THE SABBATH RECORDER

Hewitt—Fred Hewitt died at his home in Farina, Ill., October 23, 1936, following an illness from which he was bedfast for about six months. He was born June 16, 1861, the son of Myron and Antoinette Brown Hewitt.

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

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

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

Besides his wife there remain his daughter, Prudence Showdy; a sister, Mrs. Charlotte Tappan; a brother, Corwin W. Babcock; and a number of more distant relatives.

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

Snowdy—Smith E. Showdy, son of William and Louisa Snowdy, was born near Higginsville, N. Y., April 23, 1858, died on the farm where he was born, September 8, 1936.

On June 27, 1879, he married Zilla Warner who died October 22, 1912. Their only child, Mrs. Frank Hewitt, died in infancy. Mr. Showdy was a prominent citizen in the community and held numerous offices of public trust. Though he is not survived by any of his own immediate family, his wife's people were near and dear to him, and gave him love and thoughtfulness. Mr. Showdy was converted in early life. Though he never joined any church, he was interested in the church in which he and his wife might still support the church when they were gone.

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

RE bât RECORD WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like nature, will be run in this column half cent per word for each additional insertion. Each insertion is charged in full.

COLLECTION ENVELOPES—Pledge Cards, and other supplies carried in stock. Collection envelopes, pledge cards, self-sticking photographic budget pledge cards, and other supplies. Write for orders to Sabbath Recorder, Plainfield, N. J.

M A N U A L O F S E V E N T H D A Y BAPTIST PROCEDURE—Grammar, with special regard to the peculiar and constitutional matters of Seventh Day Baptists, containing the full text of the Articles of Faith, the Code of Discipline, A. A. N.

A MANUAL OF SEVENTH DAY BAPTIST PROCE DURE—Grammar, with special regard to the peculiar and constitutional matters of Seventh Day Baptists, containing the full text of the Articles of Faith, the Code of Discipline, A. A. N.

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New Testament and Psalms—Printed attractively in large clear type and beautifully bound. By way of special offer, the New Testament and Psalms will be sold for $1.75 or 37 cents per copy. Sabbath Recorder, Plainfield, N. J.

S. G. W.
The step is one of faith. It is taken in recognition of the important place the Recorder has in promoting the work as entrusted to Seventh Day Baptists. This step is made possible by "soft pedaling" other board activities for the reminder of the present Conference year. We hope it may be helped, too, by an increased support of the Recorder—found in securing many new subscribers.

The move and the faith in the possibility to do, at last, what they had desired, and that the doctrines of Buddha and Christ and Mohammed be taught side by side with the doctrines of Christ. This may be liberalizing education for the children, it is a step all were longing to take. Our fears are, as rarely, if ever, have they done. We thank God for their past loyalty, as we thank him for anticipated support. We thank God and take courage to go forward.

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

Never was the need of Christian colleges more apparent than at present. We are glad to observe that our college and university faculties are being strengthened by men of religious character and zeal, and that our officials are searching out and securing well prepared Seventh Day Baptists parents and young people would do well to live up with it. We should remember that "child thought is child mind, child heart and energies consecrated to definite religious and other moral purposes."

We are encouraged that movements are on. For several years the Anti-war-toy Crusade and Baptist parents and young people would do well to live up with it. We should remember that "child thought is child mind, child heart and energies consecrated to definite religious and other moral purposes."

Avoid war toys, which suggest hatred and destruction.

You say that war is horrible, bestial, unnecessary. Then help to change the psychology of war. Educate your class, school and people to this end. To do so will be a matter of personal preference, desired, and that the doctrines of Buddha and Christ and Mohammed be taught side by side with the doctrines of Christ. This may be liberalizing education for the children, it is a step all were longing to take. Our fears are, as rarely, if ever, have they done. We thank God for their past loyalty, as we thank him for anticipated support. We thank God and take courage to go forward.

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What is revealed by national surveys and reflections of national religious leaders is that the financial statement of Conference has had little to say—thus far—concerning the budget. His conviction always has been that if our people are spiritually awake and have had vital relationship and fresh experience in life with Jesus Christ, our financial problems will solve themselves. He still holds to this, but it remains to be seen.

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

Casual reading of Treasurer Randall's report shows that the first four months of the present Conference year to be only $5,315.03, including specials; whereas $13,495.40 was due on the budget alone. Last year for the same period $5,615.99 was received, with the requisite at $12,079.58. Is it possible Seventh Day Baptists have lost interest and faith in their mission? Is it possible that we undervalue the privilege and responsibility of stewardship? "It is required of a steward that he be faithful."

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

The entrance of thy words giveth light.

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

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

But the Bible is not only our defense and our light, it is also our weapon. It is the sword of the Spirit. In this day when nations are looking to their armament, and patching up old battleships or building new, it is good to remember that the Christian has the weapon of his means of attack. He has within him the grasp the truth, and that is swifter than lightning and sharper than a two-edged sword. But this is not only his weapon. He may be the sword of a monastery or more to protect a nation's honor than a battleship, and a Christian doctor than a legion of soldiers.

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

SABBATH KEEPERS AND LEGALISM

BY REV. LOYAL F. HURLEY

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

The pastors of the Pacific Coast have frequently discussed this danger. And the writer has had correspondence with Doctor Burdick of Berkeley, Calif., who is associated with attached Sabbath keepers are considering a church home among Seventh Day Baptists, it
is time we all considered and discussed it. What is the gospel? Are we saved by obedience or by grace? And what were the steps which led away from the everlasting gospel, and how did the Reformation begin to correct that apostacy? Did the Reformation go, and what steps are yet to be taken? Read Romans 2:20-29.

A recent letter from Doctor Conradi has truth that all Seventh Day Baptists need to know. What follows will be largely from it. What did the Reformation mean to the church? It declared that salvation was not dependent on ritual ceremonies that pointed. It declared that salvation was a gift of God, and that obedience was a result of grace. It declared that the law of God was a means of a gospel of grace.

The first apostasy in the church was not of turning away from the law; rather it was an exalting of the law. It was the doctrine of ritualism that salvation depended upon ritual works instead of a gospel of grace. It was a religion of works instead of a gospel of grace.

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

Next Paul saw that the moral law had one fatal lack as a means to make men holy. The law told us what we ought to do and be, but, alas, it did not offer him the means of attaining it. It held up a standard, and a threat for disobedience, but it contained no “enabling act,” no help for the sinner to sin no more, and nothing to make it effective in life except in one way. It showed man his helplessness! But Paul saw more. He saw that faith in Christ not only brought man salvation as a free gift of God, but that faith in Christ gave man power to keep God’s law. It added the “enabling act” which was lacking even from the laws written on tables of stone. That seems to be the meaning of his statement that we do not make void the law by faith, but rather establish it, Romans 3:31. Faith does not establish the law as a standard any more completely than it eliminates the law as we had faith. But faith establishes the law as an accomplished fact in our lives. It is by faith in Christ that one is enabled to obey the law. Read Romans 3:14-18.

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

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

The first step in apostasy, then, was a turning away from the everlasting gospel at the time of the apostasy of the second generation. It came the change of the law, and later the Bible was taken from the common people.

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

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

Riverside, Calif.

MISSIONS

A GREAT LIFE PASSES ON

A few days ago letters came from Holland announcing the sudden death of Rev. Gerard Velthuysen, Jr., which occurred December 1. Elder Velthuysen was a man who was known around the world because of his social reforms and services to the fallen, but the activities of his master mind and noble character were not confined to this work. The church and the field of missions for a generation have received some of his best services.

In addition to his regular work, which was arduous, he was pastor of two churches and editor of a Seventh Day Baptist paper. Also he was one of the chief promoters of the Java Mission carried on by Seventh Day Baptists in Holland. Though he had never been an employee of the Missionary Board, he was his chief adviser regarding work among his people at home and abroad, and until recently funds for the work in Holland had been sent to him. Beginning the first part of the Conference year, for the sake of relieving Brother Velthuysen of some of his burdens, his son, Berend Zijlstra, Elder Velthuysen’s son-in-law, should look after this part of the work. In his death the Church and missions have suffered a great loss. We do not know what our God for what his very capable brother has accomplished and pray for those upon whom his mantle has fallen.

WEEK OF PRAYER FOR THE CHURCHES

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

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

The topics for the churches in America have been put out by the Department of Evangelism of the Federal Council. They were prepared by the 商品海名菲利普 Neyes, minister of the Central Presbyterian Church, Montclair, N. J. The general subject is the Gospel of God and some phase of this is the theme for each folder in which the topics are outlined and aids given for successive days during the week contains fifteen pages. Copies of these have been sent to most pastors, regardless of the church leader where there is no pastor.

Hundreds of thousands of churches over the world will observe the Week of Prayer and many of our churches in the United States will do so this year. It will be a most fitting way to begin conserving the work of the Preaching Mission.

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

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

DEAR "RECORDER FAMILY":

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

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

October has been the hottest month in Jamaica this year of any we have known, and many say that they have never known such a hot October. So it was a little trying to come back to the heat of Kingston after a cool two weeks in the hills.
Our Sabbaths in these two weeks, however, were not idly spent. The first one we spent with the Waldensian brethren in Southern California. I was greatly pleased to see the advancement made there—not only in the building program, which is really quite remarkable, but in their spiritual growth as well. When our car drove into the church lawn, it was quickly surrounded by "our folks" who gave us a warm welcome. Mr. Hargis, the pastor, hopes to be converting, adding to church membership, and marrying young couples, besides holding services, but they are always glad to see him. But the greatest attraction on this trip was our little girl. They had begged him to bring her and me to Wakefield on the former trip, but from Kingston it was too long and he refused to take her. From our "vacation home" it was about an hour and a half drive. I enjoyed the morning preaching service particularly, because Brother Lyons gave the sermon, and it was well delivered, very practical and full of gospel counsel. Brother Lyons is truly an active, alert, on-fire leader. For men like him we need so badly an educational training school, where leaders may obtain the education to back up their zeal and consecration. I hope this will be the beginning of such a school. We have had the task of building from the ground up, and has done a fine work, but he has never had a real chance for schooling and in order to qualify for government license in performing marriages, etc., he must have a better education. There are other young men who would make the same mistake but could be given the funds for necessary books for study, and for their daily needs while taking a course of study. Even a few weeks of study each year would enable them to make great strides in the right direction. Please pray, Christian friends, that a way may be opened for some way may be opened for some our folks to get a real chance for schooling.

After the close of the Sabbath school, Brother Edwards, who was not feeling well, came from his home and helped with the regular morning worship service. It was held in the church where the Triune Group, a gathering of the thoughtful members brought a dry board for me to rest my feet on. After the services were over, Brother Edwards and some of the others led the way to the top of a hill above Brother Edwards' home, to show us the new church building which is under construction. Through an unfortunate experience the building fund for the stone foundation all laid, but no building above that) was taken away from the members by a relative who came to the city and purloined his, lawfully, and not Brother Edwards'. As that proved to be a loss, the folks have bravely begun another structure.

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

Since our return to Kingston Mr. Hargis has made another trip to the Bowensville Church, baptized six converts and received thirteen into the church. A service for the consecration of the little church was also held. The fathers and mothers feel that their babies should thus be put in the Lord's care until they become old enough to accept him as their Savior—so we have had hundreds of little ones brought for this purpose.

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

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

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

I have also been asked to speak to the girls of the Women's School (one of the largest girls schools in the country). I am to talk with these girls about how to live this work with girls in the "teen age," and am praying that the Master may truly use me in these little lives to live in his service.

With the work of my own "little bit of land," I find that our local church, with its fellowship, Bible Circle whose meetings are held on Friday evenings at six thirty; a few music pupils to work with and to follow up many invitations to speak to our regular missionary work in the country; the Kingston Church work; a young men's chorus, twice a week; and the beginning of meetings for older women of the church—do you think I shall have much time to spare? And my husband is just as busy. We urge you to remember us before the Throne, always.

Yours in His service.

PASTOR AND MRS. HARGIS.
85 Constant Spring Road, Half Way Tree.
November, 1936.

MRS. MARY WHITFORD
(Given at the funeral service at Milton, Wis.)

My Friends: I am not here today to pronounce a eulogy; I will do it next week. No, Mrs. Mary Whitford, much as she deservedly merits it, for the sweet, charming modesty and charm that clings to her, even if I were able to give a fitting memorial. And then also, my rather intimate acquaintance with her for two score years and more, and my most friendly fellowship with her husband for even a longer period, and my close relations with her parents and family, and with her husband's parents and his family. My heart is very much grieved at the loss of such an understanding, intimate, friendly, neighborly relations almost forbid me from publicly saying things about her that might be well said by another, and almost prevent me from taking part in this service.

And yet it is a privilege, nay, even an honor to be given the opportunity of bringing a humble tribute of respect and esteem, admiration and friendly affection for her as we gather here, a group of Christian believers, saddened by a loss, but rejoicing at the same time, as we meditate and are cheered and...
comforted by the victorious life which has now passed out into eternity. Mrs. Whitford, daughter of Rev. Oscar U. Whitford and Euphemia Allen Whitford, was born at Florida, May 13, 1873, when her father was pastor of the Seventh Day Baptist Church in that place. During her childhood and early girlhood years the home was spent successively at Walworth, Wis.; in Chicago, Ill.; at Westery, R. I.; and for a short time here in Milton, and then back to Florida.

She was graduated from Milton College with the degree of Bachelor of Arts with the class of 1896. She attended the State Normal School in Rhode Island for one year, was in the public schools of Westery, R. I., three years, and then was married August 13, 1900, to Alfred E. Whitford. Their first year of married life was spent in Chicago, where Mr. Whitford was doing post-graduate work; and then in 1901, a home was established here in Milton, where it remained until six years ago; since when two years were spent at Madison, Wis., and the last four years at Alfred, N. Y., where Mr. Whitford is the head of the College of Liberal Arts and professor of mathematics at Alfred University.

There are two children: Albert, and Dorothy (Mrs. Nels Lerdahl), both of Madison, Wis. There is one grandchild, Esther Mae Lerdahl. Mrs. Whitford had one brother, Allen Whitford, who lives in Westery, R. I.

If I may form a judgment of her life as a tree and a brief sketch in outline would be like the trunk of the tree out from which there grew numerous branches, forming a well rounded, beautiful, symmetrical whole—a reality firmly rooted in the deep rich soil of a noble ancestry—a tree sending forth her leaves unnumbered. If I may form a judgment of her life, the healing of the hearts and hurts of the people, growing out in blossoms of beauty and fragrance for the joy and delight of family and friends, and yielding fruits of useful efficient service. As a tree she was a shade for many from the scorching rays of criticism and disappointment, and a shelter in a time of storm. But protecting the branches sweet songs of the air found sure retreat and a place of safety where they might make their nests and rear their young, always growing outward and upward, lifting its branches skyward, pointing its topmost growth always toward heaven. Mrs. Whitford, in semblance, was like such a tree: steadfast, symmetrical, beautiful, productive of useful fruitage.

I have likened some of these branches as the abode of song birds. She was a skilled pianist as a soloist, and apt as an accompanist for vocal and instrumental selections for her husband and for others. She was a charter member of the Woman's Village Improvement Club here in Milton, and at the first meeting with the program she read selections from "The Simple Life," by Wagner.

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

While their home was here in Milton she was for a number of years the treasurer of the Woman's Board of the Seventh Day Baptist General Conference. In her home her husband and mother found the most loving, tender care in advancing years, in illness, and in the hours of death. While Mrs. Whitford was in the world she enumerated many other branches of activity—efficient, devoted activity—not a few of which were connected with the religious and benevolent organizations of the community, especially in the church, in the circles of the Woman's Benevolent Society, and in the Sabbath school, for years as teacher, and in unstinted loyalty to her family and the work of her husband while professor and president at Milton College. She was neighborly to everybody, a gracious hostess in her home, meeting out a generous hospitality without limits alike to friends and strangers.

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

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

—Binney.

**THE NEED OF CHRIST IN SOCIAL LIFE**

**BY ELMINA C. WARNER**

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

By social life we usually mean our recreation and pleasures, and our leisure time with others. Our good times are always more enjoyable for sharing them with our friends. Some of our most tenderest expressions are likely to be directed to our friends; and yet such is not always the case. We cannot always be expected to feel the same interest in the good times of others as we do in our own. Good times are a double pleasure when shared with someone one dear to us. So will we find all phases of our social lives broadened and enriched if we take Christ with us.

One of the first things to consider in our social life is choosing our friends. What was Christ's teaching there about? Was it that he always was an inspiration to those with whom he was in contact, and often they helped him to carry out his plans and accomplish his work, but he did not choose his friends selfishly, considering any benefit he might derive. He instilled in those near him an interest in helping others and filling with some of his own spirit of generosity and sacrifice. Christ did not shun those of lower class, or even the ones who needed him most, yet he was unselfish, not so much the thing as the soul. He sent them with a message of God's love, grace and pardon, with a message of forgiveness and pardon. This wonderful true friend he was to those who knew him in person and what a help and inspiration he will be to us if we will but accept his friendship. In choosing our friends let us follow Christ's example of unselfishness, but not the narrow kind.

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

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

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

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

Have you ever heard the statement that "A man is as happy as he spends his leisure time?" How true that is. A business man may conduct his business honestly and fairly—but lose the respect of others by indulging in harmful pleasures and practices in his leisure time; or a woman may be a conscientious and successful home maker, yet be pointed out as worldly and frivolous if her leisure time was not prudently spent, and sometimes not conduct ourselves as though Jesus were present. Let us strive to make these devotional periods sincere and in praying to make a plea for deeper understanding of Christ's plan for us.

YEAR BOOK FILES

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

Please send in your order at once as after January 1st another printing is being made, and the usual number reserved for filing purposes will be destroyed.
WOMAN'S WORK

The common problem, yours, mine, everyone's, is—to fancy what were fair in life. Providing it could be—but finding first What may be, then find how to make it fair.

Up to our means: a very different thing.

—Browning.

WORSHIP PROGRAM

Hymn—"Help someone, day.

Scripture—Acts 9: 36-43.

DORCAS

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

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

She was one of the early Christians, who were "scattered abroad" and carried their religion with them? Down at Joppa she found the

MISSON STUDY COURSE

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

The general program and the necessary book and maps can be had through the Sabbath Recorder office, Plainfield, N. J.

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

The books are:

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

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


THE ESSAY CONTEST

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

Rules Governing Contest

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

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

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

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

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

6. The essay shall not exceed one thousand words.

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

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

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

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

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

MEETING OF WOMAN'S BOARD

The Woman's Board met Sunday afternoon, December 13, 1936, at the home of Mrs. S. O. Bond, Salem, W. Va., the president in the chair.

The following members were present:

Mrs. E. F. Loopborro, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Mrs. Oris E. Sailer, Mrs. J. B. Bond, Mrs. Earl W. Davis, Mrs. S. O. Bond.

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

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

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

Frances E. Davis (Mrs. Okey W.), Treasurer:

In account with the Woman's Executive Board

Balance October 11, 1936 $51.62

Denominational Budget October 31 $6.90

Denominational Budget November 30 4.60

Verona Ladies' Aid 20.00

Received for the November Bible Class $31.50

Balance $83.12

Disbursements

There have been no disbursements

Balance $83.12

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

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

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

Voted that Mrs. John Randoph be asked to represent the Woman's Board at a Peace Conference on Cause and Cure of War, to be held in Chicago, January 26, 1937.

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

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

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

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

MRS. E. F. LOOPBORRO, President.

MRS. ORIS E. SAILER, Secretary.

STUDENT APPRECIATION OF MARY WHITFORD

Dear Editor:

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

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

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

This lump in my throat is real. This sadness in my heart is increased because she occupied a place there. I cannot forget her. I will always remember her for her sympathy and understanding, her kindness to us, and her loyalty to our school.
The Bible is mentioned again in an inventory of John Maxson, Jr., in 1748, called a "Bible in parts and a Testament". It is very little probability that this Book is in existence now, but it would be interesting to know how many generations possessed it.

One of the rarest Bibles in this country was on deposit at the center of the seventh edition of Alfred University this summer; that of John Rogers, the martyr who was burned at the stake in England.

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

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

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

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

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

The second Elder John Maxson was an extensive land owner in Westerly, a wealthy patron of the arts, a friend and admirer of the fourth pastor of this church, aranging a portrait to be painted by Robert Feke. The painting was purchased by Mr. Cornelius Vanderbilt, and was graciously lent to the Art Committee for the Western Washington Tercentenary Art Exhibition, by Countess Szchenyi, a daughter of Mrs. Vanderbilt. The artist brought out to a vivid degree the American painters. . .

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

Another Bible of interest to those living in a town in which the Clarke family played a partful a十分重要的项目成为它们的财产。它们至少在一个新和一个旧的看到。这本圣经是写在1608年的，曾是给予给Clarke family，由一个牧师所签名。在死亡的John Clarke的书本就进入了他的兄弟Joseph Clarke of Newport and Westerly, a member of the first church and church clerk. This Bible went down through several generations, until it came into the hands of John C. C. Clarke of Alton, Ill., who offered to lend it to the church of Newport.

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what is now Hopkinton. The emigrant an- 
ccestor of the Stilman family in Rhode Island, 
was George Stillman, Jr., who became a free- 
man of Weston in 1703, and became allied 
with the Cranfills through his marriage to 
Drorah, daughter of Elder Joseph Stilman. 
Mr. Stillman was clerk of the first church; 
a good clerk of any organization, or recording 
secretary, which is what a clerk’s duties amount 
to, and kept the church expenditures in order. 
George Stillman was represented many years 
later in the church through a descendant, 
Matthew Stilman, who was called as pastor in 
1819. This community is much indebted 
to a late former resident of Potter’s Hill, Miss 
Maria Potter, who left much of historical 
interest, which we would not otherwise have 
had. She described the Reverend Mr. Stil- 
man of medium height and dignified mien, of 
a social and cheerful temperament, whose pas- 
toral visits, accompanied by his wife, were 
much appreciated. It was under his leadership 
that the church reached its zenith in member- 
ship, there being over nine hundred at one 
time, and Mr. Stilman had the assistance. 
He died suddenly while at the table. Curi- 
ously enough, at the services of the preceding 
Sabbath, He died. —("Ladies’ Aid Society.") 
From Alfred Sun.

YOUNG PEOPLE’S WORK

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

There were some shepherds in that neigh- 
borhood keeping watch through the night over 
their flock in the open fields. And an angel of 
the Lord stood by them, and the glory of the Lord 
shone around them, and they were terribly 
frightened. The angel said to them, 
“Do not be frightened, for I bring you good 
news of great joy that is to be felt by all the 
people, for to you David a Savior has been 
born who is your Messiah and Lord. And this 
will be a sign for you: you will find a baby 
wrapped up and lying in a manger.” 

Suddenly there appeared with the angel a throng 
of the heavenly army, praising God, saying, 
“Glory to God in heaven and on earth! 
Peace to the men he favors!” 

When the angels left them and returned to 
heaven, they told to one another, 
“Come! Let us go over to Bethlehem, and see 
this thing that has happened, that the Lord has 
told us of.” 

And they hurried there, and found Mary and 
Joseph with the baby lying in the manger. When 
they saw this they told what had been said to 
them about this child. And all who heard it were 
amazed at what the shepherds told them, but 
with the young and with those older 
fellowship. They were far from being desolate, 
and those who have lost one they have always 
known and loved. Our tear-dimmed eyes 
could not clearly see the future before us. 
Then there came ringing, clear and sweet, 
the challenge of her life. We listened and 
knew that she had left us something that 
continues. We will carry on.” —("Ladies’ Aid Society.")

CHRISTMAS THOUGHTS

BY BETTY JANE CRANDALL

It was the habit of him whose birthday we 
celebrate to take what was good in men and 
extend it. And so it is peculiar- 
ly fitting that the anniversary of Chris- 
tmas, when it was first celebrated in the second 
century of our era, should have taken from 
heaven and placed in the earth. And we 
should have the gift of new beauty, 
more beautiful parts for its own use. So it is 
that the feast day of the sun wor- 
shipers occurring in December, the yule log 
cut from the sacred oaks by the fire worshipers of 
Persia, and the decorated fir tree of the Teu- 
tonic sun worshipers were a part of the 
Christmas thoughts of the Christians in their celebration of Christmas, 
merely changing their spirit.

Christmas was not then a single day. It 
had the preliminary novena which began De- 

cember 16, and it ended on January 6, or 
Twelfth Night. For a long time the date of 
the physical birth of Christ was confused 
with that of Epiphany or the feast of 
Epiphany or the feast of baptism, 
and was celebrated on January sixth. 

In Britain, December twenty-fifth was a 

day festival long before conversion to Chris- 
tianity. December twenty-fifth began their year, and the night which is now so holy to 
us they called the “mother’s night.” 

Outside Teutonic countries presents are 
unknown. They were given on New Year’s day 
in Latin countries by ceremonies for St. Stephen. The 

One of the loveliest of the Christmas 

tales is a story of how the Christ Child 
was received. There was a night to be welcomed or rejected 
in the homes of rich and poor alike. Those who wish to 
receive the gifts in their windows to 
announce to the Child the joy of the night. 
In Christian homes and in the world community, we can perhaps 
gain a little stability by kneeling in worship 

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

O LITTLE TOWN OF BETHLEHEM

O little Town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The stars at night do softly weep.
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

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

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

Where children pure and happy
Pray, and sigh, and weep;
Where misery cries out to thee,
Son of the Mother mild,
Where Charity stands watching,
And Faith bold wide the door,
The daybreaks of glory breaks,
And Christmas comes once more.

O holy child of Bethlehem,
Descend to us we pray,
Cast out our fears, and take thy throne
In this our nativity.
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
Come to us, abide with us,
O Lord Emmanuel!—Phillips Brooks.

CHRISTMAS

BY MARGARET LAWRENCE

There is a legend in the Holy Land that one could see Jesus more than a mile away, because of the light that shone about him. Every one of us walks in the light unless we purpose of the world is to let the light through. When we pity ourselves, when we place the blame for our situation anywhere except upon ourselves, when we grieve, when we fear, we are generating darkness.

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

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

In many places something has happened to the true Christmas spirit. Christmas seems to be changing from a time of merriment and gaiety to a holiday filled with tedium; many people dread the day and the nightmarish obligations to give presents; children of enlightened parents no longer believe in Santa Claus; and, in all the effort to be happy and have pleasure makes honest hearts grow dark with despair instead of beaming with the light, that our understanding is light shining in the darkness, and that our ability to love is a flame.

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

Had these simple folk lived nearer to many more people who have willingly contributed to these pages since last Christmas was here, join with us in wishing you Godspeed in the New Year, as well as more importantly a full share of the spirit of Jesus Christ now.

With Martin Luther, we, the young people of the present Seventh Day Baptist denomination, wish you:

"Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head.
The stable is full of poor that are there sleeping,
The little Lord Jesus needs no cots, for his bed is the hay.
The cattle are lowing, the baby awakes,
But in the stable there is no room for Jesus,
I love thee, Lord Jesus! Look down from the sky,
And stay by my cradle till morning is nigh."

A CHRISTMAS CAROL

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

There's a tumult of joy,
Over the wonder birth,
For the Virgin's sweet day
Is the Lord of earth,
Ay, the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages impearled;
In the light of that star
Is the Lord of earth.

In the homes of the nations, that Jesus is King!

THE SABBATH RECORDER

RECORDER.
**THE SABBATH RECORDER**

**DENOMINATIONAL BUDGET**

Statement of Treasurer, November, 1936

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**THE SABBATH RECORDER**

**"EXTRAORDINARY SUCCESS"**

**DOCTOR CLINCHY CITES STRONG APPEAL TO DIFFERENT SORTS OF AUDIENCES**

New York, Dec. 7 (NJC)—Chancing to work across teams of the National Preaching Missions at various points during his own trip to the Pacific Coast and back, Dr. Everett R. Clinch, director of the National Conference of Christian Workers, was deeply impressed by the extraordinary success which the project appeared to be meeting everywhere. He instance various unusual incidents that came to his notice indicating how strong was the appeal to quite diverse sorts of audiences.

Doctor Clinchy said:

1. The officials of the University of Southern California frankly doubted whether post-war students would attend a voluntary morning convocation to hear Stanley Jones, a missionary.

2. The University Religious Conference (Protestant, Catholic, Mormon, and Jewish students) thought otherwise, built up publicity in the student press, started a ‘whispering campaign’ about Jones’ greatness. The bulk of research into Evangelical Stanley Jones’ history and tasks was done for that campaign of publicity by a Roman Catholic student who reported, ‘This man has real stuff.’

3. On the day of meeting, Jones took a 2:45 a.m. airplane from San Francisco, and a car full of students went to Los Angeles airport to meet him at the crack of dawn.

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

5. “Jews and Christians alike report, ‘He’s got something!’ and, ‘His relationship with God is tremendously convincing—I will try it.’

6. In Dallas, Texas, four hundred Rotarians and Chamber of Commerce members applauded Stanley Jones’ revolutionary statement that the obsession of making money is not enough of a civilization to sustain, and that co-operation must displace bitter competition, unrestrained acquisitiveness, and a system which ‘half-stuffs a few and half-starves the many.’

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

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

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

**INSTALLATION AT NEW MARKET**

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

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

Your words of welcome give me encouragement as I now enter upon a new field of Christian labors. As a having hidden farewell to the other people at Garwin, Iowa, and again to the folks
I hope you will have a merry Christmas. I guess I had better close.

Good night.

Your Recorder friend,

ANNE BEEBE.


December 7, 1936.

DEAR ANNE:

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

I think it is fun to act in plays, don’t you? I wish I could see you as “Dolly,” in your Christmas play. I was of course put on by the Andover Grange, and what do you think my name was? It was “Melitabal Blinkers.” Wasn’t that a funny name?

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

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

Your sincere friend,

MIZPAH S. GREENE.

LITTLE MARY’S HAPPY CHRISTMAS

BY M. S. G.

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

The little girl’s days were very happy ones. She was with the family and one and all, especially grandma, tried in many ways to give her pleasure. Grandma was her best friend and playfellow and could tell her the most wonderful stories any little girl ever heard. The story Mary liked best of all was the true story about the birth of the dear Baby Jesus, on that first Christmas evening. Mary’s home was in a large, comfortable farm house which had a long hall with a wide stairway leading to the second floor, having a railing broad enough to furnish children a lovely place to play and run. I could visit grandma on Christmas and other holidays.

The Christmas after Mary’s fourth birthday was the very first one she had any clear remembrance of. Christmas Eve was exciting, as it was only one month since her first birthday her stocking was hung with the rest from the wide stair railing. On her way to school she was looking forward with her very own hands at the very lowest point on the railing. That stocking seemed so large, as she remembers it from that far away time, that it surely must have been one she borrowed from grandma.

When she awoke that Christmas morning the rest of the family were at breakfast, waiting for the post man to come. While she was eating her breakfast they before they touched theirs. Through the dining room door they saw in her little blue night gown coming down the stairs as quiet as a little mouse, until she reached her stocking, and then she shouted with delight; and the grownups shouted, too, in symphony.

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

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

Mary cried a little then, but do not imagine it was because she was frightened. Oh, dear no! That wasn’t the trouble at all. With tears in her big blue eyes, she cried, “He was such a cunning little mouse, and he would be sent for his life if he didn’t run away? I would let him have all the candy he wanted.”

THE SABBATH RECORDER
THE SABBATH RECORDER

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

WAKE UP AND LIVE

(Report of Treasurer of Tract Society Ethel T. Stillman, assisted by Harry Warren, Boulder, Colo., August 20, 1936)

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

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

The Tract Society, in its General Fund, that fund under which its budget operates, came very close to a plus condition. We are ending the year with a balance of $2,003.00, and we began with $2,014. Wouldn't you have thought we could have made it if we came as close as this balance did? No, because it was declared soon after the first of the year through the payment of salaries and the payment to annuitants and other current expenses. Our carrying balance through the year runs considerably higher than we had anticipated. Thus, our incidental expenses of the General Fund and which we were obliged to take over to safeguard our mortgaged buildings have been rented and repaired, respectively, subject to sale. The Summary of Investments, on page 33 of the Annual Statement, shows the distribution of these investments. In this listing "re-estate" appears for the first time. It represents the newly undertaken burden of the expenses of the General Fund and which we were obliged to take over to safeguard our mortgaged buildings, which are being rented and repaired, respectively, subject to sale.

The summary follows:

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

The balances in both the checking and the savings accounts for the maintenance of the publishing house are considerably less than at the beginning of the year, due to the expenses of the remodeling of the business offices of the printing shop. These expenses amounted to $4,188.31.

Aside from these special gifts for the Recorder, contributions received from individuals and churches, both independently and through the Denominational Budget, have shown how the people have kept our need in mind. Our outstanding indebtedness has been for the publication of special tracts, for the Denominational Building tax, for the General Fund debt, and for the traveling expenses of the corresponding secretary. These latter gifts have enabled the secretary to do twice as much field work as the budget provided for. The income from the Endowment Fund for the Maintenance of the Denominational Building ($112.36) has been forwarded as usual to the treasurer of Congress. They are a help through the dry years.

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

During the past few years it has been the experience of most municipalities that rents have risen. The thought of every possible way to gain increased revenue for needs under local, county, and state administrations and now a tax is levied upon our Denominational Building. The Tract Board, in agreement with the instructions of Conference through the Commission, has borrowed, at a favorable rate of interest, the sum of $2,003, in order to make self-repayment for tract printing and distribution. The Summary of Investments, on page 33 of the Annual Statement, shows the distribution of these investments. In this listing "re-estate" appears for the first time. It represents the newly undertaken burden of the expenses of the General Fund and which we were obliged to take over to safeguard our mortgaged buildings, which are being rented and repaired, respectively, subject to sale. The Summary of Investments, on page 33 of the Annual Statement, shows the distribution of these investments. In this listing "re-estate" appears for the first time. It represents the newly undertaken burden of the expenses of the General Fund and which we were obliged to take over to safeguard our mortgaged buildings, which are being rented and repaired, respectively, subject to sale.

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THE SABBATH RECORDER

OUR PULPIT

THE MESSAGE OF CHRIST

By REV. NEAL D. MILLS
Pastor of the De Ruiter. N. Y., Seventh Day Baptist Church

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

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

The three greatest disasters that can harass a nation are war, depression, and boom. We are just emerging from one, and only the most hopeful signs can be seen on the horizon for all the people, so compelling prayers to either of the others. Men in power and the people areیر grounds of concern when looking into the needs of the manufacturer and the profit motive. The Christmas season brings severe testing.

The days to come will bring severe testing. Our scale of values is bound to be changed. Our trust in institutions will be shaken as we see some fall and others rise to power. It will need the stabilizing power of a sound and vital religion. Great indeed is the need this year for Christmas—not the Christmas business but the recognition of Christ's birthday; not the ritualistic but the religious spirit, not the mistake but the message; not the Christmas presents but the Christ presence.

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

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

My present answer is that they did not know; neither did they blindly write what they did not know. But they saw the need in the world for some power, some God—One to rule over all. They knew that the coming of God's power would answer and fulfill their dream. As they lived and wrought and learned to know the sins and hopes and needs of men, they dreamed their dreams and gave themselves to the work of fitting the world's need. That is why their dreams came true. The prophets were philosophers of the first rank. The wonder is not that they could foretell the future but that they could read so well the meaning of their own times.

But not content with being dreamers and philosophers, the prophets were preachers of God's plan as it was revealed to them. Eleven billion of the world's twenty-one billion dollars worth of gold is now in the United States. Oh America! Will you pay for it with your soul?

The days to come will bring severe testing. Our scale of values is bound to be changed. Our trust in institutions will be shaken as we see some fall and others rise to power. It will need the stabilizing power of a sound and vital religion. Great indeed is the need this year for Christmas—not the Christmas business but the recognition of Christ's birthday; not the ritualistic but the religious spirit, not the mistake but the message; not the Christmas presents but the Christ presence.

The jarring nations he in peace shall bind, and with paternal virtues rule mankind. —Virgil.

By faith in that they lived and died.

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

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

But that was not the end of Christmas; it was only the beginning. We have the message, the "tidings of great joy," but it hasn't yet been carried to "all the people," and peace and good will will not be complete until we have done our part. Since the time of Jesus Christmas is again a dream, but a much more beautiful, perfect, and practical dream than before. We have the means to fit the world's need. That is why their dreams came true. The prophets were philosophers of the first rank. The wonder is not that they could foretell the future but that they could read so well the meaning of their own times.

The spirit of Christmas is a powerful influence in the world even today. Wherever it is observed it is a step toward the Universal Peace. It generates a fellowship that overflows national and racial boundaries. On Christmas day the early part of the World War, white flags were raised and the men, who had been fighting, came streaming out of the trenches to celebrate together. Fiery blue and white balls shot into the skies, and hymns and songs were sung in the street by the people. It was a festival in the spirit of the Christian ideal, the Christmas spirit prevalent and held sway for a day.

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

Oh, it isn't the holly, it isn't the snow, It isn't the tree or the firelight glow; It isn't the presents that are in the hearts of men When Christmas love is abroad again. For wishes are real and love is a force, And the torch which ages ago had some In the star that lighted the Wise Men's way, Burns with a magical fire today. So let the holly, and the snow, And the songs and the flame And the spirit of Christmas sent us on our way To the other world where we can love; And this the signal that makes them know We'll label the gifts and homes and cheer below. Why, gods and angels walk by the light At the streets from the earth on Christmas night!

—Hymniet Review, December, 1930.

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

The message of Christmas is still an ideal, a prophecy of a time toward which both faith and intelligence point. Peace and good will will not be complete until the world or civilization will be annihilated. God cannot make the Christmas ideal a reality until man is ready for it. He is waiting for Christ to be born in us and borne by us to others till the whole world has caught the message, the "good tidings of great joy," and all men can sing their Christmas song, "Glory to God in the highest, and on earth peace."
DENOMINATIONAL "HOOK-UP"

GARVIN, IOWA

The Iowa Seventh Day Baptist quarterly meeting met with the Garwin Church on Sabbath, November 6. The usual order of services was observed, and Bible school was held at ten o'clock. At eleven came the morning worship service with a sermon by Mrs. A. G. Churchward, Chetek, Wis., and music by Miss Virginia Bottoms of Welton. At both of these sessions special music was rendered by eight-year-old Virginia Du Toit of Garwin. The next session of the quarterly meeting is scheduled for February 6, 1937, at Welton.

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

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

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

Correspondent.

THE SABBATH RECORDER

ALBION, WIS.

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

eve.

The Missionary and Benevolent Society met with Mrs. Carl Sheldon December 1. Good attendance and interest was shown. The offering containers were opened at this meeting.

The theme of the council was based on “Fashioining My Life to Aid in the Building of a Peaceful World.” —Alfred Sun.

DE RUYTER, N. Y.

Twenty-six below zero in De Ruyter Tuesday morning, with a high pressure front for November was the record temperature. It was likely the coldest December first in thirty-four years. It warmed up Tuesday afternoon and a heavy snowfall came, calling forth snow plows to open the roads to traffic. Some time along about thirty-four years or more ago, the snow came in volume sufficient to produce good sleighing in November, which continued into April. Such a winter would not be so welcome these days in De Ruyter.

SALEM, W. VA.

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

PLAINFIELD, N. J.

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

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

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

Correspondent.

WESTERLY, R. I.

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

Correspondent.

WORTH, Going Farther, and Wise Master Builders. “Doctor Skaggs’ sermons are sane, thoughtful, and forceful,” says the Sun. “They match the experiences of our people in our churches in pastors of varying conditions, from the country church to that of the city and college town.”

“I Didn’t Think!”

BY ORA A. CLEMENT

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

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

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

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

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

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

If you find yourself saying “I didn’t think,” check it up and find out what your mind was doing when it should have been thinking.
is the pastor of the Healdsburg Church. Healdsburg also were with us for one Sabbath by Brother Brehmer, an old friend of mine, to praying with her about twelve days before she died. And she offered a wonderful prayer. We expect to see her again at the gathering of all God's children. God bless her children and grandchildren.

I also like to report that Brother G. P. Andreas from Glendale is working for the Lord in the community. He is going from house to house and has Bible readings with the people; he also gives tracts to the interested ones. We expect to have a nice little company of the people for the future. Some of these are like myself—Seventh Day Baptist for years and did not know it. God blessed him mightily...and the gospel sermons; he is a real saint of God and...and is well known to our own readers.

On the 4th of January 1937.

Wishing you and Marilyn Harrison, what do you know about...youth, loyalty and...gifted, trained writer. He is a very deep sorrow came into...lived on the farm, which from time to time became marketable. Thus it truly can be said that all things come from God, the giver of all...in the Denominational Building...were pioneers in accepting the Sabbath truth. Some wereStill, as this...in force.

With Christian love,

Dinuba, Calif.

B. B. FRIESEN.

DANIEL WALDO AND FAMILY

BY MRS. CLARA WALDO WARD

(A paper read at the unveiling and dedication of a tablet erected to the memory of Daniel Waldo and Polly Ann Calkins Waldo, in the Cemetery in the Seventh Day Baptist Building, Plainfield, N. J., November 1, 1936.

The ancestors of Calvin Waldo came to America in 1634, just fourteen years after the landing of the Mayflower. Calvin, who was the son of Gershom and Martha Waldo, was born March 23, 1843. In 1865, he was united in marriage to Clara O. Randall, daughter of Ira and Polly Dutcher Randall, of Lorraine, N. Y. As Clara's mother died when she was quite young, there was in the home of Mr. and Mrs. A. P. Harris, of Adams Center, N. Y., later of Cussewago Township, Pa., where Clara was treated as an own...and continued to live with the...as was...satisfied, of course, because he was very deep in his religious feelings and...a tablet to the memory of the parents of this Denominational Building...working on Sunday. The...were all in the house...Sermon, and working on carrying on the...obliged to Mrs. E. R. L. Friesen, for his...God, the giver of all good and perfect gifts.

MARRIAGES

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

HARRIS-KENYON—In Ashaway, R. I., at the home...was a very deep sorrow...in force. They...from which...and continued to live with the...as was...satisfied, of course, because he was very deep in his religious feelings and...a tablet to the memory of the parents of this Denominational Building...working on Sunday. The...were all in the house...Sermon, and working on carrying on the...obliged to Mrs. E. R. L. Friesen, for his...God, the giver of all good and perfect gifts.

OBITUARY

BABCOCK.—Rosella Davis Babcock was born on March 30, 1852, in Sullivan County, Ind., and died at her home in Gentry, Ark., November 1, 1936. She was married to Hurley Babcock at Welton, Iowa, in 1871. To them was born one son, Dello. Surviving her are two...a tablet to the memory of the parents of this Denominational Building...working on Sunday. The...were all in the house...Sermon, and working on carrying on the...obliged to Mrs. E. R. L. Friesen, for his...God, the giver of all good and perfect gifts.

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

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

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

L. F. H.

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

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

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

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

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

E. F. L.

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

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

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

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

C. W. T.

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

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

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

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

A. L. D.

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

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

A. C. E.

RECOR DER WANT ADVERTISEMENTS

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