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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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THE SABBATH IN THE BIBLE. All Biblical references to the Sabbath, with titles and comments.
A Merry Christmas

Merry Christmas to all Sabbath Recorder readers, their families, friends, and neighbors. Merry Christmas to those less fortunately placed, for the world is the home where the love of Jesus is taught by parents imbued with a "living Christ." A minister was calling and asked for the Bible. A seaman woman was seeking a scheme for a Christmas bonus. There are those who pray, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Yes, yes; merry Christmas to you.

"Christmas Bonus." Two famous comedians have just gone onto the air. As usual, one has become fatuous and the other a teacher of a class in a Sunday school. The lad, it seemed, was a Christian, a teacher of a class in a Sunday school. The lad, it seemed, was a Christian, a teacher of a class in a Sunday school. The lad, it seemed, was a Christian, a teacher of a class in a Sunday school.

Centuries ago there came to Bethlehem the Son of God. He came as a babe born in a manger, in a grotto stable because there was no bed or room in the crowded inn. Countless are the hearts that have been stirred by messages and thoughts of "Peace on earth, good will to men." The Christ a kind, loving, and happy relation ship with him whose life and love are the spirit of the Christmas season. A heart set merry by such impulses yields to kindly deeds and unselfish service. This season, as few others, offers unlimited opportunity for one to stretch the elastic wings of a generous heart in serving the needs of little children and of men and women whose lives are dark with enforced unemployment with all its attendant misery, anxiety, and heartache. Not only are community chests and other organized agen cies to be supported, but individual cases are about us, all calling for our love, sympathy, and service.

May Seventh Day Baptist homes where necessities are provided and some comforts enjoyed carefully check on their own selfish gratifications and unselfishly minister to those less fortunately cared for. Then will hearts be merry—yours, his, and mine—too. Inasmuch as ye did it unto one of the least of these, ye did it unto me." Yes, yes; merry Christmas to you.

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Vol. 113, No. 25

Whole No. 4,580

THEODORE L. GABRINE, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Fused into a great common brotherhood—until then, let all the children of God dedicate themselves to securing this "bonus."—"Peace on earth, good will to men.

A Living Christ

There is a sort of New Testament version called by the name of an early President of the United States by his last word is, "And he rolled a stone against the door of the tomb." For that man, and for many, there is no joy in Christ, the hope of glory of his resurrection, but the foolishness of the world. There are those who pray, "A crucified Christ is not enough for a living church or a dying soul. He is the living Christ whom we need today. And he needs to be lived in the lives of men who shall not "lift him up."" But it is not so. A crucified Christ is not enough for a living church or a dying soul. He is the living Christ whom we need today. And he needs to be lived in the lives of men who shall not "lift him up."" But it is not so. A crucified Christ is not enough for a living church or a dying soul. He is the living Christ whom we need today. And he needs to be lived in the lives of men who shall not "lift him up."" But it is not so. A crucified Christ is not enough for a living church or a dying soul. He is the living Christ whom we need today. And he needs to be lived in the lives of men who shall not "lift him up."

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How will that child react in the land of Syria? Will a child trained in a home where things are first in thought and life, where possessions are emphasized, where pleasure or profit has first place, where the Christ is entombed and a stone rolled against the door, carry a living Christ to some leper in need of cleansing? The child who is so trained is like that which is exemplified in the maid in Naaman's house. God was bound to honor a faith like that. It could not fail. He will not fail.

A "living Christ." Which he hestitated not to preach, but he declared himself for righteous living in the lives of men, for the recovery of his resurrection, and the fellowship of his suffering. For this and in this he "pressed on," counting everything but loss, for the excellence of the living Christ. "Not I, but Christ, who gives me the strength to live, to labor, and to suffer for Christ. "Let us then," said the boy, "I am the fellow who is working for Mrs. S. — I was just checking up on myself." Many of us need to "check up" on others, to see if Christ is living in us. As, "epistles, known and read of all men," are we revealing a living Christ in us? It is a serious question. Let us "check up." How about checking up on the Onward...
Movement—for example? Certainly in these trying times there is opportunity here to show forth a "living Christ." His great commission to disciple all nations is upon us, and can be completed by no one individually. So a co-operative way as represented by our Onward Movement in the United Budget we can help one another for our part. Have we done our part, here? "Check up."

By the Grace of God
Perhaps few realize what they are by grace. Was it the great founder of the Methodist Church who, on witnessing an execution, exclaimed, "There is Wesley, but by the grace of God?" But for the favor of God one of us might have been born in Tibet, or Siberia, or in the heart of Africa. But for the grace of God one of us might be an unredomed Jerry Mc Caulley, in New York City, a godless, Godless, gang-land slouching man, a loving wife and noble children, and almost numberless friends are his, he reflected, and the difference between his condition and that of these, going contrary, is, in the last analysis, "by the grace of God." This was re-emphasized upon him in this same dining car, as he speeded toward Fort Myers. A gangster, sire, a gangster, sir. The boss, or man in charge, seemed alert and carried a rifle with bayonet attached, and the workers, "The works H. C. 'but for the grace of God.' " Why should you be spared such a fate? Why should yours be a happy home and some comforts, even in hard times? Why should I? By the "grace of God." we are what we are, and it is not because we are so worthy or much better than others. Often enough, perhaps, the trap door of the "meade" is opened, and one looks into hell, "but for the grace of God." And why? It is because he for Christ's sake has redeemed us; saved us from a fate like that. It is because the world needs a living Savior, a Christ lived in the hearts and actions of men, and for that he has called us; because he wants to be enshrined in some loving hearts. Is there a little one and train its smile alight; because we are to be shrived in the form of a man to touch humanity and lead it into harmony with himself. "By the grace of God" it is possible for fallen man to live again in the image and likeness of him for whom he was created. "Check up."

"What Father Takes"
The story is told, and no doubt it is true, of the small boy who with his father stopped at a "roadhouse" for a meal. The father called for some kind of liquor. When asked what he would have to drink, the lad answered, "I'll take what father takes." The moral is pointed without the preacher homilying. But he cannot satisfy himself without carrying the lesson into a field even more common than that of drinking. It is thinking of the example set by Christian men before our youth in the use of tobacco. There is no wish to be extreme, self-righteous, or a crank. In early youth the writer dabbled a little with the weed. Over the years as a workman he has justiied handling it for others. Often, however, did he feel when passing the doughboy a pack of cigarettes, that he was giving "a stone" in place of a pancake.

On the "L and N" dining car menu at the foot of the card is this: "Experience has demonstrrated that smoking in the diners is objectionable to many of our patrons. Elsewhere in the train are provided spaces for the convenience of those desiring to smoke and we earnestly solicit your co-operation with the management and request that you refrain from smoking in the car, to the end that any possible cause for objection on the part of passengers to smoking in the dining car may be removed."

An appreciation of the service, and especially of this note, was written to the superintendent of the department of the company. The following is quoted from the letter: "One thing I especially appreciated was the request that smoking be refrained from in dining car. I am not a crank about tobacco, but there are rights of a non-smoking public too often ignored by those who insist on their rights to use tobacco when and where they please. I admire the courage of your company in the stand which it has taken." Christians, teachers and leaders, often neutralize the teaching and example of parents who seek to keep their boys and girls free from the use and effects of tobacco. A young man, not too real deal to have to achieve the ideals of his parents, when still a "toddler" wanted to smoke, "pipe," he called it. When his mother expressed her self that it was not nice, that "papa and grandpa" did not smoke, he came back, "Mr. B—pipes, he is nice." As a lad in the grades himself, the writer followed the frequent "come back" to parental urging was, "I don't see why you object; Mr. — and Mr. — use it, and you think they are all right." The lesson is to the leaders in school and church, highly honored, respected, and loved. What can a parent say? It is just too bad. If a boy goes wrong, under the influence of friends or other Christian leaders, led to "take what father takes," whose responsibility is it? Jesus said, "it is better that a millstone be cast into the sea, than that one of these little ones should perish."

FROM THE CONFERENCE PRESIDENT
CHRISTMAS-TIDE
When Jesus came to Bethlem, A bale to Mary born The world in darkness did not know That it was Christmas morn. The heavens knew: The angels sang Glad songs to shepards mild; The stars wise men on Led to the Holy Child. Today the Christmas anthems ring Throughout the whole red earth. And Christ's love in all our homes Proclaim the Savior's birth. New-born within our hearts today, May Christ with us abide. By thy great love make all the year A happy Christmas-tide. A WHA J. C. BOND, President of the General Conference.

CORRESPONDENCE

To the Editor of the dear old Sabbath Recorder:
I have been reading in a recent Recorder a report from the Missionary Board, telling of the 122 accomplishments of our missions. It grieves me so much to see the indifference of some of our people to have in regard to the great commission to us, his followers. Are we ready to follow, when we neglect the world's work, and spend our time and money in seeking our own pleasures, and doing our own pleasure, by attending shows, giving big dinners, and doing a hundred and one other things of no real value to ourselves or others?

I do wish that our people would take a lesson from the Seventh Day Adventists, and give them the less, and they will follow with them, as he tells us in Malachi 3: 10, Leviticus 27: 30, and many other places in the Scriptures. Is this the reason that this denomination is not growing in our missions? No doubt we all regret the action of the board in calling Eugene Davis home from China, where he is doing so much good. But just how much do we regret it? Enough to give up some of these worldly things, that Christ's cause may not continue to suffer? Perhaps we think we are sacrificing, but are we really doing so? I hope everyone read Elder Harper's letter in regard to their economic problems—which, you will remember, was not written for publication—telling how the boys and girls go out for lunch in order to economize. Let us not criticize the board; they are doing the best they can with the means we supply. They can do nothing unless we stand back of them with our money and our prayers. Are we going to lie down on the job and let others enter in and reap the reward?

I believe this great commission is for Seventh Day Baptists. If we have no money—and I realize that many of us have no income but are dependent on others for our living—we can give of our time and energy to the Sabbath truth at home, and there is no limit to the time that we can spend on our knees, or praying when we are about our work, asking for support for Christ's work and for his blessing on the Missionary Board, whose members are carrying this great responsibility.

Let us all keep on praying and working harder than ever before, remembering his promise to the faithful. MRS. FRED GREEN.

Cashmere, Wash.

STATEMENT ONWARD MOVEMENT TREASURER, NOVEMBER, 1932

Receipts
July 1, 1932, to Nov. 30, 1932

To Adams Center ...................................................... $580.00
To Albion ................................................................. 22.00
To Alfred, First ............................................................ $126.50
To Ledyard ............................................................... 22.00
To Norwich .............................................................. 126.50
To Special ................................................................. 630.37

Total receipts ........................................................ $1,484.50

Statement of Credit
July 1, 1932, to Nov. 30, 1932

Cash in Bank ............................................................. $163.50
Amount due .......................... $231.50

Total statement ....................................................... $495.00

The Sabbath Recorder
## THE SABBATH RECORDER

### MISSIONS

**REV. WILLIAM L. BURDICK, ASHAWAY, R. I.**

### CHECKS FOR NOVEMBER MAY BE LATE

At a meeting of the Missionary Board held the first of the month the treasurer, in speaking of the financial condition, said that there was nothing enough on hand to pay salaries and other bills for November and that unless contributions came in rapidly, only a part of the checks for November salaries could be sent out till money was received the first of January.

The people have been doing splendidly the last six weeks, better than usual for this time of year, and if the board could but raise the money necessary for the next month's expenses the board have no doubt that they could get their checks out in time for the people to enjoy them for the last Sunday in November.

### THE LAYMAN'S INQUIRY AGAIN

**SUMMARY OF PRINCIPAL CONCLUSIONS**

In the Missions Department last week appeared a statement regarding the Layman's Foreign Missions Inquiry, its report and its explanation by the inquiry commissioners. In the article it was stated that the report makes a volume of two hundred fifty and perhaps a thousand pages and that it cannot be secured by sending to the Foreign Missions Conference, 419 Fourth Avenue, New York City. The importance of the matter is indicated by the front cover of the report on which are printed these questions:

> Should Foreign Missions be continued?
> If so, what changes in program and personnel are necessary?

The truth revealed in the treasurer's statement referred to above is mentioned in this connection for two reasons: First, to explain why the board is not able to send them out; and, second, to let the churches know the condition, that they may promptly forward all moneys for the November Budget. It is too bad that the missionary workers, all of whom are receiving small salaries, should not receive the November salary till after holidays, and thoughtful people in the churches will help very much in relieving this condition.

### DISBURSEMENTS

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**Harold R. CRANDALL, Treasurer.**

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**THE SABBATH RECORDER**

1. **Should denominational distinctions be maintained either on the foreign field or at the home base?**
2. **What should be the attitude of Protestant Christianity toward non-Christian religions?**

In concluding the report the commissioners give a brief summary of their conclusions. One needs to read the entire report to get the full force of their teaching changes proposed, but the summary will give an idea of their nature. Many mission boards already have some suggestions under consideration and that the report of the SABBATH RECORDER may have an idea of what is suggested by this notable group of laymen the summary is given below.

An effort has been made, in the paragraphs below, to summarize in a way of succinct statements the principal conclusions of these statements. These statements are designed to emphasize issues, which although amplified in the body of the report, appear to the commissioners to be of such basic importance as to call for presentation in the sharp relief of brevity and detachment. It is to be borne in mind that these conclusions are expressed directly in themselves, in so far as they are findings and recommendations of the Foreign Missions Conference of Protestant societies whose program in the Orient was studied by the Commission. The conclusions of the Layman's Inquiry are intended to create interest in the Layman's Inquiry and help people to understand the issues.

The Layman's Inquiry will not save actual missions from decline or extinction but it will help them to develop the truth they are trying to present.

There is real danger lest adult heresy aims and methods which impede the communication of living insight may not alone alone thwart the success of Christian missions, but also their usefulness.

II. Their aim. The message of Christianity presents a way of life and thinking which the Christian believes, not as his opinion, but as the way for all men, entering without violence the texture of their living and transforming it from the ungodly into the godly. This way is clearly and variously described, most perfectly, perhaps, in the single phrase, "The Kingdom come." That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions today in our conception would take this single phrase, "The Kingdom come." That is, and always has been, the true aim of Christian missions.

To seek with people of other lands a true knowledge and love of God, expressing knowledge and love of God, expressing the single phrase, "The Kingdom come," is, and always has been, the true aim of Christian missions.

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To seek with people of other lands a true knowledge and love of God, expressing knowledge and love of God, expressing the single phrase, "The Kingdom come," is, and always has been, the true aim of Christian missions.
III. Their scope. The point of central importance is this—there must be first of all a new spirit of cooperation among all the various Christian agencies of different denominations, so that there may be a new society; there is no substitute for the regeneration of the individual units. Nothing can be so damaging as a false, stunted, and poor worship which is a true and well-qualified evangelism.

But the Christian way of life is capable of transcending the self-creation of contact and contangion, and there are circumstances under which it is possible for the Ministry to the secular needs of men in the spirit of Christ, moreover, is evangelism, in the right sense of the word. In practice, philanthropy can be a mere secular relief, for with the advent of organized religion, the offering, and only because of this does the service become wholly good.

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility and to foster the initiative of the Orient in determining the ways in which we shall be invited to help.

As the mission faces the future it becomes a matter of honor that its standards of teaching, preaching, to cooperate whole-heartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in determining the ways in which we shall be invited to help.

IV. Their attitude toward other faiths. The mission must be the trans­mitting itself by quiet personal contact of the true missionary; but in achieving that end, the transition from the temporary work of church and mission will be the task of the missionary, and its multiples, to perform. It is not what is weak or corrupt but what is strong and sound that is properly interpreted, and the command to work on these six days, just as we aim to understand and obey the injunction to rest on the seventh.

It is not alone the unifying in this one commandment, of elements of our duties to God and our duties to man, that makes this fourth law the key-commandment of the Decalogue; for it also provides the means whereby we can more naturally obey the first three laws, which embody our duties to God, and the fourth law, which recite our duties to man. For, just as obedience to the first three commands is fostered by proper Sabbath observance, so the inclination to steal, to covet, to bear false witness, etc., would be diminished as we increasingly recognize our duty to work in accord with God's perfect plan—while incidental benefits, such as uniformly better standards of health, the reduction or the elimination of famine, and the numerous other applications of the word "seven" to such values as years, times, men, sons, spirits, fold, stars, etc., as well as God's seven-day week, all testify to the exalted position held by the number seven in Scripture. The perfect and holy number in the literature of symbolism is the number seven, while the phrase "The Seventh Heaven, God's Home," all go to show the close relationship which is held to exist between the number seven and the Divine. And we have a divine right to the power to accumulate property. But this was not God's plan. He knew that unless every-
There are seven intervals in our harmonious musical scale; seven recognized colors in the rainbow; and, we are told, seven cardinal virtues, seven days, seven sacred days of the week, and seven actualities of space which might be called the dimensions of the scale, of which the three linear dimensions are a part, and seven so-called wonders of the world. The number seven, fourteen, and twenty-one, all multiples of seven, are turning points in both mental and physical human development, while every seven years there occur in the lives of some individuals certain recurring characteristics, as for example in the case of Goethe who, at regular seven-year intervals, had periods characterized by great fever for writing poetry and drama and a propensity to fall in love; the seven-day fever offers still another example of the number seven in human life. There is a surprising number of instances where Nature has so arranged mountains, islands, capes, rivers, etc., as to result in their being named, "The Seven Mountains," "Seven Islands," etc., while in history we have the seven-year's wars and the seven-days' battle.

In view of the remarkable predominance of the number seven in the Bible, in Nature, and in the affairs of men—a predominance that seven is truly God's representative among numbers and the seventh day his representative in time, just as the Bible is his representative among sources of instruction, and as Christ was his representative among men—and in view of the unalterable belief of hundreds of thousands of human souls that the seven-day week is God's irrevocable permanent week, supported by Divine command making the seven days of unbroken continuity, it would be a serious error to interrupt the continuity of the week by any calendar revision, and as we keep in our calendars the virtues of the six-day week intact should co-operate in formulating an acceptable calendar which shall not be acceptable to believers in the Bible and should be rejected. We ought, therefore, to drop the thought of commencing each new year on Sunday, the advantages of which, even if real, are insignificant.

There are, however, two changes which can be made in our calendar which should be made in order to be acceptable to everybody, the first and second quarters of the months between thirty and thirty-one days long, and the third and fourth quarters of the months between thirty-one and thirty-two days long, as nearly as possible the true uniformity in lengths of months, quarters, and halves of years. We also find, what may at first be a bit surprising, that by starting the year with a thirty-one-day month and by using the twelve days of the months from the thirty-first day is to be dropped in ordinary years, each quarter in non-leap years ends on the same day of the week—while in leap years one less two quarters end uniformly one day later than the first two, but have half years of equal length (an impossibility, of course, in ordinary 365 day years). The following calendar for the year 1933 illustrates these features.

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### THE SABBATH RECORDER

#### ALTERNATE MONTH CALENDAR FOR THE YEAR 1933

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### JULY AUGUST SEPTEMBER

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### OCTOBER NOVEMBER DECEMBER

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The above illustrates the calendar for all ordinary 365 day non-leap years, except that in leap years the years and months would start and end on different days of the week. The alternate month calendar has the following characteristics:

1. It retains the present 365-366 day year—thus keeping the seasons and Easter as nearly as in their correct positions as practicable.
2. It continues the present twelve-month year, with its convenient divisibility into halves, thirds, quarters, and sixths—features which are impossible with a thirteen-month year, and sufficient to reject that plan.
3. It preserves the seven-day week of Scriptural unbroken continuity.
4. The half years are as nearly equal as they can be made, being, as is seen from the foregoing calendar, 183 and 182 days, respectively, in ordinary years and 183 days in leap year.
5. The quarters, similarly, are as uniform as they can be made, all being ninety-one days long except the first quarter—and the third quarter in leap year in which a ninety-two days long except the first quarter—and the third quarter in leap year in which a ninety-two days long.
6. The months are as near in length to the ideal one-twelfth of the true solar year as they can be made.
7. Each quarter in any given ordinary non-leap years on the same day of the week; the last two quarters of leap years, only, end one day later than the first two quarters.
8. It is the belief of the writer that all who favor calendar proposals which preserve the seven-day week intact should co-operate in formulating some calendar with that characteristic. It is hoped that the foregoing facts may be of assistance in averting the threatened destruction of the seven-day week and be of help in formulating an acceptable calendar which shall be in harmony with the instructive lessons of history, Scripture, and Nature.

112 Marion St., Daytona Beach, Fla., November 1, 1932.
AN EXPLANATION

Due to some difficulty in locating the author, the following essay has been delayed in publication. It is one of the prize essays in the contest sponsored by the Woman's Board and comes from the Verona, N. Y., society and was written by Mrs. Elmina Camenga Warner. We are pleased to present the following essay.

HOME TRAINING OF TEEN-AGE YOUNG PEOPLE IN SABBATH KEEPING

BY MRS. ELMINA CAMENGA WARNER

I am not the proverbial "maid lady" telling her neighbors how to bring up their children, but perhaps I belong in this classification because I, myself, am several years beyond the teen-age group and my children will still lack the status that is current. For these reasons what I have to say of training "teen-agers" will be a combination of memories and ideals.

As in most training, Sabbath keeping should be begun in childhood by surrounding our children with an environment of hallowing the Sabbath. Although conviction of the need of Sabbath keeping may still lack the status that is current, Sabbath is a great help. For this reason I am thankful that in most of our Seventh Day Baptist churches it is customary to bring children to church from babyhood up, thus establishing the habit of church attendance.

However, when our children reach the question age, they will want to know why we observe the Sabbath and if it is essential to Christian living, and many other questions which young people are not and should not be content with taking customs for granted. They should be encouraged to study into these questions and guided to find the right answers. If Sabbath keeping is to be important to them they must understand the place it holds in our beliefs.

In helping our young people to keep the Sabbath in the right way, we should emphasize the things we should and may do, rather than stress the things we should avoid on that day.

We should try to make plans for the Sabbath, for idleness and lack of definite aims cause discontent and questionableness.

One of my dearest memories is of the Sabbath evening sessions of school lessons, in which all members of the family took part. Perhaps in these days of graded lessons such a study period is not practical, but I believe even some Sabbath schools observe the Sabbath, as a family, is very helpful.

Aside from the church and Sabbath school services which should be attended from childhood, the Christian Endeavor meeting and prayer meeting are a very essential part of the Sabbath observance when it is possible to have such meetings.

Other activities for the Sabbath which may be suggested to our young people are the reading of the Bible and Bible story books, other wholesome reading, preparation of the Sabbath school lesson and Christian Endeavor topics, quiet walks and visits to the sick and shut-ins. The younger "teens" often reach a real enthusiasm in such visits.

When our young people come to thoughts of choosing their life work, they should be encouraged to ask themselves, "Can I keep the Sabbath if I choose this line?" Examples of others in their denomination who do keep the Sabbath faithfully while carrying on a successful business life will be helpful and we are thankful we have many such ones for reference.

The training of our young people should be carried on earnestly and prayerfully, while our lives must speak for Sabbath keeping if we would see our young people carry with us from childhood, and carry any weight. Let us prepare to meet the problems of this training with faith and trust in our Lord, seeking guidance from him in prayer.

Verona, N. Y.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

It seemed unfortunate that one must get in and out of Edinburg in the night. Certainly it is surprising preparation for the country around this beautiful Texas city to be ashamed of, especially since the people rose up in their own rights and at the polls drove the grafters and ring politicians out of power. This seat of government of Hidalgo County, larger than some of our states, a city of some four or five thousand, quite typically south-western, is laid out on a large scale. The business houses are built on four sides of the large Courtyard Square. The courthouse is an imposing building of Spanish-Mexican design. West of it on a broad street is located the educational center consisting of several fine buildings which house not only the grades and high school classes, but also the junior college. The auditorium is a mammoth building, said to be one of the best in the state. The great curtain alone cost $40,000, the writer was told. It is a great public building and some good residences. The Missouri Pacific and the Southern Pacific, each has a commodious and pleasing depot.

CITRUS COUNTRY

Of more interest than the buildings of the town is the industry that makes possible such little cities as one finds here in the Valley. The "Valley" is not just what one would naturally think of — as that of the Rio Grande river. It is just a small part of it, a stretch of land that lies between the subtropical and thirty west where irrigation can be profitably carried on. The "nature in the raw" here is not unreasing, and it takes a long stretch of the imagination to think that the land now occupied with great groves of oranges and grapefruit was once covered with cactus, mesquite, and sage brush. Yet in spots the two contrasts are seen side by side. Miles and miles of driving in the company of friends, up and down the Valley, revealed more and more to the northerner the beauties of this land. The red rock hills, the tightly packed shaded groves, the small houses, the slowly growing orchards are being set every year; three and a half million acres are planted now and with growing will reach a total of five million acres by the year 1925. The writer drove through the great plantations of sugar cane and tobacco. It is not just what one would think of in a warm climate for a few months in the winter, but the climate is mild and pleasant.

The writer is hammering this out on the typewriter, sitting with a fine breeze coming in open door and windows, without coat or vest, and with sleeves rolled up to the elbows. A forty mile drive in an open car was made one afternoon in shirt sleeves. Last week, we went to the town of Hidalgo, which is about twenty miles from the city, by "norther," which closed doors and windows, invited fires and extra bed covers.

EDINBURG CHURCH

Seventh Day Baptists began coming to Edinburg as early as at least 1920. Several families settled here at about that time, buying or renting small lots. Later, more came in. The group was first visited by Rev. J. Severance, missionary on the southern border, in 1925. Rev. Angeline P. Allen was invited fires and extra bed covers.

1925. Rev. Angelina P. Allen visited the field and the matter of a church organization was agitated. A small movement was built up here. The church is at present without pastoral supervision. Meetings are held in the Christian church. Any of our pastors desire the warm climate for a few months in the winter would find here a pleasant home and
surroundings and an opportunity for real service. It will be the Sabbath morning, the night after the Sabbath, and Sunday night. Besides these sermons to our people he gave an address early Sunday night before the Presbyterian young people’s group, several of whom attended our own services a little later. It was a real pleasure to meet with our loyal Sabbath keepers here in the Valley. Many of our people, who are so firmly rooted in the Bible, have been flooded with this whirlpool as he innocently passed by.

“Let him who thinketh standeth take heed lest he fall.” Sin so grievously wounds and leaves defacing and humiliating scars on the soul.

An opportunity, gladly taken, was a visit to the very old Mexican city, Reynosa. Lyngby with his camera was able to get pictures of the ancient sites of the Valley. An International Bridge across from Hidalgo, it is backed by low lying desert covered with mesquite, cactus, and sage brush. It is reported as having a population of between six and seven thousand. Its streets are unpaved and deep rutted, heading up in and facing about a hollow square. At the east side of the square is a church, the best looking building in the Valley. Faced with many difficulties and with others suffering, they are thousands of bearing trees and garden products were to be seen. Some were of normal growth, whereas many others were sickled trees. There were visited. Some were of normal growth, whereas many others were sickled trees.

Even better, are good friends, wherever found—friends who are not only pleased to show the country but eager to provide pleasure. Here, people are gayer and more genrously with each other to give him a good time. Beautiful towns and well kept villages were visited. Some were of normal growth, whereas many others were sickled trees. They were visited. Some were of normal growth, whereas many others were sickled trees.

The Valley of the hands swollen grapefruit and luscious oranges are privileges never to be forgotten. In Valley are the thousands of Long trees and miles upon miles of fruiting groves.

The church is looking forward to entertaining the meetings of the Southwestern Association in 1933. Rev. Ellis R. Lewis is moderator.

**VALLEY OPPORTUNITIES**

To see trees in such green leaf and ripening fruit in November, and to pick with one’s own hands swollen grapefruit and luscious oranges are privileges never to be forgotten. In Valley are the thousands of Long trees and miles upon miles of fruiting groves.

Even better, are good friends, wherever found—friends who are not only pleased to show the country but eager to provide pleasure. Here, people are gayer and more genrously with each other to give him a good time. Beautiful towns and well kept villages were visited. Some were of normal growth, whereas many others were sickled trees. They were visited. Some were of normal growth, whereas many others were sickled trees.

A “Valley Fair” was visited and the products on exhibit noted. Side by side with farm and garden products were to be seen the products of the home as exhibited by the school. The hand of the Parent-Teachers Association was also to be seen in its influence. Why do the churches not put on an exhibit showing what is done at such places, as well as attempt to refurbish their exchequer by selling pie and coffee?

While no drinking was seen on the grounds, both sides of “midway” were lined with gambling joints and fakirs dens running flamboyantly “open.” Here the unruly as well as those who “know better” are taken in by the “gamblers” and given the “chance” for the “sucker.” If any one wants to know the literalness of this remark let him visit the Valley left, was equalled only by the pleasure of turning toward home and the anticipation of meeting other good friends in Louisiana and Florida.

**THE SABBATH RECORDER**

The regret with which good-bys were said and the Valley left, was equalled only by the pleasure of turning toward home and the anticipation of meeting other good friends in Louisiana and Florida.

**TEN DOLLARS SENT THROUGH OUR YOUTH TREK**

Ten dollars sent through your church treasurer to the denominational treasurer puts one wagon in the trek.

Let us consider ourselves organized. Now we are starting our trek. Are you ready to say that you, as a society, as an individual young person, wish to join the caravan of youth to make an united effort to balance our budget?

To organize our vast group of youth, journey together, and to demonstrate that we are not alone in this big task, a few regulations must be followed.

Ten dollars sent through your church treasurer to the denominational treasurer puts one wagon in the trek.

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Ten dollars sent through your church treasurer to the denominational treasurer puts one wagon in the trek.

To you who are not acquainted with this project, a few words will explain it. The following is taken from the November Newsbullet.

**THE YOUTH TREK**

Seventh Day Baptist young people are starting a journey—a trek. They hope to reach a settlement which lies in the plains of the Balanced Budget. The journey will be a long one and may take until July first, nineteen hundred thirty-three. However, young people are not easily discouraged and it is quite certain that they will reach the goal.

Several wagons have entered the trek and are journeying slowly along the way, in hopes that others will join them. To you who are not in this project, a few words will explain it. The following is taken from the November Newsbullet:

**THE YOUTH TREK**

What is a trek?

Trek—A journey by wagon, especially in each of a new settlement.

Many years ago our ancestors made their trek across country, and today we are the voyaging homes in Michigan, Wisconsin, Nebraska, Iowa, and other states because they trekked westward. They had faith in God, they could make the journey and reach the new settlement. Result—we have our homes on farms and in villages in the West.

Thers was not only a desire for the change and a hope for material gain and possibilities, but it was a spiritual project. They had faith in God. Result—we have our Christian homes, churches, schools, etc.

What was the origin of this “Youth Trek”?

This trek was organized for a trek to Lansing to appeal to the governor and the people to retain the Eighteenth Amendment. They said that they would work to retain the Amendment of our people.

But they did it! Thirteen hundred cars filled with young people to retain the Eighteenth Amendment. They said that one thousand cars would come from all over the state. Many did not believe it possible. But they did it. Thirteen hundred cars filled with youth came to Lansing.

Then I said to myself—“Why not a Youth Trek?”

I believed that the Seventh Day Baptist youth made the trek in 1932-33. We are stronger, we are better off materially and spiritually because of their faith that they could make a successful trek.”

Some societies are not in a position to give a great deal, but every society can do its bit. All are invited to watch those who do, and dimes that so easily slip through the fingers for non-essentials and turn them into the society for the trek. Then the wagons will gather by hundreds, from all over the state.

One society writes that its members have pledged to enter five wagons; have paid twenty dollars, and therefore, already have two wagons in the trek. Another society is going to do its bit by entering one wagon.

**TEN DOLLARS SENT THROUGH OUR YOUTH TREK**

This is not a journey for ourselves alone; it is for the cause of the Christ-Child and the Christ-Man that the trek is made. It is a journey for a sacred cause.

Let all youth with adults join with the trek in a pilgrimage to the shrine of the Holy Babe at this Christmas. At our descendents say, Canyon, you young man, woman, and child bring a gift to the Christ—a gift of self, of deeper interest in his work, of money, if one can, that his work may continue in our denomination.

Then, after the Christmas season is ended, may we carry that faith, courage, and joy with us through the coming year.

May the spirit of the Christ-Child-Man be in our trek! The Young People’s Board greets you.
I like school very much and all my quarterly test marks were ninety or above. My teacher's name is Miss Bernice Rogers. I like her very much.

I would like to hear from some of the children of California. This morning it was two below zero here, and some of the boys are skating on the ice in the river.

I hope that you will not wait so long next time.

I was a bit discouraged because for a good many weeks almost no children's letters came in, but now, I am glad to say, I am receiving quite a number of them. I do hope they will keep on coming steadily, don't you? Thank you for your good letter. It has been some time since you wrote before. I hope you will not wait so long next time.

One of the many things I have to be thankful for are the letters of the children, so help me to be thankful, won't you?

Sincerely yours,

MARGUERITE BOUNDY.

Leonardsville, N. Y.

DEAR MARGUERITE:

I am going to school and am in the third grade.

I have a new baby brother. His name is John Frank.

We have twenty bushels of walnuts hauled in. We hauled the walnuts in with the pony. We shelled the walnuts in the corn sheller. We shelled nearly five bushels of nuts.

CHARLES WILLIAMS.

Box 20 A — R. D.,

Lose Creek, W. Va.

DEAR CHARLES:

I was interested in your letter and especially about your dear little baby brother. No news can be any nicer, unless it's about several baby brothers—and sisters.

Hurrah for the walnuts! I am sure you will enjoy them this winter. Five bushels seem a good many to me. Why Mr. Greene and I laughed at our daughter Eleanor, this morning, when she remarked that she wanted one bushel of nuts for Christmas, and here you talk about five.

Be sure to write to me very often.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We had a nice Thanksgiving. Our baby brother's name is LeRoy David. He is a big, fat baby. He will be seven weeks old this Tuesday.

There is a man in our neighborhood who is quite sick. He is quite an old man. Grandma was here a little while before Thanksgiving day.

We are going to send some of our clothes to some people who do not have much money. Victor is sick today with a cold.

I wish there were some letters in the SABBATH RECORDER every week. That story about the Blue Santa Claus was very nice.

Your friend,

EMMA BURRICK.

Leonardsville, N. Y.

DECEMBER 5, 1932.

DEAR EMMA:

I was glad to hear about your happy Thanksgiving. Dear little LeRoy David helped to make it so, I am sure. Is there anything in this world any sweeter than a nice fat baby? Helping those who have less for which to be thankful than you must have made Thanksgiving even more joyful to you.

I hope that by this time Victor is over his cold and that your sick neighbor is much better.

Thank you for doing your part toward having letters in the RECORDER every week, and I will keep right on writing whenever you can.

Your sincere friend,

MIZPAH S. GREENE.
clear, or any of those sweet old hymns? Have we become so used to seeking thrills, entertainment, that the ability to receive the finer things in life is lost? So may I ask you to stoop down and say, "Do I believe the message Jesus brought? Am I sufficiently awake to the need of it in the lives of people today as the dynamic medium of power in their lives; that is, their own?" The day is yet to be when men will not only believe, but will know the truth as it exists in the universe; but this is aside.

Or as the weary fisher folk came from an all-night labors, or as the ants, or as the bear again his words of wisdom, truly spake, "Cast your nets on the other side," bringing material blessing preceding the spiritual appeal. No wonder that he, versed in the wisdom of the ages, hand in hand with "the Father," was such a Jesus.

Then, what does he mean to you? Yes, what does he mean to you, and has anything of his life gripped your soul? Does he make an appeal to your inner life, causing you to long for more of him?

Oh ye of little faith, know, probably you are not a fisherman. Probably you are a farmer; then hear him tell of the sower, and live by his words of judgment. But no, I do not say, "Is it true that you are a Christian?" The nurse gave an affirmative answer, and asked me if I didn't think you could be; but then the only Christians I've seen are Christmas shoppers. Yes, the world's people are looking to you and me, and the standards that we set; not only when we are so careless or discourteous as we are to others in our dealings in the shop, at the playground, schoolroom, club, or wherever we may be, but those of the young maidens who had secured work in the salesroom of a large establishment at the Christmas season. One day she met with a serious accident. She was sent home by a trained nurse whom she asked incredulously, "Is it true that you are a Christian?" The nurse gave an affirmative answer and asked her if she didn't think she could be; but then the only Christians she had seen were Christmas shoppers.

Let us thank God and take heart.

Shall we lack cheer and courage at this Christmas season, just because we have not abundance, as in other years? Let us become forgetful of our state, through gratitude and the desire that will move us to more consistent effort. A story is told by Doctor Morgan of a poverty stricken fishwife who was found eating a Christmas dinner consisting of a piece of bread and a bit of cheese. Remembered of her state by her caller, she answered, her face aglow, "Poor fare! Dear heart, don't you see, the Lord has laid tribute on sea and land to feed us. That is Jesus' Christmas day!"

So the man Jesus would teach you and I true gratitude to the Father. Let us thank God and take heart.

And again I would ask, what does Jesus mean to you? In these days when our boards, as many others, are struggling to meet the demands of the hour, they are tested, almost crushed, I dare say, knowing how hard some folks are struggling to do their part. They know not which way to turn, but to us whom they represent and for whom they labor and pray. Can we not find some which we can well dispense with, for a while at least—radio, theater, auto trip? Oh, you know what I mean. I know of one who, after buying license plates at the beginning of the year, has never driven the car because the cash was needed in so many other places. This is only a suggestion. You will know the how, where, when, and extent of your giving. Can you not lift a little harder? That can well be a part of our own Christmas program.

William T. Ellis has well said, "There cannot be a Christmas world made up of unchristian people; it is Christmas in the heart that puts Christmas in the air." If the "what Jesus means to you" has lifted you out of narrow self and placed you on the elevated plane of our own Christmas program.

The canvass for the Onward Movement has been completed and letters sent to all non-resident members.

Bible study on Friday night is well attended and the Book of Jeremiah is intensely interesting as interpreted by Pastor Lewis Maxson. The Christian Endeavor society entertained with a film of the Advent, the Christmas program, with a scene of a large establishment at the Christmas season.

The members of the Berean Class and a few outside friends enjoyed a winner and marshall roast at the farm home of Mr. and Mrs. Everett Stillman, November 12. This class has recently purchased new window license plates for their car.

The Ladies' Missionary Society met at the home of the president, Mrs. S. S. Powell, Ponchatoula, Sunday afternoon, November 20. Delegates were led by Mrs. Hattie June.

The church people had a Thanksgiving dinner at the church, Thanksgiving day. It was a most pleasant occasion for all. The next meeting will be held here Thanksgiving night and remained on the following Tuesday. While here he preached for three
THE SABBATH RECORDER

evening meetings besides the Sabbath morning service. An informal talk pertaining to de-nominational affairs was given Sabbath afternoon. His messages were inspiring and helpful, and we were indeed glad that he could be with us.

CORRESPONDENT.

VERONA, N. Y.

The annual church and society meetings were held in the church December 4. After the regular officers were elected for the ensuing year and several committees were appointed. At the close of the meeting a bountiful dinner was served by the Ladies' Benevolent Society, to eighty people. At two-thirty the meeting was again called to order. After the giving of reports and election of other officers, at Pastor Davis' suggestion a motion was made and sustained to observe the Week of Prayer.

The union Thanksgiving service was held in our church this year on the evening of November 24. Rev. E. L. Tucker, pastor of the Lutheran Church, delivered the sermon to a large audience.

Pastor W. E. Saunders, pastor of the Salem College glee club, also addressed the people who have been spending the summer here with her brother and sisters, at the home of Dr. A. E. Whitford. There were eleven former members of Milton College glee club present, so music in startling nature. All of the married people present had become engaged during college years. Pastor Saunders feelingly expressed his thanks and appreciation for large friends from Schenectady and Amsterdam, N. Y., have attended our Sunday evening services and at their request Pastor Wing has been holding services with them at Schenectady in the afternoon, returning home in the evening. Rev. Mr. Durkee, a Baptist minister who has accepted the Sabbath, learning of these meetings attended them, and at Pastor Wing's invitation has preached for us on two occasions. He always meets with a warm welcome and is listened to with interest.-Contributed.

ALFRED, N. Y.

Milton College traditions were again re- vealed in recent weeks. At the annual meeting held November 9, the choice was made at Milton College November 11, when a group gathered at the home of Dr. A. E. Whitford. There were eleven former members of Milton College glee club present, so music was one of the main orders of the evening's entertain- ment. Most of those present were graduates of Milton College, though a few attended college for religious reasons only. Many of these students have attended our church during their college years, and some who had planned to be present could not come.

One of the facts brought out through the evening's hilarity and merriment was of a startling nature. All of the married people present had become engaged during college days.

[The list of twenty-four names was given.]

H. O. Burdick and Professor Paul Saunders were joint hosts in entertaining Dr. Philip L. Coon and family of Beaver Falls, Pa., over the week-end.—Milton College Review.

SALEM COLLEGE

A Salem College senior has just been awarded the highest health honor in the United States. The contest was held in connec- tion with the 4-H Division of the Interna- tional Live Stock Exposition in Chicago. The young man, Ross Allen by name, who won this honor, is a resident of Salem. His score was 99.4 out of a possible 100. A slight de- fect in his teeth prevented a perfect score.

His recipe for good health is, "Plenty of wholesome food, but not too much; no stimu- lants in any form; plenty of sleep; outdoor exercise; play in moderation."

This young man has won his varsity letters in baseball and track. He has had two summers' experience as life-guard at Jackson's Mill and Lake Floyd. He has the instincts and the training of a young man of culture. He has been a member of the Salem College glee club and also of the male quartet.

Young Allen's parents admit they are pleased with the honors awarded him, but assure college authorities that they are equally anxious that his classroom scores shall also be high.

There were 950,000 4-H youths from which the winners were chosen. Fifteen hun- dred of the choicest of these were sent to Chicago to this national meeting. To have been adjudged the best of this large group is no mean honor to West Virginia and to Salem College. He was interviewed and feted by many of high estate before he left Chicago. After attending Salem College for a term, he plans to make a medical course and devote his life to health work.

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor.

EXPERIENCE AND RELIGIOUS EDUCATION

(Concluded)

Recreational activities are another serious problem with which religious education should deal. Several factors in modern life tend greatly to increase the importance of leisure time experience. The shorter working week and shorter working day for employed persons, and mechanical appliances in the home result in increased leisure for the ma- jority of adults. The strain and stress of our speeded up industry and high tempo of mer- cial life are all wearing upon nervous en- ergy which the former longer working week and day with its more moderate gait did not make. Many physicians claim this is what has caused much of the increase in nervous dis- orders. The commercialization of amuse- ments and much of the recreational facilities has on the whole greatly increased the lure of this growth is increasingly recognized. To make the same time lower the moral tone. Instead of being participants, people have become spectators, subjecting their emotions to pow- erful inducements, and finding for provision for any active and creative outlet. At the same time the determining influence of leisure time and play activities as a force in character growth is increasingly recognized. To make play activities an asset in development of Christian character is the responsibility of re- ligious education. Only by giving large rec- ognition and place to recreational activities in its complete program can religious education hope to discharge this responsibility and con- vert time from liability to asset.

Sex, parenthood, and family life are prob- lems that have long been recognized as having a large place in religion. Christian idealism and motives are powerful potential factors in the solution of these problems. The example and teachings of Christ, the long history of the Church, as well as the longer experience of the race, bear testimony to the essentially sac- redness of these relationships. Obviously, in the light of this fact, and of current trends in our social order such as free love and companionate marriage, the program of religious education should take these experiences into account much more ef- fectively than it has been doing.

All normal individuals have their group life. Jesus' mission was not to the whole world, but he gathered about him a small group of friends. There are many contacts and relation- ships not covered in other areas of our experience which are grouped here. Man's social nature makes him companionable. Ob- viously, from Christ's point of view there is no social relationship in the group which is not sacred and religious by responsi- bility. The two "great commandments" are all inclusive. Consequently it is evident that the curriculum of Christian education must take into account group relationships.

It is not a matter of meeting the man col- lected about himself, there was a smaller circle in which he found his first school, and his first friends. There are many contacts and rela- 

-Contributed.
OBITUARY

Obituary Notices of 20 lines will be published in this issue for $1.00. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

Clarke.—Alfred M. Clarke was born at Clarke’s Falls, Conn., June 23, 1843, and died at his home in that place, November 16, 1932. When he was four years old his father moved into his newly built house, not far away, and in his new home his family faithfully attended for many years. The Clarke family has been a prominent part of the community for a number of years and has been well known for their religious and civic life.

In this house, the Clarke family has lived for a number of years and has been well known for their religious and civic life.

Clarke was married to Martha N. Witter on June 23, 1861. The children of this union who are still living are:

- Mrs. Ebenezer Morgan of Mystic, Conn.; and
- Mrs. Frederick W. Clarke of Westerly, R.I. During the recent years when his health was poor he was tenderly cared for by Mr. and Mrs. Elbert Clarke.

The funeral was held in his late home on Sabbath afternoon and was attended by many relatives and friends. The burial service was held in Oak Grove Cemetery, Ashaway. The services at the grave were conducted by Rev. Willard D. Burdick.

Crouch.—Letitia Ann Smith, daughter of William Perry Smith and Sarah Roberts Smith, was born at Plainfield, N. J., February 12, 1861, and died at her home in Plainfield, N. J., November 3, 1932.

On October 5, 1932, she was united in marriage to Ansel Crouch, who preceded her in death, July 19, 1926. To this union were born six children, two of whom—Homer and Julia—died in childhood.

Soon after her marriage she united with the South Hampton (West Hallock, Ill.) Seventh Day Baptist Church, where she was a loyal member until 1914 when the family moved to Nortonville and she joined the church there. She was a faithful member of this church at the time of her death.

She is survived by Ansel B. Crouch of Nortonville and Reta I. of Albuquerque, N. M., who as Mrs. Crouch’s motherless children grew up in her home and have been united upon a religious purpose and theme, and the evidence of our own educational practice upon the character forming value of the beautiful are things which God has been pleased to make an indispensable place in the program of religious education.

NAME

The Sabbath Recorder 599

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brings thoughts of friends and relatives, the exchange of greetings, possibly a visit to the old home with father and mother. It is a time when we forget self and try to bring happiness to others.

But while our minds are busy with preparations for the holidays let us not forget our obligations to our Denominational Work. Have we paid our December allotment to the Onward Movement Budget? This month marks the sixth month of the Conference year—have we paid one-half of our pledge for the year?

The monthly pay checks of our missionaries on the foreign fields—as well as in the homeland—depend upon the regular payment of our pledges to the work. Let’s spend a few moments and find out if we are in arrears. Then, if we act promptly, there is still time for our gift to reach the treasurer before December 31.

NEW YEAR THOUGHTS

Let us walk softly, friend,
For strange paths lie before us, all untrod;
The new year, spotless from the hand of God,
Is thine, and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steady purpose on our brow,
To better deeds, O friend!

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—Square and Compass.