

The Denominational Budget

(See inside of front cover for beginning of this material)

OTHER BUDGET ITEMS

The Young People's Board	...\$1,800.00
The Education Society	..... 1,500.00
(This entire amount is for the Theological Seminary)	
The Woman's Board	..... 500.00
Lone Sabbath Keepers	..... 100.00
Scholarships and Fellowships	1,200.00
(Administered by the President of Conference)	
Ministerial Relief	..... 4,000.00
Historical Society	..... 500.00

THE GENERAL CONFERENCE

Contribution to Faith and Order Movement	.....\$ 25.00
General expenses	..... 2,475.00
Year Book	..... 800.00
Federal Council	..... 100.00
Denominational Building main- tenance	..... 1,500.00
Total	.....\$4,900.00

THE DEBT

The Missionary Society	.....\$11,500.00
The Tract Society	..... 6,500.00
The Historical Society	..... 100.00
	.....\$18,100.00

At the Alfred Conference it was voted that these items of debt be left out of the budget of current expenses and that they be made the object of a special effort by the denomination.

CONCLUSION

Thus the needs of the agencies which we have set up to do our work. They have told us their story. We have approved their plans as they presented them to us in General Conference. Individually we may disagree with some items in the plans. We do not expect to think alike on all things. With the final aim and purpose of these plans there can be no disagreement among Seventh Day Baptists. Individually each one of us can do little to advance our cause. Together we can do much.

As each of us individually puts his whole effort to the whole task together with his fellows the work must go forward. Nothing can stop it. With every member of our denomination doing his full share the work God has given us to do will press onward under His blessing to complete His plans.

What is my part?

THE COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM

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Plainfield, N. J.

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Plainfield, N. J.

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The Sabbath Recorder

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No. 25

MEDITATION

We thank thee, great Giver of all good, for thy merciful care over us night and day. How readily we forget the simple obligations of faith, how easily we err, and how sadly we suffer. But thou art kind and gracious. Thou art the joy of the morning and the whisper of peace at eventide. O blessed Redeemer, we praise thee for forgiving love, and bringing our broken hearts to thee we are made whole again. How little we deserve such goodness! And still thou art willing to honor our service. God help us to be faithful and in thy victory may we rejoice and be glad. For Jesus' sake. Amen.

—From Presbyterian Banner.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.
President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.
Trustees of the General Conference for Three Years—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.
Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

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Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
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Northwestern—Mrs. M. G. Stillman, Milton, Wis.
Southeastern—Mrs. Harley D. Bond, Salem, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.
Junior Superintendents—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.
Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.
Senior Superintendents—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

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Eastern—New England: Miss Elizabeth Crandall, Ashaway, R. I.
 New Jersey-New York: Miss Wilna Bond, Plainfield, N. J.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie V. Sweetland, Hemingford, Neb.
 Miss Vivian Hill, Farina, Ill.
 Miss Alberta Simpson, Battle Creek, Mich.
 Miss Dorothy Maxson, Milton, Wis.
 Miss Leona Bond, Dodge Center, Minn.
 George Michel, Marion, Iowa.
Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Boyd, Md.

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Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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VOL. 111, No. 25

PLAINFIELD, N. J., DECEMBER 21, 1931

WHOLE No. 4,528

POWER IN COMBINATION?

For more than twenty-five years the writer has been actively in touch in public ways with the Bible School Association (now Council of Religious Education) and the Christian Endeavor movement. He has been associated with state and national leaders of both movements on the one hand, and with individual Sabbath schools and young people's societies on the other.

At one time, some eighteen years ago, he became persuaded that perhaps the Christian Endeavor movement had about served its usefulness, and that its activities might be carried on more successfully by the Sabbath school through organized classes, thus reducing organization within the church and unifying and simplifying its life.

Observation and experience, later, convinced him he was wrong. The Sabbath school and the Endeavor meet two very distinct and different needs of youth. Young people need the instruction and the discipline of the Sabbath school. Nothing else that we know of can satisfactorily take its place. Well may it be supplemented by the Vacation Bible school or by high school courses, but fundamentally the Sabbath school must promote this sort of training.

Likewise young people need the social fellowship, training, and opportunity for expression of the inner life; such is furnished most fully and satisfactorily by an organization like the Christian Endeavor society. That which is offered by the one kind of organization is not afforded by the other. We need both organizations, and we need the boards that promote their interests.

There is some agitation of the question concerning the amalgamation of the Sabbath School and Young People's boards with the Education Society. Combination means simplification, and it may mean greater efficiency. Again it may not. While it may be quite apparent that a Religious Education Society might meet the needs and demands of both Sabbath School Board and

Education Society, it is not so evident that the same would be true with the Young People's Board added. As already pointed out, the nature and function of the Sabbath school and the Christian Endeavor are entirely different. In the mind of the writer it would be unfortunate, to say the least, to combine these two boards. The Young People's Board may not be functioning as efficiently as it ought; but are any of our boards? The Young People's Board still meets the needs of young people, needs long felt and such as led in the first place to its institution. One may go further and feel justified in saying, the need is *greater* today than ever before, today in the face of the urges and demands of a too highly spiced life. To center the supervision of the work of youth, on a venture, in some other board might discourage the Christian Endeavor movement among us, something that nobody wishes to do. Rather do we desire to encourage and promote all the benefits and possibilities of that kind of an organization. The union of boards may *point* to greater efficiency and increase of power, but the examples of centralized authority and responsibility that come to our minds do not encourage us with any great hope in this direction. Overhauling machinery is sometimes necessary, but the combination of a planter and a corn cultivator does not make for an efficient harvester.

No amount of tinkering of machinery will bring us what we need, and what we all want. "Ye shall receive power when the Holy Spirit is come upon you." We must get more of our inspiration on our knees and from hearts purged from the dross of selfishness and bitterness. When the followers of Jesus were gathered together in the upper room with their personal and selfish thinking forgotten and were in prayerful expectancy, the power came upon them, the "ends of the earth" heard of Jesus, a mighty church movement was launched, and

the multitudes were refreshed with the waters of life. The same great fountain is still open and the same great source of power is still largely untouched.

Aggressive Atheism "The fool hath said in his heart, there is no God." The atheist is not content to say this in the secret of his heart; he is blatant to teach it openly and subtly "in season and out of season." A strong organization, claiming unlimited financial backing, is operating in New York City, and reaching out with its slimy tentacles into all parts of our country. Insidiously it is not only creeping into our colleges and universities, but into our high schools and even our lower grades. Its slogan and dictum is "There is no God."

Dr. J. D. Jones, not long ago, said the next great fight of the Church would be over the reality of God, and that the great battles of past years fought over the inerrancy of Scriptures, the person of Jesus, and such like would be as but outpost skirmishes as compared with this. Be that as it may, Christians everywhere should be alive to the pernicious propaganda of atheism.

It is stated that the atheists have asked permission "to erect and maintain, throughout the World Fair, a booth there, in lawful and dignified manner, that the atheists of the world may present to the public their philosophy, history, and proposals . . . it seems likely the request will be granted."

One probably will hardly be warranted in boycotting Chicago's "World Fair" in 1933 for granting such a request. But he better go with his hand on his pocketbook and Yale locks on all his possessions. Much at least of Chicago's disgrace, as well as the racketeering of New York and other cities, may legitimately be laid at the doors of atheism. Belief in God and loyalty to the ideals upheld by those who know and love him are the saving grace of this country.

Man's Greatest Search The search for a passage to India resulted in the discovery of a great, new continent, and the geography of the world had to be remade. The search for gold in California in '49 changed the whole future of America and opened up avenues of adventure and revealed a new empire.

But a search that has resulted in the largest rewards of all and is fraught with possibilities as yet unfathomed is the search of men's hearts and minds for God. In the Book of Job is expressed the hunger of man's soul in the question, "Canst thou by searching find out God?" while in the presence and assurance of Jesus' word, "he that seeketh, findeth," a most satisfying answer is made.

To say that a "man is a religious animal," or that he is "incurably religious," is not enough. A man's soul is satisfied when, and not until, he has become in some way conscious of God.

"Intellectualism" and "Humanism" have failed because they have had no gripping, soul satisfying message. Their search that has resulted in barren results was but an intellectual search. While the searcher must use the intellect, he must also exercise the faculty of faith. Wisely has Sherwood Eddy said, "Faith is not trying to believe something, regardless of the facts, but daring to do something regardless of the consequences." His conclusion concerning our search for God is that "We can discover God in surrender or obedience to the truth as we find it, walking in the light that we have, one step at a time." Many a man can testify to the truthfulness and efficacy of this method.

Another way of putting the matter is shown in the following lines:

"This way!" "That way!" "No, this!" I heard men cry,
And I, bewildered, knew not which to try.
"To know of God, my creed thou must receive!"

But I, confused, found naught I could believe.
I groped in tangled paths the ancients trod—
"Oh, that I knew where I might find thee, God!"

Then in dark, silent woods, exhausted, torn,
I fell in deep despair, alone, forlorn.

Thus prone upon the ground, the quest abjured,
When no man's word compelled, no charm allured,

A mystic Push within urged me to rise.
A strange, magnetic Pull, as from the Skies,
Constrained my heart; some Power renewed my will,

Strengthened my feet to climb a rugged hill.
And, lo! as in response I upward trod,
I found to my amaze I walked with God.

Where once was mist and gloom, a Comrade White
Illumined all the path with radiant light.

He sought not to define but to display;
He spoke not of a creed, but of a Way;
To do his Father's will he said he came;
Calm, confident, he knew not fear nor shame.
And when I asked what Power makes one so
He answered, "He that wills to do shall know."

Said one of old, "Show us the Father and it sufficeth us. Jesus replied, have I been so long time with you, Philip, and thou hast not known me? He that hath seen me hath seen the Father."

Who dares to take the path of faith in his search for God? It leads to man's greatest adventure and to his greatest peace.

Damaging Evidence In a recent court trial of one accused of an almost unthinkable murder, a damaging bit of evidence was produced in the shape of a camera found near the ditch where the victims were buried. In the camera was a film which, when developed, revealed the pictures of the man on trial and of the woman for whose death he had been indicted. The sensitized film in the instrument held its indelible impression—later developed and fixed.

The mind is like the plate or the film of the camera. Very early it receives impressions from which it never escapes. Few indeed are they who have escaped from early contamination of story or evil jest or scene—pictures scarring the mind and soul throughout earthly life.

Nasty stories, lewd thought, impure imagination and scene enter the clean mind of a boy or girl and make definite marks on brain cells, just as definitely as the recording needle makes lasting impressions on a phonographic record. Years may pass, and though rules of grammar and arithmetic learned during the same early period may be forgotten, those vile stories recall themselves unbidden at intervals to shame one with their rottenness.

Think of living a quarter or a third or half a century with something unclean in the head and heart. Panaceas fail. Erasures are impossible. Only the grace of God can help, and while that is limitless in its power, the punishment meted out in this world is according to nature, "Whatsoever a man soweth that shall he also reap."

But the point of this editorial is a warning. Guard the mind and heart. There is so much in the current magazines and in the movies of actual filth. Parents must spare

themselves no pains in determining as far as possible what is good and safe for their children.

One does not need to read the filth to discover it. Usually the luring and suggestive illustrations are enough to condemn the paper. Nor does one have to attend the movie to find out if it is wholesome. The advertisements throw the truth at you.

Folks are very careful to safeguard a roll of film in transferring it into the camera or to the developing tray — it costs money and the exposures, if spoiled, will bring disappointment. Well, here are sensitive minds and hearts, priceless beyond compare, and what of lifelong disappointment in those whom we prize above rubies and are dearer to us than fine gold? Producers and highly paid censors, even Mr. Hayes, are interested mostly in the commercial phases of the question. It remains for men and women of the homes—parents and teachers of children — to have a care. "He that causeth one of these little ones to stumble, better were it that a millstone were hanged about his neck and he were drowned in the midst of the sea."

Subconscious Guide Posts The other day one of our younger leaders was giving an after dinner address before an interested church group. Among his remarks he told of a certain light by which he had been unconsciously guided for months in making the turn into the avenue on which he lives. He had not realized that this particular light was the one upon which he had depended until, one night, when it was off. In its absence he was puzzled, for the moment, to find his street.

It is a common experience of life. So many things are the subconscious guides—unrealized largely and often unappreciated until after they have been taken away. Many blame the church, condemning, often, its goals and belittling its achievements. At the same time its blessings and the accompaniments of its religion are commonplace and the very bulwarks of everything worth while in community and state. No one wants to live in a country untouched by the church and religion of Jesus Christ. Take these out of life, with their far-reaching influences, and what that is worth while is left? Take away the Bible—whose precepts and laws underlie and undergird our

whole structure of civilization, and though neglected or ignored oftentimes, its guiding light would be missed and people, puzzled over the way to take, become lost in fog and darkness.

Men deliberately turn away from these great guides of life—yet unconsciously are influenced by them in making choices. In the end they may realize they depended upon them more than they knew.

Home Education Froebel has well said, "The child's first school is the home." Here the earliest and most important lessons are learned. Here the foundations of character are laid. Habits that are formed in the home are the ones with greatest difficulty broken.

Parents who are anxious that their children should grow up truthful and dependable must themselves be truthful and dependable. Even then difficulty may be experienced in inculcating these highly desirable and necessary traits of character.

The National Kindergarten Association is sending out to the press some suggestions and helps for home education. The article printed below, written by Emma R. Hempstead, on Telling the Truth, may prove of value to young mothers:

"Mrs. Rose, do you ever have any trouble with Robbie about telling falsehoods? Earl seems possessed to tell what is not true. His father and I are distressed about it."

"Yes, I think most parents have difficulty along that line."

"Please do tell me what you do about it."

"Well, first of all, Mrs. Moore, I try to find the reason for the fault. A child usually has an idea that a lie will benefit him. We need to correct his thinking. Get him to understand that lying is the wrong way of attacking his problems. Show him that it leads into further difficulties. Mere talking about right and wrong will not convince him, but an unheated discussion of his own experiences will help very much, showing him that wrongdoing seldom works out as he plans, and that generally other people suffer, too."

"While he is conscious of the results of attempted deception, remind him that frankness brings a feeling of satisfaction. Robbie's father and I make a good deal out of *feeling that you have done right* and the happiness it brings for you and for other people. But here again the child must have had the personal experiences. When your boy tells the truth—which if you note carefully you will discover is most of the time—take it as a matter of course. Don't talk about it, but do make him feel your appreciation and your enjoyment of the confidence which he

inspires. I tell Robbie that we must have a good day for daddy's sake as well as for our own. Then when daddy comes home we shall have only good things to tell him. If daddy knows that we are good and happy, he will be happy, too. Robbie responds to this readily, for he and daddy play together every evening. Then they talk, and Robbie tells about his day. They are great chums, and I use that as a lever, with discretion of course, and it helps me out wonderfully with Robbie. I try not to make him afraid of either his father or me. We are playmates together. But the child understands that there are certain rules we expect him to obey, and that if he fails there is to be an accounting. However, we never intend to ask more of Robbie in truth-telling, or otherwise, than we ourselves practice.

"As I said at first, we try to find out what is back of the lie. Is it a desire for something? Is it fear of punishment? Or is it that he is ashamed to have his elders know that he has done a foolish thing, or one that will discredit him with them? A lie is often told to cover the embarrassment and humiliation which follow upon such a disclosure. I believe this is more often the reason for a lie than fear of punishment. The child, in this case, needs to be dealt with very carefully and helped constantly, for the sensitiveness which dreads exposure to the censure or scorn of publicity is apt to lead the child into other difficulties also. The lie should not be excused on the score of this sensitiveness, but the child should be taught definitely the weakness of that course and helped to build up the courage necessary to resist the temptation to lie."

Federal Council Executive Committee Meeting Last week the editor wrote concerning some of the matters of interest connected with his attending a meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

Many matters of vital concern to our churches were reported upon. The place of worship in developing the religious life was presented by Dwight Bradley, Newton, Mass., who is the author of "The Fellowship of Prayer," 1932 edition. He urged on Protestantism a greatly increased attention to cultivating the sense of divine awareness, especially through a perfected use of symbols of the church. A demonstration of the varied richness of worship was made in the worship periods, led the first morning by a priest of the Greek Orthodox Church, Rev. Dr. G. Polizoides, following a part of a modified form of its ancient liturgy, and on the second morning by Professor Rufus M. Jones, American mystic, using with equal impressiveness the Quaker method of si-

lence. We were impressed with the force of one of Doctor Jones' illustrations. He said there is a spiritual energy just as real and as scientific as material. Power and light that came through the Apostle Paul is as much a demonstration of spiritual energy as a trolley car is of electric energy.

The relation of the council to the denominations was the focus of interest in the report of progress made for the committee on Function and Structure by its chairman, George W. Richards, president of the Theological Seminary of the Reformed Church in the United States. Our own Dr. Ahva J. C. Bond is secretary of this important committee. Doctor Richards intimated that the final report to be made next year would deal with the whole genius of church federation, both in relation to the historical development of Protestantism and the path of future advance in securing a larger unity. Among those who entered into the free discussion of this report, Dr. John W. Langdale, editor of the Methodist Book Concern, held that not only should the Federal Council voice the views upon which the members of the council are agreed but that it should also study and shed the best light possible on the more controversial subjects. He admitted that such a course will sometimes lead to criticism, but felt that much of it might be avoided by limited and well scrutinized statements and if care be exercised to make it clear that all the council's actions are "recommendations" only (as explicitly stated in its constitution) and that its utterances are not put forth as having authority over the denominations.

The high tension came during these discussions. Debate was spirited. No one took the ground that the council should cease to study and speak on social and international problems; but while some held that it should confine its statements to the area within which there is clear agreement in the denominations, others insisted that by so doing the council would be reduced to "innocuous desuetude." These felt that if the respect and expectation of a progressive religious constituency is to be maintained, prophetic leadership must be looked to, and that it is of the highest importance to have some agency which can view the most difficult current issues from a standpoint wider than that of any single denomination.

On one hand Dr. Francis J. McConnell, of the Methodist Church, in his usual fearless manner urged that the "window of prophecy" be left open to the council. On the other, Dr. Joseph A. Vance, of the Presbyterians, just as vigorously held for the extreme conservative position, demanding that the bishop go back and prophesy within his own church and not think to set the Federal Council on fire. The real Christian spirit of the occasion was manifest in the saving good humor displayed at such tension points. One of our own number, later privately suggested that the Book tells of a Judean prophet who was advised to go home and prophesy and eat bread. Personally the writer is a little sorry that this usually quick-witted brother did not have his wits working a little more rapidly.

On international affairs all were in hearty agreement on the pronouncement for "active and constructive participation" by our country in the coming Disarmament Conference through a delegation of "the strongest possible civilian leaders" and for not "mere limitation" but "actual reduction of significant proportions in military budgets." Prompt American adhesion to the World Court was enthusiastically urged. Amendment of naturalization law so as to allow men who have conscientious scruples against military service was advocated along with the abolition of all military training in high schools.

Eager and careful attention was given the consideration of the responsibility of the churches in the matter of unemployment.

The place of the quadrennial meeting in December, 1932, was fixed at Indianapolis.

Seeing Opportunity Our readers will enjoy the story of Rev. Ralph H. Coon's missionary movements over the mountains and plains of Colorado, found in the Missions Department. It will hold your interest to the last word. How our hearts rejoice over some of these new "Acts of the Apostles." How many of us would see that the Lord had appointed us to hold special meetings in a city park when held up with car trouble? Another minister, of whom we knew, in a large city sees an opportunity of witnessing for the Master in the wait for a street car. Lord, open our eyes that we may see.

AMERICAN SABBATH TRACT SOCIETY— MEETING OF BOARD

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, December 13, 1931, at 2 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., with President Corliss F. Randolph in the chair.

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

Visitors present were: Rev. D. Burdett Coon, Mrs. D. B. Coon, President Boothe C. Davis, Miss Dorothy P. Hubbard.

The meeting was called to order by President Corliss F. Randolph.

Rev. D. Burdett Coon led in prayer, all standing meanwhile.

The minutes of the last regular meeting of the board, November 8, 1931, were read.

Waiving the regular order of business, the president invited our visitors, Rev. D. Burdett Coon and Mrs. Coon, returning missionaries from Jamaica, to tell the board something of the work in that field and present conditions. Their messages were interesting and inspirational.

President Boothe C. Davis, also upon invitation, by the president, expressed his appreciation of the opportunity to meet with the board. Furthermore, he voiced his approval of the action of the board, in the appointment of Rev. Herbert C. Van Horn to the editorship of the SABBATH RECORDER.

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

REPORT OF CORRESPONDING SECRETARY DECEMBER 13, 1931

The corresponding secretary attended the meeting of the Executive Committee of the Federal Council of Churches of Christ in America held at Philadelphia, December 2-4. During this time a session of the Editorial Council of the Religious Press was also attended. While in this city, opportunity af-

forded with other members of the Seventh Day Baptist group to call upon Mr. Leon M. Maltby and his wife and baby. Mr. Maltby is a promising young theological student, finishing his course for the ministry next spring. For some weeks he has been supplying the Shiloh, N. J., Church, and last week received a call from that church to become its pastor.

A communication has been received from "Pastor" Alexander Makwinja of Nyassaland, British Central Africa, claiming there are Seventh Day Baptists in "numerous numbers" with churches still operating. Names of pastors, with addresses, are furnished, to each of whom with the approval of the Committee on the Distribution of Literature, one hundred selected tracts have been mailed.

Besides tracts sent to Africa some five hundred have been mailed from the office with some thirty or more copies of RECORDERS of recent issue, and one "Seventh Day Baptist Missions in China." Stock of the tract prepared by the late William C. Whitford, "The First Day of the Week in the New Testament," is exhausted. This tract is scholarly and meets certain needs that should not be overlooked. The secretary recommends that as soon as funds are available an edition of one thousand copies be printed.

The 1932 Seventh Day Baptist Calendar and Directory has been completed and is in the hands of the Committee on Distribution of Literature.

The duties of editorship of the SABBATH RECORDER were at once assumed upon the action of the board at its November meeting. A special Christmas number is forthcoming, December 14.

Work has been done by the secretary on the committees of the denomination on Finance and on Religious Life.

The secretary's resignation of the pastorate of the Piscataway Church has been accepted to take effect March 1, 1932. The willingness of the church to take this action was only with the feeling that the larger denominational interests were thus being served. Your secretary believes he expresses the sentiment of the members in saying the board most deeply appreciates the generous and unselfish spirit of the church at New Market in releasing its pastor for this responsible position.

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

It was voted to refer the recommendation to the Committee on the Distribution of Literature and accept report as read.

Leader in Sabbath Promotion, Dr. Ahva J. C. Bond, reported informally attendance at the regular meeting of the Federal Council of the Churches of Christ in America, and other matters of interest.

William M. Stillman, in the absence of the treasurer, reported balances, and presented the request of the treasurer that she

CHRISTIAN STEWARDSHIP

NO. IV.

CHRISTIAN STEWARDSHIP OF THE TEMPLE

BY REV. HURLEY S. WARREN

A Nebraska girl was given, recently, a nearly perfect rating in a 4-H Club health contest. This girl's teeth prevented her receiving one hundred per cent. She was not responsible for this flaw in her physical make-up. However, the high rating shows that she has taken good care of her body.

Paul, the apostle, in his first letter to the Corinthians gives instruction on the sacredness of the body. "Do not you know that your bodies are Christ's members? . . . Again, do not you know that your body is a shrine of the Holy Spirit that is within you—the Spirit which you have from God? . . . Therefore, honour God in your bodies." (Twentieth Century.)

The temple in this article is the body. "Christian Stewardship of the Temple" means that one will try to use his body as Jesus Christ would have him use it. Paul gives his challenge to the Corinthians in arresting words, "Your bodies are Christ's members. Your body is a shrine of the Holy Spirit that is within you. Therefore, honour God in your bodies."

No day has witnessed so great an advance in an understanding of the physical body—its make-up, needs, care, and relationships—as has the present. This knowledge has come through patient toil and careful research. In no way will the writer attempt to present technical information on diet and the care of the body. He wishes only to call attention to the truth that God through his creative processes has made possible the physical body, that our bodies are sacred shrines of God's Spirit, and not to be defiled in any way.

The Creator, in his beautiful and wonderful plan, has given concrete expression to his image and embodied his Spirit within physical man. How important it is that children be taught early the simple laws of health. And as they are able to grasp the idea and understand something of its meaning, parents can lead them to an appreciation of the body as a gift from God, that he wants us to keep it clean and pure so that his Spirit will have a place to dwell. Although many may disregard or forget these

be authorized to borrow up to \$1,000 to meet anticipated expenses of publications.

Voted the request be granted and authorization be submitted in due form.

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

Your Committee on the Distribution of Literature would respectfully report as follows:

The corresponding secretary has been authorized to send tracts to Africa in accordance with a request from Mr. Alexander Makinmja.

Plans were perfected for pushing forward the work of distributing our literature through committees in the local churches.

Tracts have been distributed as follows:

1,000 to Africa
2,288 in the United States

Total 3,288.

Six sample copies of the SABBATH RECORDER and 140 sample copies of the 1932 calendar have been mailed out, and 100 copies of the calendar have been sent out on order.

The committee would recommend the publication of "My Holy Day," by Lester Osborn, 1,000 copies to be printed for early distribution at an approximate cost of \$10.

Your committee would recommend that Dean Main be requested to continue his preparation of Bible studies on the Sabbath question for boys and girls with the view to its publication when finances will permit.

Respectfully submitted,
JESSE G. BURDICK,
Chairman.

Approval was voted of the recommendation of the committee, that one thousand copies of the tract, "My Holy Day," be published.

It was voted that the recommendation of the committee relative to the preparation by Dean Main of "Bible Studies For Boys and Girls on the Sabbath Question," be approved and publication authorized when finances permit.

Report in full accepted.

The special committee appointed at the last regular meeting of the board to consider the transfer of the title of the Seventh Day Baptist Building to the Board of Trustees of the Seventh Day Baptist Memorial Fund, reported progress.

The minutes of the present meeting were read and approved.

Adjourned.

WINFRED R. HARRIS,
Recording Secretary.

early lessons, they are essential, for attitudes and practices in youth and adult life can be traced to habits formed in childhood. If, when the temptation comes to one to misuse or abuse his body in any way, he would recall that it belongs to God and is to be used for sacred tasks and holy purposes, what a difference it would make.

God sent his Son into the world that the world through him might be saved. Jesus came that his learners might have life and have it more abundantly. He was clothed with a physical body during his earthly ministry. He healed the bodies of the unfit and suffering as a step toward showing them the way to enter into an abundant life. Our generation calls for the human Christ to be physically strong. And the records witness to the high quality of his physical life in his habits, his occupation, and the strenuous character of his active ministry. Jesus demonstrated that in order to be well and happy one ought to be actively engaged in some helpful vocation. He also recognized that periods of rest were necessary for the refreshment and repair of the tired body. One of his chief forms of recreation was the visiting of friends and enjoying their fellowship. Jesus is our example in the use of our bodies.

It was a knowledge of the risen and living Lord that led St. Paul to write to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Intelligent, practical devotion of body is born of complete consecration of that body to Christ. It is the devotion that makes worship of work, recreation, and rest.

A TRIBUTE TO THE LIFE OF MRS. ROLLA O. BABCOCK

It is very consoling in such an hour as this to know that we have a God who understands the human heart and cares when his children are in sorrow. Many a home, even in the brief span of a lifetime, has been stricken by calamity, many family circles have been broken. What keeps such homes and families through the grief of such moments is belief in a God who is able to sustain and keep. Without a trust in him, life must be dark. We are glad that

this home which has been broken today has been for many years abiding in this very God whose love can smooth the path and bathe the heartaches in his compassion until the sorrow may be overshadowed by the promise of divine care and eternal companionship.

This was a beautiful life which has so suddenly come to an end. Her trust was a Christian's trust, her faith was in this omnipotent and omnipresent Father of mankind. She was busy in the duties of an earthly home, but her plans included an eternal home which she has now entered. Her friendship was worth much to her many associates and the lingering memory of the past years will help those who knew her best for many years. The calm, even disposition, the gentle loving thoughtfulness of her ministering heart and hands will be remembered on through the days and years to come and her children and children's children will rise up and call her blessed.

REV. L. O. GREENE.

North Loup, Neb.

MEETINGS AT BEREÄ

The revival at the Ritchie Church, Berea, W. Va., began Sabbath day, November 7, with a memorial sermon by Rev. Erlo Sutton in the forenoon, and ordination services of Pastor A. T. Bottoms in the afternoon. The revival continued three weeks with sixteen conversions and a great spiritual upbuilding in our church and community.

Seven were baptized the last day of the revival, November 30. Several others have expressed a desire to be baptized later. Five new members were added to the church with others expecting to join soon.

The preaching, except two Sabbath day services, was done by the evangelist, Rev. Erlo Sutton, who brought a forceful message to lost men and women at every service. Our attendance was good, the number ranging from sixty to one hundred fifty, with the average well above one hundred.

I wish that it were possible to have an evangelist such as Mr. Sutton in every association, who could give his entire time to building up God's kingdom.

A. T. BOTTOMS, *Pastor.*

MISSIONS

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

SOURCES OF SECURITY

Man has great power, physical, mental, and spiritual; and yet in the presence of the tasks he has to perform, the temptations he must meet, the suffering he must endure, and the problems of life he must solve, he is helpless.

We want security. If we buy a piece of land, we want to know the title is good; if we loan money we want something to assure us that we will receive it back with interest when due; before we struggle for an education, we wish to be shown that it is worth while; before we form friendships and the sacred relations of life, we want evidence that others will be kind and true; before going under the surgeon's knife, we beg the doctor to assure us that we will survive the shock and recover. We want security.

We dream and plan and try to make our dreams come true, but how often we are disappointed. We think we have religion enough to stand the shock of personal attack, but we find ourselves fearing that we will not be calm, loving, and Christ-like before those using bitter weapons. We criticize those who have done wrong, thinking that we are secure, and then go and do worse. We talk very freely and learnedly, even dogmatically, of future things and quail at the thought of death and the grave. In everything we are helpless.

Is there anything that will give us a source of security? Material possessions have their worth and serve their purpose, but they are powerless in the higher spheres and uncertain in their own realm. Our knowledge becomes foolishness, our moral strength weakness, our courage cowardice.

But after all there is security. It is in complete surrender to God coupled with a life of unfeigned love to all men. Our security is not in what we possess in the ordinary sense of that word, but in what we are and in the assurance of our souls that we are right with God and all men.

"The spirit beareth witness with our spirits that we are the children of God; and if children then heirs; heirs with God and joint heirs with Jesus Christ."

What has this to do with Christian missions? A justified sense of security is beyond measure in its worth to the missionary, and to any Christian worker. The missionary faces, if diligent, very hard tasks, difficult problems, and heart breaking discouragements; but if he has the security which comes from complete submission to and reliance upon God and a heart aglow with love for all men, the tasks become easy, the problems are finally solved, and the night of discouragement passes into the light of morning. He can throw himself back onto God and say, "The battle is the Lord's, I have done what I can and I leave the results with him."

OVER MOUNTAINS AND PLAINS

Since the whole denomination is paying my salary and traveling expenses for the summer months, it is no more than right that all should have a chance to know something of what has been attempted in the line of missionary work in Colorado. Acting on the suggestion of the secretary of the Missionary Society, I will tell a little of two trips I took this summer. One was over the mountains and the other was over the plains. It would be hard to say which was the more interesting. The plan has been to visit lone Sabbath keepers and help and encourage them every way I can and to help them to tell the gospel message to others through whatever meetings could be held. First I want to acknowledge that I owe a great deal to the prayers of the Boulder and Denver people. They are interested in these scattered ones and have very definitely prayed that the trips and efforts made would be under the direct guidance of the Holy Spirit. We have asked that the Lord would control the circumstances of these trips and the conditions on the different fields so that we might be following his plans and not our own. We have felt that the Lord has been guiding, for our plans have in several instances been changed. We could not always see the reasons for these changes but we felt that the Lord was leading because he had promised

to do so. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Psalm 32: 8.

The first trip was through the mountains across the continental divide to the Rifle vicinity, a distance of about two hundred fifty miles. I had a special invitation to visit Brother Ralph Van Horn's home. His sister, Mrs. Alfred Wheeler of Boulder, had not seen him for some time, so she was invited to go along. Her daughter Beth and her friend Helen Landrum also went. The missionary was very grateful to the young ladies for their musical assistance in the work. Their duets were a great help. I think I never have had a more wonderful mountain trip in my life. We went up Boulder Canyon to Nederhand, then south through rolling, pine covered mountainous country. We could look up the pine and aspen clad slopes of the different peaks. Then we dropped down into another canyon to Blackhawk and Central City. These are most interesting as they, in the time of the gold boom, were busy cities, but now one passes street after street of store and shop buildings with not a sign of life, and no human being in sight. After another climb and a drive along the highlands we dropped down through Virginia Canyon to Idaho Springs. They tell us that millions and millions of dollars worth of gold have been hauled down that road. From here we drove for a long way up Clear Creek Canyon and then started zigzagging up the side of the mountain toward the summit of Berthoud pass. We had hoped to reach Mr. Van Horn's home by dark that night but the Lord had work for us to do back at Idaho Springs. Near the top of the pass a steam shovel was working on the road. In trying to pass it we ran onto a rock projecting up from the road. It had so much dirt still clinging to it that it was not noticed. The clutch, flywheel, and transmission were so badly damaged that we could not move. We could still go down hill, so gravity carried us four or five miles, then we were towed the other sixteen miles back to Idaho Springs.

We spent about two days in Idaho Springs while we were waiting for parts to come from Denver and repairs to be made on the car. The time was used in writing letters, fixing the projection lantern,

and telling the gospel message to the children who frequented the public square. We had some colored pictures that proved very helpful in interesting the boys and girls. Older people may scoff, but I have found that if one can once get the attention of boys and girls they are more interested in hearing about how Jesus took the blame for their sin and selfishness which would otherwise separate them from God and his kingdom, than they could be in any fairy story. The second evening we were there we obtained permission from the chief of police (the only police in town) to use the band stand in the public square for a children's meeting. We stretched a screen across one side so we could show some pictures with the projection lantern. A dozen or fifteen children were on hand and were very attentive to the gospel message as illustrated by the pictures. Practically all of them expressed themselves as accepting Jesus. Of course we did not know how many of these were new decisions or how many were real, but we trust that those who had accepted before had their faith strengthened and we trusted them all to the Master who said, "And I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand." Besides the children there were several older folks who sat in the seats around in the park where they could see the pictures and hear the message, and still not be seen themselves.

Late the next afternoon our car was ready for the road again so we continued our journey. All of the next day we drove through or near mountains. Every type of mountain scenery that I had ever seen before and some I had never seen was viewed that day. For more than half of the day we followed the Colorado River. It is hard to realize that this river which we came to not a great many miles from its source is the same stream that I crossed a year and a half ago, when I drove from California into Arizona on my way to Boulder. For fifteen miles before reaching Glenwood Springs we traveled through a canyon the walls of which remind one of the famous canyon through which the same river passes as it goes through Arizona. It is very beautiful although it is not on so large a scale. At Glenwood Springs I called on Mr. Jesse

Weaver, a member of the Boulder Church. Just at dusk on the evening of the Sabbath we reached the home of Brother Van Horn. His ranch is located near the edge of a shelf south of the Colorado River and several hundred feet above the river. I never tired of the view that was to be had from there. To the south across the mesa (table) could be seen the green, wooded slope of the mountain. To the north across the river stand the Book Cliffs, a grayish white in color, several thousand feet high.

We held religious services in the Van Horn home that evening and again on Sabbath afternoon. Sunday the young people visited the different ranches around, inviting their friends to a service to be held at the schoolhouse that evening. On account of a picnic held in the country that day we did not have a very large attendance, but Monday night the schoolhouse was packed. Over sixty people were there. We wondered where they could have come from. I was glad I had taken the time at Idaho Springs to fix the projection lantern so that I could run it from the automobile battery. That night two young people accepted Christ. The next day they started in painting the interior of the schoolhouse, so that was the last meeting we could have there. The next day we drove over to Rifle and north of there and called on Mrs. Worrell, another member of the Boulder Church. On this trip we saw more beautiful scenery, which was different from any we had seen before. We were just trying to get arrangements completed for meetings in a schoolhouse near Mrs. Worrell's home when a telegram from Boulder called us back for the funeral of Mr. Morrison, an elderly member of the Boulder Church who lived at Loveland, northeast of Boulder. Again the Lord's plans were different from ours.

My second trip was across the plains of eastern Colorado. An afternoon's drive brought me to Matheson. Here two staunch Seventh Day Baptist families had already been making plans for a series of special meetings. Brother Shirley Van Horn's and Lyle Maxson's folks are next door neighbors; a private road, some three fourths of a mile long, winds over the rolling prairie between the two homes. I spent a week with Shirley Van Horn last summer, and

as a boy I used to work for Lyle Maxson in California, so I was perfectly at home at those two places. I surely enjoyed working with them. That week we had a four day Bible school for the children of Matheson. It lasted from ten to twelve in the morning. Rev. Mr. Gale, the only resident pastor there, was glad to join with us in this school, as they had not been able to have a Vacation Bible school there this summer. Miss Esther Maxson was very successful with the children's class. Almost all of the thirty-odd pupils signed the blanks accepting Jesus as their Savior. Many of these were first time decisions. Many expressed themselves against the use of tobacco and strong drink and promised to try to win others to Jesus. We used the Matheson schoolhouse for these and for three evening meetings. The attendance at evening services was between thirty and thirty-five. We had electricity here, so the lantern could be used to the fullest advantage. Sabbath morning I preached for the Seventh Day Adventist brethren with whom our folk have been meeting. The following Sabbath on my way back from Elkhart, Kan., I preached to a goodly company in the afternoon at the Van Horn home. Since these meetings we have had the pleasure of receiving Mr. Van Horn's two daughters into the Boulder Church by baptism. Mr. and Mrs. A. D. Shirley have accepted the Sabbath and joined with us also. Mrs. Shirley had never been baptized, so she received baptism the same day the Van Horn girls did. Now we have three Seventh Day Baptist families there.

From Matheson I went to Elkhart in the southwestern corner of Kansas. Our friends there were so busy with the wheat crop that it was impossible to hold meetings except as they could be held in the homes. Mrs. Bert Thayer gave us the use of her home for afternoon Bible classes and evening meetings. We had three of the children's Bible classes and two evening services there. The pictures were used at all of these meetings. One evening was spent with the young people, talking about summer camp and other things interesting to them. My Elkhart visit seemed like a home coming, as I visited there three of my wife's uncles and three of her aunts. I also enjoyed visiting Mr. J. J. and Mr.

P. C. Jeffrey, father and uncle respectively of the moderator of the Denver Church.

On my return to Boulder, besides stopping again at Matheson I went to Pueblo, where I called on Brother Harold Stillman and family. At Colorado Springs I called on Mr. and Mrs. Perkins. I always enjoy these trips as I love both mountains and plains, but most of all because of the splendid Christian friendships made and renewed. The trips furnish many opportunities of witnessing for Christ that one does not have when at home.

RALPH H. COON,
Missionary Pastor.

Boulder, Colo.,
November 26, 1931.

REV. AND MRS. D. BURDETT COON RETURN FROM JAMAICA

The many friends of Rev. and Mrs. D. Burdett Coon, who have been engaged in mission work in Jamaica for nearly five years, will be pleased to know that they arrived in New York City, safe and well, December 2. They are spending some time in Rhode Island and New Jersey, and in due time will continue their journey to their home in Colorado.

SPECIAL BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held December 9, 1931, at 2.30 p. m. at the Pawcatuck Seventh Day Baptist church, to hear Rev. D. B. Coon, recently returned from the Jamaica field.

The members present were: Rev. Clayton A. Burdick, George B. Utter, Rev. William L. Burdick, Ira B. Crandall, Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, Robert L. Coon, James A. Saunders, Rev. Harold R. Crandall, Allan C. Whitford, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Mrs. Anne L. Waite, Rev. Carroll L. Hill, John S. C. Kenyon.

The guests present were: Mrs. Walter D. Kenyon, Mrs. LaVerne D. Langworthy, Mrs. Harold Crandall, Mrs. W. D. Burdick, Mrs. Walter Saretzki, Mrs. Earl Burdick, Mrs. Mertie Loofboro.

Mr. Coon delivered a deed of Bath church property to the Missionary Society and a bill for the cost of registering the deed of \$9.15. It was placed for safe keeping in the safe deposit box of G. B. Utter at the Washington Trust Company until the next quarterly meeting.

The differences of opinion and policy that exist in the Jamaica field were explained at length by Mr. Coon.

In closing, prayer was offered by Rev. Carroll Hill.

The meeting adjourned at 6 o'clock.

GEO. B. UTTER,
Recording Secretary.

CORRESPONDENCE

Sabbath Recorder,
Plainfield, N. J.

DEAR BRETHREN:

Please find enclosed resolution adopted by our church, requested for publication in the SABBATH RECORDER.

HILDA REYNOLDS,
Clerk.

A RESOLUTION OF LOVE AND APPRECIATION

We accept the resignations of our pastor, D. Burdett Coon, and that of his wife, our church treasurer, with reluctance. These resignations have been brought about by circumstances over which we have no control.

We are thankful that you have labored among us for nearly five years. During this time you have rendered sincere service in Jamaica. Your preaching has been inspiring and marked with sincerity, earnestness, and power. You have presented the gospel with fervent zeal and desire to build up the kingdom of God among those who have a desire for truth and sincerity of purpose.

Your manifold duties you have borne with courage, always trying to do good to foes as well as to friends. If any mistakes have been made, they were caused by zeal for accomplishing the best, and, we believe, were mistakes of the head and not of the heart. In your public relations with our churches, who were in harmony with the work of the Missionary Board, your administration has proved to be a success. You have taught these churches to take on new spiritual life and to rise from the slumbering into which they had been falling under a former stagnant administration. Now these churches see and realize the necessity of erecting decent places of worship instead of remaining under old ramshackle cocoanut booths, where they were subject to greatest inconvenience during the rainy seasons. Because of your encouragement in best things these churches will ever retain you in sacred memory. Your leaving will be keenly

felt by the brethren associated with you. Our hearts will go with you and Mrs. Coon, and we wish you God's blessing and his keeping care while memory of you will ever be fresh in our minds.

Adopted by the Charles Street (Kingston) Seventh Day Baptist Church, November 21, 1931.

CHARLES E. HUNT,
Moderator,
HILDA REYNOLDS,
Clerk

DEAR EDITOR:

A dear old lady who is a member of the Pawcatuck Seventh Day Baptist Church, of Westerly, is a nonresident member who never forgets the home church, in fact is as interested as anyone in town. She is not well, but takes great pains to send a letter to be read at every covenant meeting. I dare say that she thinks of and prays for every regular meeting of the church she loves so much, at the time the service is going on. And no one reads the SABBATH RECORDER with greater interest.

Here is a copy of her latest letter for the covenant meeting. I requested the privilege of sending it for publication, thinking it might stimulate interest in others and suggest to them that they might bring some message of cheer to the home church.

Sincerely yours,

HAROLD R. CRANDALL.

DEAR PASTOR AND PEOPLE OF THE PAWCATUCK SEVENTH DAY BAPTIST CHURCH:

Once more I greet you in his love, who has brought us to this last covenant meeting of the year 1931. How quickly the time has flown, with its sunshine and shadows, and innumerable blessings! How much our lives are like the changing seasons. Father has, in his wonderful love, planned them all, seed time and harvest, then Home. Oh, that our lives may fulfill his holy will, that we may help garner in the sheaves for the Master. Surely "The harvest is great, but the laborers are few." Many times I grieve that I may not have much but leaves to carry, after all my long journey to the homeland.

I have enjoyed reading the reports from the great Conference, and all who were privileged to attend must have felt sometimes that they were on the mountain top.

May much good come from the Conference during all the coming year. One may read about such meetings, but to be under the influence, hear the voices and clasp the hands of those Spirit-filled workers means much to all who put themselves in a position to receive the blessings that are ours to enjoy.

Just a word to tell how much good the sermon, each week, in the RECORDER brings me and I think those who are absent from home churches will say the same. Still we miss the handshake and fellowship of home people.

I wish to renew my covenant and strive to be a faithful follower of my Savior who has redeemed us with his precious blood. Extend loving sympathy to any who are in sorrow, or trouble, and thanks for all kindnesses, letters, and cards received. Ask prayers for stronger faith and courage. May God's blessing rest on his church and give strength "until the day breaks and the clouds flee away."

In His Name.

The sister adds, in a personal note: "I only wish the L. S. K's. would write how much they enjoy the Pulpit and thank those busy ministers who so kindly furnish such helpful sermons for it."

Mr. Riley G. Davis,
402 East Aurora Avenue,
R. R. 4,
Des Moines, Ia.

DEAR BROTHER DAVIS:

At the usual and regular session on Sabbath morning of the Gentry Seventh Day Baptist Church, Pastor E. R. Lewis called to our attention your letter to Rev. H. C. Van Horn published in the SABBATH RECORDER of November 16, page 637, and found that most of the members had read and heartily approved of the letter as published. We had the letter reread, and carefully discussed the various paragraphs, finding ourselves unanimously agreed with your position as given.

We believe there is and can be no difference between the sin of Sabbath breaking and any other sin, unless it is indeed most heinous in the sight of God.

Our young people who leave the church and the Sabbath never do so ignorantly, but

the love of social popularity, the lure of business success, and the hateful attitude which admits one may be a Christian, and a Sabbath breaker, held today by most of our people, makes it too easy for them to convince themselves it makes no difference in their case.

A motion was carried that we write you through a committee composed of the moderator and deacons of this church, so stating, and that a copy of the letter be sent to the SABBATH RECORDER for publication at the discretion of the editor.

We as a body wish to thank you for your letter, and rejoice that we have this opportunity to make our own position clear before the other churches of the denomination.

Respectfully submitted, and signed,
M. C. GREEN, *Moderator*,
DARWIN E. MAXSON, *Deacon*,
RUSSELL E. VINCENT, *Deacon*,
Committee.

While I as pastor was not present when this letter was drafted, nor did I suggest any part of its wording, I am personally, and in a special way, in fullest accord with its content. We do not presume to say one may not be a Christian and break the Sabbath, or commit murder, lie, steal, or be an adulterer. I do most positively say that we have no moral or Scriptural right to say they *are* Christian.

More power to you, Brother Davis.
Fraternally yours,
E. R. LEWIS.

THE STAR OF BETHLEHEM

Shall the story of the Star of Bethlehem remain a beautiful fantasy, or shall it be made a practical experience in our lives? That question can best be answered by trying to reproduce the experience out of which the story had its birth.

The wise men were Magi, or astrologers, who believed that with every birth a new star appeared to guide the destinies of the individual just born, provided the individual was destined to be great. Also they believed that the position of the planets at the time of birth influenced the destiny of a life. They were studying the heavens, constantly on the lookout for any unusual portent in the heavenly regions. When the

Star of Bethlehem appeared, they believed it portended the birth of some great man.

There is some evidence that a star of particular and exceptional brightness appeared about the time of Christ's birth. After seeing a conjunction of Jupiter and Saturn in 1604, Kepler calculated that such a conjunction took place about the year 7 B. C. He also calculated that in the year 6 B. C., the planet Mars was in conjunction with the other two. If this is correct, the heavens would present a "rare spectacle," and would certainly attract the attention of astrologers and indicate to them the birth of some great man. Other astronomers have supported Kepler in his calculations and some ancient Chinese tables would also seem to support him. Our Christian calendar has been changed from time to time so that we know a few years have been lost in the calculations. Christ was likely born about 4 B. C. We may safely conclude, therefore, that the Magi saw a bright star in the heavens somewhere near the time of Christ's birth. According to their theory it portended the birth of a great personage, probably a king. So they immediately set out to find him.

It is not difficult to understand why they sought him in Judea. The prophecy of Balaam, "There shall come forth a star out of Jacob and a sceptre shall rise out of Israel" (Numbers 24: 17), was scattered all over the Near East, and people were expecting a great king to be born in Judea. The hopes of the Jews for a Messiah were also known wherever the Jews had gone. "The two great Roman historians of that age, Tacitus and Suetonius, state independently that at this time a belief was widely disseminated through the East that men from Judea were about to become masters of the world. A little earlier the delicate and clairvoyant soul of Virgil, in his Fourth Eclogue, had broken into rapturous praise of a divine child about to be born who should bring peace and happiness to the world." There was, then, a general expectation of a coming one. These astrologers were sharers of that expectation. Their studies prompted them to conclude that the great event, portended by the star, had taken place in Judea, and hither they went. When they found Jesus they rendered him homage and presented him gifts.

That story remains an ancient event of no significance save its beauty, unless we go on to say that Jesus is still the center of the attention of the world. First, our experiences pull us like a lodestone right back to the Babe of Bethlehem. The cumulative experiences of the human race force the conclusion that Christ is the summing up and fulfillment of all the hopes and all the aspirations of mankind. Second, Christ is the star of hope for the individual life. Christ leads us through the mysteries of life. He leads us out of our selfishness into our real and finest selves. He leads us out of our materialism into spirituality. He leads us into salvation and redemption.

Wherever human souls travail in agony, and suffer and struggle for righteousness' sake, Christ is born anew. Wherever men express unselfishness and generosity they are expressing their real selves, growing into their real selves, and Christ is born anew. Wherever human souls are becoming more spiritually-minded, Christ is coming to birth. When men turn from their sins and seek to break the bonds of viciousness and wrong Christ is born again. What a blessed Christmas it would be if all men would be led back to the Christ of Bethlehem. Some day, this weary race will be led by the Star back to the Father's home, shall be made one with the Father, shall be led into their finest selves and into a Christly social order! When that time comes the Christmas Star will have accomplished its divine purpose.—*Ilion T. Jones, D. D., in Presbyterian Advance.*

SALEM Y GAZETTE

BY RANDAL STROTHER

Activities have been many and varied in the headquarters of the Young Men's and Young Women's Christian Associations of Salem College. Pictures have been taken for the annual year book publication, arrangements made for a joint cabinet dinner at Lake Floyd, two miles from Salem, and the regular meetings of the organizations held.

That the two groups may have closer relationship in their activities an informal dinner will be held here December 10 by the joint cabinet.

The year book publication, called the "Dirigo," will contain group pictures of the organizations, besides separate ones of the cabinets. The number of members for this year is larger than that for any previous year in the history of the college.

A special phase of work has been started by the organizations, with Marvin Foster, young men's program chairman, in charge. The plan is to help provide clothing for needy youths about Salem. In one of his pleas that the students bring unneeded clothing from home following the Christmas holidays, he urged the students not to do it for his sake, or for sake of the "Y," but to do it "for the kids' sake."

The Young Women's Association had visitors Thursday to give a part of their weekly program. These visitors, fifteen members of the West Virginia Industrial Home for Girls, located near Salem, rendered two hymns. The Y. W. C. A. has often given programs at the "Home." The group was in charge of Miss Dotia White, an instructor at the school. At the opening of the program a prelude was played by Miss Leah Virginia Davis, followed by the group singing of "All the Way My Savior Leads." The Scripture lesson, Psalm 121, was read by Miss Ora Kemper. Miss Cleo Margaret Gray, faculty adviser, then led in prayer. The singing of "Follow the Gleam" and the benediction followed the numbers by the "Home" girls.

The young men's organization found a novel way to vary their program Thursday. Instead of having a regular program, the members engaged in singing group songs for thirty minutes. They were led in the singing of the songs by Rex Bowen, of New Jersey. Marvin Foster was chairman for the program.

Recreational work as an advantage to group social activities was discussed by C. Samuel Kistler, instructor of physical education and assistant football coach at Salem College, before a meeting of the Young Men's Christian Association Thursday. He emphasized the value of recreational activities to various social groups, especially the church.

He said in part:

"I feel highly honored for the privilege

of talking to you this morning. At no time in the history of the churches of the United States has there been so much opportunity for physical education work as there is today. The churches are taking more interest in recreational work and physical education than they ever have before."

"When we see youngsters thirteen or fourteen years of age smoking on the streets without respect for their elders, there is something wrong. This association here is the group that should take care of this problem. And in this regime of civilization, I think that you can go out as members of your organizations and bring this physical education work up to a standard."

Mr. Kistler outlined four ideals of recreational activities as follows: Personal integrity, personal attractiveness, personal enthusiasm for one's work, and personal faith in God. He entered into a detailed discussion of corrective results, telling of how physical education is also a development of scholarship. Sportsmanship was defined by him as courtesy and fair treatment between coaches, players, and spectators.

The Young Women's Christian Association enjoyed a Christmas program this past week, consisting largely of the singing of carols. The Y. W. quartet, composed of Leah Virginia Davis, Wanna Ford, Harriet Cottrell, and Mary Frum, entertained with special Christmas selections. Discussion occupied a part of the meeting.

Twenty members of the Y. M. and Y. W. cabinets enjoyed their first covered dish dinner of the year, at Lake Floyd, near Salem, Friday evening. At this meeting various types of discussion were carried on. The main theme, however, seemed to be the problem of more closely interrelating the work of the two groups. The dinner was also attended by A. B. Gould and Miss Cleo Margaret Gray, group faculty advisers.

John Edward Bockewitz, Redpath Lyceum Bureau representative, entertained with a cartoonist's program on Wednesday night of this week. It was the fourth of the year's series being sponsored by the Young Men's Christian Association.

WHEN MY SHIP COMES IN

BY CORA JUNE SHEPPARD

As one of our poets has said, "Man never is, but always to be blessed."

All of us have ships at sea. Perhaps they will never come in, but we like to think of them and plan what we will do when they all come sailing home.

One thing to remember, however, is that they are not so likely to come in if we have sent nothing out—if no sacrifice or effort on our part has been made.

Much of our gaining depends on our giving. Give appreciation and sympathy and they come back to us in full measure. Give friendship and love and we gain them in return.

It would be interesting to know the cargo of these many ships out on the deep. Most people think of ships filled with money—as though money could bring all the good things in life. We know very well it doesn't, and is it not something to be thankful for?

So many precious, worth while things are just for the taking. As Corinne Roosevelt Robinson says, "Stretch out your hand and take the world's wide gift of joy and beauty. Open the windows of your wondering heart to God's supreme creation." Take the beauty of the flowers that bloom and the stars that shine, the glory of sunsets and majesty of the hills.

Sometimes people think their ships have come in when a legacy has been left them or when by some crafty dealing in which character and good name have been jeopardized, wealth is gained. Better it were, often, that ships thus laden never come in.

The returns of hard work and faithfulness to duty are the ships worth while—the ships that bring happiness and peace of mind.

A wise man of old said long years ago, and it is just as true today, that "a good name is rather to be chosen than great riches."

Shiloh, N. J.

All progress comes from discontentment, the desire to get away to follow an ideal.

—Rattenburg.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

The paper which follows was written by Mrs. Bess S. Boehm of Battle Creek, Mich. Mrs. Eva Hillar, chairman of the program committee of the Seventh Day Baptist Battle Creek Ladies' Aid society, has been presenting a series of papers on the offices and titles of our Lord. This is one of the series and has for its theme, Jesus the Light. Your contributing editor thinks this a splendid plan and wishes that more of these papers might reach her hands for publication on the Woman's Page.

"LIGHT"

BY MRS. BESS S. BOEHM

Since the beginning of time when God said, "Let there be light and there was light," down through the ages, light has meant more to people than it is possible to realize. Let us look at some of the things that give us physical light. God must have loved the light rather than darkness because he has given us so much proof of it in the great sun to rule the day, which is so wonderful there would be no life at all without it.

Then he made the beautiful lesser lights which we hear about so much in song and story—the moon and the stars to give us light in the darkness of night. When God brought light out of darkness and looked upon his work and saw that it was "very good," he longed to share it all with some one that could understand it and his motive for making it, so he made man in his own image, thinking to tell him gradually all about these things that he might have companionship with man that would last through the ages.

But sin entered in and so complicated man's existence that he is finding it a long ways back to that first beautiful companionship. For in sin there is no light. We say of the one lost in sin that he loves the darkness rather than the light because his

deeds are evil. God only gives light to our spiritual understanding a little at a time for we are not able to stand too much true revelation all at once.

If, for instance, some one who had lived a hundred years ago should return suddenly into our midst today to see all the wonders which the discovery of the uses of electricity has given to us and should see the automobiles, airplanes, and the radio, and the other things which have come to us so gradually, without the preparation of one thing over a period of time, would it not be too great a shock? So God only reveals to us what he knows we are able to assimilate.

Revelation means light. The Bible interpretation is "a veil drawn back." The Psalms are full of the word light. David stood on the mountain top, with moon and stars for company, singing out of his heart and the knowledge God had given him, singing of the morning stars and the evening light and the wondrous love of God. When the prophets of old were foretelling Christ's birth, they said "There shall be a great light," and is not Jesus, God's only Son, the Light of the world? From the time the angels heralded his birth to the shepherds on the mountain side, and the wise men, following the light of the star, found him in a manger, even until this day do we ever learn too much about him and his wonderful way of life?

God has led his people by a Light. In sending his Son he gave the greatest light of all. Let us look at two Scripture passages that speak of Jesus as a light. Isaiah nine, second verse, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Many of us have gone down into that shadow and found the light of God lifting us up again and comforting with the blessed assurance that we are never alone. Also Isaiah 42: 6—"I, the Lord, have called thee in righteousness and will hold thine hand and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles."

In all that is written of the life of Jesus, in his sermons and talks given wherever he was, he uses the word light to distinguish between sin and righteousness, as in John 3: 19—"And this is the condemnation that

light has come into the world and men loved darkness rather than light, for every one that doeth evil, hateth light, neither cometh to the light lest his deeds be reproved; but he that doeth truth, cometh to the light that his deeds may be made manifest that they are wrought in God."

In the beginning of the Sermon on the Mount, when Jesus was telling the people what they could be, he says, "Ye are the light of the world"; and "let your light so shine among men that they may see your good works and glorify your Father which is in heaven." There are also many other references to light as the way of life. The light of Jesus' love and understanding means to the spiritual life what the electric light means to us as a physical force. The late Thomas A. Edison, working night and day to find new ways by which electricity for our physical needs may be utilized, is not as great as Jesus working in our spiritual lives to perfect us in further knowledge of God's plan for us.

Paul, on his way to Damascus to punish the followers of Christ, felt this spiritual light force and his inner eyes were opened by the voice of Jesus coming to him, even as his physical eyes were blinded by the great light. No doubt Paul wondered at the calmness of Stephen and from whence came his strength. And when the whole astonishing truth burst upon him he could only see his great sin in persecuting Christ's people. Jesus still calls people in this way and we see in the lives of many now the truth that a light hath shined on them, because by their deeds they are giving of this light to help others on the way of life.

We can also see in these times of wondering what and where the next step will take us, how badly people all about us need the light which we, as God's people, should be giving them. Life is so full of this and that, we do not take the time to read our Bibles, and think on the Scriptures, and to pray that we may have the light which will keep us from sin and help others to see Jesus. In closing let me give you this poem:

LIGHT

From out the dawn there came a cry,
Know ye that he is near, even now is with you,
The Christ, the God of love, the very love of
God;

And he shall take you by the hand and lead you
in the paths of love,
If only ye will; if only ye be kind and gentle,
If only ye give of the good of life, to others as
did he.

And yet again is heard a voice,
Tried are ye and tempted? Sorrow laden, fear-
ing?

The Christ, the Prince of Peace, bids fear and
doubt depart,

And he is ever at your side, to guide you in the
way of peace.

If only ye be true; if only ye be pure in spirit—
If only ye give of the joy of life, full measured,
as did he.

102 Greenwood Ave.,
Battle Creek, Mich.

DENOMINATIONAL "HOOK-UP"

R. R. Thorngate and family have moved to Oneida, where they expect to make their future home. Owing to ill health, due to sickness which he had while doing missionary work in South America, Mr. Thorngate is still unable to go on with ministerial work.

—Cherry Creek News.

ALFRED, N. Y.

By popular demand Professor Wingate has decided to give an organ recital next Thursday evening, December 17, from seven o'clock to eight o'clock. Please note the time. This recital will naturally have the flavor of the season and is termed "Echoes of Christmastide." This will be held at the village church and is presented on Thursday on account of the students departing for home on Friday.

The usual half hour vesper organ recital will be presented on Friday evening by Director Wingate on December 18, from seven thirty to eight o'clock.

All organizations in Alfred are invited to participate in a union Christmas service at the church on Sabbath, December 19.

Contributions will be brought at this time, consisting of money, clothing, fruits, vegetables, canned goods, etc.

These are to be used for the purpose of preventing any suffering this winter, both in our own community and in other sections.

Pastor A. C. Ehret and Dr. J. W. Miller were in Arkport, Monday, attending a meeting of the Ministers' Association,

which was entertained by Rev. Mr. Carpenter.

Friendship, December 9—Speaking before more than seventy-five members of this community's Chamber of Commerce following their annual dinner in Friendship Inn, Tuesday night, Dean J. Nelson Norwood of Alfred University attempted to clarify the subject, "Why Nations Fight."

The Christmas program at the church Wednesday afternoon was well attended by an appreciative audience. The program was given by the Evangelical society and was planned and directed by Mrs. A. E. Main. The manger scene was especially effective with its special lighting.

Professor and Mrs. H. O. Burdick and C. L. E. Lewis were in Almond, Tuesday evening, where they attended the Lincoln Bible Class banquet. Professor Burdick was the speaker of the evening.

—Sun.

ALFRED STATION, N. Y.

Pastor Van Horn attended the meeting of the Ministerial Association of Hornell and vicinity at Arkport on Monday. He gave the address on the subject, "Recent Trends in Biography."

—Sun.

NORTH LOUP, NEB.

Several young people from the Seventh Day Baptist Church of this place went to Ord Sunday evening where they presented two playlets before members of the Presbyterian Church.

"A Challenge to Christian Endeavor" was presented first, followed by "And Peter." Music was a large part of the productions, and was furnished by Maxine Johnson, Virginia Moulton, Margaret and Ralph Sayre.

The Expression Club of the Presbyterian Church assisted their neighbors in many ways, and did much to help them in the success of the evening, as well as being very courteous hosts.

North Loup friends of Miss Rua Van Horn will be interested to know that she has resigned her position as extension leader in the University of Montana and has accepted a position as local supervisor of Vocational Home Economics for the city of Oakland, California. Miss Van Horn

writes she regrets leaving her position in Montana which she has held for the past six years or longer, but as three-fourths of her time each year is spent in traveling, she finds it a bit strenuous. Her new duties begin January first.

—Loyalist.

JAMAICA, B. W. I.

Rev. D. Burdett Coon, superintendent of the Seventh Day Baptist's Mission in this island, will be sailing for the United States tomorrow by the S. S. Carrillo, accompanied by Mrs. Coon.

This is their first visit home since coming to Jamaica five years ago, and it is not yet known whether they will be returning to Jamaica. It is very likely that Mr. Coon will be laboring in various parts of the United States.

His successor, who will be here in the near future, will be Rev. G. D. Hargis.

Mr. Coon expresses his great love for this island—its beautiful climate and hospitable people. He recalls to memory, five years ago, leaving the United States for Jamaica, with the ship's deck several inches under snow, and was looking forward, in answer to the call of the service, to facing the winter on his return after so many years in the steady tropical weather. This led him to thoughts of the latest accounts of unemployment, the people's difficulties being added to by the cold season. In Jamaica he feels there is no winter to necessitate one having to procure warm clothing, and really, there were no cases of people starving. There were many things to be thankful for living in sunny Jamaica, a land his wife and himself will ever cherish fond memories of.

In the work of the church, and in private life, he had found a ready willingness on the part of those with whom he had to deal to co-operate, and these things went a far way towards recollections in the future, of a pleasant nature.

—Daily Gleaner, Kingston, Jamaica.

NEW MARKET, N. J.

Rev. and Mrs. D. Burdett Coon were week-end guests at the parsonage December 11 to 14. Mr. Coon spoke at the service Sabbath morning and at an informal reception held in the church parlors on the night

after the Sabbath. He also spoke at the Christian Endeavor meeting in Plainfield Sabbath afternoon. Both Mr. and Mrs. Coon brought messages to the Tract Society at its regular meeting. Monday morning they continued their automobile journey toward the home of their daughters in Manhattan, Kan.

—*Correspondent.*

FROM THE NOVEMBER ISSUE OF
"DE BOODSCHAPPER"

In a former issue we had to record a double sorrow—the passing away of two members of the church at The Hague. Now we are happy to tell you that the Rotterdam Church, last month, added two members by baptism, one of these being the younger son of our leader there. Several brethren from other churches attended this meeting as delegates, and letters containing greetings were read from churches at Amsterdam, Haarlem, and Nieuwe Pekela.

RESOLUTIONS

Resolutions of appreciation were passed by the Seventh Day Baptist Education Society, the Alfred Mutual Loan Association, and the Friendly Class of the church in Alfred, beside those of the trustees, and of the faculty of Alfred University, which appear below:

The trustees of Alfred University, by unanimous vote, hereby place on record their profound appreciation of the life and the long, faithful, and able service of the late Dean A. B. Kenyon. His term of service for Alfred University beginning in 1874 and lasting until his death, as professor, dean of the college, trustee, and president of the corporation, has covered a period of continuous service for fifty-seven years. This is the longest period of service ever given by any one man in the history of Alfred University.

Dean Kenyon was a man of high, Christian character, painstakingly particular in detail, and unsparing in his labor and devotion for his students and for the university. He was a man of strong and decided convictions; he was never afraid to vote "no" alone on any question where his judgment differed from the judgment of his colleagues. Above all he was honest and just and fair in his judgment in regard to facts as he understood them and interpreted them. He was a great and beloved teacher; he was a willing and industrious worker, a loyal, helpful comrade, a wise counsellor, and a constructive, able trustee. No man could prove more conclusively his undying love and loyalty for the college of which he was an alumnus, and in which for forty-six years he was an active teacher, and for the next

eleven years an active trustee and executive officer.

His passing makes a gap between the past and the future of Alfred which can only be filled by the love and appreciation in which his memory is cherished.

—*Alfred Alumni Quarterly.*

OUR HOPE

BY "UNCLE OLIVER"

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 had to do 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 lost dear 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 through 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 viewless 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.

It was during the early spring sales.
"If I were trying to match politeness,"
said the woman customer, glaring at the
shop assistant, "I'd have rather a job to find
it here."

The assistant was equal to the occasion.
"Let me see your sample, madam," she
said.—*Selected.*

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

Jesus revealed the truth about God. He told what he had seen and experienced. He revealed God as he is, and did not picture him as he is not. He said that he himself was like God, and, "He that hath seen me hath seen the Father." This was a very bold assertion, but he could support it by the things he had seen and experienced. Through his revelation of God the people came to know him as a personal Father, and they followed him.

No lie ever soiled the lips of Jesus. He never dodged the truth, but he fought and even died for his convictions.

I have known some people who were ashamed to admit that they were Seventh Day Baptists. When asked what church they belonged to, they would say "The Baptist." Keeping the seventh day is very unpopular, and they did not have the courage to let it be known that they were different from the rest of the world.

Jesus was honest, and he wants us to be so. He wants us to be true to our convictions—to be just what we profess to be. Let us not be ashamed to tell others we are Seventh Day Baptists, and keep the Bible Sabbath.

YOUNG PEOPLE'S WORK

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

INTERMEDIATE TOPIC

DAILY READINGS FOR WEEK OF JANUARY 2, 1932

Sunday—Resolve to seek knowledge of God
(John 17: 1-5)
Monday—Resolve to pray daily (Dan. 6: 10)
Tuesday—Resolve to study the Bible (Ps. 119:
73-80)
Wednesday—Resolve to study Jesus' life (Eph.
4: 17-24)
Thursday—Resolve to give generously (2 Cor. 9:
6-8)
Friday—Resolve to be friendly to all (Eph. 4:
31, 32; 5: 1, 2)
Sabbath Day—Topic: Are resolutions worth
while? (Josh. 1: 10, 11; Luke 15: 18. Con-
secration meeting)

What resolutions may we make regard-
ing time?

What resolutions may we make regarding
our relation to others?

Why are resolutions helpful?

—*Intermediate Companion.*

JESUS TEACHES TRUTHFULNESS

Christian Endeavor Topic for Sabbath Day,
January 2, 1932

DAILY READINGS

Sunday—Jesus, the Truth (John 14: 6)
Monday—Jesus told the truth (John 16: 7, 13)
Tuesday—Jesus' truthfulness recognized (Matt.
22: 15-22)
Wednesday—Falsehood is Satanic (John 8: 44)
Thursday—Jesus abhors hypocrisy (Matt. 23: 1-
5)
Friday—Jesus wants sincerity (Matt. 6: 22-24)
Sabbath Day—Topic: What Jesus teaches about
truthfulness (John 8: 32; 18: 37; Matt. 5:
37. Consecration meeting)

THOUGHTS FROM "ENDEAVORER'S
DAILY COMPANION"

The Persians began to teach their chil-
dren at the age of five, three things: to ride,
to use the bow, and to speak the truth. To
tell a lie should be felt as a disgrace.

—*Bannerman.*

What does lying do to character?

Why can we not trust an untruthful
person?

How may we develop truthfulness?

CHRISTIAN ENDEAVOR NEWS FROM
LITTLE GENESEE

DEAR CHRISTIAN ENDEAVOR FRIENDS:

The election of our Christian Endeavor officers took place in July and the new officers began their duties August 1, so after college opened this year we found it necessary to re-elect several of our officers, as the new president and two other young people that held offices left us to attend college and thereby prevented our accomplishing as much as we have in past years.

This fall our Christian Endeavor society accompanied the Nile society to our County Home at Angelica one Sunday afternoon and gave a musical program including vocal, violin, piano solos, a quartet and group singing. The program was enjoyed by the residents of the home.

A Hallowe'en masquerade social was held at the town hall on October 31 with the decorations, games, and refreshments in keeping with Hallowe'en.

At our county convention this fall three of our members were elected county officers.

We have published and sent one copy of a small paper with news items and jokes about the different members to the young people of our society attending college.

Plans have been made for a Christmas vesper service to be held the Friday night before Christmas and take the place of our Friday night church prayer meeting.

BERNICE BLISS,
Press Committee.

A SERMON FOR THE YOUNGER SMITHS

DAVID

SCRIPTURE LESSON, FIRST SAMUEL

CHAPTERS 16 AND 17

BY UNCLE OLIVER

Jesse, grandson of Boaz and Ruth, the Moabitess, was a leading citizen of Bethlehem, six miles south of Jerusalem, and father of eight sons, the youngest of whom was David. His three oldest sons were in the army under King Saul; young David was kept at home to help care for his father's many sheep pastured upon the hills around Bethlehem.

Now David had a liking for music, and by some means had learned to play upon the harp. While out upon the hillside watching the sheep, he found some time to practice upon his music lessons, and he played them over and over until he came to be known in Bethlehem as a good musician. Moreover, like some boys of these days, he got to using a sling for throwing stones, and he carried the sling as well as his harp up to the hillside pasture, where he used it to drive away the big birds and small animals, like the eagle and the jackal that were apt to kill and carry off the young lambs of the flock. And in doing this he used his sling so much and so vigorously that his right arm was becoming stronger every day, and so skillful that he could almost every time *hit the mark*.

This is not all, for he had a fine poetic nature with a lofty imagination. What surroundings and associations could have been better for him, more inspiring, than his life up there upon the nearby hills of Bethlehem among his sheep as he played softly upon his harp until they seemed to love his very

presence with them, and above them the deep blue sky as if God were smiling upon them all. It is no wonder that David, sitting there, thought reverently:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

I have the feeling that many of the songs of the sweet singer of Israel came to him through the inspiration received upon those hills where later other shepherds watched their flocks by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them: and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people."

How different with Saul when the Spirit of the Lord departed from him and he became possessed with what we sometimes call "spells," when an evil spirit gets into one's mind, making him disagreeable both to himself and everybody about him—a kind of insanity. Saul's servants understood this unfortunate state of mind and suggested that some good musician be got to come and play before him something soothing on the harp. So they sent for David. Thus King Saul was refreshed and the evil spirit left him for a time.

Just here it will be well worth while to read First Samuel 16: 14-23. The story is well told there. It was David's diligent and earnest practice upon the harp among his sheep up there on the hills of Bethlehem that had made him fit thus to play before the king. And so it is in these days that whoever would become "cunning" to perform well upon any musical instrument must *practice* faithfully and with an intelligent interest. How good it would have been for Saul thus to practice obedience to God, for it was because he would not do so that God sent Samuel to Bethlehem, to Jesse's house, to anoint one of his eight sons to become king in Saul's place. We shall do well here to read all of chapter 16 so as to get the full story. It is a most interesting

story, well told, yet rather long to be printed here. And I may say that the full text of this sermon is Chapters 16 and 17.

Jesse had the habit of sending, now and then, to his sons in the army some food from home. During the Civil War some of my comrades received sometimes from their homes in Wisconsin packages of home cooked food. And how good it was—especially so if *mother* had cooked it. This seventeenth chapter tells how at one time Jesse sent David to camp with something extra good for them to eat. I'm sure that David was glad to go and see his brothers, and that they were pleased to see him. This seventeenth chapter tells about what he saw there, in particular the *big man* over across. When this big man came out and dared anyone in Saul's army to come out and meet him, David thought of the sling in his shepherd's bag and his arm grown strong with much practice, also the skill with which he had become almost sure to *hit the mark* every time. And he believed that with God's help he could meet and overcome the haughty giant of the Philistines, so in the sight of both armies he went forth to do so.

Now read the full story as told in the seventeenth chapter. There is in these Bible stories of so long ago something good for the boys and girls in school these later days.

Study to make yourselves fit and so be ready for some good service when called for.

A DISSERTATION

ON BEING A THEOLOGICAL STUDENT'S WIFE
IN ALFRED

BY MRS. CARROLL L. HILL

(Read by Mrs. Maybelle Warren, at the theological students' supper—Dean A. E. Main
host—August 20, 1931)

I never see or use the word "dissertation" without remembering the humorous reading lesson which we had in the seventh grade. It had as its title "A Dissertation on a Roast Pig" by Charles Lamb. As is quite often the case, I did not appreciate or understand the story until some years later. So it is with my two short years of residence while in Alfred, at which time my husband was studying in the Department of Theology and Religious Education. It is as the years fly swiftly by that I appreciate the lessons learned, the contacts made with

the good folks of Alfred, and the increasing love of humanity—all of which took root while here.

Indeed, friends, it is quite hard not to make this paper personal, for I find that my memory is flooded full of facts and experiences, and I must tell a few. It was just five years and one week ago that we arrived at Alfred Station, and were met by Mr. Curtis Randolph. We asked him if he knew where the "Whitford House" was located, as we knew we were to live there. He replied that he thought he could find it, and eventually took us there. Later we were to find out that when we wanted to do anything about the house or pay our rent, etc.—we went to Mr. Curtis Randolph! How we all laughed together over that—more than six months later.

As some of you know, when we came to Alfred, I had not been long out of the hospital, and I was not in very good spirits or health. I shall always feel very definitely that the higher altitude and the sleeping out of doors, along with the lovely hospitality of Mr. and Mrs. Warren and Mrs. Nellie Warren Armstrong, together with the friendliness of the neighbors, hastened the return of my health. Immediately I looked about for something to do to bring in an extra dollar or two. Well do I remember the day that I mustered up all the courage that I had to go down the hill to call on Mrs. Main to ask her the advisability of my trying to do plain sewing in Alfred. Soon I found that she was most gracious and friendly to the new "theologian's wife" and my troubled spirits were put at ease. So it was noised about by "word of mouth" that "Mrs. Carroll Hill," if you please, was ready to take in sewing. I rather hesitate to vouch for the quality of sewing done, but *I am* sure that the good people had infinite patience with my efforts. Consequently I became acquainted with a large number of folks.

Also I became acquainted with many others when I joined the W. C. T. U. and the Evangelical society. Mrs. E. P. Saunders will probably remember how well the society surprised me when one day at a specially planned meeting they presented me with a quilt and a pair of goose feather pillows. It so happened that I had planned *not* to attend this meeting and Mrs. Curtis

Randolph had to use some of her persuasive powers.

I learned to love the young people of Alfred by working in the intermediate department of the Sabbath school. It nearly broke my heart to come away and say good-bye to a certain class of fifteen high school girls whom I had learned to love dearly. I vowed then that I shouldn't again get so attached to anyone or any group—but I have done it and am doing it—perhaps it is the way of ministers' wives or maybe it is just human nature.

As all theologs' wives try to do, I, too, took a few classes and thought how fine it would be to take a Master of Arts degree in religious education. However, during the second year I gave up that idea and decided I should become a M. A. in another department at the advent of our son, Claude Robert. He caused much commotion in the little village by being born on February twenty-ninth. The next morning when Mr. Hill went to his class at the Gothic, Dean Main and he greeted each other; and then the good dean said, "Now, Mr. Hill, I believe in ministers practicing economy, but I think *this* is just a little extreme!" Well, Bobby will celebrate his first birthday next year.

It is with a grateful heart that I remember all the hours I spent with Mrs. A. Clyde Ehret, at which time she taught me how to cold pack many vegetables and also helped me in such a large way by the loan of her sewing machine. Also do I remember the many happy times spent with both Mrs. Ehret and Mrs. Van Horn. These hours were filled with helpful hints to a young housewife and mother. Then again there were those good times spent in calling on friends or in the homes where we happened to be entertained.

I could not close this "short" paper without saying something of the life in the "Whitford House." Happy memories are those with the Warren family. Joyous times did the boys have teasing us girls, especially after they had been hunting one day and had come home to tell us that they hadn't shot a thing. However they just had to turn around and reveal squirrel, rabbit, and partridge hanging behind their coat tails. Again when on holiday time we all had a Christmas tree and many were the

jokes and pranks. We had an occasional smile over the following facts: that Hurley Warren had come from Arkansas and Maybelle, his wife, had come from West Virginia, both having been graduated from Salem College. Also that Carroll Hill had come from Nebraska, and that Harriet, his wife, had come from Wisconsin, both having been graduated from Milton College; and we all met and lived in Alfred and attended Alfred University. And now to add more—Mr. and Mrs. Warren are situated in Nebraska and we are situated in Rhode Island. Also I have not had the pleasure of seeing them in over two years, and I haven't seen many of the Alfred people since the time we left, three years ago. We had hoped and planned that as a family we would be with you at this time. However, a germ known as whooping cough came to our children, and so only one of us will be with you.

As you see, this has turned out to be most personal—and I just couldn't help it. I think it is a good thing for a young theolog to marry and to bring his wife to live in Alfred. It is a most excellent place in which to start to learn some of the things we must know. Yes, it is hard—but friends, is anything easy that is worth while? We wives sincerely hope and pray that we are helping our minister husbands to the best advantage.

Hardly a dissertation!—more like a reminiscence.

Happy are the memories of Alfred—in classes, among friends, at work.

SAD NEWS

DEAR BRO. VAN HORN:

This community was greatly shocked and saddened yesterday (December 15) by the tragic passing of Pastor George Sorensen who was instantly killed on the railroad crossing at Greenway as he and his wife were returning from Rome about noon. Their Ford which was hit by an east bound passenger train was completely demolished. Mrs. Sorensen who suffered a broken arm and other injuries is in a serious condition in the Rome Infirmary. An encouraging report of her condition comes as I write.

Sincerely,

LEILA P. FRANKLIN.

CHILDREN'S PAGE

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

BRINGING OUR GIFTS TO JESUS

Junior Christian Endeavor Topic for Sabbath
Day, December 19, 1931

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

TOM'S SMALL GIFT

"I'm sorry," said Tom, "but I have been able to earn only a quarter for our Christmas offering. I've been busy all right, but you see poor old Granny Smith couldn't pay me for the errands I did for her; then, of course, I shoveled Mr. Gray's walk, 'cause he's laid up with rheumatism. A fellow couldn't take money for helping his neighbor; then I've been bringing Jack Green's home work from school to him—he broke his leg, you know. He'd look so glum and lonely that I just had to stay and play a game of parchesi with him. And so you see, sir, I couldn't earn much money."

"My boy!" said Tom's teacher, "you have unconsciously given the kind of gift to Jesus that he likes best of all. You have given your service and yourself, as he was always doing, to the help of the unfortunate around you."

WORKING WITH JESUS IN THE NEW YEAR

Junior Christian Endeavor Topic for Sabbath
Day, December 26, 1931

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

January was named after a Roman god, Janus, who had two faces, one looking back and one forward. That is just what we do at New Year's. We look back and ask God to forgive our many mistakes. And we look forward to see ourselves with Jesus' help as

1. Stronger boys and girls, not doing mean things or losing our temper.
2. Unselfish boys and girls who think of others first.
3. Busier boys and girls, working with

Jesus by word and deed, to brighten the lives of all around us.

THE PATTERN IN THE HEART

Shelah was a little girl born in the Far East. She could well remember the beautiful rugs her mother used to weave and how she used to say, "I have no pattern except the beautiful one I hold in my heart."

When the nightingale sang so sweetly at night Shelah would say, "She is singing from the pattern in her heart. What a beautiful pattern it must be."

After her father and mother died, Shelah's uncle brought her to live in the United States. Here she learned to know and love Jesus Christ. She took his example and words for a pattern in her heart.

One day Rosina said, "Shelah, how is it you are always so kind, patient, and helpful?"

"It's because of the pattern I have in my heart," replied Shelah, and then she told how she treasured the deeds and words of Jesus in her heart and tried to be like him in all she did.

"How fine!" exclaimed Rosina. "I am glad you told me. I intend to try to hold him as a pattern in my heart, and you must help me."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am a little boy six years old and in the primary class. We have a pet rabbit.

I go to Junior every Sabbath day. We have a nice time.

Our teacher gives us stars when we don't miss a word in reading. In spelling we have a clown to put dots on when we don't miss a word. When we get five little dots we get one big dot. I have one big dot.

I am Estelle's brother. She is writing this for me.

Yours truly,
DAVID BOTTOMS.

Berea, W. Va.,
December 9, 1931.

DEAR DAVID:

I am very grateful to you for your nice little letter, and to Estelle for helping you so that you could write. I hope this will

be only the first of many letters you will write to me for the RECORDER.

A pet rabbit is great fun, isn't it? Don't you love to see his cunning little nose wiggle? What color is your rabbit, and what have you named him? Our boys used to raise Belgian hares for sale, and often had a great many of them at once, but they always had a name for every single one.

I am glad you enjoy your Junior; it is a wonderful training for boys and girls, and a very pleasant one at that.

I hope you will get many, many stars and big dots in your school work; you surely will if you do your very best.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

The leader of our Junior has asked me to write to you and tell you and all the SABBATH RECORDER readers about our Junior society.

There are sixteen members, counting the three teachers. The teachers are Mrs. Cora Bond, Mrs. U. S. Langworthy, and Mrs. Jennie Carpenter, the latter being our head leader. She tells us who is to be leader each Sabbath day.

First we have a song; then the leader reads the Scripture; then we have the penny march and drop our pennies in a dish. Then we go to our chairs, give sentence prayers, have another song, then the roll call. We all try to have verses in answer to our names, then another song. After that we go to our class work.

The Dodge Center Junior society extends greetings to all Junior societies of our denomination.

Your friend and reader,
BEULAH BOND.

Dodge Center, Minn.,
November 28, 1931.

DEAR BEULAH:

I was very much pleased and interested to hear about your Junior society, and I feel pretty sure all readers of our page in the RECORDER will be, too. You have a nice working number, and I know from the sample you have given me that you have very helpful, enjoyable meetings. They will help you all to take your good part in the work of the church as you grow older. I never

cease to regret that when I was of Junior age I had no Junior to attend and therefore lacked its wonderful training. We thank you for your kind greetings.

Sincerely your friend and the friend of all juniors,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a boy thirteen years of age. We came to Berea from Athens, Ala. We like West Virginia very much. Especially do I like the hills. I coast down them these frosty mornings. I am very anxious for a big snow. I am planning to hunt and go sledding.

Estelle and I are in a contest for our grades this school year. I do hope I win for I am the oldest and biggest. Ha! Ha!

I go to Junior each Sabbath afternoon and to Senior in the evening.

We have just closed a three weeks' revival. It was a great meeting. Seventeen professed Christ, several who were backsliders were renewed, and seven baptized. Five joined the church and we are to have another baptism soon.

Brother Erlo Sutton is a wonderful evangelist. We hope to have him come to us again.

THOMAS BOTTOMS.

Berea, W. Va.,
December 9, 1931.

DEAR THOMAS:

I am glad you enjoy your new home in West Virginia. It must be quite a change from Alabama, almost as much of a change as our little niece Jean found when she spent a year with us after coming from her home in Panama. Like you, too, she enjoyed the snow and the coasting.

I guess I will not say whether I hope either your class or Estelle's will win in the contest. I might say, as my grandmother used to say when asked to settle an argument between my brother and me, "You have both used me well."

I was very glad to hear about the revival in Berea, and of its great spiritual blessing. That is the result you can always expect from Mr. Sutton's meetings.

Hoping to hear from you often, I am
Your sincere friend,
MIZPAH S. GREENE.

OUR PULPIT

STIRRING UP OUR GIFTS

BY REV. HERBERT L. COTTRELL
Pastor of the church at Marlboro, N. J.

(Sermon preached at yearly meeting at
Berlin, N. Y.)

SERMON FOR SABBATH, JANUARY 2, 1932

Text—2 Timothy 1: 6.

Yet the thought which especially oppresses him is "anxiety about all the churches"—and about Timothy himself. Dark days are coming—days full of trial, temptation, and persecution. Paul was anxious that Timothy, whom he loved as his spiritual son, should be loyal to Christ during those trying times. How much St. Paul loved Timothy is shown by different expressions in our Scripture lesson. "My dearly beloved." Why did he so love him? It was under his preaching at Lystra that Timothy was converted and began his significant Christian life. Of all whom he ever converted to the faith, Timothy seemed to

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE—2 Timothy 1: 1-14

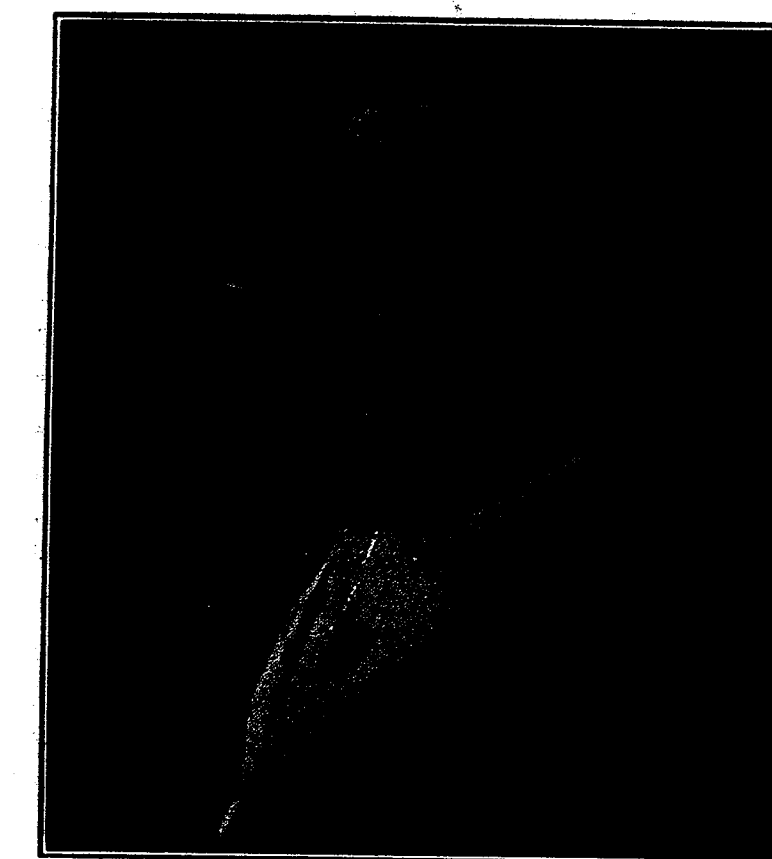
PRAYER

HYMN

SERMON

HYMN

BENEDICTION



In the Second Epistle we have the last known words of St. Paul. It is his last will and testament, his last instructions to his favorite disciple and through him to the Church. It is written with full consciousness that his end is near at hand. His course in this world is all but over; and it will be closed by a violent, it may be by a cruel, death. His letter is, therefore, a striking but thoroughly natural mixture of gloom and brightness. On the one hand, death throws its dark shadow across the page. On the other, there is the joyous thought that the realization of his brightest hopes is close at hand.

have been to St. Paul the disciple who was most beloved and most trusted. And St. Paul expressed his love and trust by calling him so frequently "my spiritual son." Timothy shared his spiritual father's outward labors and most intimate thoughts. He was with him when the apostle could not or would not have the companionship of others. He was sent on the most delicate and confidential missions. He had charge of the most important congregations. When the apostle was in his last and lonely imprisonment, it was Timothy whom he summoned to console him and receive his last injunctions.

Paul also says, "I thank God that without ceasing, I have remembrance of thee in my prayers night and day." How much this truly expresses the love of a true parent for his child, only parents can know who have children away from home in school or business. Parents may outwardly be all absorbed in their work of life, but in their inmost hearts they are constantly praying and planning for their absent children. Though St. Paul was in a lonely prison cell facing death and martyrdom, even these things could not take away from his mind and heart his undying love and anxiety for his absent Timothy. He was praying constantly night and day that his successor in the work might remain true to God, loyal to his calling, and uninfluenced by the temptations around him.

Paul was especially concerned about Timothy because of the trying times in which he was living. They were times that tried men's souls, that led the strongest men to forsake God and deny the faith. False doctrines were being preached and easily listened to; unchristian conduct and conversation were becoming prevalent, and men and women, loyal to Christ, were in continual danger of reproach, ignominy, persecution, and violent death. It was a time when Christians, in order to be loyal, had to have moral backbone, unshaken faith in their religion, and an undying love for Christ.

Because of his tender, fatherly love and concern for Timothy's spiritual welfare, he writes to him this second letter and urges him to "stir up the gift of God which is in thee." Again and again, he insists on this and other counsels. "Be not ashamed of the testimony of our Lord, nor of me his prisoner; but suffer hardship with me, as a good soldier of Jesus Christ." "Give diligence to present thyself approved unto God, a workman who needeth not to be ashamed." And then, as the letter draws to a close, he speaks in still more solemn tones of warning: "I charge thee in the sight of God, and of Christ, Jesus; . . . be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." "Be thou sober in all things, do the work of an evangelist, fulfil thy ministry." What an avalanche of instructions, warm from a love-laden heart!

"Stirring up the gift of God." What is

the meaning of this expression? Paul does not explain precisely the meaning of that gift Timothy was to kindle into a warmer glow, but as it was conferred by the laying on of hands, it must have referred to the authority and power bestowed upon him as a minister of the gospel. Do I hear some one say, "These words of Paul to Timothy then do not have any personal application to me. I am not a minister or a missionary, nor have I ever been set apart for a special work by any ordination service or special ceremony." You may not be a Timothy nor have the gifts and talents of a minister or missionary, nor have been ushered into your life work by any special service of dedication, yet you have wonderful gifts and talents, rich possibilities for service. They may not have come by the laying on of hands, but they were bestowed upon you by almighty God for a sacred use. And just as truly as Paul said to Timothy, just so truly God says to you, "Stir up your gifts, talents, ability, influence and use them for God and your fellow men." All of us have imagination, intellect, will; some of us may be blessed with musical ability and be able with our voices to bring the melody of love to lonely hearts, or with skillful fingers on some instrument bring good cheer to the discouraged; others, with their business ability, their natural powers of leadership, or their winning ways may accomplish wonderful things in the Master's vineyard.

Not only every minister of Christ but every thinking person has need from time to time "to stir up the gift of God that is in him," to kindle up, fan into a flame, to revive the spark of his talent and see that it is directed to holy ends and exercised in noble service. We have here the figure of a smouldering fire. How many of us have watched a bonfire of wood or brush slowly burn to ashes, and when it was nearly out we would stir up the fire to keep it burning. The light, the glowing flame of our talents, dies out because we do not keep it stirred up. Do not allow your gifts, talents, ability, which should be like a bright flame, a glowing fire, die down, leaving only smouldering embers or dead ashes. Your talents will be no better than dead ashes unless you use them and keep them shining for Jesus.

Your gifts, though small, are most important and need to be kept stirred up.

I have heard our dear Doctor Gardiner tell of the religious meeting in years gone by in the old-fashioned country school. It was before the days of the electric light, the gasoline lamp, or the kerosene lamp, so each one had to bring his candle with him. As the first one entered the schoolhouse, it would all be dark. But he would set his candle on the desk and light it and then a very faint gleam would pierce the darkness. And by-and-by, another would come and light his candle and that faint gleam would become stronger. And finally the room would be filled with men and women, boys and girls, each one letting his own little light shine, and the room would be a blaze of light. So, my dear little one-talented man, don't forget the importance of keeping your light stirred up.

But our little gifts are not only important; they sometimes have a special work to do. Doctor Gardiner also tells of a time when he was trying to find a certain residence in a great city on a very dark night. He had the number, but how could he see the number on the door. There were the street lights, but they did not show up the numbers on the doors. But he noticed a little bit of light near each door, and that little light shining on the number plate told him what he wanted. Your insignificant little light may be the only light to shine into the darkened heart of your friend or neighbor. Keep it stirred up.

Why is it that Christians do not keep their gifts stirred up, or let their light shine? The spirit of indifference settles down upon them like an unhealthy miasma and deadens all their higher purposes and resolutions. Then we cease to care about the welfare of the kingdom of God. Only the transforming power of the master passion of divine love can take away this spirit of indifference.

The spirit of fear causes many a light to glimmer and then go out. We may say that there was reason for a Christian to be afraid in Timothy's time. He was compelled to face continually the possibility of physical persecution and martyrdom in its worst forms. But the Christian today usually has no cause to fear physical persecution or violent death because of his beliefs. Yet he is afraid of being made fun of, or of being called a little peculiar. Some

Seventh Day Baptists do not like to keep the Sabbath because they wouldn't for a moment be considered peculiar. Jane Meredith, when a young woman, attended a school where none of the girls were Christians. She said to herself, "I will hide my light so that no one shall know that I am a Christian." But then she thought that perhaps God had put her there to do some work for him. So she read her Bible and prayed and tried in every way to live a consistent Christian life. The girls at first smiled or ridiculed a little, but Jane Meredith kept right on, and before she left that school every one of those girls had accepted Christ. Some people are afraid of losing their jobs, of being a mark for their enemies, and others are afraid they "won't hold out," afraid of making a failure. Fear is the mark of an underling and a coward. There is a great deal more joy in keeping our gift stirred up and letting our light shine than in being moral cowards.

There is every reason why the Christian should keep his gift stirred up and let his light shine. In the words of the Scripture lesson Paul says, "For God has not given us the spirit of fear." When we accept Christ and his promises whole heartedly, he takes away the spirit of fear. Christ says, "In this world ye have tribulation, but be of good cheer, I have overcome the world." And "Lo, I am with you always, even unto the end of the world." Christ makes men without fear. When the ten spies of old went up to survey the Promised Land, they saw only giants and walled cities; but Caleb and Joshua saw God-given and God-aided opportunities for conquest. God had given them moral backbone, sterling courage, an undimmed vision of wonderful possibilities, and the unconquerable optimism of faith. So God will give to each one of us courage if we depend upon him.

We should let our light shine because God has given us the spirit of "power and of love, and of a sound mind," 2 Timothy 1: 7. "All power is given unto me in heaven and in earth," Jesus tells his disciples just before he ascends into heaven. Moral power is given us to say "No," to do right, to exert an influence, to leave our mark in the world, to stir up our gifts.

We should let our light shine that we may show a fitting appreciation of our spir-

itual heritage. Paul suggests in the Scripture lesson the spiritual heritage of Timothy. Timothy would have never been the man that he was had it not been for the unfeigned faith and love and tender watch care of his grandmother Lois and his mother Eunice. What a spiritual heritage we may boast of: praying fathers and mothers and grandparents, Christian homes and churches, Christian schools and Christian environment, Christian citizenship in a Christian nation with its numberless civic duties, privileges, and responsibilities. How faithfully we ought to keep our gifts stirred up, our lights trimmed and burning, not only that we may show gratitude to the past but that we may hand down to our children a richer legacy of responsibility and privilege. Christ says, "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." Others have died and gone to their reward; we are here to "carry on." And just as the dying soldier in that stirring poem, "In Flanders' Field," flings his burning torch to his waiting comrade with a challenge to go forward against the foe, so may we accept the challenge of our Christ to "carry on," and let our lights so shine "that they may be seen of men and glorify our Father who is in heaven."

DEATHS

BABCOCK.—Hattie Estelle Greene, the eldest child of L. E. and Carrie Clarke Greene, was born June 9, 1882, at North Loup, Neb., and passed away at her home November 24, 1931, two months from the day that the family dinner was held in the Babcock home in connection with the golden wedding anniversary of her parents. This is the first break in the home of her father and mother.

When she was nine years of age her parents moved to Boulder, Colo., where they lived for five years. At thirteen Sister Babcock was baptized by Rev. S. R. Wheeler and united with the Boulder Seventh Day Baptist Church. The family returned to North Loup during her fourteenth year. October 14, 1899, she brought her membership to the North Loup Seventh Day Baptist Church, of which she has been a loyal and faithful member. The fall of their return to North Loup she and Gertie Hurley were elec-

ted church ushers and served in this office for several years.

As a pupil and student Mrs. Babcock received her elementary training in the North Loup and Boulder schools, and her high school work at North Loup.

On November 28, 1900, she was married to Rolla Orville Babcock by Pastor E. A. Witter. Tomorrow will mark their thirty-first anniversary. To this union were born six children: Irma; Wilson E., who died at the age of eleven months; Carrie Louise, who passed away when two and one-half years old; Orville; Ruby; and Richard. Mr. and Mrs. Babcock first settled on a place near his father's homestead; later they moved to the homestead where the home has been since.

Mrs. Babcock has been a teacher in the Sabbath school many years, having rendered service in this capacity before her marriage and much of the time after. She was active in the Nellie Shaw Missionary Society, having been its president, and was its treasurer at the time of her death. She was also superintendent of the home department of the Sabbath school. Mrs. Babcock was more than faithful in her home. She gave unselfishly of her time and strength to the needs of her household. Hers was a beautiful life.

There remain saddened by her going, besides her family and parents, four brothers and one sister—Richard Lee and Archie Hugh of Ismay, Mont.; Delwin Burdette of Newberry, Calif.; Edward Elsworth of North Loup, Neb.; and Mrs. Guy Thorngate of Denver, Colo.; also other relatives and a host of friends.

Farewell services were conducted from the North Loup Seventh Day Baptist church Friday afternoon, November 27, by Pastor Hurley S. Warren, assisted by Rev. L. O. Greene. A mixed quartet furnished music. Interment was in the North Loup cemetery.

"Blessed are the pure in heart: for they shall see God."
H. S. W.

BURTON.—Harriet Lavina (Clark) Burton, daughter of Hiram and Susan (Congdon) Clark, was born in Richmond, R. I., July 6, 1869, and died at her home in Canonchet, R. I., December 2, 1931.

She lived at Rockville for a few years, but since 1885 she had lived at Canonchet.

On December 15, 1888, she was united in marriage to Gardner G. Burton by Rev. Lewis F. Randolph.

Mrs. Burton leaves besides her husband a brother, Frank A. Clark, of Canonchet; a half brother, Charles C. Merris of Westerly; a half sister, Mrs. Julia Neil of South Willington, Conn., and several nephews and nieces.

Mrs. Burton loved her home and the associations connected with it. In early life she accepted Christ. She was a Christian woman and a faithful member of the Second Hopkinton Seventh Day Baptist Church. During the past year, because of her serious illness she has been unable to attend its meetings except for a few Sabbaths this fall. We were glad that she was

well enough to attend the roll call service of the church on November 7.

During her sickness many friends called on her, and she was especially pleased to have them sing for her, read the Bible, and offer prayer.

Some time before her death she expressed her wishes as to the arrangements for her funeral, and as far as possible her wishes were carried out.

The funeral was held on Sabbath afternoon at Avery's Funeral Home at Hope Valley, conducted by her pastor, Rev. Willard D. Burdick, assisted by Rev. Leon F. Kenney of Carolina. The large gathering of friends and the beautiful flowers at the funeral were evidences of the esteem in which Mrs. Burton was held. The burial was in the Pine Grove Cemetery at Hope Valley.
W. D. B.

KNISLEY.—Harriet Knisley was born at Norman town, W. Va., March 11, 1848, and died December 2, 1931, at the home of her daughter, Mrs. Laura Davis, near Bridgeport, W. Va.

Her home was near Berea, W. Va., until two years ago, when she went to Bridgeport to live with Mrs. Davis. She was a faithful member of the Ritchie Seventh Day Baptist Church.

She married Adam Knisley about 1868. To this union were born six children, only one of whom is living. There are eleven grandchildren and three great-grandchildren.

She is also survived by two sisters, Mrs. Jemima Scott of West Union, W. Va., and Mrs. Martha Boise, of Auburn, W. Va.; and one brother, Mr. Hamilton Norman of Spokane, Wash.

The funeral services were held at the Ritchie Seventh Day Baptist church the afternoon of December 4, at two o'clock, conducted by Pastor A. T. Bottoms, and the body was laid to rest in the Pine Grove Cemetery.
A. T. B.

WHITFORD.—Abert Whitford was born at Brookfield, N. Y., February 26, 1850, and died at his home in Plainfield, N. J., December 7, 1931.

On January 16, 1872, he was married to Miss Ella Edwards, in the First Brookfield Seventh Day Baptist church. The young couple went to housekeeping on a farm near Leonardsville, N. Y., but after two years they removed to the village of Leonardsville where Mr. Whitford engaged in the wholesale lumber business for thirty years. In 1901, they went to Westerly, R. I., where they remained for twelve years, coming to Plainfield in 1913. Mr. Whitford engaged in the grocery business in Plainfield until the time of his retirement, a few years ago, on account of failing health.

At about the age of seventeen years Mr. Whitford was baptized by Rev. Lester C. Rogers, and joined the Seventh Day Baptist Church. Throughout his entire life he was active in the work of the church, first at Brookfield, then at Westerly, and during his later years in Plainfield. He loved music, and was leader of the church choir while still in his teens. This interest in church music he retained through life,

and it was always a pleasure and inspiration to hear his bass voice on the old hymns in congregational worship and in the prayer meeting. He also encouraged others to sing, and was interested always in the musical efforts of the young people. He loved to have music in his home, also. In fact the two major interests of Deacon Whitford were the home and the church, and he made his contribution to the influence and the beauty of both. He was a lover of flowers, and often made long excursions for wild flowers or autumn leaves with which to decorate the church for the Sabbath morning service.

While a member of the Pawcatuck Church at Westerly, Mr. Whitford was elected to the office of deacon. When he brought his letter to the Plainfield Church, he was likewise received as a deacon of that church, the duties of which office he performed with personal joy and with satisfaction to the church. He never missed a covenant meeting of the church, or a communion service, if it was possible for him to attend. The same might be said of all the appointments of the church. He loved the church and was a faithful servant of the Master. His Christianity was by no means confined to church attendance, faithful as he was in that respect, but his life was full of good works and kind deeds. He was quick to see and to seize an opportunity to help others.

Active as Deacon Whitford was until about six years ago, it was marvelous to see how happily he adjusted himself to more restricted activities due to physical infirmities. Few have been more fortunate in the companionship of a capable and devoted wife, in the care of a skilled and loving daughter, and in the love and respect of a quartet of strong and helpful sons.

The things that abide had largest place in the life of Deacon Whitford, and in his sunny and helpful disposition he leaves to us all a rich legacy.

Members of the family still living are, his wife who walked with him in happy and helpful companionship in holy wedlock for nearly sixty years; four sons, E. C. Whitford and Dr. Otis B. Whitford of Plainfield, Dr. Edwin Whitford of Westerly, R. I., and Paul A. Whitford of Plainfield; one daughter, Miss Lucy Whitford of Plainfield; and eleven grandchildren; also one sister, Mrs. W. E. Phillips of Corning, N. Y.

Services in his memory were held in the home in Plainfield, conducted by his pastor, Rev. Ahva J. C. Bond. Mrs. Joseph Edgar sang two of Deacon Whitford's favorite hymns, "He Leadeth Me," and "Where He Leads Me I Will Follow." Interment was in Hillside Cemetery.
A. J. C. B.

THE CHILDREN

BY GEORGE S. HELLMAN

Cold are the winter's snows
Whitening the months ahead.
For many there will be no shelter,
For many no bread.

Do ye thus unto others
As you would have others do

(So goes the golden maxim)
Even unto you.

But the human heart at times,
Is cold as the winter snows,
Weary of life, of itself,
Of men, and their woes.

Do ye to *children* of others
As you would have others do
If need should fall on *your* children,
Beloved by you.

Where is the heart so weary,
So cased in icy steel,
As not to throb in answer
To *this* appeal?

For your life, though dark and barren,
By cares and by hatreds defiled,
May once more come to blossom
Through love for a child.

Sabbath School Lesson I.—January 2, 1932

THE SON OF GOD BECOMES THE SON OF MAN.—
John 1: 1-18.

The Golden Text: "He that hath seen me hath
seen the Father." John 14: 9.

DAILY READINGS

December 27—Jesus the Eternal Word. John
1: 1-9.

December 28—The Incarnation. John 1: 10-14.

December 29—The Baptist's Testimony. John 1:
15-18.

December 30—Jesus' Humanity Prophesied.
Deuteronomy 18: 15-19.

December 31—The Purpose of the Incarnation.
Hebrews 2: 9-18.

January 1—Jesus' Return to the Father. Acts
1: 1-11.

January 2—Jesus Becomes a Servant. Philip-
pians 2: 5-11.

(For Lesson Notes see *Helping Hand*)

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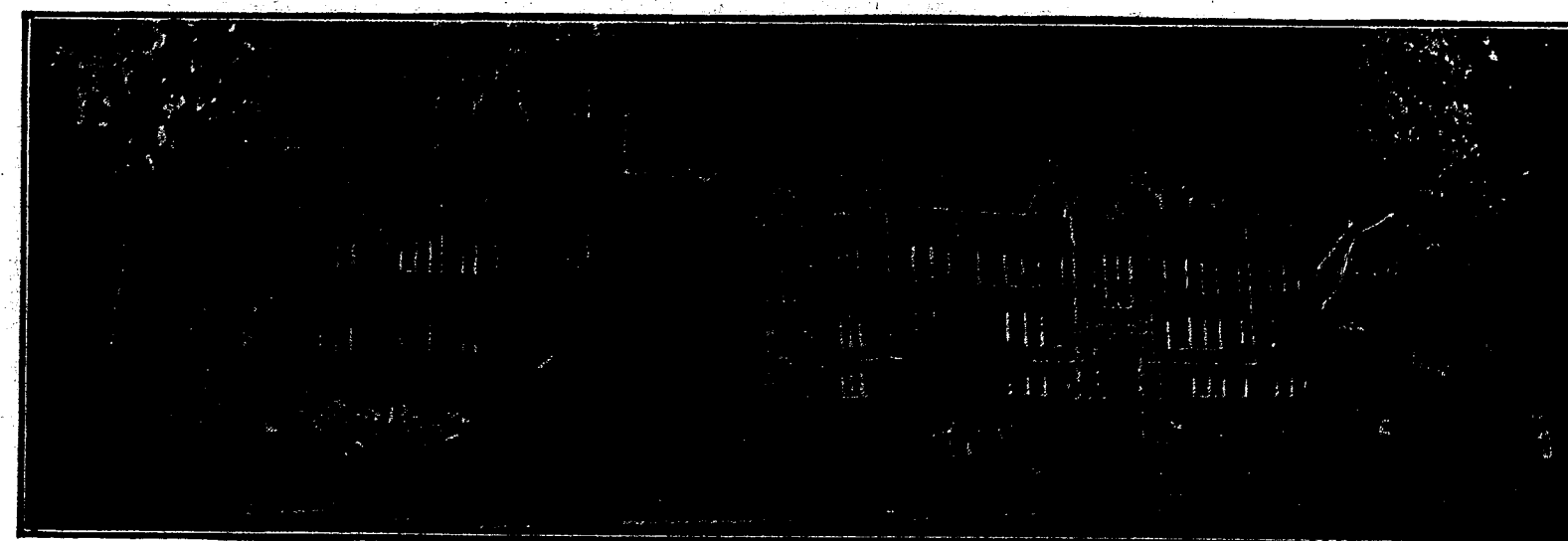
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THE NEW YEAR

Blessed be thou, O God our Father, who hast set the promise of thy changeless love amid the changes of our mortal years. Thou hast redeemed us and made us heirs with Christ of the eternal hope. We glory in the manifested progress of thy kingdom and bless thee for the new year's opportunity and pledge of growth. May every day's experience bring us forward in the path by which thy Holy Spirit guides our feet. With true repentance and assurance of thy pardon and thy help, we face the problems of the future with cheerful and obedient hearts. All experiences and trials shall work together for our good, since thou hast loved us and made us sharers of thy work. Rid us of unbelief, O God, that we may have more joy in service. Kindle a flame of love and zeal in our weak hearts which shall win others to desire of serving thee. And may all events and changes fulfil thy purpose for our growth and for the coming of thy kingdom. Through Jesus Christ our Lord. Amen.

—Dean Arthur E. Main.

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