

CHRISTMAS PRAYER

By Abbie B. Van Horn

Our Father, we thank thee for this joyous season of the year when we remember the birth of Jesus who came to save his people from their sins. And though his birth seems so far away in distance and in time, and though we heard not the angels and saw not the star, yet we may worship the Christ as the shepherds and the wise men worshiped the Christ child in the long ago.

We thank thee for the beautiful songs which we sing.

We thank thee that Jesus came to bring peace and good will to men, and though we are sometimes discouraged as we see so much of strife and dissension in the world, yet we realize that it is because many have not heard of him and many more who have heard do not open their hearts to him. And because even we who profess to be his followers have not fully accepted his ideals nor walked perfectly in the path marked out by him. But in spite of this we know the world is a far different place than it would be if he had not come.

We pray that peace and good will may dwell in all our hearts, in our community, in our nation and throughout the world.

In Jesus' name, Amen.

(From a prayer meeting service sponsored by the Women's Society, Sabbath eve, December 10, 1937, Plainfield, N. J.)

The Sabbath Recorder

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THE NEW YEAR

By J. D. TEMPLETON

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of Life.
Once strung it can never be unthreaded, but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!

(Furnished by Mr. Crichlow—
from Young People's Department.)

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(Established in 1844)

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less expressly renewed.

New Year's Meditation Four more days are rapidly going by that will write finis to the year of 1937. The leaves of the book are almost all turned, and the introductory pages of 1938 will soon appear, shining and white and questioning.

A year replete with activities and problems, sorrows and joys, defeats and victories is passing into the well arranged catalog of Father Time. As we look it over we find much to be thankful for as well as something to regret. If mistakes have been made let us examine them for possible future profit, and not let them hinder us in going forward. If victories and successes have been experienced let them, too, be evaluated for encouragement, and then be thought no more about lest they also hinder us from efforts for larger achievement. With the Apostle Paul let us say, "Not that I have already attained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but

one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

May the new year find us all more hopeful, more confident in him in whom we have placed our trust. May each succeeding day find us dedicating ourselves with a deeper loyalty and truer devotion to our God and the responsibilities of our calling in him. And so, this editor and the RECORDER staff challenge you all, and wish you a successful and "Happy New Year."

Encouraging Letter On another page will be found a letter from a lone Seventh Day Baptist school teacher of Oklahoma. For twenty-five years this woman, whose ancestors included a sturdy preacher and missionary evangelist in our early work, has been teaching and living her life helpfully and courageously as a lone Sabbath keeper.

The entire letter is not published. She likes the SABBATH RECORDER and renews her subscription. She compliments the paper and its management and commends it as *really* a religious paper. Such approval encourages those who labor in its interest and whose responsibility the paper is.

Miss Estee also urges that Seventh Day Baptists use every available means of making themselves, their faith and works, known. She would like to see us making an exhibit at the World's Fair in New York in 1939. She would like to hear Seventh Day Baptists broadcasting sermons over the radio. People have heard of Seventh Day Adventists, she says, "but not of us. So you see why I think we ought to let our light shine and advertise our church. We ought to be better press agents. We have the best church in the world; why not proclaim it?" There is loyalty and spirit. Miss Estee is right. She feels something definitely was lost when the L.S.K. (lone Sabbath keepers) work was discontinued.

Our correspondent thinks criticisms have no place in the RECORDER. Let critics find other ways to carry their criticisms, she urges, and not use RECORDER space so valuable and necessary for the constructive phases of our work. Well, she has something there. At any rate the letter is most heartening and those who read it will find much to think about.

News Service The N.C.J.C. (National Changes Name Conference of Jews and Christians) Service, to which the SABBATH RECORDER is a subscriber, will henceforth be known as Religious News Service, it has been announced by Dr. Robert A. Ashworth, editor. The service will continue its operations as formerly with headquarters at 300 Fourth Avenue, New York City.

"The News Service of the National Conference of Jews and Christians has performed so useful a service, in the opinion of large numbers of editors and church leaders of all faiths, that we feel the time has come to put it upon a truly national basis and give it a name more descriptive of the function it is actually performing in the field of religious journalism. We have selected the name Religious News Service because this name 'tells the story.' The name Religious News Service attached to newspaper stories and features will be a guarantee of authenticity, reliability, and freedom from propaganda."

Dr. Samuel McCrea Cavert of the Federal Council of the Churches of Christ in America together with other religious editors have expressed high commendation for the change. A wider use of the excellent religious news and comments would be used by the SABBATH RECORDER if space permitted.

The change of name to Religious News Service will be made effective January 1, 1938.

Reasons for Church People have their own **And Denominational** reasons for supporting **Support** the church and the Denominational, or United, Budget. We may be permitted here to write down some of the reasons which have been given.

1. The church has meant much to many people and their families as a place to go on Sabbath, meet friendly neighbors and friends, and worship God together in song, prayer, and serious contemplation of eternal truths.

2. A church in a community helps hold everyone's moral standards a little higher than they might be if its influence were withdrawn for a period of years, and thus keeps humiliation, sorrow, evil (and taxes for police and prisons) at a minimum as compared with what they might be.

3. The church through its United Budget gives the average individual an opportunity to *take hold* of widespread kingdom service

in helping solve world problems. This is represented in missionary work in home and foreign fields, assistance of the support of weak churches, publishing and distributing religious literature, paying postponed salaries of retired ministers and missionaries, and many phases of Christian activity.

4. Christ has left us the task of keeping this religious institution (the church) going for the good it may do men and women individually and collectively here and hereafter. According to the Bible, and some of the wisest and best who have lived since Bible days, we must some day stand in Christ's *presence* and hear rehearsed a record of what we have done with our time, abilities, and money while on earth. In that great day his opinion of us and judgment of our stewardship will mean more than earthly official, neighbor, or friend.

There are some who may have other and good reasons for supporting the church; but these are worthy our consideration and should challenge us all to be loyal to Christ and his Church, our church, in a larger measure in 1938 than ever before.

New Bible Translation Since 1901 the American Standard Version of the Bible has been gaining greatly in favor, though it has by no means taken the place of the old King James, or Authorized Version. During the century several independent translations and modern Bibles have been produced. The American Standard Bible Committee set up by the International Council of Religious Education has promised a revision of the American Standard Version. The committee says:

We record the conviction that there is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures and expresses this meaning in English diction which is designed for use in public and private worship, and preserves those qualities which have given to the King James Version a supreme place in English literature.

We are glad the new version is to be in the "simple classic English style of the King James Version." However valuable modern translations are for study, there is nothing that can quite satisfy us as the Authorized Version. Two members of the committee, Professor James Moffatt, chairman, and Professor Edgar J. Goodspeed, assisted by a number of his University of Chicago associates, have produced versions of their own, Moffatt's Bible in 1923 and The Shorter Bible in 1933.

New Year's Broadcast The National Broadcasting Company will co-operate with the Federal Council of Churches of Christ in America in broadcasting a program suggesting the religious spirit in which the new year should be welcomed.

Over the Red Network of the NBC, from eleven thirty to midnight of New Year's eve, this program will be heard. The speaker will be Dr. Harry Emerson Fosdick, and the chimes of the carillon of Riverside Church will mark the welcome to the new year. It will be refreshing to many to have the new year ushered in with something other than the raucous celebrations usually associated with the occasion.

Items of Interest New York (Special)—The transcendent importance of liberty of worship in the pattern of democratic government in the United States will be called to the attention of millions of New York World's Fair visitors by a statue dedicated to Freedom of Religion, Grover A. Whalen, president of the fair corporation, announces.

The statue, together with three others symbolizing freedom of press, freedom of assembly, and freedom of speech, will be placed in a prominent position on the \$60,000,000, mile-long Central Mall of the fair, the most elaborate artistic project in the history of expositions.

Freedom of Religion will be portrayed by a young, modestly attired girl with her face raised reverently toward the skies and holding a prayer book in her hands. On the base of the statue, which will be thirty feet tall, a number of houses of worship will be outlined to indicate that freedom of worship in the nation is not confined to any one sect or creed.

The group, known as "The Four Freedoms," will be placed behind the largest portrait statue executed in modern times, depicting George Washington as he arrived in New York City for his inauguration, exactly one hundred fifty years previous to the date set for the opening of the fair, April 30, 1939. The patriotic thought behind the arrangement is that with a century and a half of democratic government founded by Washington and his generation already elapsed, America may look toward the future as calmly as does the Father of Our Country in the sixty-five-foot sculpture.

The future will be represented by the huge and unorthodox Trylon, tallest triangular spire

ever put up by mankind, and the Perisphere, largest ball ever constructed. They will be placed in front of the Washington statue and the freedom group so that a straight line drawn through them would bisect the Statue of Liberty, miles away in New York's harbor.

New York (NCJC)—The presentation of a radio skit called "Adam and Eve," featuring Mae West, during the Chase and Sanborn hour, which is broadcast over the NBC on Sunday evenings, has provoked widespread protests from church groups.

The first protest to be made public was voiced in a student paper, the *Manhattan College Quadrangle*.

"The home is our last bulwark against the modern over-emphasis on sensuality," an editorial stated, "and we cannot see why Miss West and others of her ilk should be permitted to pollute its sacred precincts with shady stories, foul obscenity, smutty suggestiveness, and horrible blasphemy."

Rev. Maurice S. Sheehy, head of the Department of Religion, Catholic University, in a letter to the *Catholic News*, draws attention to "the most indecent, scurrilous, and religiously irreverent program that it has been my misfortune to hear."

In response to a protest made by the *Brooklyn Tablet*, diocesan organ, Thomas L. Smith, president of the Chase and Sanborn Company, wrote that the "policy of choosing material not objectionable to any group . . . apparently did not prevent portions of last Sunday's broadcast conveying an impression that was not intended. We will re-double our efforts in the future, and I am sure that nothing in the coming programs will be found displeasing."

Formal protests were made by the Catholic Women's Club of Westchester, and the Manhattan College Catholic Action Committee. It is reported that numerous other Catholic organizations are preparing formal protests.

The Department of Religious Radio, Federal Council of Churches, also relayed to the NBC criticism which it had received from clergymen and laymen, according to Frank C. Goodman, executive secretary of the department.

The Hayden Planetarium in New York has been devoting its remarkable educational resources of late to the demonstration of a half

dozen ways whereby the world might conceivably be annihilated. The mutability of this universe seems to be taken for granted. We doubt if such a program would have been thought of under scientific auspices a generation ago. But much has happened in the world in thirty years to check the fervor of scientific optimism and the scorn for some of the solemn truths of Holy Writ. The Spirit of God has said: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Peter 3: 10).—*Selected*.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, December 12, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present:

Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Frederik J. Bakker, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North.

The board was led in prayer by Pastor Trevah R. Sutton.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

Twenty-nine letters relating to the interest of the board have been written. Accompanied by Frederik Bakker, the secretary drove to Trenton, November 20, looking for a group of Sabbath keepers reported there. Results were disappointing, no trace of the group being found.

The day following the November board meeting was largely spent in counsel with the ministers of the New Jersey and New York City Seventh Day Baptist churches, planning for the Preaching Mission in the district represented by these churches.

The yearly meeting of the New Jersey and eastern New York churches was attended at Shiloh, N. J., where the secretary delivered an evangelistic message as requested, and gave an address on "The Testimony of Lone Seventh Day Baptists."

Extra-denominational meetings outside of Plainfield attended have been: meeting of the Committee on International Justice and Good Will; the meeting of the Advisory Council of the American Bible Society; and the meeting

of the Executive Committee of the Federal Council of Churches of Christ in America.

The secretary preached on "Tomorrow for Seventh Day Baptists" in the Plainfield church, December 4, in the absence of the pastor.

A few tracts and extra SABBATH RECORDERS have been sent out during the month. The "Statement of Belief of Seventh Day Baptists" is just off the press and is now ready for distribution.

Treasury balances were reported as follows:

General Fund	\$1,084.40
Denominational Building Fund	4.69
Reserved for furnishings, Historical Society rooms	117.89
Maintenance Fund	409.18

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

The committee considered at length the problem of the lone Sabbath keepers of the Seventh Day Baptists in reference to distribution of our literature, particularly our tracts and the SABBATH RECORDER.

Voted that the report be accepted.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

The publishing house has been busy the past month with considerable overtime in some departments. Although there is some recession in business generally which may affect us later, prospects for the next few weeks are good. The year closing this month shows up better financially than any other year since 1929.

A note from Treasurer Ethel T. Stillman stated in regard to the opening of the new "special" account, that the officers of the Plainfield Trust Company would like to have a separate resolution covering the opening of the account and the officers who are to sign the checks.

It was voted that the board authorize the opening of a special account in the Plainfield Trust Company to receive the funds of the special appeal for taxes on the Denominational Building.

It was voted that Mrs. Ethel T. Stillman, treasurer; Corliss F. Randolph, president; and Lavern C. Bassett, M.D., second vice-president, be the officers authorized to sign the checks drawn against this account.

It was voted that the application for loan from the American Sabbath Tract Society by Dominick Rubbo, 210 Netherwood Avenue, Plainfield, N. J., be referred to the Investment Committee.

James L. Skaggs, vice-chairman of the special committee to consider the request of Conference concerning the appeal for funds for support of the Seventh Day Baptist Building, reported informally that the committee was progressing with its task assigned it and that Mrs. Ethel T. Stillman spoke in Marlboro on this appeal on December 4, and in Shiloh on December 11, 1937.

It was voted that the corresponding secretary of this board be asked to write a letter of sympathy and condolence to Courtland V. Davis, the recording secretary of this board, and to his family during their recent bereavement in the loss of Mr. Davis' father by death. Minutes approved.

Adjournment at 2.35 p.m.

CORLISS F. RANDOLPH,
President,
FREDERIK J. BAKKER,
Assistant Secretary.

The SABBATH RECORDER management greatly regrets going to press without the material for the Missions department. Doubtless our disappointment is occasioned by Christmas mail congestion.

The letter from Dr. H. Eugene Davis which will follow in lieu of Missions is taken from the Christmas number of the *China Bulletin*.
EDITOR.

A CHRISTMAS MESSAGE

DEAR FRIENDS:

Last year we produced a Christmas bulletin and a few days ago those still in Shanghai were led to undertake another one this year. Nearly three months of this undeclared war and no nearer a conclusion than when it started; in fact to some of us it seems that we are drifting toward a world conflagration. Just this evening after supper the Japanese thought that there was a Chinese air raid. We have had as many as eight in a single night, many nights three or more raids. Whenever the Chinese air men appear or are heard, the anti-aircraft guns on the Japanese naval craft together with the shore batteries go into action. These shore batteries are largely in International Settlement north of Soochow Creek. The noise is terrific. This afternoon in western Shanghai the bombing and shelling has been very heavy.

Within the past week as the Chinese have withdrawn from the area north of Shanghai

to the area west of the city the poor country people have come in by the tens of thousands. It was estimated that thirty-five thousand came in in one day and in the western part of the settlement and French Concession one could see men, women, and children with their few belongings huddled together on the street. There are over one hundred sixty camps in Shanghai caring for over sixty thousand people. These are all destitute and must be cared for until they can get back on their land and begin again with homes destroyed, all tools gone, and nothing with which to begin. The reconstruction period will be as important as the present period of care for the needy. I am sure you have been reading much about this conflict. No one is free from attack and it would seem that those who were trying to escape to safety were singled out for attack. The horrors of this war will never all be told.

As we come to this season and look back two thousand years, there was an event in history, in a small village, in a small country, which has changed life around the world. We have seen during these tense twelve weeks evidences of what God through Christ has done in human personality—and those personalities Chinese.

What can a Christmas message contain at a time like this? Many are losing their faith. Many are building into life suspicion and hate which can only be changed by the power of the Spirit of God.

We have not yet seen the destruction which has been caused, even here in Shanghai. Night after night the sky is alight with the glow of burning factories and homes. The loss in human life cannot be known, so many have been blown to bits. What has happened to the hospital we do not know, nor can we find out perhaps for weeks to come. Many with homes and businesses north of Soochow Creek in the area formerly controlled by the Municipal Council are not allowed to go over to investigate.

We appreciate your concern in not receiving word from us in the early days of the conflict. To get mail in or out of Shanghai was next to impossible. Only yesterday did I receive the first word direct from Marcia, which had been two months and one day in getting to me after she had written. Let me assure you that the mails are coming through, and don't anyone fail us by not sending let-

THE SAVIOR'S COMING

BY DIGHTON POLAN

The world had seen little light for many years, at the time the Christ-child was born in Bethlehem. The Babylonian and Assyrian empires had come and gone as had later the Hellenistic world. The Roman eagle was high in the sky when he was born in the little province of Judea. Herod was the local governor and his capital, Jerusalem, was full of people. This avaricious and cruel despot held sway in the metropolis of the province. Romans under Augustus Caesar were there as were the Greeks, the scholars of the time; also could be found other peoples of all races there in Jerusalem traveling, adventuring, and trading.

It was at this time that the Roman emperor levied a tax on all the inhabitants of his realm; in the carrying out of this order a man named Joseph set out for Bethlehem, the home of his native tribe, with his espoused wife, Mary. Both husband and wife were descended from the line of David, the ancient king of Israel when Israel was at the peak of its power. Soon after their arrival an event long before prophesied occurred. Christ was born to Mary, not in a palace, but in the lowliest place imaginable. "Indeed, Jesus was not born in a home at all, for there was no room in the inn at Bethlehem for Mary his mother to lay her head, and she brought forth her first born son and wrapped him in swaddling clothes, and laid him in a manger."

Although born in these low surroundings this child was to revolutionize the world. There were in the same country shepherds abiding in the field, keeping watch over their flocks. Out of the stillness of the night suddenly appeared to the shepherds great crowds of angels in the sky and one said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes lying in a manger." And suddenly, the multitude of the heavenly host began to sing softly, "Glory to God in the highest and on earth, peace, good will toward men."

After the angels had disappeared and the glory of God had faded, the shepherds left their flocks and made their way to the spot

ters for fear they may not arrive. The sending of adequate information by telegrams was too expensive when funds were not available.

We have carried on and shall continue to carry on. One morning, not long ago, in my quiet time there came the clear challenge that all this will have to be changed. Shanghai will have to be rebuilt. There will be Chinese and Japanese here and they must learn to love and trust each other. I am thinking just now of some very dear Japanese friends. Our scattered churches will have to be gathered together and even more difficult will be the task of rebuilding faith and love and good will. The hospital may have to be literally rebuilt; at least the scattered forces who are now carrying on in many places will have to be got together and evaluate the task ahead and with God undertake a bigger task than has ever yet been ours.

I am glad that Christmas and New Year's are coming to us and to you at this difficult time. It is reminding us afresh that God is available and adequate for every need. I need him desperately, just that my perspective may be correct. No narrow view or pessimistic view will glorify him now. I cannot let him down.

He needs us in rebuilding this blind, bewildered world. Are we in his hands? Molded by him? Ready for his task?

With every good wish for you all, every one, at this Christmas time,

Sincerely your friend,

H. EUGENE DAVIS.

—From *China Mission Bulletin*.

November 5, 1937.

YOUNG PEOPLE'S WORK

THE SHEPHERD SPEAKS

BY JOHN ERSKINE

Out of the midnight sky a great dawn broke,
And a voice, singing, flooded us with song.
In David's city was he born, it sang,
A Savior, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir, a thousand-fold more sweet,
Suddenly sang, Glory to God, and peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word
We started through the fields to find the Child.

over which the bright star stood. There they found the Babe in the manger, paid homage to the Savior, and made known the saying abroad which was told them concerning the Child.

Although the peoples of all the world could not have heard the story of the shepherds, there were three wise men who, too, had seen the star and from their far-away country in the east had, after learning its meaning, set out for the place over which it shone. On camels they had come, asking, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Through all the long journey the star had guided them faithfully to where the child was in Bethlehem, and there they fell down and worshiped him. They presented their precious gifts of gold and frankincense and myrrh and after being warned in a dream returned to the east unharmed and unmolested by Herod, who had feigned interest in the birth so that he might do away with the threat to his power. He then sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, that he might rid himself of this potential King. There was much suffering and sorrow wrought in the carrying out of this decree, but the Christ-child escaped, thanks to another warning in a dream. Joseph took his wife and the boy to Egypt where they abode until the death of this despicable Herod. . . .

THE VOICE OF CHRISTMAS

BY HARRY KEMP

I cannot put the presence by, of him, the Crucified,
Who moves men's spirits with his love as doth the moon the tide;
Again I see the life he lived, the godlike death he died.

Again I see upon the cross that great soul-battle fought,
Into the texture of the world the tale of which is wrought
Until it hath become the woof of human deed and thought—

And, joining with the cadenced bells that all the morning fill,
His cry of agony doth yet my inmost being thrill,
Like some fresh grief from yesterday that tears the heart-strings still.

I cannot put his presence by, I meet him everywhere;
I meet him in the country town, the busy market-square;
The mansion and the tenement attest his presence there.

Upon the funneled ships at sea he sets his shining feet;
The distant ends of empire not in vain his name repeat—
And, like the presence of a rose, he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone, like sunlight he proceeds;
He comes to give the world's starved heart the perfect love it needs—

The Christ whose friends have played him false, whom dogmas have belied,
Still speaking to the hearts of men—though shamed and crucified,
The Master of the centuries who will not be denied!

OKLAHOMA LETTER

DEAR SIR:

I have just finished reading your editorial, "Not—If." I would add another "Not—If." Seventh Day Baptists are *not* going out if what they stand for is *true*. God is behind the truth and though some of his colorbearers faint, shirk or desert, others will take up the fight until the truth wins. . . . God has said his Word shall not return unto him void but shall accomplish that for which it is sent. I do not think writers and talkers use God's Word enough. They quote this man and that man but seldom quote God's Word. Where will we find truth better expressed? You will find a truth expressed in a few words in the Bible that calls for paragraphs or pages in a book on psychology. I was surprised when I studied psychology to find how much of the truth that we were being taught was better expressed in the Bible. It is so in almost every study.

Workers fail. God does not fail, though we may think everything is against us. That is because *we* are failing or are in the thick of the battle so that we cannot see victory; but truth goes on, even if the worker fails. Elder Conradi would not say the Church is going out. We have had some poor, weak leaders . . . who put forward their communistic and other political ideas, and talk almost nothing about what God says. . . . There is one . . .

whose sermons do me a lot of good; I think it is Edgar Van Horn. He teaches faith and victory through faith. That is what we need.

The loss of members is discouraging . . . but, like Gideon's band, those that are left can win. It seems to me that I see signs of dawn ahead. Look at Conradi . . . and others . . . coming to us. . . . We have a truth second to none and they who are searching for the truth, see it, and are coming to it; but is it our *doing*? People who are ashamed of being Seventh Day Baptists, or apologize for being, will not bring in any new members. . . . We lost much when we lost Dr. A. H. Lewis and Lester Randolph. But it looks as though some of our younger preachers were going to do something. I liked that series of papers about the Holy Spirit, by Loyal F. Hurley, better than anything I have seen on the subject. I like the way he is trying to reach out for those who are searching for the truth. . . . It looks like time to advance.

I have great hopes for the young folks but was sorry to see them in a paper fight over "Credo" . . . Criticism seemed *most* deserved by her teachers. . . . It sounded as though the first part was the echo of some of our ultra-modern preachers who scarcely know "whom they have believed," while the last part is the expression of the real girl herself. She says, "I do know that I want my personality to be beautiful like his. I want to walk with my fellow men in humility as did he and I want to serve with that unselfishness which marked his service." That . . . is the constructive part. It is as though she says, "Though they *almost* destroy my faith by their wise (or weak) prattling, 'yet will I trust in him.' " . . .

It is natural for Seventh Day Baptists to feel discouraged, in a way. Their doctrine is so far ahead of their time the mass of people cannot grasp it. It has been a long time to wait . . . for people to get ready for the Sabbath. "But in due season we shall reap if we faint not." I have said I thought we were still two hundred years ahead of our time, but lately I have thought God was getting ready for an advance. There is less prejudice, apparently, against Sabbath keepers than there used to be. . . . If Seventh Day Baptists do not faint on the last mile they will win. . . .

The lines below, author unknown to me, encourage us:

I cannot do it alone;
The waves run fast and high;
The fogs close chill around;
The light goes out of the sky.
But I know that we two shall win—
Jesus and I.

Coward and wayward and weak,
I change with the changing sky—
Today so safe and brave,
Tomorrow too weak to fly.
But he never gives in,
So we two shall win—
Jesus and I.

I am glad they are going to manage to keep the Seventh Day Baptist Building. We ought not to retreat. . . .

With best wishes for the success of your work, I remain

Very respectfully yours,
ELSIE L. ESTEE.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is my second letter. I am ten years old and in the fifth grade.

Delmer Van Horn is our music teacher and Mrs. Delmer Van Horn is our Junior teacher. Our pastor is Rev. Mr. Hill. Charles and Myrle Sayre are my parents.

I have three pets, two cats and one dog. The dog's name is Tricksy, and the cats' names are Pussy and Tommy.

With love,
Helen Joyce Sayre.

North Loup, Neb.

Dear Helen:

You were very thoughtful to write again so soon and I want you to know that I appreciate it. You cannot write too often to suit me.

Have you taught your pets any tricks? Not long ago I saw a cat that had been taught to jump through a hoop and a dog that could shake hands, nod yes, and shake his head no, stand up and beg, and pretend he was dead. I think they were pretty smart pets, don't you? Do you ever hear the true dog stories over the radio Sunday afternoons? They are very good.

Merry Christmas.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

It was my birthday last Thursday, December 9. This is the first time I have written to the RECORDER. I am eight years old. My cousin is four days older than I. I looked in the RECORDER once and I saw a letter from somebody five years old and I thought that if he could write I could.

I dread to go into fourth grade next year, but I shouldn't worry, because not half of this year has gone by yet.

I haven't much else in mind and I have to get ready for supper, but I will finish my letter.

A minister has been having some meetings over at our church and I went once in a while. My brother went every night. We had meetings every night but Monday for two weeks and a day. I enjoyed them. He has a child named Marion, and that is my name. He went home this morning. He can draw very well.

I am going to eat supper now.

Sincerely,

Marion L. Burdick.

Leonardsville, N. Y.

Dear Marion:

I am so glad you have begun to write to me. Please do so often.

You surely are beginning to worry about next year rather early, but you don't worry like a little girl I once heard about. She stood looking into the cistern and crying as hard as she could. "What is the matter?" asked her mother. "Oh, I was thinking, 'What if I should have a little girl and she should have a little girl, and that little girl should have a little girl who fell in the cistern and was drowned, how bad I should feel,' " she cried.

We, too, had some interesting meetings at Independence, but only for two days. Pastor Harley Sutton of Little Genesee preached, and Wayne Rood of Alfred led the singing.

Wishing you a "Merry Christmas," I am

Yours with love,

Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old. I will start to school next year. Mary Alice is my sister and Dan is my brother. I have three sisters and four brothers.

With love,

Betty Butler.

Woodville, Ala.

Dear Mrs. Greene:

I should have written sooner, but I was so busy that I didn't have time.

I am in school now and in the fourth grade. My teacher's name is Harold Carpenter. I enjoy school very much. I go nearly two miles to school. I am nine years old.

I enjoy your stories in the SABBATH RECORDER.

Much love,

Dan Butler.

Woodville, Ala.

Dear Mrs. Greene:

I am now in high school at New Hope, Ala. I like it very much. I am taking music because they have music in school down there. There are three in my class besides me that take music.

My sister, Nancilu, is in Alfred going to school this year. You may see her. She says she likes it very much, although it is colder there than it is down here.

We have been having some snow down here and my smaller brother likes to play in it. It snowed last Wednesday and lots of it is still on the ground because of the cold weather.

We have had some forest fires, too, but they came before the snow. One Sunday we went to see some of our cousins and as we came back we saw about five big fires.

My smaller brother and sister are writing to you, too.

With love,

Mary Alice Butler.

Dear Betty, Dan, and Mary Alice:

I'll have to wait until next week to answer. Merry Christmas.

Mizpah S. Greene.

WHY CHIEF JUSTICE HUGHES GAVE UP TOBACCO

Chief Justice Charles Evans Hughes, one of the great men of the nation, has had a remarkable career from young manhood.

He first came into fame by prosecuting the crooked insurance operations and straightened out and made every life insurance policy in this country safer. He was governor of New York State for two terms. He was candidate for President against Woodrow Wilson in 1916 and defeated by only four votes in the electoral college.

He was Secretary of State in the cabinets of President Harding and Coolidge. He was

commissioner plenipotentiary for the United States to the International Conference on Limitation of Armament and was appointed by President Coolidge to the Permanent Court of International Justice of The Hague and to many other high places of trust and was twice appointed to the Supreme Court of the United States and by President Hoover was appointed as Chief Justice of the United States Supreme Court. He has received honorary degrees from twenty different colleges and universities.

In an interview with Langston Moffett, published in *Strength Magazine* of September, 1924, Chief Justice Charles E. Hughes thus told his experience with tobacco:

I smoked regularly till nine years ago, when I cut it out completely. I found this enormously beneficial. In fact, it has changed my entire life. I was able to sleep better and no longer stayed up late at night. When I have important work to do, I go to bed early and get up at five-thirty. I can safely say that giving up tobacco has increased my efficiency twenty-five per cent.

In this interview Mr. Hughes disclaimed any intention of criticising anyone who does use tobacco. When questioned he simply stated, in his honest, frank way, the splendid results that came to him from giving up tobacco.

There can be no doubt about the correctness of Chief Justice Hughes' statement as given above in the minds of those who have watched his steady advance in positions of trust and authority and which his very ability has thrust upon him. To say the least, his quitting tobacco has not proved a handicap to him.

—Civic Bulletin.

OUR PULPIT

THE INCARNATION OF CHRIST

BY REV. WALTER E. HANCOCK

(Professor of Modern Languages, Salem College)

I. THE MANHOOD OF GOD

"And the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and beauty."—John 1: 14.

It is not my purpose to expound the doctrine of the Trinity, which as an orthodox teaching involves the two natures of Christ, as we understand the term, "incarnation," except it be mere incidence. I am taking for granted that Christ is both God and man in one being, and shall discuss the topic on that basis.

I wish to discuss briefly our subject, the *Manhood of God* (or putting it in terms of my text), "the Word was made flesh and dwelt among us," under the following four headings:

1. The incarnation as a historical event.
2. The incarnation as a religious doctrine.
3. The incarnation a philosophy of life.
4. The incarnation in the experience of humanity.

1. *The Incarnation as a Historical Event*

The incarnation of Christ is the greatest historical event in the annals of human history. In fact, it may be said that the birth of Jesus of Nazareth, some 1,941 years ago, is the culmination of human experience. This is the pivotal point in human history, as may be seen by the fact that a great majority of the human race today count time with reference to his birth.

Born in an obscure corner of the world of a humble pair of Hebrew toilers, whose nation was a subject race to the iron rule of the Roman Empire, Jesus of Nazareth's birth has come to be the center of human interest and experience. It was not merely because a few men from the East traveled great distances in order to visit him; or because the shepherds saw and heard angels singing peace and good will to men; or because of the announcement made to his parents by heavenly messengers regarding his birth; or because of other extraordinary happenings connected with his birth, which made it the greatest of all events. The miraculous and the phenomenal occurrences connected with his birth might be duplicated in kind in connection with other events in human history, just as truly as in connection with Christ's birth.

No, that which makes Jesus' birth the greatest historical event of all time is that which followed afterwards in his life of service and sacrifice unto death and of power unto life, as a result of the incarnation. It is that which took place before his birth in anticipation of the event, and what has been taking place in human history ever since the birth and life of Christ, that give it its importance. All human history led up to and converged in that event, from a historical standpoint: everything in human history since then goes back to that event for its meaning and point of departure. Regardless of what may be said as to the failures of militant and institutional

Christianity, Christ and his influence has been the dominant factor in human history during the Christian era. Never was his personal prestige and influence at a greater premium in the world than today, even when religion and the Church are seemingly at such a discount. We find that many of the great religious leaders of heathen nations today, such as Mahatma Gandhi in India, Chiang Kai-shek of China, and the religious leaders of Taoism, Buddhism, and Mohammedanism in the Orient, are spurred on to exert their highest and best influence in the world for good by the contagion, or the rivalry, of the power and influence of Christ in the world.

To the extent that Christian ideals and practices have impregnated themselves in human civilization we see, to that same degree, humanity living on a higher plane of progress, prosperity, and advancement in every sense. It is where the ideals involved in the Christian religion as manifested in the incarnation of Christ are taking root, that we see great reforms occurring that make for liberty, freedom of thought, respect in the family, and brotherhood in the community, the nation, and the world. It is true, there is yet much progress to be made in order for the goal of universal brotherhood to be reached; but there is power and force enough in the incarnate and crucified Christ to lead humanity on to that goal.

One by one, the great strongholds that have stood in the way of Christ have been thrown down or rendered powerless. The great Roman Empire tried to stamp out the fanatical sect of Christ, but found itself prostrate before the triumphant Church at the end of three centuries. Mohammedans and heathen religions have made desperate and gigantic efforts to drive out Christ by force of arms, or by ridicule, but in both cases they have failed. Heathenism and Mohammedanism are on the defensive before Christ today. The difficulties now in the way of the Christian forces are not those which the enemies of the Christian religion present before them, but the failures of the Christian Church itself to live more completely true to the ideals, power, and purity of the incarnate Christ.

2. *The Incarnation as a Doctrine*

I said at the beginning of my discourse that I did not intend to discuss the orthodox doctrine of the two natures of Christ; but I do wish to show something of the influence that

doctrine had upon the history of the early Church, and through it, upon the world. Men back there considered that the fact of God's being made flesh and dwelling among men, as exemplified in Christ's birth, needed a precise definition; and they proceeded to define it. Good men fought each other and died, during three centuries or more, in an effort to settle the exact relation and proportions of the two natures of Christ. Officially, one side triumphed after many heated theological disputes had been carried on and many bloody battles fought by the nation and peoples which had embraced the respective sides of the controversy. Whether any real good came from all that dispute and the triumph of the one party over the other, I am not prepared to say with certainty of conviction. Men's short-comings in the exhibition of zeal for correct doctrines may find some compensations for their lack of exhibiting the love of the Christ over whom they contended in the extraordinary effort to clarify the doctrine of the natures of him who became man and dwelt among us. Both parties were dealing with a great and a glorious fact, of which even an imperfect understanding made them dynamic forces in the world.

In spite of their dissensions, warrings, and failures, Christianity became a power and an influence that gradually overshadowed the great Roman Empire. One cannot study the history of early Christianity without marveling at the irresistible force with which it spread to the remotest parts of the then known world. While the Church officially was dealing with the doctrinal features of the great fact of the incarnation, the faithful of the church were being moved by the irresistible power and the experience which that truth brought to them—on to victory in the world, in spite of opposition from without and disputes over the doctrine from within.

They fought battles over words and phrases in order to define the doctrines regarding the nature and substance of Christ; but regarding the great fact and the experience of God being made flesh and dwelling among them, there was no essential difference among them. This illustrates a fact that has always been evident in the history of the Christian religion, namely, that difference of doctrines does not necessarily prevent men from experiencing the power of the truth itself, over which they may contend doctrinally. It was

the vital force of the truth experienced in the fact of the incarnation, of which they each and all were living exponents in more or less degree, that gave Christianity such a mighty conquering force. It was that power which moved the world against seemingly invincible barriers of entrenched political power, social customs, and an intolerant and exclusive religion, in spite of the contentions and discord existing among Christians themselves. That truth, with all its significance and import to humanity historically, doctrinally, and experimentally, is still a vital truth today. It is just as much in demand to meet the needs of our times as it was back there.

It is more than a doctrine, more than the greatest of all historical events. It is a perfect and adequate philosophy of life. This is the third point of this phase of our subject.

3. *The Incarnation a Philosophy of Life*

Back of the doctrine and history of the incarnation lies the fact of an established relation between God through the fact of the incarnation. In it is impregnated the idea of God making himself one with mankind, that of making man's cause his cause. Back of it lies the ultimate goal of humanity: that of lifting man up on to a plane of union and perfect harmony with God. This idea forms the warp and woof of all religious thought and experience in some way or another. That aspiration and yearning runs like a thread of scarlet through all the fabric of human experience as expressed in the aspirations, religion, and morals of every people; but it is only through the incarnation of Christ (God made flesh and dwelling among men) that this yearning and aspiration finds its perfect and satisfactory expression, either historically or experimentally. It is in Christ's life, teaching, and conceptions of relations existing, and yet to exist, between God and man, that this religious conception finds its sublimest and purest form as a philosophy of life.

This fact is a relationship established between God and man. It goes back as far as we have any knowledge of human history. Through every emotion, motive, thought, deed, and aspiration that have moved men to love and serve unselfishly their fellow men, God has been making himself flesh and dwelling among men. In this way he identified himself with humanity from the beginning, even before he illustrated, concentrated, and converged all these revelations of himself through

the incarnation of Christ as his only begotten Son, the fullness of God incarnate in humanity. The incarnation as the true philosophy of life leads directly to the last and fourth point we are considering.

4. *The Incarnation in the Experience of Humanity*

In all his relations with humanity, and in all his revelations of himself to man, it has been humanity itself in and through whom he has operated. Before Christ came in human form himself, in order to reveal God to man, God had manifested himself in part through the lives of great and holy men who lived in the flesh by faith and expectation of a perfect and complete manifestation of God to come. God was manifesting himself in all the progress that men were making toward higher conceptions of himself, and of their relations to him and to their fellow men. He revealed himself in all the righteous living; the evil resisted; the human suffering, injustice, and ignorance banished or diminished; in all the just and righteous laws which men came to know and enact; in all the tendencies toward union of mankind into any kind of brotherhood, such as the family, tribe, community, the state and the nation; in all progress made in the emancipation of man from bondage in all forms. At times, men of great hearts and minds visioned a universal brotherhood. Such were many of the Hebrew prophets, men like Socrates, Plato, and other men of antiquity.

Many conglomerations of peoples have been made in the past under the impact of brutal force. Great empires have been established by the force of arms. Peace has been imposed by striking terror and fear into the hearts of men. Law and order prevailed over many parts of the earth, and at different epochs, which were imposed by men of ambition and greed, who often exalted themselves into the position of God, and claimed the authority to demand submission of mankind to their will on the basis of divine prerogatives. These were all perverted ideas of the true incarnation of God through the motive of love. The efforts of false religions and ambitious men to exalt themselves into the position of God by deception or force never brought about anything but hatred and division among men, although it appeared at times to enforce union and strength. Only in families where love was the basis of authority and union, in com-

munities or tribes where the same force governed, or in states where rulers at times were moved by that same love, has there ever been any real progress made toward brotherhood and union among men. This is to be the effect and goal of God's incarnation of himself in humanity, through his Son.

It is in the incarnation of Christ, as God's supreme expression of this love, that we find this brotherhood provided for in its fullness and purity. The great motive power back of the incarnation is love; and it is the distinctive basis and the very essence of the Christian religion. It is concentrated, crystallized, and perfectly exemplified in Christ's incarnation and life. In that fact, God made himself flesh in one great gift to humanity. It is the dynamic source and center of all manifestations of love and unselfish service.

We have been studying about the great fact of God being made flesh through the birth, life, and service of Christ among men. This is the Manhood of God in the terms of our topic. This is God doing his part to make it possible for man to be brought into harmonious relationship with himself. It is the true source and power of religion.

(To be continued)

DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

The "Victors," a Sabbath school class of juniors and intermediates, entertained the juniors and intermediates of the Plainfield Sabbath school with a Hallowe'en social November 6.

Preceding the quarterly church business meeting on November 7, we enjoyed a get-together supper of which the young people had charge.

The union Thanksgiving morning service at New Market was held at the Baptist church with Pastor Sutton of our church as speaker. On Sabbath day, November 27, Rev. M. R. Palmer of the Baptist Church preached in the absence of Pastor Sutton, who was attending the yearly meeting at Shiloh, N. J.

Rev. J. L. Skaggs of the New York City Church led a forum Sabbath afternoon, December 11, on the topic, "The Future of Seventh Day Baptists." CORRESPONDENT.

NORTH LOUP, NEB.

A Preaching Mission, beginning on New Year's eve, will be held at the Seventh Day

Baptist church, the meetings continuing nightly until the following Friday night.

The idea of a Preaching Mission is not new, Jesus Christ being responsible for the first one, saying to his disciples, "Go ye into all the world and preach," and again, "As ye go, preach."

In recent years the effort has been revived because everywhere, in their calmer moments, men and women have felt, as a woman recently expressed it, "We have lost something out of our lives." The Preaching Mission is an attempt to help people regain the glow of a renewed fellowship with God and man, and to revitalize with a fresh Christian experience.

A Preaching Mission is also an attempt to bring to the attention of individuals who have never had a Christian experience, the joy of a new experience in life, a relationship with God and man that uplifts and helps, the consciousness of sins forgiven, and awareness of the privilege of service that alone can bring lasting joy to life.

It is with these thoughts in mind that the mission is undertaken. We believe that such service can be of infinite value to individuals and to this community. While the meetings will be held in the Seventh Day Baptist church, they are not alone for the people who worship there, but are for all who wish to avail themselves of the privilege. We most cordially invite you to join with us in our search for God, and in our attempt to worship and praise him.

Will you not set aside the days of this mission the time from 7.30 o'clock New Year's eve, until the last evening service one week later, as a time dedicated to the service of God? And will you not, with us, seek to know him, whom to know aright is to have life eternal?

Many have given expression in my hearing to such thoughts as these: We don't have the kind of meetings we used to have; the day of revival has passed; and religion is not what it used to be. Now, my friend, if you are really hungry for an experience with God, if you would like to sit once more under the influence of a spirit directed service, if you would really like to have your own heart warmed with a fresh love for God, do your part and I know, and you know, that God will do the rest. Do you dare put God to the test?—North Loup Loyalist.

SHANGHAI, CHINA

DEAR ONES AT HOME:

This is the third of November and we begin to think of Christmas. It seems rather incongruous to think of celebrating Christ's birth in surroundings which are so irreconcilably opposed to his teachings. However, we know that all of this turmoil is because of men's disobedience to God's spirit and that in some way because of his infinite love he will overrule it all and through it bring direction to those who trust him. With all of the instability of the material world and the insecurity of life, we can still know, and know without a doubt, that God is always stable and secure.

I feel that I do not know how to pray these days. The only prayer that I can utter with any surety that it ought to be answered is that God will bring out of all this what is his will. No, I do not think that this wicked war is God's will, but I do believe that in permitting it he can see beyond and knows that there will be a cleansing and clarifying of his own work through this which will help those of us who are trying to do his work to see where and why we have failed and, perhaps, force us into a more Christlike program.

This war may even work for the liberating of the Japanese people from the tyranny of the military. I am sure that it is welding and fusing China into a whole such as she has never been before. Two of the characteristics which have helped to bring the Chinese to this time of suffering are the prevalent unwillingness to forgo a chance for individual profit and disloyalty to and jealousy of those of their own people who occupy positions of authority over them. As a consequence of these characteristics, really stable organization has been difficult. They already see this vital lack and, I feel, this terrible experience will bring their better natures to the fore and develop unselfish, devoted followers as well as leaders. We also hope and expect that there will be a great spiritual awakening after the war and that the religion of Christ will be more welcome than ever before.

So my Christmas message is, "Let us all pray that God may lead us into the Light and that he may give us hearts which shall make us ready for unselfish, Christlike service wherever we are."

It has been suggested that I write of our coming away from Liuho. I do not feel that there is much of interest in that. It is the same old story of preparing for war; seeing that the patients are put in safe places before it is too late, getting the unwieldy cows to some place nearer Shanghai, sorting out what we shall send into Shanghai and what must be left behind, staying by the place ourselves just as long as possible. We got the patients to go earlier than before, so that in most cases they provided their own transportation and we were able to use the car to take out more things, our own personal clothing and most precious effects and many of the more expensive pieces of hospital equipment. As soon as the patients were gone the staff began to melt away but Miriam Shaw, Esther Pan, our young matron, one of the graduate nurses, and most of the servants stayed by until the last day. Patients were coming to the clinic even up to the day we came away.

For days before the war broke all the bus stations had been holding cars and chauffeurs at the stations at night in readiness to start transporting troops the moment the call should come. They told us at the station in Liuho that when their buses went out it was time for us to start. On the morning of the twelfth of August word came that they had gone, so we rushed our preparations for leaving. Mr. Davis came out twice that day, the first time taking the matron and some of our church people. The nurse started for her home in the country. The cows were started, doors and windows fastened, and all sorts of last things attended to, to make the place as snug as possible. At about four in the afternoon Mr. Davis came rushing back and was in such a hurry for us to get away that he hardly gave us time to give proper instructions to the rather irresponsible man whom we had engaged to remain on the place. Our regular servants had stayed by well, but they had their families and homes to look after so could not remain after fighting began. Miriam went with Mr. Davis in his car and following after in ours were Esther and I and Kyung Daung, our servant who has been through many wars with us and has again proved himself a most loyal and helpful man in a crisis. We came into Shanghai with no mishaps although the roads were full of Chinese soldiers, hurrying to their appointed positions on the defense line.

Fighting broke out the next day here in Shanghai. Our cows have had many experiences, as they did not reach Shanghai until after the fighting had been going on for some time. In all I had eight animals when the war began. Three were lost in the war area, one a small calf I sold, but hardest to bear of all was the loss of my two best ones by theft while they were still outside the settlement.

We know very little of the fate of our hospital. The Japanese have not as yet occupied Liuho, but the hospital is right among the Chinese trenches. I heard today that our semi-Chinese building had been injured by a bomb and that a good deal of the woodwork had been removed by the soldiers to strengthen their defense works; also that the Waite Cottage had been hit by a cannon shell but that the other buildings were intact. However, it was likely, the reports said, that the officers were occupying the buildings.

Our staff is mostly here in Shanghai. Doctor Pan is working in an emergency hospital for wounded soldiers. The technician and seven of our nurses are also in this hospital. It is an all Chinese unit and they are working very hard. There are nearly four hundred cases. Until her school began Esther was also in this hospital where she had some very good experience.

I have had work in some of the refugee camps until a short time ago. The orphanage from near Liuho has been here in Shanghai in a camp and I cared for them until after the burning of their buildings, when the children were given to other institutions. I was also in daily attendance at the Y.W. refugee camp until it had to be given up on account of the opening of schools. It was in a school building. Now I am doing many small things. Have a clinic here every day; teach twice a week in our school; go once a week to the Y.W. Industrial Home; help some with the industrial work, which Miss Lok is still continuing with what girls are refugeeing in Shanghai; have two patients in the school here and one outside.

There seems to be little hope that our work can be taken up in Liuho again very soon, but we have every kind of faith that work of some sort will be taken up there again, and I hope that it will be better work than has ever been done there before. I am trusting that Doctor Thorngate will not give up the

thought of coming, even now. The opportunities for work after this is over will be legion. You see that I am one of those people who do not know when they are licked, but it is not because of my faith in myself but because "I know in whom I believe and am persuaded that he is able to keep that which I have committed unto him against that day."

With joyful Christmas greetings to you all,

GRACE I. CRANDALL.

—From China Mission Bulletin.

MARRIAGES

BARTHOLOMEW-LOCKE.—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., December 11, 1937, Horace L. Bartholomew of Cuyler, N. Y., and Minniebell Locke of Lincklaen were married by Rev. Neal D. Mills. They will live on Cuyler Hill where Mr. Bartholomew is managing a large farm.

CRUZAN-ALLEN.—On October 20, 1937, at the home of Mr. and Mrs. D. Morton Davis, uncle and aunt of the bride, by Rev. Herbert L. Cottrell, Frank Cruzan and Ruth A. Allen, both of Marlboro, N. J.

LOOFBORO-GRANT.—Howard C. Loofboro of Welton, Iowa, and Ida May Grant of Milton, Wis., were married at the home of the bride's sister, Mrs. George Michel, at Marion, Iowa, on Sunday, December 12, 1937, by the bride's pastor, Rev. Carroll L. Hill.

OBITUARY

SUTTON.—Andrew, son of Deacon F. M. and Cansada Stalnaker Sutton, was born near Berea, W. Va., October 26, 1883, and died at Parkersburg, December 2, 1937.

When a boy he was baptized and joined the Ritchie Seventh Day Baptist Church; and on November 6 of this year he was received back into the church of his boyhood, upon his request.

He was married September 28, 1907, to Miss Mary Bee of Berea, who survives him, together with one son, Hugh; three grandchildren; his aged parents; and the following brothers and sister: Rev. Erlo E. Sutton, Shirley, Deacon Corliss, Hollie, and Grace Sutton.

Farewell services were held at the Ritchie church, December 4, in charge of his pastor, Elder C. A. Beebe, and interment made in Pine Grove Cemetery.

C. A. B.

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.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t