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RELIANCE
O God, our Father, we praise thee for thy goodness and tender mercy. We ask thee to be near us in our daily tasks and help us. We thank thee for the privilege of serving. May thy hand uphold us as we carry the burning torch to those in darkness. Make us stronger to overcome temptations and sorrows. Bring us closer to thee because of our trials. Use us for the advancement of thy kingdom. Amen.

—from "Talking With God."
THE SABBATH RECORDER

THE SABBATH RECORDER

Published by the
American Sabbath Tract Society, Plainfield, N. J.

VOL. 114, No. 6 WHOLE No. 4,587

The
Sabbath Recorder

(established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

"I am the Door" A traveler in Palestine tells of visiting the Bethlehem country and of climbing its hills on whose sides David kept watch of his father's flock. A present-day sheep fold was much admired and conversation had with a long, white-bearded shepherd. "And is this where the sheep sleep?" he asked, poking a few stalks of the product used in every home. Boys and girls throughout the country are organizing clubs to collect these covers which will contain ten major subjects of the world's fair.

Seventh Day Baptists will have an added incentive, this year, to attend the General Conference at Milton, Wis., one hundred miles from the city of Chicago. People who attend this meeting will be easily able to visit the fair.

New York Bible Society For nearly a century and a quarter the New York Bible Society has been publishing Bibles and Testaments and distributing them among the cosmopolitans landing in the harbor of New York city.

On January 17, this organization held its annual banquet, which was attended by Mr. John Castes West, twenty-eight years president, was re-elected. During its 123 years this society has given out a total of 18,174,525 volumes. Last year—1932—802,563 were distributed among crews of freights, immigrants upon arrival, in hotels, hospitals, prisons, to soldiers of foreign countries, including Canada, and 85,781 on account of postage.

All books, Bibles, and Testaments, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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Space is now at a premium. A current bulletin gives a full double page bird's-eye view of the exposition with the city as a background. It intriques the imagination and strengthens the desire to visit the fair. A manufacturing company will help advertise it by a series of pictures of the exposition parcelled out to the Mail. Everything is going in every home. Boys and girls throughout the country are organizing clubs to collect these covers which will contain ten major subjects of the world's fair.

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Seventh Day The history of Seventh Baptist Educators Day Baptists in America is closely linked with the development of education. Such interest in education was entirely in line with the spirit of the other country on the part of early Sabbath keepers. In the training for the ministry there were the scholarly attainments of the Sevenoaks; in lexicography, Nathaniel Bailey; in medicine, Dr. Peter Chamberlen, physician to English kings and queens.

Early educational movements in America, represented by the establishment of Brown and Yale, found Seventh Day Baptists among the promoters and supporters. The movement for academic ideals was marked by institutions of learning established by Seventh Day Baptists at De Rueter, Alton, Illinois, and Columbia, Virginia. The splendid graded system of education founded in Wisconsin had its inception in the work of State Superintendent William C. Whitford, long the honored president of Milton College.

Death of Dean Arthur E. Main Dean Main passed away at his home in Alfred, N. Y., Sunday, January 29, according to a telegram received by the Sabbath Recorder. Particulars are not at hand. Funeral arrangements were being made for Thursday, February 5. Dean Main was known personally and intimately by the present editor of the Sabbath Recorder, and loved as a teacher, inspirer, and friend for more than thirty years. He will be more than multitudes of students and friends. A great and good man has been called to his reward.

"I am the Door" A traveler in Palestine tells of visiting the Bethlehem country and of climbing its hills on whose sides David kept watch of his father's flock. A present-day sheep fold was much admired and conversation had with a long, white-bearded shepherd. "And is this where the sheep sleep?" he asked, poking a few stalks of the product used in every home. Boys and girls throughout the country are organizing clubs to collect these covers which will contain ten major subjects of the world's fair.

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For generations, now, educators of all ranks from primary grades to college and university professors and presidents have shown their ability and have been honored and respected everywhere in this country. Today we have men at the head of large public school systems, systems of high academic rank, and in technological institutions. Every church possibly has among its members teachers, instructors, and leaders of youth. A survey of a church of about one hundred some time ago, revealed that about twenty per cent of its members were teachers, including high school principals, a district superintendent, and a college president.

It would be unfair to name particular schools or educators, but the thoughts here expressed were provoked by a few pages from a booklet published by a high type of school where a Seventh Day Baptist is at the head. All honor to him and to the fine class of men and women whom he represents.

FROM THE CONFERENCE PRESIDENT
HE LIVES

(Written Sunday evening, January 29, 1933, on being told that Dean Arthur E. Main had died that day.)

They tell me he is dead tonight;
That sing'ring sun arose
His lofty spirit took its flight,
Toil bravely on in holy quest
They tell me he is dead tonight;
To
Man's spirit grows through ventures bold
Who walked with him the paths of earth
He lives in lives
A survey of a church of about one hundred
The SABBATH RECORDER 125

Doctor Branch was widely known throughout this section as he had practiced medicine here for the past thirty-three years, and during that time he has given unstintingly of his life and strength in the service of others, often times going to attend the sick, when he himself should have been in bed.

Doctor Branch was born in Waterliff some time, Berrien county, Mich, June 3, 1852. In 1870, he was united in marriage to Miss Paulina Dunham. To this union three sons were born: Dr. Charles H. of White Cloud; Joseph Luther of Muskegon Heights; John Cleson of Grand Rapids; one daughter, Mrs. Emma McMillan, of a trusty crip; and a adopted son, Cecil, of White Cloud. In the year 1904, his wife died and January 1, 1905, he was united in marriage to Miss Abbie Wiley, who with his children survives him. He also leaves three brothers: Lemuel J., Adelbert, and Erastus C. Several grand and great grandchildren also survive him.

He was a member of the local Seventh Day Baptist Church and was its pastor for sev-
eral years, always faithful in his attendance at church, and will be greatly missed. In public life the doctor always stood firmly for the right.

Funeral services were held Thursday, December 29, in the Seventh Day Baptist church, Rev. Clyde E. Pickett, pastor of the Church, and Bro. William L. Burdick, Rev. Frederick Pinch of the Congregational Church of Newaygo, and Rev. R. W. Wing, pastor of the local church, officiating. Musical selections were rendered by Pastor Wing and Mrs. Mary Goyings. Interment was in the Prospect Hill Cemetery.

The large funeral attendance and the abundance of floral offerings were mute testimonials of the respect and esteem in which the doctor was held in this community. His many charitable acts will live long in the hearts of those who knew him.

8. The Church needs the challenge of her work world. The mission world of Christianity has furnished the Church an objective big enough and glorious enough to challenge her faith, capture her imagination, absorb her energies, exercise her powers, and develop her spiritual dependence upon Christ. It has done more than any other thing to save her from idleness, stagnation, ease, formalism, selfish indulgence, and spiritual provincialism. The Church has grown soft from her lack of active campaigning. She needs the long months, the days at the front to strengthen her endurance and to restore her courage. 

11. Our answer to this question will determine whether the Christianity of the next generation is to be spineless, cowardly, self-willed, provincial or not; but it will be effective only if we ourselves are held in contempt by the world; or a virile, aggressive, forceful righteousness, a glorious crusade that will advance upon the world and shake it with every ounce of its supernatural power. The Church has grown soft from her lack of active campaigning. She needs the long months, the days at the front to strengthen her endurance and to restore her courage.

The doctor always stood firmly for the right.

The Seventh Day Baptist mission representative, Rev. G. D. Hargis, sent to this field by the Laymen's Missionary Movement, a report as field representative. Knowing him as we all have learned to know him, we feel that he has been told of a tenth of the service he has rendered the cause of God in Jamaica, not only by his constructive program among Seventh Day Baptist churches, but by his inspiring gospel message in large congregations among other denominations whose pulpits he has often occupied.

In my work as Bible worker for the Kingston Church, I extend a great number of promiscuous invitations to the general public to attend our services; and what has many times before been repeated, the large number who upon hearing who would be the speaker say, "Oh, I know him"; also adding, "He is good."
by whatever name you wish in America, in Jamaica she will always be known as Hargis the Harmonizer.

This letter could not be complete without mention of the wonderful work being done by Mrs. Hargis among the young people and children. She has organized a Children's En\ndeavor society whose work in attracting young people from all around has easily be\ncome the most successful of all church activities. Among the children! Her work among them is sim\ngly glorious. If you could see the crowd of happy children faces that line up on our platform every Sabbath afternoon to sing to us their beautiful, inspiring songs, you would catch a glimpse of the work Mrs. Hargis is doing. Her chief interest in that city since the repeal of Prohibition Enforcement Act' which re\n
ALCOHOL AND AUTOMOBILE ACCIDENTS

A friend in California wrote the Bulletin editor under date of January 5, saying: "Yesterday at a luncheon I heard Mayor Porter of Los Angeles speak. He said that his chief of police had reported an increase of three hundred per cent in drunken driving and two hundred per cent in arrests for drunkenness in this county since the repeal of the Eighteenth Amendment and the great increase of drunkenness and drunken drivers. Certainly to follow, he had decided to postpone indefinitely the buying of a car, until he sees how things turn out.

Another man, a large manufacturer, said to the Bulletin editor that he and his family had been eleven automobiles, but that if the Eighteenth Amendment was repealed and public liquor selling came back, he would sell them all ex\ceptor one little car to run errands around town. He would do no more long distance driving and have no use for most of his cars. There is no question but the automobile business and the oil business are two lines of business which are going to be tremendously hit and hurt by the return of public liquor selling.

Canada had a weak prohibition law up un\ntil 1923, when it was repealed, and a so-called state control law was adopted. The result has been that there has been an enormous in\ncrease in drunken driving in the last ten years. In fact, as computed from official figures of the Minister of Trade and Finance at Ottawa, Canada, fifty-\nhundred fifty-four per cent in drunken driving since prohibition was repealed in that country! Three hundred drunken drivers increase five and one-half times. The situation in this country after prohibition is repealed, if it should be repealed, that will wreck the automobile and oil business in America.—Selected.

Trials are the rough file to rub the rust off our virtues. They are the sharp whirring wheels that cut and polish the jewels of char\nity, the mercies, bitter, but healing, that cure us of our moral maladies.

Sanctified afflictions are spiritual promo\ntions, are the shadowy figures of those around it as they move about, the flicker of the flames as it waves and fans the fire, the voice of the winds in the trees draw us irre\nstibly, calling to some instinct remaining from an unknown age when the fire was the center of the life we know some forgotten ancestor of the race has transmitted to us. My friends, I leave the unverifiable sugges\ntion—what that may be—and argue that we inherit memories from our parents just as we have our grandfather's red hair and mother's long nose. Being only a gypsy, this is beyond me, but he is sometimes right—much to his own surprise I often think.

How we love the beauty of a gorgeous sun\set, and how we do not too lazy an even more glorious sunrise—the light of a morning without clouds, the tender grass upspringing by clear breezes, the rich and warm sun's rays. Older ones love the smell of wood smoke, when it was repealed, and a so-called state control law was adopted. The result has been that there has been an enormous increase in drunken driving in the last ten years. In fact, as computed from official figures of the Minister of Trade and Finance at Ottawa, Canada, fifty-four per cent in drunken driving since prohibition was repealed in that country! Three hundred drunken drivers increase five and one-half times. He would do no more long distance driving and have no use for most of his cars. There is no question but the automobile business and the oil business are two lines of business which are going to be tremendously hit and hurt by the return of public liquor selling.

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Young People's Work

MISS MARJORIE J. BURDICK
1123 Seymour Avenue, Lansing, Mich.
Contributing Editor

EXPLANATION

For some unknown reason no material has been received this week for this department. We are using a few interesting gleanings from the attractive number of January "News Bits."

H. C. V. H.

LET US TREK ON

Good news is coming from those who are on this "Trek." The Shiloh Christian Endeavor has word that it has $44.25 (Onward Movement) ... and has entered two and three-fourths wagons — a total of seventy-one wagons.

Word comes from the "Christian Comrades," a Sabbath school class in Alfred Station, that they have entered and hope to fill one-half wagon. Who is filling the other half? Perhaps you can fill but one corner, but there is always someone to keep you company. Do your part and remember 2 Corinthians 9:7.

READ THE RECORDER

SKETCH OF MY LIFE SINCE ENTERING THE MINISTRY

BY E. ADELBERT WITTER, PH. M., B. D.

INTRODUCTION

When reading Doctor Gardiner's brief statement concerning his life and experiences since entering the ministry, it struck me that he has made it his business to look back over the years since beginning to preach the gospel. It has seemed wise for me to present something of mine in this service. It is not amiss that something of a history of the purpose and work of our pastors be preserved in the literature of our denomination.

When twelve years of age I was baptized by Rev. Leman W. Andrus and united with the Seventh Day Baptist Church of Niles, N. Y. This was in October, 1865. From even an earlier period than this I had a feeling in the back of my consciousness the feeling that I should preach.

Often on Sabbath afternoon, my brothers and sisters, my mother and I had church services, reading the Bible and singing songs; and it was often given me to be the preacher. Most of these early years of my life were years of public speaking.

In October, 1868, I entered Alfred in the lower class, and two and a half years were spent there. Returning home, I was twenty-three years of age. In November, 1890, I was married to Almeda B. Crandall.

Throughout the Recorder are articles of much value to you as a thinking youth of today. They may not agree with your way of thinking, but try to see both sides of the question and have Christian toleration throughout. Let us grow in "wisdom and stature, and in favor with God and man."

READ THE RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

The work here was rugged; it was a time of transition from the quiet, easy going life of a Christian country community to that of a rapidly growing city under the influence of the mad rush found in oil camp settlement. Sin and lawlessness stalked abroad at noontide. There were six other churches in the Southeastern Association; most of which were looked after by one other pastor in these churches. For the quarterly communion seasons of these churches the pastor of the Salem Church was usually sent upon to serve, so there was a great handicap, as it kept the pastor from his own home appointments about one half the time. For three years of this time I published and distributed throughout the denomination a church paper, "Good Tidings," a financial burden...

INTRODUCTION

The first of January, 1909, I began pastoral labors at the church at Adams, Idaho, with Mrs. L. Y. Here was found a home indeed and a fellowship that was sweet and precious. Here we were permitted, for a time, to see the hands of God's dial pointed otherwise.

In March, 1914, we moved to Hopkinton, R. I., where I became pastor of the Second Hopkinton Church. The members of the church people to be encouraged and built up — a community that needed a new vision of life, service, and a new and more adequate and the giving the strength to enter them. These doors furnished the opportunity for larger service and at the same time made it possible to meet the emergency of the time and during the trying period of the World War.

In August, 1919, my second wife was called home. Again the pall of darkness fell, and the loneliness so sure at such a time entered into the experience of life. The conditions that came with the World War were trying indeed, but again we were permitted...
to experience the value of the Bible statement, "Fear thou not; for I am with thee..." I would let them see how I read the Bible and I believed in a simple attendance of the passages that I had been given to me.

The accomplishment of the task cannot be found in following out an ambition for position, for wealth, or for worldly honor. It can only be found in a faithful, humble following of the teachings of the text, in a constant yielding to his exhortation given to the disciples, "Go ye into all the world and preach the gospel to every creature." I am satisfied that had I been true to this conviction in all things during the years of my ministry much more would have been accomplished for the Lord, and many more would have been gathered into his fold.

After these more than fifty-one years of service in the ministry, I feel to declare my belief as follows:

I believe in God the creator of all things and the benefactor of mankind. I believe that God is my Father and that I am his child. This relationship is most vital to our consciousness.

I believe in the Bible as God's Book of divine truth. The Bible is the text book God has given to us to study that we might know him more fully. I believe it is so fine tuned that all the sweet promises he said, "Look unto me and be ye saved all the ends of the earth," for "I am God and there is none else." The Bible alone reveals the way of salvation. It has been my privilege to hear many great preachers of the gospel, but still I believe in God the creator of all things.

I believe in Christ, without any reservation. I believe Christ is all he claims to be, that he came to save us. I believe in the Bible and in the Lord Jesus Christ, the perfect teacher, the perfect man. He is the Son of God in a larger sense than any other man ever can be. To me he is a revealer of God to men. He rose above ordinary life in his sinlessness, and in the service of life, but he rose from the dead as a perfect expression of his divinity.

I believe in the final triumph of the saints of all who commit their ways unto the Lord. Heaven, peace, harmony with God await the redeemed.

Walworth, Wis.

A neighbor is a feller who has a whole assortment of smiles and happy words for everybody. He's got a cell full of pats on the back he likes to give out, and in his back yard he has a sewer where he drowns all unkind thoughts for other folks.—Baptist.

"I took one verse at a time," he explained, "and when I read a verse I went out and found somebody that I could practice it upon.

And so he really learned the Sermon on the Mount by doing it in the way that he knew the verses helped us," continued Uncle James. "We read and memorize them first, to be sure, but we really never knew them then. It's much more true for us unless we try to practice them."

DEAR MRS. GREENE:

Last week I went out to the hospital to spend a few days with Doctor Cran dall and Miriam Shaw. Some days before Christmas I helped my Aunt Min make stockings for the hospital patients. After Christmas we filled each stocking with one orange, two nuts, lots of candy, some cookies, and a hot water bottle. When afternoon came we asked some of the patients to come down to see Santa Claus; many of them could not come. When Santa Claus came he was dressed up in a big basket filled with the stockings. Then Santa gave stockings to the patients who were there; then he went around to the other patients and gave them their stockings.

Out at the hospital they have two baby guinea pigs. They were born on Sabbath day, the first Christmas after I had been a nurse. The nurses went out to the barn to let the mother guinea pig out of the basket she looked in the basket and saw them. It was strange to think how much the Bible helps us.

Sincerely,

MARCIA DAVIS.

Shanghai, China,
December 28, 1932.

DEAR MARCIA:

I have often wished that some day we would have a letter from you, but I am not mistaken I have given you some pretty strong hints to that effect. So, like Eleanor, I said, "Oh, goodby!" when I opened your letter.

I wonder if all our RECORDER children would not enjoy your way of getting ready for Christmas. It is surely great fun to give pleasures to other folks. So I know Christmas was a happy time to you.

Your surprise guinea pigs should be pretty good little pigs, don't you think so, since their first birthday was on the Sabbath? I never
THE SABBATH RECORDER

OWNED a guinea pig but I once had a little black pig for a pet, and what do you think? He had a bunch right in the middle of his head that just looked like a horn, so I called him my horned piggy.

Do write again, Marcia, for I enjoyed your letter. It was fine to have it all nicely type-written for me.

Sincerely your friend,
MZPZH S. GREENE.

DEAR MR. VAN HORN:

How are you and all of the folks? We are all well and hope you are the same. I do remember your being at Stonefort and talking to you. I also remember saying that I would write a letter for the Recorder's Page, but I have not been reading the SABBATH RECORDER and do not know what kind of letter I should write, but I will do the best I can.

DEAR CHILDREN'S PAGE WRITERS AND READERS:

I have not been reading the letters that you have written but I hope to some time in the future. I know that they have been interesting to some one. My aunt takes the SABBATH RECORDER and maybe I can read one of them.

Go to Sabbath school every Sabbath and be good boys and girls for Jesus. I wish you peace, love, and joy throughout the coming years. Yours truly,

CHARLES LEWIS.

STONEFORT, ILL.

JANUARY 21, 1933.

P. S.—Please subtract what you don't need in the letter and add those things needed. I hope you can come to Stonefort more often if possible.

C. E. LEWIS.

DEAR CHARLES:

I am very grateful to Mr. Van Horn for sending your letter to me. It is a fine letter and does not require either addition or subtraction. The only suggestion I have to make is that you do not do hope you will be able to see the Recorder this week so that you can see your letter in print. I think I can say for the Recorder children as I do for myself, may you, too, have peace, love, and joy through the years.

Your true friend,

MZPZH S. GREENE.

THE SOUL IN PRAYER

'Tis not so much the words I say
Or even think, as I pause to pray.
It is the things I feel—
Regrets for wrongs the day has seen,
Revealed as thoughts or deeds I did not mean.
Not one can I conceal.
Should I speak words before Thy throne?
Or ask Thy pardon when all is known?
Faith alone brings peace most real.

MARY C. FAIRCHILD.
Then said the true God to worship the idols of the wicked was in truth In the days when Israel had turned aside from the greatest of the every of meaning for every Christian. We sing: This beautiful name of Jesus. This wonderful name is Jesus. We quote here: This is also the guarantee of the existence of the Son of God. And what a word of meaning in Mrs. Baxter's words: Then there is today "blessed " written in the forehead by which we are to know him as his own. In the light of this passage the last verse of Mrs. Baxter's hymn takes on a new meaning: At the name of Jesus bowing. Failing prostrate at his feet. King of kings in heaven's we'll crown him When our journey is complete. So much for the past and the future—our future. Contemplating these passages, we feel gratitude and love welling up in our hearts. The response is expressed wonderfully in that old hymn, "Oh, How I Love Jesus!" There is a name I love to hear, I love to sing its worth; "Jesus-Jehovah saves" is so significant. This "Jesus—Jehovah saves" was Jehovah himself. Acts 10: 43—To him give all the prophets witness, that through his name whoever believeth in him shall receive remission of sins. Acts 2: 38—Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Jesus—Jehovah saves—means forgiveness of sins through the name and the indwelling of the Holy Spirit. 1 John 3: 23—And this is his commandment, That we should believe on the name of his Son Jesus Christ. John 1: 12, 13—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 20: 28—These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. So important is this name that it is God's express command that we should "believe on it." For on such belief depends our new birth, our regeneration, our eternal life. Romans 10: 12—For whoever shall call upon the name of the Lord shall be saved. Then this is the basis of our regard for the name. It means "Jehovah saves." The person who bore it was more than a man. Man has turned to his own resources, and "calls upon the name of the Lord," shall be saved. Acts 4: 12—Neither is there salvation in any other, for there is none other name under heaven given whereby we must be saved. John 3: 18—He that believeth on him is not condemned: but he that believeth not is condemned alone, because he hath not believed in the name of the only begotten Son of God. Again the importance of the name is impressed upon us, for it is the only name through which salvation may be obtained. It is not God who condemns a person, but the person himself. Man has turned to his own way, from dependence upon the Person who bore the name, to "calls upon the name of the Lord," shall be saved. This "precious name" is also the guarantee of the existence of the Son of God in our "gatherings," as Seth Parker calls them. Mathew 18: 5—And who shall receive one such little child in my name receive he. Mark 16: 15—For whoever shall give you a cup of cold water to drink in the name of Jesus, Amen! Let these passages serve as a reminder that this wonderful name is to be the badge "written in the forehead" by which we are to know him as his own. It is the "name of Jesus" which is the incensory of the presence of the Lord, and our reward will be because of these things
In New York City

THE SABBATH RECORDER

which we have done "In His Name"—the expressive motto of the organization known as "The King's Daughters.

John 14: 13, 14—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

John 16: 23—Verily, I say unto you, WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME, HE WILL GIVE IT YOU; AND YOUR JOY NO MAN SHALL TAKE FROM YOU.

PROGRESSIVE PRINCIPLES

Probably the most blessed thing about this name, to the Christian, who through it has received forgiveness of sins, is the sweeping promise that if we "breathe that holy name in prayer," our petitions will be granted.

How much more those songs about "the name of Jesus" mean after a study of the Scripture passages which tell of it. As our closing hymn, let us use the first verse of "Jesus, name,"--the expressive motto of the Christian science movement.

Then, lowly kneeling, wait thy word of peace.

Amen.

DENOMINATIONAL "HOOK-UP"

New York City

Dear Friends:

The Christmas season has passed and the new year has come since the last letter was sent out. The pastor trusts that it has been a season of blessing and spiritual refreshing for all.

The "White Christmas" with the presentation of gift packages and money was observed December 24. The money given amounted to $51.30. An interesting program was presented on that Sabbath. Everyone seemed to have a happy Christmas spirit.

The Christmas social was held, as announced, at the home of Mr. and Mrs. Royal L. Cottrell on the afternoon and evening of December 27. There was a good attendance and the time was spent pleasantly in conversation, program, games, and a delicious dinner. The Cottrell home is spacious and well adapted for such an occasion.

The pastor's address is 469 Lincoln Avenue, Grantwood, N. J. His telephone number is Cliffside 6-3359-M.

—From Pastor's Letter.

Leonardsville, N. Y.

The annual business meeting was held January 1. Reports showed the church in good condition, but with a chance for improvement. Steps have been taken to call two men to the deacon boards. Two services of meetings have just completed a study of Hebrews and are beginning Romans. A good attendance is noted at the Friday and Saturday night union meetings. We have much to be thankful for. Most of the heads of our families have had work. May we all learn to be more useful.

—The Pastor.

Richburg, N. Y.

The annual church dinner was held December 29, 1932, at the home of Mr. and Mrs. Floyd Clark and family, with a goodly number in attendance.

Following the dinner, a business meeting was called to order by the moderator, E. B. Cowles. The reports of the various functions of the church were presented and approved. The church has been doing the repairing themselves, the men of the church stood. Following the disbanding of these people through information given him by Mr. Roy Chaney of Stonefort. Those familiar with the history of the Crab Orchard Church will know that Mr. and Mrs. Chaney, parents of Mr. Roy Chaney, were instrumental in the organization of the church, and it was upon their land that the church stood. Following the disbanding of the membership the church building was sold and moved to a community not far from its original site. Here it was decided that it was to be a union church building with the privilege of its use to all denominations, with the possible exception of those of the Catholic faith.

I have never been to the site but am told that there is a good congregation that attends there each week, and some day I plan to visit the place to be thankful and inspect the building and grounds. Perhaps at no very distant date the Farina and the Stonefort congregations might merge for a union service; it would be worth while.

The sermon subject announced for last week, "Facing Life Squarely," will be used at our Sabbath morning service, and the prayer meeting service was interested about the thought, How to be transformed.

Let us make our plans now to attend every service this year if we are not prevented by conditions too severe to be overcome—Rev. Claude L. Hill, in Farina "News."

Hammond, La.

The Berean Class of the Seventh Day Baptist Church gave a reception the night after the Sabbath at the home of Mrs. S. S. Powell of Ponchatoula, in honor of Mr. and Mrs. Richard Rafford. About twenty-five friends enjoyed the evening of music, games, and visiting. Dainty refreshments were served and all departed with the bride and groom much happiness and joy.

Denver, Colo.

On December 22, the Denver Sabbath school gave its first entertainment in the new church. The story of the Christ Child was told to the children by Dr. J. H. Farina and the adults by Mr. and Mrs. Frieden. Fifty children from Denver's unemployment camp were invited guests and made happy company among them. Many gifts were taken to this camp.

Fire broke out in the furnace room of the church on Sabbath morning, January 14. The efficiency of the Denver Fire Department checked the fire before serious damage was done. The loss is covered by insurance. By doing the repairing themselves, the men of the church are planning to make the surplus in making additional improvements.

—Correspondent.

Jamaica, B. W. I.

Personal letter from Pastor Hargis

I'd like to give you a review of what we have been doing but can't talk of all. Any way, this Christmas has been as busy as any we ever had in Riverside. We had a busy Christmas coming in and out. Marion trained the kiddies and on the evening and morning of the presentation twenty-eighty or more took part. It was success. I got the church period for the program, consisting of recitations, choruses, etc. Finally I talked just a little and gave a Bible to the child whose company was the longest. I went to Clara Brown, the little girl that stays with us. I am giving a Bible each month. A mother coming to get who will repeat the most Scripture. I will take them privately to decide the winner and then the winner will repeat it publicly and receive the Bible. We are centering our attention on Bibles for the year because the people need them and we want to get them into the hands of the youngsters too. Mr. Conolly was using a bunch of loose leaves for a Bible
and I went down and bought him a ten shilling one and he was tickled as a kid. I am giving away the shilling size. (Note by publisher—A shilling is about eighteen cents at present rate of exchange.)

Back to the Christmas service — a good crowd was out. . . . Marian and I decided that now was the time to put on our best program of songs and a special Christmas cheer as much and as far as we could. Sunday night over twenty-eight children came to repeat their program, a big choir helped, and at the close we had purchased oranges and sweets in red and green candy for all the children. I had forty-five sacks and all went and a bag of sweets besides—children shared and the whole crowd seemed delighted. It was a surprise—a leading of the Lord — and they are still pledging their loyalty to it. A program was made and done so well throughout by those that we have learned to know have the right spirit. We are making the leaders and their wives all a little happier by a small gift for each. I forgot to tell you that on Sunday we had a "White Christmas" and the children brought their gifts. All had two oranges at the table in front of the church, then the young people, and finally the old, and the table was well filled. Monday we had a meeting in the morning, and the table was well filled. Also Sunday morning we had an early morning prayer meeting calling for us to rise at four o'clock, and practically all the members had attended. This was a good crowd attending. This is one country where early morning prayer meetings are a great success.

—Jamaica Johings

ASHAWAY, R. I.

Having received a call from the Seventh Day Baptist Church in Milton, Wis., to become its pastor, Rev. Carroll L. Hill has tendered his resignation as pastor of the First Baptist Church in this place, and Rev. H. H. Kinton, to take effect April 30. Upon the request of the pastor the church voted to accept his resignation.—Westley Sun.

Two spinsters were discussing men.
"Which would you desire most in a husband—brains, wealth, or appearance?" asked one.
"Appearance," snapped the other, "and the sooner the better."—Trit-Bits.

PROPOSED CHANGES IN LEADERSHIP TRAINING

It was the privilege of the writer to attend in Chicago last February, a meeting of leaders of various denominations who were interested in leadership training. At this meeting various phases of the work were discussed at some length, and plans made for the future. The purpose of the writer in writing this article was to outline a "Leadership Training Curriculum." Radical changes were suggested by most of those present and a committee was appointed to work out a new curriculum to be presented at the next meeting which will be held early in February of this year. We do not know just when the change will take effect, but probably in 1934 or 1935.

The purpose of the new curriculum is to provide a program of leadership training for all those in large city churches. All workers in Protestant Evangelical Christian churches, and to provide opportunities by which pastors, directors of religious education, and other professional church workers may supplement their training. This curriculum will be more flexible than the one now in use.

This curriculum is intended to replace the present International Reading Course, the High School Leadership Curriculum, the Standard Leadership Curriculum, and the Advanced Leadership Curriculum, and to be somewhat of an expansion beyond them. The reasons for replacing these curricula with a new curriculum are an increased understanding of the needs to be met by the training program, a recognition of changing needs in a changing world, and an expanded church program, including an increased recognition of the need for leadership.

This curriculum is intended to meet the needs of persons who have had no training whatever, as well as needs of persons whose growth in leadership ability is much more advanced. Also, it is intended to meet the needs of workers in small isolated churches, as well as those in large city churches.

The units are organized in a single curriculum rather than in several curricula, as formerly, because a single curriculum is more easily administered and will provide a clearer picture of the total scope and extent of training needed and of the total training program available. However, it is intended that growth is not a gradual process, and that any program for fostering growth should begin with persons where they are actually and gradually guide them through successive experiences which will result in growth. Consequently, provision is made for meeting the needs of persons in different stages of growth. Thus leadership training units as well as experience will doubtless be carefully considered in determining the progress an individual has made and in determining work needed for further development. While the units for any given stage are an integral part of the total curriculum, if and when desirable, there may be lifted out and listed separately.

There will probably be seven major divisions as follows:

I. Units for all leaders in church work.

II. Units primarily for workers with children.

III. Units primarily for workers with young people.

IV. Units primarily for workers with adults.

V. Units dealing with the development of leadership.

VI. Units dealing with organization and administration of Christian education.

VII. Units dealing with field organization, administration, and leadership.

With these changes in mind, and with the feeling that one should not take too much time in completing a course in leadership training, the International Council of Religious Education took action that no leadership training credit more than ten years old should be applied toward a Standard Diploma. The writer wants the reader to keep this in mind, for too often leaders think that it should be put into effect by the Sabbath School Board. So we publish the following notice.

NOTICE TO LEADERSHIP TRAINING STUDENTS

In view of the fact that students should progress in leadership training as rapidly as possible, after January 1, 1934, no leadership training credit which is more than ten years old shall be applied toward a Standard Diploma.
Dwight.—Porter LeRoy Dwight was born in Geneseo, Ill., on Dec. 23, 1860. His first marriage was early terminated by death. His second marriage was to Miss Ettta Coon, and from this union he was the father of all of the Seventh Day Baptist services held at the Buckeye. She attended the Buckeye Sabbath school regularly up to a few weeks before her death. She has seen many of her early friends marry and change materially, educationally, socially, political, economic, and religious. For about three years she was a teacher. The fall of 1879, when he was called in for the home of her son-in-law and daughter, and Mrs. Ivan E. Davis.

The funeral service was conducted by the pastor of the Salem Seventh Day Baptist Church and burial was at Big Flint cemetery.

Coon. All of his subsequent life was spent in death. His second marriage was to Miss Etta DeRuyter territory where he lived. A fatal accident caused

Adventist Church of Milton Junction. Lately he

has been an attendant

SABBATH RECORDER

To this union were born four children:

To this union were born eleven children. Five

of seven small children by an earlier marriage.

of these children are graduates of Milton Col-

Stillman.—A. B. Stillman (Adelma Bardeen), son of Robert Nelson and Rose Burkhead Stillman, was born near Alton, Wis., March 28, 1854, and died at his home in Milton, Wis., January 3, 1933, in the seventy-ninth year of his age.

With his parents he lived in Sibley County, Ill., and for a time in Minnesota. When he went to Alton Academy, Alton, Wis., from which institution he was graduated in the class of 1878. He was married at Utica, Wis., December 31, 1883, to Miss Mary Clarine Coon, daughter of N. Y., and died at his home in Milton, Wis., February 28, 1898, at the age of 34 years.

Mr. Stillman made a public profession of Christianity when the family lived at Farina, Ill., was baptized and became a member of the Seventh Day Baptist Church at that place. Later he was given a letter, but he never presented it for membership in any other church. His sympathy, his interests, his service, and his practice were always with Seventh Day Baptist people.

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