ance are now mine. We, my wife and I, are also so glad for his keeping power day by day. We are praying to be kept humble, to be given wisdom, and to be granted strength for each day. I am asking that my brethren will forgive me and believe in the sincerity of my confession.

I have been preaching the gospel for more than twelve years. I was ordained to the gospel ministry in Washington, D. C., in January, 1924, by a Sabbath-keeping, undenominational missionary worker. May God bless all the dear brothers and sisters in Christ. I want you all to know my faith is strong in God, and that his power, and his alone, can save from sin.

Brother Van Horn, may God's richest blessing rest upon you and your staff of workers.

I would be glad if you would publish this letter in the REORDER to let the church see where I stand. May God bless you all.

Your brother in the Master's work.

F. H. HALL

107 West Island,
MINNEAPOLIS, MINN.

MARRIAGES

JOHANSON-CLARKE.—At the Seventh Day Baptist church, Riner, Va., July 11, 1934, by Dr. Henry N. Jordan, Dr. Ellis R. Johnson was united in marriage to Miss Helen Louise Clarke, both of Battle Creek.

MERRIT-GORE.—Miss Aleta Gore of Hope Valley, R. I., and Waldo Merrit of Ashaway, R. I., were married at church in Hope Valley, R. I., on June 29, 1934, at their home in Ashaway, R. I., by Rev. Everett T. Harris.

DUTTON-BLAKE.—At Cedar Falls, Ia., on November 1, 1934, B. W. Dutton and Miss Helen Blake, both of Garwin, were united in marriage by Rev. Floyd D. Reeves, pastor of the First Congregational Church.

OBITUARY

Brown.—Dr. H. Clift Brown, of Brookfield, N. Y., passed away November 1, 1934. (More extended obituary elsewhere in this issue.)

Burkhart.—At his home in Monaca, Pa., November 12, 1934, Joseph Burkhart, in the sixty-third year of his age. He was born in Pittsburgh, Pa., but had lived in various parts of the United States, and engaged in the glass industry. In 1918, he married Addie Cottrille of Salem, where he has been much of the time in recent years. He was brought to Salem for burial by his sister and infant daughter, born in 1920. Mr. Burkhart had many friends in the Salem Church of which his wife was a member.

Burial service was conducted in the cemetery at Salem by Rev. Geo. B. Shaw.

Green.—James P. Green was the son of Wesley and Nancy Lee Donnnallson Green. He was born at Greenville, Pa., July 22, 1857, and died at the hospital at Vandalia, Ill., Sabbath morning, November 10, 1934—the last of his father's family.

He was married to Miss Susan Maxson March 11, 1889. Their surviving children are John, Clara, George, and Roy. In 1872, Mr. Green became a member of the Seventh Day Baptist Church and was, with his regular attendant at the services. All his twenty-four grandchildren with one exception are members of the same church. There are also thirteen great-grandchildren.

Funeral services were conducted at his farm home Monday, November 12, 1934, by Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

Slade.—Marcus E., son of Lyman and Roxy Kibbe Slade, was born March 25, 1857, at the town of Genesee, N. Y., and died November 1, 1934.

He was married to Ida A. Tanner of Niles, N. Y., October 28, 1879. To them were born five daughters: Mrs. Leola A. Care of Bolivar, Mrs. Lena M. Kirchgasser of Little Brandywine, N. C., Mrs. Flora D. Whitford of Stamford, Conn., Mrs. Ethelyn S. Price of Genesee, N. Y., and Miss Helen A. Slade, of Garwin, Iowa; nine grandchildren, and two great-grandchildren.

Mr. Slade lived all his life in Little Genesee and was a member of the same church. There are also thirteen great-grandchildren.

Burial service was conducted in the cemetery of his father's family.

Burial service was conducted at his farm home Monday, November 12, 1934, by Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

Walker.—Mrs. Ellen Amelia Walker was born December 3, 1862, at Hartford, being the daughter of Valentine and Catherine Stronc and Eunice McNeil Stratton.

She was united in marriage to Charles Walker by Elder L. J. Branch at Hartford, in 1882. The family moved to a farm north of White Cloud, Mich., in 1906.

She leaves to mourn one daughter, Lettie Lloyd of Cadillac; three sons: Harold of Woodville, Winfred of California, and Dalton of Flint; twenty-eight grandchildren and seven great-grandchildren; one sister, Mrs. Eva Smith of Hartford, and several nieces and nephews.

Elder L. J. Branch conducted the services held at two o'clock. Burial was in Oak Hill Cemetery.

W. F.
The Sabbath Recorder

THE SABBATH RECORDER

(Founded in 1844)
A SEVENTH DAY BAPTIST BI-WEEKLY
Published by
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Whole No. 4,648

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Christmas Again

Tomorrow will be Christmas again. No matter that it be not the exact date of our Savior’s birth, it is the day on which we celebrate that wonderful event and find again the warmth of heart and opportunity together to voice the glad carols and anthems of praise.

The ceiling of a Roman palace is a masterpiece of the artist, Guido Reni. It is titled “Aurora.” The chariot of the sun is seen coming up and driving out the darkness of night, symbolic of the sun god bringing in the dawn of a new day. The lines of outline and poetry of color. A mirror is placed upon a table beneath the ceiling to reflect the painting for the comfort of the visitors.

Can we not think of Jesus Christ in some such way? In his wonderful life and character we see the “effulgence of his glory and the very image of his substance.” For us is the “Morning Star” and the “Son of Righteousness,” driving out darkness and the choking power of sin. Though the world grows weary and men skeptical, Christmas returns and in the Christ we see again the face of “Glory to God” and “Peace on earth among men of good will.”

The heart of Christmas is not in gifts and gifts, but changes for the better and more of each. These tokens may mean; the heart of Christmas is in love and fellowship, peace and good will. Brest Hart tells the story of an orphan girl who sent a Christmas present to an old miner, a miner. The little fellow wrote, “Dear Tom, please hurry up and send some money, because you don’t have them and can’t keep up any more.” In reply came the message, “Look out for me any day now.” Day after day the little brother and sister went to the station. Little sister finally became sick and was bedfast, and the boy went to the station alone. Every day in the tiny unheated room the little one weakly whispered, “Did he come?” enquired and after. Then one day in a great storm a man got off the train, to be greeted by them. Need and destitution grew. Then one day a great storm a man got off the train, to be greeted by them.

The chariot of the sun is a picture of outline and placing them for sale on news stands. She put her hand on the shoulder of a boy (for he is little more than a boy) and he also gave the

An Unenviable Power

The power of life and death is an unenviable responsibility placed in any man’s hand. It is a picture of outline and placing them for sale on news stands. Suddenly the door flies open. A young man enters with a gun in his hand; several other young men in his hand. The one stands in the office with a number of clerks busy about their work. Suddenly the door flies open; and then I say, “I saw a Thanksgiv-ing magazine, only a word can be spoken to make a mother happy—or it may be a word to "plunge her into the lowest despair." There came to the chaplain prayer, that God might fill the governor’s heart with mercy, while the executive’s felt need was for “courage to do the will of the people as expressed by their representatives—be it to uphold the traditions of Jersey justice.”

It is a scene none of us would wish to see—a responsibility one is thankful he does not have to carry. A word can be spoken to make a mother happy—or it may be a word to "plunge her into the lowest despair." There came to the chaplain prayer, that God might fill the governor’s heart with mercy, while the executive’s felt need was for “courage to do the will of the people as expressed by their representatives—be it to uphold the traditions of Jersey justice.”

I saw an office with a number of clerks busy about their work. Suddenly the door flies open. A young man enters with a gun in his hand; several other young men in his hand. The one stands in the office with a number of clerks busy about their work. Suddenly the door flies open; and then I say, “I saw a Thanksgiv-ing magazine, only a word can be spoken to make a mother happy—or it may be a word to "plunge her into the lowest despair." There came to the chaplain prayer, that God might fill the governor’s heart with mercy, while the executive’s felt need was for “courage to do the will of the people as expressed by their representatives—be it to uphold the traditions of Jersey justice.”

The Sabbath Recorder
"Our Movie School Seventh Day Baptists Of Morals" are as deeply interested in lifting the standard of motion pictures as any other similar group of people. Many have signed the agreement with others to support, to be a school of training, compelling... Their play indicates their desire for inviting... drama, has for the child... authors of a series of studies, "Morals?" electric. Yachts, liveried chauffeurs, electric... to a bare minimum of... are as deeply interested... the warp of his life. The... of the studies quoted points out:... than to use every effort possible to strengthen... of the years... typical work. Shall... the need, the task of... his... the need for other... the yearly... difficulty... to... missions are... to... the visiting... of the... absence of the seriousness of the question. 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Deal for the Old Gospel. Her words seemed inspired by a tenderness and administra-

tion at Washington, but from a knowledge of
our proneness to depend more upon man
than God. America will do well to heed her
warning.

From one of our dailies this story was

gleaned: An important Russian official ob-
served that the propagation of the gospel
by a party of weeds. The sentry could not tell why he was guarding
the patch, except that he had been so or-
dered to his post by the captain of the guard.
The captain could not explain; he only knew
that the regulations called for a sentry at the
particular spot. No living man at the court
could remember a time when there had not
been a sentry at that spot, and none could say
what he was guarding.

The mystery was solved by searching the
archive. Records showed that the royal
Catherine had once planted a rosebush in that
plot of ground and a sentry had been put
there to see that no one trampled on it. The
rosebush died. But the captain had thought to
cancel the order for the sentry. So for a
hundred years the spot where the rosebush had
been planted was marked by a mess to do so, and
not what they were watching. Seven
day Baptists must do better than that.

At the meeting, December 9, of the Tract
Board, Mr. William M. Stillman, deeply in-
terested and informed in judicial history as
well as Seventh Day Baptist, told us that the
earliest sect known was the Jews. In the
fifteenth century, the Roman Catholic Church
forbade the Jews and other Sabbath keepers were
enacted in 1798. Pennsylvania never has had any
exemptions. Some notable cases of persecu-
tion are on record, but the general favorable
attitude toward Sabbath keepers probably
was due to the early regard the government
had for the Sabbath keepers at Ephrata.

The Golden Rule Foundation is authority
for the following statement:

The amount spent in the United States for
luxuries in the past year would have bought
for relief purposes any one of the following
amounts of commodities:

13,005,000 barrels of flour.
80,000,000 pounds of beef.
111,000,000 pounds of potatoes.
1,850,000,000 pounds of sugar.
20,000,000 pairs of shoes at $2 a pair.
67,000,000 yards of worsted cloth.

1934 YEAR BOOK

The Seventh Day Baptist Year Book for
1934 is just off from the press. It will soon
be in the hands of proper authorities for dis-
tribution. The following is an abridgment of
one of the articles of interest in the year's
study of every loyal Seventh Day Baptist.
It is your book and it contains the records
and reports of your work.

EVANGELISM

Not long since I was asked to stress the
great need of evangelism. To be sure people can
worship God in the open, but as Ex-President Theodore Roosevelt said,
'They won't!' How many people outside the
church can we count upon to attend worshiping
such appointed times as people are assembled?
Sometimes a few. However many churches
there are in a community, without exception,
doubtless, there are enough people to fill them
all if all would attend who can. Until all
people attend church, there is need for evan-
gelism.

As a matter of fact, the days of evange-
listic meetings are in the past. Years ago
many were converted in evangelistic meet-
ings. Boys and girls, men and women got
a new vision of life and by the help of God
changed their ways. Now they tell us there
is a better way. Teach the boy and girl.
Let them, 13,000 and 10,000, all who call
their places normally in the church. That is
fine, but how about the boys and girls who never
have that training? And, too, how about the
boys and girls who become indifferent even

though they have that training? Thus there
are boys and girls, men and women who are
utterly lost. The gospel is brought to their attention. Yes, 'tis true that
the days of evangelistic meetings are largely
at an end. But in the parish church it is a great loss to the
church that it is so, and it means souls lost
eternally as a consequence.

Personal evangelism is often stressed and
we observed it at its true value when prop-
cerly interpreted and used. One can go alone
or with another and talk to people about
yielding to God's will and, although perhaps
this is one of the best ways to win people
for God, it is a slow way—slow mostly be-
cause people so seldom engage in it. It has
ever been as effective and deserves trial more
often. The master used this method as well
as that of teaching and preaching.

Until the last individual is won for Christ
there is need for evangelism.

We cannot impart what we do not pos-
sess. Then, whatever method is used in
evangelism, it loses most of its value, unless
the one who would impart the good news
views his life himself. So often our acts speak so loud folks cannot hear what we
say.

For every problem — individual, family,
church, community, or international —
there is a solution—a right solution. It means
salvation for the individual and for the
whole. That solution is Christ. All we have
to do is to yield to his way.

'I MET THE MASTER'

'I had walked life's way with an easy tread,
Until one day in a quiet place
I met the Master face to face.
With station and rank and wealth for my
goal,
Much sought for my body, but none for my
soul.
I had entered to win in life's mad race,
And I faltered and fell at his feet that day.
While my castles melted and vanished away
'Melted and vanished and in their place
I met him, and knew him, and blushed to see
That his eyes, full of sorrow, were fixed on
me;
And I cried aloud, 'Oh, make me meet
To follow the steps of thy wounded feet!'
THE SABBATH RECORDER

THE WEEK OF PRAYER

All churches and Christians are asked to observe the Week of Prayer for the Churches, for several decades Protestant churches throughout the world have observed the first week in January as a Week of Prayer for the Churches. This movement has been promoted by the World's Evangelical Alliance. In recent years this work has been done by the Federal Council of Churches, the Department of Evangelism of the Federal Council of Churches.

That all pastors and churches may have their attention called to the Week of Prayer; but where possible it will be very helpful to the church, that all pastors and deacons, in the interest of the Caucasian, Central, and Western Associations, and the Missionary Board at the recent session of the Southwestern Association held at Fouke, Ark.

By a personal note to every Seventh Day Baptist pastor, a letter has been sent out with the topics for the week. This year the brochure containing the program for the Week of Prayer was late in making its appearance and was not available till December.

In some churches it may not be feasible to observe the Week of Prayer; but where possible it will be very helpful to the church and the Cause over the world to join with the multitude of churches in beginning the new year in special prayer. Prayer is the means God has put in our hands of accomplishing ends that are beyond our power. An earnest group of bright young people was in attendance; but this church, along with others, faces the vital problem of finding acceptable employment in their midst for their sons and daughters. Nevertheless, a fine spirit of courage and hope for the future prevailed.

In the Practice of the Presence of God

THE SOUTHWESTERN ASSOCIATION

WASIDE NOTES

BY CORLISS P. RANDOLPH

As already known to readers of the SABBATH RECORDER, the corresponding secretary of the Southern Baptist Convention, Rev. J. R. Wilson—was the duly appointed delegate to represent the people in the Central, and Western Associations, and the Missionary Board at the recent session of the Southwestern Association held at Fouke, Ark.

After some hesitation, because of plans already made, the president of the Tract Society accepted his cordial and insistent invitation, and he arrived on the 29th of January, 85 miles southeast of Fouke, in a direct line, but about two hundred sixty sixy by a good road, and down in the delta formed by the confluence of the Arkansas and White Rivers, and less than a score of miles west of Greenville. That all the members of the church, who had been entertained in the parsonage, were so pitifully entertained, no one, too, is a promising group of young people, who, under the leadership of Mrs. Cora L. Green, appear to be doing excellent work. They held a very interesting session in the basement of the church, the evening service, the interests, of which resulted in Oklahoma given due attention—of the Missionary Board at large.

By the courtesy of the Rev. J. H. Lewis, who has served as general missionary pastor on the Arkansas field for several years, although more recently his field activities have been much restricted because of the financial depression, his report for December was made. On Thursday, it was found that the parish had been called, quite unexpectedly, to his former home at Stonenfort, Ill. on business; and, after a pleasant visit of two hours with the family, the travelers followed.

Written request of the visitors, the former pastor, Rev. Ellis R. Lewis, who has served as general missionary pastor on the Arkansas field for several years, although more recently his field activities have been much restricted because of the financial depression, his report for December was made. On Thursday, it was found that the parish had been called, quite unexpectedly, to his former home at Stonenfort, Ill. on business; and, after a pleasant visit of two hours with the family, the travelers followed.

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Providing material necessities for his family—time that he would gladly give to the church and school. The church has been without a pastor. Deacon Oliver Lewis conducts the usual Sabbath service once or twice a month. Rev. Claude L. Hill, pastor of the church at Farina, Ill., more than a hundred miles north, drives down for a Sunday evening service at the Missionary Board at large.

December 10. Our Undeveloped Spiritual Resources—In Being Our Brother's Keeper.

TWO WAYS OF KINGDOMS

BY CORLISS P. RANDOLPH

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December 10. Our Undeveloped Spiritual Resources—In Being Our Brother's Keeper.
THE SABBATH RECORDER

him well, will understand how he enters into the joys and sorrows, alike, of the people, sharing their material problems in adversity, and comforting the spiritually depressed.

The next Sabbath, November 24, was the occasion of a visit with the two churches at Salemville, Pa. On Sabbath morning, the secretary spoke to the “English” congregation, and his traveling companion addressed the “German” congregation. The two “German” services were occupied; but he secretory of the Tract Society, spent the afternoon service, in the service, denominational interests were presented as on previous occasions; and to the evening service, the secretary preached.

Karl G. Stine received the church again in August on his way things of former years. Both services were some ten years, the of this church will occupied; but he.

The “German” church is fortunate in having a pastor in Rev. Frank R. King, who, as is the custom of the group of churches of which this is one, serves without salary. His professional and business duties, as schoolmaster and printer, keep him busily occupied; but he finds time to keep a kind and sympathetic, thoughtful, moving heart upon his loyal flock. Its history of these churches has recently undergone alterations, and presents a very attractive appearance. Each of the several churches visited, has a bright, attractive group of young people who augur well for the future. Here, too, these and other churches visited, are flourishing Sabbath schools.

All the churches visited west of the Ohio River show the blight of drought and other unseasonable conditions. Short corn and cotton crops, unproductive orchards and barren gardens, all, serve to magnify the otherwise heavy burden upon these communities. But among them all was clearly visible a spirit of cheerfulness born of a deep and abiding conviction that our heavenly Father does care for his children.

MONTHLY STATEMENT

Karl G. Stine

November 1, 1934, to December 1, 1934

Karl G. Stine

in account with the Seventh Day Baptist Missionary Society

G. D. Hargis, relief

$22,50

Milton

15.00

Hammond Sabbath school

20.00

Parsley

25.00

Battle Creek

35.00

Chinese Edomonton

5.00

G. D. Hargis, gifts for relief

3.00

Skaggs

10.00

Sunday School

15.00

Enter, Seventh Day Baptist Church

10.00

M. E. Church

20.00

Cranford

5.00

715.68

E. B. Shaw, gifts for relief

10.00

Chinese educational missions

10.00

G. D. Hargis, gifts for relief

5.00

G. D. Hargis, gifts for relief

10.00

79.02

Cranford

5.00

N.Y. Bapt. Church

0.00

Endeavor Union of New England for native J amaican workers

29.00

Sabbath morning, Frank W. L. Shaw

22.92

Cranford

5.00

10.00

50.00

79.02

J. A. Crandall

20.00

Second Baptist Church

5.00

Cranford

5.00

White Cross

0.00

34.12

W. S. Severance

22.92

Second Baptist Church

5.00

G. D. Hargis, gifts for relief

10.00

10.00

50.00

10.00

10.00

G. D. Hargis, gifts for relief

5.00

Cranford

5.00

446.03

4.15

2.217.46

2.287.91

4,159.72

H. E. Hargis, sale of salf

137.50

Principal Boys’ School

11.11

Incidentals

115.00

Second Baptist Church

141.00

Girl’s School

11.11

262.50

50.00

2.287.91

ANNA WHITFORD CRANDALL

(Words spoken by Edwin Shaw at the farewell service)

If I had my own way and choice today, I would not be sitting there among you kinfolks, for Anna Crandall was to me, as it were, an older sister. Forty-one years ago I was living in her home in Chicago, where her husband was teacher of Hebrew, assistant to William R. Harper, a student at the University of Chicago, and that year and more I came under her sisterly care and affection; for in her quiet and unobtrusive way she cared for, looked after, my welfare—bodily, socially, and spiritually.

Let others, then, tell of her scholarship, thorough, definite, exact; tell of her honors as a student at Milton College where she was graduated in 1881, of her work abroad and her studies in Berlin, Germany, in 1899 and 1900. Let others praise and almost worship her instruction and patient teacher in the German language and literature here at Milton for more than thirty-three years. Let others hold and bless her as they and her dear and thoughtful, kind, and helpful teacher. Let others dwell at length upon those relationships with others as member of the college faculty, relationships always so delightfully harmonious and mutually helpful. Let others speak of her faithful, loyal service for the church, of which she was an outstanding example of consistent living—the Milton and Chicago Seventh Day Baptist churches. Let others tell of her interest in: approval of, and her sympathetic, personal, and financial support of every wise and worthy social movement for the improvement, the betterment, of the community life where she lived.

Let others, I say, make well-merited and deserving mention of these things; but as for me, let me but bring this humble, loving tribute of a sorrowing, younger, foster brother—a tributary expression of my appreciation and honor for a gentle, yet firm, sweet womanly soul.

I am thinking today of the background of her life: Born here in Milton in the pioneer days of science and culture, January 1, 1860, almost seventy-five years ago, she is the daughter of Albert and Chloe Curtis Whifin, named her daughter Anna. Now Anna means “charm,” and Sophia means “wisdom.” Charming Whifin was her maiden maiden name. Is there any significance in her naming? Perhaps not, but to me there is, knowing as I did Professor Albert and Austin Chlo. What I mean is this; she had a rich picturesque and maternal inheritance. I do not mean rich as measured by wealth, but as measured by her father’s home was blest with a meager income, always subject to economic sacrifice in behalf of Milton College; but she had an inheritance rich in culture and noble ideals; and I feel sure that her parents, scholars that they were, both of them, were not unaware when the name they gave their first born child, their baby daughter, Charming Whifin.
marked the end of a period of seventy-eight years in which he had always been one of more of her father's family among the teachers of Milton College.

On occasions like this we often read the same selections from the Scriptures, and we do not tire of them, they are so appropriate. We often use the same hymns, as "Lead Kindly Light," "Abide with Me," and we do not tire of the occasions. Frequently we repeat the same bits of fine literature, as Tennyson's "Crossing the Bar," because it is so appropriate. So today I am going to repeat a brief quotation and one very familiar hymn, because they seem to me to be eminently appropriate to the character of Mrs. Crandall. I know she liked the hymn, for once she told me so. Then, let me say for her, as her representative:

"But once I pass this way,
And then ... and then
The silent door swings on its hinges,
Open, closes ... and no more
I pass this way.

So while I may,
With all my might I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim Way,
For no man is ever on the Great Highway
That winds through darkness up to light,
Through night to day."

And this is the hymn, familiar to us all, a sort of prayer, expressing the longings, the sincere desires and purposes of the inmost soul of each person for saying for her.

"I would be true, for there are those who trust me,
I would be pure, for there are those who care.

(But Mrs. Crandall would be true and pure whether or not there were those who trusted or cared. She would be true and pure for truth and purity's sake alone.)"

"I would be strong, for there is much to suffer,
I would be brave, for there is much to dare."

"I would be friends of all, of foes, the friendless."

(But I doubt if Mrs. Crandall had any foes.)

GIVE US QUESTING HEARTS, O GOD, AND THE SPIRIT THAT SEEK AFTER THEE, WHATSOEVER THE COST. WE THANK THEE FOR ALL PILGRIM SOULS WHO HAVE DARED ALL IN PURSUIT OF THYSELF. AMEN.

Puzzled

BY FRANCIS E. BARTON

There are two little spirits within me,
And how they do love to fight!
So often they agree and disagree,
About what is wrong or right.

One speaks, "It is time to buy peanuts."
The other says, "The other day I spent.
Then I am all at a loss to know which is boss,
For after all both may be right."

WORSHIP SERVICE FOR JANUARY

Song—I Am Happy in the Service of the King.


Song—Have Thine Own Way Lord.

Luncheon—Entitled "The People Who Sit in Darkness Have Seen a Great Light." For those at the luncheon place to be filled in (five cents each).

3. Programs, five cents each.

4. History and progress of World Day of Prayer (free).

5. Young People's Program (two cents each).

6. Children's programs in three colors (one cent each).

Please send in orders early. If Christ is our life, and life more abundant, we ought with him to lift the burden of the world.

LUNCHEON FOR MISS KAWAI

BY ALBERTA BARTON

On November 2, I had a most interesting and unique experience, when I attended the luncheon given by the New York City committee in honor of Miss Michi Kawai at the Hotel Prince George in New York City. Miss Kawai, a graduate of Bryn Mawr in 1927, is the first Japanese woman to graduate from Japan through the effort of the Committee on Women's Work of the Foreign Missions Conference and the Central Committee on Women's Work of the Foreign Missions.

Seated at the speakers' table along with the chairman of the Committee on Women's Work, Mrs. Howard Wayne Smith, who was presiding, was Miss Kawai, a tall, slim, beautifully dressed in her American black velvet; the wife of a Japanese minister who has been the pastor in a New York City church.
church for twenty-one years; Miss Scudder, a missionary that day returned from India, and many others of interest.

Miss Kawai, whose tour has been sponsored in the interests of better understanding and relations between America and Japan, and who at that time had been in America two, of her (planned) three months' stay, had with her at the luncheon a little Japanese singer who had been with her on her entire tour. This little singer, Miss Saito by name, is at present studying at Drew University, New Jersey, and she is often spoken of as the "Little Jenny Lind of Japan." Miss Saito accompanied, her Japanese lullabies. Following Miss Saito's tour, she sang while standing (after some awkwardness) on a chair, so that all of the audience might see her, Miss Kawai was introduced.

She spoke in Japanese, and she was teeming with the desire to tell her people what the whole idea of America was, to show them a picture. She seemed to be tired and a bit worn out, but herJapanese and enthusiasm were as bright and radiant as her surroundings. She told her audience that she might tell her people what the American people are like. She spoke of her pleasure in having Miss Saito on her tour with her and she said, "She is the poetry—I'm the prose; she is the cherry blossom—I'm the potato."

Both Miss Kawai and Miss Saito were attractively dressed in Japanese costumes and truly presented a picture. Following the luncheon Miss Kawai lectured to a large audience in the Marble Collegiate Church on Fifth Avenue, about one and one half blocks from the Prince George Hotel. Miss Saito also inspired her audience with two or three lovely numbers at the afternoon meeting.

REPORT OF WOMAN'S BOARD MEETING

The Woman's Board met in the home of Mrs. Clark H. Stedhoff December 9, 1934, the members present: Mrs. Geo. B. Shaw, Mrs. Oris O. Stutler, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Geo. H. Trainer, Mrs. S. Crates Bond, Mrs. Earl W. Davis, Mrs. C. H. Stedhoff, Mrs. Kenneth Hulin, Visitor, Mrs. Nellie Ellis. Mrs. Shaw read a selection from Luke, second chapter. Prayers were offered by the members.

The minutes of the November meeting were read. The treasurer's report was read and accepted as follows:

Frances E. Davis (Mrs. Okey W.). Treasurer in account with the Woman's Executive Board of the Seventh Day Baptist General Conference.

Receipts

| Balance November 11, 1934                  | $93.57 |
| Disbursements                              |        |
| Mrs. G. D. Harp, personal gift...          | $10.00 |
| Mrs. T. J. Van Horn, associational secretary's expenses for years 1932 and 1933... | 20.00 |
| Federal tax                                | 94.00  |
| Balance, December 9, 1934                 | 53.53  |


By an oversight the following item was omitted from the November report. Item: Miss Saito on her tour for $20 in favor of Mrs. T. J. Van Horn, for travel expenses as associational secretary for two years, 1933 and 1934. Miss Saito said that $1 be allowed Mrs. Shaw for mailing of school annuals of Boys' School, of our Shanghai mission.

Voted that Miss Saito be made our delegate to the Conference on Cause and Cure of War, to be held in Washington, D. C., January 22 to 26. After a discussion of plans for World Day of Prayer, it was voted that the associational secretaries be asked to help promote an interest in same by receiving orders and money from their women, for programs to be used from our W. W. Day service. These programs and other material may be had through the Woman's Board.

Correspondence was read from Mrs. Anna D. Austin, Westerly, R. I.; Mrs. Frank J. Hubbard, Mrs. Eldred H. Batson, Plainfield, N. J.; and Foreign Missions Conference. Voted that $10 be sent to Woman's Work, Foreign Missions Conference, of North America.

The minutes of the meeting were read and approved. Adjourned to meet again in January, with Mrs. Earl W. Davis.

MRS. GEORGE B. SHAW, President.
MRS. ORIS O. STUTLER, Recording Secretary.
 hasil.

Those empty pews talk, too. They say to the pastor, "I can't hear. You can't stir me with your sermon, it's so insensitive." As a result, his sermon is not as good as it might be. They act as a sort of short-circuit over which it is hard to throw the current of interest.

They talk to your neighbors. They say, "Look at me. Church isn't of much value or people wouldn't let just any old excuse keep them out of me. They keep their business and social appointments, no matter how they feel or what the weather, but when it comes to Sabbath morning worship, well, I'm empty." What kind of an idea do your neighbors get of the value of Christ and Christianity from your attitude toward the weekly services?

What do you say to these empty pews regularly, too? What! You never heard them? Listen carefully; for it's only a still voice: "If you had made it a point to invite someone to come with you, I might not be empty. If you would just tell people how helpful the services are, how the music lifted you, how the Scripture lessons brought you nearer to God, how the sermon sent you out a better man or woman, ready to face life with new vision, they might have wanted to come and share it." And the empty pew is telling the truth, just too.
JOURNEYING TO THE CITY

(Concluded)

It was a beautiful Sabbath day and Miss Rose had met with a dozen bright faced girls. After the service before the start of what they had done on their journey through the week. Lottie had mended stockings for her mother and weeded a neighbor's flower bed; Clara had given a picture book and a doll to a little girl in the hospital; Edna had taken a little lost boy to his mother; Sybil had gathered wild flowers and brought them to church that morning. Clara had just kept the boys quiet when her father had a severe headache. They were only little things, all of them, but they helped to make a number of people happier and so made happiness for themselves.

"Now we are ready to start on our journey. What is the first thing we must do?"

"Be sure and know where we are going," came from several girls.

"And the next?"

"Find out how to get there."

"Where had we planned to go today?"

"To visit the state of California."

"How shall we travel, Nell?"

"Let's go by air and have no stopovers."

"All right. What will we call our airship?"

"The Good-will," said several girls.

"The meeting house before leaving on a journey whom shall we take with us?"

"Jesus, our guide," said Edith.

Then we must invite him," said Miss Rose.

So they bowed their heads in reverence. They were only sentence prayers—simple words that came from their hearts.

"Precious Savior, go with us today on this journey and help us to do something for thee."

"Dear Jesus, take care of us and help us to do right."

"Dear Savior, help us to be kind and thoughtful to every one we meet on our journey."

And so they continued until each girl had sent up a prayer to the Father's throne for her and guidance and help.

Then, Miss Rose read them something about the beautiful state, mentioning some of its cities and natural beauties. Each girl could then tell what thing seemed to her most loved and power of God. Some would mention one thing and some another. Occasionally they visited places where missionaries were working and boys and girls were doing the work being done and asked God's blessing on the missionaries and their work and they would pledge a small amount to that particular field. Miss Rose taught them that if they prayed for things they must always do all they could to help the cause they prayed for. Miss Rose gave the privilege of helping them and even though our part is very small we must be faithful," she said.

They had several meetings before Ina came, but on Sabbath day she came with Miss Rose. Today we were to talk over journeys we had made this summer, and each one could tell the journey that pleased her most and why. Helen may begin.""

"Well, I liked the trip to England because we learned about the Mill Yard Church and how brave some of the ministers were. Then we went through Scotland and Wales and it was so nice to see pictures of those countries, with their beautiful hills. You told us a beautiful story of a shepherd boy and we repeated the Twenty-third Psalm and read the One-hundred twenty-first Psalm.

"Other girls told of different journeys and each remembered wonderful verses that fitted into that particular journey.

"Next Sabbath is the last one of the month and we'll either go to a circus or a fair. Will you tell us about. You may each one find something about it and how we can reach it. I will give you one reference and then you must find another verse and tell us what it means to you if you wish. The reference I give is Hebrews 13: 14.

"They sang a parting hymn and bowed their heads in thanking the Father for their pleasures and time, asking his blessing and guidance and the meeting closed for that day.

Ina walked slowly homeward. She paused on the bridge and watched the water flow swiftly on. There was a park and swimming pool near and Ina could hear the noisy play. How strange it seemed after the quiet happy meeting at the church. How kind Miss Rose had been. How the little things you did brought about bigger things, sometimes bigger things than ever one dreamed of. If she had not been so tired and sat on the church steps, she would not have met Miss Rose. And if she had not met Miss Rose there were many things she would not have learned at least not this summer.

Miss Rose had explained many things and always showed her where it could be found in the Bible. She had talked to Aunt Kate before the meeting and Aunt Kate had given her a picture book and a doll to a little girl in the hospital; Edna had taken a little lost boy to his mother; Sybil had gathered wild flowers and brought them to church that morning. Clara had just kept the boys quiet when her father had a severe headache. They were only little things, all of them, but they helped to make a number of people happier and so made happiness for themselves.

When Ina entered the living room, Aunt Kate looked up from a book in her lap and asked, "Did you have a pleasant time, dear?"

"Yes, Aunt Kate, and I wish you could have been there. We told the journey that pleased me most and why. Helen may begin."

"I did take a journey, dear girl," and Aunt Kate laid her hand on the girl's hand, "and when boys-and girls and women and men all reach the Celestial City-the place of peace and rest and joy, ever abiding with our blessed Master."

THE SABBATH RECORDER

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CHILJREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter to the RECORDER. I like to read the Children's Page. I thought I would write to the RECORDER, too. I am eight years old and in the third grade. I am going to the Seventh Day Baptist church in White Cloud. I will close for this time.

CHASBART REEFMAN.

FREMONT, Mich.

DEAR CHASBERT:

I am very much pleased to add a new RECORDER boy to my splendid long list, and I do hope I'll hear from you often. It always pleases me, too, when boys and girls say they like to read the Children's Page. Your pets are very nice. Do you care for your colts yourself and keep them clean and shining? How proud you will be when they get their full growth. Can you not almost see them grow?"

Your pet was a little lamb in reaching me, as it was first sent to Plainfield. It reached me much sooner if you send directly to my address, Andover, N. Y.

Sincerely yours,

MIZPACH S. GREENE.

DEAR MRS. GREENE:

I am sick and cannot go to school. My brother has the jaundice and cannot go either.
Dear Robert:

I was sorry to hear that you and Stanley had been sick, and hope you are perfectly well by this time. It was good to get another letter from you, and wasn't it splendid that Esther and Emma so soon followed your good example?

"Treasure Island" is not only an interesting story for boys, but also for girls; at least I have enjoyed it because before we were never where we could go to Sabbath school, and have never lived among people that kept the Sabbath before.

I would enjoy having other juniors write to me. I would also like to hear from my Aunt Liniel Louis. I was writing to her and lost her address and I don't know whether she is at Dodge City or Nebraska.

I am ten years old now and in the fifth grade. Esther and Emma are in the sixth grade.

I am reading "Treasure Island" and like it very much. I borrowed it from a girl's brother. She brought it to school because her brother is married and does not use it.

I hope I get well soon.

Your friend,

Robert Burock.

Dear Mrs. Greene:

I thought I would write again because I would like to have other juniors write to me.

We are getting ready for Thanksgiving, as we are going to have a house full.

I am sending my friend's letter. She and her two sisters and another friend stayed with us a few days last summer. We and a few more friends went fishing up at Bass Lake. We caught about fifty fish and ate them all for supper. This is some fish story, but we were all very hungry after our day of fishing. We sure had fun.

We are planning on having another one next summer. It is surprising how much fun a group of us can have when we get together.

I will close for this time, hoping to have more next time I write to you.

My address is, Miss Naomi Ling, New Auburn, Wis., R. E.

Dear Naomi:

I enjoyed your good letter, especially your description of your good times with your friends. I think I should have enjoyed going on that fishing trip with you to Bass Lake.

You are certainly very successful fisher women. I went fishing one time near Milton Junction, I believe it was at Clear Lake, with some friends, and all of us together only caught three small fish, but I have had much better luck fishing at Geneva Lake near my old home at Walworth, Wis.

I must make my letter short so that I'll have room for your friend's letter.

Your sincere friend,

Mizpah S. Greene.

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Dear Mrs. Greene:

I have not written for a long time to the Recorder, so thought I would write.

We have a Sabbath school here and I certainly enjoy going every Sabbath. We have a junior young folks' meeting every Friday night. Every month we give a program at the Sabbath school, which is a very entertaining and instructive meeting.

We came to Weyerhauser about a year ago, where my mother and father bought eighty acres of land. I certainly have enjoyed it because before we were never where we could go to Sabbath school, and have never lived among people that kept the Sabbath before.

I would enjoy having other juniors write to me. I would also like to hear from my Aunt Liniel Louis. I was writing to her and lost her address and I don't know whether she is at Dodge City or Nebraska.

Weyerhauser, Wis.

Dear Terrissa:

It was nice to have letters from both you and Naomi all in one envelope. Is Weyerhauser near New Auburn? I thought I knew Wiscosin towns pretty well, since it is my native state, but this is a new one to me. Do you go to New Auburn every Sabbath? There is a Sabbath-keeping church at Weyerhauser?

Please write again and tell me a little about your Sabbath school and community.

I hope your Aunt Liniel Louis sees your letter and writes to you. I'm sure she will enjoy it, too, that it is a fine idea to make new friends by corresponding with other Recorder young people.

Your true friend,

Mizpah S. Greene.
an eastern donkey while Joseph either walked before or alongside. The distance from Nazareth to Bethlehem was about a three days’ journey. Josepha was being borne as a very large and heavy load. The donkey had been chosen for this trip as it was a suitable animal for the journey and could carry the weight of the mother and child. And so the journey continued, with Joseph accompanying her.

Upon arrival at the ancestral town Joseph took their money and went to stay at a friend’s house. He knew of a hired lodging of which he knew, only to find it occupied. There was very little opportunity for making reservations. In case the Khan was crowded, travelers were turned to the inn for lodging. Its inn probably was a khan, where travelers secured lodging in porticoes or open reccesses. The khan was an enclosed space around which were the porticoes or open reccesses. The floor of the recesses was paved and consequently a little higher than the ground of the open courtyard. Often there was no host. The traveler must be satisfied with a corner of the courtyard in an enclosed place among the cattle. Or else he must go to the stable. Often the stable was a limestone cave or grotto.

There is a very ancient tradition that this was true of the inn of Bethlehem. Finding the recesses taken and the corner of the courtyard occupied, Joseph and Mary went to the stable.

While there awaiting registration, the time came that Mary gave birth to her first child, a son. Because she was a poor woman she had to take care of her child. As was done in the East, Mary wound the babe round and round with swaths. Then she laid him in a manger, which was a crib for cattle and in the East, even today, are used as cribs. From this time forth, we have the miracle of the manger. And more completely we are possessed by this miracle, if we earnestly undertake its meaning and appreciation.

Dr. Isaac Williams, in writing of the Nativity, said: “The unfathomable depths of the divinity of Christ, the foundations of the great deep were broken up; the healing of the nations was issuing forth; but nothing was seen on the surface of human society but this slight rippling of the water.”

And it was given to the guardians of sheep and lambs to be the first to whom was revealed the birth of the reality in our lives as we catch anew its meaning and are caught by it. Let it be a reality in physical form only, and let us see and imagine ourselves present. But let it be a reality in spiritual significance and soul satisfaction. May glory to God be given and peace abide among men who try to please him.

DENOMINATIONAL “HOOK-UP”

While the不可识作的圣所的天启是蜂鸣，我们可能需要更多的时间去理解其意义和重要性。”

The Walworth Seventh Day Baptist Church is still trying to maintain services each Sabbath. This year our society faced New England dinner in November with a fairly good attendance, and were quite encouraged. We are few in numbers, but we hope to let our light shine so that others may see and know that we are alive and seeking the blessing that comes from faithful service. Our little town is quite a lively one, and but for the repeal of the Eighteenth Amendment we would be quite satisfied.

It needed the outpouring of the Holy Spirit to wake us up to a duty. Donald Gray conducts our services each Sabbath. Sabbath school is in charge of the superintendent, Miss Minnie Godfrey.

ALFRED, N. Y.

Charles Fergus Binns, Sc. D., director emeritus of the College of Ceramics at Alfred University, passed away Tuesday evening at 11:30 at his home on Ford Street, from bronchial pneumonia, having been seriously sick but a short time.

Doctor Binns was born October 4, 1857, in Wrentham, England, coming to Alfred from Trenton, N. J., about 1900, and became director of the Ceramic School. On his retirement he was made director emeritus.

From The Rochester Democrat and Chronicle: The unexpected death of Dr. Charles Fergus Binns, the beloved director-emeritus of the College of Ceramics here, has cast a gloom over the entire university. I have known Doctor Binns since he first came to Alfred. He has been a real influence in my life. His death is to me a profound and sad loss. I loved him as a man, admired him as a Christian, and marveled at his artistic taste and skill. I grieve greatly at his departure.—Sun.
THE SABBATH RECORDER

"The Influence of the Radio in Our Everyday Life." Four toasts were given and the male quartet sang several selections. The music also included a vocal solo and an instrumental duet, violin and guitar.

The annual church and society meeting was held in the church Sunday, December 2. Officers were elected for the ensuing year and other business attended to. A cafeteria dinner was served.

As this year marks the four hundredth anniversary of the publication of Martin Luther's translation of the Bible, December 9 was designated as Universal Bible Sunday. Pastor Davis' sermon was in keeping with the spirit of this day, his subject being "How the Bible has Come Down Through the Ages." Children's sermon, "The Blue Print." At three in the afternoon Pastor Davis preached in Syracuse.

The Young People's Social Club was entertained at the home of Mr. and Mrs. John Williams in Oneida on the evening of December 8. A literary and musical program was presented.

PLAINFIELD, N. J.

The missionary committee of the church has been instrumental in securing from the Woman's Board the slides of our China and Jamaica missions, which have been shown to appreciative audiences.

The stewardship committee has been promoting stewardship programs in the various branches of the church work through the month of November. One Sabbath morning service was conducted by them.

The Sabbath promotion committee had one Friday night meeting devoted to discussion of the Sabbath question, and Pastor Bond preached on that subject on Sabbath morning following.

Pastor Bond recently attended a meeting of the Federal Council at Dayton, Ohio, and visited the seminaries at Louisville, Ky., and Oberlin College. He preached at the Jackson Center church and visited his daughter and family at Toledo, Ohio. In his absence Rev. H. C. Van Horn conducted a Friday night meeting and preached at the Sabbath morning service.

Several homes of our church people were opened to entertain boys attending the state "Older Boys' Conference," of the Y.M.C.A. Nearly six hundred boys attended this conference.

A three-session conference of the ministers of New Jersey and eastern New York was held in the Denominational Building on December 16-17, to discuss matters of denominational interest with Rev. J. L. Skaggs, president of General Conference.

CORRESPONDENT.

OBIITUARY

CRANDALL.—Anna Sophia Whitford, daughter of Albert and Chloe Curtis Whitford, died at the home of her brother in Alfred, N. Y., November 11, 1934.

A short service was conducted there by Rev. E. D. Van Horn and Rev. Clyde Ehret. The body was brought to Milton where funeral services were held in the Seventh Day Baptist church, conducted by the pastor.

(A more extended obituary on another page.)

STILLMAN.—Mrs. Viola L. Stillman, widow of the late Jesse Stillman, died November 27, 1934, at her home in Syracuse, N. Y.

Seven years ago she suffered a paralytic stroke from which she never fully recovered, though her last illness covered a period of only three days. Funeral services conducted by Rev. T. J. Van Horn, pastor of the Seventh Day Baptist Church, DeRuyter, N. Y., of which she was a member, were held at her home Friday afternoon, with interment in Hillcrest Cemetery, DeRuyter.

She is survived by two daughters: Mrs. Fred A. Coleman, Syracuse, N. Y.; Mrs. Edson C. Burdick, Bainbridge, N. Y.; one son, Ray F. Stillman, Sidney, N. Y.; three grandsons, and one great-granddaughter. Two brothers, George W. Burdick, DeRuyter, N. Y., and Alfred W. Burdick, Melrose, Mass., also survive.

C. S. B.

SOUTHWORTH.—Maud Burdick Southworth, daughter of Burdette and Helen Chesebro Burdick, was born in Brookfield, N. Y., April 12, 1867, and died at Daytona Beach, Fla., November 16, 1934.

She was married to Dr. Horace Southworth of Leonardsville, who passed away two years ago. To them was born one daughter, Mrs. Carl Riley, now of Kansas City, Mo. One sister also survives her, Mrs. Walter Merrill of Binghamton.

She had a particularly sweet disposition, was a good Bible student, an earnest Christian, and was devoted to her church, the First Brookfield Seventh Day Baptist Church at Leonardsville. She had also worked in the Binghamton Presbyterian Church when she resided there, being the teacher of a class of forty women.

The funeral was held at Johnson City, November 20, and was conducted by Rev. W. S. Terrell, Rev. L. S. Ruland, and Rev. Paul S. Burdick.

F. S. B.