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### THE SABBATH RECORDER

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PLAINFIELD, N. J.

# The Sabbath Recorder

Vol. 111

NOVEMBER 30, 1931

No. 22

## The Simple Faith

Before me, even as behind,

God is, and all is well.

*John Greenleaf Whittier*

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# The Sabbath Recorder

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WHOLE No. 4,525

## OUR BIBLE

"When the days are dark, men need its light. When times are hard, men need its comfort. When the outlook is discouraging, men need its confidences. When despair is abroad, men need its word of hope."

So writes Doctor Robert E. Speer of the Word of God.

Luxuries may be spared, some necessities may be curtailed, but the Bible, always indispensable, is especially so in times like the present. It is a book of living principles; "its spirit is the spirit of brotherliness and good will" and helpfulness, as Paul's words, "Bear ye one another's burdens," indicate. "It is a summons also to self-respecting independence," realized in the admonition, "Let every man bear his own burden." Doctor Speer's message is one we all should take to heart. Pointing out that the Bible teaches justice as well as charity and that the strong owe the duties of giving and serving to the weak, he declares "but it also strikes straight and clear at the moral defects in individuals who are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part."

Such words should be earnestly considered and heeded. We have social as well as individual responsibilities. The Bible should be read and studied with this in mind, the Bible telling the story of Christ, "the only hope of individuals and of society." If the Bible should be read and obeyed by all, there "would be the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war."

We need to come back to the Bible. So long has it been looked upon as a matter of course upon our tables, it is too often forgotten or neglected. The time was when even a page or a transcript of some chapter

was the most highly prized possession of its owner and was carefully kept and pored over. There were times in the history of the development of Christianity when men were hunted to death for reading the Bible. Those were the days when its pages and precepts were prized. Luke speaks in most commendatory tone of the Bereans and characterizes their nobility by saying they searched the Scriptures daily.

In order to promote the use of the Scriptures, for many years the first week of December has been set apart as a universal Bible week. Many of our own people have been benefited as they have observed it, while some of our pastors have preached special sermons on the Bible on the Sabbath preceding "Universal Bible Sunday." This year that Sabbath will be December 5. The American Bible Society sends out, as usual, illuminating and encouraging helps. The society's general secretary, George Wm. Brown, says:

It is the conviction of the American Bible Society that for the present distressing world situation the messages of Scripture have a significance never previously paralleled. Today apathetic leaders need the stirring, stinging challenges of the prophets of the eighth century, B. C. Today the distressed, over-burdened masses need the comforting, reassuring promises which illumine every page of Holy Writ. Today all sorts and conditions of men need the steady and stimulating words of Jesus found on the pages of the New Testament.

Our pastors doubtless have received "Searching the Scriptures," the message of Dr. Charles E. Jefferson—sent to more than eighty thousand pastors of America. It contains material and inspiration for strong pulpit utterances for any people, and the SABBATH RECORDER hopes the ministering servants of the churches will avail themselves of it. Here is a fair sample of the spirit and content of the message:

The time has come for us to take up again the Old Book. We need religion, a new vision of



God, a new contact with God in Christ. The ancient wise man may be right after all—"The fear of the Lord is the beginning of Wisdom." The Hebrew preacher may have made no mistake when he said, "Fear God and keep his commandments, for this is the whole duty of man." We have the higher education, but it is evidently not high enough to get us where we ought to be. We have the new chemistry and the new psychology, but they do not give us a new heaven or a new earth. The Divine Library may hold a secret without which we cannot prosper. It may be that we shall never get out of our distresses until with one accord we begin to search the Scriptures.

**Of Practical Help** The Bible is not a fetish. It is of particular and practical help. It is not a book that will miraculously open to your particular need. You must learn where to look. A diligent "searching the Scriptures" will yield fine results. These nuggets of gold may encourage someone to endeavor to open up the lode that the Word of God contains.

Do things look "blue"? Read Isaiah 40.  
When tempted to do wrong, read Psalm 139.  
"Are the Ten Commandments out of date?" Read Exodus 20.  
In times of discouragement, think over Psalm 23.  
If business is poor, read and ponder Psalm 37.  
Are you anxious over a dear one? Read Psalm 91.  
Before planning your budget, read Luke 19.  
To live successfully with your fellow men, read Romans 12.  
Are things going from bad to worse? Read 2 Timothy 3.  
The best investment described in the Bible is found in the sixth chapter of Matthew.  
In these times especially the question, "What ought I to do?" is found answered in Luke 10.  
Does God figure in our national life? Read Deuteronomy 8.  
Are you confronted with a real conflict? Read Ephesians 6: 10-18.  
If you want to be included in an invitation, turn to Revelation 22: 17.

**"Thou Visitest Him"** The story is told of Queen Victoria, when at her home in Scotland she was accustomed to go out, unaccompanied, to visit among the cottagers. One day she found an old man bed-ridden and alone, who told her his folks were all out, hoping to get a glimpse of the queen. Without disclosing her identity, she visited awhile, and read a portion of the Word which she loved.

After a long pleasant chat she left, pressing into his hand a five pound note with the

words, "When your people come back, tell them that while they have been to see the queen, the queen has been to see you."

If anyone is tempted to feel that he is alone, deserted by men, let him remember it may be the very opportunity awaited by the Lord to call upon him. "When my father and mother forsake me, then the Lord will take me up."

**Walking With God** "And Enoch walked with God, and was not, for God took him"—a brief obituary but revealing. It reveals Enoch's character, which may be more than some epitaphs and obituaries do. No doubt he had his own worries and misgivings, his own problems and burdens. But he walked with God. It was not a walk "by sight," but a walk in faith.

A little girl, learning about Enoch, is reported as telling the story to a younger member of her family. Enoch, she said, used to take long walks with God because he loved him. One day he went farther than usual and was awfully tired. So God said, "Come in with me, Enoch, and stay, and Enoch did." Not a bad interpretation.

A walk with God is the most satisfactory journey we can make—so satisfactory on the way and at the end. Washington Gladden more than a half century ago penned words that we find in all of our best hymns today. May they be echoed in all our hearts in our desire and purpose to walk with God.

The words of the hymn follow:

LET ME WALK WITH THEE

O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only thou canst give,  
With thee, O Master, let me live.

—W. Gladden, 1880.

**Constructive Program for Employment Reform** "The problem of unemployment and depression is an outgrowth of the entire social and economic organization," says the "Joint Committee on Unemployment" in a recent announcement. A social problem of national concern, the committee believes it can be adequately met "only by national and congressional action." It is felt that the fact that millions out of employment is a blot on any social order and that the plans of relief now under way will prove fruitless and degrading. "These unemployed are not Belgian refugees of the war, nor Russian peasants without a harvest, nor victims of the Mississippi flood; they are the victims of an economic system. . . . The American people should now demand that every man and woman willing and able to work be guaranteed employment and an annual income sufficient for maintenance upon a normal level of life."

The committee approves Federal appropriation to be raised by "increasing surtaxes on large incomes and estates and gift taxes." In such a way it believes "new employment can be encouraged and industrial expansion assured. The time has come to tax incomes, not alone in the interest of social justice but in the interest of all social groups."

The way proposed by the committee is, at least, a constructive attempt that merits the best thought and consideration of thinking people of the times. The program includes relief, construction, unemployment insurance, limitation of hours of labor, and protection of children and the aged from labor. Bills to carry out the program have been drafted for introduction in congress.

A few of the organizations allied in the committee are: The Church League for Industrial Democracy, the Conference for Progressive Labor Action, the Fellowship of Reconciliation, the League for Industrial Democracy, the Labor Bureau, the Social Service Commission of the Central Conference of Rabbis, the Social Service Commission of the Methodist Church, Student Department of the National Y. M. C. A. The men and women constituting the committee are of national note and respect. Professor John Dewey is chairman. Among the other members are noted Andrew J. Ken-

nedy, Harriet Stanton Blatch, Ethel Clyde, Bishop McConnell, Rev. Dr. John A. Ryan, Rabbi Wise.

## CHRISTIAN STEWARDSHIP

NO. II.

CHRISTIAN STEWARDSHIP OF MONEY

BY REV. HURLEY S. WARREN

This seems to be an age of questioning and testing. Hardly a practice escapes at least an inquiry. Oftentimes the measuring stick is applied by the one investigating, however superficial the investigation may be. Much to my astonishment, a while ago several leaders in the church branded tithing as an old-fashioned practice. They contended that one ought to recognize the ownership of God in all things and from this broader view of stewardship would come a renewed interest in the financial support of the church's program which would be spiritual in expression and not legalistic. Yet there seemed to be a casting about for a means by which this ideal might be made effective. It was the conviction of some that the tithe affords a reasonable basis for a spiritual service; that one can recognize God as the Giver of all and at the same time tithe; that one can easily fool himself into believing that he is giving more than a tenth when a careful check is not made; that until some way is found to be better, tithing should be taught. The consensus of opinion among those who have observed and practiced the art is that tithing is definite, dependable, and effective.

Without doubt there are scores among us who would testify that holding rigidly to at least one tenth has been a source of certain joy and satisfaction and a means of grace surpassing any legal exactment.

Money is a medium of exchange almost universally accepted and employed. It is earned by the strength of mind, body, and spirit which God himself bestows. "The silver and gold of earth are his also." The case is plain—he who handles money is handling that which is God's and is a steward under him. Christian stewardship of money means that one will study to use material things (all of which have value in monetary terms) in a way that Christ would have him use them.

In order to render satisfactory stewardship one should have a budget of some kind. It doubtless is simpler to budget in the case of stated and regular salary or income. Yet a farmer or a merchant can work a budget. It is fundamental to budget and essential to make it work. One of the sins of some Americans is the mania for living beyond their incomes. There is little uncertainty that this bad habit would be overcome by a determination to stay within specified amounts for certain items and to avoid a superabundance of items. It would be a source of information and perhaps education to some to make an enlarged diagram of a dollar and designate what part goes for this item and what for that. Stewardship involves budgeting, and a budget worked is a Christian virtue.

According to a chart published by the *American Educational Digest* we spend our personal, state, and national income as follows: church,  $\frac{3}{4}$  per cent; schools,  $1\frac{1}{2}$  per cent; government,  $4\frac{1}{2}$  per cent; crime,  $8\frac{1}{4}$  per cent; investment, 11 per cent; waste, 14 per cent; luxuries, 22 per cent; living costs,  $24\frac{1}{2}$  per cent; miscellaneous,  $13\frac{1}{2}$  per cent.

It appears from this set of figures that, generally speaking, the last end of the family income is used for the promotion of the kingdom of God. Not so, however. When the last end is used there is usually nothing. The figures represent definitely reserved amounts, many of which are tithes. One tenth of every dollar of the salary or net income ought to be an amount taken out before other items are provided for, thus making sure the sharing of the financial burden of the kingdom task. The practice of tithing may be simpler for persons with stated incomes, but just as a farmer or merchant can budget so can he tithe. And great will be the joy and blessing to every one in any walk of life who remembers and worships the heavenly Father in this way.

There are right ways of using money, and wrong. Every day witnesses both. And all of us are just as responsible for the use of the nine tenths as we are for reserving one tenth for definite purposes. Isaiah says, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let

your soul delight itself in fatness." Isaiah 55: 2. Money represents invested and expended thought, time, and energy. In a very real sense it represents a part of oneself. One may dig eight or nine hours for two or three dollars. Why will he spend his money for that which is not food for the body or mind or spirit of himself or his fellows? Another may teach or train an entire day for five or six dollars. Why will he turn over what he receives for that which does not satisfy? The words of the Lord by the mouth of his prophet contain a challenge and a message for us today. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." As we give diligent heed unto the instruction of our God, we shall be led to partake of that which is upbuilding and our souls will joy in the abundance of life. And our stewardship of money will be fulfilled as unto God in the name of his Son.

### TEEN-AGE CONFERENCE AT BEREA, W. VA.

OCTOBER 24-25, 1931

The services began on Friday night. This service was conducted by the pastor. A sermon was delivered by Rev. A. J. C. Bond, of Plainfield, N. J., to a fair sized audience, some of whom had come to attend the conference.

The services Sabbath morning followed the usual order — Sabbath school at ten o'clock, preaching service at eleven, when Mr. Bond preached a short sermon to boys and girls.

Milton Van Horn offered the following prayer:

Our Father, we thank thee for this opportunity of meeting in thy house. May we feel thy presence very near us in this service. We thank thee for the fellowship of Christian young people and for the influence and faith of Christian older people. May we gain strength from this service to aid us in overcoming the obstacles of life and in fulfilling our responsibilities. We ask it all in the name of Jesus, Amen.

After this Pastor E. F. Loofboro, of Lost Creek, preached. His sermon appears in "Our Pulpit" of this issue of the *SABBATH RECORDER*.

Dinner was provided in the convenient basement of the new church, for all who would remain.

Christian Endeavor meeting began at two-thirty. The subject was, "What Is Our Nation Contributing to World Peace?" Miss Velma Hodge of Berea was leader. Devotional services were conducted by Miss Velma Davis of Lost Creek. Those who had specially prepared subjects were Joe Lewis, Milton Van Horn, Lillian Bottoms, Alberta Kelly. Immediately after Christian Endeavor Miss Mary Jackson, president of the West Virginia Christian Endeavor Union, delivered a helpful address, "Keys of Life." The five keys she gave are: (1) the key of opportunity, (2) the key of sympathy, (3) the key of purity, (4) the key of prohibition, (5) the key of love. A song followed, then an address by Doctor Bond, "The Past Is Yours, the Future Is You." At the close of the address a brief round table discussion was held, and the services were closed with "The Young People's Consecration Hymn" and "Prayer Song."

Sabbath evening at six-thirty the young people gathered for vesper services. Miss Jackson, who has been a consecrated and enthusiastic Christian Endeavor worker for many years, conducted the services in a very helpful way. While the subject was intended primarily for the teen-age, she adjusted it to all ages. She used three gardens spoken of in the Bible, drawing lessons and suggestions from each. During this service a quartet sang; it was composed of four of the Salem College boys—Milton Van Horn, Harold Bond, Leland and Joseph Lewis. They sang, "In the Garden" and "Just Outside the Door." This service was brought to a close by a brief inspirational address by Doctor Bond.

This was followed by a social carried out very successfully in keeping with Hallowe'en, using the cemetery as a background and the basement for serving refreshments. Everyone enjoyed the social thoroughly, thanks to the social committee—Edna Bottoms, Velma Hodge, and Beula Sutton.

Conference resumed Sunday morning at ten-thirty, with Doctor Bond presiding. The devotional service consisted of singing and voluntary prayers by a number of young people. The sermon was by Mr. Bond, "Five Sentences From Paul's First Letter to the Thessalonians."

1. Quench not the Spirit.
2. Despise not prophesying.
3. Prove all things.
4. Hold fast that which is good.
5. Abstain from every form of evil.

At the close of this address, Mary Bond, Elizabeth Bond, Harold Bond, and Bond Davis sang "The Old Rugged Cross."

This was followed by a short address from Miss Jackson, "Footprints of Life."

After another round table discussion, "The Young People's Rally Song" was sung and we were dismissed with the "Prayer Song."

Dinner was again served in the basement to thirty-four people.

At one-thirty conference was again resumed. We discussed, "What to you is the best thing about this conference?" An active part was taken by all in answering this question.

There were sixty-nine registered for the conference — fifty-five Seventh Day Baptist young people. In closing, the young people formed a fellowship circle—joining hands and singing, "The Young People's Consecration Song." The congregation joined in singing, "Blest Be the Tie That Binds." The benediction was pronounced by Rev. A. J. C. Bond.

LILLIAN BOTTOMS.

### THANKSGIVING SERVICE AND DINNER AT LITTLE GENESEE

The annual Thanksgiving service will be held at the Seventh Day Baptist church, Little Genesee, November 21. The service begins at 10.45. The subject of the pastor's sermon will be, "Gratitude at Thanksgiving Time." "In every thing give thanks." I Thessalonians 5: 18. The subject of the Junior sermon will be "God's Benefits." "Forget not all his benefits." Psalm 103: 2. Special music has been provided.

At the close of the services at the church, dinner will be served in the community hall. All members, all attendants, and friends of the church are invited. No special invitations are being sent out. This is your invitation. Bring tureen and sandwiches.

The finance committee of the church will launch the annual canvass for both the church and denominational budgets at this meeting. A special program for the dinner hour is being arranged.



## MISSIONS

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

### THE CO-OPERATION OF THE LOCAL CHURCH WITH THE DENOMINATION

(Address delivered by Pastor Edgar D. Van Horn before the semi-annual meeting of Western Association, at Hebron, Pa., November 7, 1931.)

"Go ye and make disciples of all nations."

This is the great commission of our Lord to his Church. It is great from many view points — great in the personality of the Giver, by the occasion upon which it was uttered, in the task which it proposes, by the power which it produces, by the people which it includes, and the movement which it inaugurates.

These words have lost nothing of their significance with the passing of time. They are just as binding on the Church today as they were to those disciples on the hills of Galilee two thousand years ago. There are great elemental truths in them. The first is that the Church of Jesus Christ is to be a missionary Church, for the missionary spirit is nothing less than the response in the heart of every loving and faithful disciple of Jesus to carry the good news of his redeeming love to every other person in the world, to get men if possible to respond to this message, accept, confess, and take Jesus as Lord, and then observe as far as possible all the things he has commanded them.

The second truth is that the Church of Jesus Christ is to be an evangelistic Church. Its task is to make disciples of all nations. And this task presents a program that is at once intensive and extensive. Through the ministry of the pulpit, personal effort, teaching, and the influence of good example we are to carry on this divinely appointed task until every tongue shall confess and every knee shall bow to Jesus as Lord. And when the Church ceases its efforts along this line and turns its attention to other things, then it is out of line with its Lord and Master. And this we must keep in mind also, that no matter what other ideas and movements may spring up, offering in-

spiration to men, there is only one name given under heaven or among men whereby they must be saved.

In varying degrees this has always been the achievement of organized Christianity. It has not only won men to Christ but it has cultured and refined men as they have applied the teachings and principles of Christ to their daily practice. Between man and man, in business relations, in political life, men have manifested the spirit of Christ, the spirit of unselfishness, of service, of constructive helpfulness. And it is the glory of the Church that in every community where Christianity has spread its leaven, you will find those men and women who are the salt of the earth, standing for honesty, unrightness, integrity, purity, and civic righteousness, and who by the very power of their Christian ideals are continuing the redemptive work of Christ in the community.

This work has not been confined to the homeland. Men have gone forth in the spirit of the founder of Christianity and have carried the spirit and message to the foreign fields. In this work thousands have invested their money, their prayers, their talents. How these mission lands do represent the accumulated deposits of faith and hope and prayer and treasure that make them priceless beyond compare. And the tragedy is that in spite of all that has been poured into this missionary enterprise, of faith, hope, love, sacrifice, and life itself, we are facing the necessity of retrenchment. We are compelling our forces to fall back rather than advance. Ground that has been won at great cost we are retreating from. Our Missionary Board has had to cut down its workers, retrench here and there, and from some fields where the calls for service were so loud and insistent and where opportunity beckoned, we have retreated. We have virtually said that our leaders of the Onward Movement worked out and planned too large for us; that those who dreamed the dream of enlarged denominational undertakings, more adequate support for the workers already on the field, new and splendid talent sent to the front, new fields occupied, a more intensive campaign along all lines, led us into wild and impracticable plans. And now we are saying we must fall back until the work

undertaken shall fall within the contributions of the people. If we say our leaders were too visionary, too lavish in their plans, too extravagant when we have all our ministers, missionaries, our evangelists, our talented young people ready for the fields, our thousands of loyal, generous supporters at home and abroad, what shall we say of Christ who two thousand years ago on those Galilean hills with only eleven men, poor as poverty compared with us, prepared and launched a missionary program that involved the carrying of the gospel into all the world—even to its uttermost parts? Well, if our leaders were too far ahead of us we shall have to admit at least that we are far behind them.

The missionary spirit is easily the thermometer of the church's spiritual life and of its trueness to Christ. It matters not whether it is the home mission or the foreign mission spirit. The same spirit that will allow the foreign interests to suffer and force retrenchment there will eventually force retrenchment at home. "The retreating tide that will leave the boat stranded on the foreign shore will leave the local church here on the beach."

Doctor Beaven of Rochester, N. Y., once said, "There has been no way known as a practical way of achieving peace and progress and spiritual power in a church that can compare with the results that are achieved when the members of that local church are inoculated with the world vision and carry the burden of the entire world upon their shoulders, rising with prayer on their lips and sacrificial fervor in their hearts to dedicate themselves to the world's redemption. In the presence of a great motive like that the small bickerings, the petty jealousies, the inner difficulties of many a church slink out of sight."

We need to keep our face towards the front, facing the enemy, the line advancing, not retreating, for the sake of our own morale as well as because the Master commands it. We need to remember those who have sacrificed before us, prayed, given to make the cause what it is now. We must remember the missionaries who dedicated their lives and their money to the building up of our mission stations, and yet who now see the work which they have done threatened and tottering. Yes, and we must

remember him who stood on the Galilean hills so long ago and flung out his command to all who named his name, and realize as we never have before that all this challenges us to a new and larger devotion and sacrifice which will make it possible to go forward and not necessitate retrenchment.

I know there are difficulties in the way. We are passing through some trying times. But as one young farmer expressed it the other day, times are not so hard but that they might be worse. It is not so much hard times that endanger us as it is a lack of co-operation, the spirit of divisiveness, and standing aloof from the great undertakings, and finding fault with the leaders. If we would only let the imagination grip us and let the imperial needs of the cause throw its challenge into our souls, immediate difficulties would fade away in the world's greater needs.

When the World War was at its height and the German invasion had swept down over France and we were watching the map day after day and week after week as its lines gradually shifted nearer Paris, there was one point beyond which the Germans never passed and that was Verdun. Against this impregnable point the German Crown Prince hurled his forces, making one grand assault after another, literally blowing away the crest of some of the hills with his artillery. But no matter how severe the attack, the enemy never passed. Deep down in the heart of that hill a room had been blasted out where the leaders of France met every day for counsel. The soul of France was in that hill. Every day as they gathered around the table for counsel their determination took form in the carving in the rock over the table, "They shall never pass," and they never did.

Let us with equally high resolve in the face of financial difficulties that disturb us, in the face of other difficulties that may threaten, set our faces toward the front and say to the enemies of the Onward Movement, "You shall not pass." Discouragement, feelings of depression, divisiveness, lack of co-operation on the part of the local church are enemies that threaten our denominational progress, the place we are trying to fill in the kingdom's progress.

Let us think of Jesus, his heroic life and sacrifice; of Paul and the heroic struggles

in the early missionary movement; of John James of England, who at the hands of the wicked tyrant, Charles II, became a martyr to religious freedom; of our brave forefathers in this country who dared to dissent from the mother church and take a bold stand for truth and freedom; of those early pioneers of the missionary faith, who braved the hardships of the wilderness, planted churches, schools, and the Sabbath truth all over the land. "Wherefore seeing we too are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us." We dare not go back. We must go forward. When the Master is ahead and calls advance, we must not retreat.

When we are speaking of the denomination, we are speaking of ourselves. We are the denomination. The local churches constitute this unit. Anything that threatens it, threatens us. Its hopes and aims are ours. Its failures are ours. Its successes are ours.

Dean Bosworth, in a series of studies in the "Teachings of Jesus and his apostles," says: The things that bind men together most closely are to have in common an intimate friend, to share deliverance from a common peril, to share a great common hope, and to share a great common work.

"This commission calls into view every one of these elements that unite men. It ties us in intimate friendship to Christ our Master. It binds us together in our mutual sense of deliverance from sin. It plants in our hearts the magnificent hope of the coming of the kingdom for which we are to strive and pray, and lays upon us the common task of carrying his redemptive message and power to the ends of the earth." Could anything else unite us as a people in fellowship, love, in devotion to a common cause as this great commission? Herein lies the hope of our future; shall we rise in response to the call and become a loyal, determined people to do his bidding? God help us for Jesus' sake.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—*Matthew* 6: 16.

## SUSAN STRONG RANDOLPH

A TRIBUTE OF AFFECTION

There has passed from the life of Milton a woman of unique personality and unusual quality. These few lines will not consider biographical details, but are purely a testimony to the character of one who was my friend for many years.

I first met Mrs. Randolph when we were young women in the days when her husband was engaged in evangelistic work in Westerly, and she came on from Chicago to be with him for a while, bringing with her the baby daughter, Beatrice, whose stay on earth was so brief. This must have been about thirty-eight years ago. We had them for guests in the parsonage for some days, and thus began an acquaintance which was interrupted at the time but which ripened into friendship when Doctor Randolph became pastor in Milton.

For the past twenty years I have known Mrs. Randolph intimately. We had many ties in common because our children grew up together and our husbands were closely associated in work for Milton College. The tragedy which removed from their home, within six short weeks, the father and two sons, cast its shadow over our home also, for Mr. Daland, whose health was beginning to sink under his own burdens, felt that his strong right arm had gone when Pastor Randolph died. We must all meet bereavement and separation in this world, but very few of us have to bear so heavy a cross as was laid upon Mrs. Randolph at this time. The fortitude with which she bore it and lived her remaining years filled me with an admiration which never diminished. She fought illness for the rest of her life, but met its onslaughts not only with bravery but with cheerfulness. During the last few years the crowning blow, loss of eyesight, fell upon her. For her this was the worst of physical afflictions, for hers was a quiet and retired life and both her work and her recreation were bound up in books and writing. Yet, she faced this supreme deprivation and the change in habits with an optimism which amazed all who came in contact with her. Those who had the privilege of reading to her found her ever serene, ready to give strength and comfort rather than to need

pity for herself. There was little that anyone could do for her even up to the last for she had few wants and desires, caring only to be independent in her own home. But this does not mean that she lived in isolation, for friends were always welcome and she had an abiding joy in following the interests of her children and grandchildren.

Mrs. Randolph always kept in touch with social questions, looking forward keenly to a better day when our country shall see its "alabaster cities gleam undimmed by human tears." It was characteristic of her that, although she had not been able for some years to attend the meetings of the Woman's Village Improvement Club, she never resigned her membership because she believed that this club was of benefit to the village of Milton.

As I look back through the years, I am most impressed by her serene dignity, her firmness in living according to her own ideas, refusing to be coerced by conventional standards, and the triumphant optimism of her later years that remained undimmed even in the face of death. She might well have expressed herself during these last months in the words of Josephine Woodberry:

Within the chambers of my heart  
There is one cloistered nook,  
Whereto I turn my frequent steps  
That I may pray, and look  
Into the future's far-off span  
Undimmed by mists of sense;  
The while my soul more patient grows,  
More sure of recompense.

This holy place is mine by right,  
Dear—bought from love's own hand;  
Within its soul-environment,  
I feel that I can stand  
Erect, freeborn, a child of God  
Whose right it is to reign  
Triumphant over pain and sin,  
Till death itself is slain.

AGNES N. DALAND.

## CHINA FLOOD RELIEF

The Christian Churches of America, having assumed their share of leadership in the nationwide unemployment drive which is now approaching a close, will be asked to come to the aid of the suffering millions of men, women and children in China, who, as victims of one of the worst floods in the history of that land, are now without food,

clothing, shelter, or the bare necessities of life. An appeal bespeaking their co-operation in the effort to save those human lives will be issued by Flood Relief in China, an organization recently formed by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief U. S. A. A fund of \$2,500,000 is being sought as a minimum to be dispatched to China and expended on relief work among the hundreds of thousands of starving Chinese.

"The Tragedy in China," Dr. Brown said, "is unparalleled in history. The flood, with its roaring waters, has caused untold damage both to property and to human lives. Thousands of men, women and children have been drowned; hundreds of thousands are homeless, without food; millions face starvation and want.

"Relief workers in the flooded areas reported seeing homes swallowed up by the rising tides, people floundering in all directions, fighting madly for their dear lives. Many of them drowned; many swam to seeming safety. Those who have gone to the Beyond are no longer in misery, but the millions of others who are alive are suffering the agonies and pangs of hunger. We must help them and at once, if they are to live.

"The Christian Churches of America, always anxious to be of service to mankind, will not at this moment, I feel positive, want to stand idly by while the piteous call for aid comes from the millions of suffering Chinese."

National headquarters of Flood Relief in China are located at 205 East Forty-second Street, New York City.

## APPRECIATIVE WORDS

A friend of Doctor Main writes the following concerning his little book, *The New Psychology, Behaviorism, and Christian Experience*:

"I have the beautifully printed copies of your book and have read it through with interest, pleasure, and profit. It is certainly the right sort of thing to put before young men and women, whether they intend to enter the ministry or not."



## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### GOD'S STRENGTH AND POWER

This title, I realize, is too big and all-including to be handled in any adequate way in this short paper, but it is the center around which I wish to base a few thoughts. Recently I wrote on the beauties of God's nature as revealed especially in the autumn season and best of all in a mountain section. Today my thoughts turn to God's all-powerful hand which, if we put ourselves into the right attitude and have the proper desire, will lead us to do great things. We find in Philippians 4: 13 these words, "I can do all things through Christ which strengtheneth me."

All our many inventions and discoveries are nothing new—they are merely man putting into operation the wonderful things God has given to us to use if we but search for them. Man, of course, puts together these things and makes something useful out of them. But it is, after all, God working through man that brings these things about.

"Great is the Lord and greatly to be praised; and his greatness is unsearchable." Psalm 145: 3.

We have so many things in this wonderful age to make us more and more realize the greatness of God's power—no doubt more now than ever before. To me it seems that we are inclined to give man too much credit for these wonderful things and put God in the background.

Recently, with my father and mother, I spent a week-end at my brother's home in Plainfield and had the privilege, and I really count it a privilege, to stand beside the great airship, the Akron, as it rested in the mammoth hangar in Lakehurst, N. J. The hangar that day also contained the Los Angeles, and a comparison of the two dirigibles there in the hangar could easily be made.

As we approached the field, we discovered that we were not the only ones who wished to take advantage of this opportunity. It was a magnificent fall Sunday and there

were literally acres of cars parked on the grounds around that hangar. Many, many marines were there whose sole business it was to assist in parking the cars in some orderly fashion.

That seething mob of people, passing to and fro around those two dirigibles, looked in comparison with them like so many bugs constantly on the move. It would be utterly impossible to tell one who has not seen the Akron just how small he would feel in its presence. Several airplanes of normal size were "parked" under the huge bird of the air, and the difference in the size was so great that I, for one, and I imagine many others did the same thing, had to ask if those planes were actually the ordinary size plane. Of course there were in evidence, too, some of the planes which the Akron carries in it, which were not quite so large as some of the other planes that were there that day.

But I could not help but feel that awfulness of God's mighty power and strength as I viewed that enormous bird of the air. Of course man's hand, skilled and much practiced, put that dirigible together—but it was nothing new, nothing different to God—only a collecting and putting together of his gifts to man in a little different, little bigger way than ever before. The possibilities had been ours for years and years.

"And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power." Ephesians 1: 19.

"With him is wisdom and strength, he hath counsel and understanding." Job 12: 13.

"The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity." Proverbs 10: 29.

Then comes the thought — how much could God accomplish if we would put ourselves wholly into his hands. Sometimes, no doubt many times too often, we give a small part but we wish to reserve the larger part for our own selfish gains. How much, I repeat, could be accomplished if we would give ourselves unreservedly into his power! At least it seems to me that it is much worth thinking about and praying over. God knows what is best for us and in the end, with ourselves wholly in his hands, we will

reap the reward abundant. God has promised it to all his children.

### WORSHIP PROGRAM FOR DECEMBER

SUBJECT—THE HOME

Much energy is being used in attempting to find and proclaim the solution to the problems which our young people meet. What is the matter? What caused it? What is the remedy?

We are told that the church does not provide proper training for the child. This is probably true, but —

Our schools are charged with not giving proper attention to the morals of the pupils, and this is probably true, but —

Likewise many other suggestions are made, but —

After all what is back of the church, the school, and all the various agencies upon which we depend for training children? The *home*—that institution designed for the care and training of the child in its most impressionable period, established, maintained, and loved by a godly father and a none-the-less godly mother — blessed heritage for any child, whether rich or poor in this world's goods.

Scripture—Proverbs 22: 6. Luke 2: 51.  
Song—"Home Sweet Home."

December 7, 1931.

### INTERESTING ACTIVITIES

The Woman's Evangelical society of the First Alfred Church is trying a new plan for its monthly meetings. Twelve ladies have been made responsible for the programs, one lady for each month. So far the plan has worked very satisfactorily. For November a Thanksgiving program was put on by Mrs. Earl P. Saunders, at her home. The following original poem was furnished by Mrs. Minnie Thomas Beckwith for the occasion:

THANKSGIVING 1931

For all the blessings which we have from day to day  
We thank thee, Lord:  
For skies so blue and fleecy clouds just tinged with gold,  
For sunsets beautiful to behold,  
For trees and grass and every living thing,  
Our praises and our thanks to thee we bring.  
For the moonlight on the lake, too beautiful to last

We still can see it in our minds, a memory of the past.

For flowers so beautiful to see and fruit all ripe upon the tree—

We thank thee, Lord.

For ripened grain and golden corn, for sunrise in the early morn,

For love and watch care through the night,  
And eyes to see the morning light—

We thank thee, Lord.

For health and strength to do the common task  
We know that thou wilt help us if we ask.

But most of all we thank thee, Lord, for friends and friendships dear;

They help to brighten all our days throughout the year.

So may we show thy wondrous love to all our fellow men.

Accept our praise and gratitude as we in turn help them.

And as Thanksgiving day draws near and we count our blessings o'er,

The bright days far exceed the dark, and we thank thee more and more.

So may our lips and lives express the beauty of thy holiness.

As we begin another year, we'll trust thee, Lord, and have no fear,

Remembering thou hast surely said,

"Trust in the Lord and do good and verily thou shalt be fed."

—Minnie Beckwith.

For the December meeting a Christmas program will be put on by Mrs. Arthur E. Main. School children will take part and it will be given at the church between five and six o'clock and the church will be lighted by candles. The entertainment will be called a Christmas matinee.

We are very glad to welcome Mrs. Ray Polan to membership in the society. On the day she joined the society our secretary felt it necessary to resign, and Mrs. Polan was immediately pressed into service by electing her our new secretary.

Our society makes a Thanksgiving offering each year. This year we have so far raised \$30, which we consider a fairly good amount, considering the depression.

CORRESPONDENT.

### THE WESTERN ASSOCIATION HOLDS SEMI-ANNUAL MEETING

Friday evening, November 6, at Hebron, Pa., the semi-annual meeting of the Western Association began. Rev. Alva L. Davis, pastor of the Little Genesee Church, gave the sermon. He emphasized the needs of our special efforts as Christians to maintain better home life, which can be done only as

love has full sway. In our church life we must not be defeated by sin. In our individual life we must not be defeated by the powers of evil. There is great help from God.

Sabbath morning a regular church program was followed. The anthem was given by the Little Genesee choir. Special music was given by Miss Mary Kenyon of Shinglehouse. The sermon was given by Rev. A. Clyde Ehret, pastor at Alfred. His subject was, "The Good and the Evil Heart." He said that we can only be what we are at heart. We cannot live a double life. The children met in the parish house with Mrs. Walter L. Greene in charge.

The ladies of Hebron served the dinner efficiently. The families who came helped by bringing some things. There was an abundance of good things to eat and the dinner hour was a time of good social cheer.

The first part of the afternoon program was given by the young people. The program was arranged by Miss Elizabeth Ormsby. The general subject was "Youth's Responsibility." The first point under the subject was "Youth's Responsibility in Promoting World Peace," given by Miss Ruth Kenyon of Alfred. The next was "Youth's Responsibility in Supporting the Eighteenth Amendment," given by Wayne Crandall of Independence. "Youth's Responsibility in Practicing the Golden Rule in all Relationships of Life," was given by Miss Bernice Bliss of Little Genesee. "Overcoming Race Prejudices" was given by Newell Babcock of Nile.

At the close of this part of the program Fred Palmer of Alfred Station sang a solo, which was greatly enjoyed.

The next part of the program was three addresses. Neal Mills of Alfred spoke on "Religion for Rural Communities." Rev. Edgar D. Van Horn, pastor at Alfred Station, spoke on "Co-operation of the Local Church With the Denomination." Rev. Walter L. Greene, pastor at Andover and Independence, spoke on "Why Missions."

The attendance was good. Friday night there were twenty-six present; Sabbath morning and afternoon about 200; and Sabbath evening there were more than forty.

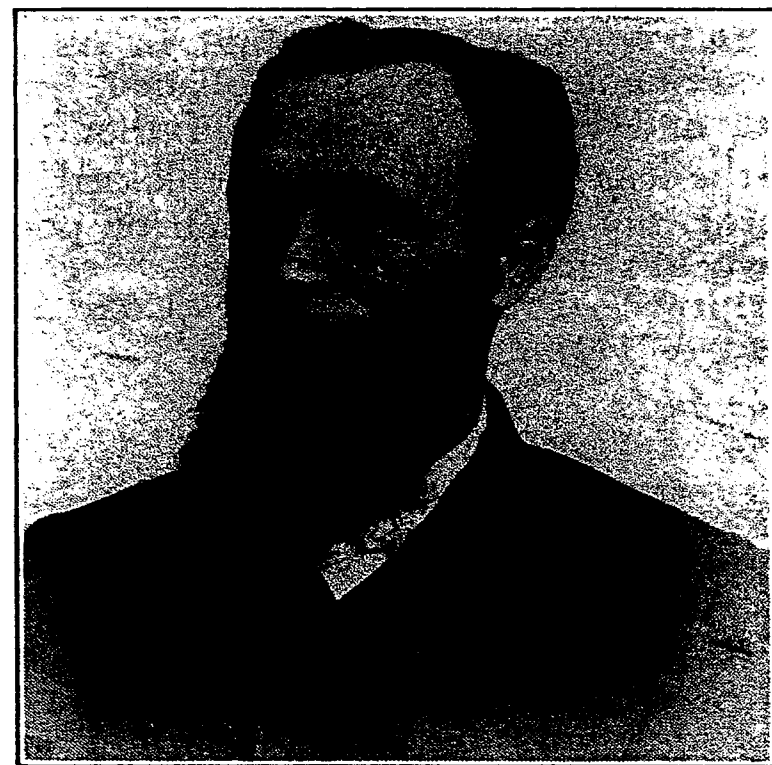
At the Sabbath evening service, Rev. Walter L. Greene gave the sermon on the theme, "Adorning Our Religion." He

urged the many good qualities important to our religious life.

The people at Hebron were glad to entertain the meeting. This fellowship, accompanied by the spiritual messages and holy songs, did all good. Most of the churches of the association were represented and were bound closer together by common worship and by renewed interest in the work of the Master.

### SEMINARY STUDY

This portrait is from an Irving Saunders photograph taken in Alfred, N. Y., in 1893. The seminary class had been taking Bible lessons from a four dollar text book arranged by Doctor Strong of the Rochester Seminary. It was a thorough study of the many doctrines and conceptions of religious views of the leading men of the ages, ancient and modern.



Doctor Strong was very practical about college life. He held that every teacher should be a real, practical Christian, because the character of the man speaks more to the hearts of the students than his words can speak. He held that the Word of God is the greatest classic and most worthy of the attention of all students, in college or out of school. Of course it would follow that church history is the most important of the world's history. Of course his thought on these points may well be taken as sound teaching for all men, young or old, and especially for young minds that go to col-

lege and look for future, professional service. Christian ethics stand for highest morality and cleanest life. The highest aim of a Christian college would be to get the students along as servants of Christ. Without such accomplishment in the character of the student, he is but a trained animal that can do the more harm in the world because training of mind without the high Christian motives has given him more personal force for evil. This being true, how great the call for Christian force in colleges.

At Alfred there were also studies in the original languages of the Bible to give the young minister a deeper understanding of the Bible writers. Bible study and Church history were the leading subjects, but there were studies of method and all the human conditions of influence. All this opportunity should give the student greater faith and freedom in service because of an acquired standing with our leading minds. Of course his standing with the Lord must be yet of far more weight. The great Apostle could stand before kings with the greater force because of his scholarship. Boldness of Christian faith can go far for righteousness without scholarship. But we are considering the public servant in the highest calling known to this world, and it calls for the highest training that may be available.

Let the faithful student, looking to the ministry as a profession, go to Alfred if he can, for it should be a good test of his faith and personality, for surely, they have the Bible and Church history in Alfred as elsewhere. We have reason also for loyalty to our form of Christian faith. A loyal Sabbath keeper might be expected at Alfred.

Let me suggest one more very important thought in practice. It has been said of a certain great Christian statesman, that upon occasion, he knew how to smile and keep his tongue. Any student who cannot do that may not find satisfaction in Alfred or elsewhere, and may be mistaking his calling.

### THE MEWGIE CISTERN

About fifty years ago an uncle and an aunt of mine moved out onto what was known as the Mewgie place. The place was delightful. It lay on the bank of a beautiful, wide, blue river. Oak trees surrounded the house. The road from the gate to the front door was

covered by a wide, high, scuppernong grape arbor.

An outstanding feature of the Mewgie place was its water. Good water in that section at that time was hard to get. But the Mewgie place had a big, fine cistern deep in the ground. The water brought up by a pump, was clear, sparkling, cool, and sweet.

My uncle and aunt had not lived on the Mewgie place very long before they became ill. Members of the family who went there to nurse them also became ill. Two of them died—my grandmother and a beautiful, unmarried aunt. Later other members of the family visiting at the Mewgie place became ill.

In the course of events someone came to the conclusion that it was about time to empty the cistern and give it a cleaning.

When the cistern was opened, a gruesome sight was revealed. Floating on the surface of the water were numerous decaying corpses of toads, rats, and snakes. Then it was discovered the end of the overflow-pipe, concealed among vines, had rusted away, permitting vermin of all sorts to get into the cistern, from which they could not escape.

No wonder the persons who had drunk the water had become ill. Yet, in spite of the deadly corruption it contained, the water from that cistern was clear, sparkling, and appeared thoroughly wholesome.

There are persons like the Mewgie cistern. Their minds sparkle, their ideas seem clear, their characters appear wholesome; yet they are deadly; they are corrupt, permeated with poison. Their influence is subtly pernicious, destructive. They carry death to those with whom they come into contact. They breed and disseminate evil. Because they are delightful and appear worthy they are the more dangerous.

We should always look below the surface in making our estimates of people and of cisterns. We should take off the cover and peer within. In the case of the cistern the process is simple and quick; but in the case of the human character it may be slow and difficult.

Always to have perfect trust in our fellow creatures is a beautiful idea; but sometimes it works out as disastrously as did the perfect trust in the Mewgie cistern.

—Wickes Wamboldt, in *Westerly Sun*.



## YOUNG PEOPLE'S WORK

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

### MAKING CHRISTMAS CHRISTIAN

Christian Endeavor Topic for Sabbath Day,  
December 12, 1931

#### DAILY READINGS

Sunday—By cultivating peace (Matt. 5: 9)  
Monday—By good will to all (Heb. 13: 20, 21)  
Tuesday—By gifts of love (Matt. 2: 11, 12)  
Wednesday—By spreading joy (Acts 8: 5-8)  
Thursday—By feeding the poor (Job 29: 7-16)  
Friday—By gratitude to God (Ps. 103: 1-5)  
Sabbath Day—Topic: Making Christmas Christian (Micah 4: 1-5)

BY NELLIE M. PARKER

At Christmas-tide the open hand  
Scatters its bounty o'er sea and land,  
And none are left to grieve alone,  
For love is heaven and claims its own.

—Margaret E. Sangster.

What do we know about Christmas?

Christmas is derived from the mediaeval "Christes Masse," the "Mass of Christ," meaning a feast commemorating the birth of Jesus, observed by the Christian Church annually on the twenty-fifth of December. According to many authorities it was not celebrated in the first three centuries of the Christian Church, since the Christian custom was generally to celebrate the death of prominent persons rather than their birth. However, perhaps contrary to the beliefs of the Manicheans in regard to the birth of the Savior, a feast was established in memory of this event in the fourth century.

In the Greek and Roman Catholic churches the manger, the holy family, etc., are sometimes largely represented, and before them are sung the carols and manger songs which are musical features of Christmas-tide. Most Christian churches celebrate Christ's birth in some way, and practically the entire community in Christian countries. Other dates were often celebrated as the day of the Nativity, but finally December twenty-fifth was universally adopted. There is no evidence that the date is absolutely correct, but exactness on those points is now not so important as the

"spirit of Christmas," the spirit of giving, of helping—a broad, all-embracing love for our fellow men.

The giving of presents, the use of holly, mistletoe, Yule logs, the wassail bowl, have all descended from paganism, but they are things which distinguish this day from all other holidays of the year. Without the Christmas tree and happy surprises for little folks (and big), the day would lose much of its deeper meaning to families.

The custom of sending greetings on "Christmas cards" started about 1860. The Christmas tree has been traced back to the Romans. It went from Germany to Great Britain, and is general throughout the United States, where the customs of so many nationalities meet and gradually blend into common usage.

Recently many cities, and even small towns, have adopted the beautiful custom of celebrating the festival as communities. Great Christmas trees, glowing with innumerable lights, are set up in a central place, such as the town park, or the town "square" in the business section, and on Christmas eve the people gather about these trees and sing the familiar hymns and carols that are associated with the birth of Christ. The community Christmas tree is symbolic of that spirit of kindness which moves people everywhere to help their less fortunate brothers and sisters, and many fine stories have been woven about the Christmas spirit and Christmas merry making.

The custom of making presents at Christmas is derived from ancient usage, but it has become consecrated by ages, and contributes greatly to make this festival an interesting event to families.

Does the interest of the occasion rest in the beauty of it? Does the interest lie in the gift, the recipient of the gift, or in the giver? Too many of the pagan elements have been retained by, or brought again into, our celebration of Christmas with the return of prosperity. Our gifts express our pride rather than our love. We compete with one another in giving just a little better gift than the other fellow. Or we are afraid to spend very much for a gift lest the other fellow gives us a cheap one in return. We want to get our "money's worth" just as much as we do when making

a purchase at the store. We grumble and "get even" if we are dissatisfied. Christ is not there then. We forget that God can give far more than anyone else if we will accept his gift.

What is God's gift? Christmas is a time for giving, not because pagans gave or because pagans give, not because our forefathers gave, or even because the wise men brought their gifts, but because God himself gave us his Son, the most precious part of himself.

"Give at Christmas, of your means, but don't forget to give yourself."

To whom did God give himself? To those who would most certainly give him as much in return? Did not the Son, himself, when speaking of his purpose on this earth, use the illustration that a physician comes not to heal the well, but rather the sick? Do you remember the parable of the lord of the vineyard who sent each of his servants into the vineyard among the laborers, and how each servant was stoned or beaten, until finally the lord sent his own son, thinking surely they would treat him kindly? But, no, they killed his son in order that they might receive the inheritance. That was what God received, too, in return for the great gift of his love.

God gave to sinners because they needed his gift. Do we give only to our friends whom we love because they have always loved us and given to us, or do we give to those of God's children who need our help to make them happy? Try spending almost a whole month's wages on beautiful gifts for relatives and friends, then notice your reaction when a Salvation Army worker asks you for a little help for the Christmas of the poor, and you find you have only a quarter left in your purse. Or, as you see a little fellow dressed in clothes three years too small for him, gazing longingly at the turkey and bright red cranberries in the window of the meat market, planning his imaginery Christmas dinner, wish that you could "afford" to make his dream come true. "Even as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If we can't give, send a Christmas card. Christmas cards cost too much? All the better. Don't you think Christmas cards are overdone, anyway? A word, on a government postal

card, that shows personal interest, is infinitely more precious and effective. If we can spread joy around us, and lighten anybody's burden, we have helped to make Christmas Christian. No matter how small the gift, if it is given with love, it is worth more than a costly one given for display. Wrap up a little bit of Christ with each gift, Christ is the sun, and it is our job to bring people into the sunlight. We cannot do this unless we have him in our own hearts. So let us be happy inside, with Jesus there. If we can bring Christ into a companion's life, we have fulfilled the aim of Christmas. In any true Christmas the Lord is exalted. His will is made supreme, and our consecration to him of ourselves and of that which he has intrusted to us, is a natural result.

Christmas is a time for worship. The shepherds and the wise men came to the manger to worship. Many peoples of old went to Bethlehem to worship, just as we go to church to worship, our minds filled with the thoughts of his great love, and our own hearts filled to overflowing with love for him and his people. We go about the streets of the "other side" of the city carrying baskets filled with good things to eat and clothes to keep some poor family warm. We stand beneath the windows of the old and of the shut-ins, singing "Peace on earth, good will to men" from the depths of our hearts. We are filled with worship for the Master.

Christmas is a time for peace. Are we doing our part in establishing justice? For is it not that which brings peace on earth, and without which there can be no peace? In the Middle Ages the Church decreed a "truce of God" at Christmas, when all fighting ceased for fourteen days. This Christmas of all Christmases let us strive to make Christian by making it a truce which will never end. If the Christians honor Christ by drawing men to him and giving them a glimpse of his true spirit, it is really Christian.

"Christmas says that God remembers us and God cares. Ours tonight to remember the need of the world and show that we care."

What in your opinion should be the best kind of Christmas celebration? Why not try this for part of it once. Read "The

Birds' Christmas Carol" on the evening of December 23, Van Dyke's "The Other Wise Man" on Christmas eve, and on Christmas morning the Christmas story as found in the second chapter of the gospel according to Matthew, or in the first two chapters of Luke's Gospel.

North Loup, Neb.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

Jesus lived for others. He was concerned about their welfare; he constantly gave that others might be happy. He gave his life that we might have the abundant life.

I have before me the picture of a man whom every true and loyal American loves and admires—Abraham Lincoln. He gave a life of sincere devotion and service in order that this nation might be a better place to live in. His memory is loved and revered over the entire world.

At this Christmas season we have an opportunity to give in the truest sense of the word. Many people are suffering because they lack the necessities of life. Many people have no employment, and others are working for very small wages, and can hardly exist on their meager salaries. We see so much of suffering and depression all around us, and it makes us wonder when it will end.

So this Christmas should be a giving Christmas for we are told in the Word of God that, "it is more blessed to give than to receive." Of course, many of us feel that we cannot give much, and this is true. But we can do something to make some one else happy, and to lighten others' burdens. Let us make this a giving Christmas, and thus we shall make it Christian.

NEW ENGLAND UNION NEWS

BY BETTY CRANDALL

On October 17, we held our fall rally with the Rockville society. There was a large attendance from every society except the Waterford folks, who found it impossible to meet with us.

After a very short business meeting the real program started. The speaker for the evening was Mrs. Nichols of Westerly, who is a very enthusiastic Girl Scout leader and W. C. T. U. worker. Her theme was, "The

Road of Life." She said that it was up to us as young people to break down the walls of prejudice (race prejudice, class prejudice, and others) along our highway of life. She asked us to remember that coming generations would travel the same road. For this reason we must make the Christian road as beautiful as we possibly can.

After a season of group singing we dismissed by the Christian Endeavor benediction.

YE OLDE UNION STRAWE RYDE!

BY BETTY CRANDALL

The second banquet of the New England Union of Seventh Day Baptist Christian Endeavor societies was held at Chasamba Lodge with forty-five present.

MENU

Consomme  
Fried chicken, peas, beets  
French fried potatoes, fritters  
Pickles, olives  
Coffee  
Filled ginger cake

ITINERARY

1. All Aboard! Giddap Dobbin!  
"Over the river and through the woods."  
—Morton Swinney.
2. "Fares Please!"  
"The fellow who knocks a show the hardest is the one who goes in on a pass."  
—Rev. H. R. Crandall.
3. Extemporaneous talks by five.
4. Maneuvering Among the Ruts.  
"Trot, trot, trot my little pony,  
Where 'tis rough and where 'tis stony."  
—Ruth Van Vleck.
5. Destination.  
"And again brethren, success consists in finding the shortest distance between two points: where you are and where you want to be."  
—Rev. Willard D. Burdick.
6. Homeward Bound!  
"Be it ever so humble . . . ."  
—Betty Crandall.

SALEM Y GAZETTE

BY RANDAL STROTHER

The annual state conference of the Young Men's and Young Women's Christian Associations in West Virginia is to be held in the buildings of Fairmont State Teachers' College at Fairmont early in December, according to an official announcement this week from Marvin Foster, of Salem, associate chairman of the conference plans. The chairman for the young

women is Miss Mina Duty, of Lumberport, a senior at West Virginia University. The definite date for the meeting will be announced within a few days.

Mr. Foster also announced that Miss Dorothy DeTurk, of Fairmont, would have charge of the entertainment for the event. Popular speakers have been obtained, but their names have not been definitely announced.

In an effort to bring the Young Men's and Young Women's Associations into closer relationship, the cabinets of the two organizations are planning monthly union meetings. The initial meeting of this nature was held last Thursday night, when a few general problems were discussed. The need of more social activities about the campus was recognized and plans are being made by the two associations to bring them about.

At the meeting of the Young Women's Christian Association last week, Miss Inez Weekley, a degree senior of Salem, talked for twenty minutes on "The High Road to Happiness." Her talk was well received by the group. Miss Ora Kemper rendered a vocal solo, with piano accompaniment by Miss Elizabeth Bond, and obligato by Miss Mary Bond. The leader for this program was Miss Anne Agnes Payne, of Salem.

At a recent meeting of the Young Men's Christian Association some time was given to pointing out undesirable characteristics of its various members. At another meeting, the good points of the members were noticed. It is planned, next spring, to have another session of this kind, when improvements will be checked.

C. Ray Hansen, Redpath Lyceum Bureau lecturer, gave the second entertainment of a series sponsored by the Young Men's Christian Association for this year, in the college auditorium Monday night. His subject was "Government by Gangland."

Mr. Hansen spoke with authority from his personal experiences. These included having been kidnaped from a polling place by gunmen and "taken for a ride." His jaw was broken and he was otherwise severely beaten by the butts of revolvers, robbed, and held in confinement by men with shotguns and automatic pistols for his attempts to prevent fraud at the polls. He has been intimately connected with Chicago's clean-

up since its inception last year, following the murder of Octavius C. Granddy, a candidate for office. Mr. Hansen was the confidant of Frank L. Loesch from the start, has served as investigator, prosecutor, and witness against the prominent members of gangland. During the presidential election in 1928, he was in charge of three thousand men under military discipline, who were commissioned as watchers to prevent fraud and violence at the polls. He has lived among the gangs and associated with them to get first-hand information, been fired upon, received many death threats, and offers of bribes to cease his efforts, and join with the gangs or be still.

LIFE STILL HOLDS ADVENTURE!

Someone tells of a boy who turned away from a lecture by Admiral Byrd with a sigh, saying, "He's the last explorer, isn't he? There's just nothing more to conquer, now!" We smile, amused at the youthful Alexander, sighing for more worlds to conquer. But we find ourselves asking whether our modern youths will think themselves doomed to a tame existence. If such an expression should be heard, it may be well to remind them that life is far from being adventureless while there are great reforms to be carried on, and that these are even more important than the explorations of the Admiral, as great as is the scientific value of his expeditions, and are apt to have quite as many thrills!

"Excelsior" is by no means an outworn phrase. Constructive work has both more of attraction and greater power to hold the attention and the effort than has the tearing down of a structure, and in this fact will doubtless lie much of the appeal of the temperance reform for the young people, if they are made to see that the cause is worth while. Older people may fear, may hesitate, may faint-heartedly withdraw, but fear is not in the youth's dictionary and to present the temperance reform as something "easy," and with no need for daring, is not the way to win their adherence to it. It is a real crusade in which they are asked to engage, and if they see it so they will do it gladly whether as members of the Young People's Branch, the Loyal Temperance Legion, or some other organization.—*Union Signal.*



## CHILDREN'S PAGE

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

### GOOD THINGS IN OUR COUNTRY

PSALM 122: 1-3, 6-9

Junior Christian Endeavor Topic for Sabbath  
Day, November 28, 1931

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

When Katherine Lee Bates traveled across the continent she was so greatly impressed with the beauty of its "spacious skies," its "purple mountains," and its "amber waves of grain," that she wrote the hymn, America the Beautiful. I am sure you will want to follow the singing and study of this beautiful hymn by the flag salute.

Not long ago we celebrated a day that will never be forgotten, that of Armistice day. The following is from an American Baptist publication:

"If you never want the peoples who have come to our country to rebel against our government, then the greatest service you can do your country is to put yourself in their places and try to understand their struggles, and learn to admire all the things that are good and true in them."

For memory work learn Matthew 7: 12.

#### TOM FINDS A WAY TO HELP

"Thirty-eight different languages are spoken among the foreign people who have come to our shores, and more than three millions of them speak not a word of English," said Tom's teacher.

"I know one I can help to speak English," thought Tom. "It's Sing Lee, the little five-year-old son of our laundryman."

Acting on the thought, Tom sought out the laundryman, who gladly gave his consent. Little Sing Lee's love for Tom grew as the lessons continued, and he made such real effort to learn that his progress was amazing. In one year he had learned to read simple English words in a primer, to count in English up to twelve, and to sing "Jesus Loves Me." But best of all he has

learned to love the United States and its flag through the boy who has proved his friend and helper.

Close the meeting by all giving the salute to the Christian flag and the Mizpah benediction.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write for the Children's Page because it has been so long since I have written.

We have some pigs now. Some are red and some red with white spots on them. We have some little kittens; they are fuzzy and nice.

I have a little sister who is in the first grade this year. She is almost six. I am in the fifth grade and I will be eleven the twelfth of January.

Yours sincerely,

GEORGE S. MAXSON, JUNIOR.

North Loup, Neb.,  
November 11, 1931.

DEAR GEORGE:

It surely has been a long time since you have written. I do hope you will not wait so long again, for I am always pleased to get your letters.

Pigs are not quite as satisfactory pets as kittens, are they? But they are interesting fellows after all. I had a little pet pig once upon a time that grew to be a very large pig. One day I got upon his back and tried to ride him. That didn't suit his fancy one bit; so he ran a few steps and then threw me into the worst mud puddle he could find. You may be sure I never tried that trick again.

Please tell your little sister that I will be very glad when she is old enough to write to me. It will not be long now that she has started in school.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the Children's Page in the SABBATH RECORDER. I hope you get letters for your page every week.

We are practicing songs for Christmas now.

I am in the fourth grade. This week is, "Visit the schools week." Some teachers were visiting our rooms today. My mother is coming tomorrow.

My daddy and uncles went gunning and got some rabbits. I like them to eat, don't you?

I have a puppy to play with and kittens, too.

Your friend,

EDITH M. DAVIS.

Bridgeton, N. J.,  
November 12, 1931.

DEAR EDITH:

I always like to hear children say that they like to read the Children's Page, and I am glad you have shown your pleasure in it by writing this nice letter. "Actions speak louder than words," don't they? Come often. I hope all our RECORDER children, old and new, will do their part in granting your wish.

Rabbits surely are good to eat. The other day one of the boys of our Independence Church went hunting and brought home eight squirrels. He gave us two of them and we had them for dinner. They were good eating, too.

You have some nice pets I think. I think I should like the kittens best, for a puppy is apt to get into a lot of mischief.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never met you, but grandfather and daddy met you the first time when you were a young lady and lived at your aunt's in Chicago. It was in 1896, and daddy was only six years old. His little sister Mildred, who was eight years old, was with them. They thought you were a nice young lady and were not surprised that Mr. Greene thought so when you went to the General Conference at Adams Center.

I read in the RECORDER of October 19, Ruth Horton's letter. Daddy knew her mother when she was a little girl and lived in North Loup. Her grandfather asked her to write and my grandfather asked me to write also.

I am fourteen years old and I attend the St. Charles Community High School. This

is my third year there. I live on the Grangemead Farm, two and a half miles from the school.

The other children that write to you speak of their pets. I have a darling little sister, Phillis Ann, one and a half years old, who is certainly much better than an animal pet. I also have three brothers, seven, nine, and twelve.

My grandmother was Nettie Crandall, sister of Rev. George Crandall. She always lived in the town of Brookfield, N. Y., and died when daddy was six years old. Her mother's folks were Coveys and a number of them used to live in Walworth, Wis.

Grandfather always reads the Children's Page in the RECORDER. He does not know many of the children but he does know a number of their parents and grandparents.

Yours truly,

BYRNINE COMSTOCK.

St. Charles, Ill.,  
November 14, 1931.

DEAR BYRNINE:

I certainly was delighted to receive your interesting letter and how I do hope that I may have many more of them for our page.

Of course I can only remember your father as a boy of six, and I was very fond of both him and Mildred. It is hard for me to think of him as the father of a fine fourteen year old young lady, but when I think that I have a grown-up son of my own it seems more possible. Your Aunt Mildred I saw when she was quite a big girl, at an Alfred Conference. Your grandfather, of course, I know well. Perhaps he told you that I had a fine visit with him at the last Milton Conference in 1929. It is always pleasant to meet and visit with old friends, especially with one who might almost be called a relative. You see my favorite cousin, Ella Covey, who with her mother really brought me up, was your grandmother's cousin. Doesn't that make you and me almost related? Please thank your grandfather for me that he urged you to write.

I once spent the day in St. Charles; went there for a Sabbath school picnic just after I was graduated from high school, and had a wonderful time. The only unpleasant thing I remember about it is that I lost

my class pin in the water and never found it again.

You are the age of my daughter Eleanor, who was fourteen on March eleventh. When is your birthday? Are you like her, taller and larger than your mother?

Your baby sister is certainly far ahead of any animal pet and I don't wonder you are proud of her. She is a gift straight from God, and one of his most wonderful gifts. Of course you are proud of those dear brothers of yours, too.

Your grandfather has a good memory to remember where Mr. Greene and I met. Tell him I hope I can see him at Conference next August, which is once more in Adams Center.

I am glad you told all about yourself and family, and wish all the children would do the same.

Your sincere friend,

MIZPAH S. GREENE.

DEAR CHILDREN:

I am so glad the letters are beginning to come in again. I have another fine one which I must leave for next week, for lack of room.

Yours,

MIZPAH S. GREENE.

### ORDINATION AT BERE A, W. VA.

On Sabbath afternoon, November 7, at Berea, W. Va., was convened the council called for the ordination of Pastor Ary T. Bottoms. The council was called to order by Rev. George B. Shaw, chairman of the ordination committee of the association, and after the reading of the church action, in which the Ritchie Church had called for the ordination of Pastor Bottoms, Mr. Shaw was elected moderator and Harley D. Bond clerk.

On motion by L. D. Lowther the following who were present were invited to sit in the council: Rev. Verney A. Wilson, Rev. Erlo E. Sutton, Brother Elisha Maxson, and Brother S. Orlando Davis. After prayer by Mr. Davis, followed by a song by a male quartet from Salem College, the moderator was chosen by the council to lead in the examination of the candidate. Following this, it was voted that the examination was satisfactory and that the council

proceed with the ordination, during which the following program was carried out:

Rev. Verney A. Wilson delivered the ordination sermon, taking as a text part of the second verse of the thirteenth chapter of Acts, and as a subject, "God's Call to Man."

The consecrating prayer was made by Rev. Erlo E. Sutton, who was joined in the laying on of hands by the following: Rev. Eli F. Loofboro, Rev. George B. Shaw, Rev. Emmett H. Bottoms and Rev. Verney A. Wilson.

Rev. E. H. Bottoms delivered the charge to the church, President S. O. Bond to the candidate, and Rev. Eli F. Loofboro welcomed the candidate into the Christian ministry.

The benediction was pronounced by Rev. Ary T. Bottoms.

The following regularly appointed delegates were in attendance:

Middle Island

Pastor Emmett H. Bottoms, Deacon Roy F. Randolph, Deacon S. Brady Sutton, Ritchie

Deacon Francis M. Sutton, Deacon Elva Maxson.

Lost Creek

Pastor Eli F. Loofboro, Deacon Stephen G. Kennedy, Deacon S. Erlo Davis, President S. Orestes Bond.

Roanoke

Pastor Eli F. Loofboro, Mr. Oris O. Stutler, Mrs. Oris O. Stutler.

Salem

Pastor George B. Shaw, Deacon Flavius J. Ehret, Lucian D. Lowther, A. G. Thurman, Brisse, Earnest R. Sutton.

HARLEY D. BOND,

Clerk.

### REV. ARY THOMAS BOTTOMS

(Biographical)

Ary Thomas Bottoms, whose ordination to the ministry took place at Berea, W. Va., on November 7, was born forty-three years ago in the state of Georgia. When his father, Thomas Bottoms, began keeping the Sabbath he removed with his family to Alabama, because the laws of Georgia made it a crime to work on Sunday.

Shortly after this the Missionary Society sent Rev. L. D. Leath to Alabama. Ary Bottoms was among those baptized by Elder Leath. "Cast thy bread upon the

waters and thou shalt find it after many days."

Brother Bottoms is a graduate of Jacksonville State Teachers' College, and has taught school for twenty years. He has also farmed for most of this time. He married Jewell Mason, a granddaughter of Deacon Willard Mason, who was a member of the little Seventh Day Baptist church organized so long ago in Cullman County, Ala. This church was called Beulah, as I read the records. The family now consists of Mr. and Mrs. Bottoms and seven children, five daughters and two sons.

GEO. B. SHAW.

### CHANGING EMPHASIS IN BIBLE SCHOOL TEACHING

BY PROFESSOR J. FREDERICK WHITFORD

(Conference Address)

The eyes of the world in direful need are focused today upon Russia, beholding the spectacle of Europe's most populous nation attempting to abolish God; and they are going about it with a considerable degree of intelligence, making use of those efficacious methods—destruction and education.

In contrast, a glance at America brings the far less spectacular view of the new world's most populous nation setting the pace to enthrone God in the hearts and lives of her people by means of a renaissance in religious education.

I have no fear concerning Russia's outcome in her attempts to abolish God—that has been tried in all ages and climes since the human race was in its infancy, but the efforts, especially in our own denomination, to place God first in the hearts of our people in this modern, machine age, seem to be falling far short of our anticipations.

The best we can say is that the vital movement is getting under momentum. Throughout our land greater strides have been made in religious education and in improving the teaching in our religious schools during the past ten years than during the previous years of our existence as a denomination.

A brief resume of the results achieved will not be irrelevant since they have a direct relation to the changing emphasis in Bible school teaching.

Prior to 1905, Bible school teaching was

confined (in our Protestant evangelical churches) to the Sabbath and Sunday schools. In 1905 the Church school idea began to be advanced in our Bible school conventions and definite steps for a future program of more efficient and effective Bible study and teaching were outlined.

Among these progressive changes and innovations may be mentioned, first—improved and graded courses of study adapted to the nature and needs of the pupils from cradle roll and kindergarteners, up through the junior, senior, and college groups to the adult classes. Second—a recognition of the vital need for better methods of training teachers and supervisors for Bible schools and Bible study. Third—the creation of the greatly needed machinery for leadership training. And fourth—a changing emphasis in our Bible school teaching.

During the past twenty-five years, and largely during the past decade, schools have functioned in the attempt to bring the people of our churches and societies into a closer personal touch with God and Christian stewardship:

1. The Sabbath schools in a modern setting;
2. The Vacation Religious day schools;
3. The Church day schools; and
4. The Leadership Training schools.

The attempt to graft religious instruction into the public schools has, I believe, happily failed. The place for this very important work is in the respective churches or parish houses.

In the main, principals and superintendents of the public schools have been perfectly willing to co-operate by arranging their program of classes so as to enable pupils to attend such instruction in the several churches during the school day. The future possibilities in this important field of Bible and religious instruction are indeed promising.

Apropos of the changing emphasis in Bible school teaching, a survey of our best schools shows a trend decidedly away from the old style textual (paragraph by paragraph analysis) and from the geographical and memoriter emphases—to an adaptation of the psychological and pedagogical methods of the best public schools, adding the spiritual and religious emphases and center-



ing the goal around the big project of training for dynamic Christian living.

The vital need of the hour is for a great body of efficiently trained teachers and leaders whose motives shall center around the much needed passion for souls and whose hearts shall be devoted to the cause of Christ seven days in the week. It should be made possible for our devoted church workers to pursue (without cost) efficient leadership training courses, and then to be given the opportunity to reorganize and promote the Bible school work of the church along the newer and more efficient lines proposed by the outstanding religious leaders and educators of the evangelical denominations. Besides emphasis upon Bible study, the modern church school should place a new emphasis upon the training for and practice in worship. Emphasis, also, should be placed upon the essentials that make for personal character; emphasis should be placed upon the importance of creating proper standards for Christian living. Training and practice must be provided (in the new type school) through the actual experience in doing Christlike deeds in life situations of the pupils' environment. Christian service in the community must be the aim.

In the training schools and camps, service projects are planned; studies and suggestions for better social understanding and good will are provided that can but contribute much to the advancement of God's kingdom here upon earth.

The new emphasis is upon personal expressional activities, and this should be the order not alone in camp, but in the Sabbath school, home, church, and the everyday environment of the pupils. The world offers all sorts of allurements to tempt our young people and embryo leaders away from church work or religious service, and beclouds the goals set by the leaders in Bible schools. Our young people frequently are deterred from active participation in Christian work because of false concepts of Jesus, of God, of Christian living, which the old emphasis developed.

Many "good old souls," devoted and conscientious in their desires to be teachers in the Sabbath schools and church schools, are ignorant of modern methods adjusted to

the different ages and epochs through which pupils pass, and often such teachers bring about direful results.

Bruce Barton (famous author and son of a minister) had just such a teacher when he reached the pre-teen age in life and the near-disastrous effect upon him was recorded in his book, "The Man Nobody Knows." In this splendid narrative of the Christ, Barton tells of his boyhood teacher and his own reactions. Permit me to quote briefly from his startling arraignment of the untrained teacher:

The little boy sat bolt upright in a wooden chair in Sunday school, but his mind was very busy. This was his weekly hour of revolt! The kindly lady (teacher) would have been terribly shocked if she had known what was going on in the little boy's mind. "You must love Jesus," she said every Sunday, "and God!"

The little boy didn't say anything. He was almost afraid that something might happen to him, because of the things he thought.

"Love God?" who was always picking on people for having a good time and sending little boys to hell because they couldn't do better in a world he had made so hard! "Why didn't God take someone his own size?"

"Love Jesus?" The little boy looked up to the wall where a picture of Jesus was hung. It showed a pale young man with flabby arms and a sad expression. The young man had red whiskers!

The little boy looked across to the other wall. There was Daniel standing off the lions! The little boy liked Daniel! He liked David, too, with his trusty sling that landed a stone squarely in the forehead of Giant Goliath! They were winners. But Jesus! Jesus was the "Lamb of God." The little boy didn't know what that meant, but it sounded like "Mary's little lamb"—something for girls—sissified! The lady said Jesus was "meek and lowly"—"a man of sorrows and acquainted with grief"—who went around three years, telling the people not to do things. And Sabbath was Jesus' day. It was wrong to feel comfortable or to laugh on the Sabbath.

The little boy was glad when the superintendent thumped the bell and announced the closing hymn. One more bad hour was over. For one more week the little boy had got rid of Jesus!

Barton then proceeds to build up a concept of Jesus from the New Testament narratives and from reason that the little boy and people generally should be proud to have in mind when asked by unbelievers to defend their faith.

Our youth are frequently deterred from active participation in Christian work be-

cause of erroneous and inadequate conceptions of Jesus, of God, and of Christian living.

When our young people go to college and partake of the advanced learning, they often wonder if the old concepts are well founded. They become scientifically minded and sometimes cease to be spiritually minded. There is no conflict between true science and true religion.

Science has been of very material aid to the writer in his religious experiences and in his adjustments to the spiritual environment in a materialistic age. Science is not infallible. Scientists are in the midst of what seems to be a near revolution in their great field of investigation and conclusions. No greater or more far-reaching scientific findings have been presented to the thinking public since the days of Copernicus and Galileo than have come in our day.

All this means much to Bible school leaders and teachers who are wondering what the future has in store. Man's position in the universe and his future possibilities are in the caldron. At no period in human history have so many of our basal ideas required such rapid and radical reconstruction as in recent years.

Dr. James Jeans summed up the whole situation in the scientific world today when recently he said: "Astronomy and chemistry have joined forces; space and time are becoming assimilated; the indestructible atom has been dissolved into a miniature solar system and this into an indefinable system of wave harmonics. One element has been transformed into another and we talk without hesitation about the continuous destruction and creation of matter. The human race has been given an expectation of life extending to millions of years in the future."

Whither all this will lead us, I do not know. I do know that science makes no attempt to eliminate God from the operations of nature.

The encouraging sign of the times is that the great scientists and astronomers of today are believers in God. Such names of Doctors Millikan, Einstein, Barnard, Jeans, and Frost are household words. Despite the necessity they found of reviving some of their cherished theories and hypotheses,

they have all remained true to their science and true to God—humbly acknowledging that the divine Creator always has been, and now is, behind the workings of nature everywhere in the universe.

Just last month the Associated Press and the great daily papers in America gave feature stories on the front pages to a little social event up at Lake Geneva, Wis. Some three hundred astronomers came to the great Yerkes Observatory there, in honor of the sixty-fifth birthday of the famous blind director of that great astronomical institution. For a day the press gave gangland, murder, divorce, and crime a second place, and the headlines directly or indirectly referred to God! Our own Olean daily paper ran the following headline on the front page: "MIND AND PURPOSE BEHIND NATURE," and every American Press story told to the world the conclusions of this great man respecting God in nature. The following positive pronouncements are taken from the newspaper accounts:

"Everything that we learn from the observational point of view in the study of astronomy seems to me to point precisely and always toward a purposeful operation of nature. When you accept this, it seems to me to be inconsistent with physical sciences not to believe in a mind behind the universe. I cannot imagine the planets getting together and deciding under what law they would operate. Nor do we find anywhere in the solar or stellar systems the debris that would necessarily accumulate if the universe had been operating at random. In a purposeful creation I find it not at all inconsistent to believe that there must be a mind behind developing the purpose. . . . I have learned much in my life, and everything has confirmed my belief in a spirit behind the universe."

Testimony like that from such an authority makes the vituperations of men like Haldeman-Julius evaporate like fog in the face of a noonday sun!

We are finite beings and cannot conceive adequately the infinite. "God is a spirit." "Man has a spirit." "God is in man." But what of it? Reason, alone, fails us. Nevertheless, we must teach Bible school pupils and the "little boys" will insist upon help in forming a satisfying concept of God—and, just as they rebelled against the "Lamb of God" idea of Jesus, they are rebelling against the "still small voice" concept of God.

Rev. E. D. Van Horn at the ordination

service for Harley Sutton said, "We cannot find God in the laboratory; if we could, the world would soon be looking for another God."

We cannot prove God as we prove a theorem in analytical geometry. We cannot construct a satisfactory definition of God. President Burdick cannot do it. The pope of Rome cannot do it. Even the man with an intelligence quotient of one hundred eighty cannot.

Neither can we adequately define electricity. But, we can see and feel and bless the indisputable evidences of the power and help we receive from both. If men accept electricity, how can any thinking person reject God, who, though an indefinable entity, yet influences our lives at every turn.

No painter has dared to put upon canvas his conception of God; no sculptor has ever carved God in marble. Without visual aids or historic data it is not strange that many people give little or no thought to our Creator and Ruler.

Pupils in Bible classes I have tried to teach have attempted to build up a more satisfying concept of the Almighty and have been much interested in associating God with celestial procedures. All felt that they could imagine God controlling our safety through a marvelous precision in celestial mechanics that guards us as we travel through space at incomprehensible velocities.

They had never heard that our earth in traveling through space does this in safety despite the freezing ocean of ether all about it, and that always our sun travels with us protecting us by furnishing temperatures regulated to suit our feeble strength and needs. They were interested in figuring the various velocities of the earth, and readily saw that if the earth's circumference is 25,000 miles and it makes one complete rotation on its axis in 24 hours, we are right now "hitting it up" at approximately 1,000 miles per hour. (Pretty fast compared with the fifty-mile per hour automobile speed some think dangerous.) But they were still more surprised to learn that in addition to going 1,000 miles an hour, we are at the same time rushing around the sun at a far greater velocity. The distance trav-

ersed by our earth is approximately 600,000,000 miles, and when they figured this is covered in 365 days, they readily estimated our velocity at nearly 2,000,000 miles a day. When in addition to these tremendous speeds, they learned our earth and its solar system are rushing at an inconceivable velocity through the celestial realm, as are all other solar systems, and that there is not and never has been a slip in the functioning of celestial mechanics, and all this has been going on without our knowledge—well, they just couldn't keep from exclaiming, "Surely God is there!" If he isn't, what is? The slightest derangement, the least lack of balance in these three marvelous motions of ours through space would cause mountains of water to sweep from the oceans over the land and wipe out the entire human race in less time than it takes to tell of the possibility.

But the "little boy" exclaims, "Oh, God wouldn't let that happen!" No, thanks to God, we don't fear any such calamity, but, doesn't all this help him and us to take pride in being called followers of such a spiritual being?

When one contemplates such colossal achievements, even vaguely, he can but exclaim with the Psalmist of old, "When I consider the heavens, the work of thy hand, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?"

Our sin has not been the sin of atheism, but rather the sin of indifference, and it seems to me emphasis placed more upon these larger concepts of God's material power, along with the spiritual and worshipful, can but have salutary effects in our Bible school teaching.

Of course placing emphasis upon the larger, more understandable, and acceptable concepts of our Savior and our God is but a means to the great end or goal in all Bible school endeavor — the winning of souls for God and real Christlike living here upon earth.

In closing, my prayer is for consecrated devoted, energetic leaders in this most important field of human service.

God give us such leaders—

(Continued on page 704)

## OUR PULPIT

### THE RIVEN ROCK

BY LESTER G. OSBORN

FOR SABBATH, DECEMBER 12, 1931

Text—John 7: 37.

### ORDER OF SERVICE

HYMN

INVOCATION

RESPONSIVE READING—Psalm 42

HYMN

SCRIPTURE LESSON—John 7: 1-14, 37

PRAYER

OFFERING

HYMN—"Wonderful Words of Life"

SERMON—"The Riven Rock"

SONG—"Whosoever Will May Come"  
or "Whosoever Meaneth Me"

CLOSING PRAYER

There were four daily miracles in connection with the wilderness wandering of the Israelites: the manna, the pillar of cloud, their clothing, and water. After their deliverance from the Egyptians in the Red Sea, they went three days into the wilderness without finding water. When they came to Marah, they found the water bitter and unsafe to drink. God revealed to Moses a certain tree, the leaves of which would sweeten the water. When they came to Rephidim there was no water, and to supply the need, God miraculously brought water from the rock. Along with their other needs, water was supplied.

The last of the three great feasts of the year, the Feast of the Tabernacles, commemorated the wilderness wandering and the entry into the promised land. For seven days the Jews lived in shelters or booths constructed of boughs. Each day for seven days the priests brought water from the pool of Siloam in a golden pitcher and poured it out beside the altar, amid the joyous shouting and singing of the people. On the eighth day they left their "tabernacles" and came together to celebrate the

coming into the promised land, but without the water, for there was plenty in the land of Canaan, and no need for the miraculous supply.

"On the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Before that multitude he cried, so that all might hear, offering himself as the fulfillment of the type of the water, as the antitype of the ceremony in which they were participating—and this in spite of the fact that they were seeking his life.

Were you ever thirsty? I do not mean did you ever want a drink, but did you ever have a burning thirst, and no water to quench it?—the sort of thirst that the Ancient Mariner meant when he said, "Water, water, everywhere, and not a drop to drink"; the kind of thirst which those lost in the desert feel, or shipwrecked sailors tossing in a small boat under the blazing sun; the thirst which often brings madness.

The Jews at that feast of tabernacles were thirsty. Underneath their singing they were unhappy. They were under the yoke of Rome. It galled them. They were despised and downtrodden. They were a discontented, dissatisfied people. Their great longing was for a deliverer. They were watching and waiting for the Messiah. They were celebrating the quenching of the thirst of their forefathers in the wilderness, and had their own desire for better things unsatisfied. They were thirsty and saw no signs of the water which they needed.

At Jacob's well, Jesus met a woman of Samaria—a woman who was seeking for satisfaction; who in that seeking had been held back by no law, divine or human; who was still thirsty, and cried out, "Give me this water that I thirst not." It has always been like this. In all lands, at all times, men and women have been restless, have felt a sense of lack, have had a longing for the filling of a void in their lives. Sometimes it is vague, sometimes well-defined; sometimes covered up, sometimes recognized. But always there.

Jesus made some astounding claims during his ministry—and what one more so than this offer of himself to Israel in their discontent and spiritual thirst, to be to them what the riven rock was to Israel in the wilderness. He offered himself to them as



the satisfaction of their deepest desires. "If any man thirst, let him come unto me, and drink."

Of all the figures applied to Jesus, this is the most beautiful. How necessary water is to our very existence! Take out the water, and what would remain? Our bodies even are for the most part water. We could not live without it. Water has made an arid desert into beautiful southern California. Water changes barren, dry land into fertile, green fields. We dig into the ground and find that God has provided it. We find flowing wells. Water is life giving. It quenches thirst, it refreshes, it invigorates, it purifies, it makes the earth bear fruit. Think of it, Jesus does in a spiritual way, what water does in a physical way.

How can we have this satisfaction for our spiritual thirst? Three words in the text point the way. The first of these is "if"—"IF any man thirst." The thirst must be more than a vague, unsatisfied desire. It must be a deep, compelling craving—a real "hunger and thirst after righteousness." Oh, how easily spiritual wants are stifled. Material prosperity brings contentment. Worldly pleasures "dull the edge" of the thirst. But underneath this outward contentment smoulders the thirst, needing only a time of need to bring it to the surface. If!

The second word is "come." "If any man thirst let him come." The spring or well does not come to the thirsty man, he must go to it. Jesus comes just as near to us as he can—we must go the rest of the way. He never forces himself on us. It is a matter of our own free choice. But he holds out the cup with a pleading invitation, "Come unto me."

The third word is "drink." "If any man thirst, let him come unto me, and drink." One can scarcely imagine a man lying beside a spring or stream and dying of thirst, when all he needs to do is to reach out his hand, dip up the water, and drink it. And yet men and women, boys and girls, are doing that very thing today — have been doing it for ages. The Jews at the feast rejected Jesus' offer, and today they are wanderers on the face of the earth, still thirsty, still discontented and dissatisfied, still longing for the deliverer—and all because they refused to drink. People today are living in discontent and restlessness be-

cause they do not reach out and take what Jesus offers, because they do not lay hold on life. They are unhappy and dissatisfied, like the woman of Samaria, doing many things, breaking laws of man and of God, and still thirsty. The shipwrecked sailor who tries to quench his thirst with sea water finds it intensified, and often loses his reason. That is what many are doing today, drinking sea water instead of the water of life—and their thirst grows worse.

It is not necessary to be thirsty! Jesus still calls, "Whosoever will, let him take of the water of life freely." There is abundance of life for all who hear, believe, and partake. Jesus is the only spring which satisfies. Any other only intensifies the thirst, makes life harder to live, adds complications. Jesus is the answer to every need. He is the solution for every problem. He has the power to give a bubbling spring of life, to satisfy every desire, to make the dry, barren life bloom. And we are not to sip, merely, but to drink deeply, and long. So we will grow, and come to know life at its best.

1425 West Fourth Street,  
Los Angeles, Calif.

### DENOMINATIONAL "HOOK-UP"

ALFRED STATION, N. Y.

The campaign for "Friendly Visitation," as recommended by the denominational committee on "Religious Life" has been participated in by at least one lay member of our church with commendable results. We need others who will do the same sort of personal work, that our church life may be exalted and our religious opportunities taken advantage of. There will be suffering and want this winter before better times come. Let us see to it that there is no "depression" in our religious life, no unsatisfied hunger or starvation there. Come to church next Sabbath.—*Sun.*

ASHAWAY, R. I.

Mr. and Mrs. L. A. Briggs of Ashaway will observe their fiftieth wedding anniversary Tuesday. They were married on Thanksgiving day, which in 1881 fell on November 24. They have delayed their departure for the South this year in order to celebrate the occasion at home, and will hold

an informal reception Tuesday afternoon, between three and six, at which time they will be pleased to greet their friends.

—*Westerly Sun.*

BROOKFIELD, N. Y.

At the Seventh Day Baptist Church meeting, a plan was discussed whereby we might raise a little extra money to help the running expenses. It was voted that the Ladies' Aid society have charge of this. A committee was appointed and has worked out the unique idea suggested, of the little coal bags. The juniors have helped in their distribution and will collect on or near December 1, unless other arrangements have been made. We have tried to reach every family in the church and membership. If you have been omitted and would like to contribute, leave your contribution at the parsonage or with Marguerite Whitford, chairman of the committee.—*Courier.*

MILTON, WIS.

Dr. L. M. Babcock, president of the Rock County Y. M. C. A. board of directors, addressed the Milton Union Hi-Y club at their Wednesday evening meeting.

Dr. and Mrs. Geo. W. Post entertained at dinner a large party of relatives and friends last Sunday. Those present were Mr. and Mrs. Miles Rice, Mr. and Mrs. J. R. Hinman, Mrs. J. C. Goodrich, Miss Lois Goodrich, Rev. and Mrs. J. L. Skaggs and family, Mr. and Mrs. Kenneth Camenga, C. C. Van Horn and family, Mrs. Mabel Vandermark and daughter Miss Theodora of Rockford.

Dr. Ella Smart of Lakota, N. D., and her son Dr. Will Crandall, wife and little son, came Friday and were guests of Attorney G. W. Davis and family and other friends. They left Sunday morning by auto for the National Military Home near Leavenworth, Kan., where Doctor Crandall is one of the medical staff. "Dr. Ella," as she is familiarly called, will spend the winter there.—*News.*

Once again, Haydn's Creation has appeared on the programs of the Milton Choral Union and been sung in a most creditable manner. The chorus this year consisted of one hundred voices, accompanied by the college orchestra of twenty-

two pieces. Notwithstanding the rainy weather, an appreciative audience listened to this annual concert, Tuesday evening, November 17.—*College Review.*

NORTH LOUP, NEB.

Sabbath day was Pastor Warren's birthday. When the primary classes in Sabbath school came upstairs, after classes, they marched up to him singing, "Happy Birthday, dear Pastor," which rather surprised that gentleman for he "didn't know how it leaked out." In the evening, the intermediates descended upon the parsonage for a jolly birthday party.

Rev. Hurley S. Warren will fill the pulpit at the Presbyterian church at Ord next Sunday in the absence of the pastor Rev. Mr. Real. The young people of the Seventh Day Baptist Church will give a play there in the evening.—*Loyalist.*

SALEM, W. VA.

Eight students from the music department of Salem College attended the music program for Clarksburg city schools at the Washington Irving high school building there yesterday evening. They were accompanied there by Miss Elizabeth Bond, college piano instructor.

—*Clarksburg Exponent.*

WESTERLY, R. I.

Judge Samuel H. Davis, of the Third District Court, has returned home from a visit of two weeks with relatives in Virginia.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, will deliver the feature address at the annual memorial exercises of Westerly Lodge, No. 678, B. P. O. Elks, to be held on the night of December 6, at the rooms of the organization on High Street.—*Sun.*

WEST EDMESTON, N. Y.

The Aid Society of the Seventh Day Baptist Church held its November meeting at the parish house, Wednesday. The hostesses, Mrs. Geo. D. Maxson and Mrs. Brayton Larrabee, served a bountiful dinner. Out-of-town members and guests were Rev. and Mrs. Paul Burdick and children, Miss Eda Coon, and Mrs. Clayton Dutcher of Leonardsville; Mrs. Fred H. White of

Earlville; Mrs. Edwin Aikens and son Robert of New Berlin. Mrs. Walter Mather of Oneida was also present for a short time in the afternoon.

—*Brookfield Courier.*

FROM THE OCTOBER ISSUE OF  
"DE BOODSCHAPPER"

On August 5, the Seventh Day Baptist Church at Leeuwarden celebrated its twenty-fifth anniversary. Just twenty-five years ago Brother Jan de Jong became a Baptist, and about twelve years later he and his wife accepted the Sabbath. Ever since he has been the leader of this congregation. During all of these twenty-five years Brother de Jong has missed only twice to preach to his people, and then only by being prevented by illness. Accepting the Bible Sabbath entailed much courage and faith to break with the popular ideas and to row against the tide, but even in his business the Lord helped him to prosper. During a long time Brother de Jong was a leader of youth movements and temperance societies. It is a well known fact that Brother de Jong is much respected among members of other denominations.

Every year he also publishes a Sabbath calendar which finds a large and ready sale among many customers throughout the country.

—*Translated by Jacob Bakker.*

PLAINFIELD, N. J.

The ladies of the Plainfield Church served their annual Thanksgiving dinner Thursday evening, November 19, which was accompanied, as usual, by the annual sale of fancy and useful articles, which were made by the women of the church, or contributed by them and their friends. This was one of the most successful occasions of the kind in many years. The dinner was good, as always, the attendance was large, the spirit of sociability was manifest, and the financial returns were satisfactory.

Friday evening, November 20, at the regular prayer meeting hour, members present checked upon their visiting during the last two months. It was an interesting and encouraging revelation, and doubtless will stimulate increased interest in this important line of church activity.

Sabbath day, November 21, was "Loyal-

ty day" in the Plainfield Church. The pastor's theme was "Loyalty." The text was from Deuteronomy 13: 4, Moffatt's translation, which reads as follows: "The Eternal your God you shall follow, him you shall serve, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall you be loyal."

Following the morning worship and sermon, pledges were taken for the denominational budget, under the direction of Dr. O. B. Whitford, chairman of the committee. The results indicate a support of the denominational program at least equal to that given by the church last year. A hearer desired a copy of the closing paragraph of the pastor's sermon. Doubtless others will appreciate it, so we publish it here.

Stock in the kingdom of God has not depreciated. Its dividends have not decreased. Deposits in the bank of heaven cannot fail. Its funds are not stored up as paid in. They are converted into spiritual assets which cannot be dissipated, but which go on earning income for the depositor throughout eternity.

The Church and religion make their claim upon us because they minister to the soul: that which we have left when all else is gone—and *all else will go.*

—*Correspondent.*

#### HOME NEWS FROM DODGE CENTER, MINN.

Perhaps some readers would be glad to hear from the Dodge Center Church. Rev. J. Thornell, of the Congregational Church, lives in our parsonage and preaches for us on Sabbath mornings. His sermons are very spiritual and inspiring. Mrs. Thornell has joined the soprano section of our choir. Both the pastor and his wife are musicians, and have given us some very pleasing music on different occasions.

Our all-day socials have not been started yet on account of work and sickness, but a social for the benefit of the church debt was given by the men at the U. S. Langworthy home in October. An entertaining program was given, largely consisting of music, and a good collection taken.

The Women's Benevolent society is unable to have bazaars, but by various other means has raised over two hundred dollars the past year, paying most of this into the church and to the Onward Movement.

A handful of members keep up the Friday evening prayer meeting and Junior and

Senior Christian Endeavor. A larger attendance and interest in these services is much to be desired.

Some of our people attended the Iowa yearly meeting at Garwin and our own semi-annual meeting at New Auburn. We have pleasant memories of the inspiring meetings of the association and of the visit of Mrs. J. W. Crofoot and Anna.

In the absence, at a funeral, of Pastor Thornell today, Brother V. C. Bond led the service and gave us a heart searching talk. Mr. Bond is a great student of the Bible.

At the last regular business meeting the church voted to call N. M. Lindahl and Charles Socwell as deacons.

—*Correspondent.*

#### A HOME NEWS LETTER FROM ALBION, WIS.

DEAR RECORDER READERS:

For some time I have been anxiously scanning the "Hook-Up" to see if anything should be seen from Albion, but since I have not been able to see any happenings therefrom, I wish to assure you that Albion society is very much alive and "up and doing" constantly. In the year and two months that we have been among these people, we have yet to see any slacking up of zeal or enthusiasm. In March, one Sabbath night, the pastor and wife and Mary were invited to the church parlors, ostensibly for a social time, which proved to be more than that to the surprise of the pastor's family—the affair turning out to be a very substantial "Pound Party" in honor of, and for, said pastor's family.

In June and July an exceptionally fine Daily Vacation Bible School was held with Miss Charlotte Babcock of Milton as supervisor; Mrs. Hazel Lawton, Mrs. Myrtle Green, and Mary Thorngate were the local teachers; but you will read all about this in Miss Babcock's report, officially.

In August a very enjoyable Sabbath school picnic was held on the old Academy campus grounds—so dear to all who have ever been associated in any way with Albion.

There were formerly three church societies of the women, but now—since "merging" is the order of the day—one of them

—"The Willing Workers"—has practically "merged" into the other two—the Home Benefit, and Missionary societies. The Home Benefit has already held its annual Chicken Pie Supper in the basement of the church, earning quite substantial results. A bazaar of home-made and useful articles (being made in the society) in connection with a supper, is to be held in early December, by the Missionary and Benevolent society.

In May, all ladies' societies of the church combined and met at the parsonage, to the surprise and delight of the pastor's wife, bringing lunch, also leaving a purse of \$2 to be used for the purchase of new music.

On September 5, the pastor accidentally let slip the information that it was the fortieth anniversary of his wedding. Needless to add, on Monday evening the parsonage and lawn overflowed with loyal friends and church supporters to assist the pastor and wife in the celebration—the surprise of the affair having been eased somewhat by the delivery of two large containers of brick ice cream in early evening from the local merchant, who casually announced, he guessed there was to be a "blow out" at the parsonage that night!

The social affairs are many and enjoyable and the average church attendance is quite regular. Owing to some of the families having moved away, there is a dearth of young people and children, which is greatly deplored.

The last session of the Southern Wisconsin quarterly meeting, which was held in Albion in October, was specially profitable and well attended. Mr. Bliven, one of the older members of the society, is in very poor health, as is also Mrs. Metta Babcock of Milton, who is at the parsonage for the present, at least.

Cottage prayer meetings are held on Tuesday evening of each week at the different homes—the leader of the meeting choosing and naming the leader for the next meeting.

Hoping and praying for "worth while" results in the Albion Church and society.

E. T.

How calmly may we commit ourselves to the hands of him who bears up the world.—*Jean Paul Richter.*



**DIMES NEEDED**

HOW THE DRYS WILL MEET THE WET  
MILLIONAIRE CHALLENGE TO  
PROHIBITION

Three wet millionaires recently gave \$100,000 to the leading organization fighting prohibition.

The drys will meet this selfish, class challenge by raising \$100,000 by 1,000,000 persons giving ten cents each!

A million coin cards and a million self-addressed envelopes are being distributed throughout the nation in this campaign.

Requests for them have come from every nook and corner of the United States. They will be mailed with the dimes on November 30 or thereafter.

DRY DIMES WILL BEAT WET DOLLARS!

Campaign sponsored by The National Prohibition Board of Strategy, 1140 National Press Building, Washington D. C.

**CORRESPONDENCE**

*Sabbath Recorder,*  
*Plainfield, N. J.*

DEAR BROTHER VAN HORN:

I am wondering whether, as a bit of possibly interesting news to RECORDER readers, you would like to publish the following, modified in any way that may seem best. Its chief purpose is to place before RECORDER readers information which might be of interest to some one or more of them, and which may lead to a good investment for a small amount of capital and possibly to employment for some Sabbath keepers.

**AN INDUSTRIAL OPPORTUNITY IN FLORIDA**

On the coast of Florida there is found in abundance a tiny clam known locally as "coquinas," but designated scientifically as *donax variabilis*, from which delicious foods are prepared. Thousands of bushels of these clams are used annually in Daytona Beach and vicinity, mainly in the preparation of delicious and wholesome bouillons, broths, soups, etc.

So superior to the foods made from the larger clams are the dishes prepared from these coquinas that numerous efforts have been made to put up the juice from these clams in bottles and cans for commercial distribution.

The "packing" of the juice from coquinas has proved a very difficult matter. Every attempt to can or bottle the products from coquinas, as far as the writer can ascertain, has been a failure so far as retaining the delicate and distinctive coquina flavor is concerned, until after intermittent experiments extending over a period of about twenty years the process which we are now employing to this end was discovered about a year ago.

At an association held at Little Genesee, about thirty years ago, the writer urged as one of the means of recognizing the Sabbath as a trust placed in our hands, the promotion of Sabbath-keeping industries, and mentioned the Sabbath-keeping printing press concerns in two of which he had himself been employed. During the writer's entire mature life it has been one of his dreams that he, too, might be instrumental, through spreading the Sabbath truth and encouraging Sabbath-keeping industries, in emphasizing the importance of Sabbath observance and making it easier to live—for no one can deny that it is often difficult for Sabbath keepers to find work, and the extent of their efforts to find work where they can observe the Sabbath will to no small extent depend upon their realization of its importance.

If possible the writer would like to keep this small business which he has started a Sabbath-keeping business, with Sabbath keepers as owners and as employees. To make the business of real service to either investors or employees, the capital should be materially increased, not for equipment, at present anyway, but for the various things for which floating capital is needed, not the least of which is the financial standing with dealers handling the products, who have a perfect right to know that a firm has capital enough to properly advertise their products and to meet demands in case the business should grow fairly fast.

To the foregoing ends, the writer would be glad to hear from any Seventh Day Baptists who would like to become associated with him and others in putting in bottles and cans the bouillon made from these clams, by investing funds, the amount of which would depend largely upon the investor's judgment as to extent of advertising, etc., and in its distribution. We would prefer connection with those who would also like to devote at

least part time to the business, preferably at least one party experienced in canning factory procedure, and also someone interested in distribution problems.

For many years it has been a frequent remark that a good business awaits the one who can solve the problem of canning or bottling coquina clam juice with the color and taste preserved. That the writer of this article has solved this problem can be easily proved by anyone who tries our products, which are already on sale in many Florida grocery, delicatessen and drug stores. He firmly believes the opinion so often expressed as to the possibilities of a good industry in this field, provided we can secure the right co-ordination of capital and services.

If any readers of this communication would like to co-operate in making this a Sabbath-keeping industry, we would like to hear from them as promptly as possible, since the demand for the product has now reached the point which makes more effective organization a virtual necessity.

GEORGE A. MAIN,  
112 Marion Street,  
Daytona Beach, Fla.

**TEN COUNTS AGAINST THE CIGARETTE**

It is costly. The people of the United States spend more for tobacco than for their marvelous free public schools.

It is wasteful. One who begins at twenty to spend \$2.50 a week on tobacco would save \$25,000 by the time he reached sixty-five were he to invest his money at six per cent compound interest.

It is a negative influence. It leads young people into careless company.

It breaks down ideals. It is helping to reduce our American standard of womanhood to the lower level of less advanced countries.

It is money-mad. Cigarette makers have had to be restrained by the government from publishing untrue statements in our newspapers and magazines.

It is selfish. Cigarette makers are using the powerful art of psychology to spread the habit among ignorant and helpless people throughout the world.

It is unsafe. It causes fires, accidents, and gasoline explosions.

It is especially bad for indoor workers

whose supply of fresh air, sunshine and exercise is often limited.

It causes failure. It slowly destroys the small margin of superior excellence required by the exacting conditions of today's life.

It is the enemy of progress. It eats up the surplus of money and health—that small but all-important margin that carries one man or one race beyond another.—*Jay Elmer Morgan, Editor National Education Association Journal.*

**WHO DOES?**

Who preaches to preachers?  
I'd like to know.  
Who gives to them  
Words that we treasure so?  
Who preaches to preachers,  
The hard working creatures,  
Who always must go  
To comfort somebody's woe?  
To some they give courage  
To others give cheer;  
They strengthen our faith  
When we're smothered with fear.  
Who preaches to preachers?  
They are most human creatures  
And once every week  
They must get up and speak,  
Maybe feel worse themselves  
Than the folks in the seat.  
Who hands out to them  
The good we receive;  
Who soothes their heartaches  
When they have to grieve?  
Who gives to them the words  
That we treasure so?  
Who preaches to preachers?  
I'd like to know.

—Anonymous.

**MARRIAGES**

LERDAHL-WHITFORD.—Nelson Christian Lerdahl and Miss Dorothy Euphemia Whitford, both of Madison, Wis., were united in marriage at the Seventh Day Baptist church, Milton, Wis., October 29, 1931, Pastor James L. Skaggs officiating.

McNANY-WALDO.—Miss Lucia Waldo and John McNany were quietly married Tuesday evening at eight-thirty at the home of the bride. Those present were Mr. and Mrs. Burton Sherlock and Mrs. D. C. Waldo. On Cussewago Street, Venango, Pa., June 30, 1931, Rev. George C. King, pastor of the Church of God, Cambridge Springs, officiated.

The bride is the daughter of Mrs. Lucinda P. Waldo and a Seventh Day Baptist of Venango, Pa., while the groom is a brother of Joseph

McNany, Green St., Meadville, a faithful member of the Presbyterian Church at Venango, Pa. The couple will make their home in Venango at the bride's home. We wish them a long and happy life.

**GIESLER-CHURCHWARD.**—At the home of the bride's parents, Mr. and Mrs. Walter Churchward, October 3, 1931, occurred the marriage of Mr. Paul Stephen Giesler and Miss Verla Mae Churchward, both of Dodge Center, Rev. J. Thornell officiating.

### Sabbath School Lesson XI.—Dec. 12, 1931

**JOHN'S VISION ON PATMOS.**—Revelation 1: 1—3: 22.

**Golden Text:** "I am the first, and the last, and the Living one." Revelation 1: 17, 18.

#### DAILY READINGS

- December 6—John's Introduction to Jesus. John 1: 29-40.  
 December 7—John's Witness to the Crucifixion. John 19: 23-30.  
 December 8—John Believes the Resurrection. John 20: 1-8.  
 December 9—The Glorious, Living Christ. Revelation 1: 9-18.  
 December 10—Christ's Message to the Church. Revelation 2: 1-7.  
 December 11—Christ's Present Attitude. Revelation 3: 18-22.  
 December 12—The Glory of Immortality. 1 Corinthians 15: 42-49.

(For Lesson Notes, see *Helping Hand*)

(Continued from page 696)

Leaders, "whom highest hope inspires,"  
 Leaders, "whom purest honor fires,"  
 Leaders, "who trample self beneath them,"  
 Leaders, who make their churches wreath them—as her apostles, worthy their commission—  
 Leaders, "who never shame their mothers,"  
 Leaders, "who never fail their brothers—  
 True however false are others,"  
 God give us such!

Amen.

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# The Sabbath Recorder

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No. 23

## BE STRONG!

We are not here to play, to dream, to drift.  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

## BE STRONG!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long.  
Faint not, fight on! tomorrow comes the song.  
—Selected.

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