

# The Sabbath Recorder

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**PLAINFIELD, N. J.**

# The Sabbath Recorder

VOL. 111

NOVEMBER 23, 1931

No. 21

## PRAYER

### HARVEST

O most merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth, we give thee humble and hearty thanks for this thy bounty, beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase to thy glory and our comfort, through Jesus Christ our Lord. Amen.

—DEAN A. E. MAIN.

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# The Sabbath Recorder

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VOL. 111, No. 21 PLAINFIELD, N. J., NOVEMBER 23, 1931 WHOLE No. 4,524

## THANKSGIVING...SHALL IT BE REAL OR FACTITIOUS?

Again the Thanksgiving season has come. The harvests have been gathered. Pumpkins are in the cellar or are seen in piles at roadside markets. Turkey flocks are reported large—and President Hoover has proclaimed the annual day.

The question arises: Are we really thankful or is our observance of the day a mere matter of formality with the zest added, perhaps, of something extra for the main meal of the day? Is it a time looked forward to as an opportunity to see the closing game of a football season, or one when men's hearts are drawn together to give thanks unto God for all his benefits?

We ought to be thankful every day. Our hearts should openly confess God's goodness in thanksgiving before every meal. It is hard to understand the attitude of one of whom we have heard who declared that he gave thanks to God once every year and that ought to be sufficient. The Psalmist declared, "It is a good thing to give thanks unto the Lord," and so it is. It is good for a nation to turn aside from its labors and worries to give thanks unto God.

It is easy to feel that there is little for which to be thankful. It has become commonplace to talk pessimistically of the situation in which we find ourselves and with which we face the winter. Many may feel bitter and unreconciled. A cynical attitude, however, is dangerous, and if persisted in it destroys not only one's peace of mind but his spiritual perception. As one "counts his many blessings money cannot buy," he has unbounded reason, really, to be thankful. It is a matter for which to be thankful that we live in a land where we are reasonably safe, where religious freedom is enjoyed, and we have been spared from the prevalence of famine and pestilence. We might be thankful for a good opportunity to be hopeful, optimistic. Perhaps no service will mean more in the long run than to

strive to strengthen and cheer those who are discouraged, by imparting to them fresh courage and hope.

A contemporary wisely points out that "We should not yield ourselves captive to the unfavorable psychology that at this time would denature the thanksgiving spirit of a richly blessed and powerful people."

It might be well to recall the hardships and dangers that surrounded the Pilgrim fathers who enjoyed but the most meager comforts, yet who joyfully addressed themselves to the observance of the first Thanksgiving service in America. They opposed themselves to the most "terrific odds and discouragements" and with hearts unafraid "planted their feet firmly on the genuine ground of gratitude and courage and initiated a national observance of Thanksgiving day." We may well be thankful for such fortitude and faith as marked the conduct of these intrepid ancestors of ours.

In the midst of our perplexities and burden bearing we might well be thankful for an opportunity to cultivate the spirit of Thanksgiving. We condemn bad habits, but all too often neglect to form good ones. The habit of thanksgiving is good and in the process of forming creates character. "Thanksgiving cures covetousness." Satisfaction found in the things already possessed as one thinks of them with thanksgiving is a good cure for pessimism and makes for contentment and peace. To call the roll of our blessings is the means of putting discontent and ingratitude to flight.

"When upon life's billows you are tempest-tossed Do not be discouraged, thinking all is lost. Count your many blessings; name them one by one, And it will surprise you what the Lord has done.

"Are you heavy burdened with a load of care? Does the cross seem heavy, you are called to bear? Count your many blessings, every doubt will fly, And you will be singing as the days go by."

Let us be thankful for the "silver lining of the cloud," the brighter side. Though things may be bad, they might be worse. Dr. Walter Lingle, of the Southern Presbyterians, tells of the time when he was stranded far from home, penniless and among strangers, when his pocket book, train ticket, and "every cent" had been stolen from him. Later a Scotch friend from a hospital bed wrote him, "Cheer up . . . it might have been worse . . . for instance, if you had swiped that purse from that fellow instead of his swiping yours from you." The doctor admits that it was true. Penniless, he had something of far more value than that which the thief possessed. In commenting, Doctor Lingle recalls Paul's words, "By the grace of God, I am what I am," and also points out what Richard Baxter was quoted as saying when he saw a criminal about to be hanged, "There goes Richard Baxter, but for the grace of God." Yes, as you picture the flood stricken sufferer, the man in the bread line, the man waiting trial on murder charge, the gangster, the down-and-out, — you, we, I, may well exclaim, "There goes — but for the grace of God," and be thankful for that grace.

Our very adversities may well be subjects for thanksgiving. The reading of a modern book of Job has just been finished — the story of a simple, tried life, and in it are found these words—"Pain will make him wise, ugliness good, bitterness mild, and sickness strong." And it was so. Says the Psalmist, "It was good for me that I was afflicted." Perhaps our hearts have been too much set on material things, creature comforts—and God has been calling back his people to a realizing sense that "man shall not live by bread alone," and that "a man's life consisteth not in the abundance of the things he possesseth." The abundant life is proposed by the Savior when he urged—"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." If the pressure placed upon us by the critical economic situation of our times brings us back to a larger sense of God and to the development of a richer spiritual character, we shall indeed have abundant cause for real thanksgiving.

**Uncrowned** By the side of the casket of Thomas A. Edison stood a wheel chair, a pair of crutches, and a walking stick, placed there by the Edison family in mute tribute to the owner, Fred Ott, unknown to the world. In the passing of the great Edison the death of his aged helper was but little noticed by the public.

But for more than fifty years this man had stood back of his master as his chief laboratory associate and assistant. Though Mr. Edison valued him and was not slack in his expression of appreciation of his associates, it may never be known how much Fred Ott contributed to the achievements of the great inventor.

Thus it is true in all worth while attainment; back of the honored genius is the uncrowned one who has helped to make large success possible. Back of the successful pastor or preacher is the noble wife who sinks herself into the pastoral or pulpit success, perhaps misunderstood and unappreciated. Back of pastoral success may be some humble deacon or teacher or shut-in who has held up the man of God before the Throne of Grace and has been the unseen, uncrowned promoter of spiritual power and achievement.

It is so everywhere, and even more. Great flights of aviators have been made possible not only by great inventors and skillful engineers, but by conscientious, unknown workmen who have put their best and most trustworthy efforts to their task, without notice or reward.

One thinks of our schools, and of the honored names of Whitford and Allen and Daland, of Davis and Gardiner and Clarke — names of men who built up the institutions we love—all honor to their names. But side by side and back of them were men and women, lesser known, who toiled and wrought in the interest of character building whose efforts, ability, and devotion must be taken into account when we think of the success achieved by the more famous ones. All honor to uncrowned, worthy men and women.

Shall we not be encouraged to think that it is within the power of us ordinary mortals, as of Fred Ott, to make some contribution to the welfare and happiness of the world about us, although we shall soon pass

on, unknown and soon forgotten? Let us be content in doing well the part we play as we go along.

**Who Will Help?** For many years there has been a small fund at the office to be used in sending the RECORDER to people deeply interested, but who are unable through old age or misfortune to continue paying their subscription. This fund has now become exhausted. Doctor Gardiner was accustomed, occasionally, to make appeals for this purpose, and usually contributions came in to meet the most pressing needs. Nothing of late has been received for this purpose, while honest and pathetic notices come to the building for the paper to be discontinued. One of several such letters lies before the writer:

"I am very sorry indeed to ask that my subscription to the SABBATH RECORDER be discontinued. I shall miss the RECORDER sadly, but it will be impossible to renew my subscription now."

The RECORDER itself cannot care for all these appeals. It helps all it can. There surely must be among us a few people who, highly valuing the RECORDER for themselves, will be able and willing to do something in this way. Who will help?

**Conference Finance Committee** The Finance Committee again is operating without a chairman. This is unfortunate, but it would be more unfortunate if the committee did not operate at all.

The churches through their pastors and other leaders soon will be in receipt of a leaflet prepared by the committee setting forth the Onward Movement situation. The committee is anxious to be of real service to all the churches of the Conference.

Thomas A. Edison, last June, sent out a message which the world needs. It proved to be his last. "My message to you," said he, "is, be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith! Go forward!"

These are noble words and may well be taken to heart by us as a people. Our

fathers were men of vision and faith, men who went forward. We will do our best to follow their example. But unless we do better than they; unless we are more forward going than they, we have not done as well as they, nor will we move as far onward as they. The Onward Movement challenges us all to do our best. Another member of the committee has a word, in this issue, deserving thoughtful attention.

The loyalty of the churches last year to the campaign fostered by the Finance Committee gives encouragement in the belief that all will support the movement even more fully this year. Inquiries coming in indicate that some of our pastors are interested and fully alive to the needs, and are ready fully to co-operate.

**We Must Remain** Secretary William L. Missionary Burdick's missionary editorial, last week, was stirring and timely. Often enough criticism of mission policy is heard; some of it possibly is warranted. It is urged that too much is being spent in foreign lands while the home field is suffering from inadequate support. Granted that more should be done in many instances for the weaker churches. The home interests must be kept up, the "home fires burning."

But when comparisons are made between the work at home and abroad, it will only be fair to take into consideration not only that which is directly spent for "home missions" but that which is devoted to local church maintenance, schools, religious education, and other kingdom tasks.

Doctor Burdick reminds us that practically every church among us is "the direct product of missions." At this Thanksgiving season we should be especially grateful for what has been done for us. A careful review of facts will reveal that we are under no small obligation to those who made our church and Christian blessings possible.

There has, perhaps, never been a time when a steady faith in God and a stabilizing attitude toward missions have been more needed. With the Chinese situation as it has been and is, the tendency is to feel that appropriations should be cut down and the forces reduced. Study of the situation and careful estimate of the reports we receive ought to convince us that the work

should be strengthened rather than weakened. The great commission, "Go into all the world and preach the gospel," has not been withdrawn or its mandate been made less obligatory. While financial depression is still being keenly felt, was there ever a time when we were better able to go forward in China than now? Seed has been carefully sown and the soil cultivated. The harvest time is ahead. It is not a time to turn back.

Dr. Thomas J. Cross, of the Baptists, who recently returned from a world tour of personal mission investigation, seems wonderfully encouraged by his impression of missionary opportunity in all lands, and of China in particular. He was especially impressed by the quality of Christian representatives and believes that sanctified common sense of missionaries is going a long way in helping to solve many of the foreign problems. He saw behind various mission activities, in the schools, the hospitals, and other lines of work, a desire to win men to Christ as a personal Savior. We have sometimes thought more of our missionaries' time should be devoted to evangelistic work. Perhaps we were right. But it must not be forgotten that the spirit and life of the teacher, the doctor, the gardener are pointing to the Christ, the living Savior.

We are glad Doctor Davis is evangelistic in his spirit and method. It gives us new courage to know of the gospel being preached and taught and lived at Shanghai and Liuho. This is a time to buckle on our armor as Seventh Day Baptists and go forward. The work at home, in our offices, in our schools, and churches must be maintained, but we should likewise support by our prayers and our Onward Movement pledges the mission projects which are the tests of our sincerity and loyalty to Jesus Christ.

The forward look, too, involves the encouragement of those consecrated young men and women who dedicated themselves to God's service, last Conference time. Let them hear Doctor Cross answer the question put in an interview by the editor of *Watchman-Examiner*—he says:

If I could only turn back the hand of time, dye my hair, and have the intellectual attainments essential for the work of foreign missions today, I would unhesitatingly offer myself for

foreign missionary service. I would do this because the need has been burned into my soul, because the opportunities are unlimited, and because it seems to me there would be unalloyed joy in such service. No properly prepared young man or woman of our generation can find a realm of service so great and so promising. The foreign field beckons those blessed with conversion, conviction, and consecration.

**What Can We Do?** The calls for aid constantly coming to the desk with request for space in the RECORDER would swamp us every week, were all the requests granted. It is hard to draw a line—Red Cross, famine relief, flood sufferers, unemployment, undernourished, etc. It is a pity to throw these appeals into the waste basket and one's sympathies are constantly stirred as these calls come and are read day after day.

The appeal calling forth the present editorial comes from the Federal Council of Churches and is in the interest of the children of miners in West Virginia. An editorial lies within the desk—unused—prepared weeks ago by sympathies stirred up, as some of the conditions among the miners in the great coal state came to the writer's attention.

Mr. James Myers, industrial secretary of the council, writes, "More than twenty-five thousand children of unemployed miners in the mining communities of West Virginia and Kentucky are facing starvation unless the nation-wide appeal of the American Friends' Service Committee for money, food, clothing is answered quickly and generously by all who can help." This project for relief is endorsed by the Federal Council, so none who reads this need hesitate to do all he can. West Virginians, especially, may be in strategic position to assist. Whatever is contributed from this state should be directed to American Friends' Service Committee, Morgantown, W. Va., "pre-paid."

It costs about five cents per meal to feed a child. Those in position to ship food-stuffs—wheat, vegetables, fruit—should first write to the indicated address for instruction in shipping.

A relief worker who did famine service in Russia says, "I can't remember seeing a choicer collection of rags there than this American family had on. At least our Russian rags were strong linen to begin on, and there is a diaphanous quality about the rags

of cheap factory-made stuff that would make them rather bad for cold weather wear. In the course of half an hour we found ten children who are unable to go to school for lack of clothing."

So the story goes. One mother was found carrying a ragged pair of shoes along a path. She was in her stocking feet. "These here is Johnny's. They are all he has to go to school in when it gets cold, so I just wears 'em over the rocky places."

People outside West Virginia wishing to contribute would better mail checks to Miss Olive Van Horn, treasurer, Coal Areas Relief, Federal Council of Churches, Room 415, 105 East Twenty-second Street, New York City.

**Presbyterian Church Burns** The sympathy of the entire city of Plainfield is stirred in behalf of the large membership and congregation of the Crescent Avenue Presbyterian church in the \$250,000 loss of their splendid building by fire, Tuesday night, November 17. Just how much damage was done to the new part, recently dedicated to the social and religious educational life, is not known as this last minute editorial is written.

This noble piece of architecture was one of the very finest of the city's many beautiful buildings. Of gothic type, made of gray stone, it reared its lofty spire heavenward, a land-mark of many years. In the characteristic way of her trustees the Seventh Day Baptist Church has generously offered the use of her own beautiful building.

#### A SERIES OF ARTICLES ON CHRISTIAN STEWARDSHIP

At the meeting of the Committee on Religious Life, held some time ago in Plainfield, it was voted to ask certain ministers to write a series of articles each for the SABBATH RECORDER. The chairman of the committee had heard Rev. Hurley S. Warren of North Loup, Neb., conduct a class of young people in the study of stewardship, and ventured to suggest to the committee that Brother Warren be asked to prepare a series of articles on this subject for the RECORDER. By a unanimous vote of the committee it was decided to request

the articles by Brother Warren. Although pastor of one of our large churches to which he is giving a full measure of time and devotion in wise and aggressive leadership, Mr. Warren consented to furnish these articles for SABBATH RECORDER readers.

The first article, "Christian Stewardship of Time," appears in this issue, and it measures up to the high expectation of the committee, I am sure, and we believe that it, and the articles to follow, will warm the hearts of many, and will stimulate to a more intelligent exercise of the responsibilities of stewardship, resulting in a richer Christian experience in that exercise.

A. J. C. BOND, *Chairman,*  
*Committee on Religious Life.*

#### CHRISTIAN STEWARDSHIP OF TIME

BY REV. HURLEY S. WARREN

The other day at a meeting of the Valley County Ministerial Association I heard an address on stewardship, in which the speaker emphasized the all-inclusiveness of the term. He urged that we recognize every realm of human activity as a part of stewardship, stating that the term does more than merely apply to the matter of money or the tithe.

A steward is one who manages affairs for others. Stewardship is the office or duties of the one who manages; it is the management itself. The steward is the person, and stewardship the office. Christian stewardship means that someone manages affairs for others in a way that he feels Christ would have him manage them. Suppose I accept a position in an office or plant or factory. I immediately become a steward, for directly or indirectly I am managing the affairs of others. And since I am trying to live as Christ would have me live, it behooves me to work for my employer in a Christian manner. Or it may be that I am renting a farm or taking stock on the shares—I am a steward. It is up to me to care for the farm or the stock as though it were my own and as a Christian ought.

This principle is operative in our management of affairs for our heavenly Father. Whether or not we are conscious of the relationship, at the earliest age of responsi-

bility we become stewards under God. He gives us life; our bodies are from him; the talents, developing or latent, are his endowments; money is earned by the strength of mind and body which is his gift; and time itself is a boon of the Creator. Everyone of us, therefore, should use these blessings from the Father as his Son would have us use them.

Time, in the present experience, consists of the seconds, minutes, hours, days, weeks, months, and years which are ours to enjoy and in which we may serve.

Christian stewardship of time implies a budget or schedule, either concrete or habitual, so that work, worship, service, recreation, and rest have rightful shares in the day. By this I mean that one ought to follow a schedule until he becomes accustomed to doing the proper thing at the right time. However, one should not become a slave to a list of duties and privileges and figures, but be a sure master of them. Business and education are conducted on a schedule basis. Professional life to a certain degree is so governed. Religious activity is in part thus regulated, and ought to be more so than at present.

It would be interesting as well as helpful to a student if he would make a schedule of his day, beginning with the time he gets up and ending with his retiring hour, provided he has not already done so. Then, try to practice it as a master and not as a slave.

For those engaged in active life, from one third to one half of the week day is spent in gaining a livelihood. How precious the hours and how important the work! In order that the needs of the body may be supplied, that the mind may be improved, that social and recreational fellowship may be enjoyed, we actually invest on the average twelve of every twenty-four work-a-day hours. How sacred the investment! Let us not be too literal at this point, for work and recreation in balanced proportions are so closely akin to the highest achievement that they are in themselves means of serving God and our fellow men. So it is with rest—one who faithfully secures the required amount is best fitted to serve and worship.

Not long since a brother minister re-

marked, "We as pastors and leaders are too apologetic when we ask the people whom we serve to give time in special ways to the work of the church. We ought to teach them that the interests of the kingdom of God come first." People are ready to respond in a noble and loyal manner when called upon for extra help. The part-time service plan as promoted by the Life Work Recruit Department of Christian Endeavor several years ago realized an ideal. Some feel that they have no responsibility in the work of the kingdom as expressed through the church, while others gladly and unstintingly give of their time to the extent of a seventh and even more. Happy indeed are the latter!

The sun is slowly setting in the west and there is drawing near another blessed and sanctified period of time—the Sabbath of God and his children, and of Christ and his followers. This day of days comes again fresh from the hand of the Creator. It holds for us an abundance of joy and gladness. It offers us holy time for holy things in holy ways and places. Christ is our example in the use of the Sabbath hours. He was not accused because he went into the synagogue on the Sabbath to worship as was his custom. However, when he, in pity and mercy and tenderness, helped those in need, the scribes and Pharisees upbraided him. The height of Christian stewardship of time is reached when we spend the Sabbath as Christ would have us spend it. This appreciation and appropriation of holy hours will lead us to a consecration of weekly hours to high purposes and energize us for their realization.

#### NEW BOOKLET FOR SEVENTH DAY BAPTISTS

The committee to promote the financial program of the Seventh Day Baptist denomination is compiling a neat little booklet giving all the items in the budgets of the various boards in handy reference form. It is gotten up in such a manner that the individual church member will enjoy reading it and will place it in his Bible or other safe place, for reference from time to time.

Five thousand copies are being distributed to members through the churches. They will be available in about ten days.

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### A REVIEW OF THE MISSIONARY EVANGELISTIC CAMPAIGN IN CALIFORNIA

In June, 1930, I took up my duties as missionary evangelist of the Pacific Coast Association, to continue for a period of three to five years in aggressive evangelistic and Sabbath promotion work. On September 30, 1931, the executive committee of the association terminated my contract. For several reasons, chief among them being the financial situation, they thought best to abandon the program of activity which has been the dream of many for years, which was definitely launched three years ago, and actually begun fifteen months ago. It is my purpose in this letter to sum up the work done during the time of my incumbency.

The first two weeks were spent in going over the files of correspondence, becoming acquainted with the mailing lists, so carefully and at so great labor compiled by Pastor Hargis of Riverside, and Mrs. G. M. Curtis, and getting the situation in hand. With Brother Hargis I went over several prospective fields, and after consultation with the campaign committee, the city of Orange was chosen as our first campaign center.

Preparations were made, the publicity material prepared, the tent pitched, and for six weeks, beginning the first of August, meetings were held with Brother Hargis in the pulpit. The interest was good, attendance running as high as two hundred. The visible results of the series were disappointing, there being no conversions, and no decisions for the Sabbath truth. After the tent was taken down, a store room was rented and fitted up for services. Besides Sabbath school and worship on Sabbath mornings, meetings were held three nights each week—preaching and Bible study. I gave a course in the Book of Acts, a series of Sabbath studies, and an evangelistic sermon, on these three nights, at the same time

keeping in touch with those interested, and canvassing different sections of the city with a view to interesting others. This "follow-up" work continued for four months. The majority of those who attended were members of the Church of God, good Bible students, fine Christians, who enjoyed the opportunity for worshipping and studying the Word of God. But they were loyal, and rightly so, to their own denomination, and being the main supporters, did not see fit to unite with us in the organization of a church. Since there was so little interest shown aside from them, the committee decided that the results did not justify such a large outlay of money, time, and energy, so we closed up the work there. We have made some splendid friends, and have some prospects, who, if they were near an active Seventh Day Baptist church, would very probably unite.

When we found that Missionary H. Eugene Davis, of China, was to be here in southern California, the committee asked the Missionary Board if he might remain for a few weeks to assist us. This being granted, he and I conducted two "missions"—in Los Angeles and in Riverside. In the former place we visited nearly everyone on our list, and held three all-day meetings on three Sabbaths in the church. Much the same program was followed in Riverside, with several evening meetings. The greatest result from these "missions" was that from them grew a "Teen-Age Conference" of young people from both places, in Riverside. It was a time of splendid fellowship for the young people, climaxing in a fellowship breakfast and out-door consecration service on Mount Rubidoux. This will probably become an annual event for the young people in southern California.

Our second tent campaign was carried on at Rialto, ten miles from Riverside, lasting also six weeks, Brother Hargis doing the preaching. As visible results there were two who professed Christ, one of them stating her desire to keep the Sabbath, and one other convert to the Sabbath. After the tent was taken down, several expressed the desire for further meetings, and the committee suggested that if they would furnish the meeting place, we would furnish the speakers. A store room was rented,

and two evening services each week were held—a Bible study and an evangelistic sermon. I had the supervision of the work until Pastor Hargis returned from his summer vacation, when the Riverside Church took it over. At present the group is meeting around at the different homes one night each week, with the Riverside Church leading. The interested people are, for the most part, either dissatisfied with their present church connection, or not affiliated with any church.

The committee decided the last of July to terminate my contract on October first, leaving it to me as to how I should spend the remainder of the time. After a short vacation, I came to Los Angeles, and have since then been assisting Brother H. C. Lewis, a colored man, who has for nearly a year been carrying on a work here as a Seventh Day Baptist. He has been supporting his own work, with the exception of \$20 appropriated by the association for the special meetings. He has gathered a little group, and is making new contacts. We are hopeful that within a few months the first colored Seventh Day Baptist church on the Pacific Coast will be organized here in Los Angeles. We covet your prayers for this earnest young man, and for the work that he is carrying on among his own people. Since we started our meetings, three at least have professed Christ.

Sincerely yours,  
LESTER G. OSBORN.

Los Angeles, Calif.,  
October 26, 1931.

### ANOTHER LITTLE SERMON FOR THE LITTLE SMITHS

BY UNCLE OLIVER

When I wrote the Little Sermon for the Little Smiths as it was printed in the SABBATH RECORDER of October 12, I liked very much the story about the little Hebrew maiden whom the Syrians had brought away captive out of the land of Israel, and was made to wait upon the wife of Naaman, the Syrian general, as it is told in the fifth chapter of the second book of Kings. It is certainly a good story, and I feel that another sermon may be got of it. In the beginning, let us all read again, if we can take the

time, at one sitting the whole chapter. The first sermon had for its text the second verse of the chapter, and let us take for our text here the twentieth verse, in particular the last sentence in which Gehazi, servant of the prophet, said to himself, "I will run after him and take somewhat of him."

There are some things truly beautiful about this Bible story—the entire confidence that the wife of Naaman and her soldier husband had in their young servant girl from the land of Israel, and through them the confidence of even the great king of Syria himself, so that they went at once to the great expense of sending the leper with horses and men and with them ten talents of silver and ten changes of rich raiment as gifts to the king of Israel to induce him to have Elisha the prophet cure Naaman of the leprosy. And all this came to pass because the Hebrew maiden, sorry to see him so sorely afflicted, said one day to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

And why should they all have so much confidence in the young servant girl? Was it not because in her every day service she had proved herself so faithful and true that they could depend upon all she said or did? And so they had all come to the king of Israel.

Now all who have read this story chapter know that after Naaman had washed himself in Jordan as the prophet had bidden him to do, and then found himself truly cured of his leprosy, he went back as soon as he could with all his company, bringing the gifts he had brought from Syria to give all to the prophet, and to thank him for what he had done. Moreover, he declared that thereafter he would worship only the God of Israel. Also he wanted to give to the man of God all he brought with him from Syria. But Elisha said, "As the Lord liveth, before whom I stand, I will receive nothing." When Naaman urged him to take it he still refused, and he sent the great general of the Syrian army away with his blessing. There is something in the behavior of these two courteous, generous men toward each other that adds to the beauty of the story, and we like them for it.

But there were others present who heard

what they said, among them Gehazi the servant of Elisha the prophet. Now we do not know much about this Gehazi, except that he had been a long time the personal servant and companion of the prophet Elisha, and, so far, faithful and dependable; but when he saw that his master would receive nothing from Naaman, but sent him away with his blessing, he said to himself the words, the text of this sermon, "I will run after him and take somewhat of him." The temptation had been too strong for him to resist; so off he goes with a made-up lie to catch up with Naaman. Read it in verse twenty-two of this story. "A talent of silver and two changes of garments," indeed!

Now Naaman is a generous man—his name meant *pleasantness*—and he insists that Gehazi take not only the two changes of raiment but *two talents* of silver also, and he sent two of his servants to carry it all back for him. Then when he had hidden what he had so easily got, he felt pretty well satisfied as he went in and stood before his master, little realizing that Elisha's prophetic eyes had followed him and his ears heard all he told Naaman; so when asked where he had been he lied again, saying he had not been away at all.

Away back in those days it was much as it is now—one lie calls for another to cover it, and so on, and so on. In contrast with the spirit of the other characters in this story the covetousness and lying of Gehazi stand out in black hideousness. Just think of the difference between this Gehazi and the little Hebrew maiden whom I chose to call Ruth.

It may be worth while to say here that back in the days of our sermon story money was not counted in dollars and cents as we now do; and the people had no coins and paper money so handy as ours. Values were reckoned by weight. As nearly as we are able to get at it now a talent of silver weighed nearly a hundred of our pounds, and was worth nearly two thousand dollars. So we can see that the two talents that Naaman put into two bags made quite a load for the two men he sent to carry them back for Gehazi—nearly two hundred pounds of silver, worth almost four thousand dollars! No doubt Gehazi felt rich when he went in to stand before the

prophet. And there were the two changes of raiment.

May we not imagine how shocked Gehazi must have felt when Elisha, after reproving him for what he had done, said to him. "The leprosy therefore of Naaman shall cleave unto thee and thy seed forever." And he went out of his presence a leper as white as snow." We hear nothing more about him—what became of him.

I need not tell what this impressive story should teach us. *Think it out.*

### SUSAN STRONG RANDOLPH

Susan Caroline Randolph, daughter of Levi H. and Susan Amelia Backus Strong, was born April 25, 1867, at Hebron, Conn. She died at Milton, Wis., October 24, 1931.

Her younger days were spent at Hebron and at Owego, N. Y. She was graduated from Cornell University, Ithaca, N. Y., in 1889. Her chief academic interest was in the field of biology. While at Cornell she was active in the religious organizations and held the position of secretary of the Young People's Society of Christian Endeavor representing the combined Young Men's and Young Women's Christian Association groups—at the same time that John R. Mott was president of the organization.

During her last year at Cornell, she became acquainted with her future husband, Lester C. Randolph, who was a post graduate student at the university at the time.

On December 25, 1890, she was married to Mr. Randolph. They moved to Chicago, where she entered the Woman's Medical College of the Northwestern University and Mr. Randolph entered a theological seminary. She was graduated from the medical school in 1893, one and a half years after the arrival of her first child, Beatrice. She never entered into active medical practice, but she tried to apply her medical knowledge in the rearing of her family.

While living in Chicago she and her sister showed their pioneering spirit and their interest in child welfare work in the establishment of a private kindergarten, when there were few such schools in connection with the public school system.

She was an undiscouraged student throughout her life. She took a great in-

terest in the collection of books and papers of a cultural nature and which were a great help to Mr. Randolph in his work as a pastor. In all they collected between three thousand and four thousand volumes. She was an enthusiastic supporter of the Esperanto language, and by sending out material and talking about it she helped to create interest in what she hoped some day might become the universal language. She was a member of the school board for many years at Alfred, N. Y., and she was greatly interested in the public library. Since living in Milton she has had an abiding interest in Milton College and a personal interest in many of the college students.

Besides her literary and public interests and her activities in caring for her family, she conducted a lyceum bureau for several years, which was active through the Middle West.

Six children were born to Mr. and Mrs. Randolph: Beatrice, Victor, Paul, Kenneth, Howell, and Doris. She had heavy responsibilities in the home, and though her public interests and activities were no small consideration, she maintained an attitude of quiet and retiring simplicity. She always faced the future with intrepid courage, even in situations very difficult to bear. When within one month she lost two full-grown sons and her husband, she bore up bravely and lived always usefully for the remainder of her family.

Mrs. Randolph's husband, the late Dr. Lester C. Randolph, was for many years an outstanding minister in the Seventh Day Baptist churches, and for seven years the pastor of the Milton Church. He devoted much time to the interests of Alfred University and of Milton College. He was a popular preacher in pulpits of many denominations. He was a strong champion of the Prohibition movement and was well known as a Chautauqua and lyceum bureau lecturer. Mrs. Randolph was keenly interested in his work and ever alert to discover materials of value which he could use.

Mrs. Randolph was a member of the Seventh Day Baptist denomination and a member of the Milton Church for the last twenty years. She was a woman of fine Christian qualities. Though she was not prominent in the work of the church, her

abiding interest was evident to her many friends.

Mrs. Randolph is survived by one brother, Howard C. Strong, Owego, N. Y.; and by one sister, Mrs. George Story, Chicago. Another brother, Clayton C. Strong, Oakland, Calif., has passed on. She is survived by three children: Dr. Victor and Dr. Howell Randolph, Phoenix, Ariz.; and Doris, Mrs. Ezra Vincent, Two Rivers, Wis. There are five grandchildren: Kenneth's daughter, Jean Marie; Victor's son and daughter, Victor, Jr., and Caroline Elizabeth; and Howell's son and daughter, George Frederick and Susan Charlotte.

Mrs. Randolph has been afflicted for several years with gradually failing health and the loss of sight, until she was nearly blind. She bore her distress with great patience and fortitude. Through the use of her radio she enjoyed worship and sermons, lectures on educational and cultural subjects, and good music. She kept up her interest in good books and engaged one and another to come and read to her. When callers came in she had interesting subjects of which she loved to speak and she rarely mentioned her physical distresses unless questioned about them.

In her passing she leaves not only her children, who will miss the abiding interest and affection of a loving mother, but she also leaves a large circle of friends who have known her, loved her, and who will long cherish the memory of one who lived and served so unselfishly. Indeed, unselfishness was a prominent characteristic of her life.

The funeral was held from the Milton Seventh Day Baptist church on Tuesday afternoon, October 27, 1931. Mrs. W. E. Rogers was the organist. A male quartet consisting of Dr. A. E. Whitford, Professor L. H. Stringer, Professor W. D. Burdick, and Mr. Leslie Bennett sang appropriate selections. The funeral was conducted by Pastor James L. Skaggs, Rev. John W. Findley, West Lafayette, Ind., and Rev. Edwin Shaw assisting. Burial was made in the Milton cemetery.

A TRIBUTE  
BY REV. EDWIN SHAW

She was the wife, and widow, of my college chum, than whom a better, nobler man

I never knew. She was the mother of four sons, fine fellows, two of whom were sacrificed on the altar of a shameful war among the nations of the world. She was the mother of two daughters, one of whom, her eldest born, and the father's darling, slipped quietly away from earth in her early childhood years.

But I am not here today to eulogize her husband, though his memory well deserves it, and though it be a task I fain would gladly undertake. Nor am I here to laud the loyalty of the soldier sons who perished in the camp and on the sea; nor yet to speak of those who live, the daughter and the two sons, one here and one far distant, except to say that we sorrow with them, that we share with them in the sense of loss that comes with mother's death, and that they have our sincere and heart-felt sympathy.

I am here today, however, to bring, as best I may and can, a tribute to herself alone, of noble womanhood a sample, pure and sweet and virtuous; and the while it is a tribute just my own, I trust it may be that I speak for others also; and I should like to feel that I am speaking somehow quite directly for an absent friend, far away across the sea, one who knew her well, knew her intimately, and loved her none the less, never ceased to honor and respect her. I should like today to speak for Doctor Rosa W. Palmberg, of Liuho, China, who lived for quite a time in Mrs. Randolph's family in Chicago, in the early days of their married life, when the care and burden of rearing children rested upon the home. I have talked with Doctor Palmberg about the Randolphs, who helped and befriended her when she was struggling to prepare herself for work in medicine in foreign lands; and I know something of the grateful love and high esteem which Doctor Palmberg entertained for Doctor Randolph, for she too was a graduate physician.

I first knew of Susan Strong when Lester wrote to me about her, for he met her at Cornell in Ithaca, N. Y., where they were students, both of them—he in the graduate school after having finished his course here at Milton. Her mother kept a boarding house for students, and here it was that Lester found a home with congenial company, and his friendship with the daughter

soon ripened into love and they were married.

I met her first, as I remember it, at Morgan Park near Chicago, in their home in a little apartment house where Lester was a student in theology, together with those other five men well known to so many Seventh Day Baptists—his brother-in-law Frank E. Peterson, Theodore J. Van Horn, Willard D. Burdick, D. Burdett Coon, and my brother George, who at that time had been stricken with a fever and I had gone from Milton to share with others in caring for him.

But I knew her best in her home in Chicago, when her husband was the pastor of our church in that great city, and I for nearly two years was a graduate student in the University of Chicago. Their house was just a block or so distant from the college campus, and I was often in the home as an invited guest; or as an uninvited but always welcome friendly visitor.

It was during these years in Chicago that she pursued and completed her course in medicine. Of the time they lived in Alfred, N. Y., where he was pastor of the church, I knew but little directly, but in her quiet way she was always helpfully interested in the welfare of the library there, and in the literary pursuits of clubs and groups of that sort where culture and refinement are loved and definitely and purposefully sought.

Such was her nature, one that delighted in good books, high-grade magazines, beautiful pictures, congenial friends, noble thoughts, and brave deeds. Faults and failings she had, no doubt, as who has not. These we soon forget and easily and quickly pardon when we perceive the measure of true success which she attained, when we regard the loyalty and patience and fine unselfishness which were hers amid the handicap of the meager income of a preacher's salary, when we regard the studious persistence which gained for her a college course and her degree in medicine, when we regard her talent in so many ways, for Mrs. Randolph was really a very talented woman, and when we regard her loving, devoted, unselfish service for her home, her husband, and her children.

This brief tribute I bring today; let me

lay it here with these flowers on and about this casket, mute but eloquent symbols, beautiful and fragrant, emblems of the love and honor, lasting and sincere, which we feel and hold for our departed friend of many years.

A COMMON SORROW AND A COMMON HOPE  
BY REV. JOHN W. FINDLEY  
(Mr. Findley is the father of Mrs. Howell Randolph)

The last address which Miss Frances Willard made before her death was to a little group gathered in a home in Evanston. A friend who was there has told me that she came into the room, looked into the faces of her friends, and opened her address, "Brothers and sisters of a common sorrow and a common hope."

We are gathered here this afternoon by a common sorrow, and we are sustained by a common hope.

We share the sorrow of these who are touched most deeply by the pain of a bitter separation. Her friends of this community have this pain of a great loss. We all feel deeply this sorrow for we have all memories in our hearts of losses like this. We are feeling very keenly the sorrow of those whose home ties are now so really broken.

The very wealth of the memories which enrich our lives today is a measure of the depth of the loss which we have had. Our faces are turned backward, tracing the steps which have made our lives very rich in their fellowship with the one whose rare and interesting and inspiring record has been suggested in the record which was read.

However, we thank God that today our faces are not simply turned to the past, they are looking to the future. We have not only a common sorrow, we have a common hope.

It might be difficult to analyze the foundations of the hope of each of us. My hope is based first of all upon my faith in God, the great continuing, eternal power and mind and heart which is the foundation of my confidence in the whole order of the universe. The shadows of this autumn day will soon begin to lengthen. The evening will come and the day will have died. But we do not despair of light because the day is gone. We look forward in confident hope to a new day, not because there is some blind necessity that will compel its

coming, but because we believe that back behind the changing order of the universe is the continuing God, whose mind has planned it all and whose hand controls it, whose thoughts are its laws.

When a life like hers has come to its full glory, has matured, and then the frail body which has held it fails to function, I have hope that the continuing God will not let that life fail. One who had begun such far ventures in the pursuit of the true, the beautiful, the good could not be frustrated by the failure of some human organ to function. "Lord, thou hast been our dwelling place in all generations," and I believe we shall continue to dwell in thee.

Very closely aligned to this is another basis of my hope, the very quality of life itself.

A life like hers was lived in the pursuit of unseen, eternal values. You knew her not as a physical organism, but as a spiritual being, one who loved, dreamed, aspired, thought, worshiped. Can we think of all that you knew and saw in her as dependent upon upon the uncertain accidents of a physical existence? Knowing a life like that with its eternal qualities makes me hope that all such life is eternal.

Robert Browning, shortly before he died, came into the room where his family sat and read these verses which he had written. He said, "It almost sounds like bragging to say this, but it's the simple truth, and as it's true it shall stand." These are the lines:

At the midnight in the silence of the sleep-time,  
When you set your fancies free,  
Will they pass to where—by death, fools think, imprisoned—  
Low he lies who once so loved you, whom you loved so,  
—Pity me?

Oh to love so, be so loved, yet so mistaken!  
What had I on earth to do  
With the slothful, with the mawkish, the unmanly?  
Like the aimless, helpless, hopeless, did I drivel  
—Being—who?

One who never turned his back but marched  
breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted,  
wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake.

No, at noonday in the bustle of man's work-time  
Greet the unseen with a cheer!  
Bid him forward, breast and back as either should be,  
"Strive and thrive!" cry "Speed—fight on, fare ever  
There as here!"

I can think of her only as fighting on, faring ever there as here.

Just where and how she fares, I do not know. I love John's imagery, "In my Father's house are many mansions," homes for everyone. I do not know just what John saw in his vision which he described in terms of a city with streets of gold and gates of precious stones. I do not know what Mr. Edison had seen when he woke from his dream the other day and said, "It's very beautiful over there." But I have a confident hope that "Eye hath not seen, ear hath not heard, neither hath it entered in the heart of man what God hath prepared" for them whom he takes to his eternal habitations.

*West Lafayette, Ind.*

### THANKSGIVING DAY

BY DEAN ARTHUR E. MAIN

*I will make mention of the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us.*

*Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things.*

Just for today may I not sing  
For gratitude alone,  
Nor interrupt my praise to bring  
Petitions to the throne?  
I would be frugal of request  
Till I have poured for Him  
A full thanksgiving cup, down pressed  
And running o'er the brim.

—May Riley Smith.

A Psalm which cultivates the spirit of gratitude is a Psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies. If we cannot sing about them, we can at least think about them. Thinking about them is

a means of grace. Meditating on God's dealings with us begets in us a spirit of humility. It leads us to magnify the pronoun "Thou," and cultivates a feeling of dependence and trustfulness which is a fountain of joy and strength.

—Charles E. Jefferson.

When prayer brings no solace to your weary heart, try praise.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

—Thomas Fuller.

Thou that hast given so much to me,  
Give one thing more—a grateful heart!

Not thankful when it pleaseth me,  
As if Thy blessings had spare days,  
But such a heart whose pulse may be  
Thy praise. —George Herbert.

### PRAYER

God of our fathers, whose mercies have not failed us in any time of need, accept now the tribute of our hearts' thanksgiving for thy guardian care and love. For plentiful harvests gathered in our fields; for the increase of our flocks and the fruits of our orchards; for joy and comfort in our homes and all kindly social relations; for blessings innumerable which have crowned the year with good; for hopes of the future and sacred memories of the past; for the light of thy Word and the teaching of thy Holy Spirit—blessed be thou, O Lord our God! Let the thoughts and affections of this day lead us through childlike faith to larger light and knowledge of thy will. Hear us, our Father, for thine own love's sake and, if it please thee, renew our blessings year by year. And unto thee be praise evermore. Amen.

In the 1931 "Who's Who in China" there are the names of over 900 men, and ten per cent of these men are Christians. When you consider that approximately one in 800 (some estimate it at one in 1000) of the general population of China are Christians, it is certainly significant that one in ten of the men who are of sufficient importance to get into "Who's Who" are Christians. There are only nineteen women in the book and fourteen of them are Christian leaders. —The Baptist.



## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, November 8, 1931, at the home of Mrs. Okey W. Davis, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Harley D. Bond, Mrs. S. O. Bond, Mrs. Roy F. Randolph, Miss Conza Meathrell, Mrs. Okey W. Davis, and Mrs. Oris O. Stutler.

After repeating the first Psalm, the Lord's Prayer was offered.

The minutes of the last meeting were read.

The treasurer gave the following report which was accepted:

Balance October 11, 1931 .....	\$122.79
Onward Movement .....	10.44
Dr. Palmborg .....	10.00
Evangelical Society .....	8.00
There were no expenditures	
Balance November 8, 1931 .....	\$151.23

FRANCES E. DAVIS,  
Treasurer.

Correspondence was received from the China Famine Relief of the United States. Voted that we send \$10 to the China Famine Relief.

The committee to consider a contest of papers on Sabbath keeping gave the following report:

*To the Woman's Board of the Seventh Day Baptist General Conference:*

Your committee to plan for a contest of papers on Sabbath keeping would make the following report:

1. We recommend that such a contest be held.
2. The purpose of this contest is to stimulate better Sabbath keeping.
3. We would ask the associational secretaries to carry out the plans of this contest in the societies of their associations.
4. We would ask the associational secretaries to present these plans in person to their societies when possible to do so.
5. The associational secretaries shall receive the papers from all the societies of their associations and shall select the best paper from each society to send to the board. (The secretaries may ask assistance in their work of judging.)

6. The board will select at least one paper from each association for publication in the Recorder.

7. The subject of the contest shall be "Home Training of Teen-age Young People in Sabbath Keeping."

8. The papers shall not exceed one thousand words in length.

9. The papers must be in the hands of the corresponding secretary of the Woman's Board by June 1, 1932.

10. A prize of \$5 shall be given to the society in each association sending in the best paper.

11. Copies of this report shall be prepared for the associational secretaries to distribute among their societies.

MRS. OKEY W. DAVIS,  
MRS. S. ORESTES BOND,  
MRS. GEORGE B. SHAW.

*Salem, W. Va.,  
November 8, 1931.*

It was voted to allow \$10 to the smaller associations and \$20 to the larger ones towards the expenses of visitation among the societies of the associational secretaries.

It was voted to ask Mrs. Frank J. Hubbard to represent the board at the Federation of Women's Boards of North America.

These minutes were read and approved. Adjourned to meet with Mrs. S. O. Bond in December.

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

### THE CASE FOR FOREIGN MISSIONS

(The following is a paper prepared by Miss Evalois St. John and presented at one of the all-day sewing meetings of the Plainfield ladies. It met with so much approval that it indeed seemed worthy of publication in the Recorder.)

"I don't believe in foreign missions. The heathen are a lot better off left to their own ways, and their own religions suit them best." How many times we have heard that statement! In the February issue of the *American Mercury* there appeared a most interesting article by Henry A. Perkins entitled "The Case for Foreign Missions." The chairman of your missionary committee has asked me to bring to you some of his thoughts.

Though foreign missions had a very respectable beginning with Paul, and though we owe much of the early exploration and development of this country to the Jesuit missionaries, though we have been a great missionary people, one hears that missions are harmful—first, because they unsettle

the lower classes; second, because they introduce customs and diseases which are destructive to primitive peoples; third, because they give the native a religion to which he is not suited; fourth, because missionaries live luxurious lives, not in harmony with the ideals of a religion of self-sacrifice. I have heard this statement also, and I know you have—"I don't believe in foreign missions. There are enough ways in our own country to spend money." Perhaps some of us have doubted, or are doubting, whether the results gained are great enough for the money expended.

Before one could answer these charges, or accept these charges, one should be very sure he understands the purpose of missions. One should understand what a missionary is and why he is a missionary. Missionaries are as varied in character and ability as the rest of us. They are somewhat more unselfish than we are. And as they must learn, and learn thoroughly, one or more difficult languages, they may average a little higher in intelligence than those whose only speech is American. The best type is made up of the kind of person who, when he has found something good, is possessed of a consuming desire to pass it along. The best missionaries have gone out to China, India, Africa, because they actually wanted to share the best things of our civilization with those who haven't them.

All missions aim to convert the heathen. That was the first reason for missions. But conversion is far from being the only purpose. They aim at educating the people. There are countless schools, colleges, universities founded and supported by missionary efforts. The Chinese, for example, are fully our equals in intellectual power, and to withhold our higher learning from them, or from any other highly intelligent peoples would be assuming a serious responsibility. Everyone recognizes the value of elementary education for all, and the missions are doing what they can to provide it. In India or China it might seem as if this were the government's job, not the missionaries'. But to educate an almost wholly illiterate people, numbering millions, is a mighty task. If the province needs schools, and the government provides ten, ten more supported by missionary effort means a hundred per cent gain. While this

education by the missions is given in the hope of Christianizing the pupils, the broad-minded missionary feels that education in itself is a good thing, worth while regardless of religious results. The pupils acquire Christian standards and ideals while at school. The seed sown is sure to bear fruit in the future.

The Christian mission strives to train the women in improving the living conditions in their homes, in the care of their children, in all forms of hygiene. When the natives see the results to be good, new ideas spread.

Missions are developing another educational project. They are beginning to help the farmers in improving their methods of cultivating the soil, securing better seeds, breeding better live stock. Others are active in teaching natives how to make and sell articles of their own handicraft. Doctor Palmborg has carried on this work in our mission.

Many people who object to foreign missions—that is to the effort to Christianize and educate the heathen—will add, "But I do believe in *medical missions*. I'd willingly give money for the support of such work." This means hospitals in a city which had none before, doctors in lonely outposts where only native medicine men have practiced. These seem like obvious humanitarian activities for the followers of the Great Physician. But medical missions are the direct result of the evangelistic spirit. No doctor or nurse is going out to those lonely stations unless he or she is imbued with the missionary spirit to go where the need is greatest.

These are the four main activities of the modern missionary enterprise: to convert the heathen; to educate the heathen; to bring agricultural and industrial enlightenment; to heal the heathen.

And now the objections or criticisms to the missionary enterprise:

1. *Unsettle the lower classes.* Of course missions unsettle the lower classes. They make the ignorant eager for knowledge, and knowledge is always unsettling. They make them want better homes, to prefer cleanliness for dirt, wholesome food and enough of it. It doesn't seem possible that anyone can say that a people used to poverty, pestilence, and famine, are better off as they are. These things are always evils. Any effort

to create a self-respecting people, able to take its proper place among the brotherhood of nations is justifiable.

2. *Introduce customs and diseases which are destructive of primitive peoples.* I once had this statement made to me by a doctor who refused to give toward the budget of a certain church because two-thirds of the budget went toward mission work and most of the two-thirds toward foreign missions. That statement was true once, perhaps, and may be true in some instances now. But the missionary is not compelling the native to adopt the missionary's manner of dress, or his manner of living, but teaching the native how to make his own manner of living more comfortable, more conducive to health and happiness.

3. *Give the native a religion to which he is not suited.* There is good in Confucianism, in Buddhism, in Hinduism, in Mohammedanism. Happily, missionaries take what they can of the native cult, point out its similarity to the Christian beliefs, and show that the teachings of Jesus are a fulfillment—not a destruction. Thus the educated believer is reached. But an overwhelming majority of the followers of these cults are utterly ignorant and the victims of degrading and terrifying superstitions. Fear of all sorts of devils, quite unthought of by the founders of their religion, is their only strong religious emotion, and the influence of that fear is apparent on every hand in their daily lives. If the converts from these non-Christian religions did not gain in self-respect, peace of soul, and general intelligence after conversion, one might agree that degradation and fear were best. But such is not the case. The converts seem awakened and alert.

4. *Missionaries live lives not in harmony with the ideals of a religion of self-sacrifice.* Luxury is a very relative term. A fur coat is a superfluity in the tropics, a luxury in New York, and a necessity in Alaska. No one criticizes Doctor Grenfel for wearing furs when administering to the needs of the fisher folk. Formerly a horse, now a car, was a necessity for a country doctor, and a luxury for most of us. What seem luxuries in America may be grim necessities in China for instance, especially for a missionary with a family. The most ob-

vious luxury is servants. But without them an incredible amount of valuable time would be spent in carrying water from the well, in going a mile for kerosene, in marketing at the bazaar, in cooking meals, and in various chores unknown at home. The family living in America with no servants still has numerous mechanical servants at its disposal, such as the water supply, the steam heat, the gas, electricity; while a delicatessen shop, a cafeteria, supplies occasional meals, a telephone brings supplies to the door and a trolley or bus or even an automobile is available to shorten the time consumed in necessary shopping. Deprived of these conveniences, a missionary and his wife would have little time to devote to their real business unless they were replaced by native servants. Moreover, perhaps a half dozen servants may be had for the price of one at home. They expect to be employed, and would be the first to resent any attempt to do without them.

Nations are bound closer and closer together daily as the means of rapid intercommunication multiply. So that what becomes of a backward nation in the future is of tremendously vital concern to us all. China's ultimate destiny with her four hundred million souls is perhaps the most important. And we cannot look upon her upward struggle with indifference. In this struggle the missions are playing an important part, and the kind of civilization which that great people will achieve depends a great deal on whether or not they absorb the best we have to offer them, or the worst.

#### FAREWELL FOR NORTONVILLE'S PASTOR

A farewell reception for Rev. S. Duane Ogden was held at the Nortonville Seventh Day Baptist church following the vesper service on the night of October 24.

The program opened with a piano duet by Doris Stephan and Lulu Hurley. Rachel Crouch sang as a solo, "Smilin' Through," Doris Stephan at the piano. Margaret La Mont read an original jingle, "A Farewell A B C."

Rev. Francis E. Buck, pastor of the Methodist Church, gave the first of the farewells from other churches, speaking in

particular of the sympathetic comradeship that had existed between him and Pastor Ogden.

Pastor Ralph Waldo Emerson of the Christian Church spoke in his farewell of how, a few years before, he had chosen a girl from his parish to be his life companion and had then left town, Pastor Ogden now doing the same.

Hatfield, Harry, Lee, and Earl Stephan sang an appropriate parting song, "When Circles Are Broken." Mrs. Harry Gruner acted as accompanist.

The Presbyterian Church has been for some time without a pastor, and one of the elders, F. C. Baur, brought the farewell from that congregation. Mr. Baur had attended the morning service at our church on the Sabbath that had just ended, and spoke in high appreciation of the pastor's sermon.

Father Joseph P. Reich of St. Joseph's Catholic Church spoke in a congratulatory vein of Pastor Ogden's work in Nortonville and of the new field before him, and said it would be difficult to fill his place here.

Alice Virginia Jeffrey played a piano solo.

Dr. Bascam Robbins, financial secretary of Bethany Hospital (Methodist) in Kansas City, was in the audience as a guest of Rev. Mr. Buck and was called upon to speak. Being unacquainted with Pastor Ogden, but having formerly been a pastor at Olathe, he said that a farewell was not so fitting for him to bring as a reception. He briefly described the city of Olathe and its churches, then bade Pastor Ogden welcome to Olathe and welcome to Bethany Hospital if he got sick. He also spoke on the hospital work.

Deacon Earl Stephan gave the farewell from the Seventh Day Baptists, commenting on the progress made by the church during the Ogden pastorate.

Eight of the junior endeavorers—Betty Daum, Julia Stephan, Marguerite Langworthy, Doris Stephan, Ira Bond, Wendell Stephan, Boyden Crouch, and Allen Bond—sang "Farewell" to the tune of "Auld Lang Syne."

Little Wilmer Wheeler then came onto the platform with a big bouquet of dahlias

and told us he wasn't big enough to say a speech but he could say it with flowers. He presented the bouquet to Pastor and Mrs. Ogden as they came forward.

Mrs. Ogden responded with a few well-chosen words of thanks. Pastor Ogden spoke at more length, expressing his appreciation of the reception and of the tributes paid him by the various participants.

With Lulu Hurley as singing leader and Doris Stephan at the piano, the congregation rose and sang, "God Be With You Till We Meet Again."

The children under twelve years, with a few older ones, gathered on the church lawn and played games under the direction of Lucile Prentice. Others visited and played games in the basement.

Refreshments of sandwiches, pumpkin pie a la mode, and cocoa completed the evening's enjoyment.

MARGARET E. LA MONT,  
Recorder Correspondent.

#### THANKSGIVING DAY

##### PRAYER

O God of love, we render thee hearty thanks for all thy mercies, but especially for thine unspeakable gift, Jesus Christ, thy Son, in whom all gifts and blessings are included. We praise thee that thou dost keep mercy and truth with thy people from generation to generation. Bless our mingling together this Thanksgiving time. May our home friendships become more and more deep and tender. We make special prayer for the children. We thank thee for childhood and for all it means to homes and to this world. We pray for the aged ones. In the evening of their lives may the light of the knowledge of the glory of God in the face of Christ Jesus illumine their pathway. We bless thee today, O God, for the common faith which binds together thy great household of believers throughout the world. Quicken us all by thy Holy Spirit. We praise thee for our glorious heritage as a nation. Preserve us from unbelief and all forms of unrighteousness. What shall we render unto thee, O Lord, for all the mercies which have crowned this year? We will take the cup of thanksgiving and call upon thy holy name and offer the sacrifice of praise in the name of our Savior. Amen.

DEAN MAIN.

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
Contributing Editor  
NADY, ARK.

### HOW JESUS REVEALS GOD'S LOVE

Christian Endeavor Topic for Sabbath Day,  
December 5, 1931

#### DAILY READINGS

Sunday—Through his compassion (Matt. 9: 35-38)  
Monday—Through his miracles (John 6: 1-14)  
Tuesday—Through his teaching (John 3: 13-21)  
Wednesday—Through his own love (John 13: 1-5, 13-17)  
Thursday—Through his service (Matt. 20: 20-28)  
Friday—Through his death (Rom. 5: 6-11)  
Sabbath Day—Topic: How Jesus reveals God's love (John 14: 1-11. Consecration meeting)

BY A. B. DAVIS

As we read the story of the life of Jesus as recorded in the gospels, we are impressed by the tender, loving attitude with which he regarded suffering humanity about him.

His was the opportunity of revealing to men the true nature of their God and Father, for through Jesus men began to conceive more clearly the idea of his true nature, and here we are to cite a few of the ways by which he reveals God's love.

Early in his earthly ministry we learn of his great compassion for the physical suffering of people about him. This compassion we find manifest as he performed the many miracles, from the feeding of the multitudes to the raising of the dead to life. In contact with all kinds of people, the rich and poor, those in authority, even to the lowest of sinners, he showed the same compassion, for he never thought of his own comfort when the opportunity came for him to serve.

As he took his whip of cords and drove the merchants and money changers from the temple, he manifested his love for God and respect for his house. His love for the law of the land of which he was a citizen was shown as those seeking occasion against him questioned him concerning the paying of tribute and as he answered, "Render to Cæsar the things that are Cæsar's and to God the things that are God's."

His love for little children was evident as he called them unto him and blessed them saying, "of such is the kingdom of heaven."

Again, we find him as he hung on the cross, begging of the Father forgiveness for those that crucified him as he prayed, "Father, forgive them for they know not what they do." And finally, in death itself willing to submit to the will of the Father that men might find redemption through his blood.

And still to men today he reveals God's love through his spirit which we, each one, may possess if we will accept him as our personal Savior and strive to follow his example, walking day by day as he walked, seeking to do those things which are pleasing in his sight.

His was a love all-inclusive, so also that of the Father for said he, "I and my Father are one." . . . "If ye had known me ye should have known my Father also."

*Ericson, Neb.*

#### QUIET HOUR THOUGHTS BY LYLE CRANDALL

How can we show God's love in our lives?

As I sit here writing these words, I have before me a photograph of a Chinese young man who was a very intimate friend of mine. He passed away nearly two years ago.

One Sabbath afternoon I called to see him at the hospital, just a few weeks before his death. He was suffering very intensely—in fact, his suffering seemed almost unbearable. While I was there, his foster-parents, who had been missionaries in China, came, bringing with them some other missionaries, who were here on a furlough. One of those missionaries, moved with pity for the stricken young man, said, "It makes my heart ache to see you suffer so. I wish I could endure some of your suffering for you, Paul. I would *gladly* do it if I could."

This was one of the greatest examples of Christian love I have ever seen. This lady loved that young Chinese so much that she would have been glad to endure his suffering for him, if she could. Was this not a revelation of God's great love for us? This missionary lived close to God, and she showed his love by her daily life.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." What a wonderful gift this was, and how clearly it shows the Father's love! We can show this love by our daily lives.

### SALEM Y GAZETTE

BY RANDAL STROTHER

Both the Young Men's and Young Women's Christian Associations of Salem College changed the styles of their programs during the past week. For several weeks there have been speakers at nearly every session.

The women's organization discussed cheating, from several different points of view. The discussion was led by Miss Doris Shira, a junior, of Salem. The criticisms offered were much like the ones given by Dean M. H. Van Horn in an address before the Young Men's Association a few weeks ago. The members plainly stated their views and felt that severe punishments should be administered to those who cheat, regardless of the circumstance.

The young men's organization conducted a unique program in a very informal manner. While each member took his seat in a special chair the other members criticized one or more of his faults. Temerity to ask one faculty member to take the chair was rewarded. Among numerous faults found in this particular teacher was that he made his examinations too difficult. Well, there was a laugh, but whether the laugh means easier tests in the future or not we do not know.

Among the principal faults found with the members criticized were those of speaking in tones too sarcastic and in showing anger at times. It was emphasized by Marvin Foster, in charge of the discussion, that the criticisms were to be of a serious nature and that they were being made not only for the benefit of the member in the chair but for the good of all. It was not by any means a foolish meeting. The discussion will be continued this week. Later it is planned to check up and determine how many faults have been corrected.

In addition to the discussions last week, both of the organizations held song services.

The Young Men's organization sponsored the distribution of a number of pennants last week for the Wesleyan-Salem game. It has had a large amount of stationery, scrap books, and pennants on hand for several weeks.

### JEWISH RABBI AND CALENDAR REFORM

BY REV. JAMES MCGEACHY

On the boat I met a Jewish rabbi with whom I got into conversation on the subject of calendar reform. I had been reading the arguments put forward by Mr. Moses B. Cotsworth who seeks to prove that the original calendar of Moses was a purely solar calendar, and embraced the blank day principle.

The argument is based on the law concerning the reckoning of the day of Pentecost in Leviticus 23: 15, 16. "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days."

The wave sheaf was offered on the sixteenth day of Abib or the first month, the morrow after the ceremonial sabbath which begins the feast of unleavened bread, the fifteenth of the first month. The question then arises regarding the seven sabbaths which were to be counted to Pentecost. Were they weekly sabbaths? Most people answer, yes. If that is so, then the morrow after the seventh Sabbath must always have fallen on Sunday, and the sixteenth day of the first month from which the fifty days were to be reckoned must always have fallen on Sunday also. The fifteenth day or ceremonial sabbath which began the feast of unleavened bread would therefore always fall every year on the weekly Sabbath. How could it happen that the same date of the month would always fall on the same day of the week every year? It is impossible with our present calendar, and with that now used by the Jews for ceremonial sabbaths now fall on different days of the week because they fall on fixed dates of the month.

Moses B. Cotsworth argues that the result was achieved by means of a blank day which he contends was the day of Pentecost. The day of Pentecost, he says, made

a double sabbath with the seventh weekly Sabbath which came on the preceding day. The following week was then reckoned from the day which followed the day of Pentecost, and so the day of Pentecost was really omitted from the reckoning of the weeks just as the calendar reform champion suggests should be done now with the 365th day of the year. This meant that the weekly reckoning would be advanced one day every year, and so the weekly Sabbath passed through all the days of our present week as the years rolled on. This Mr. Cotsworth thinks should satisfy the consciences of the Sabbatarians and Jews who are the principal opponents of his suggestion, and reconcile them to his calendar. Indeed, if his case could be established we would have no argument against him.

Consequently when I met the Jewish rabbi and we had settled down in our compartment in the train at Harwich I put the question to him. He gave me some interesting information. The question of the meaning of the phrase, "the morrow after the sabbath," in Leviticus 23: 11, 15, had been one of the differences between the ancient Pharisees and the Sadducees. The modern Jews are the followers of the Pharisees who said that it meant the morrow after the ceremonial sabbath which fell on the fifteenth day of the first month, and on any day of the week. The Sadducees, on the other hand, contended that it meant the day which followed the first weekly Sabbath which came after the Passover. This, of course, would not always be on the sixteenth day of the first month, but the first Sunday which came after that date. Moses B. Cotsworth, the rabbi explained, has very subtly mixed the Sadducean reckoning with that of the Pharisees to make it appear that the fifteenth day of the first month always fell on the weekly Sabbath, whereas it never did so, neither in the reckoning of the Pharisees nor in that of the Sadducees, except once in about seven years when the two reckonings would coincide. The year of the crucifixion of our Lord would seem to have been such a year.

The rabbi next explained that the word "sabbaths" in verse 15 really means "weeks," and turned to Leviticus 25: 8 where the word is evidently used with that meaning. "Thou shalt number seven sabbaths of years unto thee, seven times seven

years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." "Sabbaths of years" can only mean "weeks of years." So the seven sabbaths simply mean seven weeks. This is confirmed in Deuteronomy 16: 9, "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn, and thou shalt keep the feast of weeks unto the Lord thy God."

This answers effectively the arguments of Mr. Cotsworth, and shows that while undoubtedly the Mosaic calendar was solar, yet it did not interfere with the regular order of the weeks, and therefore did not embrace the blank day principle. We can have a solar calendar without introducing a blank day as our present calendar shows. The fact that the sheaf for the wave offering had to be ripe by the sixteenth day of the first month shows the solar character of the Mosaic calendar. If it had been lunar its festival months would have passed through all the seasons of the year, as does the Mohammedan fast month of Ramadan. The beginning of the first month always coincided with the spring equinox, just as the fixed date, twenty-first of March, always does with us.

From that our conversation turned to my experiences in standing for the Sabbath with other Adventists in the army during the war.

The rabbi then told me of a wonderful modern Sabbatarian movement in the south of Russia where the peasants have taken hold of the Sabbath. The remarkable thing about this movement is that it is confined to a region where there was once a powerful Israelitish kingdom in the seventh to the ninth century. This was the kingdom of the Khazars. The king of this country had turned from heathenism, and was seeking a better religion. He called the representatives of Christianity, Judaism, and Mohammedanism before him, and listened to their arguments in favor of their respective religions. Finally he spoke privately to the Christian saying that his arguments for Christianity were convincing, but to which of the other two religions would he give second place? The Christian answered "Judaism." The same question was put in the same manner to the Moslem, and received the same answer. The king there-

upon decided to adopt Judaism as his religion, and made it the religion of his country. This naturally meant the observance of the Sabbath through his whole kingdom, and the impression remains today as this Sabbatarian movement shows.

I also asked the rabbi about the question of the teaching of the Anglo-Israelites who contend that the Anglo-Saxons are the descendants of the ten lost tribes, and that the promise that the seed of Abraham should become a great nation and a company of nations, and a great people (Genesis 12: 1-3; 35: 10, 11; 48: 17-19), is finding its fulfillment in the British Commonwealth of Nations and the United States.

He said that all of the tribes were represented among the Jews since a remnant of the ten tribes had been left in the land after the majority had been carried captive to Assyria. The ten tribes carried away of course had mingled with the Gentiles, and were to all intents and purposes Gentiles, so that there might be some truth in the Anglo-Israel claims.

He believed that much of the influence of the kingdom of the Khazars was due to an immigration of a body of the ten tribes, and that it was true that Hebrew tombstones had been found in the Crimea dated from the time of the taking of the ten tribes into captivity.

In the compartment with us was a lady. As we neared the end of our journey she spoke, and told us she had listened with interest to our conversation. She then informed us that she was a Theosophist and was just returning from Krishnamurti's summer camp in Holland which had been attended by people from all parts of the world. She was very enthusiastic over his teachings.

Liverpool Street Station was then reached, and we bade each other farewell. So ended a very pleasant journey.

### CORRESPONDENCE

#### A SIGNIFICANT MATTER

DEAR BROTHER VAN HORN:

I have just been reading the article in the RECORDER of August 24, by Mrs. Lucile Davis Bond, "Home Training of the Young Child in Sabbath Keeping."

I hope any of our people who have not, will read it, and take notice what she says

near the close of her article: "For instance, our children will never hear us speak of Sabbath as 'Saturday'; that takes away the sacredness."

The Romans named the days of the week after the sun, moon, and five of the largest planets. The seventh day was called "Saturday" after Saturn, one of these planets, which was an Italian god of seed time and harvest.

Many of our people, I am sorry to say, in speaking of the Sabbath (in the pulpit and out), use this word instead of saying, "the Sabbath." It doesn't take any more time to say "the Sabbath" and it sounds so much more reverent. Even in talking with our first day friends, if they do not know what we mean, we can tell them and maybe it will cause them to investigate.

I have never got into the habit of saying "Saturday" when speaking of the Sabbath. The Sabbath is a day sanctified and set apart by our Maker for his service. Then why use this name given it by idol worshippers, instead of the one God gave it?

C. C. BABCOCK.

*Riverside, Calif.*

### ROADSIDE BEAUTIFICATION

When the town of Westerly succeeded in having the state take over Granite and Broad streets, we little realized that it would also take care of our trees.

The men came into town last week and started trimming along Granite street, putting them in condition for many years. The whole street has been beautified thereby. It is part of the program being undertaken by the state of Rhode Island to beautify the countryside.

In the past too little attention has been paid to the trees. Contractors have gone along the road and cut trees where they wanted to, and there has been little effort paid to saving what we have. But from now on we may expect the state not only to save what trees we have, but to plant new ones, and see that they are placed to create a beautiful aspect in covering bare spots. The state is also laying out a number of small parking spaces where people may stop by the roadside and enjoy the country.

The state is doing a good job with its tree surgeons, with men who understand their work.—*Westerly Sun.*

## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.  
Contributing Editor

### THANKING GOD FOR HIS GREAT OUT-OF-DOORS

Junior Christian Endeavor Topic for Sabbath  
Day, November 21, 1931

BY MRS. NETTIE CRANDALL  
Junior Christian Endeavor Superintendent

#### Setting—

This is a fine topic for an outdoor meeting on some quiet hillside, but for most of our societies the weather would be too cold. So can you not bring some of the great out-of-doors inside? Use autumn leaves, running pine, fruits of the harvest, nature pictures, etc.

#### Music—

Have you learned a new song recently? if not you might like to choose one of the following for your service:

"For the Beauty of the Earth"

"We Plow the Fields and Scatter"

"Long Ago the Lilies Faded"

"The Ships Glide in at the Harbor's Mouth"

"Great God, the World is Full of Thee"

"Holy, Holy, Holy"

Perhaps some senior would render a solo such as, "Trees."

#### Discussion—

The story of the first Thanksgiving is always interesting. Add to it that of "The Mother of Thanksgiving," Mrs. Sarah Josepha Hale, who, after many letters to the presidents urging them to proclaim a national Thanksgiving, influenced Abraham Lincoln to make such a proclamation in 1864—the first national Thanksgiving day.

Each junior could be prepared to give a verse of Scripture, naming some part of the out-of-doors which he loves.

In discussing ways of expressing thanks, you would include helping others to appreciate the beauties and blessings of nature, saying, "Thank you" in prayer and in praise songs.

#### Jesus and the topic—

We are sure Jesus knew and loved the things of nature because he lived outdoors

a great deal and then he made so many references to them in his teaching. What a long list there is if you try to count them! He tells us not to forget to express gratitude, by his story of the ten lepers. Only one of the ten, you remember, said, "Thank you."

### ELLA'S BEST THANKSGIVING

"I'm sure I don't see what I have to be thankful for," exclaimed Ella Graham, as she drew on her neatly pressed last winter's coat. "Every other girl in my class has a new coat this year; and I am the only one who has to wear made-over dresses. Even little Nellie West is going to have a complete new winter wardrobe and her father is out of work, too. I'm tired and sick of all my old clothes and so is everybody else. Oh, dear! I don't enjoy going places any more, I'm so ashamed of my clothes. I don't see why daddy can't spare me money enough for a few new things"; and the little girl looked as forlorn as if she had a very real trouble.

"I'm sure that if my little daughter stops to think she will find many things for which to be thankful," said her mother with a tender smile. "You can be thankful that you have plenty of good, wholesome food and warm, comfortable clothes even if they are not new; that you have a loving father and mother as well as a dear sister and two fine brothers. Then think what a blessing it is that God has granted us the best of health. Are you not grateful that daddy is well and strong now and back to work again?"

"Of course I am," said Ella a little ashamed of herself, and giving her mother a loving kiss she hurried off to school. But as she caught up with her chum, Alice Bentley, and admired her new fur coat and pretty red jersey dress she thought to herself, "I do not see how I can help wishing for a few pretty new things. Wouldn't it be nice to be rich like the Bentleys? Then I could be truly thankful."

Mr. Graham worked for a wholesale grocery and made good wages, but some weeks before he had been hurt in an automobile accident and had only been back to work a few days, so the family found it necessary to economize as much as possible.

The next day was Thanksgiving, but Ella knew that they could have only a very simple dinner on that usually very happy holiday, and that she could expect no surprise gift of a pretty, new dress on Thanksgiving morning, which had heretofore been a pleasant custom in the Graham family.

On the way home from school that night, as she came within sight of her home, Ella was surprised and startled to see quite a crowd gathered around the door, and she hurried up to see what could be the matter. To her grief and fright she found that her little three year old brother, Billy, had been lost for some time; that her father had been called home and a most thorough search had been made for the little fellow, but so far without finding a trace of him.

"Oh!" sobbed Ella, "if we can only find Billy I'll never say again that I have nothing to be thankful for."

It soon began to grow dark; lights came on here and there along the street, but still little Billy had not been found. Daddy even visited the police station, thinking that perhaps the child had been found and taken there, but nothing had been seen of a lost boy, and inquiries in other places met with the same result. The family were almost distracted.

Ella could hardly eat a mouthful of supper but stood on the porch, great tears rolling down her cheeks.

"Oh, mother, why does not God bring Billy home?" she cried over and over again.

Suddenly a window across the street was raised and a sweet baby voice cried out, "What's the matter, Ellie?" and there in the window, his chubby face lighted up by the electric light on the corner, was the lost boy.

He was surprised and a little bit frightened when, after a ride home on daddy's shoulder he was hugged and cried over by the whole family. "You is all funny," he exclaimed. "I wasn't losted. I was just helping Mrs. Jones and playing wiv Mary and her little dog, Pepper. Why didn't you come and tell me I was losted?"

Mrs. Jones and the two children had been in the back of the house all the time and had not heard a word of the excitement.

"Why did you go to Mary's home without asking mother?" said daddy severely.

"I telled her I was going," said the child, "but she didn't answer." But the mother had not heard his request.

On Thanksgiving day, as the family sat down to their simple dinner, Ella said softly, "Isn't God good, daddy? I think this is just the best Thanksgiving day we ever had." And one and all heartily agreed with her.

M. S. G.

#### DEAR BOYS AND GIRLS:

Fi, fi, fo, fum!

Whatever, ever have I done?

That all the boys and girls I know,  
Have grown so very, very slow  
In writing letters?

Hi, ho, hi, hum!

Now don't you think it will be fun,  
To take your pen at once in hand  
And show you're not a tardy band  
In writing letters?

Yours,

M. S. G.

### WE ARE KIND-HEARTED

With the Wickersham commission be-moaning official cruelty to prisoners, to aliens, to professional bombers, and to practically everybody else we as a people are stamped again, and more than ever, as quite tender-hearted. There is more of an inclination among us to worry over one guilty man who has been treated a little harshly than over ninety-nine guilty ones who have not been bothered at all. Whenever there is a prison outbreak writers all over the country fly into print about the uncomfortable and unsanitary conditions in our prisons. If a bootlegger with a carful, or boatful, of poison liquor gets hurt in resisting police or revenue officers a chorus of wails rises. These wailers say nothing about the over-sympathetic women and others who send flowers and friendly notes to hardened murderers in our jails. There is far more compassion for one criminal who has got some publicity than for a hundred starving children about whom nothing has been said. We are excessively considerate of our law violators. And that does not seem to have greatly decreased law violations.

—Pathfinder.

I like to see a man proud of his city,  
and I like to see him live so that it is  
proud of him.—Lincoln.

## OUR PULPIT

### IN THY YOUTH

BY REV. ELI F. LOOFBORO

Pastor of the church at Lost Creek, W. Va.

(Preached at the Teen-Age Conference at Berea, W. Va., October 24, 1931)

SERMON FOR SABBATH, DECEMBER 5, 1931

Text—Ecclesiastes 11: 9; 12: 1.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

I have wondered what I might say this morning that would be in keeping with the spirit and purpose of this Teen-Age Conference. I have been attracted to the words, "In thy youth," used by the author of Ecclesiastes. This wise man, though old in years, was mindful of youth, and in addressing them spoke out of a wonderful experience. He had lived an unusually active and purposeful life. He was always on a quest for something which he considered, for the time being at least, worthy of his supreme effort.

We notice that he called upon youth to rejoice. It has been said that all creatures are created to be joyful. Observe, if you will, the lamb in the fold, the colt in the pasture, the calf in the clover, the children in the street. You will be led to believe that the saying is true. God gave youth the capacity to enjoy life. It is priceless and

should be treasured. I heard one say who had passed the youthful period, "I never knew what it was to be young." What a loss!

Sometimes there is undue haste to leave youth behind. "Despise not thy youth." Grow old slowly. One hastens to enter business and bids farewell to youth. Another turns from the schoolroom and thereby loses some of the finest opportunities and choicest pleasures of youth.

Youth passes soon. It is fleeting. The summer morning, with its dewy freshness, is a thing of a few hours. Nothing is fairer than the rising sun. The setting sun creates its beautiful tints and has its charm, but that golden glow of the morning, dispelling the mists and clearing the air, has a charm and a peculiar glory. The morning hours of youth are glorious. Breathe in their freshness. Then the soul is more easily tuned to the harmonies of the Infinite One.

Christian young people have a right to be happy. God planned it to be so. And he has caused many to be thoughtful regarding the pleasures of youth. Wholesome people have studied and planned helpful and constructive amusements for youth.

But youth, to realize its best, must soon possess the feeling and accept the condition of responsibility. He must live to profit—not for pleasure as an end in itself—but live to some purpose. There is peril in seeking pleasure. There is pleasure that destroys. It cheapens life. There is a seeking for pleasure that prostitutes the purpose of life. One truly lives who lives thoughtfully. "Rejoice in thy youth, and let thy heart cheer thee in thy youth, but know that for all these things God will bring thee unto judgment." Live to help and protect. Live a purposeful life. Then the day of reckoning will be a day of pleasure.

Our author did not hesitate to press the religious claim upon youth. It is your duty to consider God. He had that differently. In his years of quest he had applied his heart to seek and to search out by wisdom everything (Ecclesiastes 1: 12). Behold it was "vanity and a striving after wind." Then he set about "to prove his heart with mirth and laughter." The end of that was "madness." Again he sought riches and

bent every energy to the accumulation of wealth. In this he found no rest, even though he were to live a thousand years. He traveled in quest of wisdom, pleasure, and wealth. He gained all but found no rest. He had a reason to press the religious claim. Everything else upon which he had set his heart seemed to paralyze the faculty of permanent joy. There were reasons why he said, "Remember now thy Creator in the days of thy youth."

The finest spectacle is that of youth consecrated to God—eager, earnest, enthusiastic in worship and service.

Joseph Parker in addressing youth says: "Give your life to Christ's keeping. If riches are good for you, you shall have more than you can put your arms around. If acres are good for you, you shall have mile on mile of these. And if these things would make fools of you, would dispossess you of your natural dignity, you shall have none of them, just crust enough to be going on with."

That is not the easiest truth to measure your life by. Nor are the reflections and counsels of the author of Ecclesiastes always accepted and practiced. But read and study much the words of this great man. It will help you to understand what the really worth while things in life are. You will be inspired to seek the companionship of God and good people, and realize the futility of every quest when God is forgotten and left out of your life.

### AMERICAN SABBATH TRACT SOCIETY—MEETING OF BOARD

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, November 8, 1931, at 2 o'clock p. m., with Vice-President Alexander W. Vars in the chair.

Members present were: Alexander W. Vars, Laverne C. Bassett, Herbert C. Van Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Frank A. Langworthy, Courtland V. Davis, Mrs. Herbert C. Van Horn, Everett C. Hunting and Business Manager L. Harrison North.

In the absence of President Corliss F. Randolph, the meeting was called to order by Vice-President Alexander W. Vars.

Dr. Ahva J. C. Bond led in prayer, all standing meanwhile.

The minutes of the last regular meeting of the board were read.

The report of the corresponding secretary, Herbert C. Van Horn, was presented and read by him as follows:

#### REPORT OF CORRESPONDING SECRETARY

The corresponding secretary attended the yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches at Berlin, October 16-18. On Sabbath morning of that period he preached a missionary-evangelistic sermon, and on Sunday morning a Sabbath message, after having presented the interests of the Tract Society with a special emphasis on promoting the circulation and use of the SABBATH RECORDER.

The correspondence of the month has been light, eighteen letters only being recorded.

At the request of Rev. James McGeachy of the Mill Yard Church three paid for copies of the Seventh Day Baptist Church Manual were sent to South Africa, to Rev. H. L. Seshuene, a leader of a group of some five hundred people recently accepting the Sabbath. It, apparently, is a native church made up of people of varying shades of doctrinal belief, some Presbyterians being among them. Mr. McGeachy says the group formerly was associated with a sect called the Melchisedec King of Salem Church. Some investigation through reliable sources has shown the leader to be "earnest and worthy." He has been granted credentials by the Mill Yard Church to "satisfy the requirements of the South African government." The work will be carried on as a branch of the Evangelical Sabatarian Mission.

Communication from the recording secretary of Conference, Paul C. Saunders, calls attention of the Tract Board to action taken at Alfred, N. Y., August 18-23, when Conference voted "to transfer title of the Seventh Day Baptist Building to the Board of Trustees of the Seventh Day Baptist Memorial Fund."

Sixteen hundred forty tracts have been mailed, the larger number of which have gone to the China mission, according to the recent action of the Tract Board. In accordance with the same action there were sent to this mission also two sets of "Seventh Day Baptists in Europe and America," and two copies each of "Church Manual," Bond's "Sabbath History," "Country Life Leadership" (Davis), and "Letters to the Smiths," by Uncle Oliver.

Work on the SABBATH RECORDER has been carried on by the secretary as acting editor as its weekly publication will show.

Work has gone forward on the denominational calendar, under the efficient supervision of Miss Evalois St. John, pursuant to the action of the board. The copy is in the hands of the printers and the calendar will be ready for dis-

tribution about the first of December. Miss St. John has carried out the plans of the secretary in a most admirable manner, and we believe the board and the entire denomination will be pleased with the result.

Sincerely,  
HERBERT C. VAN HORN,  
*Corresponding Secretary.*

The foregoing report was received.

Pursuant to the action taken at Alfred, N. Y., August 18-23, 1931, when the General Conference voted "to transfer title of the Seventh Day Baptist Building to the Board of Trustees of the Seventh Day Baptist Memorial Fund," it was voted that the matter be referred to a special committee for consideration and that the committee be constituted as follows: Asa F' Randolph, Orra S. Rogers, and Alexander W. Vars.

Leader in Sabbath Promotion, Dr. Ahva J. C. Bond, presented and read the following report:

#### REPORT OF LEADER IN SABBATH PROMOTION

October 9-11 I attended the semi-annual meeting of the churches of Michigan and Ohio at White Cloud, Mich., where besides having other parts on the program I conducted a Teen-Age Conference. There were thirty young people in the conference, many of whom had never attended such a meeting before. It was a bright, interesting, and responsive company of young people. We had the hearty support of pastors Robert W. Wing, of White Cloud; William M. Simpson, of Battle Creek; and Verney A. Wilson, of Jackson Center. The White Cloud people co-operated in every way to make our meetings a success. It was a privilege to see my very good friend Dr. John C. Branch once more, and to greet many other friends. I noted with pleasure also the wise leadership of Pastor Wing and his wife as they serve this important and growing church with its far-flung field of influence and ministry.

October 23-25 I was at Berea, W. Va., for another Teen-Age Conference. This was group number forty, and there were sixty-five young people who registered for this conference, ten of whom were from families other than Seventh Day Baptists. This was the first conference ever held with this church, and it was one of the best held thus far. Pastor Eli F. Loofboro of Lost Creek gave most valuable assistance in the conference, besides his fruitful efforts to have many of his young people present. A male quartet from Salem College contributed much to the success of the meetings by their singing and in other ways. The members of this quartet are Milton Van Horn of Dunellen, N. J.; Leland and Joseph Lewis of Stonefort, Ill.; and Harold Bond of Salem. The college furnished us a mixed quartet also, consisting of Elizabeth and Marv Bond of Plainfield, and Harold Bond and Bond Davis of Salem.

The discussions were thoughtful, and the spirit was fine. The backing of Pastor A. T. Bottoms and his loyal group in the Berea Church was all that one could desire. Here again I was impressed with the wisdom and consecration of the pastor and his wife. They have a large field, a fine new church, and a working nucleus of devoted Christians, which promise well for the future. The Berea Church serves a large community, and is bound to grow in numbers and spirituality under its present leadership.

The president of the West Virginia Christian Endeavor Union, Miss Mary Jackson of Jane Lew, was present at this conference, and inspired our young people by her addresses and her genial personality. It was a personal pleasure to meet again an associate of other years in Christian Endeavor work in West Virginia.

I wish to comment in this report upon one feature of our Teen-Age Conferences which to my mind constitutes a valuable by-product of such meetings. That is the number of older people who occupy the rear seats of the church when the young people are in session and who give sympathetic and interested attention. It is an encouragement to the leader to have many of these older people say, "This is a great work you are doing for our young people." It is a good thing for the young people to have their elders show so much interest, and I am sure it reacts favorably upon the older people themselves.

This report should state that from White Cloud I went to Milton, Wis., for a conference with the pastors of the churches of southern Wisconsin. All four of the pastors were present, namely, James L. Skaggs of Milton, John F. Randolph of Milton Junction, Charles W. Thorngate of Albion, and E. Adelbert Witter of Walworth. Three laymen were present also. Much interest was shown in the movement for friendly visitation in our churches, and many valuable suggestions were made. I was present also when Rev. Erlo E. Sutton, a member of the Committee on Religious Life, presented this same matter to the West Virginia pastors at Salem.

I met with the pastors present at the yearly meeting at Berlin, N. Y., in the interest of the same movement.

Respectfully submitted,

A. J. C. BOND,

*Leader in Sabbath Promotion.*

The foregoing report was received.

The treasurer, Mrs. William M. Stillman, reported balances on hand and that there has been received a legacy from Mrs. Esther Lanphear, of Andover, N. Y., designated as follows:

Permanent Fund of the American Sabbath Tract Society .....	\$100
Denominational Building Fund .....	100

The foregoing report was adopted.

Jesse G. Burdick, chairman of the Committee on the Distribution of Literature, presented and read the following report:

#### REPORT OF DISTRIBUTION COMMITTEE NOVEMBER 8, 1931

A meeting of the committee was held November 4, 1931, with three members present—Jesse G. Burdick, Rev. Herbert C. Van Horn, A. Burdick Crofoot. Some time was spent in an informal discussion of a denomination wide distribution of our literature for one year to begin January 1, 1932, this work to be conducted by the members of the committee.

Number of tracts sent out during the month .....	1,520
Number of bound volumes .....	10
"History of the Piscataway Seventh Day Baptist Church" .....	100
One tract rack sent to Mr. Carl Crouse, Calora, Neb.	

Respectfully submitted,

JESSE G. BURDICK,  
*Chairman.*

Report received.

Alexander W. Vars, chairman of the committee appointed to consider recommendations for the appointment of an editor for the SABBATH RECORDER, presented and read the following report with recommendations:

*To the Board of Directors of the  
American Sabbath Tract Society:*

Your committee appointed to make recommendations with regard to the employment of an editor for the SABBATH RECORDER begs to report as follows:

After several months' study of the whole situation, including a plan for the employment of two persons, one as corresponding secretary of the Tract Society and another as editor of the SABBATH RECORDER, as contemplated in the budget of the Tract Society which was approved by the last General Conference, the committee concluded that, while such a plan would be ideal, our financial resources would not permit us to carry it out.

For this reason we felt that it would be necessary to unite the positions of corresponding secretary and editor in one person.

We considered several candidates, some of our own choosing and some suggested by others.

As a result of our investigations and deliberations we would respectfully offer for your consideration and action the following recommendations:

1. That the positions of corresponding secretary and editor be held by one person.
2. That the salary for the position of corresponding secretary be fixed at \$1,584 per year, as at present, and that the salary for the position of editor be fixed at \$1,416 per year.
3. That Rev. Herbert C. Van Horn be chosen to fill both positions, with the understanding that

his duties as corresponding secretary shall consist primarily of conducting the correspondence of the Tract Society and also doing such field work as his time may permit.

4. That this arrangement be made effective as of November 1, 1931, with the understanding that Mr. Van Horn may, if he so desires, continue to serve the Piscataway Church as pastor until March 1, 1932, and that while he is so serving the church there shall be deducted from the regular salary of his combined position of corresponding secretary and editor the sum of \$66.67 per month, this being the amount paid him by the Piscataway Church for his services as pastor, including an allowance for the use of the Piscataway parsonage.

In making the foregoing recommendations your committee believes that while the suggested plan is not ideal it will, considering all the circumstances, result in the greatest good to the greatest number of those concerned. We particularly regret that the adoption of the plan will deprive the Piscataway Church of its pastor, in whose employment this church has co-operated with the Tract Society for the past year, but we are confident that the well known loyalty of this church to the denomination will prompt it to acquiesce in a plan designed for the common good.

Respectfully submitted,

ALEXANDER W. VARS,  
ORRA S. ROGERS,  
ASA F' RANDOLPH,  
WILLIAM C. HUBBARD,  
NATHAN E. LEWIS,  
JESSE G. BURDICK,

*Committee.*

November 8, 1931.

By unanimous vote the report was received and recommendations approved.

The Auditing Committee reported that Mr. Hiebler, a qualified accountant, offers to audit the books of the treasurer quarterly and prepare an annual report for a fee of \$30 per year.

It was voted that the Auditing Committee be authorized to arrange with Mr. Hiebler on the above mentioned basis.

The committee appointed to consider the use of "The Sabbath in a Changing World," by Rev. A. J. C. Bond reported as follows:

*To the Board of Trustees  
American Sabbath Tract Society*

Your committee to consider the use of "The Sabbath in a Changing World," by Rev. A. J. C. Bond as a tract would respectfully recommend that it be published by the society in tract form, one thousand copies to be printed at an approximate cost of fifty dollars.

Your committee would also submit for your consideration, but without recommendation, the

suggestion that perhaps this and other tracts might be sold at a nominal price rather than distributed entirely free.

Respectfully submitted,

ETHEL T. STILLMAN,  
HERBERT C. VAN HORN,  
WILLIAM C. HUBBARD,  
COURTLAND V. DAVIS,  
*Chairman.*

November 8, 1931.

The report with recommendation was adopted.

It was voted that the matter of charging for certain tracts be referred to the Committee on the Distribution of Literature for consideration and recommendation.

Reading of the minutes of the present meeting.

Adjourned.

WINFRED R. HARRIS,  
*Recording Secretary.*

### DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

On November 1, 1881, occurred the marriage of Dolph L. Babcock of Hamilton, N. Y., and Martha J. Langworthy, at the home of the bride's parents, Mr. and Mrs. Jacob Langworthy, in the home near Albion, Wis., where the bride was born. Because of the sudden death of the bride's

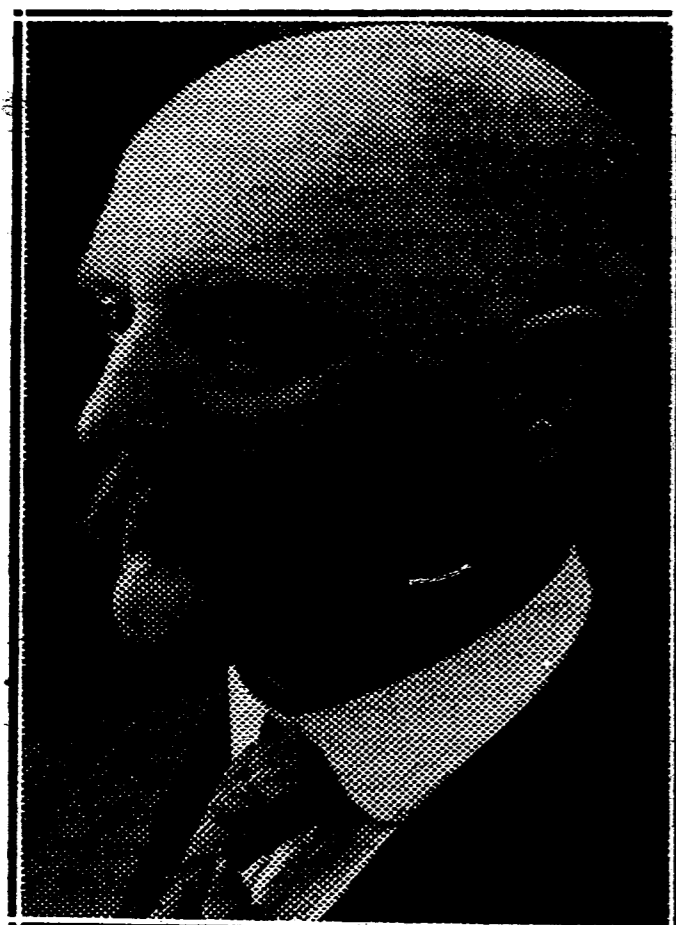
father after the wedding date was set, it was a quiet affair, with only the nearest relatives in attendance.

On November 1, 1931, at two o'clock in the afternoon and seven thirty in the evening two companies of friends and relatives of Mr. and Mrs. D. L. Babcock gathered in this same farm home to help them celebrate their fiftieth wedding anniversary.

The bride wore her wedding dress and slippers of fifty years ago. The dress was made of blue taffeta and brocaded velvet with lace trimmings. Mr. Babcock wore his wedding suit of finest black broadcloth with white satin vest, which was made entirely by his mother's own hands. His mother is still living in Hamilton, N. Y., at the age of ninety-three years.

The rooms were tastefully decorated with vases of yellow chrysanthemums and garden calendula. A large basket of gorgeous yellow and gold chrysanthemums with autumn leaves formed the center of the decorations. These were a gift from the board of directors of the old Tobacco Exchange Bank, of which Mr. Babcock was a member for many years.

A delicious two-course luncheon was served the guests by their son, Harold Babcock, and wife, and granddaughter, Mrs. Chas. Saunders, and her husband. A bit



MR. AND MRS. D. L. BABCOCK

of fruit cake made for the wedding fifty years ago was tasted by each guest. A neat sum of money in gold was given the worthy couple as well as many other gifts from friends and relatives.

Both Mr. and Mrs. Babcock have been closely identified with the activities of the community in social and religious circles. Their hospitable home, "The Oaks," has always been open to their friends as a gathering place for private and public affairs. Mr. Babcock has held many offices of trust in the town and county.

ALFRED, N. Y.

Pastor Ehret, Mr. and Mrs. E. E. Beckwith, Neal Mills, and C. L. E. Lewis were among those from this place who attended the semi-annual meeting at Hebron, Pa., last Sabbath.

Dean J. N. Norwood delivered an Armistice day address at the Westminster Presbyterian church on Sunday evening. The subject was "Why Do the Nations Fight?"

Dean Main is in receipt of a letter from the Rochester Chamber of Commerce asking that some future session of our Conference be held in that city.

ALFRED STATION

Pastor and Mrs. E. D. Van Horn, Mr. and Mrs. Lynn Langworthy and children, Lawrence, Rubie and Rena Clarke, Mrs. E. N. Brague, Mr. and Mrs. F. M. Palmer, Mrs. B. E. Palmiter and son Roland were in attendance at the semi-annual meeting at Hebron Sabbath day. —*Sun.*

ASHAWAY, R. I.

The members of the Christian Endeavor society are making plans for a special Thanksgiving offering to help swell their treasury.

A new class is being formed in the Sabbath school, to be known as "The Friendly Class," with the pastor, Rev. Carroll L. Hill, as teacher. A cordial invitation is extended to the young people of the community to come and join this class.

Professor Donald Burdick of Schenectady spent the week-end with his mother, Mrs. Nellie Burdick. —*Westerly Sun.*

BATTLE CREEK, MICH.

Battle Creek intermediates have started a co-operative library for their own members.

Each member brings such of his own books as he likes and is willing to have loaned to the other members. A librarian and assistant librarian are elected. They catalog the books by a simple system, and keep record of the books loaned. After a time the books are returned to their owners. —*News Bits.*

BROOKFIELD, N. Y.

Among those in attendance at the Seventh Day Baptist Aid society dinner held last Thursday in the parish house were the town board members, Mrs. A. M. Coon, Miss Eda Coon, Miss Bernice Rogers, Rev. and Mrs. Paul S. Burdick of Leonardsville, Pastor George Sorensen of Verona, Rev. Loyal F. Hurley of Adams Center, Rev. and Mrs. T. J. Van Horn of DeRuyter.

LEONARDSVILLE, N. Y.

The evangelistic services closed with a good attendance in the Methodist church on Sunday evening. After opening numbers by the Misses Dorothy Dyer and Betty Andrus, the sermon was given by Rev. Loyal Hurley of Adams Center. The meetings have brought help and inspiration to many who have attended during the two weeks.

The repairs on the Seventh Day Baptist church building are progressing rapidly. We wish to correct the statement made last week that the fire started by ashes being put in a barrel. The true cause of the fire is not known at present. —*Courier.*

MILTON, WIS.

On Friday, October 16, President Crofoot and Dean Daland attended the Annual Meeting of Presidents and Deans of Wisconsin Colleges.

President Kowalke of Northwestern, who presided, welcomed President Crofoot into the circle.

Dean Daland opened the discussion by presenting the following questions, among others: If the liberal arts college is to try to give a liberal education to young people who are also preparing to earn their living, will it be aided in this by stressing these two proposals? (1) Assist students to pay greater attention to reading, writing, speaking, and earnest discussion on serious themes, and less attention to the more or less frivolous round of college activities.



(2) Assist students to an interchange of ideas between men and men, between women and women, and between faculty and students. How can this best be done? Can this interchange of ideas form part of the social program of the college?

One of the annual high lights in the life of the grade-school pupils of the state began Thursday and continues over today. The state teachers' convention called several Milton professors to Milwaukee and marks the time of the annual Milton dinner in that city.

Milton had a special honor this year in connection with the convention in that Dean J. N. Daland was chairman of the Latin section which met in the lecture room of the public library yesterday afternoon at two o'clock. The Latin teachers of the state who attended the convention were present at this meeting.

Last night the annual Milton dinner, which is held in connection with the teachers' convention, called a loyal group of Milton friends and alumni to a banquet room of the Hotel LaSalle. Stephana Shaw '20 was toastmistress of the occasion. A quartet of Milton fellows, A. N. Rogers, O. W. Babcock, C. A. Stephan, K. A. Camenga, and C. B. Davis, accompanist, had a part on the program. President and Mrs. Crofoot, Dean and Mrs. Daland, Professor W. D. Burdick and wife, and Dr. W. E. Johnson were among those present.

All friends and alumni of Milton will be interested to know that the installation exercises for President J. W. Crofoot have been set for November 24. A trustee-faculty committee, consisting of Dr. A. L. Burdick, Dean J. N. Daland, Dr. Edwin Shaw, Professor W. D. Burdick, Rev. J. L. Skaggs, and Dr. W. E. Johnson, is working on the program and organizing plans and sub-committees for the various preparations for the event.

The morning service will commence at ten o'clock a. m., Tuesday, and will be immediately followed by a banquet to be held in the Seventh Day Baptist church. Further announcements will be made in a later issue of the *Review*. Keep the date in mind.

NEW MARKET, N. J.

Dr. A. B. Stout, director of laboratories, Botanical Gardens, Bronx Park, New York

City, together with his wife, and mother, Mrs. Hattie Stout of Albion, Wis., were visitors with his cousin, Mrs. Abbie B. Van Horn and family at the Seventh Day Baptist parsonage, last Friday. After luncheon they accompanied Mr. Van Horn to Plainfield and looked through the Seventh Day Baptist Building on Watchung Avenue.

—*Dunellen Weekly Call*.

#### NORTH LOUP, NEB.

Three car loads of young people went to Fish Creek, Sunday, October 18, where they attended the Christian Endeavor rally of district number 8. In the afternoon our pastor gave a splendid talk on "Main Springs." Other pastors of the district also spoke. At supper all the young people were guests of the Fish Creek society.

In the evening, following an ideal Christian Endeavor meeting led by a Fish Creek endeavorer, the playlet, "And Peter," was presented by the Seventh Day Baptists. After this a consecration service was led by Mrs. J. A. Barber. At the invitation, a large circle of those who would give such gifts as they had was made, and all sang, "Have Thine Own Way." —*News Bits*.

Two car-loads of Christian endeavorers attended the state convention at Fullerton, Friday evening. Margaret Johnson drove down with Mrs. Cora Hemphill, Margaret Sayre, Louise Hamer, and Edwin Johnson, returning Sunday evening. Sabbath morning, Marcia Rood took six juniors—Florence Hamer, Lois Barber, Menzo Fuller, Herbert Greene, Russell Barber, and Merlyn Stillman—coming back the same evening. Mary Davis, teaching at Edgar, drove up from that place. The North Loup juniors had charge of the Junior Rally service, Sabbath afternoon. Mrs. Hemphill, who has been state Intermediate superintendent for two years, was very busy with two conferences of Intermediate workers, and had material enough for several more. She was re-elected to her office as well as Mary Davis, who has been secretary-treasurer. Eunice Rood was elected superintendent of the Quiet hour.—*Loyalist*

#### BATTLE CREEK, MICH.

Rev. N. B. Jeltz, a remarkable Negro evangelist, spoke in the Seventh Day Baptist church October 24, while the African

Methodist Episcopal Church choir of Battle Creek helped render the music. In return Pastor William M. Simpson will speak at a later date for the African Church, and his choir will furnish the special music. The inter-racial meeting of November 1 was well attended and a fine brotherly spirit was manifest.

The Allied Campaigners for Prohibition, led by Doctor Dan A. Poling, accompanied by Raymond Robbins, Oliver W. Stewart, Dr. Ira D. Landrith, and others are expected here, November 21-23.

Rev. Jay W. Crofoot, president of Milton College, with his wife were over the week end guests. Mr. Crofoot preached Sabbath morning, November 14. —*Bulletins*.

## MARRIAGES

CAVINDER-BALDWIN. — November 7, 1931, at Angola, Ind., Mr. Raymond Cavinder and Miss Mildred Baldwin, both of Battle Creek, Mich. They are now living at 17 Hubbard Street, Battle Creek.

CLARKE-UNKRICH. — October 10, 1931, in the chapel of the Congregational church at Whitewater, Wis., by Rev. G. E. Ostrander, Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Sarah Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mr. and Mrs. Clarke are at home at Bronson, Mich., where he teaches.

## DEATHS

BURCH. — Anna Fleming Burch was born at Flushing, L. I., May 5, 1847, and died October 21, 1931, at the home of her son, John, in Bridgewater, N. Y.

Her home was at West Exeter, N. J., when on December 15, 1875, she married David Burch. They spent almost all of their married life on the farm south of Brookfield, which was known for years as the David Burch farm. To this union was born an only son, John, who has always lived with his parents and who has tenderly cared for his mother in her declining years, the father preceding her in death twenty-three years ago.

She was brought up as a Methodist, but when she married she joined the West Edmeston Seventh Day Baptist Church with her husband, and remained a member of that church until her death. Through death earthly ties are broken and we look forward to the land where separations are unknown.

Mrs. Burch is survived by her son, John, and family; five sisters, Mrs. Margaret Clarke, Middleburg, N. Y.; Mrs. Mary White, Berville, Mich.; Mrs. Alice Welch, West Edmeston, N. Y.; Miss Fannie Fleming, Springfield Center, N. J.; and Mrs. Addie Dyer, South New Berlin, N. Y., and other relatives and friends.

The funeral services were held at the home of her son, Sabbath afternoon, October 24, conducted by Pastor H. L. Polan of Brookfield and the body was laid to rest in the Brookfield cemetery.

H. L. P.

CRANDALL.—Flora Belle, Irish, Crandall died in her late home in Los Angeles, Calif., November 5, 1931. She was the daughter of George Irish and Mary Adams Irish, and was born August 8, 1861.

She came to womanhood in their home in West Genesee, Allegany County, N. Y. In 1880, she married Hervey L. Crandall, of West Genesee, and their home was established later in Farmington, Conn., where her husband died in 1919. Much of the time since she has lived near her youngest sister in California, and died after a long sickness. Her remains were brought to Farmington, Conn., for burial, by the side of her husband and only daughter, who died in 1919.

She is survived by one granddaughter, Edith Wessel, of New Jersey; one sister, Mrs. Allie Slocum, of Inglewood, Calif., and one brother, M. C. Irish, who lives on the old Irish homestead at West Genesee. She was much respected and loved by all who knew her. M. C. I.

RANDOLPH.—Susan Strong, daughter of Levi H. and Susan Amelia Backus Strong, was born April 25, 1867, at Hebron, Conn. She died at Milton, Wis., October 24, 1931. An extended obituary and funeral addresses may be found on other pages of this issue of the *SABBATH RECORDER*. J. L. S.

STILLMAN.—Horace Franklin Stillman, son of John W. and Clarissa Main Stillman, was born in Milton Township, Milton, Wis., February 14, 1856, and passed away at his home in Albion, Wis., November 7, 1931, in his seventy-sixth year.

Mr. Stillman came to Albion in his early manhood with his parents, where he has since been a resident, with the exception of ten years, which he spent in Battle Creek, Mich.

He was married to Clara Bolser, daughter of William and Mary Bolser, June 9, 1881. To this union were born ten children: Blanche A., who passed away several years ago; Mrs. H. C. Crockett, Mrs. Giles Lawton, Mahlon B., Mrs. William Graham, and Mrs. Arthur Betts of Battle Creek, Mich.; George W. and Willis S.

of Albion, Wis.; Mrs. Norman Harris and Mrs. Sherman Fry of California. His wife survives him and has been a faithful conscientious help-mate through his long period of invalidism.

He was rural mail carrier out of Edgerton, Route 2, for sixteen and one-half years. He has been in poor health for the last twelve years.

He became a member of the Albion Seventh Day Baptist Church, having been converted under the preaching of Rev. John Huffman.

The ones who bore his body to the last resting place in the Albion Evergreen Cemetery were M. J. Babcock, D. L. Babcock, George Walters, Lester Kelly, Ira Humphrey, and Fred Palmiter. The services were conducted from the home by his pastor, Charles Thorngate. Rev. and Mrs. Charles Sayre sang a beautiful duet at the exercises in the cemetery. Three daughters and two sons were able to be with their mother in these last sad rites.

C. W. T.

### Sabbath School Lesson X.—Dec. 5, 1931

ROME AND BEYOND. — Romans 15: 22-29; 2 Timothy 4: 6-8; Titus 1: 5-16; 3: 11-14.

**Golden Text:** "I have fought the good fight, I have finished the course, I have kept the faith." 2 Timothy 4: 7.

#### DAILY READINGS

November 29—Paul's Desire to See Rome. Romans 15: 22-32.

November 30—The Pre-eminence of Christ. Colossians 1: 9-20.

December 1—Paul's Attitude Toward Suffering. Colossians 1: 24-29.

December 2—Paul's Parting Counsel. 2 Timothy 4: 1-5.

December 3—Paul Summons His Friends. 2 Timothy 4: 9-18.

December 4—Prepared for the End. 2 Timothy 4: 6-8.

December 5—Striving for the Best. Philippians 3: 7-14.

(For Lesson Notes, see *Helping Hand*)

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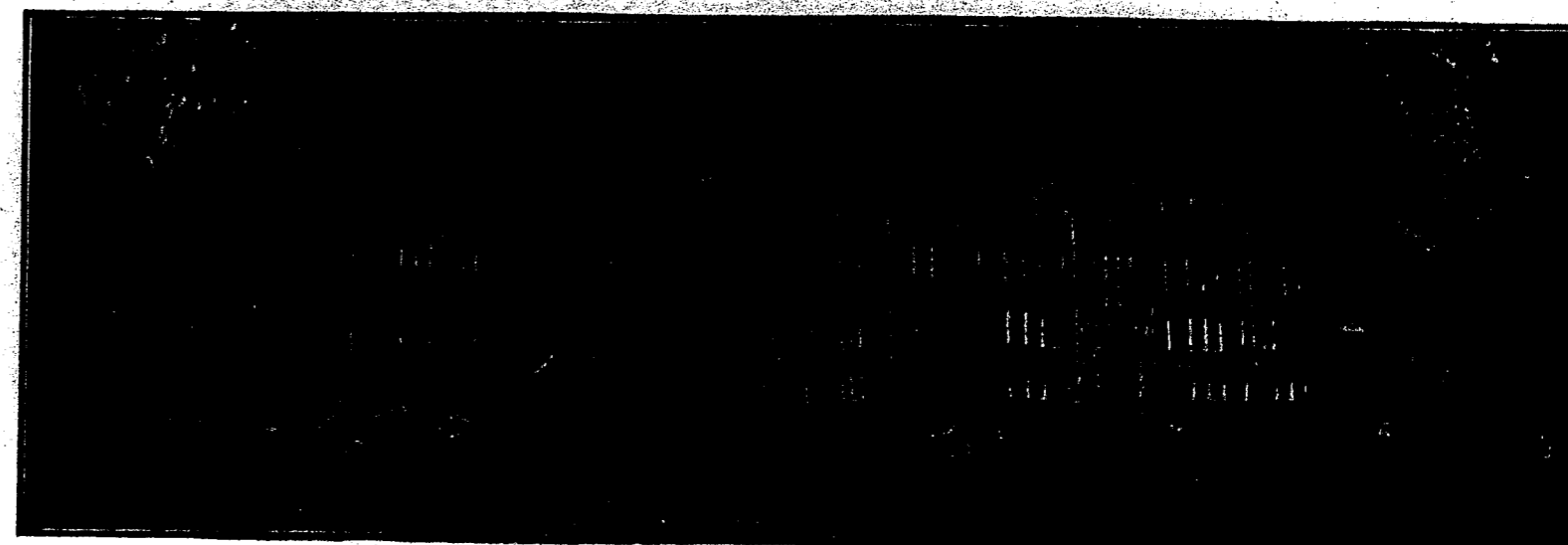
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# The Sabbath Recorder

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No. 22

## The Simple Faith

Before me, even as behind,

God is, and all is well.

*John Greenleaf Whittier*

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