paternal and maternal inheritance. I do not mean rich as measured by any money standard, for her father's home was blest with but a meager income, always subject to economic sacrifice in behalf of Milton College; but she had an inheritance rich in culture and noble ideals; and I feel sure that her parents, scholars that they were, both of them, were not unaware of the meaning of the name they gave their first born child, their baby daughter, Charming Wisdom Whitford.

The year following her graduation from college she was married, September 5, 1882, to Clarke Eugene Crandall. They lived for

a time at Morgan Park, Ill., where he was a student, and then a teacher, in the Baptist Theological Seminary located at that place. They went from there to Yale University at New Haven, Conn., where they lived till 1891, when Professor Harper, who had been chosen to become president of the University of Chicago, brought Mr. Crandall with him as his assistant in Hebrew.

Their home was in Chicago until 1900, not far from the university campus. Doctor Crandall's health became impaired during these nine years of steady, strenuous work as assistant to the president, and he retired from active educational service. They came to Milton, and Mrs. Crandall, better known to the present generation as "Frau Crandall," became a member of the college faculty, retiring only at the end of last academic year. Broken in health, a semi-invalid all the rest of his life, Doctor Crandall passed away five years ago, in 1929.

Mrs. Crandall is survived by two brothers, a cousin who was always a member of the family, and by the widowed sister of her late husband; they are: William Henry Whitford of Independence, Kan.; Dr. Alfred E. Whitford, dean of the College of Liberal Arts of Alfred University, Alfred, N. Y.; Mrs. Mabel Curtis Van Horn of Milton; and Mrs. Vine Crandall Clarke of Milton. Mrs. Crandall had two other brothers: Albert Curtis Whitford, next younger than she, who died from injuries received while in service as a railway official in 1902; and Arthur Whitford, the youngest of the family, who lived to be only about one year old, dying in 1879.

To this background of native refinement, culture, and noble ideals, which she inherited, and in the family atmosphere of which she grew to womanhood — to this background Mrs. Crandall was always consistently true and loyal. Modernistic she never became, in manners, tastes, or aspirations. While she was patient with the erring, and tolerant to a fault, yet she never condoned waywardness in others nor permitted her own strong convictions to be weakened nor her high ideals to be lowered.

On her official retirement as an active member of the college faculty, last June, the trustees conferred upon her the title of Professor Emeritus of German, an honor which she well merited. Her retirement after these thirty-four years of faithful service also

marked the end of a period of seventy-eight years during which there had always been one or more of her father's family among the teachers of Milton College.

On occasions like this we often read the same selections from the Scriptures, and we do not tire of them, they are so appropriate. We often use the same hymns, as "Lead Kindly Light," "Abide with Me," and we do not tire, because they are so in keeping with the occasions. Frequently we repeat the same bits of fine literature, as Tennyson's "Crossing the Bar," because it is so appropriate. And so today I am going to repeat a brief quotation and one very familiar hymn, because they seem to me to be eminently appropriate to the character of Mrs. Crandall. I know she liked the hymn, for once she told me so. So then, let me say for her, as her representative:

"But once I pass this way,  
And then . . . and then  
The silent door swings on its hinges,  
Opens, closes . . . and no more  
I pass this way.  
So while I may,  
With all my might I will essay  
Sweet comfort and delight  
To all I meet upon the Pilgrim Way,  
For no man travels twice the  
Great Highway  
That winds through darkness up to light,  
Through night to day."

And this is the hymn, familiar to us all, a sort of prayer, expressing the longings, the sincere desires and purposes of the inmost life. I am saying for her.

"I would be true, for there are those who trust me,  
I would be pure, for there are those who care."

(But Mrs. Crandall would be true and pure whether or not there were those who trusted or cared. She would be true and pure for truth and purity's sake alone.)

"I would be strong, for there is much to suffer,  
I would be brave, for there is much to dare."

"I would be friends of all, of foes, the friendless."

(But I doubt if Mrs. Crandall had any foes.)

"I would be giving and forget the gift;  
I would be humble, for God knows my weakness,  
I would look up, and laugh, and love, and lift.

"I would be prayerful every busy moment,  
I would be constantly in touch with God.  
I would be in tune to hear His slightest whisper,  
I would have faith to tread the path that Jesus trod."

Amen.

(At the grave)

'Tis true these flowers fade and pass away,  
but they tell the story of a life of beauty;  
their fragrance bears a message rich with  
comfort, and even as they wither they pro-  
claim the promise of a life renewed eternal in  
the heavens. So then, emblems of peace and  
purity, we drop these petals here, here let  
them fall in love and hope, while the spirit,  
freed from all mortal bonds, finds perfect rest  
in God.

Amen.

## WOMAN'S WORK

Give us questing hearts, O God, and  
the spirit that seeks after thee, what-  
ever the cost. We thank thee for all  
pilgrim souls who have dared all in  
pursuit of thyself. Amen.

### PUZZLED

BY FRANCES E. DAVIS

There are two little spirits within me,  
And how they do love to fight!  
So often they argue and disagree,  
About what is wrong or right.  
One speaks, "It is time to buy peanuts,"  
The other says it is saving fund night.  
Then I am all at a loss to know which is boss,  
For after all both may be right.

### WORSHIP SERVICE FOR JANUARY

Song—I Am Happy in the Service of the King.

Scripture reading — Psalm 119: 33, 34.  
Luke 17: 5, 6. 1 Thessalonians 3: 12. 1 Cor-  
inthians 3: 9. 1 Thessalonians 5: 14, 16.

Song—Have Thine Own Way Lord.

Leader—"This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

### WORLD DAY OF PRAYER

DEAR CO-WORKERS:

The following materials for use in the observance of the World Day of Prayer, March

8, 1935, (the first Friday in Lent) are ready for distribution.

The presidents of our various church organizations should send a post card to their associational secretary stating the amount of material necessary for their organization. The associational secretary, in turn, will get the supplies from our Woman's Board.

1. Call to prayer "Bear Ye One Another's Burdens," Galatians 6: 2 (free).
2. Poster 11 by 16½ inches. Entitled "The People Who Sit in Darkness Have Seen a Great Light," with space for time and place to be filled in (five cents each).
3. Programs, five cents each.
4. History and progress of World Day of Prayer (free).
5. Young People's Program (two cents each).
6. Children's programs in three colors (one cent each).

Please send in orders early.

If Christ is our life, and life more abundant, we ought with him to lift the burden of the world.

### THE CONTEST

Those interested in the contest and study of Japanese missions may by referring to the RECORDER for October 29, find the names of some books (very interesting) on that subject, to be had through the Woman's Board circulating library.

You will probably be interested also in the following, about Miss Kawai and Miss Saito, at luncheon.

### LUNCHEON FOR MISS KAWAI

BY ALBERTA BATSON

On November 2, I had a most interesting and unique experience, when I attended the luncheon given by the New York City committee in honor of Miss Michi Kawai at the Hotel Prince George in New York City.

Miss Kawai, a graduate of Bryn Mawr in 1904, was brought to America from Japan through the effort of the Committee on Women's Work of the Foreign Missions Conference and the Central Committee on the United Study of Foreign Missions.

Seated at the speakers' table along with the chairman of the Committee on Women's Work, Mrs. Howard Wayne Smith, who was presiding, was the wife of the Japanese consul, beautifully dressed in her American black velvet; the wife of a Japanese minister who has been the pastor in a New York City

church for twenty-one years; Miss Scudder, a missionary who had just that day returned from India, and many others of interest.

Miss Kawai, whose tour has been sponsored in the interests of better understanding and relations between America and Japan, and who at that time had been in America two, of her (planned) three months' stay, had with her at the luncheon a little Japanese singer who has been with her on her entire tour. This little singer, Miss Saito by name, is at present studying at Drew University in New Jersey, and she is often spoken of as the Jenny Lind of Japan.

How beautifully she sang that day, and unaccompanied, her Japanese lullabies. She fairly held her audience in a trance as her light, clear voice trailed here and there into the high notes which she took with such grace and ease.

Following Miss Saito's songs, which, by the way, she sang while standing (after some persuasion and a little embarrassment, but with a charming smile) on a chair, so that all might see her, Miss Kawai was introduced. She was indeed charming and enthusiastic. Her whole idea was her gratefulness to the American people for their splendid co-operation and interest since she has been here. I might say here that Miss Kawai was general secretary of the Japanese Y. W. C. A. from 1912-1926; she is the founder and head of Keisen Girls' School in Tokyo, and is the author of "Japanese Women Speak." It seemed as though she scarcely could say enough about her appreciation of her stay here, and she was teeming with praise for our country and with her desire to return to Japan that she might tell her people what the American people are like.

She spoke of her pleasure in having Miss Saito on her tour with her and she said, "She is the poetry—I'm the prose; she is the cherry blossom—I'm the potato."

Both Miss Kawai and Miss Saito were attractively dressed in their Japanese costumes and truly presented a picture.

Following the luncheon Miss Kawai lectured to a large audience in the Marble Collegiate Church on Fifth Avenue, about one and one half blocks from the Prince George Hotel. Miss Saito also inspired her audience with two or three lovely numbers at the afternoon meeting.

REPORT OF WOMAN'S BOARD MEETING

The Woman's Board met in the home of Mrs. Clark H. Siedhoff December 9, 1934, the president in the chair. Members present: Mrs. Geo. B. Shaw, Mrs. Oris O. Stutler, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Geo. H. Trainer, Mrs. S. Orestes Bond, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. Kenneth Hulin. Visitor, Mrs. Nellie Ellis.

Mrs. Shaw read a selection from Luke, second chapter. Prayers were offered by the members.

The minutes of the November meeting were read. The treasurer's report was read and accepted as follows:

Frances E. Davis (Mrs. Okey W.), Treasurer  
In account with the  
Woman's Executive Board of the Seventh Day Baptist General Conference

<i>Receipts</i>	
Balance November 11, 1934	\$86.01
Harold R. Crandall, Denominational Budget	7.56
	\$93.57

<i>Disbursements</i>	
Mrs. G. D. Hargis, emergency gift	\$10.00
Mrs. T. J. Van Horn, associational secretary's expenses for years 1932 and 1933	20.00
Federal tax	.04
	\$30.04

Balance, December 9, 1934	63.53
	\$93.57

Salem, W. Va.,  
December 9, 1934.

By an oversight the following item was omitted from the November report. Item: Voted that an order be drawn on the treasurer for \$20 in favor of Mrs. T. J. Van Horn, for traveling expenses as associational secretary for two years, 1933 and 1934.

Voted that \$1 be allowed Mrs. Snaw for mailing of school annuals of Boys' School, of our Shanghai mission.

Voted that Mrs. Trainer be made our delegate to the Conference on Cause and Cure of War, to be held in Washington, D. C., January 22 to 26.

After some discussion of plans for World Day of Prayer, it was voted that the associational secretaries be asked to help promote an interest in same by receiving orders and

money from their women, for programs to be used for the World Day service. These programs and other material may be had through the Woman's Board.

Correspondence was read from Mrs. Anna D. Austin, Westerly, R. I.; Mrs. Frank J. Hubbard, Mrs. Eldred H. Batson, Plainfield, N. J.; and Foreign Missions Conference.

Voted that \$10 be sent to Woman's Work, Foreign Missions Conference, of North America.

The minutes of the meeting were read and approved. Adjourned to meet the second Sunday in January, with Mrs. Earl W. Davis.

MRS. GEORGE B. SHAW,  
President,  
MRS. ORIS O. STUTLER,  
Recording Secretary.

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1934

RECEIPTS		November	Total
Adams Center	\$ 22.00		
Special	4.35		
	\$ 26.35	\$ 233.35	
Albion			20.00
Alfred, First	\$ 64.08		
Special	5.00		
	\$ 69.08	379.23	
Alfred, Second	33.65		76.35
Andover			5.00
Battle Creek			24.25
Berlin	\$ 18.00		
Ladies' Aid society	50.00		
Special	3.00		
	\$ 71.00	104.00	
Boulder	\$ 1.25		
Special	.65		
	\$ 1.90	14.90	
Brookfield, First	26.30		37.57
Brookfield, Second	10.65		64.15
Carlton Sabbath School	\$ 2.69		
Iowa Yearly Meeting	5.00		
	\$ 7.69	7.69	
Denver	1.25		6.25
De Ruyter	22.00		155.00
Dodge Center			15.78
Edinburg	4.00		22.50
Exeland			5.10
Farina			50.00
Friendship			20.00
Genesee, First			99.55
Gentry			5.00
Hartsville, special	50.00		50.00
Hebron, First			4.00

Hopkinton, First			
Christian Endeavor society, special	\$ 3.00		
Intermediate C. E. society, special	1.00		
Junior C. E. society, special	.50		
	\$ 4.50	73.50	
Hopkinton, Second	.90		14.30
Independence	40.00		97.00
Little Prairie			6.50
Los Angeles, special	2.00		8.00
Marlboro	10.00		22.92
Milton	129.95		535.86
Milton Junction			107.41
New Auburn			2.00
New York City	\$ 33.01		
Special	10.00		
	\$ 43.01	212.68	
North Loup			24.00
Pawcatuck	\$175.00		
Christian Endeavor society	4.00		
	\$179.00	955.00	
Piscataway			107.00
Plainfield	65.25		543.80
Richburg	6.00		16.00
Riverside	\$ 65.00		
Special	10.00		
	\$ 75.00	138.70	
Roanoke			5.00
Rockville	2.40		26.30
Salem	235.75		594.25
Shiloh	\$158.45		
Ladies' Benevolent society	108.50		
	\$266.95	266.95	
Syracuse			1.00
Verona			40.00
Washington			15.00
Waterford	\$ 34.00		
Christian Endeavor society, special	1.50		
	\$ 35.50	65.50	
Welton			76.90
West Edmeston	13.00		13.00
White Cloud, special	80.02		96.48
Individuals			
Reta I. Crouch	\$ 5.00		
Jennie Crandall, special	12.50		
	\$ 17.50	47.50	
Eastern Association			44.30
Central Association			21.50
Southwestern Association	11.38		11.38
Nile and Richburg C. E. societies			5.00
Conference collection			151.38
Young People's Board in Holland			5.00
Junior C. E. societies, special	5.00		5.00



Yearly Meeting of New Jersey, New York City, and Berlin, N. Y. Churches . . . . .	25.00	25.00
		<u>\$5,780.78</u>

## DISBURSEMENTS

Missionary Society . . . . .	\$715.68	
Special . . . . .	178.17	
		<u>\$ 893.85</u>
Tract Society . . . . .	159.88	
Sabbath School Board . . . . .	125.58	
Young People's Board . . . . .	30.10	
Woman's Board . . . . .	7.56	
Ministerial Relief . . . . .	\$ 45.22	
Special . . . . .	10.00	
		<u>55.22</u>
Education Society . . . . .	107.52	
Historical Society . . . . .	12.60	
General Conference . . . . .	\$195.86	
Special . . . . .	4.35	
		<u>200.21</u>
		<u>\$1,592.52</u>

HAROLD R. CRANDALL,  
*Treasurer.*

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

## EMPTY PEWS

## A HEART TO HEART TALK

Thanks to our clerk, Miss Viola Babcock, I have the records of attendance for the first two years of my pastorate. I have been studying them, and wondering some. On the surface they look pretty good, except that our average for the year just past is ten less than the year before. Of course we like to think that is all due to the number who have moved away or who are at school or work elsewhere. But we should be gaining. The average for the two years is one hundred two.

Every Sabbath morning I stand before nearly as many empty pews as full ones. That is, our church would comfortably accommodate two hundred people instead of our average attendance. I wonder why they are empty, and how we can fill them. About half of them would be filled if all our resident members came at all regularly. But I find that eighteen have not been inside the church for two years; about that many more have attended only two or three times; and the same number from that to half of our services. That is, less than sixty per cent of our membership takes church attendance at all seriously.

Those empty pews talk, too. They say to the pastor, "I can't hear. You can't stir me with your sermon. I'm entirely unresponsive." As a result, his sermon is not as good as it might be. They act as a sort of short-circuit over which it is hard to throw the current of interest.

They talk to your neighbors. They say, "Look at me. Church isn't of much value or people wouldn't let just any old excuse keep them out of me. They keep their business and social appointments, no matter how they feel or what the weather, but when it comes to Sabbath morning worship—well, I'm empty." What kind of an idea do your neighbors get of the value of Christ and Christianity from your attitude toward the weekly services?

Those pews talk to you who attend regularly, too. What! You never heard them? Listen carefully; for it's only a still voice: "If you had made it a point to invite someone to come with you, I might not be empty. If you would just tell people how helpful the services are, how the music lifted you, how the Scripture lessons brought you nearer to God, how the sermon sent you out a better man or woman, ready to face life with new vision, they might have wanted to come and share it." And the empty pew is telling the truth, too. Just a little urging, or a chance to ride, would bring several people to fill those pews.

I seem to hear them saying something else, too. "These are hard times. Why, don't you see that we are an extravagance? We could be filled without your spending an extra cent—and with infinite profit. Sermon, music, warmth, salaries are all supplied, whatever the size of the audience. As a matter of economy, you should fill us. And who knows, perhaps the person who occupies us might want to help bear the financial burden in these hard times."

Dear friends, how can you face these empty pews, week after week, without doing anything about it? Honestly now, how many people did you urge to come to church during these two years? Won't you help me? I am doing my best to make the services helpful and to supply spiritual food. There are few things that would encourage more than seeing new faces at church every week. Let's fill those empty pews.

—A pastor's message in the Nortonville, Kan., "Gospel Clarion."

## YOUNG PEOPLE'S WORK

## MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

Alfred, N. Y., November 25, 1934

The regular meeting of the Young People's Board opened with prayer by the president, Miss Elizabeth Ormsby.

The president explained some of the material which has been sent on from Battle Creek during the past two months. A letter from Dr. Corliss F. Randolph has been received suggesting that the minutes and other material not in use be sent to the Historical Society.

Letters have been sent by the corresponding secretary to all of the pastors of the denomination, asking for the names of active young people with whom the board may correspond and through whom the board may reach the other young people. The board desires to organize so that all ages and all organizations may be contacted through the board.

Letters were read from Miss Elizabeth Crandall asking acceptance of her resignation as associational secretary because of her absence at college, and from Rev. J. L. Skagga, recommending Mr. Morton Swinney as successor to Miss Crandall.

Voted to accept Miss Crandall's resignation.

Voted to appoint Mr. Morton Swinney secretary of the New England region of the Eastern Association.

Voted to accept the resignation of Mrs. Nettie Crandall as Junior superintendent.

Voted that Mrs. L. Ray Polan be appointed Junior superintendent.

A letter was read from Miss Ruth Claire, asking acceptance of her resignation from the board because of her removal to North Carolina. The board decided that it had no power to act in this matter.

A letter from Rev. Alva Davis, chairman of the Committee on Religious Life, was read, in which he suggested the use of summer camps, conferences, Christian Endeavor, and Sabbath school to arouse denominational consciousness.

Voted that Rev. Harley Sutton be chairman of a committee to prepare material to carry out the suggestion of the Religious Life Committee, and that he be empowered to appoint the other members of his committee.

It was decided that a questionnaire be sent

to the young people or the pastor of each church to discover the work and needs of the various groups in the church, interest in topics and "Newabits," etc.

Miss Marjorie Burdick has agreed to continue as editor of the Young People's Department of the SABBATH RECORDER.

A discussion was held concerning letters from several interdenominational organizations soliciting our membership.

A balance of about \$64 in the treasury was reported.

Voted that the board send Miss Marjorie Burdick, before next meeting, \$50 as part payment for past salary, and forty-eight cents for postage.

Discussion of necessity for planning the Conference program early, possibly starting at the next meeting, followed.

Voted that the president be given power to set the date of the next meeting.

## REPORT OF ACTIVITY

Following the meeting of the Young People's Board in September the project suggested by the Federal Council of Churches of Christ in America was undertaken. This consisted of sending out to the pastors of our denomination the "Source Book of Information" which deals with the movie problem. The president prepared a covering letter and with the aid of the corresponding secretary sent about forty of these booklets. The request was made that the pastors use this material as they cared to in observing a "Better Movie Sabbath" late in October. This same project was simultaneously carried on by all of the denominations in the council. We felt that it was a practical follow-up of the action taken by our young people at the General Conference of this year.

A little later the corresponding secretary sent a letter to each pastor requesting that he send to us the name of some young man or woman in his church who would be willing to represent the young people of his church in direct connection with the board. We feel the need of keeping in touch with all of the young people of the various ages and groups as directly as possible, and believe that if there is some one person who will co-operate with us by being willing to send us information as it is requested, we can in this way do the most for the individual church groups.

Many of the pastors have responded to this letter, and we appreciate their patience and co-operation. Those who have not sent us a name will probably do so in the near future. We are soon to send out a questionnaire to the representatives, and will expect immediate and hearty replies.

MISS ELIZABETH VAN HORN,  
*Corresponding Secretary.*

Alfred Station, N. Y.

Voted that minutes and report of activity be sent to Miss Marjorie Burdick for use in the SABBATH RECORDER as she sees fit.

Minutes were read and approved.

The meeting closed with prayer by Rev. Harley Sutton.

Members present: Elizabeth Ormsby, Elizabeth Van Horn, Edward Crandall, Kenneth Greene, Rev. Harley Sutton, Mrs. Mark Sanford, Thelma Clarke, Harold Babcock, Roberta Clarke.

Respectfully submitted,

ROBERTA CLARKE,

Recording Secretary.

## JOURNEYING TO THE CITY

(Concluded)

It was a beautiful Sabbath day and Miss Rose had met with a dozen bright faced girls. After singing a hymn they talked of what they had done on their journey through the week. Lottie had mended stockings for her mother and weeded a neighbor's flower bed; Clara had given a picture book and a doll to a little girl in the hospital; Edna had taken a little lost boy to his mother; Sybel had gathered wild flowers and brought them to church that morning. Edith had just kept the boys quiet when her father had a severe headache. They were only little things, all of them, but they helped to make a number of people happier and so made happiness for themselves.

"Now we are ready to start on our journey. What is the first thing we must do?"

"Be sure and know where we are going," came from several girls.

"And the next?"

"Find out how to get there."

"Where had we planned to go today?"

"To visit the state of California."

"How shall we travel, Nell?"

"Let's go by air and have no stopovers."

"All right. What will we call our airship?"

"The Good-will," said several girls.

"All right. Now before starting on a journey whom shall we take with us?"

"Jesus, our guide," said Edith.

"Then we must invite him," said Miss Rose.

So they bowed their heads in reverence. They were only sentence prayers — simple words that came from their hearts.

"Precious Savior, go with us today on this

journey and help us to do something for thee."

"Dear Jesus, take care of us and help us to do right."

"Dear Savior, help us to be kind and thoughtful to every one we meet on our journey."

And so they continued until each girl had sent up a prayer to the Father's throne for help and guidance and blessing.

Then, Miss Rose read them something about the beautiful state, mentioning some of its cities and natural beauties. Each girl could then tell what thing seemed to her to show most the love and power of God. Some would mention one thing and some another. Sometimes they visited places where missionaries were working and then they always talked of the work being done and asked God's blessing on the missionaries and their work and they would pledge a small amount to that particular field. Miss Rose taught them that if they prayed for things they must always do all they could to help the cause they prayed for. "God gives us the privilege of helping him and even though our part is very small we must be faithful," she said.

They had several meetings before Ina came, but one Sabbath day she came with Miss Rose. Today we were to talk over journeys we had made this summer, and each one can tell the journey that pleased her most and why. Helen may begin.

"Well, I liked the trip to England because we learned about the Mill Yard Church and how brave some of the ministers were. Then we went through Scotland and Wales and it was so nice to see pictures of those countries, with their beautiful hills. You told us a beautiful story of a shepherd boy and we repeated the Twenty-third Psalm and read the One-hundred twenty-first Psalm."

Other girls told of different journeys and each remembered some Bible verse or verses that fitted into that particular journey.

"Next Sabbath is the last one of the month and we will talk about a city that the Bible tells us about. You may each one find something about it and how we can reach it. I will give you one reference and then you must find out more. You may ask some one if you wish. The reference I give is Hebrews 13: 14."

They sang a parting hymn and bowed their heads in thanking the Father for their pleas-

ant time, asking his blessing and guidance and the meeting closed for that day.

Ina walked slowly homeward. She paused on the bridge and watched the water flow swiftly, smoothly on. There was a park and swimming pool near and Ina could hear the noisy play. How strange it seemed after the quiet happy meeting at the church. How kind Miss Rose and the girls had been. How the little things you did brought about other things, sometimes bigger things than ever one dreamed of. If she had not been so tired and sat on the church steps, she would not have met Miss Rose. And if she had not met Miss Rose there were many things she would not have learned, at least not this summer. Miss Rose had explained many things and always showed her where it could be found in the Bible. She had talked to Aunt Kate, too, a number of times. She had said we could always grow even when our bodies would grow no larger. She had explained about the Sabbath and Sunday and Ina had learned the verse John 14: 15. Ina did love her Savior, but could she learn to observe the true Sabbath as Miss Rose and the girls at the church did? They and their families had always kept the Sabbath, but Aunt Kate did not think it necessary. Well, she would do just as Miss Rose said, tell Jesus all about it and ask him to guide her in the right way.

When Ina entered the living room, Aunt Kate looked up from a book in her lap and asked, "Did you have a pleasant time, dear?"

"Yes, Aunt Kate, and I wish you could have been there to take the journeys with Miss Rose and the girls."

"I did take a journey, dear girl," and Aunt Kate laid her hand on the book she had been reading. "I took a journey with Christian from the City of Destruction to the Celestial City. I have been like Christiana, slow in starting, but at last I have seen that I have been traveling a by-way that will never lead to the Celestial City."

"Would the Celestial City be the same as the City Four-Square, Aunt Kate?"

"Yes, dear heart—it is the same city, whose builder and maker is God. We will start on the journey together, you and I. It may not always be easy to travel, but it leads to peace and rest and joy at last; and in spite of difficulties we shall meet, I am sure there will be real happiness in the way."

That evening Miss Rose called to see if Ina

could go to a meeting of juniors in a nearby city. Of course the conversation turned to the way of Christian living, and Aunt Kate told Miss Rose of her desire to start anew in the Christian way.

What a happy evening they spent together, Miss Rose explaining and answering questions. "It is just like traveling, Miss Rose, and we can have stations all along the way."

"Yes, Ina, we can truly have stations, and the Sabbath day is one station where if we stop and rest as the heavenly Father planned, we may learn how to reach the other stations and pass through them until we reach the Heavenly City—the place of peace and rest and joy, ever abiding with our blessed Master."

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter to the RECORDER. I like to read the Children's Page. I thought I would write to the RECORDER, too. I am eight years old and in the third grade.

I have two colts and four cats.

I go to the Seventh Day Baptist church in White Cloud.

I will close for this time.

CHASBERT REEFMAN.

Fremont, Mich.,

DEAR CHASBERT:

I am very much pleased to add a new RECORDER boy to my splendid long list, and I do hope I'll hear from you often. It always pleases me, too, when boys and girls say they like to read the Children's Page.

Your pets are very nice. Do you care for your colts yourself and keep them clean and shining? How proud you will be when they get their full growth. Can you not almost see them grow?

Your letter was a little late in reaching me, as it was first sent to Plainfield. It reaches me much sooner if you send directly to my address, Andover, N. Y.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sick and cannot go to school. My brother has the jaundice and cannot go either.

Esther and Emma have not got around to write in a long time, so I thought I would.

I am ten years old now and in the fifth grade. Esther and Emma are in the sixth grade.

I am reading "Treasure Island" and like it very much. I borrowed it from a girl's brother. She brought it to school because her brother is married and does not use it.

I hope I get well soon.

Your friend,  
ROBERT BURDICK.

Leonardsville, N. Y.,

DEAR ROBERT:

I was sorry to hear that you and Stanley had been sick, and hope you are perfectly well by this time. It was good to get another letter from you, and wasn't it splendid that Esther and Emma so soon followed your good example?

"Treasure Island" is not only an interesting story for boys, but also for girls; at least I found it so. Have your sisters read it? Do you like to read? I do, when my book is both entertaining and instructive.

Yours sincerely,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write again because I would like to have other juniors write to me.

We are getting ready for Thanksgiving, as we are going to have a house full.

I am sending my friend's letter. She and her two sisters and another girl stayed with us a few days last summer. We and a few more friends went fishing up at Bass Lake. We caught about fifty fish and ate them all for supper. This is some fish story, but we were all very hungry after our day of fishing. We sure had fun. We are planning on having another one next summer. It is surprising how much fun a group of us can have when we get together.

I will close for this time, hoping to have more RECORDER juniors write to me.

My address is, Miss Naomi Ling, New Auburn, Wis., R. R. E.

DEAR NAOMI:

I enjoyed your good letter, especially your description of your good times with your friends. I think I should have enjoyed going on that fishing trip with you to Bass Lake.

You were certainly very successful fisher women. I went fishing one time near Milton Junction, I believe it was at Clear Lake, with some friends, and all of us together only caught three small fish, but I have had much better luck fishing at Geneva Lake near my old home at Walworth, Wis.

I must make my letter short so that I'll have room for your friend's letter.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have not written for a long time to the RECORDER, so thought I would write.

We have a Sabbath school here and I certainly enjoy going every Sabbath. We have a junior young folks' meeting every Friday night. Every month we give a program at the Sabbath school of what we have learned through the month at young folks' meeting.

We came to Weyerhauser about a year ago, where my father and mother bought eighty acres of land. I certainly have enjoyed it because before we were never where we could go to Sabbath school, and have never lived among people that kept the Sabbath before.

I would enjoy having other juniors write to me. I would also like to hear from my Aunt Liniel Louis. I was writing to her and lost her address and I don't know whether she is at Dodge Center or Nebraska.

A friend,  
TERRISSA L. LAWTON.

Weyerhauser, Wis.,

DEAR TERRISSA:

It was nice to have letters from both you and Naomi all in one envelope. Is Weyerhauser near New Auburn? I thought I knew Wisconsin towns pretty well, since it is my native state, but this is a new one to me. Do you go to New Auburn to church or is there a Sabbath-keeping church at Weyerhauser? Please write again and tell me a little more about your "home town." It is certainly a great privilege to live in a Sabbath-keeping community.

I hope your Aunt Liniel Louis sees your letter and writes to you very soon. I think, too, that it is a fine idea to make new friends by corresponding with other RECORDER young people.

Your true friend,  
MIZPAH S. GREENE.

### NEW DEAN APPOINTED

DR. AHVA J. C. BOND APPOINTED DEAN OF THE DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION ALFRED UNIVERSITY

As many RECORDER readers know, the Board of Managers of the Department of Theology and Religious Education has for some time been casting about for available

ment. He is also spending a little time visiting various theological seminaries, making personal contacts and renewing touch with current trends in theological and religious education.

It is expected that our theological school under the direction of a permanent head like Doctor Bond, able to devote his whole time to its affairs, will begin a new era of influence and usefulness.

J. NELSON NORWOOD,  
President of Alfred University.

### OUR PULPIT

#### THE MANGER MIRACLE

BY REV. HURLEY S. WARREN  
PASTOR NORTH LOUP, NEB.

There were an emperor, a governor, an edict, and a census. There were Joseph and Mary. There were Bethlehem, the inn, and a manger. There was the Babe. There were shepherds. There was an angel who brought good news of a great joy. There was a multitude of the heavenly host who praised God and sang, "Glory to God on high, and on earth peace among men in whom he finds pleasure."

You have already constructed the account of the Nativity. You are again experiencing the joy of the manger miracle.

According to the gospel account by Luke, the physician, a certain order was issued by Emperor Augustus. This order, which had the force of law, called for the registration of all the inhabitants of the Roman world. It so happened that this was the first census taken while Quirinius was governor of Syria. The plan was for everyone to go to his own town to be registered.

Joseph and Mary resided at Nazareth in Galilee. Joseph belonged to the family and house of David. It was, therefore, necessary for him to go to Bethlehem, in Judea, which was the town of David. There were others who went also to Bethlehem from Nazareth.

Mary, the wife of Joseph, accompanied him on this journey. Whether or not Mary's presence was required by the decree is not fully known. She doubtless felt that she wanted to be with her husband and Joseph desired that she go with him. It is possible, too, that Mary might have seen in these providential circumstances a fulfillment of prophecy. It is supposed by many that Mary rode

means to permit the employment of a permanent dean. Since the death of Dean Main in 1933, Dr. Edgar D. Van Horn has been acting dean, and with the help of Dr. Walter L. Greene, has carried the administrative and instructional work. These men have labored fruitfully and well. Nevertheless, the arrangement has been looked upon by them and by others as temporary and all have looked forward to a more settled and permanent organization.

Numerous suggestions were made and conferences held, with the result that a feasible financial plan was worked out by the managers, and the Commission, accepted by the General Conference, and by the trustees of Alfred University, according to which a permanent dean might be appointed.

Under these plans Dr. Ahva J. C. Bond of Plainfield, N. J., has been called to the deanship of the department, to begin his duties August 1, 1935. Doctor Bond has accepted and has already been to Alfred to confer with Doctors Van Horn and Greene with a view to deciding on courses to be offered next year, the division of the work among them, and the publication of a new catalog for the depart-

an eastern donkey while Joseph either walked before or alongside. The distance from Nazareth to Bethlehem was about a three days' journey. Travel must have been tedious by donkey in that rough country. And, too, progress had to be made carefully.

Upon arrival at the ancestral town Joseph may have planned to stay at a friend's house. Or he may have gone to a hired lodging of which he knew, only to find it occupied. There was very little opportunity for making reservations. Even though friends from Nazareth who made the trip more quickly might have tried to reserve accommodations for Joseph and Mary, it would have been extremely difficult to do. This was a time when Bethlehem was crowded and entertainment at a premium. So these travelers turned to the inn for shelter. Bethlehem was a poor place. Its inn probably was a khan, where travelers secured lodging in porticoes or the open courtyard. The khan was an enclosed space around which were the porticoes or open recesses. The floor of the recesses was paved and consequently a little higher than the ground of the open courtyard. Often there was no host. The use of any vacant recess was free to the traveler, but he paid something for food, water, and other essential accommodations. In case the khan were crowded, the traveler must be satisfied with a corner of the courtyard in an enclosed place among the cattle. Or else he must go to the stable. Often the stable was a limestone cave or grotto. There is a very ancient tradition that this was true of the inn of Bethlehem. Finding the recesses taken and the corner of the courtyard occupied, Joseph and Mary went to the stable.

While there awaiting registration, the time came that Mary gave birth to her first child, a son. Because she was a poor woman she had to take care of her child. As was done in the East, Mary wound the babe round and round with swathes. Then she laid him in a manger. Mangers are very ancient and in the East, even today, are used as cradles. Thus we have the miracle of the manger. And more completely are we possessed by this miracle each time we earnestly undertake its meaning and appreciation.

Dr. Isaac Williams, in writing of the Nativity, said: "The unfathomable depths of the divine counsels were moved; the foundations of the great deep were broken up; the healing of the nations was issuing forth; but nothing

was seen on the surface of human society but this slight rippling of the water."

And it was given to the guardians of sheep and lambs to be the first to whom was revealed the birth of him who was called the Lamb of God. These shepherds were keeping watch over their flocks by night.

While shepherds watched their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around.

"Fear not!" said he; for mighty dread  
Had seized their troubled mind,  
"Glad tidings of great joy I bring,  
To you and all mankind."

"To you, in David's town, this day  
Is born, of David's line,  
The Savior, who is Christ the Lord;  
And this shall be the sign:

"The heav'nly babe you there shall find  
To human view displayed,  
All meanly wrapped in swathing-bands,  
And in a manger laid."

Thus spake the seraph; and forthwith  
Appeared a shining throng  
Of angels praising God on high,  
Who thus addressed their song:

"All glory be to God on high,  
And to the earth be peace;  
Good will henceforth from heav'n to men,  
Begin and never cease!"

—Nahum Tate.

It is significant that "when the angels had left them and gone back to heaven, the shepherds said one to another: 'Let us go at once to Bethlehem, and see this thing that has happened, of which the Lord has told us.'" The shepherds did not ask, "Can this be so?" but assumed that it was. They went in faith, witnessed what had been told them, and related what the angel had said to them. Many were astonished at the story of the shepherds. Mary, the mother of the Babe, stored up in her mind the words of the shepherds and meditated upon them with a devoutly grateful heart. The shepherds returned to their task. As they went they gave glory and praise to God for his favor unto them. They had seen the glory of the Lord, heard the promise and praise of the angels, and found the Babe. The manger miracle was wrought in their hearts—to them it was a reality.

The miracle of miracles was wrought at a time when the hopes of men were at low ebb

and the tides of spiritual power were out. As of old, may our hopes be heightened and our spiritual power be raised to flood tide. May the miracle of the manger be a reality in our lives as we catch anew its meaning and are caught by it. Let it be a reality in physical form only as the scenes are set before us and we imagine ourselves present. But let it be a reality in spiritual significance and soul satisfaction. May glory to God be given and peace abide among men who try to please him.

### DENOMINATIONAL "HOOK-UP"

WALWORTH, WIS.

The Walworth Seventh Day Baptist Church is still trying to maintain services each Sabbath. The Helping Hand Society held a New England dinner in November with a fairly good attendance, and were quite encouraged. We are few in numbers, but we hope to let our light shine so that others may see and know that we are alive and seeking the blessing that comes from faithful service. Our little town is quite a lively one, and but for the repeal of the Eighteenth Amendment we would be quite satisfied.

We need the outpouring of the Holy Spirit to waken us up to our duty. Donald Gray conducts our services each Sabbath. Sabbath school is in care of the superintendent, Miss Minnie Godfrey.

CORRESPONDENT.

ALFRED, N. Y.

Charles Fergus Binns, Sc. D., director emeritus of the College of Ceramics at Alfred University, passed away Tuesday evening at 11.30 at his home on Ford Street, from bronchial pneumonia, having been seriously sick but a short time.

Doctor Binns was born October 4, 1857, in Worcester, England, coming to Alfred from Trenton, N. J., about 1900, and became director of the Ceramic School. On his retirement he was made director emeritus.

Tribute from President Norwood: The unexpected death of Dr. Charles Fergus Binns, the beloved director-emeritus of the College of Ceramics here, has cast a gloom over the entire university. I have known Doctor Binns since he first came to Alfred. He has been a real influence in my life. His death is to me a great personal loss. I loved him as a man, admired him as a Christian, and marveled at his artistic taste and skill. I grieve greatly at his departure.—Sun.

Stored in the Alfred University safe for protection is a Bible which was published in 1539. It was the property of John Rogers, the first Christian martyr in the reign of "Bloody Mary." It was brought to America in 1650 by the descendants of Rogers and remained in the family, in Rhode Island and Connecticut, until about fifty years ago when it was presented to the Alfred Library. It is printed in German.—*Brookfield Courier*.

MILTON, WIS.

Sabbath afternoon services are to be continued for a time during the winter, a special offering having been received to defray expenses of extra heating. "Our pastor is paid up for November, also janitor and the choir expenses paid to date. We are now to pull for December." —*Unofficial Information*.

Forty members of the Eutharsos class of the Milton Seventh Day Baptist Church attended the Christmas party at the parsonage Tuesday night, December 4. The evening was spent in games and stunts. The annual election of officers was held. Professor Leland W. Hullett was elected president to succeed Russell Burdick, and Mrs. Spencer Howard succeeds Mrs. Arthur Drake as secretary-treasurer.

Hosts at the party were Professor and Mrs. George H. Crandall, Mr. and Mrs. Marcus Hutchins, and Pastor and Mrs. Carroll L. Hill.—*News item*.

RICHBURG, N. Y.

The Ladies' Aid society at Richburg has not been idle during the past year, even if our RECORDER friends haven't heard much from us. At our meetings we have done sewing, preparing for our annual bazaar, which is held in December. Besides these meetings we have had socials of some nature every month. These have netted us quite a good sum of money, which we are saving for a special work which we hope to accomplish in the near future. We ask the prayers of our Christian friends, that we may go forward in the work God has for us to do.

CORRESPONDENT.

VERONA, N. Y.

The Father and Son banquet was held in the church dining room on the evening of November 24, with John Williams as toastmaster. The subject for the evening was,

"The Influence of the Radio in Our Everyday Life." Four toasts were given and the male quartet sang several selections. The music also included a vocal solo and an instrumental duet, violin and guitar.

The annual church and society meeting was held in the church Sunday, December 2. Officers were elected for the ensuing year and other business attended to. A cafeteria dinner was served.

As this year marks the four hundredth anniversary of the publication of Martin Luther's translation of the Bible, December 9 was designated as Universal Bible Sunday. Pastor Davis' sermon was in keeping with the spirit of this day, his subject being "How the Bible has Come Down Through the Ages." Children's sermon, "The Blue Print." At three in the afternoon Pastor Davis preached in Syracuse.

The Young People's Social Club was entertained at the home of Mr. and Mrs. John Williams in Oneida on the evening of December 8. A literary and musical program was presented. CORRESPONDENT.

#### PLAINFIELD, N. J.

The missionary committee of the church has been instrumental in securing from the Woman's Board the slides of our China and Jamaica missions, which have been shown to appreciative audiences.

The stewardship committee has been promoting stewardship programs in the various branches of the church work through the month of November. One Sabbath morning service was conducted by them.

The Sabbath promotion committee had one Friday night meeting devoted to discussion of the Sabbath question, and Pastor Bond preached on that subject on Sabbath morning following.

Pastor Bond recently attended a meeting of the Federal Council at Dayton, Ohio, and visited the seminaries at Louisville, Ky., and Oberlin College. He preached at the Jackson Center church and visited his daughter and family at Toledo, Ohio. In his absence Rev. H. C. Van Horn conducted a Friday night meeting and preached at the Sabbath morning service.

Several homes of our church people were opened to entertain boys attending the state "Older Boys' Conference," of the Y.M.C.A. Nearly six hundred boys attended this conference.

A three-session conference of the ministers of New Jersey and eastern New York was held in the Denominational Building on December 16-17, to discuss matters of denominational interest with Rev. J. L. Skaggs, president of General Conference.

CORRESPONDENT.

## OBITUARY

CRANDALL. — Anna Sophia Whitford, daughter of Albert and Chloe Curtis Whitford, died at the home of her brother in Alfred, N. Y., November 11, 1934.

A short service was conducted there by Rev. E. D. Van Horn and Rev. Clyde Ehret. The body was brought to Milton where funeral services were held in the Seventh Day Baptist church, conducted by the pastor.

(A more extended obituary on another page.)

STILLMAN.—Mrs. Viola L. Stillman, widow of the late Jesse Stillman, died November 27, 1934, at her home in Syracuse, N. Y.

Seven years ago she suffered a paralytic stroke from which she never fully recovered, though her last illness covered a period of only three days. Funeral services conducted by Rev. T. J. Van Horn, pastor of the Seventh Day Baptist Church, DeRuyter, N. Y., of which she was a member, were held at her home Friday afternoon, with interment in Hillcrest Cemetery, DeRuyter.

She is survived by two daughters: Mrs. Fred A. Coleman, Syracuse, N. Y.; Mrs. Edson C. Burdick, Bainbridge, N. Y.; one son, Ray F. Stillman, Sidney, N. Y.; three grandsons, and one great-granddaughter. Two brothers, George W. Burdick, DeRuyter, N. Y., and Alfred W. Burdick, Melrose, Mass., also survive.

C. S. B.

SOUTHWORTH.—Maud Burdick Southworth, daughter of Burdette and Helen Chesebro Burdick, was born in Brookfield, N. Y., April 12, 1867, and died at Daytona Beach, Fla., November 16, 1934.

She was married to Dr. Horace Southworth of Leonardsville, who passed away two years ago. To them was born one daughter, Mrs. Carl Riley, now of Kansas City, Mo. One sister also survives her, Mrs. Walter Merrill of Binghamton.

She had a particularly sweet disposition, was a good Bible student, an earnest Christian, and was devoted to her church, the First Brookfield Seventh Day Baptist Church at Leonardsville. She had also worked in the Binghamton Presbyterian Church when she resided there, being the teacher of a class of forty women.

The funeral was held at Johnson City, November 20, and was conducted by Rev. W. S. Terrell, Rev. L. S. Ruland, and Rev. Paul S. Burdick.

P. S. B.