

The Sabbath Recorder

Vol. 118

JANUARY 7, 1935

No. 1

The Best Wishes
of the Sabbath Recorder
and Those Responsible for
Its Appearance
FOR A SERVICEFUL AND
HAPPY NEW YEAR
TO ALL.

Today we begin again; 1935 is ours, a glorious second chance.
"A flower unblown, a book unread,
A tree with fruit unharvested,
A path untrod, a house whose rooms
Lack yet the heart's divine perfumes.
A wondrous fountain yet unsealed,
A casket with its gems concealed."

The Presbyterian Tribune.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

1935—Launch Out The figures 1935 still look strange. We still fail to date our letters correctly, but the new year dawned a week ago. Almost reluctantly we counted the strokes of twelve, ushering in the new year. But it is here, and real pleasure was taken in wishing one another a "Happy New Year." So soon does the day come on the heels of Christmas that the good cheer and warmth of feelings naturally carry over. If one has at all caught the spirit or understood the angels' song, it is impossible for him to find in his heart any desire other than for the joy and happiness of his fellow men in the year ahead. But happiness for ourselves or others is not the highest goal desirable. Happiness sought as a direct object may result in great disappointment.

The good business man makes regular inventory of his assets and liabilities as a basis for future operations. The new year is a good time for us as Christians to check up and find upon what basis we are likely to go forward in 1935 to success and happiness. An

unknown author has written three helpful verses:

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked and paused: he answered, soft and low,
"God's will to know."

"Will knowledge, then suffice, New Year?" I cried.

And ere the question into silence died
The answer came: "Nay; but remember, too,
God's will to do."

Once more I asked: "Is there no more to tell?"
And once again the answer softly fell:
"Yes, this one thing, all other things above:
God's will to love."

Should we fare forth in quest of these three goals, it would seem that our wishes for the new year might be achieved. Such a quest will lead us to better Christian lives. It must be remembered that the world is not judging Christianity by its handsome churches, its eloquent preaching, or elaborate ritual, but by the lives professing Christians live seven days in a week. Christianity must be translated into life by Christians. The world has been shocked by the way Russian communists have persecuted the church and blasphemed Christianity. But we need to consider the kind of church they hate and what kind of Christianity they blaspheme. One need not be shocked at Voltaire's attitude, in the days of the French Revolution, when one considers the kind of church he knew. So in our day, if Christianity misses the way Jesus walked and fails to represent his spirit and purpose, we need not be surprised at the world's hostile attitude. The Church has yet boldly to put into practice the teaching of Jesus. It has watered and ignored so much of his teaching that it deserves some of the ignominy fallen upon it. "Launch out into the deep," Jesus commanded—but the Church has preferred largely to cast its nets within easy moorings.

Our quest doing God's will will make of us a soul-winning church. It is such a quest as our Conference president and Religious Life Committee are urging us upon. We have been vocal with our disappointment and urgent in pressing financial campaigns when heavy deficits occur in our budgets. But we have not yet made much noise over the deficits in soul winning. How was it that the members of the early Church were such soul winners? "There were added unto the Church daily such as should be saved."

Those early workers were soul winners because they had had definite experiences and possessed certain qualities. They *knew* Jesus in a personal way, and upon them had the Holy Spirit come when they waited and prayed. It is said that even their enemies took knowledge of them that they had been with Jesus. They were known by their walk and conversation. They were daily "witnesses" for Jesus. Why are we so unwilling to "witness" for him today? Is it because we have no Christian experience? Or is it because we feel our own lives are not in keeping with the gospel?

The realization of God's love will make us better stewards for 1935. Let us use our lives and our means in the months ahead. These are all vital things. "Launch out"—a commitment to this quest will bring heart searching and demand courage. "Forgetting the things which are behind," said Paul, "I press toward the mark." But a launching out Christian, a launching out church, will mean victory and happiness for those who do, and for the many whose lives will be touched there will be enrichment.

This is the church of my dreams:
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That challenges youth;
A working church,
A worshiping church,
A church of courage,
A friendly church for all people,
The Church of the living God.

—World Call

Christmas Alms It is the day before Christmas. Across Fifth Street, in sight of the editor's window, a large crowd is gathered in front of an accredited agency for distributing Christmas dinners. In the crowd are old and young, men and women and little children. They have brought shopping bags and gunny sacks, carts and baby carriages, bushel baskets and cardboard cartons, bicycles and automobiles. The people seem patient in the moderate cold while they expectantly wait.

The first one comes from the building with a half filled basket and takes it away in a small wagon; the next two carry gunny sacks over their shoulders; another comes with a bushel basket heaped high and drives away in a good looking 1929 Chevrolet. Here again is

an old man with a market basket full, and then a woman with a full bushel basket hurries across the street and loads it into a model A Ford. Still the waiting line grows as the morning advances.

Oh, the pity of it! The most of these folks would welcome opportunity to earn these goods rather than receive them for nothing. There is plenty in the land, and money to provide purchasing power if people were given a chance to earn it. "On earth peace, good will"—yes. It is fine that men are not allowed to starve and at times are provided with more than a bare crust of bread. But it is a travesty upon us all that we have not found a juster, better way out.

Another pity is the breaking down of morale — the increasingly easy progress of looking for something for nothing, the easing into a philosophy of "the world owes me a living." What the end will be if these conditions long continue is not hard to tell. Certainly the best brains and heart of America are challenged in the new year to bring about better conditions for 1935. "How long, O Lord, how long?"

Faithful Readers That the SABBATH RECORDER is appreciated is attested by many communications and renewals. Word comes as often as once a month from a minister friend, preaching for another people, mentioning with keen discrimination and approval certain editorials, sermons, articles, and the "Hook-Up."

A minister who has served us as pastor the longest of any of our living ministers writes appreciatively, renewing his own subscription and sending renewal for a distant friend no longer able to pay for it but "a loyal Sabbath keeper and worthy."

One from the extreme Southwest, aged and still self-supporting, writes in connection with her RECORDER renewal for 1935, "I have taken it so long it is like an old friend. Many times it has cheered me when it seemed all other friends had failed. I often say my time for taking the RECORDER will soon be over . . . but as long as I live and can get the means I shall take the SABBATH RECORDER, not only take it but read it. Often I reread it."

Accompanying the check for three California renewals is the message, "This is my sixty-second renewal. My mother gave me a

subscription when I started housekeeping. My father started taking it when he set up housekeeping in '51, and my grandfather started with the first number, so some member of the family has always had the RECORDER."

Long may the SABBATH RECORDER continue its helpful ministry and be worthy the esteem and affection of its friends and readers, whoever they are.

Crematory or Working Library? The 1934 *Seventh Day Baptist Year Book* has just been distributed among the churches. We are glad it was out before the coming of the new year, but it could have appeared earlier if all the reports had been received promptly.

But what are Seventh Day Baptists going to do with it? That is vitally more important than the time of its reception. We sometimes wonder if our pastors are as careful to read it, study its reports, compare its statistics, as they ought to be. Busy, as doubtless all are, this book should not be neglected by them. People should be encouraged to read it also. The very figures of investments, uninteresting to many, are an earnest of honest and painstaking officials entrusted with our funds. These figures are eloquent with meaning and represent sincere, honest toil and care as to detail, often perhaps lacking in sermon or address. But often people are not at all interested in this phase of the *Year Book*.

Not long ago a consecrated pastor wrote of the lack of interest in *Year Books* apparent in his church. "Eight *Year Books*," he says, "came to . . . this year. One of them is on my desk. The people's attention was called to them several times; for a number of Sabbaths they were in the vestibule of the church. During our young people's conference this summer we wanted a couple for reference work. When I hunted around I found six copies on a shelf in the storeroom." This indicates that but one book other than the pastor's had been taken away. Is that what happens to our *Year Books*? Is what he further says true—"They are just waiting for the day when some one is cleaning out the 'junk-room' of the church and will say, 'What good are all these old *Year Books*?' and another will reply, 'Chuck 'em into the furnace.'"

Doubtless that is the fate of many. But there are other churches that make better use of them, and pastors who find a different answer. The editor wonders if investigation

will not show a pertinent relationship between a consistent use of the *Year Book* and loyal support of denominational work.

One pastor succeeds in interesting his people by use of the *Year Book* in prayer meeting and pulpit, by references to articles and reports, figures and addresses, or by quotations and extracts. Another not only does this but writes the names on the books, making sure each family has one. If after attention is called to the fact of their presence for distribution, and if for any reason all are not taken, he sees that the copies left are delivered, taking pains to call attention to some particular report or Conference action that will awaken or increase interest. The writer's own experience has been that while a copy or two occasionally has been left, often extra copies have had to be secured to meet the demand. The more sympathetic the pastor's attitude the more interested his people are likely to be. The furnace is not the answer to the question. The active bookshelf of a *working library* is better.

The Christian Church Must Lead With all her shortcomings and mistakes and failures, the Church of Christ is needed today as much or more than ever. We are confronted with difficulties of the gravest nature — difficulties so obvious they need not be named. One of the dark parts of a dark picture is the pessimistic or cynical complacency and indifference of those who should be in the forefront with optimistic reliance and plans for betterment. The Federal Council faces the situation with a powerful message. Our ministers and leaders have the conviction that the very menace of the present order may well be God's judgment upon us for spiritual blindness, moral cowardice, and personal and social sins. "But God's judgments are meant to be a stimulus to repentance, not despair; and may also call us to a fresh and searching appraisal of ourselves and of our task."

The sins of the age are shared by the Church—and many sins are found inside the Church as well as outside. An appraisal of this condition should lead to repentance and confession. A keener sensitiveness to spiritual values would detect and abandon the social evils which degrade mankind.

There is needed new commitments of our lives to our Christian tasks. We need, in the

first place, a renewed faith in God. Throughout the ages God has revealed himself in such a manner as to give us faith to believe "that in the very turmoil of our age the eternal God is present and seeking even now to reveal himself anew in fresh and vital ways." In science and in natural and orderly laws his presence is felt, "while the power and inevitability of his moral laws stand out in ever sharper outline as we come to recognize his guiding and redemptive activity in the history of men and nations. Increasingly we come to see his laws not only in the natural order but in human relations, in economics and social welfare and moral standards." These moral laws can no more be evaded than the laws of chemistry and physics can be ignored. "We cannot break God's laws; we can only break ourselves against them." We see this illustrated in an ignored Sabbath. God is working out his purposes in spite of all the indifference and in spite of all the personal and social sin of the world. Our need and the call is "to recognize, honor, and obey the living, ever present, eternal, and contemporary God whose voice, heard of old through the prophets and apostles, comes afresh to men today out of the very events and issues of these times." Believing in such a God, the Church is needed and can go forward unafraid.

We need, further, a reaffirmed loyalty to Christ with a recognition of his standards of values, and a commitment to Christian social ideals. In our day nothing is more heartening than for the Church to insist upon "human values as the supreme test in all the relationships of life. Jesus was supremely interested in humanity, and humanity in concrete reality." The Christian who thus commits himself will need much to heed the demands of his spiritual nature and use every devotional means to strengthen and build up this nature within him.

The council in its message calls the Christian Church to rebirth. Its Lord is great. Its commission is far-reaching. Like a clear bugle note the call is urged for "a fresh and vital presentation of the gospel of Christ" at home and throughout the world. "Mankind is on the march. New conceptions, some good, some bad, are taking form in every area of human life. In the realm of moral progress and spiritual values the Church must take the lead." Let youth and age, clergy

and layman — the Christian Church — "join in a great surge forward toward the enthronement of Christ in the life and conscience of the age."

"Depressing Our Missionaries" Such is the heading of an editorial in the splendid, new *Presbyterian Tribune*. Dr. Edmund B. Chaffee points out the lowered financial support of missionaries and the added tasks and responsibilities borne by those who still bravely carry on. While he shows how we have added to the depression of our missionaries, he points out that this has been only in the realms of finance. "Put most of these missionaries down, if you will," he asserts, "You cannot hold them down. You may hamper them and handicap them but you simply cannot stop them. Called of God and knowing they are called, they continue in spite of everything to walk worthily of the calling wherewith they are called." Knowledge of our own missionaries bears out the truth of Doctor Chaffee's words. Look at the way our workers on the home field have carried their burdens without complaint. Reduced appropriations demanding cuts in salaries already meager, salaries unpaid for months — all are borne with patience, and hardships entailed thereby endured heroically. The same is true of our missionaries in distant fields. The burdens added to shoulders already bent with heavy loads, by calling workers home, are carried cheerfully and adjustments are carefully made so that the work may suffer as little as possible. Plans for heavy sacrifices are considered, that needed workers may be returned. Co-operation with other missionary units is contemplated, that our folks at home may have some of their burdens lifted. Yes, that is the spirit of missions — lifelong workers longing to return and ready to go on their own expenses. "You may hamper them and handicap them, but you cannot stop them." Such devotion and consecration as seen on the part of our workers call for an equal devotion and consecration on the part of us here who have sent them there.

Items of Interest Carlton M. Sherwood has recently been appointed as executive director of the Associated Boards for Christian Colleges in China. This association was formed several years ago to secure greater co-ordination and effectiveness in the program of ten principal institutions of higher learning

in China. The co-operating universities and colleges are officially recognized and receive more than half of their income from Chinese sources. Foreign groups and individuals assisting are British, Canadian, and American.

Mr. Sherwood has had wide executive experience in various branches of Christian activities, most largely as general secretary of the International Christian Endeavor Union. He is a forceful speaker and of pleasing personality. He is well and favorably known by many of our people. Christian endeavors everywhere, with the SABBATH RECORDER, will appreciate this new honor and opportunity of a fellow worker and wish him the abundant success which he richly deserves.

No need to wonder at crimes and all superlative forms of racketeering sweeping over our land in face of the facts of publicity and promotion of the liquor business by the country's dailies. In one day three Philadelphia dailies carried a total of forty-one whisky advertisements. On another day an evening paper of this city of brotherly love carried twenty-seven "ads," some of which covered nearly one-fourth of a page. The most humiliating—or ought to be—to American citizens was the appearance recently in one of New York's leading dailies of a full page advertisement, carrying a picture of the President, by one of the nation's foremost distilleries, congratulating the President for the dauntless courage and leadership that granted emancipation and freed the nation from the bondage of puritanical restrictions. Whether the President granted the right to use his portrait in this "ad" or whether they used it without permission, makes little difference. We are bowed in shame before it. Congressman O'Connor is quoted as saying, "The liquor trust is drunk, and not on its own stuff but on its power." There is plenty of evidence that many are drunk on the "stuff."

An attractive eight page program is at hand from Battle Creek, Mich. It contains the set up of the Community Rendition of Handel's Oratorio, "The Messiah." The chorus of 328 voices was constituted by the massed choirs of eleven of the leading churches of the city. The Seventh Day Baptist Church furnished twenty-two, though numerically much smaller than the other groups represented. Noted soloists from

Chicago, New York City, and other places assisted, together with the Battle Creek Symphony Orchestra. The synopsis is interesting. We are glad our people not only appreciate such opportunity but are qualified to render valuable service in musical ways.

The editor was Christmas shopping in a small way. Surprised at the "rat-a-tat-tat" reminding him of overseas machine-gun fire, he looked across a couple of counters to see a mild mannered woman handling a toy machine-gun from which a steady stream of life-like flashes was spouting. Closer observation revealed a number of types of toy machine-guns and automatics, destined for presents to little folks at the Christmas season. Fancy! Putting into the hands of little children toy forms of these death dealing instruments that have made murders, holdups, and all kinds of racketeering so easily possible, and in supposed honor of him who came a messenger of peace and whom angels heralded. It is encouraging to learn that parent and teachers' associations are centering attack on toy guns. Honor rolls are enlisting children who will promise to put away toy weapons. Sponsors of the campaign are greatly in earnest and should have the sympathetic co-operation of our homes in this move to "take murder out of the nursery."

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, December 9, 1934, at 2 p.m., with President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, James L. Skaggs, LaVerne C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Nathan E. Lewis, Neal D. Mills, Mrs. William Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Rev. Neal D. Mills led in prayer.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn read the following report which was accepted:

The Committee on Distribution of Literature presented the following report which was accepted:

Four members of the committee met December 2, and discussed the work. The cost of publishing five thousand copies of Dr. Conradi's tract, "Seventh Day Baptists and Seventh Day Adventists: How They Differ," was \$137.76. Five thousand copies of "Pro and Con," recently republished, cost \$49.86.

In November, two and a half year subscriptions to the SABBATH RECORDER were received. Seven were discontinued, two of which were gift subscriptions paid from the fund.

N. D. MILLS,
Secretary of Committee.

N. E. Lewis spoke briefly on the value of summer camps for Seventh Day Baptist young people.

Ethel T. Stillman reported for the Budget Committee, presenting the following recommendation which was adopted: that the number of pages in the SABBATH RECORDER be not changed for the remainder of the year.

William M. Stillman and Corliss F. Randolph reported informally on historical matters of interest to Seventh Day Baptists.

President Randolph gave an extended report of his recent trip in the company of William L. Burdick, visiting Jackson Center, Fouke, where they attended the Southwestern Association, Nady, Gentry, Ark.; Stonefort, Farina, Ill.; and Salemville, Pa.

Minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

WANTED: A DOCTOR

Word is at hand of the opportunity open at Nortonville, Kan., for a doctor. The doctor there has recently moved away. Nortonville is a village of about six hundred, with the nearest doctor eleven miles away at Valley Falls. Atchinson, a city of ten thousand, is twenty miles from Nortonville and has doctors and hospitals. Nortonville is in the center of a large rural and, in ordinary times, prosperous population. It has good schools and is the location of one of our strongest western churches. Here are good substantial people—the sort that a reliable, efficient, growing young doctor could rely upon. Anyone interested would do well to get in touch with Pastor Lester G. Osborn.

Pursuant to the approval of the board, the corresponding secretary visited the Salemville Seventh Day Baptist Church, November 14-20, five full days being spent on the field. Forty-five calls and visits were made in the community and in six other communities from two to thirty miles distant, where people connected with the Salemville Church live. Ten calls were also made upon people not of our church. To do this work required the driving of 168 miles, 722 miles for the complete trip, at an expense charged to the board of \$15.

Four sermons were preached to congregations of from forty-eight to seventy-five. One conference was held for the discussion of denominational work and local problems. A program for the church was discussed and partially formulated. A church social was attended and a part on the program, apart from eating, was taken. The secretary's work was appreciated, as was also the action of the Tract Board in making his visit possible. An offering of \$5.23 was sent to the board. The church was encouraged to call a pastor as soon as possible, and a salary basis of part cash and part produce was suggested. The secretary believes that such a basis could be practically and helpfully worked out in a number of our rural churches.

The yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches was attended at Marlboro, November 23-25. The secretary conducted the Sabbath evening conference meeting, and spoke Sunday morning on "Discouraging and Hopeful Signs in Our Denominational Life."

In our Plainfield church, the secretary led the Sabbath evening prayer meeting and preached the Sabbath morning sermon, December 7 and 8, in the pastor's absence.

Observations were prepared for the SABBATH RECORDER, November 26.

Correspondence relating to our doctrines and customs, the explanation of texts, return to Africa of un-negotiable money order, location of "nearest" Seventh Day Baptist churches, etc., have been attended to, involving the writing of fifteen letters. Tracts accompanied some of these communications.

Number of tracts distributed, 439; SABBATH RECORDERS, 49. Payment has been received, \$1.50, for "Pro and Con"; \$2.60 for the Conradi tract, "Seventh Day Baptists and Seventh Day Adventists: How They Differ."

Faithfully submitted,
HERBERT C. VAN HORN,
Corresponding Secretary.

Treasurer Ethel T. Stillman presented the following balances as of December 7:

General Fund	\$268.28
Maintenance Fund	545.41
Denominational Building Fund:	
General	158.67
Waldo Fund	824.15
	<hr/>
	\$1,796.51

MISSIONS

RECONSTRUCTION IN MISSIONS

In a recent communication sent out by three American leaders in the field of missions is the statement that missionary societies "will have to reconstruct their whole work to meet the altered conditions." This statement may startle some, but it is in harmony with what many students of missions have been thinking. Drastic reconstruction may or may not be necessary, but many things indicate that there must be marked changes. This being true, there are certain things which should be kept in mind:

1. Whether the changes necessary in the missionary program are great enough to be called a reconstruction may be a question; but we know that everything is in a flux and that there must be sufficient readjustment to meet changing circumstances.

2. How to meet new conditions is not easy to determine. The ignorant and the thoughtless are the only ones who profess to know with a certainty just what should be done.

3. If reconstruction must come, what it shall be does not have to be decided in a day, much less be brought about in a hurry. Those who are demanding, in these uncertain days, that mission boards shall hurriedly proclaim a program for the future have not taken the whole field into consideration.

4. God has promised to guide his Church and he has never failed to do so if the Church would let him. He has usually guided it through the united study and prayer of its devout members. While all should seek the guidance of the Holy Spirit, it is a delicate and dangerous thing for any one to claim that he has such guidance and that those who differ from him have not.

5. We should remember that missions cannot fail. They are God's plan for establishing righteousness, peace, and joy over all the world, as well as in the individual lives of all men, and he will not allow himself to be defeated. "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be accomplished." The "law" is God's will. It is God's will that his kingdom should be established upon the earth. Missions are his means of bringing this about. According to Christ's words, it will be easier to destroy

heaven and earth than to defeat God's purpose regarding missions. When men are able to tear up the streets of heaven, then they can begin to talk about missions being defeated. Drastic reconstruction in missionary methods may be necessary, but Christian missions cannot fail!

STAGGERING BLOW TO FOREIGN MISSIONS

The Protestant churches in Germany have joined, in a most commendable way, with churches in other western countries in carrying on mission work in foreign lands. They have done this notwithstanding the handicaps placed upon them by the World War, the reconstruction period, and the Hitler regime. "The normal expenditures of the German missionary societies on their missions abroad have been approximately \$1,650,000 a year."

Now a new situation has arisen which threatens disaster to all this work supported by over a million and a half dollars a year. The trouble is not that the German missionary societies are failing to raise the money to support the hundreds of missionaries in their employ on many fields. The trouble is that the German government, owing to its distressed conditions, has passed regulations which prevent this money being sent out of Germany. Unless Protestant churches in other countries come to the relief, the entire foreign mission work carried on by churches in Germany will collapse, and what seems more heartbreaking, hundreds of missionaries and their families in foreign lands will be left stranded and destitute.

What can be done is being considered by the missionary leaders of the world. An effort is being made to get the German government to allow the release of missionary funds that they may be sent to missionaries in foreign fields, but there is little or no hope that this will be accomplished. It therefore appears that missionary societies in other countries, in some way for a time, must support the mission work which heretofore has been carried on by the German missionary societies, or foreign missions are to receive a terrific blow.

This matter has been brought to the attention of the International Missionary Council with headquarters in London (a council which practically includes the Protestant foreign missionary societies of all countries) and it is proposed that there shall be a united effort

on the part of mission societies to carry on the work, in a modified way, that the German churches can now no longer carry on. The German missionary societies purpose to cover by a deposit all funds raised by other countries for this purpose, with the hope that it may some day be released and the missionary societies of other countries be reimbursed for their help.

Doubtless many missionary societies will feel that, in justice to their own work, they cannot help in this crisis. There is one thing we all can do, namely, we can take the burden upon our minds and hearts and pray God that he will provide some way to save his work from the staggering blow threatened, and these paragraphs are written to ask that, at least, this be done by all lovers of missions.

DOCTOR PALMBORG TO SPEND WINTER IN CHICAGO

DEAR DOCTOR BURDICK:

Mrs. Ella Brown Burdick (Dr. Alfred S. Burdick's widow) wrote me, letter received yesterday, asking me to come right away to make her a visit for a few months, saying it would build me up so I could add more years to my life and work, and sending the money for my passage. As the winter is the hard time for me and a slack time for the work and there is a month nearly off anyway for the China New Year's season, I have decided to accept her kindness and sail after Christmas, January first, on the "President Coolidge," Dollar Liner, for San Francisco and Los Angeles.

Sincerely yours,
ROSA W. PALMBORG.

Liuho, Ku, China,
December 6, 1934.

ITEMS FROM ELDER CONRADI'S LETTERS

All who met Elder L. Richard Conradi while on his recent visit became deeply interested in him and his work. He is far too busy to write news letters and very little has appeared in print regarding him since his return. Before the missionary secretary are two letters which he wrote Dr. Corliss F. Randolph. One of these was written in October before Brother Conradi reached his home in Hamburg. The other was written a month later while he was on a trip. That others may know of Elder Conradi's activities, Doctor Randolph has consented that items of in-

terest be published from these letters and the following are excerpts:

Dear Brother Randolph:

On my direct way home after a very profitable visit in London, I want to drop a few lines to you about the final result. We had an extremely fine trip to Southampton, so I did enjoy six days of rest. On Sabbath I spoke about an hour about my experiences in the United States, and all were deeply interested. Last eve, I spoke at Brother Merryweather's to about twenty-five, both of his daughters being present. Mrs. Richardson played. All seemed deeply impressed.

Over three hundred pages of the book are in type, and in good shape. Mr. Gouldstone, the manager of Thynne and Company, is himself deeply interested in the book and its circulation. But I must return in a fortnight to London to see the book through to the finish. The one thousand sources demand much painstaking work. To read three hundred pages, with all the rest of the work, kept me quite busy.

You may be sure that I shall be glad when I reach Hamburg safely tomorrow, and in good trim to attend to my editorial work.

Sincerely yours,

L. R. CONRADI.

On Board S. S. "Hamburg,"
October 18, 1934.

DEAR BROTHER RANDOLPH:

Since Thursday eve I am in old London again—the heavens dark, dreary, and the rooms not comfortably heated, as at home! Sweet home, indeed! But I had to come to attend to the final work on my new book. Since my return, I have been extremely busy, reading proofs on my new book, getting out November and December of my "Monthly," and even writing for the January number. It seemed a mountain of work; but I am about done, inside of five weeks! The new book is somewhat late for the autumn market; it will be out in a fortnight. Mr. Gouldstone, the manager of Thynne and Company, takes great interest in the advertising, and in some of the best religious journals he has good advertisements.

I spoke every Sabbath. Nine good members have connected with the Hamburg Church, and eleven meet now three Sabbaths out of four, at Harburg. I visited Gelsenkirchen two days, conducting a funeral.

Beginning with the first number in January, our "Monthly" will be one number missionary for general distribution, and the next church paper with the Sabbath school lessons for two months. Of the one we shall print three to five thousand according to demand, of the other but one thousand. I hope that by this arrangement all parties will be satisfied, and the "Monthly" cover the cost. This afternoon I shall assist in the ordination of two deacons, and speak also tomorrow eve.

On Thursday I expect to return to Holland and spend Friday to Sunday there. During the winter I plan a visit to all the churches as far

as eastern Prussia, and if possible, by God's grace, to strengthen them. One new church will be ready near Halle.

My health is good, though I wish I could be spared much travel during the winter. Brother Brugh and son send their best regards and many thanks for the books. He will write you. The same is true of the gift to the Hamburg University Library. I hope that my book will reach you as a Christmas present.

Faithfully your brother in Christ,

London, Eng., L. R. CONRAD.
November 23, 1934.

WORLD OF MISSIONS

BROADCAST

Through the courtesy of the American Broadcasting System the Foreign Missions Conference of North America is sponsoring a fifteen minute program on Friday afternoons at three o'clock eastern standard time, known as the "World of Missions."

This program is available on the following stations:

WMCA—New York
WABY—Albany
WCBM—Baltimore
WHDH—Boston
WEBR—Buffalo
WJJD or WIND—Chicago
WFBE—Cincinnati
WDEL—Wilmington, Del.
WJBK—Detroit
WIP—Philadelphia
KQV—Pittsburgh
WPRO—Providence
WHBF—Rock Island, Ill.
—Davenport, Ia.
WIL—St. Louis
WTNJ—Trenton, N. J.
WOL—Washington, D. C.
WIXBS—Waterbury, Conn.

The purpose of these programs is to inform and interest people in the World Mission of Christianity. It will present to the radio audience internationally known men and women who will speak out of the intimate experience of Christian work here and abroad. Outstanding missionaries and Christian nationals of other lands, vital messages, news events, questions and answers will all have a place.

Should any of the above stations not carry the program at the time listed, your inquiry addressed to that station may demonstrate sufficient interest to persuade them to use the program in the future.

From the Foreign Missions Conference
of North America.

419 Fourth Avenue,
New York City.

BIENNIAL MEETING

OF THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

BY REV. AHVA J. C. BOND

The Biennial Meeting of the Federal Council of Churches of Christ in America was held in Dayton, Ohio, December 4-7, 1934. The sessions were marked by periods of earnest devotion, by intelligent discussions of questions vital to the life of the Church, and by reports that revealed the wide range of the council's Christian activity, and the deep devotion of the members of the council staff and of the several departments to their respective tasks.

It would seem from the reports made that the Protestant Church of America is finding its voice in these troubled times, and that whether it will succeed in Christianizing the present social order or not, it is likely to find its own life in its grapple with materialism and organized selfishness. One of the most heartening notes in this connection was sounded by a layman, Mr. Frank A. Horne, president of the Merchants' Refrigerating Company of New York.

Senator Gerald P. Nye of North Dakota came by airplane from the committee room in Washington where the hearing is being held on the traffic in munitions of war to address the delegates. The senator confessed that he was mad because of something he had read in the evening paper, in which he declared one of the du Ponts questioned that day was trying to divert attention from the real issue. He gave the present practice of traffic in munitions no quarter and he was heartily applauded by the large audience in the National Cash Register auditorium.

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York, brought an appealing message on "The Deeper Functions of the Church."

There were two "panel discussions" in which eight or nine persons took part, one on "Building Church Co-operation in the Community," and the other on "The Responsibility of the Church in the Economic Crisis — Rural and Urban." Both were good, the latter being especially well done. The participants had not been coached, but all joined in a free and pointed discussion of the difficult problems under consideration.

Our "noonday worship" was led by Rev. Richard Roberts, moderator of the United

Church of Canada. He is a man of mature years and ripe experience, and he came to Dayton from a fresh experience of great congregations of people committing themselves anew to the Church of Jesus Christ.

The report of the special committee on "Message" was presented by Rev. Albert W. Palmer, president of Chicago Theological Seminary. It is hoped that every pastor at least may receive a copy of the "Message and Task of the Churches Today."

Dr. Albert W. Beaven, president of the Federal Council for the last two years, presided with his usual dignity and grace. He also gave a stirring address at one of the evening meetings. The vice-president, Rev. Lewis S. Mudge, gave an enlightening and inspiring — inspiring because enlightening — report and review of the two years' work of the council.

The new president is Rev. Ivan Lee Holt of St. Louis. In his selection the council chose a pastor, a southerner, and a man at present representing the Middle West. The new vice-president is Rev. George W. Richards, president of the Reformed Theological Seminary of Lancaster, Pa.

Time and RECORDER space forbid anything like an adequate report of these important meetings. This much is presented here in order to fulfill in part my obligation to the denomination, of which I was the only representative present, and in response to the request of the editor of the SABBATH RECORDER.

CHRISTMAS GIVING

BY ORVILLE W. BABCOCK

This is the season of the year when great numbers of people are crowding the streets and the stores, rushing here and there choosing something appropriate as a gift for some friend. Another sign of the season is the increase in the volume of business in the post office department, with huge piles of packages and stacks of seasonal greetings to be taken to their destination.

These activities are an outgrowth of an event which took place some thousand and more years ago. It is the modern gesture of the celebration of the birth of Jesus, the acknowledged central figure of Christianity.

Through the bustle of trade in most business houses there is a different atmosphere

among the people than at any other time of the year. The volume of business is larger since people are exercising less care in eliminating expense. The precious money of the average family may be spent to buy toys for the kiddies that will make their eyes dance with delight when they see them on Christmas morning. Another may buy something that mother has always wanted in order to have the joy of seeing her wish fulfilled. The pleasure of spending money for making loved ones happy seems to be the underlying motive that makes possible such unrestricted spending. Love loosens the purse strings, and the contents are poured out to fulfill that purpose.

It seems that there must be some greater possibility of expression of the spirit of Christmas than in giving small gifts to friends. On that first occasion, many years ago, the Wise Men brought costly gifts to give to the infant Jesus. They understood that in him were the potential qualities that would lead the world out of its conditions of oppression and disappointment. Christian people have something which they need to bring as a gift to the One who has been central in the thought and actions of Christian people for nearly two thousand years. Not all will be able to bring costly gems, and frankincense, or a purse to give large sums of money, but all will be able to bring a life which can be laid upon the altar of service in dedication to the cause of Christ. Few people are restricted in their material blessings so that they could not make some gift. Every one seems able to buy those things which will bring comfort, amusement, and satisfaction to themselves and others, and if their interest is sufficient surely something will be given to the cause of Christianity.

The kingdom which Jesus founded surely offers to all a program calling for the enlistment of the best efforts of all men. If Christian people earnestly care for the work of Christ upon earth and desire to make the work prosper richly in its fields of opportunity, there will be no faltering for workers or funds to help realize the goal of the Prince of Peace.

The following announcement once appeared in a church calendar: "The choir will sing an anthem, after which the church will be closed for necessary repairs."—Selected.

WOMAN'S WORK

Our Father, forbid that we should permit our lives to be parched and barren, because we neglect the ever near fountains of God. Amen.

Read John 1: 1-14. Springs suggest continuity; they flow night and day, century after century, whether man uses them or not. So it is with the ever flowing springs of the Holy Spirit: ever constant, ever available, ever refreshing.

The following excellent paper written by the late Mary V. Evans, is considered a prize winning paper, but because no paper was offered in that association, it could not, according to the rules governing the contest, be awarded a prize.

"LADY FOURTH DAUGHTER OF CHINA"

A BOOK ON MISSIONS I HAVE READ, AND HOW IT HAS HELPED ME

I have been enlightened and thrilled by the contents of this book.

The author, Mary Brewster Hollister, was born in China, the daughter of missionary parents. She has known and loved the people of whom she writes, and speaks from first hand knowledge and observation.

The title of the book is taken from "A True Woman of Ancient China." This woman dreamed of building a dam to hold back the salt tides from the great marshes facing the Yellow Sea and of turning into them the sweet waters of the river of playful fairies, converting them into fields of flourishing products, thus providing food for the hungry.

The author tells us that not only is this name appropriate as a symbol of the water of life, brought to the thirsty souls of these people, but also calls to mind the fact that every fourth woman in the world lives in China, and these "Lady Fourth Daughters" of today are the Christian women to whom has come the knowledge of the Perfect One, and whose lives have thus been made fields of flourishing and channels of blessings to others.

The flower pictured on the cover of the book (the work of a young Chinese artist) is the epidendrum, the most fragrant of flowers,

which imparts its fragrance to the plants around it. Just so, those lives who are nearest to the Christ life will partake of its beauty and fragrance, in China as in all the world.

One is impressed by the love for, and confidence in, the Chinese people as exhibited by the author. She gives an encouraging view of the work already done along religious, educational, social, and humanitarian lines, and does not minimize the greatness of the task still to be done. While acknowledging that its accomplishment lies largely with the native Christian, she tells us also of the great need of guidance and support of those from the West, who have been longer in the way.

How has the reading of this book helped me? First, by giving me a more comprehensive view of the real China and of its very real and numerous problems.

Second, it has tied together for me that which I have heard from returned missionaries and have read in reports from widely separated fields, into one comprehensive and breathtaking view of a country vast and teeming with human beings, who love, suffer, and aspire as we do.

Third, reading of the faith and courage of the missionaries, and of those who have forsaken past beliefs, customs, superstitions, and all, to walk the Jesus way, has strengthened my own faith.

Knowing the conditions which have been the portion of many in the past, I can the more fully appreciate the blessings which I have enjoyed as my right.

I think the reading of this book will make me a more faithful worker in my own small corner—trusting as do those workers on the great field, that the Lord of the harvest may bless the seed sown there by them, and in so small a way by myself.

MARY V. EVANS.

SOUTHERN WISCONSIN MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches met with the Albion Church, October 19 and 20, 1934. The meeting held on Friday evening was a candlelight vesper service in charge of the young people. Slides were used on the theme for worship—"The Cross"—and appropriate music was furnished by a quartet.

Pastor Thorngate presided at the Sabbath morning session. Music was given by the Albion Church choir, and Rev. Carroll L.

Hill preached the sermon on the topic, "The Prophet Isaiah." Due to the rainy weather, there was a smaller attendance than usual. Dinner was served at noon in the church basement.

Following the business session, at 1.45 p.m., Dr. Edwin Shaw took charge of the afternoon services.

The service on Sabbath evening consisted of a vesper service by the Albion choir, and a sermon by Rev. Ernst Leuenberger of Chicago.

RACHEL A. COON,
Secretary.

CHURCH SITE MARKERS

(Report of committee appointed to secure markers for the sites of Utica and Rock River churches.)

At the time of the October, 1933, session of the quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and of Chicago, Ill., a committee was appointed to study the advisability and the expense of setting up permanent markers on the sites of the buildings of the former Utica and Rock River Seventh Day Baptist churches. This committee consisted of the following persons: For the Albion Church, Milton J. Babcock; for the Walworth Church, James Bonham; for the Chicago Church, O. Eugene Larkin; for the Milton Junction Church, Harold M. Burdick; and for the Milton Church, Edwin Shaw, who was named as chairman.

After talking with many interested people, and finding no one opposed to such a movement, and after investigating the probable expense and various types of markers, the committee at the April meeting in 1934, of the quarterly meeting, recommended that markers be set up, said markers to consist of concrete blocks about eighteen inches square and long enough to stand about three feet above the ground, the top surface to incline towards the roadway, with a suitable metal tablet set in the concrete on this sloping top surface. The expense was estimated, not including labor in making the concrete blocks and putting them in place, which was expected to be contributed, not to exceed thirty dollars. This report and recommendation was adopted and the committee was authorized to have the markers constructed and put in place and arrange for dedicatory services.

The first task of the committee was to secure permission from the owners of the prop-

erty, and from the township officials, to permit the placing of these markers. This was done. Then the metal tablets were secured at a cost of \$9 each for the two. These tablets were on display at the July session at Walworth. A member of the committee, James Bonham, undertook the task of constructing the concrete markers. He then transported them by truck to Rock River and Utica, and with the aid of one helper, whom he brought with him, and the chairman of the committee, these markers were set in solid foundations of concrete. Mr. Bonham charged only for the actual cost of the materials used, and for a half day of hired labor, which amounted to less than \$5, but since he had spent several days in all at the task, on recommendation of the chairman of the committee the quarterly meeting voted to pay him \$10, making the entire expense to the quarterly meeting \$28.

Arrangements were made to hold unveiling and dedicatory services on Sabbath afternoon in connection with the October session of the quarterly meeting. It was a rainy, unpleasant day, and so all the services except the actual unveiling and a brief dedicatory prayer were held in the church building at Albion. These services were as follows:

For the Utica Church:

Congregational singing, led by Rev. Carroll L. Hill.

Brief addresses of historical and reminiscent nature, by Rev. M. G. Stillman, a pastor at one time of the church, and Allen B. West, whose boyhood and young manhood were at Utica. An original poem by the late Mrs. Belle Oviat Thomas, read by Mrs. George E. Crosley. There was a selection of music by the Milton Junction male quartet. The unveiling of the marker was done by Mr. and Mrs. James H. Coon, the last members of the church to live at Utica. The dedicatory prayer was by Rev. Jay W. Crofoot.

For the Rock River Church:

There was congregational singing and a selection by the male quartet. There was a paper prepared by Miss Maude Rose and read by Donald Gray. There were addresses by C. Allen Davis, who was chosen and ordained as deacon by the church, and by Rev. E. E. Sutton. The unveiling was done by Mr. and Mrs. Harry Green, for many years staunch supporters of the church. The dedicatory prayer was by Donald Gray, who just now is student pastor of the Walworth Church.

The church building at Utica has been rebuilt into a dwelling house which stands on the same spot and foundation once occupied by the church. The church building at Rock River

was moved away and was used for a barn for a short time, but was destroyed by fire. The site at the present time is an open field.

Respectfully submitted, on behalf of the committee,

EDWIN SHAW,
Chairman.

BRIEF SURVEY OF SABBATH HISTORY

(Prepared by George B. Utter. Read at Sabbath Rally service, Pawcatuck church (Westerly), May 19, 1934.)

Our Sabbath, the seventh day of the week, was the Sabbath of Christ. It was the Sabbath of Moses, the prophets, Jesus, John the Baptist, and the disciples who lived so long there in Jerusalem after Christ's sacrifice. It was the Sabbath of St. Paul, the missionary, and of those of the first Roman Church who gathered for worship on the Sabbath in the catacombs under the city.

On the first day of the week, the Sun's Day, these early Christians mingled with their neighbors, the Romans. For more than three hundred years they grew in numbers, they made themselves felt, these Sabbath-keeping Christians. Romans became Christian. They were hated by the now Christian Romans for keeping the Hebrew Sabbath. The hate of the Roman for the Jew made it next to impossible for him to accept any of the customs or the tradition of the Jew as part of his life.

Then came Constantine, the Roman emperor in the fourth century. He saw the growing group of Christians who hated the worship of the sun and the Roman gods, with as much hatred as the Roman hated anything Jewish. The Christian group had something that the Roman religion did not have. Upon his conversion Constantine made his army Christian, but retained many of the ceremonies and forms of the heathen worshipers, among them the sabbath of the Romans. He adopted the first day of the week as a day of worship for the Roman army.

His edict was not only reaffirmed by other emperors, but by church councils as well. Constantine said of the Roman Christians whom he addressed, "Let us have nothing in common with that most odious brood, the Jews."

In 440, a writer complains because most churches of his day celebrate the holy mysteries on the Sabbath day, but "yet they of Rome refuse to do this."

In the sixth century writers tell about how both days, the seventh and first, were observed.

In the seventh century a writer by the name of Heylin said there was a class of Christians who contended it was not lawful "to work upon the Saturday, or the old Sabbath."

In the eleventh century history says that Pope Gregory VII treated Sabbath-keeping groups with "severe Papal censure." In Lombardy, there under the shadow of the Alps in northern Italy, a group of Christians is reported in the twelfth century to have kept the "Jewish Sabbath."

In fragmentary records during the papal ascendancy for the next three centuries we find the Sabbath was a subject for animated discussion. There were even among the priests of the Catholic Church those who advocated a return to the Sabbath and those who in their own way observed it.

The Reformation in the sixteenth century found frequent discussion on the Sabbath. Martin Luther was said to be a Sabbath keeper. John Calvin was one of those who wanted to break away from the first day sabbath, claiming there was no authority for it except as given by the church. In Germany there were martyrs who kept the Sabbath during the Reformation, and history records that one of them, the wife of Hans Borzen, was executed, declaring her belief in the seventh day as the Sabbath. France had her Christians who wrote in defense of the Sabbath, and aroused the ire of the church.

There is plenty of evidence that in England the Jewish Sabbath had its friends and enemies from the day of the Reformation through the next three centuries to our day. Sabbath keepers were flogged in England. Others died in prison after long sentences, because they kept the Sabbath of Christ.

James Ockford, in 1642, wrote a book in defense of the Sabbath, which he called "The Doctrine of the Fourth Commandment." It was burned by order of the English Church.

It was only twenty years later that Stephen Mumford brought the truth of the Sabbath to America. That was in 1664. He made many converts among the Baptists at Newport. Within ten years Sabbath keepers settled in Westerly and by 1708 had organized the Westerly Church, now known as the First Hopkinton.

There have been Sabbath keepers through these twenty centuries. There will be Sab-

TREASURER'S REPORT

September 1, 1934, to December 15, 1934

Kenneth T. Greene, Treasurer,
In account with the
Seventh Day Baptist Young People's Board
Dr.

Balance on hand September 1, 1934\$105.21
Denominational Budget:

September	21.50
October	19.35
November	21.50
December	30.10
	<u>\$197.66</u>

Cr.

Miss Marjorie Burdick, past salary	\$150.00
Federal Council of Churches of Christ in America, movie literature	2.00
Miss Elizabeth Ormsby, express, paper, postage, etc.	9.10
Service charge at bank50
Tax on checks10
Sun Publishing Association, stationery ..	5.00
Balance on hand December 15, 1934	30.96
	<u>\$197.66</u>

Balance due Miss Marjorie Burdick on
past salary and expenses\$ 69.53

MEDITATIONS

How little we think in our youth of growing old. We always seem to have strength for all the things we want to do. But one day comes when we fall a wee bit short of our task; either it takes us longer or we leave part undone or find a new and easier way.

And then comes a day when we bow our heads and step back, as in "spelling down," when we have missed a word. How beautifully the heavenly Father planned life. But we have not followed his plans; sometimes it is our own fault and sometimes the fault of others.

How wonderful it will all be when all know and live out the will of our Father. Then each will do his appointed task joyfully and all shall work together for the honor and glory of God.—Taken from a personal letter from Mrs. Pearl Halladay, Stevens Point, Wis.

A Dictator may regulate the political affairs of a nation; but when he touches the religious faith of the people, he does so at his peril.—Liberty.

bath keepers through the centuries to come. Men have suffered for that truth in the past. Men will hold to the Sabbath of Christ, the saints, and martyrs in the future.

YOUNG PEOPLE'S WORK

IT IS TO THINK

THE HOPE OF THE WORLD IN ITS MINORITIES

One of the most arresting statements recently made by a public man was made by Mr. Einstein when he said that if two per cent of our population should take a personal, resolute stand against the sanction and support of another war, that would end war. Whether or not this estimate of Mr. Einstein's is as accurate as his cosmic mathematics, I presume no one of us can say, but there is no doubt about the historical evidence on which the principle of his judgment rests.

The creative ideas destined to remake society have always been the possession of the minority. History has depended, not on the ninety-eight per cent, but on the two per cent. Far from being a matter of sociological and political interest alone, this principle gave Christianity its start. When the Master in Palestine began calling out his first disciples from the mass of their countrymen, he was interested not in quantity but in quality—in seed, though but a few kernels, which if carefully sown might multiply itself. He was thinking not primarily of the ninety-eight per cent but of a germinal two per cent. To use his own figure in the thirteenth chapter of Matthew's Gospel: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." Quantitatively small, vitally active leaven — that is a true simile of the method of Christianity's transformation of the world.

In every realm the pathfinders have been few and the truths that at last triumphed were at first the possession of a minority. . . .

As for being Christian, I suppose that, reduced to simplest terms, it means answering Christ's two-worded appeal, "Follow me." Where do we think it takes a man when he does follow him? Never into a majority. I wonder where you and I are this morning—three measures of meal or leaven?

—Rev. Harry Emerson Fosdick, Sermon, May 3, 1931; Quoted in a recent book by Kirby Page, "Living Creatively."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been such a long time since I have written that I decided to do so.

Our family have been having quite a few colds this fall, so somebody has been out of school most of the time. We are getting over them, though.

At school we are getting letters about different countries from a man who is traveling around the world. Our teacher reads them to us and we enjoy them very much.

On December first we are going to change the Junior Christian Endeavor meetings and have them right after Sabbath school. In that way the ones who live farther away than others will not have to walk over and back twice.

Daddy's birthday is on the twenty-eighth of November. The little ones have bought their presents for him already. They have hidden them and are having daddy find them one at a time. My brother Stanley bought him a box of candy, which he found yesterday, and it is just about gone already.

I think Emma will write, so I will leave the rest of the news for her if there is any more.

Your RECORDER friend,
ESTHER BURDICK.

Leonardsville, N. Y.,
November 21, 1934.

DEAR MRS. GREENE:

How are you? I am feeling all right now, but have been having colds.

We had some furniture given to us by a friend and we have had it just a week. It is a parlor set, and since we have never had one before we were very much pleased with it, especially we children, because we like to lie on it when we come home from school with dirty feet. But that is not allowed on a new parlor set, is it?

I have not been very faithful in writing letters to the RECORDER, so I intend to turn over a new leaf and write oftener. It isn't January yet, either. I'm rather early.

My brother Stanley has been out of school two weeks with the flu and jaundice but is over it safely now.

In our grade at school we are having a play for Thanksgiving. It is very interesting to

those who don't like history, because then they don't have to study history so much, since it is about the Pilgrims landing at Plymouth.

I am going into the sixth grade this year and I think it is more interesting than the fifth, though some may not think the same.

I can think of nothing more to say, and I hope every one has a happy Thanksgiving.

Your RECORDER girl,
EMMA BURDICK.

Leonardsville, N. Y.,
November 23, 1934.

DEAR ESTHER AND EMMA:

You see I am writing to you both at once and must make my letter short, for I am surrounded by splendid letters from RECORDER children, nine of them, to be exact. Your letters are both full of interesting news. How I do enjoy such letters, and how pleased I am when you write often. That was surely a fine resolution, Emma, and I'm glad to have it early. As for myself, I am a bit late, Esther, but I want you to wish your daddy many happy birthdays, for me. Ahem; did he eat all that candy himself?

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a whole year since I have written to you. I am sorry that I have not written to you sooner, but then, I have been so busy. I am in the fifth grade at school. The name of my teacher at school is Mr. Larsen.

We are going to have a Christmas program. My teacher in Sabbath school is Miss Burdick. She is my auntie.

I will write and tell you about our Christmas program later.

Your friend,
IDA MAE CHANEY.

Dunseith, S. Dak.,
November 27, 1934.

DEAR IDA MAE:

It is good to hear from my South Dakota girl again, and I do hope you will not have to wait so long before writing next time. I surely do not want to wait a whole year to hear about your Christmas program. I'll be looking for another letter from you soon. I am glad you are so conscientious about your school work which surely must keep you busy.

I do not want you to neglect that, but I'm hoping you will be able to squeeze out a little more time for your RECORDER friends.

Yours sincerely,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is my very first letter to the SABBATH RECORDER. I am eight years old, I go to school, and I am in the third grade. My teacher's name is Miss Mary Vicinus. I love my teacher, and I love to read the Children's Page.

I go to church, Sabbath school, and Christian Endeavor.

Your friend,
RUTH ELEANOR DAVIS.

Shiloh, N. J.,
December 2, 1934.

DEAR RUTH ELEANOR:

I extend a hearty welcome to you, my new RECORDER girl. I am so glad to have my RECORDER family grow, and grow—even if there is danger that I may be called "The old woman that lived in a shoe." Well, at least I know "what to do." I say, "Bless your hearts, every one, and write just as often as you can."

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We had hoped to see you Sabbath day at Conference, and waited in front of the college for you to come out. But we had to go home before you came, as daddy was to go to work at four o'clock, and we thought we would come back Sunday, but failed to do so.

One of the best days I had this fall was when we all, except mother and Ethel, went down to the Ohio River and bought watermelons and muskmelons. There were several acres in the melon fields. My, it looked like a big melon patch to me. Mother and Ethel stayed at home so we would have room to fetch back more melons. They canned beans while we were gone and Ethel broke all the beans for twenty-two quarts. Ethel is going to write some, too, so I will close.

With love,
EDITH ROBINSON.

Alvy, W. Va.,
December 8, 1934.

DEAR MRS. GREENE:

Edith and I have been intending to write to you for a long time. We are in the third grade at school and our teacher says we are doing fine. There are just six girls in our grade. We are all in the Christmas play, "The Six Little Dollies," for a program. At least we are planning for a program, but there are two houses in sight of the school and our home quarantined for scarlet fever. We hope it doesn't spread any more.

ETHEL ROBINSON.

Alvy, W. Va.,
December 8, 1934.

DEAR EDITH AND ETHEL:

I, too, was very much disappointed not to see you and all the rest of the Robinson family. I heard that you waited to see me Sabbath day, but not until Sunday night. I had been looking for you all through Conference.

I think you must have had a wonderful time in that watermelon patch, Edith; and Ethel you are certainly an expert bean breaker. I would like to have your help when I can beans.

I am glad you are getting along so nicely in school. Keep it up, dear girls.

Your sincere friend,
MIZPAH S. GREENE.

GOD'S WAY OF SECURING PROSPERITY

BY GEORGE A. MAIN

Dr. Theodore L. Gardiner once expressed the belief that sin and suffering would hardly have been known had mankind reverently held to the Sabbath of Scripture, as the one day for weekly rest and worship, and for the study of God's will for man—rather than taking up with the substitute sun-day of paganism or accepting the false theory of no-sabbathism.

This is in all probability true. Hence one of the most pressing needs of today is a clear portrayal of the facts which establish the important place of the Sabbath in man's quest for happiness and prosperity; from which we see that a present outstanding need is for another Lewis, for example, who, unencumbered by other work, can devote his entire time to teaching God's plan for avoiding such trying experiences as the world is now going through.

We do not have at present such a man thus free to do this work; and realizing that there are a few basic truths pertaining to the relation of the Sabbath to human welfare, so simple, even if seldom expressed, that any of us can relate them; and recognizing, too, that all of us may have some responsibilities along this line, particularly in these times of unusual unrest and suffering, I wish to suggest a few of these truths:

The Sabbath as a Periodical Reminder of God

No worth while goal is ever attained by nation, state, community, or individual, when God is left out of account. The existence of God is continually revealed and his glory ever declared by worthy human lives, by the wonders of nature, etc. Yet these rarely remind us of Deity, for they lack the force of the *intermittent*. Nothing else, seemingly, could equal regularly recurring sacred days as a means of helping mankind to *remember* his Creator.

The weekly Sabbath, as God's holy day, is clearly, therefore, the most effective possible means of reminding mankind of God, and hence a most powerful factor in world welfare. We may well assume that one of the facts upon which Doctor Gardiner's emphasis of the importance of the Sabbath in human affairs rests, is that, had the weekly Sabbath been universally observed as it was intended, the world could not possibly have forgotten God to the extent that it has, and with this ever-recurring reminder of him, man would have continually grown more like him — and happiness and prosperity would have ruled.

The Inseparability of God's Perfect Laws

The Ten Commandments have been repeatedly declared by students of world betterment, entirely aside from their religious importance, as the greatest of all moral codes. Continued violation, however, of any one of a group of laws always weakens respect for and obedience to the other laws of the group. Thus, the widespread rejection of the Sabbath commandment has noticeably weakened respect for the other nine laws of the Decalogue, upon obedience to which human happiness and prosperity have always, and must continue, to hinge.

We may be sure, therefore, that had the Sabbath law been continuously respected and its Sabbath kept, the entire Decalogue would have been more effective, and mankind would

have been more prosperous. None of these laws can be broken without breaking, or at least weakening, the effectiveness of the rest. The unity, the oneness, of God's law is obvious, and we need it all.

The Function of the Sabbath Law as a Part of the Decalogue

Hardly any theme of the entire Scripture has been so expanded upon as that relating to the perfection of the law of God. Sin and suffering could not have so prevailed had the Ten Commandments been obeyed as the perfect and unchangeable law, and both Old and New Testaments abound in exaltation of the perfection, the purity, the wisdom of the law. Indeed they are perfect: in their separate grouping of our duties to God and to man; in their ideal language, and their logical and systematic arrangement; and in their perfect and complete coverage of every phase of human affairs. But the most obvious element of perfection, perhaps, is the wisdom shown in the provision of *sacred time*, not merely to give periodical rest from toil, but even more important, to provide the time necessary for the study of the entire law and its application to human problems. Thus the Sabbath becomes the key to the entire group of laws, without which man could hardly expect to unlock its gems of wisdom, all aimed to promote man's good. Can anyone doubt that depressions would have hardly been known had the fourth commandment been obeyed and the Sabbath used partly to unfold the embodied wisdom of this, the most perfect code of laws ever made?

Weekly Commemoration of Creation as an Element in World Betterment

More and more, as the wonders of nature, of life, electricity, the radio, are revealed and inventions multiply, we feel a growing appreciation of the Master Mind of their Author. Yet how often do we ask ourselves whether we are using these divinely provided wonders of nature for the true advancement and happiness of mankind, as their Author certainly intended? Did you ever, while reflecting upon the beauties and wonders of nature, pause to visualize the world as it would be (devoid of every manner of evil) if man used all the blessings of nature for the greatest good to the greatest number? Among all the present day problems, few, it would seem, are greater than that of the proper ap-

preciation and use of nature's materials, forces, and laws. Who will say that the materials and laws which make destructive munitions and armaments possible were created that a few might become wealthy by fostering warfare and destroying or maiming millions of human beings? Or that narcotics, opiates, and alcohols were made possible that wealth might be secured through their improper and intemperate use? Or that the laws of electrical energy were created not to give the benefits of this wonderful force to everyone, but to so manipulate investment through watered stock and fraud as to make exorbitant prices possible and to create unearned millions at the expense of the masses?

What is the relation of the Sabbath to this problem? Just this! The Sabbath, it is written, was *blessed and hallowed* because it alone could fittingly commemorate the completion of nature, that is the making "of the heavens and the earth and all that in them is." Its use, we may be sure, was to remind us of God and to provide definite time for the study of his will for mankind. But its *sacredness* lay solely in its being the one period of time which could fittingly commemorate the completion of creation, the "birthday of Nature."

Every great event, we all agree, should be fittingly and regularly commemorated; and the greater the event the more important its commemoration. Creation is certainly the greatest event of all history, the outstanding fact of all time. Hence it should interest everyone, no matter what may be his or her attitude toward the manner or duration of the creation process, whether or not they are even religiously minded, that the weekly rest day established in the dim past, long before the Scripture reaffirmed its importance, was ordained because it alone could properly commemorate the completion of the marvelous materials and forces and laws which go to make up what we call "nature."

Nothing could be more effective in promoting the proper and reverent use of the great blessings of nature, and in discouraging the improper use of these God-given blessings for purposes of greed and corruption, than the reverent observance of the Sabbath in commemoration of their creation.

The Duty of Sabbatists in a Modern World

Granting that every church should preach the gospel; it is equally true that almost every denomination has been entrusted with a

slightly clearer understanding of some great truth than others, and that with such trusts must needs go responsibility for their spreading.

As trustees of the Sabbath, knowing that our accountability to God comes first of all in importance, should we not, as custodians of this truth so sorely needed in these hard times, make a special effort to pass it on to the truth seeking world?

Daytona Beach, Fla.

OUR PULPIT

A CHRISTMAS MESSAGE

ENCOURAGEMENT FOR THE NEW YEAR

BY REV. AHVA J. C. BOND

As we approach another Christmas we may rightly feel that the Christian Church has made some gains. We are at least a little more certain with respect to some facts that affect our life. And while these facts may not be pleasant to contemplate, they do render the situation a bit clearer.

We are very sure that the prosperity of which we once boasted, and to which with sad lack of vision we had begun to look for salvation, has collapsed. We have learned that the machine which we had trusted would bring us freedom may become a driving and killing master. Four years ago we were still expecting an engineer in the White House to bring us economic security, which in turn would usher in the kingdom for which we were looking. We did not speak of it as the kingdom of God. Somehow we were inclined to overlook God in our calculations. I suppose no better engineer, and possibly no finer character ever occupied the White House than Herbert Hoover. But we have learned anew that the building of the kingdom of God on earth is not an engineering job. We may not need less mechanics, but we certainly do need better morals; not fewer kilowatts, but more kindness; not less material production, but more prayer and spiritual power.

We approach this Christmas, therefore, somewhat chastened, but hopeful. We are determined to give God a better chance in our lives, and to make way for him in the affairs of the world. This world seems mighty unwieldy; but it is not so big in the universe of God! There is no reason why we should let it go to smash if we are willing to link our

little strength, enlightened and consecrated, to the might of our great God.

This challenge is ours in the face of apparent defeat in many directions, and hope burns bright at this Christmas time, because Jesus was born, and because in our failure and defeat we turn again to him, and to the adequacy of his way.

"O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight."

A Christmas message offers the opportunity to define, as well as one can, the message of Jesus. I fear too often we allow ourselves the luxury of a sentiment centered about a Babe amid lowly conditions, whose birth in a stable was surrounded by star-led wise men, and shepherds angel-guided, without considering what his coming means to us in determining personal attitudes and social action. To be sure this contemplation may be helpful. It will be, if it helps us to think of God more clearly. For Jesus came to reveal God. I suppose we will all agree that the greatest service that can be rendered to men is to give them a better idea of God. The "feeling of eternity" which takes hold upon us as we contemplate the advent of God in Jesus Christ gives value to life, and sets us right in our human relationships. Let us take this time, then, for contemplation for the sake of fashioning a nobler idea of God. But as we do so, let it be with the purpose of going out from our contemplation with that nobler idea to take a deeper responsibility for the right outcome of human affairs.

A saint once said that he wished God could reveal himself in a face, so that men might gaze into the depths of the divine eyes. Now, suppose for a moment God could make such a revelation of himself that we could actually see his face. But suppose we were to discover that the divine gaze was not upon us at all. We might easily conceive, knowing God as we do in Jesus Christ, that the gaze was looking beyond us out to men not as favored as ourselves. In that case how could we come into real communion with him? There is just one way. We should be obliged to turn around and look to the objects at which he was looking. In that common gaze in which

we should get the viewpoint of God for the world of men, would begin communion with him.

Bishop Francis J. McConnell who is responsible for the thought just expressed, says that some thirty years ago the pictures of the French painter Tissot were exhibited in this country. One scene dealing with what Christ saw from the cross the Bishop can never forget. He had always thought of Christ on the cross as looking down the future to the triumph of his cause. Tissot made the vision of Christ on the cross just the procession of human beings—men, women, and children, passing into and out of Jerusalem. The bishop adds, "At what else could he have been looking if he was to act in harmony with his teaching and life?" We cannot define Jesus in the terms of a "cause," or of a "divine drama of which he is the center." Jesus can be known only in relation to human beings. Our knowledge of him will be increased and our fellowship with him will be deepened as we in our limited capacity love mankind as he loved, and learn to work with him for the largest and best life of our fellow men.

I read recently of a boy who lived in Kentucky during the Civil War, and near whose home there occurred a battle between the union and confederate armies. The boy ran down the road and approached the battle from the rear of the union army. The first view he got of the battle, therefore, was of surgeons working with the maimed and wounded; and the sight of it made him sick. He thought he was going to faint, but just as he reeled against the fence to keep from falling, a surgeon called out, "Come, son. Take hold." As the boy obeyed the surgeon's orders strength came back to him. Late into the night he worked with strength and courage, and with constant inner re-enforcements which gave him power and nerve.

In our disturbed and shattered world there is just one cure for our spiritual jitters and sickly pessimism. Our courage will revive, our hope will return and soul-strength will be given as we take hold of some task in the building of a better society. The observance of Christmas serves its rightful purpose when it inspires us anew with the confidence that God is in his world. Because this is true no effort of ours will be lost, and every noble impulse will find its full and rich fruition.

It was Cardinal Newman who wrote in that

beautiful hymn, "Lead, Kindly Light," "I do not ask to see the distant scenes—one step enough for me." Well, for any of us one step at a time is all we can take. But in order to take that step, and to take it in the right direction, most of us require an occasional glimpse of the distant scene. At Christmas time we look upon that distant scene at Bethlehem when heaven came down and touched our earth. It is good to recall that scene. But let us not look forever back. The Babe of Bethlehem grew up. The call of Christ is forward. We look ahead to him, not back. May this new vision of him cheer and strengthen us on our pilgrim journey, and stimulate our efforts to help others along the way.

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

Now and then bits of news slip into the "Hook-up" from the old church here, mostly some clippings from the local newspaper. Perhaps the "church correspondent" has been willing to shift the responsibility in that way. However, some items of possible interest to RECORDER readers might be added.

Winter started early in this valley. The young people who drove to Georgetown, fifteen miles away, on October 28, to present their religious drama, "The Witnesses," will not soon forget the swirling snow, the fierce wind, and the glare ice over which they slid and slued on the way home. The drama was written and directed by Pastor Van Horn following a study of the Gospel of St. John by a large class, two years ago. Dressed in costume of the days of Jesus, about twenty "witnesses" related their "personal" contact with the Master, which convinced them that he was the Son of God. Peter, Andrew, John, Pilate's wife, Martha, Mary, Mary Magdalene, the centurion at the cross, and others, each told his story in simple language. The class has given the drama several times in neighboring churches and always with deep feeling in both actors and audience.

Christmas passed quietly with us, the church and Sabbath school giving a joint program on Sabbath, December 22, which was appropriate to the celebration of the birth of Christ. A class of juniors numbering in its ranks several boys and girls from up in the hills, has been attending for several

months through the kindness of different members of the school, driving up the hills to bring them and return. These gave a well-prepared exercise of speaking and singing. Other groups offered a very nice program. Following the close of the Christmas exercises there was a "surprise" treat for the children in the gallery, and each received a simple gift which was the offering from the Christian Endeavor society. When it is remembered that our people come so far and from so many directions to attend church, it seems worthy of note that, almost without any rehearsing together, a well-balanced program was presented. You have to hand it to Seventh Day Baptists that bad weather and long miles do not deter them from the services of their church.

On Christmas eve Pastor Van Horn took a group of young folks from our own Y.P.S. C.E. and others of the village, to sing carols at the homes of the sick and shut-ins. Incidentally he surprised them with a sleigh-ride, something for which the young folks had been expressing a desire.

We regret that some of our elderly members are in poor health and the severe weather, coming so early, has not helped them to recuperate.

The regular covenant and communion service is to be held on the first Sabbath of the new year and there will be special prayer for mothers and little children, in accordance with the suggestion of the Committee on Religious Life.

CORRESPONDENT.

ADAMS CENTER, N. Y.

On Sunday, the sixteenth, the Bible school of the Adams Center Church had a Christmas dinner at the church for the children. There were two trees—one for the poor children of the community and one for the children of the school. The tables were beautifully decorated. After reading the Bible story of the birth of Christ and repeating the Lord's Prayer in concert, all enjoyed a bountiful dinner. After dinner there was a program of song and recitations by the children and many pictures shown on the screen—Bethlehem; the shepherds and their visit to the new-born Babe, heralded by the angel choir; and various scenes in the early life of Jesus. The children then went to the kitchen from which they soon returned, bringing gifts they had prepared for the poor children, and placed them upon the tree from which they

were later to be distributed. Then they received their presents from the other tree that had been prepared by the school for them. There was great joy and a good time, and we trust there was given a helpful lesson for life. Let us pray that Christ may be born in every child heart.

CORRESPONDENT.

NORTH LOUP, NEB.

The morning service recently, in accordance with suggestions of the Federal Council of Churches, was given over to discussion of better motion pictures. These were given by Maxine Johnson, Mrs. Charles Sayre, Miss Marcia Rood, Cecil Severance, and Pastor Warren. The points brought out, which might result in either good or bad effects, especially on children of impressionable age, were educational, imitative, and spiritual. There were about seventy-five who signed the declaration of purpose to co-operate with others in condemning unwholesome motion pictures. The Christmas candle light vesper service was fairly well attended and much enjoyed. Special numbers included a trumpet solo, "The Prayer Perfect"; two solos, "There's a Song in the Air," "Away in a Manger"; a male quartet with obbligato, "Sweet Memories"; and an anthem by the choir.

The processional Sabbath morning was especially beautiful to those who were in attendance. With Mrs. Johnson at the piano, Merle Fuller at the organ, and Mrs. Louise Brennick at the marimba, and the congregation standing, all joined in singing, "Joy to the World," as the choir, reaching the entire length of the church, marched up the center aisle and took their places on the platform.

The offertory was a medley of Christmas hymns with Mrs. Louise Brennick at the marimba, accompanied by the piano and organ.

Pastor Warren delivered a short Christmas message.

The cantata, "The Holy Child," given by the choir Sabbath morning, featuring solos, duets, and choruses, was well given and very pleasing.—*The Loyalist*.

MILTON AND MILTON JUNCTION, WIS.

Santa Claus distributed four hundred boxes of candy and peanuts to the kiddies at the Christmas tree in Milton Junction Monday night.

Rev. J. F. Randolph of the Seventh Day Baptist Church gave a short talk appropriate to the season. Pupils of the seventh and eighth grades, directed by Mrs. Edna Shelton, sang two Christmas carols which were played by Hubert Wright, Donald Hevey, and Victor Loofboro on their horns.

The program and distribution were sponsored by the Lions Club and were arranged by R. O. Albrecht, S. C. Hull, and Leslie Knopes.

In Milton two groups went about the village singing carols Christmas eve. One group of young folks was out early in the evening, but later and long toward morning a group of fifteen young men continued the singing. Some people were still up and invited the singers into a lunch, while others were awakened by the singing and lay in bed and enjoyed it.

At the annual meeting of the Milton Junction branch of the Red Cross, Rev. J. F. Randolph was elected chairman; Mrs. Daisy Anderson, vice chairman; A. B. West, treasurer; and Mrs. Lulu Stockman, secretary. The executive board is E. R. Hull, W. H. Gates, and Mrs. Ella Dodd.—*The Milton News*.

STONEFORT, ILL.

Pastor Ellis R. Lewis and son William, of Gentry, Ark., were here in November, combining business with visiting old friends and relatives. On invitation, Brother Lewis preached for us very acceptably, both Sabbath while here, also Sunday nights.

Sabbath following Thanksgiving, as its custom has been for years, the church served a free public dinner after the morning services. In the afternoon a simple but worth while program was rendered.

Corliss F. Randolph, president of the Tract Board and Historical Society, and Rev. W. L. Burdick, corresponding secretary of the Missionary Board, happily surprised us by a visit, driving in just before Sabbath morning service, November 17. A meeting was arranged for the afternoon, when the interests of the Missionary and Tract societies were presented to a small but attentive audience. These men were guests of honor at a social held by the young people and their Sabbath school teacher in the church basement, the night after Sabbath, where after games and refreshments they gave informal talks to their highly attentive audience.

Sunday night, December 23, a Christmas entertainment was given at the church, with the help of our first day friends. This was preceded by appropriate Scripture reading, prayer, and a brief address by the acting pastor, Oliver Lewis.

CORRESPONDENT.

THE CHURCH I LOVE

BY DEVILLO E. LIVERMORE

(A poem read at the centennial celebration of the Independence Church August 12, 1934)

I love to think of that olden time
When the world around was new,
I love to think of those faithful ones
Whose hearts were brave and true.

I love to learn of the work they wrought
One hundred years ago.
Of their love for God and his cause of truth
And the tasks they sought to do.

To them life's hill was rough and steep,
But they traveled bravely on;
Their plans and hopes were realized
By the victories they had won.

"Faith of our fathers," still unchanged,
Floats down through the mists of time,
And the Lord still leads his people on
With his hand of love divine.

The sun still shines in the old-fashioned way
On the paths where they used to go,
Those old-fashioned people in the old-fashioned way,
In the days of that long, long ago.

The same gospel story, still unchanged,
Is repeated from shore to shore.
Proclaiming the heavenly message,
As in the days of yore.

They built a house by a green-clad hill,
In a quiet little vale below,
Where the singing waters of a crystal stream
Sped away in its onward flow.

They hewed the beams from the forest wood;
They planed them well with care;
Then placed them on foundation strong
And firmly fixed them there.

'Twas not a costly structure, tall,
With lofty, towering spire,
But I think the Lord of life and love
Could meet his children there.

I believe there was gladness and joy in their hearts,
As they mingled with one accord,
Those old-time Christians, in their simple style,
In their devotions to the Lord.

And there the little children came;
They were taught the ways of truth;
Then smiling down through future years
Came joyous, happy youth.

Brave men and women rose and filled
Their places of sacred trust,
And down in our hearts we treasure dear
The memory of the just.

'Tis ours to serve the present age,
To meet its just demands,
And fill the measure of our days
In harmony with God's plans.

May the dawn of bright tomorrows
Of the years that are yet to come
Bring richest yields of truth and grace,
With the joys of work well done.

Oh! the little things of every life,
How they count for what we're worth;
Those little acts of tenderness
Bring heaven nearer earth.

When we think how the faithful are passing,
Our thoughts ascend in prayer
That the Lord by his wonderful goodness
Will nurture his church with care.

May he bless it forever with sunshine
And heavenly grace from above,
That it still may shine on as a light to the world—
This little church I love.

MARRIAGES

LANGWORTHY-ROBINSON. — Fred O. Langworthy of Portville, N. Y., and Mrs. Isabella C. Robinson of Olean, were married at the home of the bride, December 11, 1934, by Rev. Harley Sutton.

TROTT-McCRILLIS. — Arthur Trott of Remer, Minn., and Miss Vera McCrillis of Excelsior, Minn., were united in marriage at Minneapolis, November 3, 1934, by Rev. F. H. Hall.

OBITUARY

CHANDLER.—Mary C. Chandler, daughter of Ray and Celestia Clark, was born at Brookfield in 1885, and died at the Wyoming Community Hospital at Warsaw, N. Y., October 2, 1934.

On September 29, 1933, she joined the Second Brookfield Seventh Day Baptist Church of which she was a member at her death. She is survived by her husband H. D. Chandler of Earlville, and one brother, Leon L. of Oneida, N. Y.

The body was brought to the Chandler home in Earlville, where funeral services were held and burial was made in the Brookfield cemetery.
H. L. P.

EAST.—Isabel Sarah East, daughter of Henry T. and Elizabeth Presnell East, was born in Berlin, Wis., August 5, 1870, and passed away December 15, 1934.

She has lived in or near North Loup practically all her life, and she was about two years old when her parents came to the valley. Miss East joined the Seventh Day Baptist Church May 13, 1911, and was a member of the Nellie

Shaw Missionary Society. She leaves two brothers; Fred, whose home was with her, and Herbert A. of Lincoln; and one nephew.

Farewell services were conducted from the Seventh Day Baptist church December 18, by Pastor Hurley S. Warren. Interment was in the North Loup cemetery. H. S. W.

GREEN.—Edna Leona Green, daughter of Herbert I. and Emma Brace Green, was born at North Loup, Neb., February 7, 1884, and died December 12, 1934, at Woodlake, Calif.

Mrs. Green joined the North Loup Seventh Day Baptist Church in 1898. Upon going to Woodlake in 1932, she united with the church of which Myrtle is pastor. January 6, 1903, she was married to Truman Wardner Green to whom were born nine children, seven of whom survive. She also leaves her mother, Mrs. Emma Green, and sister, Leo of North Loup; a brother, L. O. Green of Haigler, Neb.; and a sister, Mrs. Mildred Van Horn of Loma Linda, Calif.

Farewell services were conducted from the Seventh Day Baptist church December 23, by its pastor. Interment was in the North Loup cemetery. H. S. W.

GREEN.—Truman Wardner Green, son of Joseph A. and Emaline Van Horn Green, was born in North Loup, Neb., June 9, 1875, and passed away November 19, 1934, at Woodlake, Calif.

When young he united with the North Loup Seventh Day Baptist Church, but withdrew several years ago. January 6, 1903, he married Edna Green of North Loup. To this union were born nine children. He is survived by his wife and the following children: Myrtle, Ethel, Dewey, and Paul of Woodlake; Howard of Anaheim, Calif.; Lucille Pegg of Broadwater, Neb.; Gertrude Cook, Ord, Neb.; one sister, Mrs. Sylvia Brannon, North Loup; and other relatives and friends.

Farewell services were held November 21, in Woodlake Gospel Tabernacle. December 2, services were conducted in the North Loup Seventh Day Baptist church by Pastor Warren. Interment in North Loup cemetery. H. S. W.

MAXSON.—Martha Maxson, daughter of Thomas and Roxy Ann Burdick Maxson, was born near DeRuyter, N. Y., November 24, 1847, and passed away at her home in North Loup, Neb., November 13, 1934.

Miss Maxson taught school forty-three years. While in Farina, Ill., she united with the Seventh Day Baptist Church. "Miss Maxson never married and, having no children of her own, she poured out her mother love on all children." She enjoyed reading regularly the SABBATH RECORDER. Increasingly she turned to the Bible with satisfaction and comfort.

"Aunt Mattie" is spoken of by her students very highly and most affectionately. She leaves nieces, nephews, and many old friends and students.

Farewell services were conducted November 14 by Pastor Hurley S. Warren. Interment was in the North Loup cemetery. H. S. W.

TAPPAN.—Mary E. Brown, daughter of Mr. and Mrs. Cary Brown, was born in Green Bay, Wis., October 28, 1855, and died at the home of her son in Battle Creek, Mich., December 2, 1934.

She was married to Fred F. Tappan at Dodge Center, Minn., on February 20, 1877. In her girlhood she became a member of the Seventh Day Baptist Church at Dodge Center. On coming to Battle Creek she transferred her membership to the local church in which she has been a faithful member. Surviving her are her daughters, Mrs. Martin Ling, Mrs. George Arnold; a son, Glenn, of Battle Creek, and Haldane of Bellevue; twelve grandchildren and sixteen great-grandchildren.

Following the services conducted by Rev. H. N. Jordan and Rev. E. M. Holston the remains were taken to New Auburn, Wis., for burial.

H. N. J.

VESTER.—Clara I. Fleming, daughter of Thomas and Eliza (Partridge) Fleming, was born near Middleville, Mich., December 31, 1868, and died at her home in Level Park, November 11, 1934.

She was united in marriage with William R. Vester August 7, 1895. Besides her husband she is survived by two children, William F. Vester and Mrs. Lucile Marx, both of Level Park; three grandchildren; four sisters; and two brothers.

In early life Mrs. Vester united with the Methodist Church, later with the Seventh Day Adventist, and still later with the Seventh Day Baptist Church of Battle Creek. Hers has been a useful, fruitful Christian life. Funeral services were conducted by her pastor, Rev. Edward M. Holston, interment in Bedford cemetery.

E. M. H.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

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

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

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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A DEFENDER OF THE TRUTH

JAMES H. SNOWDEN, IN *The Presbyterian Banner*, SAYS OF THE CHURCH PRESS

"The weekly denominational paper has been the circulating medium and publicity agent and life-blood of the church. It informs and stimulates the membership as to all its movements and needs. It is ready to defend the truth against all means and methods of attack or of undermining influences that may infect the very air. It is a safeguard and bulwark against the wiles of the world, the flesh and the devil. In times of conflict, such as in the war against slavery and intemperance and theological heresy, it has carried the flag at the front of the battle, and led the forces of righteousness. It is a center of unity in the church, maintaining its coherence and steadfastness, and inspiring it to united action. It is a heart, sending the life-blood of the church throughout its entire organism and maintaining its health and activity. If the influence of the religious press could be subtracted from the history and work of any denomination, that denomination's vitality and fruitfulness would fall to a seriously lower level."

—From *Christian Advocate*.

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