

The Sabbath Recorder

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*The Best Paper in the World for
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THE SABBATH RECORDER

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PLAINFIELD, N. J.

The Sabbath Recorder

Vol. 111

DECEMBER 7, 1931

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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WHOLE No. 4,526

"FIGHT THE GOOD FIGHT"

It is not often the editor looks at the accounts of prize fights in the daily papers. Not that he especially objects to the "noble" art of men beating each other up in the ring, if they want to live that way—but because his interests lie elsewhere and his time is otherwise and more profitably employed.

But a glance at the sports page recently revealed two suggestive sentences. "Tony" was telling how he won the battle against "Kid—" defending a "light weight" championship. "In the first place," he said, "you can't win fights, backing up" and "you can't win rounds by fighting only in spurts." These words point two powerful truths. They are utterances Seventh Day Baptists may well apply to their individual, church, and denominational life. "You can't win . . . by backing up." There may be a time when one must stop for "breath" or to change foot, but that moment is one most dangerous. It may be the very opportunity the enemy of a man's soul awaits to deliver a knockout blow—the instant in which a fight is lost.

Here is a church without a pastor. It may think this a chance to get breath—to "catch up." It is really a "back up." It is a dangerous experiment for a church to back up or let down in an aggressive, constructive program. Battles are not won by backing up. The only backing up that ever should be considered is that which for some strategic purpose may offer advantages that outweigh the dangers.

There are those who feel the work of the denomination must be curtailed—missions abandoned, forces weakened, appropriations pared, eliminated entirely. We must "watch our step" but we must not forget there is grave danger in retrenchment. "You can't win fights by backing up." The call of Christ is "Go." It is forward; it is outreaching. It calls for sacrifice and serv-

ice. Are Seventh Day Baptists looking for a furlough or for an armistice? No. They are in to win the fight. It can't be done by backing up. Victories are won by aggressive movements.

A battle is not usually won by one attack, however vigorous and pressing it may be. "You can't win rounds by fighting only in spurts." The attack must be followed up with consistent effort and return to the point of conflict.

Our temptations may recur again and again. "The devil leaveth him for a season," we read when Jesus had successfully met the attacks in the wilderness. To win more than a "spurt" is necessary. Every church has among its members some who are spasmodic. They come to church occasionally—when weather is fine, or they feel like coming. They support the church jerkily—if at all. Church "jerkers" are nearly as discouraging as church "shirkers." The program of the church is carried out by workers—by those who press the battle—and not by those who act in spurts.

One of the most encouraging things in our denominational work for years has been a program, embodied in the Forward and Onward movements. Our discouragements have come when we have yielded to the policy of carrying on mostly in spurts.

As a people not only do we need to be more consistent as Sabbath keepers, but we must be more aggressive in spreading Sabbath truth. We must go forward, and continuously. We must realize that battles "are not won by backing up" or by "fighting only in spurts."

Golden Rule Week International Golden Rule week, December 13-20, will be a real test of our Christianity. "It is a period of self-examination when we measure ourselves by a universally accepted standard to see how big or how little we are."

Our "tithes" or our benevolent funds may already be overdrawn; our sympathies already may have seemed to be taxed to their utmost; yet and however, "Golden Rule week" will find us ready to "go the second mile" and to impart "the cloak also."

Generously as the American people have responded to unemployment relief, community "chest" funds, and special calls from across the seas, but few have as yet felt the pangs of hunger or entered into fellowship with the sufferings of others.

As never before are the people of America challenged not merely to give but to "share with" those who have not. It should involve sacrificial self-denial and may involve digging into capital or principal in order to avoid worse conditions in future years.

Conditions may be bad in the United States, but they are almost incomparably better than they are in other parts of the world, both as regards prevailing unemployment and adverse economic conditions.

In China millions are starving. According to President Chiang Kai-shek, in September, in that country fifty millions were on the verge of starvation. In fifty thousand square miles of inundated territory seven hundred sufferers per square mile were crowding to "the elevated cities, living on dyke tops, roofs of houses, raised plank, etc. . . . The nearest approach to an understanding would be a similar devastation in our country, plus abject poverty, minus emergency relief measures, and minus hope."

Under our own flag there are appalling conditions in the Virgin Islands, Porto Rico, and amid the hills of West Virginia, Kentucky, and elsewhere.

The Golden Rule Foundation seeks, with Golden Rule funds, to reach these neglected areas and types of work that are not included in community chests. Golden Rule week is a period of "sharing versus giving." Well may we look upon this period between two great national feast days—Thanksgiving and Christmas — as a national fast, where we are glad to pause "to give thought to those who have no harvests and for whom there can be no Christmas except as we apply the Golden Rule."

1932 Calendar The business manager of the RECORDER, Mr. North, has just handed to the editor the first copy of the Seventh Day Baptist Calendar and Directory for 1932. We dare not be optimistic enough to think it contains no mistakes, but we do dare to say it is a fine piece of workmanship of which the RECORDER Press may well be proud, and a calendar which every Seventh Day Baptist home will be bound to want as the calendar is seen.

It is a twenty-four page booklet, slightly smaller than the SABBATH RECORDER, with a beautifully designed cover that will easily harmonize with the wall upon which it may be hung if desired. The front cover bears the tables—"Law of God"—one on either side of the cross bearing the legend, "In the cross of Christ I glory," in the upper half. Across the middle is the line, "Remember the sabbath day to keep it holy," while in two panels on the lower half are the words of Jesus, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

The inside contains the usual data, the special features being tasteful cuts of the churches of the Central Association, with a picture of the Adams Center pastor, Rev. Loyal F. Hurley, and a special picture or two of scenes in the community which is to entertain Conference next August.

These calendars are ready for distribution. The Committee on Distribution of Literature has the matter of handling the calendars, this year, in charge. A sample will be mailed to each church. It is hoped every calendar will be sold this year.

Gold Star Mothers On another page may be found the first installment of a "Pilgrimage" by Mrs. Hattie E. West of Milton Junction, Wis., written at the editor's earnest request. It had been hoped to have the writing appear at Armistice day season. Disappointed in that, it may not be unfitting to find the articles at a time when many are looking more or less hopefully forward to the Disarmament Conference next February. The editor feels confident that the SABBATH RECORDER readers will be pleased for him thus publicly to thank Mrs. West for this interesting account of her trip.

The Bible Witness There comes to our desk the first number of a little publication—"The Bible Witness"—issued at Nady, Ark., by Rev. Clifford A. Beebe. It is a four-page leaflet of note paper size. Mr. Beebe is editor and publisher, having a small press of his own and being a printer of some experience. It is neat and attractive. He writes that there is apparent, in his community, a need for something on baptism, the Holy Spirit, and other Bible topics which he hopes to meet through this publication. In this first issue are paragraphs such as "The Bible and hard times," "What the Word of God says of itself," "What is baptism?" "The baptism of the Holy Ghost," "The baptism of fire," "And now—what are you going to do about it?"

We commend the courage of our brother and the vigor of his attack upon the problems of local needs of his people and the surrounding community.

"Congratulations" The editor does not want any false modesty to hinder his acknowledging, in as large a way as desirable, the appreciation expressed by his friends. A good many letters of congratulation and some of "sympathy" have been received since he assumed the new responsibility placed upon him. He intended to say nothing publicly — merely acknowledging them personally while off duty. But there has just come to his desk a very great surprise in the form of the following:

Rev. H. C. Van Horn,
Plainfield, N. J.

DEAR MR. VAN HORN:

It was the pleasure of the Seventh Day Baptist Church of North Loup to extend our congratulations to you as editor of the SABBATH RECORDER.

This action was taken today at church services. May you be successful and happy in your work.

Respectfully,

ALICE G. JOHNSON,
Clerk.

North Loup, Neb.,
November 21, 1931.

There are some special reasons why the editor wishes to give publicity to this particular expression of congratulation and encouragement. In North Loup he grew up. Here he received his early education, secular and religious. Here he first confessed the love and saving power, in his own life, of Jesus Christ. Almost within stone's

throw of the old North Loup church he was "buried" in baptism by the pastor, Rev. Joseph W. Morton of blessed memory, with more than thirty others of his companions on a Fourth of July, more than forty years ago. The church of one's boyhood is the "home" church "where'er he may roam." The interest of the North Loup Church and confidence in the boys and girls who have gone out from her have never wavered. Her approval and congratulations mean much.

Twenty-five years ago this church was called to give up her beloved pastor, after only a year's service, and with every promise of a most fruitful pastorate, to become the editor of the SABBATH RECORDER. Mindful of the wider denominational needs, most unselfishly she made the sacrifice, and for nearly a quarter of a century Doctor Theodore L. Gardiner helpfully shaped the policy of the RECORDER. For these years North Loup has been blessed in her unselfish act. Now she lends encouragement and stimulates the utmost devotion of one of her sons, called to the same responsible place of trust and service. Her wish that the editor in his work may be "happy," expressed recently by many others, also, touches the heart and brings its response—God bless you, every one.

Denominational Finances The Finance Committee is putting out a small twenty-four page booklet containing the budget as approved by Conference.

On a Sabbath morning, soon, you will see this printed matter in the pew. Read it carefully, take it to heart, and keep it in your Bible as a marker for the next few months, where your mind will be refreshed of its message while your heart is daily strengthened for its task. We shall not meet our budget and do our work by shutting our eyes to the facts, or thinking others are more able to carry the burden and responsibility than we are. We can and will when we consider what God has done for each one of us and what he wants us each to do. With him we can easily raise the budget, as we each do our part and share the burdens with one another. The wall was built for "the people had a mind to work."

Relief Program The President's organization on Unemployment Relief, with Walter S. Gifford director, has come forward with a constructive plan whereby it is hoped the country may successfully work out of its period of depression into a happier state of mind and being. "The committee's recommendations reflect the judgment based on careful consideration and practical experience of representative leaders of industry and labor." It is felt that there are things all should have part in to bring about better conditions. While "complete recovery must await removal of adverse world conditions, it is certain we delay recovery by passively accepting our relation to the international situation and in failing to make a concerted, determined effort to correct domestic conditions." Pointing out the fact of abundant internal resources, the committee has adopted a program and offers what it believes to be constructive recommendations.

First, its recommendation has to do with the "Resumption of work." By wise, sane purchasing, by the employment of capital, and normal investment, manufacturers and distributors will be encouraged and warranted to go on. The favorable reaction will be mutual. The committee points out that "the margin between business volume depressed and business volume normal is a comparatively small percentage of the whole, just as the margin between independence and poverty is not a large sum, but only a moderate sum beyond actual needs." It is thought fundamental to all the aids suggested in further recommendation that "the *unifying* of public interest and sentiment in this action is absolutely imperative."

In the second article, the need of credit relief is pointed out and recommended:

Public confidence in our financial and credit structures must be re-established. Withdrawals of money from circulation for hoarding seriously restrict credit and operate to delay business recovery. The creation of the National Credit Corporation and such further agencies, either public or private, heretofore suggested by the President to insure further and more certain fluidity of banking resources, will bring ready response in increased activity in productive and distributive forces of the country.

Next, it is recommended that bankers must broaden their view. The enlarged "spread" of work is urged. While much

has already been accomplished in this way, laborers, too, sharing hours with others, there are many employers who have "as yet made no consistent and purposeful effort to distribute work at their disposal." A purposeful analysis of the possibilities to spread employment is demanded, with care taken to protect private as well as public interests.

In the recommendation on civil service, there is pointed out "a vast group in federal, state, and local public service . . . which in general has not felt the pinch of unemployment, nor been called to share their hours of work." Helpful suggestions are made as to how those in this, "one of the greatest single units of labor in this . . . country," may share their employment, thus practically lending "encouragement for private enterprise to extend its sacrifice."

"Public works" and "white collar" relief are discussed and helpful suggestions made. The conclusion of recommendation eight reads:

It is the considered opinion of this committee that we have arrived at a phase of our industrial progress where it is necessary to adopt a new attitude toward *work* itself.

The responsibility to provide work for every willing, able citizen must carry with it the responsibility for seeing that available work is distributed with attention to the best interests of the nation.

This means only that in giving employment, management must consider not only productive efficiency of the worker but also the latter's capacity for self help and to meet his responsibilities to his community. To carry the thought one step further; it entails that in laying off or hiring labor, or in spreading labor, preference be given in order as between equally efficient workers to: married men with dependents, resident in the community six months or more; single men or women with dependents, similarly resident; single men or women, above school age, without dependents, but with no other means of support, similarly resident.

We believe that adoption of so simple a policy will have eventual impressive influence upon the general well-being of communities, not only, but even of the whole country. It also conforms with the growing belief that, under modern conditions, industry cannot reach its highest development except through widest possible distribution of employment income and widest possible spread of general prosperity.

The well planned and sympathetic efforts of local communities to cope with their own unemployment problems are surveyed and favorably commented upon.

The final recommendation concerns "Farm Labor Plan." It reads:

As a special emergency measure for this winter, a survey should be made of the possibility for transfer of surplus labor from cities to farms, on a work-for-keep and/or other basis, with a view to supplying help needed in agrarian sections but unavailable because of lack of financial strength, and to relieve pressure upon urban relief agencies.

CONCLUSIONS.—The proposal for a survey of the potential absorption by farms this winter of surplus city idle not only will have the effect of enlisting the great farming population in the campaign to relieve distress among unemployed and thereby decrease pressure upon urban agencies, but such a transfer has wide possibilities for economic return.

GENERAL LETTER NUMBER TWO FROM HONOLULU

We are now on our fourth week here on this enchanting island. One doesn't seem to tire of it, even though he may appear to be lazy as he suns himself on the sandy beach of Waikiki.

Honolulu has a population of 116,260. All the islands together, have a population of 357,649 — Japanese 137,407; Filipinos 63,867; Portuguese 29,717; Chinese 25,211; Hawaiians 20,479; Caucasian - Hawaiians 16,687; Asiatic-Hawaiians 10,598; other Caucasians 38,006; and some 15,000 of other races. The "Melting Pot" is right. If you can pick them out and tell which they belong to, you are good.

"Lanai" is Hawaiian for porch. "Lei" is wreath, usually made from beautiful flowers. "Poi" is a native dish and was the main food for the early Hawaiians. So the fellow who wrote home and stated: "I am sitting on *poi*, with a *lanai* around my neck, eating a *lei*," got his words mixed somewhat. He meant to state that he was "sitting on the *lanai* (porch) with a *lei* (wreath of beautiful flowers) around his neck, eating a dish of *poi*." "Poi" is somewhat like a potato. It grows under the water, and the leaf looks as though it belonged to the lily family. The root is cooked, skin peeled off, and then pounded into a paste. It looks something like paste you would use to put paper on the wall, only it is purple in color. You eat it with sugar and cream, that is, you might be able to eat it if you so treated it.

The Story of Hawaii.—Why does every-

body fall so completely in love with the islands? What is so fascinating about them? They tell you, "Come and see. Spend those happy days on board ship. Relax on a gay, floating city, with its deck, sports, dances and theaters, acquaintances and diversions. Arise at dawn on the last day with the cooling trade-winds of early morn caressing you, and hurry breathlessly on deck to find a lighthouse sleepily blinking from a verdant shoreline thrown up in the night. As the sun mounts, watch its unfolding glories on the cloud-capped, gorgeous mountains, unbelievably green. Later, as your ship swings around into the harbor, see breakers form on the coral reef, plummy palms appear, and roofs sparkle in a maze of foliage.

But wait, you haven't yet emptied your purse of its silver to the horde of diving Hawaiian boys, who, with amazing dexterity, snatch the coins out of the clear blue depths, or you haven't yet heard the Royal Hawaiian Band waft "Aloha Oe" to you from the crowded pier, or viewed the jovial, jostling *lei*-women vending armsful of fragrant flower wreaths. You haven't floated along to your hotel or cottage past great mounds of purple *bougainvillea* and long stretches of gay hibiscus and richly scented oleander bush, past coconut plantations, rice paddy, and banana patches. You haven't yet felt the warmth of the waters of Waikiki. When you have experienced all this, and it is only a taste, you will begin to sense why Hawaii enchants its guests.

The Hawaiian alphabet consists of twelve letters, as follows: A, E, H, I, K, L, M, N, O, P, U, W. The vowels are given value as in Spanish and are always pronounced and not slurred. Some of their words are: *kapu*, keep out; *pilikia*, trouble; *kope*, coffee; *wahine*, woman; *kanaka*, man; *pau*, done; *kenikemi*, dime; *hapaha*, quarter; *kookahi kali*, dollar. The name *Oahu* has four letters and three syllables; the same with *aala*.

Captain Cook discovered the Island in 1778. Cook reported something like five hundred thousand natives. Cook was killed by the natives one year later for his unjust treatment to them. The white man, with his civilization, seems to have depleted the race, and it is not hard to guess who has the wealth.

The great liner, *Belgenland*, of the Red Star Line, came into port Friday morning. She is the largest ship we have seen in this harbor since we arrived. She remains here twenty-eight hours with her three hundred forty passengers. Among the most noted ones aboard seem to be Douglas Fairbanks and Princess de Braganza of Portugal. "Doug" seems to have had most of the "limelight" here. He is on his way to India to hunt tigers. Judging from the crowds that followed him, guess he will be glad when he reaches the jungle. Moving picture machines were grinding quite a while before he came off the boat. Duke Kahana-moka, Hawaii's idol for many years as the world's champion swimmer, went aboard to greet him and be in the pictures. An automobile was brought within the enclosure up close to the boat and was guarded by police, and the duke came off first, and in a few minutes Douglas took all the leis from his neck and pulled his cap down over his eyes and made a run down the gang plank for the auto. He was soon in the car and out into the street, after the officers had opened the way, a mob of fans following. It must be a relief for such men to get away in the jungle.

There are lots of entertainments put on each week, portraying Hawaiian early life, their music, their dance, the "Hula." We saw an exceptionally fine one the other night. There was a company of some eighteen. Mr. and Mrs. Bray, their two daughters about fourteen and fifteen, with two other Hawaiian girls their age, did the "Hula." It was artistic and very beautifully done. A dear little girl of five years danced for us; she was so sweet. Their songs, their music, and the dancing were very fine. The "Hula" is a beautiful and artistic dance when given as the Hawaiians give it.

Some Hawaiian Names.—In today's paper, under births, was this item: "Mr. and Mrs. Marcelo Sales welcomed at their home, Henry Kapukueluaokamanele. Mrs. Sales was Miss Mary Keliiekekulumani Silva, before she was married." Under marriages: "Anacelto Viloria to Nancy Kealohapauole Kapuahiloa."

The waters around Hawaii are wonderful for fish. Kinds, colors, shapes, and

sizes cannot be beaten. Here are some of them: anampases caeruleopunctatus; acentrogobis ophthatmoleania; capriscus murendentibus minutis; spagebranchus flavicaudus; psendupensus multifasciatus.

The Matson liner—S. S. *Malolo*, arrived yesterday from "Frisco," via Los Angeles. This is her first trip to make both ports. She is the largest boat of the Matson Company. She landed two hundred fifteen passengers. This was the first trip since she took a coat of white paint to replace her deep red. It is some thrill to passengers to land at Honolulu—after five or six days of water, to sail into this beautiful harbor with outrigger boats and Hawaiian diving boys surrounding your boat. Yesterday nine airplanes were swooping down on the *Malolo*, giving the newcomers thrills from air, water, and land. The Royal Hawaiian Band was playing "Aloha Oe" and "Flower of the Island." Leis were already on the necks of many, having been taken on board by someone before the boat got inside the harbor. Many more leis were added by eager friends as they came ashore. Such happy, eager faces you will seldom see. Hawaii, the unforgettable!

Sincerely,
W. M. DAVIS.

145 Liliuokalani Street,
Honolulu, T. H.,
January 15, 1931.

THE IDEAL OF PREACHING

The sum of the matter is that preaching, however it is done, is the giving of a word of God to men. The preacher must receive the Word himself and give his life to it. And in giving the Word to others, he must give his life with it. His word must be given so that the truth shall be revealed and honored, so that men shall feel that they are receiving the very Word itself and not mere opinions concerning it. The person will be lost in the message. And if the man possess the truth and is possessed by it, in this way the whole man will speak. "Preaching is God's Word through a man."

—By Arthur S. Hoyt, D. D., in "Watchman-Examiner."

MISSIONS

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

REDUCED EXPENDITURES MEAN REDUCED HOPE

An intelligent economy in missions is desirable, as in all other matters. Wastefulness and carelessness in the use of the funds donated for missions becomes a particularly aggravating wrong. This, however, is a thing that does not occur as often as is sometimes thought by the critics of missions. Nevertheless, all who have to do with the affairs of Christ's kingdom should be particularly careful to exercise helpful economy.

In the Word we read, "There is that withholdeth more than is meet, but it tendeth to poverty." This is true in all spheres, but it is nowhere truer than in the matter of missions and Christian work. When God's people withhold their tithes and offerings, they are impoverished thereby. When denominations retrench by withdrawing from fields occupied, they not only lessen the number of people helped to Christ's way of life, but they dry up the fountain of liberality by discouraging the people. About ten years ago several denominations decided to retrench, hoping that the contributions of the people would not fall off; but every time they have retrenched the contributions have fallen still lower.

The truth is that if mission boards will keep reaching out and demonstrate to the churches that they are accomplishing something worth while, sufficient funds will be forthcoming. Naturally people have a will to do, they desire to see the kingdom of Christ cover the earth, and they wish to have part in its extension. But when those conducting the affairs of the kingdom begin to falter and retrench, the people lose hope. Reduced expenditures mean reduced hope.

WELTON'S GENEROSITY

DEAR BROTHER BURDICK:

You have asked me to write something about the Seventh Day Baptist Church of Welton, Iowa.

The Welton Church has just about given itself away. Welton at one time was quite a strong church numerically. But, when Nebraska opened up for homesteading in 1871-72 and 73, Welton gave twenty-three families or ninety-six men, women, and children to help build a strong church at North Loup, Neb. Later Welton gave five men for gospel work, one of them a layman.

Still not satisfied with giving, Welton gave two preachers and one doctor each a wife. As a result of this giving Welton has but twenty-six members left. The most of these twenty-six are elderly people just watching for the sun to sink in the western sky; but they are not discouraged.

Welton still has some faithful followers of Christ, and they still believe in giving, so much so that they aim to give their own selves to Christ Jesus. One of our members is past eighty years of age. Others are nearing the fourscore years.

For five years the majority of our Sabbath school children have come from the First day homes about us. Our church is the only Protestant church in Welton, so these children come to our Sabbath school. These Sunday children have missed but very few Sabbaths in all these years. There have been more than fifty of these children on our Sabbath school roll. Last spring when the renters changed on the farms near us we lost several of our children, and the renters moving in failed to bring us other children. Two years ago we had over thirty children in the Sabbath school.

We have had no additions to our church during the year, but we know that there is a worth while work to be done here in Welton.

JAMES H. HURLEY,
Missionary Pastor.

Welton, Iowa,
November 15, 1931.

[See page 722 for Annual Week of Prayer for the Churches.]

LETTER FROM JAMAICA

DEAR SABBATH RECORDER READERS:

It is long past the time when you should have had another letter from me. Many things have been taking place since I wrote you from Warsop. There has been nothing especially exciting in our experiences, but

we have just been hurrying from one thing to another all the time.

We spent considerable time in Kingston. We are always extremely busy when there. Then, we have been in Bath, fifty miles east, and to Wakefield, more than a hundred miles northwest, and to Lower Buxton, some seventy-five miles from Kingston. People in other places were writing us earnestly and telegraphing us to come in the meantime to them for conducting services and to baptize candidates. We are learning of new interests in different parts of the island all the time. Yes, Jamaica needs a younger and abler man and more of them to help carry on this great work.

We had baptism in Wakefield and Lower Buxton. We were happy to find our little church in Wakefield getting on so well in spiritual things. The building and grounds about it are very neatly kept. We had much rain there as well as in all other places. But when Sabbath came more than forty people were on hand for the all-day services. They have a good Sabbath school, and they had a good Christian Endeavor society program that day. Brother Lyons has a mighty hold on the spiritual interests of that community. The people hold him in high regard because of his self-sacrificing labors among them. But they are not able to give him any fit financial support. God has richly blessed him and his wife in the spiritual harvest already seen as the result of their faithful service. They are well deserving a much better financial support. While there this time I baptized the woman to whom the church had been paying a monthly rent for the land on which our church booth stands. She is now a very happy member of the church, and has given to the church the lot. Brother Lyons now writes that another woman, the mother of a large family, and her eldest daughter, have now taken their stand with the husband and father in our church there. These things make the angels of God and all true saints knowing of these experiences rejoice.

When we went to Lower Buxton we took with us Brother Isaac Smith, who remained there for about a month assisting Pastor Edwards in conducting public meetings there and in near-by neighborhoods, and in doing much personal gospel work. In some of their meetings more than three hundred

people were in attendance, giving clearest evidence of increasing interest. Heavy rains were falling in Lower Buxton when we arrived there on Tuesday. Everything was soaking wet. Paths up and down the slippery hills seemed all but impassable. No appointment had been made for a service that night. Pastor Edwards, who is almost always optimistic, said it would be impossible to have a meeting under such circumstances. But just before seven o'clock a young woman called at our room to say we must go to the booth for folks wanting a meeting were coming. We went. Nearly fifty young men and young women were there. Of course Pastor Edwards came too. The Lord was there, and we all had a good time. We have the largest lot of young men and young women in that church we have in any church in Jamaica.

I officiated at two weddings in Lower Buxton this time, and administered baptism to two candidates the last night of our stay. Three times before we had gone twelve miles to the sea from there for administering baptism. But this time Pastor Edwards and the people had constructed a cement baptismal pool right under the platform in the church building. There was a large attendance at this service. It was the first time people had witnessed a baptismal service in Lower Buxton. Now people outside our faith there are saying Seventh Day Baptists have come to Lower Buxton to stay. Many people there are looking our way, and are thanking God every day that "Mars" Edwards came among them to show them the Bible way. He is in the midst of great opposition, but his field is a very promising one.

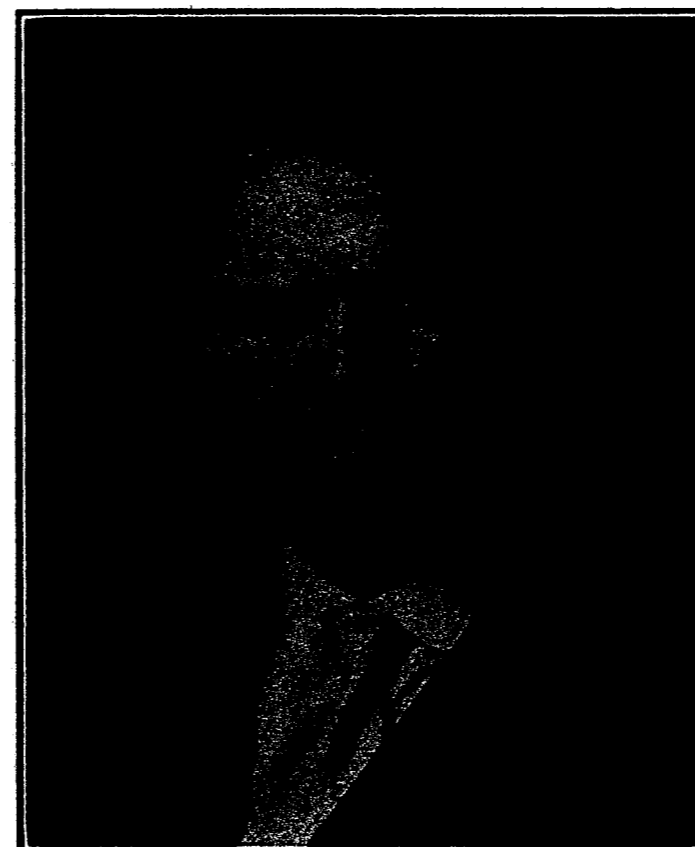
In Bath we had more and more rain that cut us off from some services. On Sabbath we had a good attendance for an all-day meeting. But, oh, how it did rain both forenoon and afternoon! I preached three times that day. For many months our church building there has been too small to accommodate the people attending our Sunday night service when we have been there. This time our people had engaged the use of the large government school building for our last Sunday night meeting. Two numbers of special music were furnished. I spoke to more than three hundred attentive listeners that night. Our Bath Church holds

a place of respect in that community. But this letter is already too long. Saying goodbye to these churches and people that we love so dearly pulls hard on our heart strings. Just now we are with our Bowensville people. But that is another chapter.

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica, B. W. I.,
November 13, 1931.



REV. ARY THOMAS BOTTOMS, BEREA, W. VA.

Through some mistake, for which we are sorry, the above "cut" did not appear in last week's SABBATH RECORDER—November 30, accompanying the biographical sketch of Mr. Bottoms prepared by Rev. George B. Shaw. We are glad to give it place in this issue. It furnishes opportunity to voice our pleasure over the ordination of this able and consecrated Christian worker. May his ministry continue to have the blessing of God upon it.

EDITOR.

AN APPRECIATION OF THE RECORDER AND DOCTOR GARDINER

[In some way, last spring, some of our papers became displaced, among them the interesting testimonial of Brother Orville B. Bond and his good wife, of Lost Creek,

W. Va. The message of cheer is not too late, even now, and we are glad to share it with our RECORDER people.—EDITOR.]

My childhood days have passed, but memories linger and among those memories the weekly visit of the SABBATH RECORDER and the *Sabbath Visitor*. The mention of those periodicals always seemed to bring a tone of reverence. Many are the times that we children tripped over the dusty road to the postoffice, one mile and a half away, on sixth day afternoon, that the SABBATH RECORDER might be in our home on the Sabbath day. Yes, and I might say, it was the only paper or magazine that regularly visited our home during our early childhood.

We all loved the men and women whose names and faces appeared on the pages of the SABBATH RECORDER. We loved their homes, their work, their churches, and the denomination that they served.

Today the magazine that heads our list in our own home is the SABBATH RECORDER. Its significance to us has been prompted because our fathers and mothers loved the truths that they found expressed upon its pages.

Here I wish to pay tribute to fond parents who vision goals for their children and provide inspiration under which they may be prompted to attain them. Here, with my wife, in behalf of our family of boys and in behalf of our fond parents, with fond memories of Sabbath days at home with brothers and sisters and father and mother, we wish to acknowledge the presence of many inspiring thoughts penned upon the pages of the SABBATH RECORDER by our aged but untiring editor, Doctor Gardiner.

I also wish to express for my Uncle Floyd, who lives in Oklahoma, his appreciation of the weekly visit of the SABBATH RECORDER. He loves it with its messages about the people who live and work for the truth that gave our denomination birth.

While we regret that the time has come that we should allow Doctor Gardiner the privilege of retirement, we rejoice in the excellence of his service and the lasting impressions that he has made upon the minds of his readers.

ORVILLE B. BOND,
LUCILLE DAVIS BOND.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR DECEMBER

1. What is one method urged by the Religious Life Committee for the promotion of Christian fellowship?
2. What special activity is being sponsored by the Young Men's Christian Association of Salem College?
3. How many persons are doing work in connection with the seminary?
4. What percentage of these students are not Sabbath keepers?
5. A group of churches from what state had their fifty-sixth annual meeting recently?
6. Who of us will be the friendly visitors?
7. What pastor and his wife are soon to take up work in Jamaica?
8. What church is made pastorless by their going?
9. What good news comes from Salemville, Pa.?

GOLD STAR MOTHERS

A PILGRIMAGE

BY MRS. HATTIE E. WEST

As the Armistice day approaches, we are reminded that thirteen years ago the World War was drawing to a close.

When it was over, it was found that nearly eighty thousand of our boys had given their lives. They had done this not alone for their country, but many of them in the high hope that never again would such sacrifice of war be demanded of any. The United States, at the request of the "nearest of kin," returned to the homeland the bodies of some fifty thousand of these soldiers. The relatives of the remaining thirty thousand entrusted the bodies of

their sons to the nation in whose service the lives had been given.

Thus it came about that there are now "over there" eight plots of ground owned by the United States and dedicated forever to the boys who made the supreme sacrifice in that great struggle. Carefully their remains have been gathered from the graves in which, owing to the exigences of war, they were first interred, and have been placed for rest in these plots of ground under the permanent protection of the government. One is in England, one in Belgium, and six are in France.

And after the struggle was over, someone remembered the mothers and widows of these boys, and a bill was passed by the Congress of the United States, providing that it should pay the expenses of these mothers and widows to visit the graves of their heroes—an act without precedent by this or any other nation.

It required a long time to locate these mothers and to make the necessary arrangements for the pilgrimage. Mortality among the mothers had been high; many of the widows had remarried, and out of thirty thousand letters of inquiry, only about thirteen thousand responses were received.

But to provide for the transportation to Europe of thirteen thousand was no small task; and it was not until the year of 1930 that arrangements were completed for the beginning of the pilgrimage.

The boats of the United States lines were selected for transporting the mothers, and all summer, from May to October, the boats were carrying these guests of the United States back and forth.

In May of this year, the pilgrimages were resumed, and it was my fortune to receive a beautifully engraved card, which read as follows:

"The Government of the United States extends an invitation to Mrs. Hattie E. West to make a pilgrimage to the cemetery in Europe where the remains of her son are now interred. Leaving New York on the *S. S. America*, May 13, 1931."

Being a guest of the United States is an interesting experience. It meant more luxurious travel than that to which most of us were accustomed, with parlor car and pullman accommodations, always with

lower berths on trains and boats, and ample provision for meals and service.

There was no worry about taxis or train connections, and absolute freedom from the annoyance of tips. All emergencies were provided for, even to that of illness, with attendance of nurses, and a doctor's services always quickly available if needed. No detail was overlooked by those in charge and nothing left to chance. So well were all our needs anticipated and our expenses provided that it would have been possible for one to have made the pilgrimage in comfort without the expenditure of a cent of her own money. (We were, however, told in France that if we wished liquor with our meals we must pay for it ourselves, as the government would not provide it.)

It was Mother's day when the group from southern Wisconsin, of which I was a member, started on its pilgrimage, an appropriate day for the beginning of such a journey, but a day of very tender memories. Some of our boys had gone across in May—and now we were going. The government that sent them was now taking us—how strange life is!

There were eight of us from Wisconsin who made the trip to New York together, and as we each wore the beautiful badge furnished us by the government, we easily identified each other. Though we were practically strangers to each other, it was not long before we became acquainted. To only three of the eight was English the native tongue. One was Swiss, "My husband, he maka da cheese," she told us. She came from one of the cheese making centers of the state. Three were German, some of them still with relatives in the fatherland. Those of us whose sons had gone to fight the Germans merely as enemies, tried to imagine what it must have meant to have sons fighting against those endeared to us by ties of kinship. One was an Italian mother from the city of our state university, who could speak or write no word of English. Those of us who had been somewhat timid about starting out on this long journey without the companionship of dear home friends, marveled at the courage of our Italian sister.

Someone has said that the American Expeditionary Forces represented a cross section of American society. If this was

true of the soldiers, it was equally true of the mothers. In the group of the 128 mothers and widows of our "Party B"—as we were known, being the second to sail during the summer of 1931—in their places of birth, fourteen countries were represented—Austria, Canada, England, France, Germany, Italy, Ireland, Nova Scotia, Norway, Poland, Russia, Syria, Switzerland, Scotland, beside the United States, and Wisconsin contributed an American Indian. As to religion, there were Protestants, Catholics, and Jews.

There were among us women of education and culture, and women who had little or no education except that gained in the school of life. There were women who had previously enjoyed the benefits of travel, and those who had scarcely been from home; there were city women and farm women; women who had servants, and women who were servants; and women who worked in shops and factories. There were women of differing habits and ideals. There were women who smoked and women who deplored the custom; but all, however different in circumstances and upbringing, had one great experience in common.

And I am pleased to say that so far as my observation extended, I noticed absolutely no difference in the treatment of any individual by the officers, nurses, or guides in charge of the pilgrimage. All received the same kind consideration. If one received more attention than another, it was because she had greater need than another. Perhaps of none was this more true than of our Italian mother, Mrs. Belliflora. In New York we met another of her countrywomen, Mrs. Bandillero, and they were given a stateroom together on the *America*. In Paris, however, according to the general plan, they were separated, as the company was divided into groups, assigned to different hotels according to the cemeteries they were to visit, and the two sons were buried in different cemeteries. Finding that this was working hardship for Mrs. Belliflora, an exception was made in her favor, and she was allowed to go to the same hotel as her countrywoman. This meant an extra trip for one of the busses every time the party went out.

Party B was fortunate in having as one

of its number the chairman of the Gold Star division of the national organization of the American War Mothers, Mrs. Ethel Stratton Nock.

Mrs. Nock was one of the younger mothers of the party, her only son—alas, how many were only sons—still in his teens, had fallen in the Argonne Forest. His father had preceded him in death and he was the idol of his mother's heart. His death was such a blow to her that for seven years she shut herself in with her grief. Then some relative of means paid her expenses to Europe to visit her son's grave. When she saw how beautifully the government was caring for those who had been entrusted to it, she was comforted. Finding her son's grave amid thousands of others, she realized that other mothers were suffering also, and would no doubt be comforted as she had been, by a visit to these resting places of their dead. Returning to the United States, she gave herself unstintedly to the service of the Gold Star Mothers. Her home being in Washington, she was able to keep in touch with the work of the War Department in promoting these pilgrimages. Being possessed with keen intelligence and much executive ability, she was able to secure the passage of amendments to the original law permitting those mothers and widows who had previously gone at their own expense to go again as guests of the government, and permitting mothers of unknown soldiers to make the pilgrimage, as well as those mothers whose sons were buried at sea. At her own expense she had written to each mother who had received an invitation from the government, urging her to accept the invitation, giving her encouragement and kind advice about what would be needed for the trip.

This was Mrs. Nock's first experience with a pilgrimage group and she regarded each individual mother with the greatest of interest, and having encouraged each of them to make the trip, was most anxious that all should go well—nor was she disappointed. Each mother felt in Mrs. Nock a personal friend. Those who had business problems as yet unsatisfactorily settled by the Veteran's Bureau at Washington had only to present them to Mrs. Nock to be

assured they would be given her personal attention on her return to Washington.

Milton Junction, Wis.

(To be continued)

THIRTEEN THOUSAND MEN

BY D. HEITMEYER

("At Munich the guide showed us the monument to thirteen thousand men of Munich who fell in the World War."—Tourist's Note Book.)

"Thirteen thousand men," they said,
Thirteen thousand men—all dead.
They built them a monument, and then
Made it a show for the eyes of men.
Chattering tourists came and went,
Scribbled on post cards that they sent
Back home to friends in the U. S. A.—
"Seeing the sights; had a lovely day."
But a peace beyond the tourists' ken
Is the peace of thirteen thousand men.

"Thirteen thousand men"—they fell
'Mid blood and mud and battle hell.
Enemies once, and we called them "Huns,"
Fed their flesh to the hungry guns,
Hated and cursed them in Freedom's name,
Assailed them with bayonet, gas, and flame.
They fought and fell for Fatherland,
Slew and were slain by Kaiser's command.
No longer foemen or "Huns" as then,
Now only "Thirteen thousand men."

"Thirteen thousand men"—they sleep
Serene and still in the solemn keep
Of Memory and Glory—and today
We view their tomb and go our way.
But deep in lone hearts the bitter pain
Lives on, and mothers cry in vain
For sons who answer not, and wives
Drag out the routine of their empty lives.
Boys pay honor to a ribbon or a name,
And windy politicians mouth their fame.

"Thirteen thousand men"—we cry
Against the fate that bade them die—
To sacrifice the promise of their years
To buy the world a legacy of tears.
So here their monument shall stand
Until no Kaiser, king, or Fatherland
Shall call a city's youth again
To march the road of wrath and pain,
Until the day it shall be said,
"A nation's peace is honor for the dead."
—Baptist.

Oh, God, in times of sudden dark,
This is my one desire—
To light the candle of my faith
At your unfailing fire!

Oh, God, in times of want and dread,
When trouble has beset me,
Let me remember that one Friend
Will never quite forget me.

Oh, God, when I have lost the way,
When I, alas, am straying,
Give me a moment of rebirth—
Lend me the strength for praying!

—Margaret Sangster, in *Christian Herald*.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE

Contributing Editor

NADY, ARK.

CHRISTMAS IN LITERATURE

Christian Endeavor Topic for Sabbath Day,
December 19, 1931

DAILY READINGS

Sunday—Following the Star (Matt. 2: 1-8)

Monday—Wise men's gifts (Matt. 2: 9-12)

Tuesday—"God with us" (Matt. 1: 20-23)

Wednesday—The Word made flesh. (John 1: 1-14)

Thursday—The divine sacrifice (Phil. 2: 5-11)

Friday—Christ 'born in us" (Gal. 4: 19)

Sabbath Day—Topic: Christmas messages in literature (Isa. 9: 6, 7)

SUGGESTED THOUGHTS

BY VESTA THORNGATE

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

This little verse, published at the beginning of Henry van Dyke's "The Other Wise Man," expresses a great many things about Christmas, as well as all living. Those who give for sake of return fail to gain the true happiness which comes to those who seek for the happiness of others without thought of return.

There are many Christmas stories, and each year adds to the number. Many of these show that the Christmas idea tends to create a little more of sympathy and friendliness among people. One of the most beautiful of the Christmas stories is that of "The Other Wise Man" in his quest for the Christ. And after all, what more is needful to express the proper spirit of Christmas giving than the words of Christ which came to the wise man as he was dying, "Verily, I say unto you, inasmuch as thou hast done it unto one of the least of these, my brethren, thou hast done it unto me"? Lowell, in "The Vision of Sir Launfal," expresses a similar idea:

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

Dickens' "Christmas Carol"; "The Gift of the Magi," by O. Henry; "Why the Chimes Rang," and many others express the idea of good will among men, helpfulness, sympathy, and sacrificial giving.

Washington Irving said, "Christmas is the season for kindling the fire of hospitality in the hall, the genial fire of charity in the heart." We cannot be at Christmas time an entirely different person from the one we have been all the year. If we truly want hospitality and charity in our hearts at the holiday season, we must practice these qualities the rest of the year.

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.

Christmas where children are hopeful and gay,
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!
For the Christ-child who comes is the Master of all;

No palace too great, no cottage too small.

—Phillips Brooks.

SUGGESTED PROGRAM

The Christmas message in verse—Christmas carols.

Reading of Bible passages that give the Christmas messages, as Matthew 2: 1-12; Matthew 25: 34-40; Luke 10: 30-37; Luke 2: 1-20; Isaiah 9: 6, 7.

Leader's talk and prayer.

Have two or three members (prepared in advance) tell their favorite Christmas story and its particular message.

Special Christmas music.

General discussion.

Sentence prayers.

Prayer song.

Benediction.

QUESTIONS FOR DISCUSSION

What Christmas thought have you gained from recent reading?

Why is the star used as a Christmas symbol? What may it signify?

What changes would it mean in the world today if the words of the heavenly multitude, "Peace on earth, good will toward men," were kept?

North Loup, Neb.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

Christmas is the time of the year when we celebrate the birth of Jesus Christ into the world—the greatest event in the history of the world. He was God's gift to us, and he came to preach a new faith. He came to transform the lives of individuals and make them new creatures. He came to bring salvation to those who were dead in sin. He came that we might be free.

So, when Jesus is born into the life of a person, it is a great event, for that life is entirely changed. There is peace and joy which nothing but the transforming power of Christ can bring. I have often marveled when I have seen the change which has come into the lives of those who have accepted him as their Savior.

Jesus is the world's need today. The world needs him more than ever before. Are you showing him to others? Are you representing him in the right way? Too many Christians misrepresent him by their daily lives, and in their contact with others. Let us examine our lives and see whether this can be said of us.

This, young people, is my Christmas message to you. I hope it will sink into your hearts, and bear fruit.

"JESUS WAS LOYAL"

The clipping from the *Christian Endeavor World* which is printed below has been forwarded to us by our fellow worker, Brother Alva L. Davis, Little Genesee, N. Y. He is right that it deserves a place in our columns, and that "it is good Seventh Day Baptist interpretation of Jesus' attitude toward the Sabbath."

The author of the article in reference is the able editor of the *Christian Endeavor World*, Carlton M. Sherwood. He is well and favorably known by many of our Christian endeavorers throughout the United States.

The message is one to encourage us all as Seventh Day Baptists and point us to a larger loyalty to all of Christ's teachings; "not alone," says Mr. Davis in his comment, "for Christian believers 'outside the churches,' but for most of us inside the churches as well." The article follows:

A fair-sized body of Christian believers may be found outside the churches of almost any American community. These men and women sometimes explain why they will have no vital contact with churches, missions, and the ministry. You have heard them as they speak of the hypocrites inside the church, the short-comings of church leaders, and their belief that the creed and methods and message of the church are out of date.

Sometimes one of this group refers with satisfaction to the example of Jesus as a "disloyal dissenter" who held himself aloof from the religious institutions of his own day.

I wish I might place in the hands of all who sincerely hold this view of Jesus the article by Dr. Donald A. Riddle, forming part of the American Institute of Sacred Literature course, "Through Jesus to God." Copies of the entire course, it might be said, may be obtained from the American Institute at Hyde Park, Chicago, Ill., at seventy-five cents.

Doctor Riddle refers to several popular misconceptions of Jesus' relationship to the organized religion of nineteen hundred years ago. One is that he early deserted the synagogue, having come into conflict with the Jewish religious leaders. But as late as three to four months before his trial and crucifixion Jesus was "teaching in one of the synagogues on the Sabbath," as reported in Luke 13: 10. When brought before the high priest a few hours before Calvary, the Savior said: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort." Jesus not only frequented the synagogue, but used it as a means for his ministry.

It is commonly supposed that Jesus did not approve of the Jewish custom of fasting. In this, however, he was no more "disloyal" than a considerable body of the best men of his day, for only one fast was obligatory on all Jews—the day of atonement, and there is no evidence that he attacked this custom. In Luke 5: 35 Jesus is quoted as predicting that, when he shall have gone from among the disciples, they will return to fasting as a religious observance. It was the disciples, not Jesus, that

seem to have forsaken this particular Jewish custom.

Doctor Riddle notes an interesting reference to Jesus' use of the ceremonial Jewish garment. Both Matthew and Luke, he states, make use of a technical religious term in telling the story of the woman who touched Jesus' garment, whereupon he turned and spoke to her. The Pharisees interpreted the law to provide for the use of a certain fringe or design of the hem on the clothing of the orthodox believer. Unless both Matthew and Luke reported carelessly, Jesus accepted this custom or form of religious witness, although we know that he often condemned the spirit and the works of the Pharisees.

Nor did Jesus in any way repudiate the Jewish law of Sabbath observance. It was the narrow interpretation of the law that drew his censure. What was work? What was not work? The religious leaders asserted that lifting a sheep from a pit on the Sabbath day was proper, while to minister to human illness, such as healing the blind, was to their thinking an improper act. Jesus put men before sheep, and put enlightened conscience before the rigid regulations that would keep men from making their own interpretations of God's will. He was loyal to Sabbath observance, but he gave men a new and broader interpretation of what good works on the Sabbath meant in God's wisdom.

Whenever Jesus departed from the religious ways in which he, while a Jewish boy, had been taught, it was to proclaim a higher law of God, that added to the value and significance of the original institution. The Church which he founded through his disciples took over the best principles of the Jewish temple and the Jewish law, adding to these the new revelations Christ had given of his Father's will. If Jesus had been disloyal, our nominal Christian friends outside the Church would have the highest authority for "reforming religion from outside." But—Jesus was loyal!

—Carlton M. Sherwood.

A MISSIONARY THOUGHT

SO BIG—HOW BIG?

Much has been said in recent years about the restlessness of the ministry. Problems

that center in "Vacancy and Supply" of churches have been much before us. And they are real, baffling, and of large moment in many a manse.

Yet in this day when the whole world is one great needy field, I am reminded of an incident recently related by one of the bishops of the Protestant Episcopal Church.

"Some years ago," he said, "talking with one of the most spiritually-minded men of the church, whose field of occupation was in a small community, I mistakenly observed to him that for his rare power and gifts, his place of assignment seemed too small. Quickly and with fine enthusiasm he rebuked me. 'My field,' he said, 'is what I choose to make it.'"

It rests with the pastor whether his church be very small or very large, whether he deliberately chooses to take the whole world for his field.

—By Francis Shunk Downs, D. D., in "Presbyterian Advance."

TRIBUTE TO THE PUBLIC SCHOOL TEACHER

The public school teacher cannot live apart; he cannot separate his teaching from his daily walk and conversation. He lives among his pupils during school hours, and among them and their parents all the time. He is peculiarly a public character under the most searching scrutiny of watchful and critical eyes. His life is an open book. His habits are known to all. His office, like that of a minister of religion, demands of him an exceptional standard of conduct.

And how rarely does a teacher fall below the standard! How seldom does a teacher figure in a sensational headline in a newspaper! It is truly remarkable, I think, that so vast an army of people—approximately eight hundred thousand—so uniformly meets its obligations, so effectively does its job, so decently behaves itself, as to be almost utterly inconspicuous in a sensation-loving country. It implies a wealth of character, of tact, of patience, of quiet competence, to achieve such a record.—President Hoover.

"Some religious people believe that in order to be pious one must be ascetic, and to be good one must be miserable."

CHILDREN'S PAGE

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

CHRISTMAS CAROLS, NEW AND OLD

Junior Christian Endeavor Topic for Sabbath
Day, December 5, 1931

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Let us turn to Luke 2: 14 and read the first Christmas carol ever sung. This was the beginning of the custom of singing carols. These angels had a wonderful message to give to the world. We have this same message to give to the world today. Do we stop to think why we go caroling? Why not study the carols to get their real meaning? And then when we go to sing carols to the shut-ins I am sure we will put out message over in a much more forceful way.

Here are some of the songs of rejoicing which were sung over the Christ-child's birth many years ago.

1. The song that Mary sang (Luke 1: 46-55).

2. Part of the song that Zacharias sang (Luke 1: 76-79).

3. Simeon's song when he held the Christ-child in his arms (Luke 2: 29-32).

Probably "Silent Night! Holy Night!" is sung more than any other carol, unless it is "Joy to the World." "It Came Upon the Midnight Clear" is also a great favorite. We should love this carol doubly when we realize that it tells the story of the "Angel's Christmas Song," and that it was written by a Boston minister, Doctor Sears.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter for the Children's Page.

Today I have a cold so I am not in school. I do not like to miss a day if I can help it, for I like to go too well. I am six years old and am in the third grade. When I began school last year I skipped the first grade, as I had learned that work at home.

I got my report card from school today for the first quarter and I got seven G's and one E.

I have two sisters; Eileen who is eight years old, and Carolyn, four years old. We have no pets, but daddy has promised to get us a little fox terrier pup some time.

Eileen and I are going to begin taking piano lessons next spring and I can hardly wait for that time to come.

Eileen says she will write a letter soon. I hope you can read this writing for I have written it hurriedly. Eileen and I would like to get some letters from the RECORDER children.

Your friend,

LILLIAN JANET SPENCER.

Rockville, R. I.,

November 17, 1931.

DEAR LILLIAN:

I am very glad to have another helper for our Children's Page, and hope Eileen, too, will soon join our ranks. I shall be looking for a letter from her. I like your letter very much.

You are surely making a good record in school, especially for your age. I'm hoping you will always do your best, for no one should be satisfied with anything but the best. God asks that of us, I am sure.

It will be splendid for you and Eileen to begin taking piano lessons and I'm expecting that you will make good progress, but remember that "practice makes perfect"; that's what I try to impress upon my own daughter, and I think she is beginning to find it is true.

I hope you may soon have your cunning little pup, for I know you will enjoy him, mischief and all.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I haven't written to you but once, so I guess you don't know me very well.

My school started last week and I have a little sister who started. Her name is Mary Alice and she is six years old. We have to go two miles to school, but we ride a pony.

I guess I wrote you that I had some guinea pigs; well, they are dead now. One

of them got out in the night and we think it got poisoned, and some dogs caught the other two and ate them up.

Well, I haven't much time to write as I am in school, so please excuse a short letter.

Your friend,

RUTH BUTLER.

Woodville, Ala.,

November 17, 1931.

DEAR RUTH:

I am so glad you have written again, for of course the oftener you write the better I will know you. You see I feel pretty well acquainted with Nancilu since she has written me so many splendid letters. I wonder if she remembers what a time I had getting her name right. Mary Alice, too, will soon be able to write for the RECORDER.

It is nice that you have a pony to ride to school since you have so far to go. One of our neighbor boys goes trotting by on his pony nearly every day and surely seems to enjoy it. He gets over the ground fast, too, so I imagine it doesn't take you long to get to and from school if your pony moves as fast.

I'm sorry you have lost your little guinea pigs. They didn't increase as fast as the guinea pigs in "Pigs is Pigs." Did you ever read that funny story?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am writing for the first time. I am five years old. I do not go to school yet. I think I will next year.

I think I will close now.

Your friend,

STANLEY BURDICK.

Leonardsville, N. Y.

November 21, 1931.

DEAR STANLEY:

I felt like clapping my hands when your letter came, I was so pleased to get it. I wish all the RECORDER children could see how nicely you can print. I don't believe I could print any better myself, nor do I think many school boys could. Ask Robert. I hope to receive many more letters from you. I am sure you are just the kind of a little boy I should like to know better, and better, and better.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am feeling fine and hope you are feeling the same.

The men have built the church steeple up. When the steeple got on fire it put a tree on fire. This time the men did not build the steeple as high as it was before.

My father said he could hardly keep from laughing if a rat got on the platform.

We never had a turkey, but maybe we will have one this year. I hope we will. In five days we will go to grandpa's.

I think I had better close now.

ROBERT EDWIN BURDICK.

Leonardsville, N. Y.,

November 21, 1931.

DEAR ROBERT:

Yes, indeed, I am feeling fine, thank you. How could I help it when I have received so many *fine* letters this week, and four of them from your family at that. Tell Emma and Esther that I'll have to keep their letters for next week as our page is more than full. I have thoroughly enjoyed their letters.

I hope you did have your hoped-for turkey and that he was a big meaty fellow; yes, and that you enjoyed every mouthful you had of him. I like turkey myself; as to the dressing, um! um!

We spent Thanksgiving at Independence—a community dinner at the parish house. Our dinner party numbered over a hundred merry people, and I'm sure we all had the pleasantest kind of a time. We didn't have turkey, but we did have our fill of fine, juicy chicken, so we didn't miss Mr. Gobbler.

Ever your friend,

MIZPAH S. GREENE.

THINGS WE EAT

More rice is consumed throughout the world than any other food product.

The tangerine is a hybrid. It is a variety of the mandarin orange.

The use of soy beans goes back to the beginning of China's agricultural age under Emperor Shen Nung.

A million cases of oranges are shipped yearly from Palestine.

More than eight hundred standard varieties of apples are grown in American orchards.—*Pathfinder*.

ANNUAL WEEK OF PRAYER FOR THE CHURCHES

JANUARY THIRD TO JANUARY NINTH, 1932

For several decades Protestant churches have observed a week the first of January as a Week of Prayer for the Churches, and it has now come to be a helpful custom. January 3 to 9 is the time appointed for 1932. The folders containing topics for the Week of Prayer next month have been prepared by the Commission on Evangelism of the Federal Council of the Churches of Christ in America, and copies have been sent, as in recent years, by the missionary secretary to all our pastors.

The folder starts out by saying:

More than ever this year, in a period of depression when countless men are disheartened and fearful, are our churches summoned to united prayer and intercession, in order that the awakened sense of our inexhaustible resources in God may inspire the faith and hope and love which the world so sorely needs. Thomas Carlyle said, "Prayer is and remains the native and deepest impulse of the soul of man." These times of distress and strain should drive Christians everywhere to the place of prayer and make them more dependent upon God. A revival of prayer in the churches of America will go a long way toward helping us to meet the deepest ills of the present day. Let us begin the new year in prayer; then, with ever increasing faith as the weeks go by, we may end it with a great shout of Christian triumph.

The folder also gives a special subject for each day of the Week of Prayer and appropriate comments and Scripture references. A partial outline of the week's program is given below, and it is hoped that many of our churches, together with other Protestant churches, will begin the year by observing the Week of Prayer for the Churches.

Sunday, January 3, 1932.

PRAYER FOR A DEEPENING OF THE CONSCIOUSNESS OF GOD

A mechanistic philosophy today would read God out of his own universe. A prevalent secularism would take away the love of Christ from the hearts of men.

Under these conditions anything less than a clear vision and realization of God could prove but disastrous. Prayer would become formal, the will of God ignored and his commandments transgressed without concern or rebuke.

But the Christian Church has limitless resources, and the kingdom of God powerful allies. God is in the midst of human life and sustains all creation. Underneath, as of old, are the

Everlasting Arms. He reveals himself in everything about us, especially through the lives of his children.

The problem is to secure a general realization of the presence of God. Men must be shown the way by vivid teaching, and most of all by contact with persons who have found the Way themselves.

Let us pray that the eyes of all men may be opened, and that the entire world may come quickly to a realization of the unseen spiritual order and to the presence of God in daily life.

Scripture references: Proverbs 29: 18; Acts 2: 17; John 14: 6.

Monday, January 4, 1932.

PRAYER FOR FAITH IN AND LOYALTY TO A CONQUERING CHRIST

Evil, sometimes covertly aggressive, today openly flouts the good and the true. It defies the standards of righteousness given to us by our Lord, Jesus Christ, and cherished by his followers for many generations past. Into every realm of life, into our educational institutions, into contemporaneous literature, and even into our homes the battle is carried. Sometimes Christians grow weary or confused in this warfare.

Let us remember, however, that Jesus Christ when lifted up will draw all men unto him, not by force nor by the compulsion of law, but by the bonds of irresistible love. Many evidences can be seen around us of the power of Jesus and his ideals in the world today—in the advance of the Christian missionary movement and in its redeeming influences in all lands, in the means which are being used for the protection of children and the welfare of family life, the demand for justice and brotherhood in our economic system, the new conscience calling for the abolition of war. "Lead on, O King Eternal, the day of march has come."

Let us pray that faith in Jesus Christ may grow stronger in our own hearts and in the hearts of others and that the glory of his sacrificed life and death may be the inspiration and hope of the world.

Scripture reference: Ephesians 3: 14-21.

Tuesday, January 5, 1932.

PRAYER FOR THE LEADERSHIP OF THE HOLY SPIRIT

Great evils become powerful as they become ingrained in the hearts of men. To remove them requires a revolution in the thought and purposes of the multitudes of people.

This Week of Prayer is set in a time when crime is alarmingly prevalent in our country. Graft and incompetence in governments cause humiliation. The need for devoted and capable leadership and an aroused citizenry is very great. For such a day as this Christ has promised the leadership of the Holy Spirit. "He shall convict the world of sin, of righteousness and of judgment," said our Lord. We believe that the Christian Church has within itself the resources for this emergency. The Holy Spirit has in days past moved first in and then through the Church.

Let us pray for and accept the leadership of

the Holy Spirit. Let us pray that courage, consecration, and zeal may come to us and to all men.

Scripture references: Acts 1: 1-8; Luke 24: 45-49; John 16: 7-14.

Wednesday, January 6, 1932.

PRAYER FOR INTERNATIONAL GOOD WILL AND CO-OPERATION

Despite the lesson taught by the late war, jealousy and suspicion continue to be present among the nations of the world. From authentic sources comes the statement that more men are now under arms and more treasure is being spent in preparation for war than in 1914. Though staggering under huge debts and facing conditions that mean hunger for millions of men, the nations are still unwilling to make any great reductions in their military expenditures.

The Peace Pact and other laudable efforts have outlawed war, but subsequent attitudes and activity among the nations make it very clear that all pacts will prove only "scraps of paper" unless the friends of peace widely extend the areas of good will in the world and insistently demand that the terms of the treaty shall actually be carried into the arena of practical statesmanship.

The chief bond that binds together in good will the nations of the earth today is the spirit of Jesus Christ. His Church ought to be a leading factor in the solution of the war problem. Pray for a wider spread of the spirit of our Lord in the world and for all effort made for peace, especially the approaching Disarmament Conference.

Scripture references: Isaiah 2: 15; Micah 4: 4-7.

Thursday, January 7, 1932.

PRAYER FOR THE PROTECTION OF THE HOME AND OF YOUTH

The family is fundamental alike to the nation and to the Church. Its disintegration would be calamitous and its present disturbed condition is a matter of concern to all. The rising curve of divorce indicates the profound unrest and unhappiness in the relations between the sexes as well as a growing disregard for the sacredness of marriage. In the true Christian home, high ideals are exalted and habits of spiritual culture and growth are formed. The importance of systematic Bible reading and of family worship are evident to all Christians, and the waning of such sources of spiritual strength must be deplored by everyone.

The youth of today is carrying heavy burdens upon untried shoulders. Many of the former sanctions and restrictions of good society have been removed. Youth finds itself with new liberties and not many ancient loyalties. Its danger lies not in its intention but in its inexperience; but there is much reason to believe that youth is coming to see that fundamental truths lie behind the old sanctions of religion, decency, and family loyalty.

The Church may well pray for anxious parents and over-confident youth; for all teachers upon

whose shoulders rest heavy responsibilities; for all Church school workers; for those responsible for instruction preparatory to the founding of homes. Finally, let us pray that God may lead the whole Church into new ways of skill and power in the development of Christian character.

Scripture references: Deuteronomy 6: 1-9; 2 Timothy 2: 1-16.

Friday, January 8, 1932.

PRAYER FOR THE WORLD IN A DAY OF DEPRESSION

We are living in a day of wide-spread economic depression. In spite of unexampled efficiency of production and of abundant harvests, unemployment, poverty and hunger are the portions of millions in our own and other nations. Uncertainty and despair have supplanted faith and courage in many hearts.

It is a day which requires mutual forbearance, open-minded co-operation, self-denial, and a passionate desire for the reign of justice and love in all social relations. Surely we need the leadership of Jesus Christ today, as scarcely ever before.

Let us pray that his mind may dwell in us and in all men, bringing to us divine light and leading in the planning and building of a brotherly economic order in which there shall be such economic security for the masses as shall promote the good life for all. Let us pray that this period of distress may teach us to understand the error of all selfish ways, the unbrotherliness of our distribution of wealth, the sin of placing profit seeking above service to humanity, that it may reveal to us all the points at which our personal living and our social life have failed to embody the ideals of Christ. Let us pray that we may have grace as men and nations to seek first the kingdom of God and his righteousness in all our relationships, and to believe that all other things needful will then be added unto us.

Scripture references: Luke 4: 18-19; Matthew 6: 9-13 (Lord's Prayer); Matthew 25: 31-46 (Judgment).

Saturday, January 9, 1932.

PRAYER FOR A WORLD-WIDE SPIRITUAL REVIVAL

The world was never more open to the appeal of Christ than today. Kagawa is seeking and expecting a million new followers of our Lord in Japan. The China Church, in spite of critical upheavals, has launched a great Five Year Forward Movement for Christ. Amidst all the troubled condition in India, the mass movement toward Jesus Christ continues. "But in the face of a wide-open world, favorable toward the Christian message, the Church at home hesitates. Some large Christian bodies have even sounded a retreat.

In America, the churches showing any considerable advance are not so numerous as they were at one time. Some are in the Laodicean state. Here is danger. No church is safe unless, under its auspices, souls are being born again.

The time has come for a world-wide advance. The first year of the early church after Pente-

cost can be duplicated. Indeed, with modern facilities for the spread of knowledge, their victories should be exceeded and will if the Church is filled with a similar spirit of devotion to Jesus Christ. At this time, when mankind is relaying its foundations and planning for a better social structure, it is fitting that the Church of Jesus Christ should prepare the way for that day when "The kingdoms of this world shall become the kingdom of our Lord."

Scripture reference: Habbakuk 3: 2.

THE MINISTERS' RETREAT

TWO INTERESTING REPORTS

When I returned on July 14 with other delegates from attending the annual gathering of the Northwestern Association at Dodge Center, Minn., there was a letter in the mail from Rev. A. J. C. Bond, chairman, Committee on Religious Life. He called attention to "A Special Day of Communion and Fellowship in the Spirit for Seventh Day Baptist Ministers" the time of which was to be Monday, July 20. I immediately began to calculate and anticipate. Teen-Age Camp, Cedar Cove, Big Thompson Canyon, July 17-24. Monday, July 20! Pastor Bond, Duane Ogden, and Ralph Coon would be there! What a privilege for a young man if we should be together in a retreat. And as Rev. S. Duane Ogden has already told you, our retreat was held on a mountainside overlooking Cedar Cove and Big Thompson Canyon.

At this distance from the afternoon spent together, a few things of high value stand forth.

It is imperative as well as profitable and uplifting for pastors and ministers to withdraw in order that the soul may be drawn toward God. Almost invariably a retreat is not an event unless a day or an hour is set apart. Somehow we do not just drift into times of meditation and prayer for soul-searching and problem-facing.

Too much of life that we observe is veneer. Beneath the surface there lives the true man. As we opened our very hearts in the presence of our heavenly Father and each other that afternoon and spoke of our aspirations, problems, and misgivings, heavy burdens seemed to be lifted.

An exchange of experiences on the part of two city and two rural pastors was helpful. We are all of one people and trying to serve the One and Only Living God. The

highest and best is demanded and expected of us. We believe that God is speaking to the world through us of his Sabbath. We cannot, we must not, we will not, fail him.

In spite of difficulties which present themselves, a most encouraging evidence to pastors and workers in favor of the ultimate triumph of the kingdom of God and of his Son, Jesus Christ, is the genuine experience and loyalty of those who have tried the Christian way of life.

The kingdom of God is the prospect, the project, and the prize of all human endeavor. Every individual, organization, and institution ought to serve in its realization. In the name of Christ and for his sake may every follower be engaged in sharing the kingdom task.

HURLEY S. WARREN.

North Loup, Neb.

*Pastor A. J. C. Bond,
Plainfield, N. J.*

DEAR PASTOR BOND:

I should have written you long ago in response to your suggestion of a day in July to get especially near to God. I am glad you did it; someone has said that "the practice of the presence of God is a lost art." As for me, I am only a seeker after God, as I haven't received his fullness as I want it. But I am determined, like Jacob, to gain the blessing. Pray for me that I may have it.

I was unable, due to some circumstances, to take the day you suggested for that purpose, but took the next one, going early in the morning to the river at Menard Landing, to spend the time in prayer. And I did get a blessing. I cannot go to the hills to pray, here, but I can, and do, go to the Arkansas River, and there God seems nearer than at other places. That morning a storm came down the river; came up suddenly, and I enjoyed seeing the clouds roll down the river and feeling the rush of the wind, felt that God was in it. Although knowing I was two miles or more from any shelter, I did not feel like seeking it. I was thoroughly drenched, but felt happy.

CLIFFORD A. BEEBE.

*Nady, Ark.,
October 30, 1931.*

OUR PULPIT

THE SACRAMENT OF NATURE

BY REV. AHVA J. C. BOND
Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, DECEMBER 19, 1931

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE AND PRAYER

HYMN

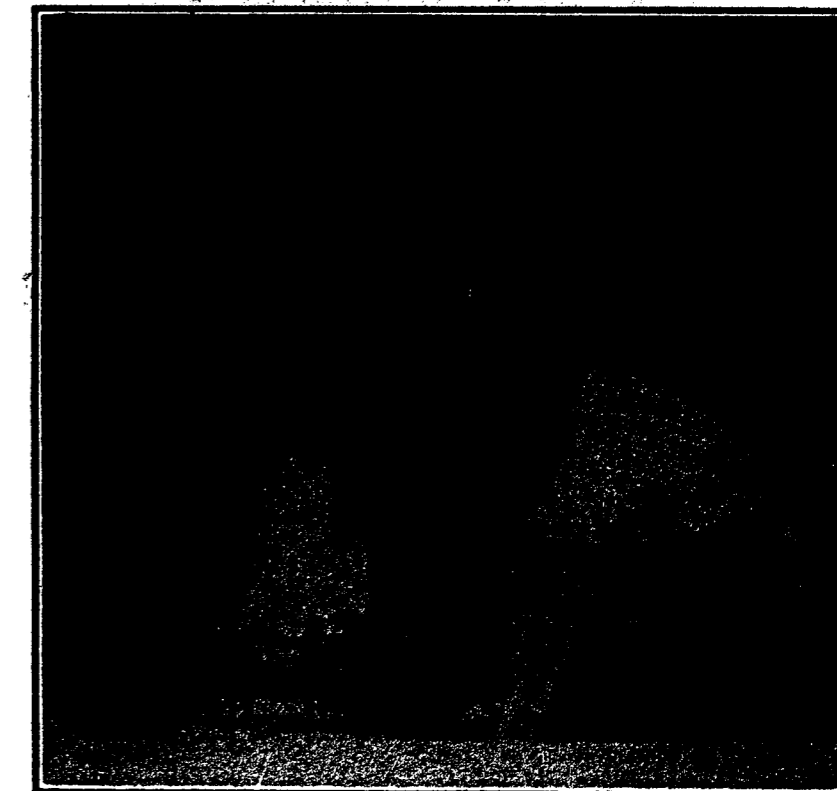
SERMON

HYMN

BENEDICTION

Bryant says that
"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language."

Nature herself has changing moods which make a varied appeal, but the variety of her appeal depends quite as much upon the mood of the beholder. An unchanged landscape may bring us a new message because we look upon it out of a deeper soul



Lewis Camp fireplace, Camp Supervisor A. J. C. Bond
in meditation

O World, I cannot hold thee close enough!

Thy winds, thy wide grey skies!

Thy mists that roll and rise!

Thy woods this autumn day, that ache and sag
And all but cry with color! That gaunt crag
To crush! To lift the lean of that black bluff!
World, World, I cannot get thee close enough.

Long have I known a glory in it all,

But never knew of this;

Here such a passion is

As stretcheth me apart. Lord, I do fear
Thou'st made the world too beautiful this year.
My soul is all but out of me—let fall
No burning leaf; prithee, let no bird call.

—Edna St. Vincent Millay.

The experience of the poet is our own experience. The world was never so beautiful as it is this autumn. And this truth repeats itself, every year. Each autumn is more wonderful than the last because we grow in our capacity to appreciate its loveliness.

experience. And this fact settles a debate which I have long carried on in my own mind as to which of two certain poets is right in his attempt to indicate the relationship between the appreciation of Nature and communion with Nature's God. I quote first from Alexander Pope:

"Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God."

Here the poet seems to say that through Nature we may discover God. But Robert Montgomery, a later poet, reverses the order, and I am convinced that he is right. I quote two lines from Montgomery:

"And not from Nature up to Nature's God,
But down from Nature's God look Nature
through."

Nature itself cannot reveal to us the God and Father of our Lord Jesus Christ, the

God who forgives our sins and redeems us with an everlasting redemption. Our God will be found first in his clearer revelation through Jesus Christ. Nature cannot bring us to the God of our salvation, but in Nature we may see God, the Creator. And through the beauty and the glory of the God-created world we may commune with God who has been revealed to us in Jesus Christ our Father.

Before we proceed further in the discussion of this unusual theme, "The Sacrament of Nature," it will be helpful to define the term "Sacrament." A sacrament is "An outward and visible sign of an invisible or inward and spiritual grace; one of the solemn religious ordinances or ceremonies enjoined by Christ or by the Church for the spiritual benefit of Christians."

The Protestant churches observe two sacraments, namely, baptism and the Lord's Supper. Catholics, both Roman and Greek, and many Anglicans accept seven sacraments as follows: baptism, confirmation, the Lord's Supper, matrimony, penance, extreme unction, and holy orders. The Greek Church calls these ceremonies "mysteries." It is already known to you that in my own thinking the Sabbath constitutes a sacrament. It fulfills every requirement of the above definition, and is indeed a sacrament to all who use it as such.

Now, Nature does not fulfill every requirement of the above definition. We may adopt here the term "mysteries," thinking in the terms of the first part of our definition; and then certainly Nature calls for recognition. Nature in truth becomes to us "an outward and visible sign of an invisible or inward and spiritual grace."

This it is to the one who goes forth to commune with Nature, and who has a heart in tune with God. He will be able thus to see God and to have fellowship with him, as he contemplates the wonder of it all.

"What Nature has writ with her lusty wit
Is worded so wisely and kindly
That whoever has dipped in her manuscript
Must up and follow her blindly.
Now the summer prime is her blithest rhyme
In the being and the seeming,
And they that have heard the overword
Know life's a dream worth dreaming."

Now, that stanza is worth quoting for many reasons, or for no particular reason.

But I have quoted it for the expression, "overword." Nature becomes a sacrament for him who hears the overword, which is the refrain—the burden of her message. One is sensitive to the overword in Nature when he has a personal acquaintance with God; for

"He liveth best who loveth best
All things both great and small;
For the good God who loveth us
He made and loveth all."

I am insisting that it is the state of the heart that makes of Nature a sacrament. If it is true that "a spark disturbs our God," that there is a spark of God in the soul, then that spark may kindle into a flame as we worship God in the wonders of Nature.

"The world stands out on either side,
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by."

It is not my purpose to try to describe the glory and the beauty of these autumn days. It has been my privilege to enjoy scenes of rarest beauty in different sections of our country this year, but they are beyond my power to describe.

In the Rocky Mountain Camp while joining the young people in worship on the screened porch of cedar cottage I have looked out and up, and up, and finally up where mountain met the sky whence God came down and moved upon our hearts. I think I have told you before about sunset hill at Lewis Camp, where on Friday evenings we greet the Sabbath, and where we hold a second vesper service at the close of the holy day. We can almost see the Master walk out of the western sky over the tops of the trees to take his place in our westward-facing semicircle.

In early October I rode with friends from White Cloud, Mich., to North Haven. Those very names are poetical, and are derived from Nature. Part of the way we followed the "Michigan Scenic Trail," and it was all very beautiful, with an occasional

superb view across the undulating woodland, rich in autumn colors. A week later I was in the Berkshires, and I think I never saw anything quite so gorgeous in the way of autumn brilliancy as met my view in a morning ride with a friend from Troy, N. Y., to Berlin. In another week I was feasting my eyes and my soul on the beauty of the West Virginia hills.

To round out properly my experience with October woods and autumn's panoramic beauty, West, East and South, I visited my old home among the friendly hills and familiar valleys of central West Virginia. My sister went with me, and we dreamed of days when we were young. We went up the Eddie hollow to see if the ground ivy was still growing on the hog backs (in which I do not refer to porkers) and sure enough the mildly pungent plant, more properly called wintergreen, was showing verdant amid the yellow leaves, just as it will do all winter. Then we went on up to the top of the Billy field where grow the persimmon trees. And already, even without a frost, some of the fruit had ripened, and these persimmons tasted just as they used to taste some forty years ago. Then we wondered if there were wild grapes on the old vine which covered the poplar tree; and as we approached the tree we discovered that it was loaded with purple fruit, and we stopped to take some bunches of grapes with us. Under the hickory tree were the nuts such as we used to gather for the long winter evenings, and for winter Sabbath afternoons.

I am not trying to describe what we saw. I certainly could not even faintly indicate to you all we felt. My subject is, "The Sacrament of Nature." We together partook of that sacrament that day.

Some weeks ago, my daughters who are in Salem College went up to my old home, and attended Sabbath school in the old church on the hill, which I attended as a boy. After their visit there, they wrote me very lovely letters. They said they were proud of me, their father, because I had come out from such humble surroundings to render a larger service to the world. I appreciated all they said, and they did not fail to include words of admiration for the beauty of the country. But since I made my recent visit to my native place, I con-

tinued to see it from a different angle. In view of all that Nature offered me in my childhood, centered as it all was about a Christian home, where both the Sabbath and Nature were sacraments—outward and visible signs of an invisible or inward and spiritual grace—my only wonder is that I have not gone further, and felt more deeply, and moved men more profoundly.

I repeat again that Nature is not the highest revelation of God to man. We find God most clearly and experience him most intimately in Jesus Christ. Nature leaves us with many questions about God unanswered. We cannot understand his providence in the tornado that destroys property and takes human lives. We enjoy "Old Man River," but feel the tragedy of "River Stay Away from My Door." But we let those questions rest during these autumn days, while our hearts, attuned to the life of God, commune with him in the out-of-doors, where every hill is a burning altar and blazing trees the sacrificial flame.

Let us close with these words from Browning. I love to quote Browning because he reveals a soul as pure as his thought and as fine as his verse. Listen carefully to this, for it contains my message on the Sacrament of Nature:

"I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And Autumn garner to the end of time.
I trust in God—the right shall be right
And other than the wrong, while he endures;
I trust my soul, that can perceive
The outward and the inward, Nature's good
And God's."

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Installation of a new president of Milton College marks another vantage point in the history of that educational institution. Milton has a long and excellent record. It has survived while many other smaller colleges have dried up and passed away. It has added many new modern things but has not forgotten the old fundamentals. The real test of a college, after all, is not in the institution as much as it is in the individual who goes from school. The greatest accomplishment of a college is building of character. If one has character, other things are easily added. Most any fine structure can be

erected on a foundation of character. Milton has long been majoring in this character training. The installation of President Crofoot with his administrative ability, and bringing, as he does, a record for accomplishment in the field of education, can but add to the college values. It is an occasion of more than passing importance.

In the presence of presidents of leading educational institutions of this section of state, Dr. Jay William Crofoot was installed Tuesday morning as the fourth president of Milton College. The ceremonies were carried out amid full academic pomp, with a procession of the college staff, trustees, and visiting educators in their academic robes preceding the formal ceremonies in the college gymnasium.

Among the educational leaders who presented greetings on the program were: Dr. C. M. Yoder, president of the State Teacher's College at Whitewater; Dr. Boothe C. Davis, president of Alfred University, Seventh Day Baptist institution at Alfred, N. Y.; Dr. Lucia R. Briggs, president of Milwaukee Downer College; Dr. William A. Ganfield, president of Carroll College; Dr. Silas Evans, president of Ripon College; Dr. Irving Maurer, president of Beloit College; Dr. Edwin H. Lewis, dean of the Lewis Institute, Chicago; Dr. Paul E. Titsworth, president of Washington College, Chestertown, Md.; and Dr. Edward A. Birge, president *emeritus* of the University of Wisconsin.—*Janesville Gazette*.

SALEM, W. VA.

After considering and investigating a number of possible gifts for the college, the senior class finally decided upon a water system, thinking that it would be of greater benefit. This gift will consist of a well, pump, a concrete reservoir, new plumbing, and new showers for the gymnasium. It will cost approximately twelve hundred dollars.

Professor Orla A. Davis talked on the subject, "The Relationship of Education to Citizenship," before a parent-teacher meeting at Glen Falls last night.

—*Green and White*.

ASHAWAY, R. I.

The speaker at the Sabbath morning service, tomorrow, at the First Hopkinton Seventh Day Baptist church, will be Walter D. Briggs, who comes under the auspices of the State Anti-Saloon League. Mr. Briggs is a graduate of Wesleyan at Middletown, Conn. His home is in East Greenwich, and while teaching in the academy there, he managed campaigns which cleaned the gangs out of that place. He is highly recommended as a speaker. The people of Ashaway and vicinity are invited to hear him.—*Westerly Sun*.

BROOKFIELD, N. Y.

Rev. H. L. Polan and family are expecting to spend Thanksgiving with his brother Ray and family at Alfred.

The Seventh Day Baptist Aid society will serve dinner at the parish house December 3; business meeting at three o'clock.—*Courier*.

WESTERLY, R. I.

Judge and Mrs. Samuel H. Davis of Granite Street left town today to spend the week-end with their daughter, Miss Virginia Davis, a student at Smith College, Northampton, Mass.—*Sun*.

NEW MARKET, N. J.

(Piscataway Church)

Mr. Neal Mills of Alfred, N. Y., over-the-week-end guest of Rev. Herbert C. Van Horn, preached a very helpful and practical sermon last Sabbath morning on the theme, "New Minds for Old Ones." Frederik Bakker of Plainfield was a fellow guest with him at the parsonage.

Pastor Van Horn's resignation was accepted by the Seventh Day Baptist Church and society, at a called meeting, Sunday night. This action was taken reluctantly but with the recognition of the larger needs of the denomination which will be served by Mr. Van Horn as editor of the SABBATH RECORDER. Definite steps were taken looking toward securing another pastor as soon as possible.—*Correspondent*.

A TRIBUTE

The members of the Seventh Day Baptist Church of Boulder, Colo., wish to put on record their sense of grief and loss caused by the death of their dear friend and brother, Daniel E. Hummel.

"Dan," as he was lovingly called by many of his friends here and elsewhere, was an unusually devoted and consecrated man who served faithfully and loyally in his appointed place. During his entire membership of nearly eighteen years with the Boulder Church he was untiring in all things pertaining to its interests and welfare.

To him membership in a church meant active service, and he was never too busy or too weary to give his time and strength to the things that needed doing.

As one of the church trustees over a period of years, he was a faithful and interested worker and a valued counselor. As a member of the new church "Grounds Committee" he spent many hours of hard work on the lawn, in which he took great pride. He did much more than his share, but that was nothing unusual for him.

Mr. Hummel will be sadly missed in the choir. For many years he served as its leader, and found great joy in the music of the church. It might well be said that music was the background of all his service. No one of his friends can ever forget the happiness that possessed him when singing the songs he so dearly loved; and it will be many years before his presence ceases to be felt in the Sabbath service.

Almost his first thought, after he was so critically injured in the runaway of the team he was driving, was that the quartet music, so carefully prepared for the next day's Sabbath service, could not be given.

Modest and unassuming, yet a man of deep convictions, he was loved and respected by all who knew him. He was a good neighbor, as many will testify, a good husband and father, a good friend.

The pastors of the Boulder Church have always found peace and friendship in the quiet Christian home of our dear Mr. and Mrs. Hummel.

Mr. Hummel's cheery personality, his fairness in all things, his generosity and invariable kindness, the warmth of his hand

clasp brought to him the confidence of all his associates, both young and old, and his influence will continue to bless his friends through the years to come.

The love and sympathy of their friends is extended to the dear ones left behind.

May the peace of God which passeth all understanding keep their hearts and their minds through Christ Jesus.

THE BOULDER CHURCH.

Boulder, Colo.,

November 14, 1931.

SALEM Y GAZETTE

BY RANDAL STROTHER

Giving thanks because of sacrifices is the reason for the celebration of Thanksgiving, according to Rev. E. J. Woofter, pastor of the Salem First Day Baptist Church, in an address before the college student body Wednesday morning, November 25.

The chapel program, at which Mr. Woofter was the chief speaker, sponsored by the Y organizations, was opened with the singing of the Doxology, followed by the Scripture reading by Marvin Foster, and a prayer. The speaker was introduced by Miss Doris Shira, who told of his many years' work in Salem and of his interest in the student body and Y organizations.

"Thanks is the highest expression of human courtesy; it must be also the highest expression of divine worship. Surely we rise highest when we raise our thanks to God. We rise to the standard of manhood and womanhood when we give thanks to God—not when we are begging for something, but when we are giving thanks for something we already have."

"God has been very gracious to us in his providence. The earth has poured forth her bounties until there is not room to receive. Thousands of tons of food are rotting today because there are not people to care for them. There are evils in this rich land. There always will be. But the evils that we discover in our life today are evils that come in the pathway of progress.

"Problems are to be solved, and the young people must do this. A few days ago I read the most serious criticism that I have ever heard in regard to the youth of today. It came from a great college president who

was defending them. He says that there is criticism of youth that he believes to be justified. The student of today shows his superiority. He has a bright and interesting personality. The youth today is good-natured too. But when it comes to the making of sacrifice, he is startled."

"The point is that the youths of today are not willing to sacrifice. They are willing for everything else, but when they come to this point, they are not willing to go on. I do not believe it is true of the youth of West Virginia and yet it is true enough, I feel, that it should give us cause to fear. Our country was established by men and women who sacrificed everything that we hold dear. They counted not the magnitude of the cost."

"I read a few days ago where it was said that no man should be allowed to marry until he had five thousand dollars; no church should be organized until it had an income of three thousand dollars. What does this mean? Get away from sacrifice? If we ever get to that point, we have sounded the death knell of every institution of ours. The whole life of every Christian must be manifested in this one thing of sacrifice. The finest characters of human life are brought out through sacrifice. We can only reach the heights when we have traveled over that road of sacrifice."

THE CHURCH

WHAT IS IT DOING IN AMERICA FOR,
OR TO WIN, THE UN-CHURCHED
THOUSANDS OF AMERICA?

BY JOHN S. C. KENYON

(Sent to the Recorder for publication, by request)

We might be conservative in our guess and still say un-churched millions. I wish to stress the point that it is a guess. We do not know. What statistics we possess on church affairs are notoriously unreliable.

Many churches carry names, said names being all the evidence that any one can produce that the people are today Christian. A few of these in nearly all churches add up a vast total.

In an evangelistic campaign I approached a stranger with the question, "Are you a Christian?" The answer I received was,

"No, I am a heathen." (This man became a Christian.) How many heathen in America? How many whose sole knowledge of the church is what they see from the highway, and sole knowledge of the Christ is as a name by which to blaspheme.

Oh, that God would give men a call, a holy urge, for the rescuing of the darkened lives of America.

If it is true that mass evangelism is breaking down, as some assert, let us in God's name study out an approach to the darkened lives that will be successful.

Christ used mass evangelism. He also used the individual approach.

We need to study the field of dark lives in America, of the dark lives in the vicinity of our churches. We need to dissipate some of our appalling ignorance as to the heart life in the people all about.

The Vacation Day school gives an approach to some of the darkened homes, but this approach should be followed up.

A Sabbath school membership campaign makes a visit to the non-Christian home possible in the interest of the neglected child life of that home.

I wish to offer a constructive criticism on church leadership, not in any special sense on the clergy, for they are not alone responsible. The weakest point in church leadership is that they do not provide a worth while program of service for every willing volunteer in Christ's service.

The activity of the Apostolic Church laity is recorded in Acts 8: 1. "And they were all scattered abroad throughout the regions of Judea, and Samaria, except the apostles." Acts 8: 4, "Therefore they that were scattered abroad went everywhere preaching the word." Did these people hire a hall? I believe they talked about Jesus wherever people would listen.

Christians just do not do that today. What will we do about it? If we cannot have the ideal, let us approximate.

The plan I suggest would be to have all the churches in a section, a township, or any definite section, train a body of volunteers and with the authority and prayer of the churches send them out to canvass every soul in that section. Every volunteer must know the definite goal, or goals, to be

reached by the canvass. That's what I mean by training.

I believe that non-Christians get the idea we do not much care about their condition. No blunders in a Christian approach can possibly work as much harm in the hearts and minds of the un-saved as the thought that Christians are indifferent to them.

May it not be that the next great revival of religion in America is not to come, as some think, through one or a few great super-leaders, but will come, if come it does, by a mass effort of consecrated, Spirit controlled workers, directed and supported by a secondary line, also Spirit controlled, consisting of efficient Christian worker experts?

Let us remember the lines of Dryden, "The province of the soul is large enough to fill up every cranny of our time, and leave you much to answer, if one wretch be damm'd by your neglect."

Westerly, R. I.

AMONG THE WITS

In spite of their wickedness we do need the wits. There is still potency in the old English bon mot that an ambassador is a man who lies abroad for the good of his country. And the brilliant Londoner who spoke of a prime minister as a man who lies in Westminster, both before and after death, surely ought not to be forgotten. On this side of the Atlantic we still chuckle over the candidate for the ministry in early New England to whom the classic question was propounded, "Are you willing to be damned for the glory of God?" After a period of thought, the candidate replied, that he had not quite reached the state of grace implied by an affirmative answer to the question but he thought he had progressed far enough to be able to say that he was willing to see the committee which was examining him damned for the glory of God.

The wits have a way of being particularly hard upon universities. There is that famous characterization of Oxford as the last home of dead enthusiasms and the first home of budding affections. There is the comparison of Yale and Harvard to the ef-

fect that Yale is a place where you learn to combine a provincial mind with good manners, while Harvard is a place where you learn to combine a provincial mind with bad manners. And there is the saying that Chicago is a university in whose college of liberal arts you learn that you have no mind and in whose divinity school you learn that there is no God.

That man of gay and brilliant mind, Dr. Shailer Mathews, has described an epigram as one half of a truth so stated as to irritate the people who hold the other half. This art the wits have most thoroughly made their own. When Gilbert Chesterton declares that "unless we have a moral principle about such delicate matters as marriage and murder the whole world will become a welter of exceptions with no rules," he speaks as a wit who knows how to use his blade to make his argument not only provocative but convincing. Chesterton's half of the truth not only irritates the people who hold the other half. It overwhelms them.

When I think of the bright urbanity with which Addison and Steel used the *Spectator* to transform the social life of England, I wonder if the wits have taken their due place in the great arguments which are being conducted in the world today. If a too solemn seriousness has made many noble causes ineffective, may it be that a gay and bantering wit might have made them triumphant?

Yours for a needle of wit to pierce the bubble of our complacent self-deception.

—*Quintus Quiz, in the Christian Century.*

CORRESPONDENCE

A letter is at hand from Brother Clifford A. Beebe of Little Prairie, Ark., showing some distress of mind over the apprehension of some of his friends and acquaintances concerning reported financial embarrassment. He wishes to correct the impression any may have concerning the matter.

An excerpt from his letter follows:

There has reached me a report . . . that the impression has gotten out that we are in almost destitute condition here, and are wanting to leave because of financial difficulties. I do not know

how widespread it is; the fact that I am receiving the largest salary paid by the board to any missionary pastor ought to be sufficient to counteract it. . . . I wish you would write something in the RECORDER . . . to give the opposite effect. It is true we are not rolling in luxury, and are sometimes short of money, or out of it, but still we have enough to get along well, and make some headway in paying our debts.

Mr. Beebe is of pioneering spirit, always ready to take over the hard job, self forgetful and consecrated. He has a well trained mind and is a thorough organizer. Whenever he touches church life there is growth. The editor has long admired his zeal, his vision and courage, and his untiring energy.

DEAR SABBATH RECORDER EDITOR:

I am enclosing ten dollars for my RECORDER for another year. The remainder I wish you would send to some one of your foreign missionaries to buy Testaments to give to the Jews or others who want them. . . . With best wishes for all your good work for the Lord.

. . . Please find inclosed check for RECORDER renewal. My mother would almost as soon go without her breakfasts as do without the RECORDER, and I feel the same.

Yours truly,

THE BIBLE FOR DECEMBER

First Timothy is suggested as the book for daily reading during December. Many have expressed appreciation of the plan suggested some months ago by the Committee on Religious Life. Inquiries keep coming in concerning the continuation of the plan. Philippians, Colossians, Galatians, and Ephesians have thus far been used. We feel sure that all who will read the First Epistle of Paul to his personal friend and fellow laborer, Timothy, will find, day by day, new delight and benefit in the Scriptures. Read the letter at a single sitting, daily, and for a time independently of helps. Later, if possible, read a brief, reliable introduction, such as may be found in any good Bible dictionary or commentary.

Pick out what, to your own mind, are

key texts. Decide *why* Paul wrote the letter. During the last week of the month, examine the epistle for doctrinal teachings and practical duties. Why not outline and summarize the results of your daily reading and study, and send to the SABBATH RECORDER?

Consistent and regular daily readings, generally carried out by our folks, will furnish helpful topics of conversation in the visitations being carried on.

HERBERT C. VAN HORN,
Corresponding Secretary.

OUR HOPE

Were there no hope of happiness
Beyond the gloomy gates of death,
This life would be a dreary waste
And hardly worth our drawing breath.
If all we do while here on earth
Were just to breathe our life away,
Then vanish into nothingness,
Methinks we would not care to stay.

If in our lonely, heartsick hours
There were no God to hear our prayer,
How little happiness we'd know,
How much of sorrow and despair.
If when our dear ones say good-by
And to the clods of earth are given,
How could we see them buried there
Without some faith in God and heaven.

If there's no place beyond the tomb
Where our dear lost ones may be found,
What was this earth created for
More than a hopeless burial ground?
If when worn out with toil and care
And life's a burden at the best,
How wretched must existence be
Without some hope of future rest.

But in his faith the Christian knows
There is a heavenly land above,
Where Jesus and the angels dwell,
And God the Father reigns in love.
To that blest home above, beyond,
All peaceful, calm, and bright,
Our dear ones rise on angel wings
When passing from our earthly sight.

And when our time to say good-by
Shall come, as it must come ere long,
We may, if we've been good and true,
Be called to join that heavenly throng.
Then let us guard our thoughts and words,
And live as though we'd heaven to gain.
So when we go we may be sure
Our faith and hope were not in vain.

—Contributed.

MARRIAGES

WALDBY-LODGE.—At the Seventh Day Baptist parsonage, Sabbath day, November 21, 1931, at 3 p. m., Franklin Kenneth Waldbly, of Syracuse, and Miss Hannah Lodge of Lincklaen, N. Y., Rev. T. J. Van Horn officiating.

DEATHS

BROWN. — Merton Henry Brown, the son of Henry and Ardilissa (Palmiter) Brown, was born in South Brookfield, December 16, 1859, and died at Leonardsville, N. Y., November 18, 1931.

Mr. Brown was a direct descendant of Asa Brown, pioneer settler, who founded Brookfield. He was married September 8, 1885, to Hattie E. Babcock of Leonardsville. To them was born one daughter, now Mrs. Elsie Croop of Leonardsville.

After working for some years in Mr. I. A. Crandall's store at Leonardsville, he went to Brookfield where he ran a store from 1886 to 1899. He then returned to Leonardsville and worked in Mr. Crandall's store until 1929, after which he took over the store himself. As a business man he was trusted and respected, and had many friends.

He was a member of the Western Star No. 15 F. and A. M. of Bridgewater. He leaves his wife and daughter and two grandchildren, Paul B. and Bettie J. Croop; also one sister, Mrs. Ardie Fitch of West Winfield; two half-sisters, Mrs. Katherine Dye of West Palm Beach, and Mrs. Bessie Baldwin of Leonardsville; and four half-brothers, Adon P. and Charles F. Brown of Leonardsville, Wendell P. Brown of Albany, and Louis Brown of Utica.

Funeral services were held at the home on November 22, and burial took place at the Leonardsville cemetery. P. S. B.

DORWARD.—At her daughter's home in Lincklaen Center, Mrs. Mira Cartwright Dorward, on November 5, 1931. She was the only one of four children of Cyrus and Juliana Cartwright who lived, the others died at an early age. She was born April 7, 1850.

In her youth she was baptized and joined the Seventh Day Adventist Church. She was married to Albert Dorward in 1881. The husband, now eighty-five years of age, four daughters—

Mrs. Lillie Pierce, Mrs. Rosa Edwards, Mrs. Juna Odell—and son Pearl Dorward, and thirteen grandchildren are left. She was a teacher in the public schools for many years. She died peacefully, yielding to the burden of old age.

The funeral was from the home of her daughter, Mrs. Pierce, conducted by the undersigned, and the burial was in the Lincklaen Center cemetery. T. J. V. H.

HUMMEL.—Daniel E. Hummel was born at Marlboro, N. J., December 30, 1855, and died at the Community Hospital, Boulder, Colo., November 2, 1931. He was the fifth child of John G. and Harriet Davis Hummel and is survived by his wife Margaret Stillman Hummel; a son Paul H. Hummel and his wife and a granddaughter, Mary Margaret; also one sister, Eliza Hummel Taylor of Topeka, Kan.; two brothers, Charles, of Hammond, La., and Theodore of Cleveland, Ohio.

At about the age of twenty-one years he went to West Hallock, Ill., and worked for George Butts, then later moved to Nortonville, Kan. He was married to Margaret Stillman May 9, 1882, by Rev. S. R. Wheeler. Their fiftieth wedding anniversary would have been next May. Their children had planned to surprise them at that time.

In 1906 the family moved from Nortonville to Sheridan Lake, Colo., where they lived as lone Sabbath keepers until September, 1913, when they moved to Boulder, Colo.

As a young man he joined the Marlboro Seventh Day Baptist Church. He was later a member of the Nortonville Church, and then of the Boulder Church. He has always been a very strict Sabbath keeper and a loyal church member, taking his part in whatever was being done by the church. He was a great lover of music; especially did he enjoy singing sacred music. For a long time he was the chorister of the Boulder Church. That he loved the house of God was evidenced by the great amount of time he donated to the church, working on the grounds, mowing the lawn, and by his thoughtfulness in bringing flowers to decorate the church. Sometimes he would place the flowers on a framework to make a showy piece. Many have said that we miss "Dan" Hummel more than we would any other member of the church.

Funeral services were held Tuesday afternoon, November 3. He was laid to rest in the Green Mountain Cemetery by the side of his loved grandson, Eugene Stillman Hummel, who died November 7, 1916. R. H. C.

JONES.—Etta Logan Jones was born in Elgin, Ill., October 7, 1868, and died in her home in Edgerton, Wis., November 13, 1931.

Mrs. Jones has been a resident of Wisconsin for sixty years. On December 31, 1891, she was married to Phil Jones, for many years a barber in Edgerton. Mrs. Jones has been a widow

for many years and has suffered from ill health for some time. She is survived by four daughters: Mrs. Harriett Smith of Edgerton, Mrs. Elliot of Chicago, Ill., Mrs. Griffin of Milwaukee, Wis., and Mrs. Estrada of Milwaukee; a sister, Mrs. Nellie Hamlit, and a brother, Silas Craven, both of Delavan, Wis., also survive her. For a number of years prior to her death she was a member of the Seventh Day Baptist Church of Milton Junction, Wis.

Funeral services were conducted in the home in Edgerton at 2 p. m., November 16, 1931, by Rev. John F. Randolph of Milton Junction, Wis. Burial was at Edgerton.
J. F. R.

Sabbath School Lesson XII.—Dec. 19, 1931

THE SUPREME GIFT OF LOVE.—1 John 4: 7-19.

Golden Text: "Beloved, if God so loved us, we also ought to love one another." 1 John 4: 11.

DAILY READINGS

December 13—A Prophecy of Christ. Isaiah 9: 6, 7.

December 14—The Birth of Jesus. Luke 2: 7-17.

December 15—The Proof of God's Love. 1 John 4: 7-17.

December 16—The Bread of Life. John 6: 48-58.

December 17—The Good Shepherd. John 10: 9-18.

December 18—The Supreme Act of Love. Romans 5: 1-10.

December 19—The Love Relationships. John 15: 12-17.

(For Lesson Notes, see *Helping Hand*)

THE HERESY OF HERESIES

One of the complaints heard now and then against some preachers and writers is that they show no great evidence of being themselves really given up to the thing they say.

A tribute paid to Bishop Hannington is worth quoting here. "He never dealt in the false commerce of a truth unfelt!"

This may not be important, to some people. But to every Christian worker, lay or clerical, speaker or writer, it is more important than any article in the creed.

For the supreme heresy is the heresy that it does not matter, anyway.

The heretic may pose as a liberal, or his lips may be burdened with appeals for the old-time religion. But if there is no driving conviction back of his words, he is a traitor to his gospel, whatever it may be.

"The false commerce of a truth unfelt" was the sin of Simon the sorcerer. It has

not yet vanished from the earth.—*Northwestern Christian Advocate.*

A PRAYER FOR FLOOD RELIEF IN CHINA

BY WILLIAM WATKINS REID

O Master of the angry sea,
O Boatman calm and brave,
Reach out thy hand, send back the flood,
Sea-driven people save;
Bid thou, through us, mad waves recede,
Uncover fruitful lands,
And let the peaceful arts again
Employ thy children's hands.

O Master, who didst bless a lad's
Coarse meal by Galilee,
Break our small loaves for those who starve
Beside an Asian sea;
While brother men walk foodless, Lord,
From hunger babes are dead,
Forbid us ease and luxury,
Teach us to share our bread.

O gentle Healer, who didst make
Spent bodies strong again,
Give to our hands thy holy art
To conquer scourge and pain;
While death stalks hard on hunger's path,
Disease comes wave on wave,
Let not these millions perish, Lord,
Thy hands, through ours, can save.

Great Giver of Eternal Life,
Our Guide, our Light, our Hope,
Through us make known that Life to those
Who in death shadows grope;
Bid us the Bread of Life to share
With men by hunger worn,
Bid us our Father's love to share
With men from hearth-fires torn.

Friendship is a garden that requires constant care. It isn't much use scattering seeds of kindness if you don't water them afterwards.

—*Rivers.*

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Nebuchadnezzar relateth his dream.

N EB-U-CHAD-NEZ'ZAR the king, ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me.	B. C. 570. ^a ch. 2: 4; 6: 26. ² Chald. <i>It was seemly before me.</i> ^b ch. 2: 26.
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The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 4415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. William M. Simpson, Pastor, 619 North Avenue, R. F. D. 3, Box 39-A. Telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m. at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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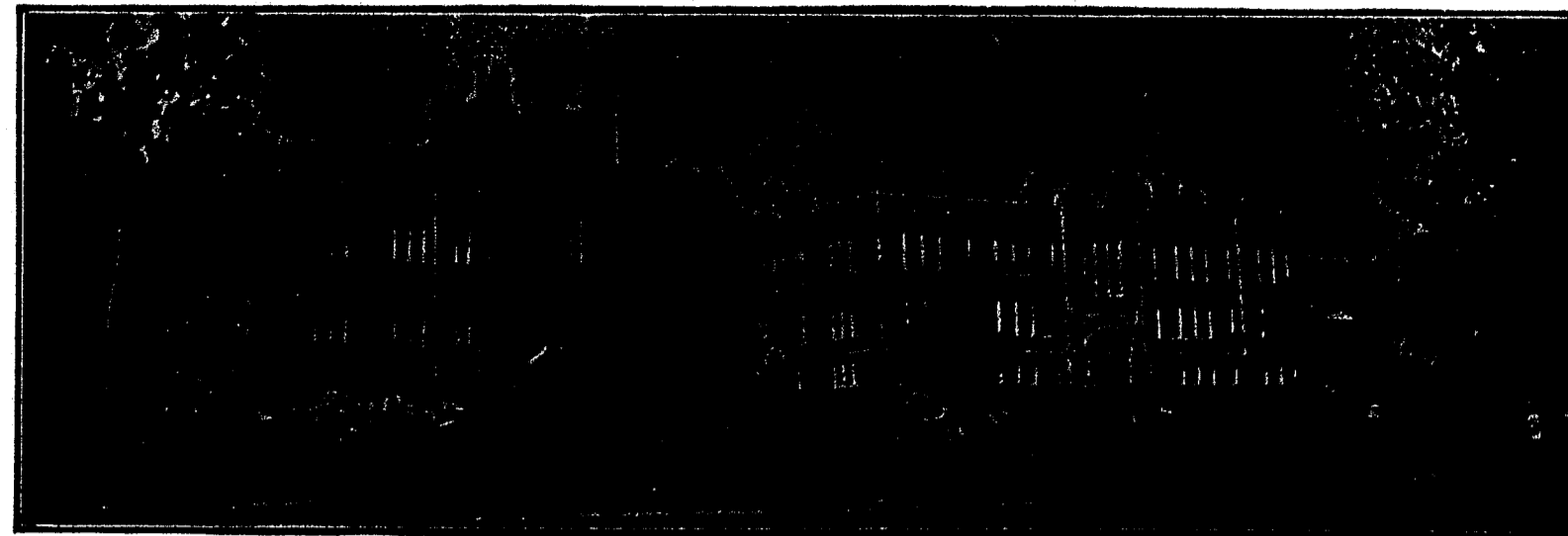
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Now when
Jesus was born
in Bethlehem of
Judea in the days
of Herod the king,
behold there came
wise men from the
East to Jerusalem, say-
ing, Where is He that is
born King of the Jews?
For we have seen His star
in the East and are come to
worship Him. When Herod
the king heard these things,
he was troubled, and all Jeru-
salem with him. And when he
had gathered all the chief priests
and scribes of the people together
he demanded of them where Christ
should be born. And they said unto
him, In Bethlehem of Judea; for thus
it is written by the prophet, And thou
Bethlehem in the land of Juda art not
the least among the princes of Juda:
for out of thee shall come a Governor
who shall rule my people Israel. Then
Herod, when he had privily called the wise
men, inquired of them diligently what time
the star appeared. And he sent them to Beth-
lehem and said, Go and search diligently for
the young child; and when ye have found Him,
bring me word again that I may come and
worship Him also.