

HEWITT.—Fred Hewitt died at his home in Farina, Ill., October 23, 1936, following an illness from which he was bedfast for about three months. He was the son of Myron and Antoinette Brown Hewitt.

He was twice married, his first wife being Miss Minnie Switzer; his second, Miss Honor Davis who survives him. He is survived by one brother, Otis Hewitt of Farina. Fred, as he was commonly called, had lived all his life at Farina and as a stock buyer became acquainted over a large territory where he was well and favorably known. He was a member of the Farina Seventh Day Baptist Church, having joined when but a young man. Funeral services were conducted by his pastor, Rev. C. L. Hill, October 25, and burial was made in the Farina cemetery. C. L. H.

HURLEY.—Bertha Prudence Babcock, daughter of James O. and Almarine Babcock, was born December 25, 1864, on a farm near Welton, Iowa, and died at her home in Welton, October 22, 1936.

At an early age she joined the Welton Seventh Day Baptist Church, where she has been a faithful member and for a number of years was church clerk. Her quiet Christian character expressed itself in friendly hospitality. She loved her friends and knew how to be a friend.

She was married to Lewis A. Hurley January 16, 1901. She is survived by her husband; a brother, Otis W. Babcock; and a number of more distant relatives.

Farewell services were held October 24 at the Welton Seventh Day Baptist church, with Rev. John Fitz Randolph of Milton Junction, Wis., officiating in the absence of her pastor, Rev. A. T. Bottoms. Interment at Welton. J. F. R.

KNIGHT.—Mrs. Veola Brown Knight died in a hospital in Hollywood, Calif., July 18, 1936.

Mrs. Knight was a faithful and beloved member of the Seventh Day Baptist Church of Riverside.

With only her immediate family present, the farewell service was conducted by her pastor. The burial was in Riverside. L. F. H.

RYNO.—William Henry Ryno, son of Ambrose and Martha Dunham Ryno, born October 24, 1879, in New Market, N. J., died October 24, 1936. On June 7, 1904, he was married to Nellie Elizabeth Amerman of Somerville, N. J.

As a young boy he joined the Piscataway Seventh Day Baptist Church of New Market and was a faithful and active member all his life, filling many offices. He was also an active member of the Sons and Daughters of Liberty.

Besides his wife there remain his daughter, Anna May; a son, Stanley C.; a brother, Cornelius M.; a sister, Mrs. Charlotte Tappan; nephews and nieces.

The funeral was conducted at the home by his last pastor, Rev. Neal D. Mills. Interment was made in the Piscataway town cemetery, the ground for which was donated by Rev. Jonathan Dunham, second pastor of the Piscataway Seventh Day Baptist Church, and ancestor of Mr. Ryno. N. D. M.

SHELDON.—Carl Maxson Sheldon, son of Henry Maxson and Mary Ann Saunders Sheldon, was born in Albion, January 1, 1861, and died in Memorial Hospital, Edgerton, November 3, 1936.

At the age of sixteen he was baptized and joined the Albion Seventh Day Baptist Church of which he remained a consistent, loyal, and helpful member for sixty years.

On March 31, 1903, he was married to Miss Pearl R. Crosley, also of Albion. He is survived by his wife; daughter, Mrs. Howard Root; two grandchildren; and two sisters, the Misses Clara A. and Phebe S. Sheldon.

Funeral services were conducted by Pastor Charles W. Thorngate, and burial was made in Evergreen Cemetery, Albion. C. W. T.

SHOWDY.—Smith E. Showdy, son of William and Loretta Smith Showdy, born near Higginsville, N. Y., April 23, 1858, died on the place of his birth, September 6, 1936.

On June 27, 1893, he married Zilla Warner who died December 27, 1932. Their only child died in infancy. Mr. Showdy was a prominent citizen in the community and held numerous offices of public trust. Though he is not survived by any of his own immediate family, his wife's people were near and dear to him, and gave him loving care and thoughtfulness.

Mr. Showdy was converted in early life. Though he never joined any church, he was interested in our church, supported it, and enjoyed its fellowship. Among his last acts was his provision of a small endowment for the church in order, as he said, that he and his wife might still support the church when they were gone.

Funeral services were held from the home, September 8, 1936, conducted by Pastor A. L. Davis. Burial was made in Grove Cemetery.

A. L. D.

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.

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, N. J.

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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.

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The Sabbath Recorder

VOL. 121

DECEMBER 21, 1936

No. 13

OUR CHRISTMAS GREETINGS

We have no card—or means to send it—of Christmas greetings to our thousands of individual readers—with colorful print and story. But we do have a heart full of love and hope at this Christmas season for you all. Is there a better wish, fuller of love and joy and hope than contained in the first Christmas message:

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David, a Savior, who is Christ the Lord."

All the fullness and richness enveloped and implicit in this message we would crowd upon you—the good tidings—the gospel—joy, life, hope.

"Glory to God in the highest,
And on earth peace,
Good will toward men."

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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The Recorder— Beginning January 4, 1937, **A Weekly** the SABBATH RECORDER will resume its weekly issue. Since July 24, 1933, circumstances and conditions compelled the RECORDER to go onto a biweekly basis. The reasons are well known to our readers. All will rejoice in its weekly visits again; so many have said and written: We miss it so much and pray for its weekly return at an early date.

None will rejoice more in the more frequent appearance of our good family paper than those who are responsible for its appearance.

The move—and the faith in the possibility—to make the paper a weekly was approved by the members of the Tract Board without a dissenting voice. It was what they had expected to do as soon as the move was justified—a step all were longing to take. The writer wishes our readers could have been at the board meetings when this matter was presented and discussed and approved.

The step is one of faith. It is taken in recognition of the important place the RECORDER has in promoting God's work as entrusted to Seventh Day Baptists. This step is made possible by "soft pedaling" other board activities for the remainder of the present Conference year. We hope it may be helped, too, by an increased support of the RECORDER—found in securing many new subscribers. Our readers must boost, as rarely, if ever, they have done. We thank God for their past loyalty, as we thank him for anticipated support. We thank God and take courage to go forward.

Christian Colleges From what one hears and observes, we have fine groups of Seventh Day Baptist young people in all three of our colleges. There are splendid abilities of leadership and energies consecrated to definite religious and other moral purposes. This is indeed most heartening.

Never was the need of Christian colleges more apparent than at present. We are glad to observe that our college and university faculties are being strengthened by men of religious character and zeal, and that our officials are searching out and securing well prepared Seventh Day Baptists to fill important positions. It means something when our Conference selects a professor of a university to become president of our Young People's Board. It means something when a highly successful pastor of a great western church is secured for a teaching position in another of our schools—even for a possible short tenure of the teaching office.

The best of moral and religious forces and influences is needed in our colleges. In such schools and under such influences, only, can true Christian leadership be developed. Our state institutions too often are the "helpless victims of every type of destructive philosophy." Too often ungodly men are paid big salaries to implant false ideas in the minds of youth. In the period of changes such as college life introduces, men, sympathetic of religious ideals and of the youth's problems, are needed. Not often enough is the type found in our great universities. Recently, the president of one of the nation's oldest institutions of learning chose a Biblical quotation as a theme for a recent address, but prefaced his remarks by explaining that his talk would not be religious, "since religion has no place in an up-to-date twentieth century university."

Another university has decided that prayer should be omitted at all times, that chapel attendance be a matter of personal preference, that a student could be an atheist if he so desired, and that the doctrines of Buddha and Mohammed be taught side by side with the doctrines of Christ. This may be liberalizing education, but if parents want their children biased toward the religion of Jesus, or even have a fair chance at this religion, it is evident they must seek institutions of learning among the Christian colleges.

So all power and success to our own Christian colleges whose officers and teachers believe in Christ and seek to live according to his teachings, and teach others to do so.

Anti-war-toy Crusade A message of this kind is a bit late for this Christmas. But it may arrest eye and hand of some, even at this late date of a time when early Christmas shopping has been urged. The writer has been appalled at the war and crime toys that flood the markets and give urge to youngsters to desire such playthings. Space need not be taken to enumerate them with their gaudy attractiveness.

We are encouraged that movements are on foot against the purchase and use of these things. The National Congress of Parents and Teachers has endorsed the Anti-war-toy Crusade. Seventh Day Baptist parents and youth would do well to live up with it. We should remember that "child thought is molded by play." The Plainfield Council for World Friendship is urging in this crusade:

Avoid war toys, which suggest hatred and destruction.

Choose constructive toys, promoting initiative and happiness.

You say that war is horrible, bestial, unnecessary? Then help to change the psychology of war for the psychology of peace. Begin with the children.

Let us help.

E. Stanley Jones According to reports up **In Chicago** to that date, the largest attendance of business men on the Preaching Mission occurred in Chicago, where great numbers attended to hear Dr. E. Stanley Jones describe the "entirely new way of thinking that has put religion on the defensive for the first time in the modern era." "Religion in America is at the judgment bar," he declared. "We are in the process

of facing changes. We have three choices. These changes will take place under Communism, Fascism, or under the Kingdom of God on Earth. Can religion provide a goal and power to move toward that goal? Doctor Jones pointed out that people no longer ask what is written—but rather, under the influence of modern science, are seeking to know what is true. The conflict of science and religion is rapidly approaching a rapprochement, with each dependent upon the other in finding the truth. Science, working alone, leads only to a multiverse, while man demands a universe." But Doctor Jones hastened to add and to emphasize that "While the system of religion which we built around Christ is at the judgment bar, let us make no mistake about the matter. Christ and his kingdom are not at the judgment bar. The call of the world is not to modify him, but to obey him. He is forcing modification upon everything. He himself stands unmodified."

Federal Council at Asbury Park The editor of the SABBATH RECORDER — as president of Conference — attended the biennial meeting of the Federal Council of Churches of Christ in America at Asbury Park, N. J., December 9-11. It was his first meeting of the kind, though he has been a member of the executive committee of the council for the past five years. It was an inspiration and a joy to meet with three hundred leaders of churches who are, first of all, Christian.

The Preaching Mission—in review of results and evaluation—came in for a large share of one day's session. It is no small matter that twenty-eight leading cities of America were visited, 25,000 ministers encouraged, and the pure gospel preached to some two millions of people in three months by voluntary missionaries—not one of whom received a cent of compensation. So, naturally, there was rejoicing on the part of the council that had brought about the mission.

It is to be carried on during the coming weeks in smaller cities—and the mission in many phases will be projected into the coming biennium. There will be further reports on the mission and on the council's meeting.

Items of Interest The Week of Prayer will be observed January 4-10, 1937. This is according to the announcement recently made by Jesse M. Bader, secretary of the Depart-

ment of Evangelism of the Federal Council of Churches of Christ in America.

The program is made up of seven orders of service for the seven days, beginning on Monday and concluding on the following Sunday. Subjects for daily prayer are: The Reality, The Wisdom, The Love, The Sufficiency, The Saviourhood, The Comradship, and The Kingdom of God.

RACE RELATIONS—FEBRUARY 14

The Department of Race Relations of the Federal Council of Churches has announced that the fifteenth annual observance of Race Relations Sunday would be held February 14, 1937. A message with suggestions for programs especially prepared for this occasion by Rev. Emory Ross emphasizes the fact that "the day is gone when America could deal with its race problem as though it were its private concern. The conduct of our churches at home is known and weighed by peoples everywhere to whom we are trying to preach a religion of brotherhood. If our practice is wrong, our Christian message is nullified."

CONFERENCE PRESIDENT'S CORNER

OUR STEWARDSHIP

"I will place no value on anything I may have or may possess except in relation to the kingdom of Christ." This is high ground on which Christians should do their work. Is there any other really Christian ground?

Financial surveys recently presented by the president of the Golden Rule Foundation reveal that welfare agencies—which include the Church—always inadequately supported, have suffered tragic reductions of income during the depression and have not as yet enjoyed financial recovery commensurate with that which business has been having since 1933.

"The depression decline in Church giving continued for nearly two years after the upturn began in the national income, and although the downward decline has now been checked with a slight turn upward, latest available reports show that gifts to the Church and related benevolences this year are forty-three per cent less than the inadequate gifts of 1928." Disregard for the basic principles of stewardship of money has been recognized as a serious menace to the spiritual life and moral influence of the Church.

What is revealed by national surveys and reflections of national religious leaders is traceable in our own set-up. The president of Conference has had little to say—thus far—concerning the budget. His conviction always has been that if our people are spiritually awake and have had vital relationship and fresh experience in life with Jesus Christ, our financial problems will solve themselves. He still holds to that conviction.

Evidently our spiritual life is at too low an ebb—certainly, if reflected in our denominational giving. I notice everywhere I go that our people are beginning to get what they want, and raise money for the projects they are interested in.

Casual reading of Treasurer Crandall's report, in this issue, shows receipts for the five months of the present Conference year to be only \$5,515.03, including specials; whereas \$13,495.40 was due on the budget alone. Last year for the same period \$5,615.59 was received, with the requisite at \$12,079.58. Is it possible Seventh Day Baptists have lost interest and faith in their mission? Is it possible that we undervalue the privilege and responsibility of stewardship? "It is required of a steward that he be faithful."

Remember whose stewards we are. People were coming forward with their offerings. A little girl came—and touched the hearts of many as she twisted a precious ring from her finger and placed it on the plate. Later, the pastor sought to return it to her, saying "We have money enough . . . and do not need your ring, and I have brought it back to you." The little one looked up "with rebuke in her eyes" and said, "I didn't give that ring to you." Shall a little child lead us?

FROM THE RELIGIOUS LIFE COMMITTEE

BY REV. PAUL S. BURDICK

"The entrance of thy words giveth light." Psalms 119: 130.

In most of our churches some notice will be given soon to Bible Sabbath, and we shall be inspired by the account of the bringing of the Bible to men of all lands and tongues. But should we not consider also what it means in our own lives? What is its value to me? Have I made as good use of it as I should? What would be the effect upon my life if the Bible were more carefully studied? Does this generation need the Bible as much, or more, than former generations did?

The traveler in a foreign country finds it convenient to purchase a guidebook, which will tell him of places of interest and what railroads or motor trails to take. So the Bible is a guidebook to uncharted paths ahead. New habits and modes of thought make our life today a virtual foreign country to those who may have been brought up in the customs of yesterday. And yet the Bible continues to point unswervingly to trails and roads that are right. Although it is based upon the experience of people in the past, it continues to be a guidebook to the future.

It is a light to our pathway. Some people were walking home from prayer meeting recently. The road was uneven and the bridge was being repaired, but by the aid of the steady beam of a flashlight, the places of danger were clearly seen. So, amid the darkness of our times, we cry out for light. What can save us from the pitfalls of avarice? Who is at hand to show us that the way that seems most convenient is not always the way that is safe? "The entrance of thy words giveth light."

I have a friend who is blind. He has to be led about by his wife, or sometimes even by a child. And yet, when I look upon his face or hear his voice in prayer, it seems to me that it is others who are blind, while this man sees. He loves the Bible and reads with his fingers the peculiar raised characters that are intended for the blind. While his feet may falter over the unfamiliar roads of the village, yet his spirit is at rest because he follows the guidance of the Savior, as revealed in the Word.

The Bible is our rock of safety. We heard recently of some ducks that came to rest upon a rock over Niagara's cataract. A little higher wave or a drifting branch might brush them into the current and over the falls. But as long as they remained on the rock they were safe. So may it be with the Christian. There is destruction all about us. Here a life is rushed to eternity through an auto accident. There a man is drinking himself to death. All about us the great cataract of sin is dragging people downward. Yet the Bible remains our rock of defense in the day when temptation assails us.

But the Bible is not only our defense and our light, it is also our weapon. It is the sword of the Spirit. In this day when na-

tions are looking to their armament, and patching up old battleships or building new, it is well for the Christian, also, to be mindful of his means of attack. He has within his grasp the truth, and that is swifter than lightning and sharper than a two-edged sword. Before its thrust even the gates of hell cannot stand. In comparison with its power the armaments of the world are but toys. They shall crumble to dust, but it remains. That is why a missionary may do more toward protecting a nation's honor than a battleship, and a Christian doctor than a legion of soldiers.

Do you not think, then, that the Bible may still be the greatest present day force for good in the world? You need it in your life, and I in mine. That is why the Religious Life Committee has recommended a more diligent study of the Bible during the current year. It is our guidebook, our light, our rock, our sword.

SABBATH KEEPERS AND LEGALISM

BY REV. LOYAL F. HURLEY

There is grave danger that Sabbath keepers may be legalists in religion. After a personal experience with, and preaching to, Sabbath keepers of half a dozen different denominations, and others of no denomination, the writer is convinced that many Sabbath keepers are legalists. The peculiar position they hold in relationship with the rest of the Christian world tends to make them so. Other Christians ignore or eliminate the law of God, or deny its authority over the Christian. But the emphasis of the Sabbath keeper in maintaining the authority of God's law, in the face of this well-nigh worldwide denial of it, tends to magnify the law out of its proper place and importance. Sabbath keepers not only maintain that God's moral standards are forever binding on all men, but they tend to assume that salvation is in some real sense dependent on obedience to law. One rather prominent Sabbath keeper has tried to show the writer by a long, involved argument that we are saved by obedience and not by grace!

The pastors of the Pacific Coast have frequently discussed this danger. And the writer has had correspondence with Doctor Conradi about it. And just now when unattached Sabbath keepers are considering a church home among Seventh Day Baptists, it

is time we all considered and discussed it. What is the gospel? Are we saved by obedience or by grace? And what were the steps which led away from the everlasting gospel, and how did the Reformation begin to correct that apostasy? How far did the Reformation go, and what steps are yet to be taken?

A recent letter from Doctor Conradi has truth that all Seventh Day Baptists need to know. What follows will be largely from him, partly in quotation and partly in adaptation, with a few thoughts by the writer.

In speaking of the basis upon which Seventh Day Baptists ought to make their appeal to the world Doctor Conradi says, "The essential thing, the *alpha* and *omega* of it all, is the everlasting gospel of Jesus Christ in its purity, righteousness by faith a gift of God, and not merited by any works of man." Anyone who ever understood the gospel of the grace of God would agree with that heartily.

The first apostasy in the church was not that of turning away from the law; rather it was an exaltation of the law. It was the doctrine that salvation depended upon law-keeping instead of upon faith, as in Acts 15. It was a religion of works instead of a gospel of grace.

Paul clearly saw and understood this apostasy. Both by revelation and experience he came to know it. First he saw that the ceremonial law was only a shadow which passed away when Christ, the reality, had come and that salvation was not dependent on ritualism and ceremony, but on faith in him to whom these ceremonies pointed.

Next Paul saw that the moral law had one fatal lack as a means to make men holy. The law told man what he ought to do and be, but, alas, it didn't offer him power to attain. It held up a standard, and a threat for disobedience, but it contained no "enabling act," no help to obey it. There was nothing to make it effective in life except in one way. *It showed man his helplessness!* But Paul saw more. He saw that faith in Christ not only brought man salvation as a free gift of God, but that faith in Christ gave man power to keep God's law. It added the "enabling act" which was lacking even from the laws written on tables of stone. That seems to be the meaning of his statement that we do not make void the law by faith, but rather estab-

lish it, Romans 3: 31. Faith does not establish the law as a standard any more completely than the same law was a standard before we had faith. But faith establishes the law as an accomplished fact in our lives. It is by faith in Christ that one is enabled to obey the law. Read Romans 8: 1-4.

This is where the Jews failed. They wanted to maintain those rituals and ceremonies that had been fulfilled in Christ. They wanted to get their salvation by *what they did* instead of by *what Christ did*. They wanted a religion of works instead of a gospel of grace. To quote Doctor Conradi again, "The Jewish synagogue, rejecting Christ and crucifying him, stumbled at this very stone of stumbling; and unwilling to accord to believing Gentiles what the Holy Spirit granted them, became not only Paul's deadly opponent, but the synagogue of Satan. Revelation 2: 9."

"After Satan had won over the synagogue he next won paganism as an ally in introducing Gnosticism or no-lawism as the next heresy. Constantine, using the power of the state, made a mongrel religion the state religion. But the greatest of all deceptions became the papacy, perverting the true gospel, as well as enforcing the changed law of God. These steps can be traced easily in church history."

The first step in apostasy, then, was a turning away from the everlasting gospel at the very time of the apostles. In later generations came the change of the law, and later still the Bible was taken from the common people.

The Reformation began by the proclamation of the gospel of grace, followed by the restoration of the Bible to the common people. There remains yet to be done the restoration of the entire law of God. That is a work in which Seventh Day Baptists should have a vital share in days ahead, as they have had in days gone by.

But as we stress the necessity of restoring the law of God to its rightful place let us beware lest we make the age-old blunder of substituting law-keeping for the gospel of grace, as the Jews did so long ago. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2: 8, 9.

Riverside, Calif.

MISSIONS

A GREAT LIFE PASSES ON

A few days ago letters came from Holland announcing the sudden death of Rev. Gerard Velthuysen, Jr., which occurred December 1.

Elder Velthuysen was a man who was known around the world because of his social reform work and services to the fallen, but the activities of his master mind and noble character were not confined to this work. The church and the field of missions for a generation have received some of his best services.

In addition to his regular work, which was arduous, he was pastor of two churches and editor of a Seventh Day Baptist paper. Also he was one of the chief promoters of the Java Mission carried on by Seventh Day Baptists in Holland. Though he had never been an employee of the Missionary Board, he was its chief adviser regarding work among his people at home and abroad, and until recently funds for the work in Holland had been sent to him. Beginning the first of the Conference year, for the sake of relieving Brother Velthuysen of some of his burdens, it was arranged that Brother Z. Zijlstra, Elder Velthuysen's son-in-law, should look after this part of the work. In his death the Church and missions have suffered a great loss, but we praise God for what our departed brother has accomplished and pray for those upon whom his mantle has fallen.

WEEK OF PRAYER FOR THE CHURCHES

The Week of Prayer for the Churches has already been mentioned in the SABBATH RECORDER. This is a world movement. As in past years, it is being sponsored in America by the Department of Evangelism of the Federal Council of Churches of Christ. In other countries the call goes from the World's Evangelical Alliance, London, England.

The date appointed for all Protestant churches is January 4-11. Many Seventh Day Baptist churches will begin the week of January 3.

The topics for the churches in America have been put out by the Department of Evangelism of the Federal Council. They were prepared by Rev. Morgan Phelps Noyes, minister of the Central Presbyterian Church, Montclair, N. J. The general sub-

ject is the Gospel of God and some phase of this is taken up each day. The folder in which the topics are outlined and aids given for successive days during the week contains fifteen pages. Copies of these have been sent to every pastor among us and to the church leader where there is no pastor.

Hundreds of thousands of churches over the world will observe the Week of Prayer and many of our churches, as in the past, will observe it this year. It will be a most fitting way to begin conserving the work of the Preaching Mission.

The writer is sure that every pastor will be glad to have it observed in his church, but some will hesitate fearing they will not get the support of the church. Therefore, the success of the Week of Prayer in any church depends very much upon the Christian people.

LETTER FROM MRS. HARGIS, JAMAICA, B. W. I.

DEAR "RECORDER FAMILY":

Greetings to each and every one of you, and heartfelt thanks for your support, both prayerful and financial. We depend greatly on the earnest prayers of the denominational family, and we are aware that our many problems are more easily solved because of those in the homeland who ask God to guide us and give us divine help. We thank him for you and for those here in Jamaica who also lift their prayers for the work.

Since our last letter to you, we have been in the hills of St. Ann, where we have had a quiet, restful two weeks—away from the heat, noise, and dirt of the city of Kingston. Mr. Hargis particularly needed rest, though he did not want to take the time off to go when we first talked of it. We were invited to spend six weeks or longer in the home of some Baptist friends who are now in Canada and U. S. A. Their home is on a high hill surrounded by lower hills, below which is the beautiful blue Caribbean, spread out before us. We find that our "rest" in the hills has been very profitable, even though short.

October has been the hottest month in Jamaica this year of any we have known, and many say that they have never known such a hot October! So it was a little trying to come back to the heat of Kingston after a cool two weeks in the hills.

Our Sabbaths in these two weeks, however, were not idly spent. The first one we spent with the Wakefield Church. I was greatly pleased to see the advancement made there—not only in the building program, which is really quite remarkable, but in the growth spiritually. When our car drove into the church lawn, it was quickly surrounded by "our folks" who gave us a warm welcome. Mr. Hargis had been there not long ago, baptizing converts, adding to church membership, and marrying three young couples, besides holding services, but they are always glad to see him. But the greatest attraction on this trip was our little girl. They had begged him to bring her and me to Wakefield on the former trip, but from Kingston it was too long and hot a trip to wisely take her. From our "vacation home" it was about an hour and a half drive. I enjoyed the morning preaching service particularly, because Brother Lyons gave the sermon, and it was well delivered, very practical and full of gospel counsel. Brother Lyons is truly an active, alert, on-fire leader. For men like him we need so badly an educational training school, where leaders may obtain the education to back up their zeal and consecration. I hope this will be rightly understood. He has had the task of building from the ground up, and has done a fine work, but he has never had a real chance for schooling and in order to qualify for government license in performing marriages, etc., he must have a better education. There are other young men who would make true leaders, if we could but have the funds for necessary books for study, and for their daily needs while taking a course of study. Even a few weeks of study each year would enable them to make great strides in the right direction. Please pray, Christian friends, that a way may be opened for some kind of training, so that the future Seventh Day Baptist Church of Jamaica may be provided with leadership not only equipped with the Word, but able to stand for their convictions among the other educated leaders in the island, as educated Christians themselves.

On the second Sabbath in the country we went to Lower Buxton again, the second time within five weeks. The first visit, on September 12, was a surprise visit, though we did not plan it so; but we found only a few of the members present at an outdoor service in the yard of Brother Edwards. The Sab-

bath school had just begun class work, and we enjoyed the discussion of the young men's and women's class under the leadership of Brother Peate, an outstanding young man of that church.

After the close of the Sabbath school, Brother Edwards, who was not feeling well, came from his home and helped with the regular morning worship service. It was held in the same spot, out under the coffee trees, where the benches had been placed. We had a slight shower of rain during the service, with only the coffee trees for umbrellas, and we were glad that we had left the baby with the boys at Matthew Hall. During the Sabbath school service I began to wonder if I could keep my feet on the wet cold clay during a long service, without taking cold. But one of the thoughtful members brought a dry board for me to rest my feet on. After the services were over, Brother Edwards and some of the others led the way to the top of a hill above Brother Edwards' home, to show us the new church building which is under construction. Through an unfortunate experience the building previously begun (stone foundation all laid, but no building above that) was taken away from the members by a relative who claimed the piece of ground was his, lawfully, and not Brother Edwards'. As that proved to be a loss, the folks there have bravely begun another structure.

On our second visit (October 17) we found this building had the roof partly on, and enough zinc roofing on hand to finish covering. It was another rainy Sabbath and they were so late in arriving the service did not begin until after twelve-thirty and the attendance was the smallest we have ever seen in Lower Buxton. Brother Edwards was still "under the weather," but was better than on our first visit. Pray for him that he may have the health, spiritual strength, and courage which will make him a great soul winner in his community. His task is in his home district among his life-long acquaintances and Jesus has said, "A prophet is not without honor save in his own country."

Since our return to Kingston Mr. Hargis has made another trip to the Bowensville Church, baptized six converts and received thirteen into the church. A service for the consecration of the lives of six babies was also held. The fathers and mothers feel that their babes should thus be put in the Lord's care

until they become old enough to accept him as their Savior—so we have had hundreds of little ones brought for this purpose.

At Bowensville there was also a Sunday afternoon "Harvest Festival," the building being well filled with native produce, which was brought as gifts to the Lord, and later sold to people of the community. The money collected was used in the building fund. The Bowensville people are working hard to complete their new church building, and when it is finished it will be a fine and positive proof of their devotion to the Master. I wonder if you all know that these churches are not built under contract as in the States, but by the hands of all, whether skilled workmen or not—all the stones collected from the hillsides, lumber cut and carried by hand for the heavy main timbers of the building, and erected by these same hands. That is the reason that it takes years in Jamaica to complete our new churches, and only the brave hearts who go steadily and quietly on, know the real "cost" of the Lord's house. In the homeland when a new church is erected, you expect to be worshipping in it in a few short months, and aside from the money you may give, you may have no definite contact with the day-by-day building of the structure. The joy and pride of really putting yourselves into the task is lost; here, those feelings are experienced to the full.

When we first came to Jamaica, the long delays often experienced in all fields of work made us really unhappy. We have been taught "patience is a real virtue." When we return to the homeland, do not blame us too much if we fail to be a "whiz"! It may take us some time to get into the high speed of American life.

However, we are not wasting time here. We are always busy, and we have had some real openings for service to others outside our own groups. Yesterday I filled an appointment to speak to a group of soldiers' wives, at the camp. All are English, of course, and the majority are not Christians. I am going to follow up that opportunity by attending these women's meetings every Wednesday afternoon when possible, and try to keep a contact there. They seemed very friendly and interested. Of course the talk was a spiritual talk, not a "social visit," but the custom at these meetings is to first have an afternoon tea (tea and sweet biscuits served), so that it gives a chance for acquaintances to be made; thus the feeling of

restraint is soon gone and a really worth while time is spent.

I have also been asked to speak to the girls of Wolmer's School (one of the largest girls' schools here) and will do so next week. I love this work with girls in the "teen age," and am praying that the Master may truly use me in helping to bring young lives into his service. With the work of my "own" girls, the Friendship Circle whose meetings are held on Friday evenings at six-thirty; a few music pupils to whom I am giving free instruction so as to make future organists for worship services; our regular missionary work in the country; the Kingston Church work; a young men's chorus once a week; and the beginning of meetings for older women of the church—do you think I shall have much time to spare? And my husband is just as busy. We urge you to remember us before the Throne, always.

Yours in His service,

PASTOR AND MRS. HARGIS.

85 Constant Spring Road,
Half Way Tree,
November, 1936.

MRS. MARY WHITFORD

(Given at the funeral service at Milton, Wis.)

My Friends: I am not here today to pronounce a eulogy for our departed friend, Mrs. Mary Whitford, much as she deservedly merits it, for the sweet, charming modesty of her character forbids it, even if I were able to give a fitting memorial address. And then, also, my rather intimate acquaintance with her for two score years and more, and my most friendly fellowship with her husband for even a longer period, and my close relationship with her parents and family, and with her husband's parents and his family, lo! these many years—somehow these long standing, intimate, friendly, neighborly relations almost forbid me from publicly saying things about her that might well be said by another, and almost prevent me from taking part in this service.

And yet it is a privilege, nay, even an honor to be given the opportunity of bringing a humble brief tribute of respect and admiration and friendly affection for her as we gather here, a group of Christian believers, saddened by a loss, but rejoicing at the same time, as we meditate and are cheered and

comforted by the victorious life which has now passed out into eternity.

Mrs. Whitford, daughter of Rev. Oscar U. Whitford and Euphemia Allen Whitford, was born at Farina, Ill., November 9, 1873, when her father was pastor of the Seventh Day Baptist Church in that place. During her childhood and early girlhood years the home was for a time successively at Waltham, Wis.; in Chicago, Ill.; at Westerly, R. I.; and for a short time here in Milton, and then back to Westerly.

She was graduated from Milton College with the degree of Bachelor of Arts with the class of 1896. She attended the State Normal School in Rhode Island for one year, taught in the public schools of Westerly, R. I., three years, and then was married August 15, 1900, to Alfred E. Whitford. Their first year of married life was spent in Chicago, where Mr. Whitford was doing post-graduate work; and then in 1901, a home was established here in Milton, where it remained until six years ago; since when two years were spent at Madison, Wis., and the last four years at Alfred, N. Y., where Mr. Whitford is dean of the College of Liberal Arts and professor of mathematics in Alfred University. There are two children: Albert, and Dorothy (Mrs. Nels Lerdahl), both of Madison, Wis. There is one grandchild, Esther Mae Lerdahl. Mrs. Whitford had one brother, Allen Whitford, who lives in Westerly, R. I.

If I may for a moment think of her life as a tree, then this brief sketch in outline would be like the trunk of the tree out from which there grew numerous branches, forming a well rounded, beautiful, symmetrical whole—a personality firmly rooted in the deep rich soil of a noble ancestry—a tree sending forth her leaves unnumbered, which were for the healing of the wounds and hurts of the people, growing out in blossoms of beauty and fragrance for the joy and delight of family and friends, and yielding abundant fruits of useful efficient service. As a tree she was a shade for many from the scorching rays of criticism and disappointment, and a shelter in a time of storm. Among her protecting branches the sweet songsters of the air found sure retreat and a place of safety where they might make their nests and rear their young, always growing outward and upward, lifting its branches skyward, pointing its topmost

growth always toward heaven. Mrs. Whitford, in semblance, was like such a tree: steadfast, symmetrical, beautiful, productive of useful fruitage.

I have likened some of these branches as the abode of song birds. She was a skilled pianist as a soloist, and apt as an accompanist for vocal and instrumental selections for her husband and for others.

She was a charter member of the Woman's Village Improvement Club here in Milton, and at the first meeting with the program she read selections from "The Simple Life," by Wagner.

At the time of her death she was the president of the Ladies' Aid society of the Alfred Seventh Day Baptist Church. And only a week ago last night she and her husband attended, and were chaperons for, a social gathering of one of the fraternities of the university.

While their home was here in Milton she was for a number of years the treasurer of the Woman's Board of the Seventh Day Baptist General Conference. In her home her widowed mother found the most loving, tenderest care in advancing years, in illness, and in the hours of death.

And so I might enumerate many other branches of activity—efficient, devoted activity—not a few of which were connected with the religious and benevolent organizations of the community, especially in the church, in the circles of the Woman's Benevolent Society, and in the Sabbath school, for years as teacher, and in unstinted loyalty to her family and the work of her husband while professor and president at Milton College. She was neighborly to everybody, a gracious hostess in her home, meting out a generous hospitality without limits alike to friends and strangers.

But what always impressed me even more than her interest and activity in these, so many branches of her life, was the fact that, put the branches all together, they formed such a well-balanced, charming, beautiful personality, so sincere, so self-effacing, yet so firm and conscientious and gentle, and all in all so gloriously triumphant.

—Edwin Shaw.

Every praying Christian will find that there is no Gethsemane without its angel.

—Binney.

THE NEED OF CHRIST IN SOCIAL LIFE

BY ELMINA C. WARNER

(Given at the fall meeting of the Central Association, Leonardsville, N. Y.)

By social life we usually mean our recreations and pleasures, as we spend our leisure time with others. Our good times are always more enjoyable for sharing them with our friends. A trip, a party, or picnic means little to us without them; even a story or book is a double pleasure when shared with some one dear to us. So will we find all phases of our social lives broadened and enriched if we take Christ with us.

One of the first things to consider in our social life is choosing our friends. What was Christ's way of making friends? We know that he always was an inspiration to those with whom he was in contact, and often they helped him to carry out his plans and accomplish his work, but he did not choose his friends selfishly, considering any benefit he might derive. He instilled in those near him an interest in helping others and filled them with some of his own spirit of generosity and sacrifice. Christ did not shun those of lower class for they were often the ones who needed him most, yet he was tolerant of the beliefs and convictions of others. What a wonderful true friend he was to those who knew him in person and what a help and inspiration he will be to us if we will but accept his friendship. In choosing our friends let us follow Christ's example of unselfishness, tolerance, and generosity.

After Christ has helped us to choose our friends, what about our pleasures? This is a problem that faces us all at times, but is most important to young people. Shall they conform to the ideas of others as to what pleasures they may enjoy and what pleasures they must avoid? Or may they be allowed to choose for themselves and perhaps follow the crowd by convincing themselves that what they want to do, they should do. We often hear the remark, "I don't see how it can hurt me," in referring to some pleasure we yearn for; but what about others who may be using us for an example to live by and who may not be so strong in self discipline as we? Let us remember the Bible teaches that we are our brother's keeper and that it says, "It were better that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones,"

and then decide if the pleasure in question is so necessary to our happiness; if it will prove to be a real pleasure after all, or a cause for regret.

I remember a former pastor saying, when speaking of some questionable recreation, "If you can do that *to the glory of God*, do it; but be sure you are guided by conviction, not personal choice. It is easy for personal choice to masquerade as conviction." If we can truthfully say that we can take Christ with us in our pleasures, or that we would not be ashamed to have Jesus find us so employed, we know then that Christ is helping us to choose our pleasures. If, on the other hand, we are not satisfied that Christ would have us accept the social life offered us, let us with his help and inspiration build a social life pleasing to him and helpful to others. Would that not be his solution to such a problem?

When I was given this topic to discuss, my first thought was "Why, practically all my social life centers around the church groups. Surely Christ is in that!" But the more I think of it, the more I wonder if we really make Christ a part of these social gatherings or if from force of habit or custom we have a devotional period that means little—and sometimes forget to conduct ourselves as though Jesus were present. Let us strive to make these devotional periods sincere and in praying to make a plea for deeper understanding of Christ's plan for us.

Have you ever heard the statement that "A man is judged by the way he spends his leisure time?" How true that is. A business man may conduct his business honestly and fairly—but lose the respect of others by indulging in harmful pleasures and practices in his leisure time; or a woman may be a conscientious and successful home maker, yet be pointed out as worldly and frivolous if her pleasures fall below the standard. Let us so live, with Christ's help, that those about us may at all times see Jesus in us.

YEAR BOOK FILES

The Publishing House has on hand extra copies of year books from 1935 back about ten years and if anyone wishes to complete his own files will gladly send copies upon request.

Please send in your order at once as after January 15 all copies other than the usual number preserved for filing purposes will be destroyed.

WOMAN'S WORK

The common problem, yours, mine, everyone's,
Is—not to fancy what were fair in life
Providing it could be—but finding first
What may be, then find how to make it fair
Up to our means: a very different thing.
—Browning.

WORSHIP PROGRAM

Hymn—"Help someone, day."

Scripture—Acts 9: 36-43.

DORCAS

Don't you love the story of Dorcas—she of the tender heart and skillful hands, who was "full of good works and alms-deeds which she did"? I always think of her as slender, dark-haired, gentle in face and manner, quiet and self-forgetful, as she tried to help the needy with her needle. "Just a seamstress"—but serving the Master and those about her with those clever fingers.

Was she one of the early Christians, who were "scattered abroad" and carried their religion with them? Down at Joppa she found her mission.

Weary, her heart wrung by the misery she saw among the humble, at last she sickened and died. Oh, then, there were tears and gratitude for the things she had done. Had she always heard the thanks and the love expressed while she was present to know that reward for her labor? It is a happy ending to the story, as we read that Peter took that toil-worn hand in his firm grasp, and in the Master's name raised her to life.

She must have learned then something of the love that had been unspoken till now.

Did she go back to her needle and the garments she could once more fashion for the poor? I am sure she did, and found the task more blessed because of the wonder that had been wrought for her.

Dorcas never knew that her quiet service, given in gentle pity, would make her name immortal; that her example would be the inspiration for uncounted "Dorcas societies," down through the years. Let us not be "weary in well doing," remembering that the

Master who took account of Dorcas, is never unmindful of unselfish, quiet, humble service for others, given "in his name."

H. V. H.

Prayer by members.

MISSION STUDY COURSE

Our mission study course for this year is based on Africa and her needs.

The general program and the necessary books and maps can be had through the SABBATH RECORDER office, Plainfield, N. J.

General Program, "A Course on Africa for Adults," by T. H. P. Sailer.

The books are:

"Out of Africa," by Emory Ross—in paper, \$.60.

"Consider Africa," by Basil Mathews—in paper, \$.60.

"Congo Crosses," by Julia Lake Kellersburger—\$.50.

THE ESSAY CONTEST

Subject for Contest: How can America Help Africa to Know Jesus?

Rules Governing Contest

1. The purpose of this contest is to stimulate interest in the study of Africa and her needs.

2. Webster defines an essay as a short, written composition.

3. All women of the denomination are invited to take part in the contest. Will each contestant please send her essay through the woman's organization of her church?

4. Each associational correspondent will carry out the plans of the contest in her respective association, presenting the work in person, when consistent to do so.

5. The associational correspondent shall receive two or more papers from each society contesting, select her judges, and send the best from each society to the Woman's Board corresponding secretary, Miss Lotta Bond, Lost Creek, W. Va.

6. The essay should not exceed one thousand words.

7. A contestant should include her list of readings, and other sources of information used in her essay.

8. The papers must be in the hands of the corresponding secretary not later than June 1, 1937.

9. A prize of \$5 will be awarded to the society sending in the best essay. (See rule 3.)

The board begs that our women will pardon the delay in getting out the subject and rules for the contest. Sickness and other unavoidable delays have caused this delay.

The board very much appreciates the interest manifest among our women.

MEETING OF WOMAN'S BOARD

The Woman's Board met Sunday afternoon, December 13, 1936, at the home of Mrs. S. O. Bond, Salem, W. Va., the president in the chair. The following members were present: Mrs. Eli Loofboro, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Mrs. Oris O. Stutler, Mrs. O. B. Bond, Mrs. Earl W. Davis, Mrs. S. O. Bond.

Visitor: Mrs. B. W. Kinney, Battle Creek, Mich.

Mrs. Loofboro read Scripture, Philippians 1: 3-7; this was followed by sentence prayers, by all present.

The minutes of the October meeting were read. Treasurer's report read and approved.

Frances E. Davis (Mrs. Okey W.), Treasurer
In account with the

Woman's Executive Board
Receipts

Balance October 11, 1936	\$51.62
H. R. Crandall:	
Denominational Budget October 31	\$6.90
Denominational Budget November 30	4.60
Verona Ladies' Aid	20.00
	<u>31.50</u>

\$83.12

Disbursements

There have been no disbursements	
Balance	<u>\$83.12</u>

Salem, W. Va.,
December 12, 1936.

On account of sickness and storm the regular meeting of the board for November 8 was delayed. But a call meeting by the secretary was held in the home of Mrs. Okey W. Davis, November 22, at which time a report was received, from the committee on subject and rules governing the contest. This report was promptly forwarded, but for some reason, did not reach the RECORDER for December 7.

Correspondence was read from Mrs. A. L. Davis, of Verona, N. Y., and from Foreign Missions Conference, New York City.

Voted that Mrs. John Randolph be asked to

represent the Woman's Board at a Peace Conference on Cause and Cure of War, to be held in Chicago, January 26 to 29, 1937.

Voted that a check for three dollars be drawn on the treasurer for expense of Contributing Editor Mrs. Okey W. Davis.

Voted that Mrs. S. O. Bond be made treasurer of the Woman's Board, duties to begin in January.

Voted that our president send a letter of greeting to Mrs. George B. Shaw, who is well on the road to recovery, in St. Mary's Hospital, Clarksburg, W. Va.

Adjourned to meet with Mrs. Earl Davis the second Sunday in January.

MRS. E. F. LOOFBORO,
President,
MRS. ORIS O. STUTLER,
Secretary.

STUDENT APPRECIATION OF MARY WHITFORD

DEAR EDITOR:

She was the wife of my dean. To me and my fellow students she was a sincere friend.

Whenever I saw her, on the street, at social affairs, or in church, she always had a cheerful word and a kind thought. When I entered her home, I felt I was in my own. She took an interest in me as though I were her son. We were all her sons and her attitude was always one of motherly care toward us.

One day I went to see the dean about a problem I had. He was not home but she asked me to come in. When I left, I felt as though my problem were gone; I faced it with a new courage and renewed hope. It was easier somehow to bring my difficulties into her home because she helped me meet them. In her hands my problems met with sincere sympathy.

She always evidenced a real interest in the welfare of Alfred. Her interest was a generous one; she had nothing personal to gain. We all miss her kindly, lovable character. She was an asset to our community and an inspiration to us as students.

This lump in my throat is real. This sadness in my heart is increased because she occupied a place there. I cannot forget her. I will ever remember her for her sympathy and understanding, her kindness to us, and her loyalty to our school.

She was Dean Whitford's wife, and she was our best friend!

Sincerely,
JOHN D. YOUNG,
—From *Fiat Lux*.

SIDE LIGHTS ON THE EARLY CHURCH

(A paper by Mrs. Jessie Hiscox Woodmansee at the yearly meeting of the Seventh Day Baptist churches of New England, Ashaway, R. I., October 24, 1936)

To us, who, following an old custom, have gathered here today to observe the yearly meeting, it is a long look back to the latter part of the seventeenth century and the early years of the eighteenth, when this church was being organized. During the past few weeks, during the observance of the state's tercentenary, the first church in this community has been a matter of interest. Its early history has been discussed by committees, and an imaginary church scene has been portrayed in a pageant. The fact that those who took part in the latter, bore in many instances the same names as those who organized the church in 1708, shows the staying powers and undying faith of our forefathers.

The men who undertook the task of acting as pastors of this pioneer people could not have been men of education; they were all poor, struggling to gain a foothold and make a living in a wilderness. An innate spiritual power must have been the greatest asset which they possessed in leading their people in a new and untried world. The Bible was the source of knowledge from which their teachings were drawn, and it was handed down from father to son, a prized possession.

A Bible which was of great significance was that owned by Elder John Maxson; this Book must have been a solace to its owner and many others, as Mr. Maxson was the first pastor of the organized church in 1708. In John Maxson's will, made in 1715, occurs what is doubtless the first instance in Westerly when a Bible was handed down to a son. The clause reads: "I bequeath to my son John Maxson my great Bible, which was my father's." Now John Maxson's father was Richard Maxson, who was killed by the Indians off the coast of Connecticut about 1638. How this Bible could have been saved by his widow, who, tradition says, escaped from the scene of the massacre and went to Newport in a shallop, is a matter for wonderment. But a recorded will is proof that the Bible was saved somehow.

This Bible is mentioned again in an inventory of John Maxson, Jr., in 1748, called a "Bible in parts and a Testament." There is very little probability that this Book is in existence now, but it would be interesting to know how many generations possessed it.

One of the rarest Bibles in this country was on exhibition at the centennial celebration of Alfred University this summer; that of John Rogers, the martyr who was burned at the stake in England.

While John Rogers was not a Seventh Day Baptist, many of his descendants were, through marriage with those of that faith.

The Rogers Bible is a small thick quarto, containing the Psalms and a portion of the Liturgy of the Protestant Church, and is declared to be a Cranmer edition published A.D. 1549. It was brought to this country by James Rogers, in 1653. It came into the possession of Jonathan, fifth son of James Rogers, descending to his eldest child, who by marriage became connected with the Potter family of Hopkinton, R. I.

For over a hundred years the Bible was in the possession of Mrs. Saunders, niece of the late Miss Polly Potter of Potter's Hill. Then it came into the hands of Captain Daniel Rogers of New London, Conn., and eventually Alfred University became its custodian.

Another Bible of interest to those living in a town in which the Clarke family played so important a part, is that which was published in 1608, the Geneva version, and was given to Rev. John Clarke of Newport by his father. At the death of John Clarke the Book came into the possession of his brother, Joseph Clarke of Newport and Westerly, a member of the first church and church clerk. This Bible went down through several generations, until it came into the hands of John C. C. Clarke of Alton, Ill., who offered to lend it to the University of Rochester, with the provision that it be kept under glass, and other restrictions. Some years later this Bible is heard of in Omaha, Neb., having been purchased by a wealthy man, who, it is said, paid a thousand dollars for it, with the intention of giving it back to Rhode Island, doubtless to some historical society. It would be interesting to know just where this old Bible is.

Samuel Ward, well known citizen of Westerly, patriot and politician, and a member of the early church, had a fine library for his time, over one hundred books being listed in

the inventory of his estate. A folio Bible and concordance were among them.

The first three pastors of the organized Seventh Day Baptist Church in Westerly came from the Maxson family, a father and two sons, John, John and Joseph.

When the first John Maxson was called upon to serve the church he was seventy years of age, and acted as pastor until he was eighty-two, when he died and was buried in the Clarke burying ground on the bank of the Pawcatuck River.

Mr. Maxson's first grant of land in Westerly was in the eastern part of the town, fifty acres, possibly in what is now Charles-town. When the land in "Old Westerle" was drawn by lot he drew lot number ten, but he disposed of this farm, and it seems evident, lived somewhat nearer the spot where the meeting house was located. In 1715, his layout of land is described as being at the head of the "Coom." In an old dictionary, "coom" is defined as provincial English, meaning a hollow in a hillside, so that the property was near a valley.

In 1687, John Maxson and William Champlin were appointed by the town to present a "petition to his Excellency" for a town charter, and preserve the same.

Ministers of the early church were called upon of necessity to serve their town as well as their parishes. They acted as deputies to the General Assembly, town clerks, surveyors, town treasurers, and their homes were often the gathering places for town meetings.

The second Elder John Maxson was an extensive land owner in Westerly, together with a number of other men, many of whom were members of the Seventh Day denomination. Early in the eighteenth century a company was formed called the "Maxson Purchase," sometimes the "Maxson and Lewis," and the "5300 Acre Purchase." Much of the land in Hopkinton was disposed of by this company. Deeds of these properties show a list of grantors whose names are familiar in the annals of the early church: George Stillman, Samuel Langworthy, Joseph Lewis, Nicholas Cottrell, John Utter, Samuel Burdick, Edward Saunders, and others.

The second Elder John Maxson performed many marriage ceremonies, both in the church and outside, and his record is always signed: "Joyned by me John Maxson, Elder of a Baptist Church."

Thomas Hiscox of Newport also followed the calling of his father, who was the first pastor of the Newport Seventh Day Baptist Church. Thomas came to Westerly soon after the church was formed, being followed soon after by his wife, who was a daughter of Joseph Clarke, who was already here. He became a freeman in 1709 and a freeholder in 1710, having bought the farm of one hundred acres of Joseph Crandall, son of Elder John Crandall. Joseph Crandall eventually went to Newport and had a pastorate there. Thomas Hiscox must have lived next to his father-in-law, as the deed says that his land is bounded westerly by Joseph Clarke's land, easterly by Nicholas Cottrell's, southerly by a pond, doubtless Burden's, northerly by the highway and the river called the Pawcatuck. For this piece of property he gave one hundred pounds.

Mr. Hiscox served his church long and faithfully, being called as pastor in 1750 and holding the position until he died in 1773. He also served his town as well, represented it in the General Assembly for a number of years, was town clerk, and acted as town treasurer for the unprecedented term of sixty years, declining another election.

We seldom have the chance to know how our early pastors and townsmen looked, but we have had the privilege this past summer to visualize the countenance of Rev. Mr. Hiscox. Henry Collins, mayor of Newport, a wealthy patron of the arts, a friend and admirer of the fourth pastor of this church, arranged for a portrait to be painted by Robert Feke. This painting was inherited by Mrs. Cornelius Vanderbilt, and was graciously lent to the Art Committee for the Western Washington Tercentenary Art Exhibition, by Countess Szchenyi, a daughter of Mrs. Vanderbilt. The artist brought out to a vivid degree the great spiritual beauty of the face, making it one of the outstanding portraits of the exhibition.

We wonder if Thomas Hiscox, as he went about his daily duties in the church, in the town, and on his farm, ever thought of the hours in Newport when he sat for his portrait, by Feke, one of the greatest of early American painters.

Other well known Westerly families were represented in the old meeting house on the hill. When I speak of them as of Westerly I refer to "Old Westerle," which took in

what is now Hopkinton. The emigrant ancestor of the Stillman family in Rhode Island was George Stillman, Jr., who became a free-man of Westerly in 1703, and became allied with the Crandalls through his marriage to Deborah, daughter of Elder Joseph.

Mr. Stillman was clerk of the first church; a good clerk of any organization, or recording secretary, which is what a clerk's duties amount to, is a great asset to a presiding officer. George Stillman was represented many years later in the church through a descendant, Matthew Stillman, who was called as pastor in 1819. This community is much indebted to a late former resident of Potter's Hill, Miss Maria Potter, who left much of historical interest, which we would not otherwise have had. She described the Reverend Mr. Stillman of medium height and dignified mien, of a social and cheerful temperament, whose pastoral visits, accompanied by his wife, were much appreciated. It was under his leadership that the church reached its zenith in membership, there being over nine hundred at one time, and Mr. Stillman had three assistants. He died suddenly while at the table. Curiously enough, at the services of the preceding Sabbath, he had chosen for one of the hymns,

"And let this feeble body fail,
And let it faint or die."

Mr. Stillman performed a great many marriages, both in the church and among those of other denominations. A pamphlet titled "Record of Marriages, in Hopkinton, Rhode Island, from August 15th, 1804, to January 1st, 1838, as performed by Elder Matthew Stillman, Pastor of the First Hopkinton Seventh Day Baptist Church," was published by the Utter Company, a reprint from the *Westerly Sun* of June 21, 1916.

The copy was made from Mr. Stillman's original book by Louise Prosser Bates and Julia H. S. Higgins. In this pamphlet many of us could find the record of the marriages of our grandparents and great-grandparents.

The Burdick family has multiplied and flourished in this section since the days of the intrepid Robert, who was willing to languish in prison to justify his principles. They have provided many members of the church, both laymen and pastors, and the one who served the early church was Rev. John Burdick, a great-grandson of the emigrant Robert. We get a little picture of his appearance also from Miss Potter's recollections as told to Rev.

Frederick Denison. She says: "Mr. Burdick was tall, of fine form and fair complexion. There was a pleasantness in his speech and a courtesy in his manner that made him peculiarly attractive to all who came under his influence. He was not only beloved by his own people, who likened him to the beloved disciple, but when called to preach elsewhere, crowds flocked to hear him."

I have had his burial place pointed out to me when riding through Long Bridge Woods, on the road from Hopkinton City to Rockville. I believe the ground was near the road, on the left, going north. His body was taken up and placed in the ministers' memorial lot, in the First Hopkinton cemetery, on the site of the first meeting house.

When Peter Crandall gave this land to the Seventh Day Baptists in 1680, he was doing more than he knew. He could not look down the vista of years and visualize what his gift was to mean to the people of that faith and realize that they would still be carrying on, nearly two hundred years later.

From that hill where the guardians of the early church are resting, the physical aspects of the surrounding country are much the same today as then. The hills are just as green in summer and just as white in winter; the river still flows swiftly round the bend, and the south wind still brings cooling breezes from the sea.

We trust that the faith which sustained the pilgrims who climbed the hill to their meeting house, is just as unchanging.

MARY WHITFORD — AN APPRECIATION

Four short years ago she came to live among us. To some she was already a valued friend; to many she was a stranger. Yet to no one did she long seem a stranger, so warm was her friendliness, so gracious her personality. At once she shared our interests as if they were her own. She worked willingly and efficiently in the church and in its organizations and in the organizations of the town and on the campus. She not only worked faithfully but also played joyfully with us all, with the young and with those older grown. If we took our problems to her we never found her bored, pre-occupied or unresponsive, but always large-minded, tolerant and understanding. She did all we asked and more, and we asked much of her. Her courageous spirit helped her to do what a

CHRISTMAS THOUGHTS

BY BETTY JANE CRANDALL

It was the habit of him whose birthday we celebrate to take what was good in men and remold it to higher uses. And so it is peculiarly fitting that the anniversary of Christmas, when it was first celebrated in the second century of our era, should have taken from heathen mythology and customs the more beautiful parts for its own use. So it is that the feasting, gifts, and greens connected with "Saturnalia," the feast day of the sun worshipers occurring in December, the yule log of the Goths and Saxons, the mistletoe cut from the sacred oaks by the fire worshipers of Persia, and the decorated fir tree of the Teutonic sun worshipers were adopted by Christians in their celebration of Christmas, merely changing their spirit.

Christmas was not then a single day. It had the preliminary novena which began December 16, and it ended on January 6, or Twelfth Night. For a long time the date of the physical birth of Christ was confused with the spiritual birth as celebrated in the feast of Epiphany or the feast of baptism, and was celebrated on January sixth.

In Britain, December twenty-fifth was a festival day long before conversion to Christianity. December twenty-fifth began their year, and the night which is now so holy to us they called "the mother's night."

Outside Teutonic countries presents are unknown. Their place is taken in Latin countries by the "strenae" and in France by "étrennes" given on New Year's day.

One of the loveliest of the Christmas legends is a story which tells of how the Christ Child comes down to earth on Christmas night to be welcomed or rejected in the homes of rich and poor alike. Those who wish to receive him place candles in their windows to guide the Child through the night. Now, candles are an intrinsic part of Christmas.

Through the centuries, Christmas with all its beautiful and heart-warming customs has withstood the commercialization placed upon it and has brought a little of peace and renewed hope and courage to men. In this year of 1936, when there is so much war and threat of war, so much fear and uncertainty in our world community, we can perhaps gain a little stability by kneeling in worship

frail body alone could not do. Then one day, with almost no warning, we lost her gracious presence. We sat, desolated, as those who have lost one they have always known and loved. Our tear-dimmed eyes could not clearly see the future without her. Then there came ringing, clear and sweet, the challenge of her life. We listened and knew that she had left us something that could never die. We rose and said, "We will carry on."—(Ladies' Aid Society.)

—From Alfred Sun.

YOUNG PEOPLE'S WORK

In those days an edict was issued by the Emperor Augustus that a census of the whole world should be taken. It was the first census, taken when Quirinius was governor of Syria. So everyone went to his own town to register. And Joseph went up from Galilee from the town of Nazareth to Judea to the city of David called Bethlehem, because he belonged to the house and family of David, to register with Mary, who was engaged to him and who was soon to become a mother. While they were there, the time came for her child to be born, and she gave birth to her first-born son; and she wrapped him up, and laid him in a manger, for there was no room for them at the inn.

There were some shepherds in that neighborhood keeping watch through the night over their flock in the open fields. And an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terribly frightened. The angel said to them,

"Do not be frightened, for I bring you good news of a great joy that is to be felt by all the people, for today, in the town of David, a Savior for you has been born who is your Messiah and Lord. And this will prove it to you: You will find a baby wrapped up and lying in a manger."

Suddenly there appeared with the angel a throng of the heavenly army, praising God, saying,

"Glory to God in heaven and on earth!
Peace to the men he favors!"

When the angels left them and returned to heaven, the shepherds said to one another,

"Come! Let us go over to Bethlehem, and see this thing that has happened, that the Lord has told us of."

And they hurried there, and found Mary and Joseph, with the baby lying in the manger. When they saw this, they told what had been said to them about this child. And all who heard it were amazed at what the shepherds told them, but Mary treasured up all they had said, and pondered over it. And the shepherds went back glorifying God and praising him for all that they had heard and seen in fulfillment of what they had been told. (Luke 2: 1-20.)—*Goodspeed's Translation.*

of the Prince of Peace whose birthday it is, and allowing some of the beauty of the season to play with our hearts for a little while.

O LITTLE TOWN OF BETHLEHEM

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

O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.
For Christ is born of Mary
And gathered all above,
While mortals sleep the angels keep
Their watch of wondering love.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming;
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

Where children pure and happy
Pray to the blessed Child,
Where misery cries out to thee,
Son of the Mother mild.
Where Charity stands watching,
And Faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more.

O holy child of Bethlehem,
Descend to us we pray!
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O, come to us, abide with us,
O Lord Emmanuel!

—Phillips Brooks.

CHRISTMAS

BY MARGARET LAWRENCE

There is a legend in the Holy Land that one could see Jesus more than a mile away, because of the light that shone about him. Every one of us walks in the light unless we have made our light darkness by our thoughts and acts. It is possible for us to make our light so strong that no evil can enter. The purpose of man in this world is to let the light through. When we pity ourselves, when we place the blame for our situation anywhere except upon ourselves, when we

grieve, when we fear, we are generating darkness.

We still do not know what the birth of Christ means because most of us stand outside on the threshold, bound and choked up with our little desires and the cares of this world. We have not gone on and knelt before the manger and given the best that we have to him. When we do, we shall know that we also are bearers of light, that we are light, that our understanding is light shining in the darkness, and that our ability to love is a flame.

We have his life; we have his light within us. Let us use them. Let us begin this Christmas day never to carry darkness within us, but light and more light.

In many places something has happened to the true Christmas spirit. Christmas seems to be changing from a time of merriment and gaiety to a holiday filled with tedium; many people dread the day and the nightmarish obligation to give presents; children of enlightened parents no longer believe in Santa Claus; and, all in all, the effort to be happy and have pleasure makes honest hearts grow dark with despair instead of beaming with good will and cheerfulness.

Every manner of life has its compensations, but nowhere is life more generous in compensating for its lacks than on the old plantation. Christmas is no holiday planned only for the amusement of children, but a season which is also enjoyed by grown people with utmost enthusiasm. People who have always loved one another are bound closer by the fun they have together. Old pain and old strain are forgotten in thoughts of good times to come. There is a sudden new joy in just being alive. Important journeys are made to town, where the matter of choosing Christmas presents becomes so absorbing that traffic lights are overlooked and remembered only when indignant traffic officers shout severe reprimands.

Had these simple folk lived nearer to many stores, and had they been accustomed to receiving packages, then the pleasure of sending and receiving gifts might have been less. Had the circle of their friends been larger, the sheer fun of deciding what each one would like might not have been so great. But there the mere sight of an acquaintance warms their hearts, and just knowing that

the sight of themselves makes other hearts glad is one of life's richest experiences.

Fine mornings are spent gathering Christmas trees from the woods, in making holly wreaths, and in hanging up mistletoe boughs. Christmas eve finds the plantation rich with unexpected things. Happy voices rise above the whispering and rustling of paper wrapping. Fires crackle and heighten to shed a rosy glow over Christmas decorations, warning the outside darkness to keep away.

Wheels creak along the roads that lead through the fields toward the "quarters," for they carry heavy loads of people. The old meeting benches sag with the weight of the many who have come to worship. Heads are bowed and glad tears are shed as the story of the first Christmas is read from the Book, and Christians are reminded that the sky holds a resting place for them and that in heaven many mansions have room for all who need peace and comfort. All night long singing voices float out into the darkness and join the blurred songs of the wind in the trees until the morning star rises shouting in the east. Then the benediction is said.

The cook forgets the heavy day's work ahead of him and joins heartily in the singing of Christmas spirituals out in the yard. The words of beautiful songs help them to know that Christmas day is the best day of the year.

"In the world of merry Christmas poetry, portly gentlemen bask before yuletide fires; feasts in kitchens are almost ready; Christmas trees sparkle; and wine and hot ale with swimming crab apples cheer the winter-cold blood of all who call. In another realm of Christmas poetry, the new star brightens; rejoicing angels sing the celestial message; and the Christ Child in his manger is adored. These two traditions spring from ancient sources. The festive tradition celebrates with Christmas customs which are largely adopted from pagan rituals. The devotional tradition continues in the Christmas idea which is rooted in the Church. Both spirits enrich a garland of Christmas poetry."

We have Christ's life and we have his light within us. Let us use them. Let us begin this Christmas day never to carry darkness within us, but always light and more light. Then shall the light in this world "break

forth as the morning." And there shall be peace on earth and good will towards men.

Merry Christmas and Happy New Year to you one and all, old and young. As the writers of the two articles in this issue remind you, Christmas is here. May you find that deep joy and abiding peace in the spirit of this season that you perhaps haven't found for a long time. We're sure that these two young writers, as well as those other young people who have willingly contributed to these pages since last Christmas was here, join with us in wishing you Godspeed in the New Year, as well as more importantly a full share of the spirit of Jesus Christ now.

With Martin Luther, we, the young people of the present Seventh Day Baptist denomination, leave this thought with you:

"Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head.
The stars in the bright sky looked down where lay
The little Lord Jesus asleep on the hay.
The cattle are lowing, the baby awakes,
But little Lord Jesus, no crying he makes.
I love thee, Lord Jesus! Look down from the sky,
And stay by my cradle till morning is nigh."

A CHRISTMAS CAROL

There's a song in the air;
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of earth.
Ay, the star rains its fire and the beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world:
Every hearth is aflame, and the beautiful sing,
In the homes of the nations, that Jesus is King!

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay, we shout to the lovely evangel they bring,
And we greet in his cradle our Savior and King!

—J. G. Holland.

"A bountiful tree has many clubs and stones thrown at it, while the barren tree stands unmolested."

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1936

Receipts		November	Total
Adams Center		\$ 225.00	
Albion		60.00	
Alfred, First		\$ 39.05	
Ladies' Aid society		100.00	
		\$ 139.05	423.70
Alfred, Second		\$ 15.40	
Christian Comrade Class, special		5.00	
		\$ 20.40	93.69
Battle Creek		\$ 21.50	
Special		13.70	
		\$ 35.20	67.66
Berlin Ladies' Aid society, special		50.00	50.00
Boulder		\$ 5.00	
Women's Missionary Society		5.00	
		\$ 10.00	20.00
Brookfield, First			54.57
Brookfield, Second		\$ 23.96	
Special		16.00	
		\$ 39.96	39.96
Carlton			10.00
Chicago		20.00	20.00
Denver		\$ 10.00	
Sabbath school		4.30	
		\$ 14.30	95.20
De Ruyter		\$ 10.00	
Ladies' Benevolent Society		15.00	
		\$ 25.00	141.95
Edinburg		4.00	23.00
Farina			75.00
Fouke			14.56
Genesee, First			58.91
Hartsville			50.00
Hebron, First		3.58	18.04
Hopkinton, First, C. E. society, special		\$ 3.00	
Intermediate C. E. society, special		1.00	
		\$ 4.00	76.50
Hopkinton, Second		6.80	17.98
Independence			29.00
Irvington			100.00
Jackson Center			18.75
Little Prairie			3.00
Los Angeles			10.00
Marlboro			45.33
Milton		147.80	507.35
Milton Junction		67.75	150.14
New Auburn		8.00	8.00
New York City		\$ 49.78	
Mrs. Julia M. B. Ambler		5.00	
		\$ 54.78	149.78
North Loup			25.00
Nortonville			10.00

Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	1,265.00
Piscataway		120.00
Plainfield	113.65	463.47
Riverside	\$ 27.00	
Special	3.00	
	\$ 30.00	120.00
Roanoke		5.00
Rockville	3.40	23.30
Salem		67.30
Salemville		8.28
Shiloh		269.36
Verona	\$ 30.00	
Special	20.00	
	\$ 50.00	70.00
Waterford Sabbath school, special	.83	51.16
Welton, special	13.95	13.95
White Cloud		28.40
Individuals, A friend	\$ 4.00	
Mrs. Lucia H. McNanny, special	1.00	
	\$ 5.00	38.00
Southeastern Association		24.90
Southwestern Association		12.00
Conference offering		200.00
Seventh Day Baptist C. E. Union of New England, special	.17	.84
Woman's Board		34.00
Shiloh-Marlboro Vacation Bible School		8.00
		\$5,515.03
November receipts on budget	\$ 989.97	
Special	130.65	
		\$1,120.62

Disbursements

Missionary Society	\$ 512.60
Special	103.68
	\$ 616.28
Tract Society	\$ 137.80
Special	6.97
	144.77
Sabbath School Board	77.20
Young People's Board	15.40
Woman's Board	\$ 4.60
Special	20.00
	24.60
Ministerial Relief	27.80
Education Society	66.10
Historical Society	7.70
General Conference	150.80
	\$1,130.65

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
December 1, 1936.

"EXTRAORDINARY SUCCESS"

DOCTOR CLINCHY CITES STRONG APPEAL TO DIFFERENT SORTS OF AUDIENCES

New York, Dec. 7 (NCJC)—Chancing to run across teams of the National Preaching Missions at various points during his own trip to the Pacific Coast and back, Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians, reports he was deeply impressed by the extraordinary success which the project appeared to be meeting everywhere. He instances various unusual incidents that came to his notice indicating how strong was the appeal to quite diverse sorts of audiences. Doctor Clinchy said:

"The officials of the University of Southern California frankly doubted whether post-war students would attend a voluntary morning convocation to hear Stanley Jones, a 'missionary.' The University Religious Conference (Protestant, Catholic, Mormon, and Jewish students) thought otherwise, built up publicity in the student paper, started a 'whispering campaign' about Jones' greatness. The bulk of research into Evangelical Stanley Jones' history, articles, and books was done for this campaign of publicity by a Roman Catholic student who reported, 'This man has real stuff!'

"On the day of meeting, Jones took a 2.45 a.m. airplane from San Francisco, and a car full of students went to Los Angeles airport to meet him at the crack of dawn.

"At 9 a.m. President Von Kleinsmidt was surprised to find more than two thousand students spilling over into the second balcony. After convocation the administration expected perhaps twelve or fifteen students to accept Jones' invitation to talk with him in an appointed room. Three hundred engulfed him, sitting cross-legged on the carpet and standing six deep around the man as he answered questions for an hour.

"Jews and Christians alike reported, 'He's got something!' and, 'His relationship with God is tremendously convincing—I will try it.'

"In Dallas, Texas, four hundred Rotarians and Chamber of Commerce members applauded Stanley Jones' revolutionary statement that the obsession of making money is not enough of a goal to satisfy a civilized man, and that co-operation must displace bitter competition, unrestrained acquisitiveness, and a system

which 'half-stuffs a few and half-starves the many.'

"The value of variety in personnel of the Preaching Mission was evidenced by the reactions of the audience at the Dallas mission. A clergyman in Oklahoma City drove two hundred miles to spend two days listening to the team and reported, 'Miss Muriel Lester is the one who helped me most—every word she utters is convincing because she experiences what she talks about.' A Texan confided, 'There is one natural on the team. As far as I am concerned, Bishop Will Scarlett is telling the whole story. Of course, Stanley Jones is the Babe Ruth the crowd wants to see, but Bishop Scarlett is the man whose language is most meaningful to me.' And a Missouri minister reported, 'Dean Lynn Harold Hough is clearly the brilliant man: he has the sparkle and the penetration which I enjoy.'

"One suspects that all fifty speakers on the team made their own peculiar contribution and that each had a very special appeal to the types of persons which each was best fitted to reach.

"Suggestions received from many sources were to the effect that the Federal Council should follow up the Preaching Mission by an intelligent and sustained effort to educate its Protestant constituency in the disciplines and the traditions of churchmanship, and in the science and art of worship, and encourage opportunities for quiet retirement of groups of Christian people for the unhurried consideration of the sources of a deepened religious experience."

INSTALLATION AT NEW MARKET

The Sabbath, December 5, marked another significant step with the 231 year old Piscataway Church. Trevah R. Sutton, recently of Garwin, Iowa, was installed as pastor. Good work was done by the choir, and words of welcome to the church, the pulpit, and community were extended. Deacon George R. Crandall led in the responsive worship, and senior deacon, Charles E. Rogers, extended the hand of fellowship in behalf of the church.

Mr. Sutton—who is the son of Rev. Erlo E. Sutton, director of religious education—responded to the various welcomes as follows:

Your words of welcome give me encouragement as I now enter upon a new field of Christian labor. After having bidden farewell to the people at Garwin, Iowa, and again to the folks

at Milton, Wis., which is not easy to do, I now find it much more pleasant to hear these words of welcome. I not only have received a warm welcome in this service but also have had the same thoughtful welcome by many of you individually since my arrival only two days ago. For all this, I thank you.

I was happy to receive a call from this church, not because I felt the work was completed at Garwin, but rather that you have considered me worthy of becoming the pastor of this, the oldest living Seventh Day Baptist church in America. May God help me to so serve Christ that my coming to New Market may be in accord with this honor you have given me.

Perhaps you may expect some inaugural statement as to future plans as your pastor. To give such with detailed plans would be difficult, as I do not know the field well enough. On the other hand, one can depend with some certainty that this community, like all others, has much to be done for the sake of the kingdom of God. Thus it would be safe for me to say that it is my plan and hope to present the gospel of Jesus Christ through whatever avenues of approach we as a church can use. Thus I can make this general statement, and pray that our heavenly Father will guide us into the ways that will best fulfill the tasks that fall upon Christians.

The world needs Christ, and needs him now! We need not take time here to review the chaotic condition of the world, even in our own United States of America. Yet there is a way out of it all. However, it is not political parties, or changing the forms of governments, or a changing of economic systems, or the enactment of laws that is going to make the world better. For whatever is the heart of man so will be the systems and governments, regardless of the number of changes there may be. We progress only when the hearts of men are changed; then can the character of society be transformed. It is the Christ, who brings salvation from sin, who can make this change, and the Church is the agent for the presenting of this truth.

Many Christian people become discouraged and come to believe that nothing can be done to improve the ways of man—that the world is growing worse. Yet if we would but stop to look back over history, we can easily see that real progress has been made in the spread of Christian truth. The world is many times better than it was at the beginning of the Christian era. It is true that progress goes in waves, and perhaps we are in late years in a period of backward trends. But this has happened before, to return to new advances. So we should not become discouraged, but rather take a challenge and with an awakened Christian Church again, go forward with Christ.

So now as I begin my work with you I feel the need of a revived Church in America, and hope that our denomination and this church will be ready to work for Christ.

While there are many tasks and responsibilities which fall upon a pastor, which each minister should strive to accept willingly and sincerely,

we of the clergy cannot do it alone. We need the help of each layman who professes the name of Christ.

I trust that we may work together in this great task, holding up not only the good name of this old church, but chiefly the cross of Christ as the symbol to the world of his love. It is more than the architectural symbol that we need to show—it is the sign of the cross in our own lives, as individuals and as churches. We may place a cross in the design of the church building, or may wear one upon our watch chains as physical symbols of the Christian Church; but the most important place for the cross to be manifested is in our lives. Therefore, let us pray that we may dwell so close to Christ that his cross will be seen in us.

May we through the functions of the various departments of this church go forward with Christ. May our worship and prayer services draw us close to God as faithful servants of Christ. May our educational programs be the means of training our children and young people in the Christian principles so as to lead them to surrender to the master; and also those who are older, who know not Christ, to do likewise; and lead us all to a growing experience in the abundant life. Yes, may our work, whether in worship, or Bible school, or young people's societies, as deacons, or trustees, or ladies' societies, or any other group, be a united work, so our church will be an active unit in building for the kingdom. God grant that Seventh Day Baptist churches, and those of all other denominations as well, be on fire with the Spirit of God, that the world may be brought under the influence of the saving power of our Lord and Master, Jesus Christ.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I saw there were only two letters in the RECORDER this week and thought I would write. I am sorry that I have not written in so long.

I am in the fifth grade now and my teacher is Miss Mavis D. Greene. I am in a Christmas play called "A Christmas Surprise." I am a girl named Dolly. They are all girls in the play.

We are going to draw names next week for Christmas presents.

I read the letter from Ruth Williamson in the RECORDER and she is almost my twin. Her birthday is the twenty-eighth of April and mine is the twenty-seventh. We are both nine years old.

I am taking a Christmas piece now, "Christmas Carol." Part of it is out of "Silent Night."

I hope you will have a merry Christmas. I guess I had better close.

Good night,

Your RECORDER friend,

ANNE BEEBE.

Coudersport, Pa.,

R. D. No. 1,

December 7, 1936.

DEAR ANNE:

Your very good letter was more than welcome, for, as you see, it is the only one I have to send to the RECORDER this week. I hope I'll receive many more before it is time for RECORDER day again, don't you?

I think it is fun to act in plays, don't you? I wish I could see you as "Dolly," in your Christmas play. Awhile ago I was in a play put on by the Andover Grange, and what do you think my name was? It was "Mehitabab Blinkers." Wasn't that a funny name?

And, a merry Christmas to you, too, my dear. After Christmas you must write and tell me how you spent the day, and of all the Christmas fun you and the twins had.

We must not forget, during all the joy of the Christmas season, the real meaning of Christmas—that it is in remembrance of our dear Savior, Jesus Christ, and as he spent his time in loving and serving, let us, too, spend Christmas day and other days in loving others and doing all we can to make them happy.

Your sincere friend,

MIZPAH S. GREENE.

LITTLE MARY'S HAPPY CHRISTMAS

BY M. S. G.

Little Mary and her tiny baby brother, Edwin, were the only little folks in a household of grownups. There were father and mother, grandma, Uncle Charlie and Aunt Mary, Aunt Phebe and Cousin Ella, quite a family, as you can see.

The little girl's days were very happy ones, for she was the pet of every member of the family and one and all, especially grandma, tried in many ways to give her pleasure. Grandma was her best friend and playfellow and could tell her the most wonderful stories any little girl ever heard. The story Mary liked best of all was the true story about the birth of the dear Baby Jesus, on that first Christmas day so many, many years ago.

Mary's home was in a large, comfortable farm house which had a long hall with a wide

stairway leading to the second floor, having a railing broad enough to furnish children a lovely sliding place when they came to visit grandma on Christmas and other holidays.

The Christmas after Mary's fourth birthday was the very first one she had any clear remembrance of, though every Christmas eve since her first birthday her stocking was hung with the rest from the wide stair railing. On her fourth Christmas eve she hung her stocking with her very own hands at the very lowest point on the railing. That stocking seemed so large, as she remembers it from that far away time, that it surely must have been one she borrowed from grandma.

When she awoke that Christmas morning the rest of the family were at breakfast, waiting for the little girl to see her stocking before they touched theirs. Through the dining room door they saw her in her little blue nightgown coming slowly down the stairway, as quiet as a little mouse, until she reached her stocking, and then she shouted with delight; and the grownups shouted, too, in sympathy.

No stocking was ever stuffed fuller than hers, from top to toe, and on the very top was a tiny rocking chair in which was sitting a cunning doll all dressed in red. Mary was so delighted with the dolly and chair that she almost forgot to examine the other gifts in her stocking, and she didn't even shed one tear when she found her dolly had lost one arm. "I 'spect Old Santa dropped her when he came down the chimney. He couldn't help it with such a fat pack. I don't care, I loves her des the same," she said, as she lovingly cuddled dolly in her arms.

But what do you suppose happened when the little girl was finally persuaded to take the rest of her presents out of her very full stocking? She had just discovered that the toe was stuffed with her favorite candy, when out popped a little mouse. Mousie had gnawed a hole in the stocking so that he could nibble the candy, for you see he as well as Mary had a sweet tooth.

Mary cried a little then, but do not imagine it was because she was frightened. Oh, dear no! That wasn't the trouble at all. With tears in her big blue eyes, she cried, "He was such a cunnin' little mousie, and he wouldn't 'tay with Mary. Why did he run away? I would let him have all the candy he wanted."

That was a very happy Christmas for little Mary. Though today she has forgotten almost all about it, she will always remember the stocking, the chair, the dolly, and the mouse.

WAKE UP AND LIVE

(Report of Treasurer of Tract Society Ethel T. Stillman, read by Mrs. Hurley Warren, Boulder, Colo., August 20, 1936)

These words startled me as they sprang up from the covers of a book in a shop window not so very long ago. They are applied to the mental and physical welfare of the individual. The author, Dorothea Brande, goes on to say, "Success depends upon a *plus* condition of mind and body, on power of work, on courage."

Much of our concern, these days, has been to maintain a *plus* condition not only of mind and body but of finances, as well, and fortunate, indeed, the individual, the family, the community, the state, or the nation that *has been* able, and is able, and *will be* able to maintain a *plus* condition. We have said, often, that between spending a little *less* than you have, and spending a little *more* than you have lies all the difference between contentment and despair. I am reminded of an incident in a certain household where funds were a bit restricted and the husband, in his consideration of affairs, said, with finality, "We are spending too much money." "Oh no," said the wife, reassuringly, "not at all; we just are not making enough, that's all." A joke—yes, maybe it is, but is not that just the situation in regard to the expenditures of our boards? I do believe there is not an item of expense in any of our organizations from the salaries of our missionaries, here and abroad, to the cost of a few sheets of stationery and a postage stamp that we would think it advisable to omit. What then? The receipts must be increased to meet the expenses. "Success depends upon a *plus* condition of mind and body."

The Tract Society, in its General Fund, that fund under which its budget operates, came very close to a *plus* condition. We are ending the year with a balance of \$2,003, and we began with \$2,014. Wouldn't you have thought we could have made it if we came as close as that? This balance is dissipated soon after the first of the year through the payment of salaries and the payment to

annuitants and other current expenses. Our carrying balance through the year runs considerably less than that amount. We have had extraordinary expenses which increased our incidental item far beyond its budget figure. There was spent \$1,099 in connection with taking over two properties and the payment of taxes on them.

Some items regarding our publications may be of interest:

A little more than half the budget appropriation for tract printing and distribution has been used. Details of this work are being given in the other reports presented this morning.

The *Helping Hand* didn't quite make the grade—financially, I mean, of course. We estimated that it would be self-supporting, but the cost of publication was a little, though only a little, greater than the receipts. We hope it may be made self-supporting next year.

The SABBATH RECORDER has come through within the budget estimate—the extra cost over the budget estimate being caused by the eight pages of Sabbath promotion material additional to the regular issues. This cost was met through the generosity of those who are especially interested in this phase of our work.

Aside from these special gifts for the RECORDER, contributions received from individuals and churches, both independently and through the Denominational Budget, have shown how the people have kept our need on their hearts. These contributions have been for the publication of special tracts, for the Denominational Building tax, for the General Fund debt, and for the traveling expenses of the corresponding secretary. These latter gifts have enabled the secretary to do twice as much field work as the budget provided. Our outstanding indebtedness in this General Fund has been reduced by \$1,750 and by the \$200 special gift through the Denominational Budget for this particular item. This debt is now \$3,550—at the beginning of the fourth year of our five year plan for its reduction.

The Funds for Permanent Investment show a *plus* condition. Five hundred dollars, a bequest of Amelia M. Cottrell, late of Independence, N. Y., has been added to the total, which is now \$106,875.29.

The Summary of Investments, on page 33 of the Annual Statement, shows the distri-

bution of these investments. In this listing "real estate" appears for the first time. It represents the two properties mentioned under expenses of the General Fund and which we were obliged to take over to safeguard our mortgage on them. They are being rented and repaired, respectively, subject to sale.

The summary follows:

Mortgage loans	\$ 75,600.00
Participating interest in mortgage loan	3,195.71
Loan to General Fund	2,200.00
Loan to Denominational Building Fund	1,900.00
Bonds and stocks, received only through gifts and bequests	11,731.00
Real estate	8,500.00
Cash in savings bank, pending investment	3,698.58
	<hr/>
	\$106,875.29

It may be of interest to know that in the past ten years these capital funds have increased from \$77,617.42 to \$106,875.29. They have been made up of gifts and bequests, Annuity Gifts, and the Endowment Fund for the Maintenance of the Denominational Building.

The balances in both the checking and the savings accounts for the *maintenance of the publishing house* are considerably less than at the beginning of the year, due to the expenses of the remodeling of the business offices of the printing shop. These expenses amounted to \$684.83. The income from the Endowment Fund for the Maintenance of the Denominational Building (\$112.36) has been forwarded as usual to the treasurer of Conference for that purpose.

Aside from a balance of \$172.89 in the Fund for the Furnishings of the Historical Society Rooms, the balance of \$3.92 in the *Denominational Building Fund* is small indeed. But only \$1,900 remains to be paid on the cost of erection of the building. This will be taken care of in due time by the still unpaid subscriptions toward its erection.

During the past few years it has been the experience of most municipalities that reins have been tightening in every possible line to gain increased revenue for needs under local, county, and state administrations and now a tax is levied upon our Denominational Building. The Tract Board, in accordance with the instructions of Conference through the Commission, has borrowed, at a favorable rate of five per cent, funds sufficient to take care of the 1934, 1935, and reduced 1936 taxes. This will be presented to you formal-

ly through the Commission's report. It is a "condition and not a theory that confronts us." But it may just be possible that in this situation we may be able to find new ways of usefulness through our beloved building, making it contribute more constructively to our denominational life. Happy is the man, the family, the state, the nation, and the denomination that can turn seemingly discouraging things to account. "Success depends upon a *plus* condition of mind and body, on power of work, on courage."

Wake up and live.

FAITHFUL

IN MEMORY OF MRS. L. A. HURLEY, WELTON, IOWA

In life's early morning
She heard the Master's voice.
She harkened,
And listened,
It said,
"Make me your choice."

She saw there was plenty of work to do,
The harvest great,
The laborers few.
In her own quiet way
She labored each day;
There were lambs to be fed
And the blind to be led.

She went at her work
With willing heart,
And ever ready to do her part.
Somebody's burden
She wished to make lighter;
Somebody's life
She wished to make brighter.

In a little book,
Long years ago,
She penned these lines,
I well do know:
"Firm as an anchor,
Buried far beneath the rolling sea,
Bright as the sky above it bent;
So shall our friendship be."

How much like the flower,
This life
That passed away;
Giving us joy
And beauty,
As it lived each day.
Her loving virtues,
Her quiet ways,
Have won her much joy
And praise.

And now, kind friend,
Your task is done;
Truly a victory you have won.
Through all this toil
And all this strife
You are worthy of
A crown of life.

(An old friend, W. A. J.)

OUR PULPIT

THE MESSAGE OF CHRISTMAS

BY REV. NEAL D. MILLS

Pastor of the De Ruyter, N. Y., Seventh Day Baptist Church

"Behold, I bring you good tidings of great joy, which shall be to all the people; for there is born to you this day in the city of David a Savior, who is Christ the Lord." Luke 2: 10, 11.

How the world needs Christmas this year! Perhaps we realize the need of it more than at any time in the past. The Christmas season this year might be of inestimable value, especially in America where in some respects the field is ripe for it. No, I am not considering the needs of the manufacturer and the business man for a fat income this month. They will have it to answer for that they have capitalized and commercialized a sacred occasion almost to death, though not without the help of all of us.

The three greatest disasters that can harass a nation are war, depression, and boom. We are just emerging from one, and only the most heroic efforts can keep us from falling prey to either of the others. Men in power are bewildered by momentous events and changing conceptions, the meaning and importance of which they are incapable of measuring. Engrossed in problems of world trade, finance, and material stability, they lose sight of those deeper, more far-reaching considerations that are essential to peace and security. Material wealth and spiritual bankruptcy will involve us in perils with which neither the economist, the diplomat, nor the militarist can cope.

Luxuries tend to undermine moral character and dull the sense of dependence upon God. How hard it is for a rich man to enter the kingdom of heaven! What does it profit a man or a nation to gain the whole world of material wealth and lose his own soul? Eleven billion of the world's twenty-one billion dollars worth of gold is now in the United States. Oh America! Will you pay for it with your soul?

The days to come will bring severe testing. Our scale of values is bound to be changed. Our trust in institutions will be shaken as we see some of them totter and fall. We shall need the stabilizing power of a sound and vital religion. Great indeed is the need this

year for Christmas—not the Christmas business but the recognition of Christ's birthday; not the ritualistic celebration but the religious spirit; not the mistletoe but the message; not the Christmas presents but the Christ presence.

The Christmas message had its roots long centuries before the birth of Jesus. It was born in the minds of thoughtful men. The prophets of Israel six and eight centuries before Christ pictured to their contemporaries the coming of a reign of righteousness when God should be honored and glorified, and peace should cover the earth. It was the same picture that the song of the angels portrayed in Luke's immortal story, "Glory to God in the highest, and on earth peace."

When I was younger I used to wonder how the prophets could foretell events eight hundred years in the future. I wondered why God would inspire men to write things that had no meaning to their own age, that could be understood only by unborn generations. How did they know that Jesus would be born as he was?

My present answer is that they did not know; neither did they blindly write what they did not know. But they saw the need in the world for some power, some God-filled One to inspire mankind and show the way to righteousness and peace. They hoped and dreamed and they dared to build a faith on their dreams. They believed that sometime, somehow God would answer and fulfill their dream. As they lived and wrought, and learned to know the sins and hopes and needs of men, they dreamed their dreams and built their hopes to fit the world's need. That is why their dreams came true. The prophets were philosophers of the first rank. The wonder is not that they could foretell the future but that they could read so well the meaning of their own times.

But not content with being dreamers and philosophers, the prophets were preachers of the first rank, as well. It is a popular notion that a prophet is one who foretells future events; but the true meaning of the word "prophet" in Scripture is one who is possessed by God and who speaks and acts for God. The prophets of Israel preached with divine fire in their hearts, calling their countrymen back to God and building up in them a faith and hope in the future. And the sparks from their hearts kindled in the hearts

of a nation a burning hope that the centuries could not extinguish. A great King would be born who would rule the whole earth in peace and righteousness. Even the beasts would dwell in harmony and there would be joy and prosperity.

The jarring nations he in peace shall bind,
And with paternal virtues rule mankind.

—Virgil.

By faith in that they lived and died.

At last in the least expected way the Messiah came—a babe in a manger in a cattle shed, not a prince in a palace. He grew to manhood but he had no throne, no sword, no army, and no kingdom. Did he fail then to fulfill the dreams of Israel? Yes, in some details, but on the other hand he far exceeded them.

For one brief life we had on earth the incarnation of love and peace. As never before or since, we had a living example of perfect good will. The Prince of Peace did set up his kingdom, and left it to his disciples to increase. The dream of the sages came true and Christmas was a complete reality in one life for one brief span.

But that was not the end of Christmas; it was only the beginning. We have the message, the "tidings of great joy," but it hasn't yet been carried "to all the people," and peace and good will will not be complete until we have done our part. Since the time of Jesus Christmas is again a dream, but a much more beautiful, perfect, and practical dream than before. We now have the principles by which we shall one day turn that dream into fact.

The spirit of Christmas is a powerful influence in the world even today. Wherever it is observed it lifts humanity up to a higher level. It generates a fellowship that overflows national and racial boundaries. On Christmas day in the early part of the World War, white flags were raised and the men came streaming out of the trenches to celebrate together. Fires were built in "no man's land" and soldiers from both sides mingled together as they sat around those fires singing songs and exchanging such trophies as they had for gifts. At a time when the world was deeply involved in the very opposite of the Christmas ideal, the Christmas spirit prevailed and held sway for a day.

Yet there is danger that the real message of Christmas may be forgotten, crowded out of mind by the excitement of giving and receiving presents and the many activities of the season. A little girl was shopping with her mother on the day before Christmas. As they pushed through the crowd in the department store she caught sight of a red-suited Santa Claus. On the elevator was another and down in the street was another. Tugging at her mother's arm she said, "Mother, isn't it somebody's birthday tomorrow?" "Yes," said the mother hurriedly, and the child continued, "Whose birthday is it, Santa Claus?"

Oh, it isn't the holly, it isn't the snow,
It isn't the tree or the firelight glow;
It's the flame that goes from the hearts of men
When Christmas love is abroad again;
'Tis the laughter of children quivering high
In a shower of radiance to the sky;
For wishes are real and love is a force,
And the torch which ages ago had source
In the star that lighted the Wise Men's way,
Burns with a magical fire today.
So great the shining, so pure the blaze,
It reaches beyond, through the stellar ways,
Till - listen! A wind voice told it to me—
Our globe that swims in ethereal sea
Glows like a lamp whose flame is love
To the other worlds that swing above;
And this the signal that makes them know
We have hearths and homes and cheer below.
Why, gods and angels walk by the light
That streams from the earth on Christmas night!

—Homiletic Review, December, 1930.

It isn't the outward appearances that make Christmas. It's the flame of love that burns in the hearts of men. The heart of Christmas is Christmas in the heart, and without its heart Christmas becomes a hollow instead of a hallowed occasion. If we really mean to honor Jesus on his birthday, why not put him at the top of our Christmas list and make a special gift to his church and his cause?

The message of Christmas is still an ideal, a prophecy of a time toward which both faith and intelligence point. Peace and good will must be established soon throughout the world or civilization will be annihilated. God cannot make the Christmas ideal a reality until man is ready for it. He is waiting for Christ to be born in us and borne by us to others till the whole world has caught the message, the "good tidings of great joy," and all mankind can join the angelic choir singing, "Glory to God in the highest, and on earth peace."

DENOMINATIONAL "HOOK-UP"

GARWIN, IOWA

The Iowa Seventh Day Baptist quarterly meeting met with the Garwin Church on Sabbath, November 7. The usual order of services was reversed and Bible school was held at ten o'clock. At eleven came the morning worship service with a sermon by Mrs. A. G. Churchward, Chetek, Wis., representing the churches of New Auburn, Wis., and Dodge Center, Minn., whose theme was "The Church Today." Following the dinner in the church basement a program for young people was held, with a short pageant, "The Old Story," prepared by Pastor Sutton, presented. The afternoon devotions followed, at which time Pastor Sutton spoke in the absence of Pastor Bottoms of Welton. At both of these sessions special music was rendered by eight-year-old Virginia Du Toit of Garwin. The next session of the quarterly meeting is scheduled for February 6, 1937, at Welton.

Garwin, in a limited way, took part in the Preaching Missions. For three Sabbaths the pastor brought a series of sermons in this connection. In addition to these, as well as the quarterly meeting, there were three evening community services, November 6, 7, 8, at our church. In the absence of Rev. A. T. Bottoms of Welton, Iowa, due to his wife's sickness, Mrs. A. G. Churchward, Chetek, Wis., willingly and ably brought the three messages. Special music was furnished one night by the Garwin Ladies' Octet, one night by two young ladies from the United Brethren Church, and the third night by a young lady from the Christian Church. Virginia Du Toit of our church also sang two nights.

A surprise farewell reception was held on the evening of November 4, at the home of Mr. and Mrs. S. G. Babcock for Mr. and Mrs. H. A. Saunders and son, Herbert, who were moving to Albion, Wis.

Another surprise farewell reception was held for Pastor T. R. Sutton at the home of Mr. and Mrs. D. V. Shrader, on the evening of November 10, as Mr. Sutton was soon to leave to become pastor of the church at New Market, N. J.

CORRESPONDENT.

ALBION, WIS.

The Thanksgiving services at Albion were conducted by Rev. Erlo Sutton on Thanksgiving eve.

The Missionary and Benevolent Society met with Mrs. Carl Sheldon December 1. Good attendance and interest. The special thank offering containers were opened at this meeting. They had been given out by Mrs. Thorngate and Mrs. Sheldon November 1, as the project for November, with instructions to put in a penny for each special occasion for thankfulness. The reports were very interesting.

The two societies of the church purchased storm windows for the parsonage, which were fitted and put on by the pastor. The occupants are very grateful. CORRESPONDENT.

ALFRED, N. Y.

On Wednesday of last week Pastor Ehret and Rev. Richard E. Lentz of the Christian Temple, Wellsville, spent the day calling in the homes of the people in Petrolia. This was done in behalf of the Allegany County Council of Churches. This council is striving to establish contact with each community that is not able to maintain its own service and to assist in regular services in that community. Following the day spent calling, a union service was held in the community church. Pastors Ehret and Lentz are members of the Committee on Evangelism.

The Allegany Youth Council held its first annual conference at the First Seventh Day Baptist church, September 26 and 27. Rev. Everett Clinchy, director of the National Conference of Jews and Christians in New York City, was the main speaker. . . .

Also attending the conference was Mrs. E. G. Phillips of East Bloomfield, N. Y., who led the discussion on "Preparing for Marriage and Home Life," along with Mrs. H. O. Burdick of Alfred.

Norman J. Whitney, professor of English at Syracuse University, and Burton B. Crandall, professor of economics at Alfred, led the discussion on "Building an Enduring Peace and Creation of a Christian Economic Order."

Rev. A. J. C. Bond, dean of the Alfred Theological Seminary, Alfred, N. Y., and Rev. John B. Katchem, Rochester, N. Y., were leaders on the topic, "A Program of Personal Religious Living."

Attending the conference and giving talks at various meetings of the conference were Robert E. Redfern, president of the New York State Youth Council, Rochester, N. Y.; and Rev. E. Lentz, pastor of the Christian Temple, Wellsville, N. Y.

The theme of the council was based on "Fashioning My Life to Aid in the Building of a Peaceful World." —*Alfred Sun*.

DE RUYTER, N. Y.

Twenty-six below zero in De Ruyter Tuesday morning, which was a little more than we had reason to expect so early in the season. The Syracuse weather bureau claimed it was the coldest December first in thirty-four years. It warmed up Tuesday night and a heavy snow fall came, calling forth snow plows to open the roads to traffic. Some time along about thirty-four years or more ago, the snow came in volume sufficient to produce good sleighing in November, which continued into April. Such a winter would not be so welcome these days. —*De Ruyter Gleaner*.

SALEM, W. VA.

Mrs. George B. Shaw remains in the hospital at Clarksburg where she has been for several weeks. Complications prevented her coming home last week as had been hoped, but it is thought that she will be able to leave the hospital in a few days. —*Salem Herald*.

PLAINFIELD, N. J.

Pastor Warren preached the Thanksgiving Day sermon at the union meeting held in the Trinity Reformed church.

Our Eight Day Preaching Mission closed December 5. Rev. Everett T. Harris, who assisted Pastor Warren, gave us some thoughtful, heart-searching sermons. The interest of our church people was shown by their continued good attendance. Mr. Harris endeared himself to our people, and all felt that we had been blessed in holding the meetings.

A reception was held in the church parlors, on the evening of December 10, for Miss Anna West and her mother, Mrs. Nettie West—our returned missionaries from China.

CORRESPONDENT.

WESTERLY, R. I.

From the *Westerly Sun* are gleaned the facts of the Preaching Mission conducted in the Pawcatuck Seventh Day Baptist church, with Rev. James L. Skaggs, pastor of the New York City Church, as preacher. The eight days' mission began December 4 and closed December 12. Thought provoking and stirring messages were delivered forcefully by the speaker on such themes as Faithfulness, Fulfilling Life's Purpose, The Mission of the Church, Personal

Worth, Going Farther, and Wise Master Builders. "Doctor Skaggs' sermons are sane, thoughtful, and forceful," says the *Sun*. "They are enriched through years of experience in pastorates of varying conditions, from the country church to that of the city and college town."

"I DIDN'T THINK!"

BY ORA A. CLEMENT

"I meant to mail your letter, mother," said Fred, "but I went right past the post-office without thinking."

How many times in a day we say, "I did it without thinking." What we really mean to say is that we were thinking about something else. Thoughts of some kind were going through our heads but we were not thinking about the thing that should be done at that particular time. We are all so accustomed to the hippety-hop activity of our minds that we do not realize how we are cheating ourselves by letting it continue.

How foolish an athlete would be to train for a swimming match by playing around with the apparatus in the gymnasium! The way to win a swimming race is to *swim*. The way to train for work which needs brain power is to *think*.

Doing one thing and thinking about another results in slovenly work, and slovenly thinking. One who works that way weakens his efficiency. Watch him at his work. He picks up a tool, puts it down, handles his material clumsily, and finishes his job untidily. At the close of the day he is confused, tired, and dissatisfied with himself without knowing why.

On the other hand, the workman whose mind is on his work co-ordinates his brain and his hands. His fingers are steady; he works accurately and efficiently. He becomes skillful at his task. His mind is alert, too. He thinks quickly. When he quits his work, it is with a sense of having done well. He will play as wholeheartedly as he worked.

The world needs men and women whose minds are trained and disciplined. The slovenly thinker is a second-rater, no matter where he works.

If you find yourself saying "I didn't think," check up and find out what your mind was doing when it should have been thinking.

A NEW STORY

"Marilyn Harrison, what do you know about this? The Mystery House has come alive! The windows are wide open and there's somebody on the porch."

You will want to know about the "Mystery House" and the Harrisons, the courage of age and youth, loyalty and romance and Christian love and service—found in the serial story, "The Open Door," by Alice Annette Larkin. It will begin in the SABBATH RECORDER of January 4, 1937.

This fine story is written expressly for the SABBATH RECORDER. Its author, Miss Larkin, writes for dozens of religious and farm papers and is well known to our own readers. She is a zealous, loyal Seventh Day Baptist, a gifted, trained writer. You will not want to miss a single paper, and you will be especially glad that the RECORDER will come as often as once a week, again.

ENCOURAGEMENT FROM CALIFORNIA

THE NEW CHURCH AT DINUBA

Wishing God's blessing to all the Christian friends and fellow workers. This is my first opportunity to become known to the dear people of the Seventh Day Baptist denomination. I have been connected with them for about nine months, and it has been a great joy to me to receive such hearty welcome and to become acquainted with such liberal and broad-minded people.

We have a little company here who are trying to hold up the banner of truth and are gathering each Sabbath for worship. Rev. Loyal F. Hurley of Riverside held a three weeks' series of evangelistic meetings and as a result of that we had the privilege of baptizing six dear young people and organized a little church. The meetings were held in a little tabernacle seven miles southwest of Dinuba. We surely enjoyed Mr. Hurley's gospel sermons; he is a real saint of God and God blessed him mightily in this campaign. Many souls were blessed and drawn closer to God. Brother John Easterly and family from Healdsburg also were with us for one Sabbath and we enjoyed his message very much; he is the pastor of the Healdsburg Church.

On November 16, I was called to Madera by Brother Brehmer, an old friend of mine, to conduct a funeral service for Sister Elisabeth Wiebe, who died at Brother Brehmer's, at the

age of seventy-eight years. She became converted under the labors of Dr. L. R. Conradi in 1888, in Russia. She came to America in 1907, and lived in California for about thirteen years. Her hope was good. Pastor Hurley and my wife and I had the privilege of praying with her about twelve days before she died. And she offered a wonderful prayer. We expect to see her again at the gathering of all God's children. God bless her children and grandchildren.

I also like to report that Brother G. P. Andreas from Glendale is working for the Lord in the community. He is going from house to house and has Bible readings with the people; he also gives tracts to the interested ones. We expect to have a nice little company of Seventh Day Baptists in the near future. Some of these are like myself—Seventh Day Baptist for years and did not know it.

May God richly bless all the workers for truth and help us all to work for the salvation of the lost.

With Christian love,

Dinuba, Calif.

B. B. FRIESEN.

DANIEL WALDO AND FAMILY

BY MRS. CLARA WALDO WIARD

(A paper read at the unveiling and dedication of a tablet erected to the memory of Daniel Waldo and Polly Ann Calkins Waldo, in the rooms of the Seventh Day Baptist Historical Society, in the Seventh Day Baptist Building, Plainfield, N. J., November 15, 1936.)

The ancestors of Calvin Waldo came to America in 1634, just fourteen years after the landing of the Mayflower. Calvin, who was the son of Gershom and Martha Waldo, was born August 17, 1810, at Shaftsbury, Vt. After teaching school for a few years, he became a farmer.

The family moved from Shaftsbury to Perry, N. Y.; and here, in 1835, Calvin was united in marriage to Polly Ann Calkins, a daughter of Daniel Calkins, also of Perry. Three sons and one daughter gladdened this home.

In 1837, the young couple settled in Cussewago Township, Crawford County, Pa., where Calvin cleared the land and developed a fine farm. He became one of the respected pioneer citizens of this community, and his manly efforts and self-denial aided much in redeeming the fertile land of the surrounding country from the wild wilderness.

Calvin and his wife were members of the Carnel Baptist Church, the church of which

Rev. Thomas B. Brown was pastor at the time of his conversion to the Sabbath as the Lord's day of rest, instead of Sunday. Our young couple devoted much time to the study of this question, and finally became convinced that the fourth commandment was still in force. They had the courage to change, too, and became faithful observers of the true Sabbath. They joined the Seventh Day Baptist Church of Cussewago, when it was organized in 1857, by Elder A. A. F. Randolph, its first pastor. They were Christians, characterized by deep piety and loyalty to God's Word and his Church. And may I add a more intimate touch? Grandmother told me that grandfather never spoke a cross word to her in their nearly fifty years of life together. Grandmother passed away September 24, 1884, and grandfather February 4, 1885, less than five months later.

Daniel Calkins, the second son of Calvin and Polly Ann Calkins Waldo, was born March 23, 1843. In 1865, he was united in marriage to Clara O. Randall, daughter of Ira and Polly Dutcher Randall, of Lorraine, N. Y. As Clara's mother died when she was quite young, she was brought up in the home of Mr. and Mrs. A. P. Harris, of Adams Center, N. Y., later of Cussewago Township, Pa. Here Clara was treated as an own daughter, and continued to live with the Harries until her marriage to Daniel.

After their marriage, Daniel and Clara bought and operated a farm, from which by industry and good management they were able to provide well for their family. They, also, were members of the Seventh Day Baptist Church of Cussewago; and their Christian life, too, was characterized by deep piety and loyalty, as was that of their parents before them.

A very deep sorrow came into Daniel Calkins Waldo's life when on February 28, 1872, his wife, Clara, passed away, leaving three small children. Later, he married Lucinda Wiard, who was a member of the Baptist Church. But she accepted the seventh day Sabbath, and joined the Seventh Day Baptist Church. This couple retained their membership with the Cussewago Seventh Day Baptist Church during its existence; and later, with others, they were instrumental in organizing the Blystone-Hickernell Church in 1901. There were three daughters and one son added to this home.

In 1878, Mr. Waldo was prosecuted for

working on Sunday. The case was eventually carried up to the State Supreme Court, where a fine of five dollars or less was imposed. Many of the best people of the community, including the Baptist minister, were very helpful to him in many ways during this trying time, as this better class of people believed in, and were working for, religious freedom. Financial aid for carrying on the case was given by some of the people of the Seventh Day Baptist denomination.

We are here today to unveil and dedicate a tablet to the memory of the parents of Daniel Calkins Waldo, who in their family, were pioneers in accepting the Sabbath truth. A sum of money was given by the son for this Denominational Building in order that Sabbath truth might be advanced and disseminated. This money did not represent sacrifice, self-denial, and hardship in the usual sense of these words, as it came from timber growing on the farm, which from time to time became marketable. Thus it truly can be said that all things come from God, the giver of all good and perfect gifts.

MARRIAGES

ESTES-HILL.—At the Seventh Day Baptist church, Battle Creek, Mich., November 26, 1936, Mr. Victor M. Estes of Athens, Mich., was united in marriage to Miss Gladys Hill of Battle Creek, Mich., Rev. Henry N. Jordan officiating. Their address will be Athens, Mich.

HEATH-KENYON.—In Ashaway, R. I., at the home of the bride's parents, Mr. and Mrs. Amos L. Kenyon, Professor Cecil Newton Heath and Miss Barbara Kenyon, by Rev. Arthur B. Dewberry and Rev. William L. Burdick.

OBITUARY

BABCOCK.—Rocelia Davis Babcock was born on May 30, 1852, in Sullivan County, Ind., and died at her home in Gentry, Ark., November 18, 1936. She was the daughter of William C. and Mary S. Davis.

She was married to Hurley Babcock at Welton, Iowa, in 1871. To them was born one son, Dellos. Surviving her are two grandchildren—Hurley Babcock of California, and Mrs. Gretchen Frankenkrog of Carson, Iowa; two sisters—Mrs. Susie Terry, Topeka, and Miss Belle Henry of Nor-tonville.

In early life she confessed her Savior and united with the Seventh Day Baptists with whom she remained a faithful and consistent member until she fell asleep in Jesus.

Farewell services in the local church under the direction of Pastor Lewis. Interment in the Gentry cemetery.

E. R. L.

BEEBE.—Edward S. Beebe, last of six children born to Henry C. and Harriet Hartwell Beebe, was born in Alfred, N. Y., April 10, 1859, and died in Riverside, Calif., October 18, 1936.

At the age of twenty-four he was baptized and united with the Second Alfred Seventh Day Baptist Church. In 1887, he came to California. He was a charter member of the first Seventh Day Baptist church on the Pacific Coast, located at Tustin, Calif. This church was absorbed in time by the Colony Heights Church, which, later still, became the Riverside Church.

Two wives and one son have preceded him in death, leaving the present wife to mourn his loss, along with other relatives and a host of friends.

L. F. H.

DAVIS.—S. Orlando, son of Rev. Samuel D. and Elizabeth Ford Davis, was born near Lost Creek, W. Va., September 20, 1848, and died October 29, 1936. He was married to Miss Lucinda Van Horn June 9, 1869. Of six children born to them three survive: Miss Maleta, S. Erlow, and Urso B.

He was baptized and united with the Lost Creek Seventh Day Baptist Church April 13, 1862, and was unfalteringly loyal in every Christian duty. For forty-four years he was moderator of the church and afterwards its honored moderator *emeritus*. He gave sacrificially of his time and means to the support of the kingdom work. Among his last and impressive words were, "I am more interested in my church than in my politics."

He always encouraged education. He was a member of the Board of Directors of Salem College forty-one years. At home he was a member of the School Board of Grant District for years, and chairman of the board for eight years.

Mr. Davis is survived by the three children already named; three brothers, Dr. Boothe C., Wardner M., and Samuel H.; six grandchildren, and five great-grandchildren. He leaves many other relatives and a host of good, appreciative friends.

Farewell services were conducted by his pastor, Rev. Eli F. Loofboro, assisted by President S. Orestes Bond of Salem College and Rev. George B. Shaw of Salem.

E. F. L.

EMERSON.—Martha Green Emerson, daughter of Joseph and Hannah Thomas Green, was born in Albion, October 31, 1868, and died at the home of her daughter, Mrs. Melvin Fursett, November 28, 1936.

She was baptized by Rev. S. H. Babcock and joined the Albion Seventh Day Baptist Church May 1, 1886, remaining a loyal and devoted member of both the church and Sabbath school until her death.

She was married to David DeForest Emerson, November 14, 1888. Five children were born to them: Hazel, Mrs. Archie Wentworth; Agnes, Mrs. Melvin Fursett; and Louis; Edna, Mrs. Glenn Atcherson; and Rachel, Mrs. George Brinkman. Mrs. Emerson is survived by her children, seven grandchildren, a brother, Louis J. Green, and other relatives and friends.

Services were conducted by her pastor, C. W. Thorngate, and interment in Evergreen Cemetery.

C. W. T.

WARNER.—Henry B. Warner, son of William and Angeline Warner, was born near Higginville, N. Y., February 12, 1871, and died suddenly at Danielson, Conn., August 10, 1936.

On March 22, 1893, he was married to Vie Newey. To them were born three children: Mrs. Mildred Lennon, of New London, N. Y.; Mrs. Eula Sholtz, of Oneida Castle, N. Y.; and Stanley Warner, of Durhamville, N. Y.

Besides his wife and three children, he is survived by a sister, Mrs. Ida Thayer, of Durhamville, and a brother, Albert Warner of Brooklyn, N. Y. To many of us, Henry will always be remembered for his kindness to others in need.

The body was interred in the Verona Mills cemetery, the service being in charge of Pastor A. L. Davis.

A. L. D.

WHITFORD.—Mary, the daughter of Rev. O. U. and Euphemia Allen Whitford, was born at Farina, Ill., November 9, 1873, and died at Alfred, N. Y., November 18, 1936.

August 15, 1900, she was married to Alfred E. Whitford of Milton, Wis. To them were born two children: Alfred Edward, and Dorothy Euphemia. In 1932, she with her husband came to Alfred where Doctor Whitford became a professor of mathematics. In these four years she has endeared herself to the whole community. Besides her husband and two children and a granddaughter she leaves one brother, Allen Whitford of Westerly, R. I. A service for her was held at Alfred and burial was had at Milton, Wis. (Further obituary and appreciation found on another page.—Ed.)

A. C. E.

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