

sisted by Rev. Mr. Root of Webster and Rev. Mr. Burdick of Hornell.
L. P. L.

LARKIN.—Lillian May, daughter of Francis and Ruth Rogers Graves, was born in Beloit, Wis., February 25, 1866.

While in her teens she joined the Presbyterian Church of Beloit. On May 14, 1890, she was married to Dr. O. Eugene Larkin. Shortly after their marriage they made their home in Chicago, where Doctor Larkin practiced medicine for over thirty years, and later in Oak Park. In 1892, Mrs. Larkin decided she must keep the Sabbath; she was baptized in New Market and joined the Piscataway Church, but soon took a letter to the church in Chicago, where she was a member until her death. About two years ago Dr. and Mrs. Larkin came to Milton to live, but returned this summer to Maywood, near Chicago. Mrs. Larkin passed away at West Suburban Hospital November 2, 1935. She is survived by her husband; a daughter, Dorothy (Mrs. Paul) Ewing; three grandchildren; and a sister, Mrs. Nettie Harlow of Bosler, Wyo.

Farewell services were held in an Oak Park funeral home conducted by her brother-in-law, President J. W. Crofoot, and at the Seventh Day Baptist church in Milton, conducted by pastor, Carroll L. Hill, assisted by Rev. Edwin Shaw. Interment was in Milton cemetery. C. L. H.

VAN HORN. — Emma, daughter of George and Eleanor Paugh, was born November 18, 1863, and died October 2, 1935.

September 30, 1884, she was joined in marriage to James E. Van Horn. Their entire wedded life was spent on the farm where the farewell services were held. Eight weeks from the passing of her husband, Mrs. Van Horn joined him where parting will be no more. Surviving to mourn their loss are two children: Leslie E. Van Horn and Mrs. Date A. Rogers; also a sister, Miss Sarah S. Paugh, and three grandchildren.

Mrs. Van Horn in early life united with the Lost Creek Seventh Day Baptist Church. She continued loyal to the end. Rev. E. F. Loofboro conducted the farewell services, in which President S. O. Bond and Rev. Mr. Payne assisted. E. F. L.

WHIPPLE.—Colonel Everett E. Whipple, son of Judge Henry and Mary (Spicer) Whipple, born July 30, 1857, in Hopkinton, R. I., died October 9, 1935, in Westerly, R. I.

In 1867 the family moved to Westerly. After his graduation from high school he learned the carpenter's trade. He was in the employ of C. B. Cottrell and Sons Co., for many years, until he was elected town clerk of Westerly. He was the oldest town clerk in the state in point of service, having served twenty-eight years. He was a friend of all, regardless of race, color, or position. He was affiliated with the Pawcatuck Seventh Day Baptist Church and had a warm spot in his heart for the Second Hopkinton Church, the church of his childhood.

On February 24, 1877, Colonel Whipple was married to Annie L. Campbell, who died March

23, 1890. In 1904, he married Mrs. Lizzie Clarke Randolph. He is survived by Mrs. Whipple, two nephews, and three nieces.

Farewell services were held on Sabbath afternoon at the Gavitt Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

WHITFORD.—Winston E. Whitford, fifth son of Kenneth and Gertrude Smith Whitford, was born September 30, 1915, in Albion, Wis.

He received his schooling in Albion and Edgerton. He had enrolled in Milton College, but circumstances prevented his going there this fall. He was a member of the Albion Seventh Day Baptist Church, and was a young man of the best principles, of kindly disposition, and popular with his young friends. On October 27, 1935, while walking home from Edgerton, the drunken driver of a speeding car struck him and he was killed instantly. Besides his father and mother, he leaves to mourn his loss five brothers; his grandparents, Mr. and Mrs. Algernon Whitford of Milton; and his grandmother, Mrs. Eliza Smith of Albion.

Funeral services were held October 30, at one-thirty from the funeral home in Edgerton and at two o'clock in the Albion church, conducted by Pastor C. W. Thorngate. The high school students attended in a body. Burial was made in Evergreen Cemetery. C. W. T.

RECORDER WANT ADVERTISEMENTS

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The Sabbath Recorder

VOL. 119

DECEMBER 23, 1935

No. 13

CHRISTMAS

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that the shadows will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things, even for a day?

Then you can keep Christmas.

—Henry van Dyke.

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The Sabbath Recorder

(Established in 1844)

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less expressly renewed.

Immanuel One of the high points in God's revelation of himself to man is seen in the promise of the Messiah as recorded by the prophet Isaiah. The great assurance of God's power to lead Israel in the wilderness was the cloud over the tabernacle. It was the sign of God's presence and protecting care and of his power to perform what he had promised. Now in the time of national calamity and distress, when all is so dark and hope is almost gone, the prophet speaks for God and declares his purpose for his people—"The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined." Beautiful picture, and how greatly does his people need its encouragement. The prophet continues and paints astonishing details into the picture. The hope of Israel so apparently needed was a conquering, earthly ruler who would be able to deliver the nation. Disappointing therefore, perhaps, was the first word—"unto us a child is born." Yet the coming of a man child in the Hebrew home was an especial occasion of joy and hope. And here confidence must have been inspired as the details grow and it is discovered that "the

government shall be upon his shoulders." How greatly today great Christlike hearts of men are needed in the nations, upon whose shoulders the responsibilities of governments fall. However, the striking designation of the one promised is seen in his name, "Immanuel, God with us." That must have awakened memories in the minds of these people, gifted with deeply religious instincts, of the experiences of their fathers generations back, who had the blessing of the manifest presence of God in the wilderness.

God with us. Do we ask what God is like? Look at Jesus, the Christ, whose coming to earth in the form of a little child we are celebrating this Christmas time. We see God's beauty in the rose, the moss, the redbird's song; we see his grandeur and greatness in the "Big Trees," and in the snow-sprinkled mountains, upon our horizon as these words are being written; we see God's limitlessness in the expanse of the starry heavens. But we get our completest, most wonderful and beautiful picture of God in "the Child that is born," as promised, in the Son of God—Immanuel—"God with us."

How glad we ought to be this Christmas season for this wonderful gift of God's love. In all our getting and giving, let us remember the best and greatest gift to us is this Son—this Christ. Are we receiving him? Shall we give him the first place in our hearts and lives? Shall we let him do for us all he came to do? It is so much more than we appreciate. A lifetime is necessary to realize it all. No time should be wasted.

Remember, too, the best we can give is that which is born of love for him, his spirit manifest in all we are and do. May the joy of Christmas be to all the readers of this message. May the gladness and the happiness that come from true relationship to him, be yours. In the days when the presence of God seems not real may faith in him still be yours, a confidence that helps in manifesting something of the love and beauty of the Christ in us. A song sung over and over in the Riverside meetings should be helpful and inspiring to all. When that beauty is seen in us—"Immanuel" is realized. Here are the words:

LET THE BEAUTY OF JESUS

Let the beauty of Jesus be seen in me,
All his wonderful passion and purity.
Oh thou Spirit Divine,
All my nature refine,
Till the beauty of Jesus be seen in me.

Let the sweetness of Jesus be seen in me,
All his tender compassion and sympathy,
Oh thou Spirit Divine,
All my nature refine,
Till the sweetness of Jesus be seen in me.

Let the truth of the Master be seen in me,
All his deep understanding and honesty,
Oh thou Spirit Divine,
All my nature refine,
Till the truth of the Master be seen in me.

The Way to a Revival There is no royal road to a revival. It does not come by saying, "We will go to, now, and have a revival." It comes by prayer; perhaps by fasting. At least it comes by sacrificing personal comforts, ambitions, pleasures, for the higher good of the church and the upbuilding of the kingdom of God. The revival comes when the people more greatly and deeply desire that the grace of God shall fill their hearts than they desire any earthly good; when they more earnestly covet the "filling for power" by the Holy Spirit than they covet any earthly possession. It comes when the church and its members find time to pray for it, spend time in holy conversation, and are concerned for the salvation of the unsaved. A revival first begins with the individual who will find again the overpowering love and purpose of God glowing in his heart. "Restore unto me the joy of thy salvation, O God, and uphold me with thy free spirit," cried the Psalmist; "then will I teach transgressors thy ways and sinners shall be converted unto thee."

The great need of his day was experienced by the prophet who exclaimed, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." Yes, confession is needed, a drawing to God, Bible reading and meditation. We need to let God talk to us.

It may be that we do not meet the conditions, that we are not willing to pay the price. Is too much stress laid upon the "old time revival," and is it possible that we place a sort of glamor upon the times of past special meetings? The writer is not ready to believe that. Too many precious times are recalled when strong men cried out for mercy and in their seeking found God, and a wonderfully changed life. One is not so set upon ways and methods of procedure, but when men and women and young people came to the "altar" feeling their desperate need and crying out for pardon and grace, there was an immense stirring of hearts, and definite experiences

were had from the influence of which one rarely escaped. Since sin remains the same and its power just as devastating, the same Savior is needed and the same heart seeking is necessary, whatever the technique of method or approach. After all, it is not of any goodness of one's self or of his own works that he is saved; "by grace are ye saved, and that not of yourselves, it is the gift of God."

A church can have a revival within itself, even if the unsaved are not present. Indeed, no conversions are likely to result unless and until the revival, the renewal with reconsecration, comes to the church. Conversions may come later. The thousands were not converted and added to the church at the preaching of Peter till after followers of Jesus had been meeting for days in prayer and accord and expectancy. Then the Holy Spirit filled them with power and the many were added unto them.

Revival at North Loup For a long time Pastor Warren and his people at North Loup had been looking for a season of revival. During the weeks the pastor had been preaching definitely on the desirability, the value, the need, and the conditions of a revival. Many prayers were offered, many special prayer meetings held, and the way prepared for such a meeting. As far as possible people were urged to arrange their activities so as to give time and effort especially to the season of evangelistic endeavor.

For ten days meetings were held and deep interest on the part of many faithful ones was evident by their consistent attendance, and helpful prayers. Choir leaders, singers, and other musicians were faithful in their splendid services and devotion to the cause. Many were gravely concerned not only for their own larger spiritual development, but for the spiritual uplift of the entire church and community, and that the gospel of Christ might be accepted by the unsaved.

A splendid history reaches back for more than sixty years. North Loup has probably furnished more missionaries and ministers for the denomination than any other existing Seventh Day Baptist Church. This church has sent out scores of other prepared young folks into many useful walks and vocations. Of such a record any church might easily be proud. But North Loup looks to the future rather than to the past. Here is still a splendid group of workers, with high ideals and

noble aspirations. Here is a large army of young people, Christian, and anxious to make their lives count for that which is worth while. For these the church is concerned and anxious that they shall dedicate themselves to the noblest services of God. For them the church exists and carries on. Out of the heritage of the past comes the responsibility of the present and the enlarged opportunity of the future.

While but few decisions for Christ were definitely made, there was a deep sense of the need of an enriched Christian experience, of a larger loyalty and a deeper consecration. At a call, one evening, for a re-consecration involving right relationship to God, giving Jesus the first place in the heart, and being right toward one another, every person present, except one, came forward in giving expression of need and desire of such committal and joined in the prayer of consecration. It was a most happy occasion. Many, during the meetings, expressed appreciation for the messages presented, and of the feeling that the meetings were well worth while and much good accomplished. How much, of course, cannot be known. "One planteth, another reapeth"; Paul "planted, Apollos watered, but God gave the increase." The close of such a meeting is a solemn moment. Has the message been what Jesus wanted given? Was the messenger what he ought to be? Have the people done all they ought to do? God only knows. But blessed be his name forever and ever.

The "Word" Wins "So shall my word be that goeth forth . . . it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The servants of the Lord too often forget these words of promise or minimize their value and importance.

We have read of a page of a tract that brought salvation to an individual and consequent blessings to a community. Messages on scraps of paper rescued in one way or another have not infrequently brought comfort and help to hungry hearts.

The writer has an interesting scrap of paper before him with a human interest story connected with it. It is from the waste basket of one of our busy, fruitful pastors. He saves letters, circulars, and old manuscripts, to be used for scratch paper. The children have access to this pile and use such paper for picture drawing and number work. A first

grader of the family drew a picture of himself on one such scrap and took it to his teacher without the father's knowledge. On the reverse side were comments on some Scripture passages—like Acts 13: 16; 16: 13; 17: 4, and others. It was part of a reply to the argument sometimes advanced by Sunday defendants that Paul's preaching was on the Sabbath because he was speaking to Jews—and naturally at the time and place they held meetings.

Naturally the teacher turned from the picture to the other side of the paper—and became interested. This was but a step to more earnest, sincere seeking for light and a final acceptance of the truth. The "scrap of paper" was an important link in the happy experience of a fine young woman's finding and accepting the Sabbath truth. "She seems very happy in her full surrender," the pastor writes, "and is such a big help to us."

Let us not be weary in printing the tract and in sowing beside all waters. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." We are seeing proved the promise that his word shall not return unto him void. It does accomplish his purpose when we are faithful to do our part.

Church Membership Is church membership made too easy? "Justice Timberline" in *Reformed Messenger* thinks it is. He points out that it is easier to join most any church in town than it is to be admitted to a luncheon club, and much easier than getting into any self-respecting lodge. Not much is expected and less is demanded. The old Methodist custom of six months' probation was practical and beneficial, and that was the purpose, more than trying out the patience and steadfastness of the candidate. It demonstrated to him that this relationship was not to be entered unadvisedly and its worth-whileness demanded time for consideration. The Baptist demand for immersion before entering the church is not only symbolic of the cleansing of Christ, and of the new relationship existing, but is a challenge to the candidate's sincerity and to the definiteness of his purpose in becoming a member of the church.

More is necessary than a mere wish to be a joiner because friends or relatives are church members, or because social or economic pres-

tige is desired. A Christian is supposed to have a new experience, and is not only willing for men to know it, but anxious to put on Christ in a public way. Membership should not be made hard, but it should be made to mean something. Our friend Justice, referred to above, suggests the value of a "waiting list, with people really anxious to join and told to be patient—and humble." The church is so anxious to see its membership increased that it makes the way too easy.

An Important Conference A conference of Protestants, Catholics, and Jews to "analyze and allay the prejudices which exist among Protestants, Catholics, and Jews" may seem surprising to some in the present turmoil of race and religious conflict, especially in the light of the rising tide of anti-Semitism in this country. But the meeting of representatives of these groups last August at Williamstown, Mass., in an Institute of Human Relations was considered a notable success. The size of the conference was a surprise to many—685 laymen, women of church and civic organizations, scientists, clergy, college professors, school teachers, and youth from every part of the United States and Canada being present. Such a representation proved that the meeting was desired. But what was even more important, according to the reports, the discussions were on a remarkably high level; "unusual speeches" were made with a real exchange of opinion. It was not a cut and dried conference. "Altogether it was a heartening five days," Oscar G. Villard writes in the *Nation*; "since it showed that there remains a reservoir of good will and devotion to American ideals which can yet be marshalled into vigorous defense of the most worth while things in American life, especially in the field of inter-group relationships."

Inter-fellowship always produces wider tolerance and greater appreciation of other people. "The Williamstown meeting," says the *Advance* (Congregationalist), "will make it clear to many that intelligence and candor result in mutual trust where there is good will. The growth of this mutual confidence between Jews, Catholics, and Protestants is the unforgettable memory left upon the mind of the visitor at Williamstown. . . . The air was free, the spirit astonishingly open, and the conserving of common religious values always the chief concern." It is generally conceded that the institute marked a decided forward step

in progress along the road to mutual understanding and good will among these great religious groups.

The little Christ-child came to earth
One Christmas.
He came to seek a simple thing,
Yet something that the poets sing,
And choirs tell, and church bells ring,
Each Christmas.

He grew so weary and so sad
That Christmas.
He passed from thronging city square
To church bazaar and crowded fair,
With festive trimmings everywhere
For Christmas.

"I fear that it is lost," he said,
"This Christmas."
Among the many ribbon things,
The wrappings and the tinsel strings,
And all the care that custom brings
With Christmas.

"Tis such a little thing I seek
On Christmas.
'Tis but a quiet thought of me,
A kindness done because of me,
A sacrifice for love of me
And Christmas."

And then he found a Christlike home
That Christmas.
Where consecrated seemed to be
The very children's Christmas tree,
And holy the festivity
Of Christmas.

"Ah, not in vain," the Christ-child said,
Is Christmas;
For here the weary one finds rest,
And here the lowliest is guest;
Though some forget, still some are blest
By Christmas."

—Selected.

URGENT MESSAGE

FROM THE FINANCIAL PROGRAM COMMITTEE

May this Christmas bring us all into a closer fellowship and a fuller understanding of the Spirit of him whom we serve.

In October, only 28 out of 45 churches listed in the treasurer's report sent in funds for the Denominational Budget. In November, only 26 out of 47 churches sent in money. This means that last month 21 churches did not participate in the denominational work. The churches and church treasurers must realize the need and value of regular monthly contributions to the budget.

\$12,079.58 Budget total for these first five months.
5,615.59 Received by treasurer during same period.

\$ 6,463.99 Arrears to date.

How can we interest our church members and lone Sabbath keepers in our denominational needs?

A letter from Secretary W. L. Burdick shows that the Missionary Society needs \$500 to pay current expenses. Christmas—and no pay for some of our workers at home and abroad! Some of you know what that means. Have we not something to share with these, our representatives? Some churches are planning "White Christmas" gifts for the Budget. Without overlooking local needs, cannot each church concentrate this month on this worthy project?

H. O. BURDICK,

Chairman General Committee.

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1935

Receipts		
	November	Total
Adams Center	\$ 7.50	\$ 119.50
Albion	15.00	40.00
Alfred, First	82.46	379.04
Alfred, Second, special	\$ 26.64	
Budget	77.35	
	\$103.99	158.99
Battle Creek		28.55
Berlin	25.00	25.00
Boulder		18.60
Brookfield, First		42.00
Brookfield, Second	5.00	101.75
Denver		28.50
De Ruyter	37.00	119.00
Dodge Center	2.00	4.40
Edinburg	4.00	20.70
Farina		135.00
Fouke		3.00
Genesee, First		155.94
Hammond		12.00
Hartsville, special	25.00	95.00
Hebron, First	4.06	20.94
Hebron, Second		5.50
Hopkinton, First		
C. E. society, special	\$ 3.00	
Intermediate C. E. society, special	1.00	
	\$ 4.00	58.50
Hopkinton, Second	4.60	27.83
Independence, special	15.25	27.25
Irvington		50.00
Little Prairie		5.00
Los Angeles, special	5.00	15.00
Lost Creek	3.50	46.16
Marlboro		82.30

Milton	100.00	568.90
Milton Junction		93.20
New Auburn		12.00
New York City	48.42	181.19
North Loup		25.50
Nortonville		15.00
Pawcatuck	\$250.00	
C. E. society, special	3.00	
	\$253.00	1,165.00

Piscataway		79.59
Plainfield		192.00
Ritchie	10.00	10.00
Riverside		170.00
Rockville	1.50	21.70
Salem	70.00	632.70
Shiloh	\$127.07	
Ladies' Benevolent society	108.50	
Sabbath school	39.00	
Mite society	28.30	
	\$302.87	391.33

Stonefort		5.00
Verona	\$ 38.00	
Special	22.00	
	\$ 60.00	75.00

Waterford	\$ 14.00	
Sabbath school, special	.83	
	\$ 14.83	49.16

Welton	20.00	32.90
West Edmeston	10.00	10.00
White Cloud		25.09
Individuals, "Friend"	2.00	22.00
Central Association		93.59
Western Association		23.84
Northwestern Association		46.48
Southeastern		27.20
Southwestern		7.75
Conference offering		466.71
Seventh Day Baptist C. E.		
Union of New England, special	.17	.84
Woman's Board, special	32.00	32.00
		\$6,301.12

Disbursements		
Missionary Society	\$626.28	
Special	67.00	
	\$ 693.28	
Tract Society		153.84
Sabbath School Board	\$103.56	
Special	41.89	
		145.45
Young People's Board		20.76
Woman's Board	\$ 6.24	
Special	20.00	
		26.24
Ministerial Relief	\$ 37.32	
Special	5.00	
		42.32
Education Society		88.56
Historical Society		10.32
General Conference		153.12
		\$1,333.89

Amount of budget for five months....\$12,079.58
Received on budget 5,615.59

IN ARREARS \$ 6,463.99

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
December 1, 1935.

MISSIONS

WORLD-WIDE WEEK OF PRAYER FOR THE CHURCHES

The second week in January has been set aside as the annual Week of Prayer for the Churches. This week will be observed by Protestant churches throughout the world. In the Old World the call has come from the World's Evangelical Alliance, London, Eng. The Federal Council of Churches of Christ issues the call in America, and an inviting and helpful program for the week has been prepared by the Commission on Evangelism.

Over three weeks ago the missionary secretary sent a communication regarding this call to the pastors and leaders of all our churches and enclosed a copy of the program for the week. Doubtless many of our churches will arrange to observe the week. If this is not done, any individual can join in the Week of Prayer by himself with the program or without it. The program, which is a sixteen page folder, can be had by addressing the Federal Council of Churches, 105 East 22nd St., New York City. The price is three cents a single copy; fifty copies or less, two cents per copy; one hundred copies or more \$1.50 per hundred.

The future of the human race rests upon the churches, especially upon the churches of the English speaking world, and prayer is one of the mightiest weapons in the hands of Christians who compose the churches. Dr. Jesse M. Bader, chairman of the Commission on Evangelism of the Federal Council, in sending out the programs said:

Prayer changes things. It makes persons different. Those who seek to follow Christ in these difficult days must live the life of prayer if they are to achieve the most for him. The members of our churches need to be encouraged to pray more, and unitedly. This is a time when we need to call Christians everywhere to prayer. Millions of Christians in all nations will meet together for prayer. Christians in America are urged to unite their voices and petitions in prayer with those of other lands.

JANUARY APPOINTED AS MISSIONARY MONTH

Attention is again called to the fact that, by the action of the delegates of the churches assembled in the General Conference, January is Missionary Month. This means that during next month particular attention is to be given to missions. We are asked that especial study and prayer be given to the subject during the month.

Some may wish to make additional offerings to missions, and any such will be gladly received and will be applied as specified; but one purpose of Missionary Month is to increase contributions to the entire budget, for when the United Budget is raised promptly and fully, missions will not languish.

Concentrating in study and prayer, for one month, on a single phase of the work will mean, on the part of the church, a better understanding of all the work, as well as growth in Christian grace and efficiency.

Material regarding our missions and missions in general was sent to the pastors and church leaders last week, and it is hoped that all pastors will make much of Missionary Month and all special months. The observance of the Week of Prayer for the Churches, coming January 6-12, as already described, will make a good beginning of Missionary Month.

WHO KNOWS WHAT EFFECT AN ACTION MAY HAVE?

In November, 1931, the head of the chemistry department in Alfred University, Dr. Paul C. Saunders, gave a lecture on Liquid Air for the benefit of the patients in the United States Veterans' Hospital in Summit, Franklin County, N. Y., and a number of nurses from the hospital attended the lecture.

Three years later, or in the autumn of 1934, one of the nurses who heard the lecture, Miss Golda Garrett, wrote President Norwood that she had been "informed recently that Alfred University was a Seventh Day Baptist university." She further stated that it was her "opinion after reading the Bible through that the seventh day of the week is the true Sabbath that all Christians should 'keep holy,'" and she asked for literature regarding Seventh Day Baptists.

President Norwood sent Miss Garrett's letter to the missionary secretary, who immedi-

ately mailed her the desired literature and put her in touch with our churches in the eastern part of New York. Later Miss Garrett visited our church in New York City and expressed a desire for membership. Last August she attended Conference, was baptized by Pastor James L. Skaggs, and received into his church.

This happy consummation resulted, under the guiding hand of God, not from a sermon but from a lecture by a chemist from Alfred University, and it illustrates the fact that one never knows what effect a given action may have. A given action or event often changes the course of a life, the future of a church, the destiny of nations.

This is not all. Our acts and the spirit of our actions are influencing others constantly. There is "an unconscious influence" going out from us which changes the lives and character of those about us. In this respect all are missionaries, or may be. It is the purpose of the Father that our lives be an inspiration and a help to all whom they touch, and we never know what tremendous consequences are hanging on a single deed; but we are assured that, if we are in tune with the Infinite, every act will bless some one. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shalt prosper, either this or that, or whether they both shall be of like good."

RELATION OF LAYMEN TO MISSIONS

(Sermon by Pastor Everett T. Harris, Sabbath morning, November 16, 1935, at Ashaway, R. I., and upon request furnished for publication.)

Text—Matthew 9: 38, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

A study of the Greek verb, "to send forth," reveals the fact that it may also be rendered, "to drive out, to cast out, to thrust forth." The same verb is used in describing the cleansing of the temple when the Master "cast out them that sold and bought in the temple and overthrew the tables of the money changers." Thus we see that Jesus meant for us to pray a prayer for God to "thrust forth" workers; that is, to work upon their hearts through the agency of the Holy Spirit, giving them no peace until they answer his call. Are we praying such a vigorous prayer? As we look beneath the words to the intent of the Master, we see that he meant no easy-going,

glib prayer, but a heart prayer coming from the depth of a realization of the needs of our day.

It seems to me that this is a prayer meant especially for the quiet of one's own home. Not so much for pulpits and ministers as for laymen and closets of prayer.

If we would really pray the heart prayer and remember that Jesus said "thrust forth" and, as we pray, if we could be filled with compassion for sinners as he was, there would be definite answers to our prayers. Perhaps the answer would be ourselves or our sons and daughters. Perhaps that is why we have evaded the heart prayer.

Following the Wesleyan revival, God wrought upon the heart of a layman—a poor cobbler of England—to begin the modern mission enterprise. William Carey was found by his pastor studying a map of the world as he sat at his bench at work making shoes. The burden of distant nations who had never heard of Jesus lay heavy upon William Carey's heart. He confided in his pastor. A short time after this and after countless refusals and discouraging set-backs, we find the organization of the "Baptist Society for the Propagation of the Gospel Among the Heathen," in 1792, and William Carey himself was sent out as the first missionary. The modern mission movement was born in the heart of a layman, a plain looking, bald, little man, meek mannered and gentle, yet God gave him the message and the strength to start a movement that has changed the history of the world. God still works through plain, everyday, hard-working people.

In the beginning of missions in our own denomination, we find Amos R. Wells, not yet an ordained minister, being called by the newly formed missionary society to be our first missionary. The account of his first journey reads like a book of adventure. Traveling on horseback, he left the First Hopkinton Church in May; crossing through Connecticut, he entered New Jersey and visited our churches there, and thence proceeded to our church at Salem, W. Va., called New Salem, Va., at that time. He must have crossed the hills that many of us have crossed in our cars and must have been thrilled by the beauty of range on range of forest clad hills. The records say that he often followed blazed trails through the immense forests, sleeping at night by the camp fire, wakened at times by the cry of wild animals. He baptized thirty-

five in all in Harrison County, Virginia, and proceeded across Pennsylvania to Brookfield, N. Y., to attend General Conference where he made his report.

Times have changed since those days, but the need of sinful men for Christ has not changed. But "how shall they believe on him of whom they have not heard and how shall they hear without a preacher?" And how shall we have preachers unless the laymen pray them out of their midst?

There used to be found among us a beautiful custom of dedicating the first born son to God. Sometimes a child was dedicated before birth. The power of sincere prayer cannot be fathomed. "Pray ye therefore the Lord of the harvest, that he will thrust forth laborers into his harvest."

Goodell, former secretary of evangelism of the Federal Council, said to a group of young men, "Do not enter the Christian ministry if you can stay out of it." By these words he meant that it would be better both for the ministry and for the young men if they did not start a thing they would be likely to regret. But he also meant that if the Spirit of God would not give a young man peace, if the message in his heart burned to be preached and spoken, then have faith in God and enter the ministry. The ministry needs such men; this sin-burdened world so full of disillusionment and heartbreak needs such men. Let the people of God pray that such men shall be thrust forth into the work in the near future to fill up the ranks of such men as A. E. Main, T. L. Gardiner, L. D. Seager, James Hurley, M. H. Van Horn, and Paul E. Titsworth. The roll call can be extended so long it brings a catch to the throat. What does it mean? What of the future of Seventh Day Baptists? We do pray thee, O God of the Harvest, thrust forth laborers soon into the harvest fields, for the fields are white unto the harvest and the laborers are so few.

Do the laymen of this church need a mission program? Such a question ten years ago would have been considered silly, but is quite proper today—witness the November issue of the *Christian Herald*. Has our church been keeping up to its usual standard of interest and participation in missions? Let me ask the question this way: How long since this church sent out a worker on either the home or foreign field? Yes, the laymen of this church and any church do need a mission program!

When Jesus said, "he that loseth his life shall find it," he spoke as truly of the life of a church as of the individual. If we center all our activities in the building up of the local church and if we neglect the carrying of our message to those outside our immediate community, it will surely come back upon us as a church and as individuals to make us selfish and self-centered. Think of the thrill this old church received when Elder Amos R. Wells came back here and made his report! Think of the hundreds of men who have gone out from this church that has been aptly called "the Mother of our Denomination!" This church that has always given, must continue to give her sons and daughters of her prayer and means and be thrice blessed in the giving.

It is in the very nature of the religion of Jesus that it must be shared or the spirit of it is gone and the soul perishes. We are here today because someone shared with us. We owe it to the missionaries of the old days—to keep this a witnessing church at home and abroad. Aye, we need more missions, not less.

In a recent Conference sermon this motto was urged upon us to take back home, "Every church a home mission center, every member a missionary." Like most mottoes, it was hung on the wall and forgotten. Not many laymen want to be thought of as a home missionary, but pastors thank God and take courage for the consecrated laymen in every church that are doing the work without the name.

David Font, engineer on the Crescent Limited of the Southern Railway Company, says: "I have converted many railroad men to Christ. I find that a layman can do more with certain types of men than can the regularly ordained minister. Many people have a sort of fear of a minister when he comes in a professional way. They don't feel that way about a layman. And I believe that the greatest need of the church today is for a greater number of men to consecrate themselves to the Lord." Ministers will all say "Amen" to that statement from Dave Font.

The really successful minister is not the one who does all the work and who, when he leaves a church, causes such a vacancy that everything goes to pieces, but such a man who has called out a group of consecrated men and women who plan and work with the pastor. When such a one is called away, the

work goes on. It is because consecrated laymen have answered the prayers of God's people and have caught the vision of what they can do.

How the work cries out for such men in all our churches! Men who will take the opportunities when the bars are down and the way to the heart is open and will witness to Jesus Christ, their Master—opportunities that the ordained minister will never have. Pray ye the Lord of the harvest that he will thrust forth such men and women into his harvest,

TREASURER'S MONTHLY STATEMENT

November 1, 1935, to December 1, 1935

Karl G. Stillman, Treasurer,
In account with

The Seventh Day Baptist Missionary Society,

GENERAL FUND

Dr.

Permanent Fund income	\$ 314.04
Second Brookfield	16.00
Mary S. Waterbury, Pleasantville, N. Y.	5.00
Denominational Budget for November	626.28
Verona (China)	2.00
Los Angeles (Foreign Missions)	5.00
Hartsville	25.00
Woman's Board (China)	\$10.00
Woman's Board (Jamaica)	5.00
Woman's Board (Home Field)	12.00
Seventh Day Baptist C. E. Union of New Eng- land, for native Jamaica workers	27.00
Overdraft December 1, 1935 (Salaries of mis- sionaries and ministers and other current bills due this month but unpaid)	8.00
	356.70
	<u>\$1,385.02</u>

Cr.

Interest	\$ 119.73
Transfer to Debt Fund Savings Account to be applied on reduction of debt as follows:	
½% interest on \$3,750 note to Feb- ruary 14, 1936	\$ 4.79
½% interest on \$5,500 note to Feb- ruary 28, 1936	7.18
Share budget receipts for November	43.96
	55.93
William L. Burdick, November salary	112.50
William L. Burdick, house and office rent, clerk and supplies	69.69
E. R. Lewis, salary	22.92
V. A. Wilson, salary	22.92
W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
A. T. Bottoms, salary	33.34
S. S. Powell, salary	22.92
R. H. Coon, salary	16.67
Treasurer's expense	30.00
L. F. Hurley, travel expense	57.26
A. L. Davis	10.00
China payments for November as follows:	
H. Eugene Davis, salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	8.33
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Anna M. West	41.67
Girls' School	16.67
	321.67
L. R. Conradi	41.67
C. L. Hill	15.00
G. D. Hargis, November salary, rent and native workers	126.25

G. D. Hargis, from Seventh Day Baptist C. E. Union of New England, for native workers ..	8.00
Recorder Press (proportionate share of Year Book)	59.09
Overdraft November 1, 1935	174.87
	<u>\$1,385.02</u>

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

Both in the Old Testament and in the New the life of God in men and among men is often compared to a river or fountain of water. When Jesus talked with the woman of Samaria he invited her to accept from him the "living water." The Jews were accustomed to think of religion in terms of water. The high point in the celebration of the Feast of Tabernacles at the time of Jesus came when the high priest took a pitcher of water from the Pool of Siloam and poured it out at the side of the altar while the worshiping congregation sang the old refrain, "Therefore with joy shall ye draw water out of the wells of salvation."

It was probably at this time and place that Jesus gave the great invitation of John 7: 37-39. "On the last and greatest day of the Festival, Jesus, who was standing by, exclaimed: 'If any one thirsts, let him come to me, and drink. He who believes in me—as Scripture says, out of his heart shall flow rivers of Living Water.' (By this he meant the Spirit, which those who had believed in him were to receive; for the Spirit had not yet come, because Jesus had not yet been exalted.)" This was more than an invitation by the Master. It was a promise. It was an assurance of an unending supply for the possessor, and an overflowing fountain for others.

John, out of personal experience, says that Jesus meant the Holy Spirit. And history shows that he was right. When Jesus gave that invitation and promise the dispensation of the Spirit had not yet begun. The disciples believed in Jesus all right, but they had no overflowing fountain either for themselves or others. But after Jesus was exalted the Holy Spirit entered the world, and the Church, as an abiding presence. On the day of Pentecost the Spirit filled the disciples with his presence and power. Then their hearts received the "rivers of living water." And they were so overflowing in spiritual life and experience that they wanted to share their blessing with all they met. They were ready to speak, or serve, or give, or suffer, or die

for their Lord. Every great revival since has come from a fresh filling of the Holy Spirit.

Many requests have come for a series of articles on the subject of the Holy Spirit. Among these requests is one from the editor of the SABBATH RECORDER, and at his request these articles are being written.

The purpose in mind is definite. It is not to arouse controversy over subjects concerning which there may be difference of opinion, neither is it to delve into the bizarre or mysterious. Rather is it to call attention to a subject which has all too long been neglected by the Church generally, in the hope that many will be stimulated to study what the Bible teaches about the Holy Spirit, and also to seek from God the filling of the Spirit. "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In this study we shall use various translations of Scripture. At times we shall quote from the Authorized version, again from the American Standard, or the Twentieth Century New Testament, or Moffatt's, or from the Concordant Version. The last is probably in many ways the most accurate version of the New Testament in existence. But the aim will be to present what the Bible really teaches.

The method and arrangement will be simple. After an article on the Holy Spirit in the Apostolic Church, there will follow four main divisions of the subject, as follows: I. The Nature of the Holy Spirit—a study of the Trinity, etc. II. The Work of the Holy Spirit. His activity (1) In the world, (2) In the believer, (3) In behalf of Christ. III. Manifestations of the Spirit. What the Bible and history teach about his manifestation in different individuals. IV. Receiving the Spirit. What the New Testament teaches about his presence and his fullness.

Very little will be presented that is original. The writer has been helped greatly by different articles and books. Many of the ideas found here and there have become part of his mind and heart, so that he may have forgotten where he first learned them, but in so far as he is able an effort will be made to list the authors or books from which ideas are taken or quotations made.

No claim of infallibility is either made or suggested. The subject is too vast for any human mind to comprehend in all its height and depth and length and breadth. So the

writer trusts that the blessed Spirit, about whom we are to think together, will help him to present some of the simpler truths about the subject, will keep him from any major blunders or false teachings, and from statements that would repel rather than attract men to the Holy Spirit. Jesus taught that the Spirit would be "rivers of living water." Such a "fountain of abundant life" ought to be the most attractive and desirable possession attainable by man. In the hope that many may seek not only to be guided "into all the truth," but also to be "filled with the spirit," these studies are prepared. And may be do that for us all, for Jesus' sake!

4415 Lemon Street,
Riverside, Calif.

THE NATIVITY

BY REV. S. S. POWELL

At this season of the year there is general rejoicing over what may be called the Christmas spirit. Well might we most fervently wish that this would continue the whole year through. "Glory to God in the highest, on earth peace, good will to men!"

Well may we rejoice at the marvelous results of the holy nativity. Soon after the rapid dissemination of the Christian religion throughout the Roman Empire it was said: "Royal princedoms have no greater ornament than that the lords of the world are members of Christ; and their boast is not so much that they were born to the purple, as that they have been reborn in baptism." Thrones, dominions, riches, flatterers, courtiers, apparel, all of their earthly possessions were esteemed by these princes as by far of less importance than to have attained their rank as citizens in the Kingdom of Heaven. The value of our holy religion is exceedingly great, beyond our powers to estimate; and it ought to mean as much to us as ever it has to others. The wise men from the East, who came to Bethlehem to worship, were the first fruits from the Gentile world of a mighty ingathering of the nations into the Christian Church.

From every conceivable viewpoint, we are under the holiest of obligations to have a share in the extension of that blessed ingathering, to share both personally and with our means in the work of foreign missions. Sometimes men say, "I do not believe in foreign missions. There is work enough to do at home." But we reply: These things ought

ye to have done and not to leave the other undone. As long as the terms of the great commission remain unrepealed, it is not for us to choose. They are our marching orders.

God has revealed himself to us in Christ. The light of this manifestation has come to us variously, through myriad circumstances and heavenly influences. May we not ask, Are we true to the light which we have? Are we making the best of our opportunities for our souls' health and are we shining in the light of God?

WOMAN'S WORK

A COMMITTEE REPORT

MADE TO THE SALEM SEVENTH DAY BAPTIST AID SOCIETY

Your committee to organize a missionary circle would report that a meeting has been called and an organization effected, with a membership of fifteen members and a prospect of ten or more members to follow.

Mrs. Eldred Batson was elected president. Mrs. Okey W. Davis, secretary-treasurer, each for one year.

The organization (non dues paying), is to be known as the Seventh Day Baptist Mission Study Club, of Salem, W. Va.

The meetings will be held in the church parlors, the first Monday evening in each month for a period of six months.

The programs for the meetings are published by a committee appointed by the "Federation of Foreign Missions of North America," of which our Woman's Board is a member. These programs bid fair to be very interesting. Your committee bespeaks the interest of all the women of the church, old and young.

Respectfully submitted,

MRS. G. H. TRAINER,
MRS. S. O. BOND,
MRS. EDWARD DAVIS,

Committee.

ABOUT MISSION STUDY MATERIAL

"Understanding Latin America," by Arthur M. Sherman, is a small booklet (cloth, fifty cents; paper twenty-five cents). It contains programs and bibliography of helps for study of Latin America.

"That Other America," by John A. McKay, and "The Two Americas," by Stephen

P. Duggan, and "Women of the Southern Cross," by Margaret Ross Miller, together with many other books, can be had by sending to The Missionary Review of the World, 156 Fifth Avenue, New York City. Or to the Seventh Day Baptist Woman's Board, Circulating Library, Salem, W. Va. See more about the library books in next RECORDER.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

DENVER-BOULDER

As we approach Denver, the Rockies, Continental Divide, are seen on our right, probably forty to fifty miles distant. Mists and smoke lie in the valley, but the sun is shining on the snow-clad mountains, while Long's Peak lifts itself in striking purity. It is a glorious prospect. At times the clouds obscure it, but it is still there—as it was a few minutes ago and yesterday throughout the ages, and will be tomorrow. Our wonderful Christ, too, lifts his head above our fog-dimmed eyes—eyes blinded by smoke of material things. Though unrealized, unknown by many — he is there towering eternally above his own. "My faith looks up to thee, . . . Savior Divine," and I can go on my way, assured of thy eternal presence, whether I see thee indistinctly or not at all. But give me more clarity of vision that I may behold the glorious radiance of thy divine presence, as I journey on in the lowlands, and may something of the "beauty of Jesus be seen in me."

The secretary was met at the train by Pastor Ralph H. Coon of Boulder and taken to make two or three Denver calls. An errand was done at the state Capitol building of Colorado. This building is Corinthian in style, the ground plan forming almost a perfect Greek cross. It is constructed almost entirely of Colorado products. The principal attraction of the interior is the wainscot and pillar facings of "Colorado onyx." The prevailing colors and shades of this striking onyx-like marble are chocolate, deep red and pink, melting into light brown and plain gray. Series of elaborate and intricate concentric rings and contours of deep maroon alternate with light pink or rich yellow. Spots of the leopard, stripes of the zebra intermingling with the other variations make one think some fairy artist had dipped his brush into some pot of rainbow paint and spread it across some eas-

tern sunset (adapted, and not original description). A wonderful view of the range with Pike's Peak at one end and Long's at the other was beheld from the dome, a line stretching approximately one hundred fifty miles on the distant horizon. This building's dome top, two hundred feet above the steps, makes it one of the highest public buildings in the country, "one mile above sea level," a brass plate reads, seven times as high as the Woolworth building in New York City.

MEETINGS IN COLORADO

The Boulder Church was just beginning an evangelistic campaign with Rev. Malcomb Mackintosh as the evangelist. Considerable publicity was being given to the work, a card announcing the meetings and with three topics printed being distributed with an invitation to attend. "What Will the League of Nations Accomplish"; "Only One Hope for the World"; "Looking into the Future," were subjects that challenged our attention and caused us to wish we might remain long enough to hear them discussed. Brother and Sister Mackintosh are earnest Christians, unattached Sabbath keepers, who continue to let their light shine and labor on for the Master. The writer spoke on the evening he was present, and there followed an earnest meeting of a prayer group, when earnest prayer was offered for the local work and for that about to begin at North Loup.

On the day following, several calls were made and an interesting interview was had with another earnest unattached Sabbath keeper, who is ministering to a Sunday church but is allowed to continue his Sabbath keeping. Still another Sabbath-keeping minister was interviewed following a meeting the next night at Denver, where the writer spoke before taking train for North Loup. Both these ministers are fine, strong men of sterling Christian character, and experience in an evangelistic ministry.

It was a rare privilege to visit the Denver Church as well as the one at Boulder. The Denver people have a splendid, commodious building. In four years this small group has paid \$800 on the indebtedness incurred in purchasing their building. It has a fine auditorium, splendid Sabbath school room, with roomy, well equipped kitchen. It is located in a section of the city otherwise unchurched. The folks, too, have vision and it is to be hoped they will soon call and establish a pas-

tor. What could not two such men as the Boulder pastor accomplish on this great Colorado field.

At a late hour, the secretary boarded his train. The following morning found him at the door of lone Sabbath keepers in Kearney, Neb., dear relatives. Here an afternoon of work at the typewriter is just being brought to a close.

"THE CHALLENGER"

Friends are surprised and look at the writer almost in unbelief when he tells them he traveled from Riverside to Denver for a fare of only ten dollars. This is the clergy half of a twenty-dollar coach fare between Los Angeles and Denver. The train is known as "The Challenger," and runs as a second section of the "Standard Pullman," fifteen minutes behind the first. The coaches are provided with wide, roomy, easy seats that can be turned at right angles to each other, and with a little maneuvering one can spend a very comfortable night. Free pillows are furnished by the Union Pacific people, who are seeking to render the traveling public a convenient, comfortable, and reasonable service. One coach is used by women and children only; the other for mixed sexes. A trained nurse supervises the cars and is on hand and call at any time of day or night, with her first aid kit. She is frequently seen with the children who become fretful, and must be a real comfort for the over tired mothers. The greatest surprise of all comes to the traveler who is used to exorbitant dining car rates, when he discovers that he can buy a breakfast of scrambled eggs, two strips of bacon and rolls, or toast, and coffee for twenty-five cents; an equally good lunch for thirty cents; and a dinner for thirty-five. These meals are served in a modest, immaculate diner by fine, courteous waiters. On trains where the diner is absent, a tray service of the above viands is had at no extra cost, in the traveler's own seat in the coach. The coaches are air conditioned, stations are not called, and lights are turned low at ten o'clock. It takes no prophet to foresee that this popular and reasonable service is going to win the Union Pacific people a lot of patronage in the days to come. In writing of the low meal costs above, it should have been stated that a la carte prices are one-half, or less, of those on standard diners.

The secretary gets no "rake off" for this testimonial. He is pleased to speak thus of a service at once so reasonable and pleasant.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, December 8, 1935, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, William L. Burdick, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Karl G. Stillman, and Business Manager L. Harrison North.

Rev. William L. Burdick offered prayer.

The minutes of the last meeting were read.

For the benefit of some members from a distance who wished to take an early train, the president varied the usual order and called first for the report of the special committee to consider the problem of taxes on the Denominational Building, which was presented by Esle F. Randolph and adopted as follows:

The Special Committee recently appointed to consider and report relating to the Denominational Building tax situation respectfully reports the matter having been carefully considered at length by your committee, and

Recommends that a committee consisting of President Corliss F. Randolph, Business Manager L. Harrison North, Chairman of the Supervisory Committee Dr. Otis B. Whitford, and Asa F. Randolph be appointed by the board to present to the Commission of the General Conference the present tax situation with respect to the Denominational Building.

On behalf of the committee,

ASA F. RANDOLPH,
Secretary.

L. Harrison North reported for the Supervisory Committee that it is going ahead to move the business offices back into the shop building.

Leader in Sabbath Promotion A. J. C. Bond reported that a very successful young people's conference was held at Lost Creek, W. Va., November 16 and 17. About ninety young people representing twenty-one Seventh Day Baptist churches attended. Doctor Bond is planning to attend two meetings with the Archbishop of York, chairman of the Continuation Committee of the World Conference on Faith and Order.

Treasurer Ethel T. Stillman reported the following balances as of December 6:

General Fund	\$703.00
Reserved for tracts (special)	72.50
Reserved for tax	10.00
Reserved for special RECORDER supplement	841.00
Denominational Building Fund	9.67
Reserved for furnishings, Historical Society Room, Waldo Fund	709.04
Maintenance Fund	201.62

For the Advisory Committee Asa F. Randolph presented the following report which was accepted:

Your Advisory Committee respectfully reports with respect to the matter of tract, editorial, and publication responsibility which at the last meeting of the board was referred to this committee for consideration and report.

Your committee as a report of progress recommends that the Committee on Distribution of Literature be requested to continue to recommend printing and reprinting of such tracts from time to time as it may deem needed, until the Advisory Committee has had an opportunity to give the matter referred to it due consideration.

On behalf of the committee,

ASA F. RANDOLPH,
Chairman.

The report of Corresponding Secretary Herbert C. Van Horn was read and received as follows:

Since the last report of the corresponding secretary, dated November 3, the work in California has been completed and that in Nebraska begun and finished. During this time, groups and individuals were visited, or called upon in Ukiah, Healdsburg, Cotati, Vallejo, Oakland, Mantelke, Turlock, Fresno, Wasco Glendale, Los Angeles, and Riverside, Calif.; Denver, Louisville, and Boulder, Colo.; and Kearney, North Loup, Ord, "The Sand Hills," Grand Island, Winside and Lincoln, Neb. At North Loup revival services were conducted November 15 to 24, meetings being held every night, with two and three services Sabbaths. Besides the sermons preached, three addresses were given in the local school and one in the edge of "The Sand Hills," one before the Christian Endeavor society, and one concerning denominational problems and opportunities at a supper meeting, and another of similar nature before the Ladies' Aid society. During the season sixty-three calls and visits were made in the North Loup vicinity, personal visitation and work being carried on two days after the public meetings were closed. Four decisions for Christ were made, and many pledges taken for deeper consecration and larger loyalty to Christ and the Sabbath. At one of the meetings every person present, with one exception, came forward in a definite committal for re-consecration.

Thanksgiving and the week-end following were given to rest in the home of the secretary's niece, the Clasons, at Winside, Neb., and in some personal visitation in Lincoln en route to Kansas.

Twenty letters relating to the secretary's work were written during the month, "Observations" prepared for the SABBATH RECORDER, and some editorial material prepared. At this date meetings are being started at Nortonville, Kan.

Respectfully submitted,
HERBERT C. VAN HORN,
Corresponding Secretary.

December 4, 1935.

The president reported that the Commission had accepted our invitation to meet in Plainfield this month, and plans are being made accordingly.

Neal D. Mills gave for the Distribution Committee the following report, which was adopted with its recommendation and the committee advised to correspond with Doctor Conradi regarding possible revision of his tract:

The Committee on Distribution of Literature spent an hour and a half discussing and planning its work. The few tracts sent out this month will be reported with those of next month.

We recommend that the tract, "Seventh Day Baptists and Seventh Day Adventists — How They Differ," by L. R. Conradi, be republished in the amount of ten thousand, about \$50 being on hand for that special purpose.

The minutes were read and approved.
Adjournment.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

YOUNG PEOPLE'S WORK

CHRISTMAS, 1935

Some nineteen hundred years have passed since the birth of the Babe in the lowly manger there in Bethlehem, of Judea, which was destined to change completely the course of history. The Babe became a Boy, the Boy a Man grown; at thirty-three the Man was crucified because he held to certain radical principles—so they seemed to many then, and so they seem to many now—which he so gallantly refused to recant. So sincere and unusual were the life and thought of that Man that a great institution of the spirit has grown out of his radical principles.

And many, many wonderful things have happened since that gallant death—in life, in religion, in art, in science, in literature. Paul

wrote his famous Epistles. Augustine gave his classic interpretations of the Church's theological positions. Copernicus, not satisfied with a geocentric universe, promulgated his revolutionary notions of a round earth and a heliocentric universe. Shakespeare wrote his Hamlet, and Milton his Paradise Lost. Lord Lister insisted that antiseptic principles be applied in hospital work, especially in surgery.

But despite these epoch-making events there is still something lacking in the world at this Christmas season. Men are at one another's throats. Nations are troubled. Crime is rampant in our own country, and the return of legal liquor seems to have increased the automobile death rate; Communism has carried the day in Russia; and Hitler is determined to make Germany safe for Nordics, not regarding the wanton waste of that country's unique culture. Haile Selassie is perturbed for the safety of his country; Il Duce defies world opinion in his campaign of ruthless aggression; and France and England together nervously regard the situation askance.

But this is the gloomy side of this picture. It is too one-sided, lacking in color. There is another side which in all fairness must be seen. There are powerful but silent forces at work in the world today trying to bring order out of chaos. There is the League of Nations, much handicapped to be sure, but doing nevertheless a decent enough job of international arbitrating. World opinion is more powerful, more felt against war, especially against international brigandage at present, than at any former period in world history. The religion, world-wide now, which grew out of those principles for which that strange Man laid down his life—beset by doubt and unbelief and lack of practice to be sure, and full of unchristianlike schism — covers the world with a saving mantle of peace and righteousness and love, as new snow, mantles the unsightliness of a vast dunghill. Because of this mantle life is made worth the living to millions of men.

And science has done its bit to make life worth living. The discovery of electricity, especially its harnessing, means heat and life and numerous other comforts for mankind. Lord Lister's successful fight in the hospital has meant the saving of innumerable lives, as in the maternity ward, where women now bear their children in comparative comfort and without fear of the terrible puerperal fever.

Occasionally, however, a scientist finds that his invention or discovery leads to some unlooked for result not at all pleasant to think about. Such was the case with Alfred Nobel, the Swedish chemist, the originator of dynamite, who made a fortune from the manufacture of high explosives used by the munition makers. The man's success became as ashes in his mouth when he came to the bitter realization that the puppet of his creating had grown into a mammoth victim-demanding juggernaut which daily snuffed out the lives of an increasing number of men who should have lived. To attempt reparation for some of the wrong he had unwittingly wrought to mankind, he established the Nobel Prizes in science, literature, and world peace.

Such is a picture of the world at this season. Joy and sorrow, brightness and darkness, comedy and tragedy, wisdom and ignorance, pride and humility—all are to be found in this picture in most ludicrous combinations. Some people call this combination of light and shadow by another name—life, which, they say, must be faced. In the midst of your own joy at this Christmastide will you remember that life in all its "bitter sweet" combinations still goes on around you and that you can make life less bitter and more sweet to some person less fortunate than you?

And following are two little articles and two little poems which may help you to a better appreciation of this festal season. "Origin and Observance of Christmas" is by Eugene Van Horn, of Alfred Station, N. Y. It is brief and stimulating. You will like it. The two poems are romantic in conception, so that you will need plenty of imagination to appreciate fully their fine pictures.

Further, have you ever wished that Jesus were living today? Have you ever condemned the people of his time for not accepting him more than they did, and thought how you would follow him to sit at his feet the live-long day? But would you? Read "If He Came Again." It is a fitting Christmas thought, is it not? Makes you think, does it not?

IF HE CAME AGAIN

Sincere souls in all ages have expected Jesus to reappear in the clouds. The Jews expected him to come in that manner. Let us suppose for a moment that he comes—not as he is expected, but as he came before, and that in the north country somewhere. He is

born and brought up. In the fullness of time he begins to select his disciples. Down by the beach at Yarmouth he calls two such fishermen as Ham and Dan'l Peggotty. Then around Newcastle he lays his hand on a miner as he emerges from the pit. Then he comes to London and gets hold of a respectable usurer, who has been fleecing the poor. A Sinn Feiner is attracted and joins the group. The usurer persuades the Master and the others to celebrate, so he collects some old-time associates, whose antecedents are as shady as his own, and whose occupations are not to be found in the post office guide—a demimonde, a cab driver, a sandwich man, and politician. Would the coterie fare better than a similar one did in Capernaum? Could the ordinary person who values reputation be dragged there with a halter? Can any one imagine a bishop falling over to give a gathering like that the glad hand? A transfer of scene from Capernaum to London gives some perspective. When we know what London would do, we become less critical of Capernaum.—*Alexander Irvine, in The Carpenter and His Kingdom.*

ORIGIN AND OBSERVANCE OF CHRISTMAS

BY EUGENE VAN HORN

Christmas Day, Weihnachtsfest, as the Germans say, or Yuletide in England, is observed on the twenty-fifth of December. It is a festival of the Christian Church in memory of the birth of Christ. There is, however, a difficulty in accepting this date as the Nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been in the fields of Bethlehem.

Practically all Christian churches will probably agree in laying more stress on keeping a day in memory of the Nativity than on the success in selection of the exact date of the event itself. Indeed, in parallel cases, it does not appear that Good Friday and Easter lose any of their respective associations from the variableness in different years. By the fifth century, however, whether from the influence of some tradition or the desire to supplant heathen festivals of that time of year, the twenty-fifth of December had generally been agreed upon.

In all civilized countries the annual recurrence of Christmas has been celebrated with festivities of various kinds. In none, however,

was it more joyfully welcomed than in England, where even still the "old honor" has not altogether fled. On Christmas Eve, after the usual devotions had been observed, the custom was to light the house with large candles and throw on the fire the Yule Log or Christmas Block. The evening was spent in pastimes and games of various kinds, such as music, conjuring, dancing, dipping for nuts and apples, and blind man's buff.

The custom of decorating with holly, ivy, and evergreens has come down to the English speaking peoples from the ancient Druid priests, who had attached some sacredness to them.

As might be expected, the festival has been characterized by many fine and admirable outpourings of devotion, in the way of services, Christian oratory, hymnology, and art. We give gifts to one another with the thought of love and devotion in our hearts. Each year we hear ministers and great choirs phrase their thoughts into beautiful orations and hymns concerning the birth and life of Christ.

As we draw nearer to the Christmas, we should go further back in our thoughts than to the origin of these customs and see the real cause back of them, and observe our festivities with him in mind.

A CHRISTMAS FOLK SONG

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was cold;
Now who would house him from the cold?

Then opened wide a stable door,
Fair were the rushes on the floor;
The Ox put forth a horned head:
"Come, little Lord, here make thy bed."

Uprose the Sheep were folded near:
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The little Jesus came to town;
With ox and sheep he laid him down;
Peace to the byre, peace to the fold,
For that they housed him from the cold!

—*Lizette Woodworth Reese.*

HOW FAR IS IT TO BETHLEHEM?

How far is it to Bethlehem?
Not very far.
Shall we find the stable-room
Lit by a star?

Can we see the little Child,
Is he within?
If we lift the wooden latch
May we go in?

May we stroke the creatures there,
Ox, ass, or sheep?
May we peep like them and see
Jesus asleep?

If we touch his tiny hand
Will he awake?
Will he know, we've come so far
Just for his sake?

Great kings have precious gifts,
And we have naught;
Little smiles and little tears
Are all we brought.

For all weary children
Mary must weep.
Here, on his bed of straw,
Sleep, children, sleep.

God, in his mother's arms
Babes in the byre,
Sleep, as they sleep who find
Their heart's desire.

—*Frances Chesterton.*

RETROSPECT

And now we come to the season when the Old Year makes his merry exit, and the New Year his entrance to vociferous applause. What has been done or not done, cannot be changed. The year of deeds is ahead, not behind.

And the present editor of these columns still wishes that Miss Marjorie Burdick were at her old task. To her he extends the greetings of the season. And he wishes to personally thank each and every person who has contributed anything at all to these pages, whether as adviser, contributor, critic, or reader. Give him like support for the year to come.

But wait! Away somber retrospect! Come, Spirit of the Season! Greet ye the readers of these pages! Wish ye them the Merriest of Christmases and the Happiest of New Years! And tell ye them that surprises are in store for them! Finally, tell ye them, after the great master: "God bless us, everyone"!

SAVE THE CHILDREN FUND

DEAR MR. EDITOR:

Our organization is working among neglected children in the isolated mountain centers of the Cumberland—forgotten corners of the map in relief—where there are no organized local charities and any help must come from the outside.

This winter we are trying to provide hot daily meals for twenty thousand hungry children in some six hundred rural school centers,

cod liver oil where needed, and warm clothing, particularly shoes. The clothing situation is appalling.

"People are literally starving."

The above is taken fresh from a report which has just reached me from one of our welfare workers on the field; Miss Grace Byerly, a recent graduate of the Schaufler Training School in Cleveland.

Won't you read what Miss Byerly has to say of the actual conditions:

"We, (Miss M—, county health nurse and Mrs. D—, wife of county school superintendent) started across the mountain to J— S— school. This neighborhood had once been a prosperous saw-mill section—but there are now no mills. The crops failed—people are literally starving. There were seven children in school. We counted twenty others who should have been there. They need shoes, clothing, books, and lunches. We want to start all this next week. We are going to take the materials across the mountain on a mule. When I tell you that Mrs. D— and I had to pull off our shoes and risk a cold instead of breaking our necks, you can appreciate how primitive the conditions are there."

This tragic situation is of course only one of the many school centers (over six hundred) we are trying to serve in the isolated districts of the southern mountains.

Riding down through southern Kentucky in the cold rain two weeks ago today, when men working on the road were hovering over fires which they had built, I saw dozens of children on their way to school, not one of them prepared either for rain or cold weather.

As I write this, word comes to me from one of our field workers:

"Now the cold weather has come, the teachers have pupils in schools without shoes or warm clothing and some of the weaker ones have dropped out. This week two of the teachers have stopped teaching on account of low attendance which in most cases was due to lack of clothing."

A short while ago, the President urged the support of private child welfare because the government plans did not include that and other forms of individualized work.

Our Christmas program is to send down much needed shoes, warm clothing, jackets, and so forth. Whatever your readers may have in the heart to send will be greatly appreciated. Contributions may be sent to our national office at 156 Fifth Avenue, New

York, boxes of clothing to the Save the Children Fund, 309 Market Street, Knoxville, Tenn.

Respectfully yours,

JOHN R. VORIS,
Executive Director.

CHILDREN'S PAGE

JANUARY GROUP LETTER

DEAR JUNIOR SUPERINTENDENTS:

To everyman there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low.
And every man decideth
The way his soul shall go.

—John Oxenham.

"I'll get even with him. You see if I don't!" Uncle John looked up from the article that he was writing.

"Who is this you are going to get even with?" he inquired, smiling quizzically into Fred's frowning face.

"It's Frank Lane. He's always playing some low-down trick on us because we won't let him be on our nine. We were using my ball today—it was a dollar ball, too—and Harry batted it clear over the fence. Frank got it and threw it as far as he could out into the lake." Fred's eyes were flashing.

"And you want to get even with such a low-down trick, as you call it?" Uncle John said, slowly.

"I will, too; I know what I can do."

Uncle John's pencil had been moving swiftly over the paper as they talked. Now he motioned Fred to step nearer. A few lines had marked out a high road and near it a low, marshy ground. "If a fellow plays a low-down trick, he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

Fred's face grew thoughtful as he studied the sketch. "I suppose I'd have to get down as low as he is," he said slowly.

"Exactly. Now, tell me, wasn't that just what you intended to do: to do something just as mean to him as he had done to you?"

"Yes, I suppose it was," Fred admitted.

Uncle John said no more. He had a way of letting a fellow think things out for himself.

Two days later Fred came in, his eyes dancing.

"Well, Uncle John, I got even with Frank!" he announced.

Uncle John looked surprised. He turned sharp eyes on the laughing face.

"It was this way, you see. I got to thinking how I'd feel if the boys wouldn't let me play on the nine, and I made up my mind I'd feel just as Frank did. And, likely as not, I'd throw their old ball away, too. So, day before yesterday, I told Frank he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of trick. Then he went into it, and say, but he can play ball! He made more runs than anyone else. Charlie Strong is going away next week, and Frank is to have his place. But what I started to tell you was that Frank came and brought me a new ball tonight, just like the other one. He went out into Mr. Nelson's field and pulled mustard in the hot sun all day yesterday and today to get the money to pay for it. So it seems to me he is up on the level again, and we're even up here. And I tell you it feels a lot better than getting even the other way."

Uncle John's face had lighted up. "I should say it was better. Shake hands on that, young man. I'm proud to shake hands with you."

Shall we, with God's help, strive to guide our juniors on the High Way in 1936?

Does Mrs. L. R. Polan of Alfred have a record of your society and the name and address of the superintendent of the juniors? If not, she cannot send you our suggestions, which are planned to help in Junior work.

In our February Group Letter we shall consider some of the things Mrs. H. L. Polan of Brookfield, N. Y., is doing.

Sincerely yours,

ADA KEITH.

2221 Maplewood Ave.,
Cincinnati, Ohio.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

How are you? I have not written for a long time, so I thought I would write now. I was ten years old Sunday, the seventeenth

of November. My mother bought me a ring, and made an apron for me, too. It was sure cute. One of my friends gave me a holder.

I have been out of school for more than a week with chicken pox. I am in the fifth grade this year and Miss Kosch is my teacher.

Rev. Herbert C. Van Horn is here from Plainfield, N. J. They are holding meetings every evening while he is here. Mr. Van Horn was at our house for dinner Sabbath day. He said he would like to come out some night for supper if we would have corn bread, or mush and milk. (Ha! Ha!)

Mother and I were down to grandmother's Tuesday afternoon and tied a comforter for my bed. It felt good last night, too. I guess I had better close for now, so someone else can write.

With love from your RECORDER friend,
MARION RUTH MAXSON.

P.S.—I have started several other letters, but I never got them finished and sent.

North Loup, Neb.

DEAR MARION:

I'm glad you succeeded in finishing your letter this time, for it is "one good letter," and your writing is splendid—so easy to read.

Of course you have entirely recovered from the chicken pox by this time. Rather an improvement on the measles, wasn't it? My two boys chicken poxed together a few years ago. In fact nearly the whole Independence school were enjoying chicken pox at the same time, so "misery had plenty of company."

I'm wondering if Mr. Van Horn got his corn bread or mush and milk. I should like to have taken supper with him when he did. One time my pastor invited me to supper without telling his wife about it, and they had mush and milk. It bothered her quite a bit, but I just loved that supper.

I must not write any more this time, for I want to leave room for a very interesting letter written by that good friend of children, Mrs. Ellen W. Socwell Ramsey. I know all RECORDER children will want to join me in sending hearty thanks to this good friend.

Your true friend,
MIZPAH S. GREENE.

DEAR RECORDER CHILDREN:

It has been a long time since I wrote a letter to you, but I read your letters and sometimes I see the names of some from Shiloh

that I think surely must be related to me. You see my grandfather was Jarman A. Davis. And now if any of you can figure out how you are related to me, I shall be glad to hear from you. I like to get letters from little folks.

But I want to tell you another story of how God cares for old people as well as little children.

A number of years ago my brother, the late Rev. E. H. Socwell, was sent to do missionary work in Texas, Kansas, and Oklahoma. He did a great deal of his work by walking from one home to another, and often went through wild, thick timber where there was only a rough, irregular footpath to follow. Homes were often far apart too, and he would become very tired. At one time he walked a number of miles through the timber before he came to the little home he wanted to visit. He was so tired he had to lie down on the porch floor, and the kindly woman brought him a pillow for his head. After he was rested he told her of the service he was to hold in a little schoolhouse, and then went on to find other families to tell about it.

These scattered, poor families he met in this way scarcely ever had a chance to see a minister or to hear a sermon, as no one before had ever hunted them out the way he did, or paid any attention to them.

He always used a stout stick for a cane on these walks, as he never knew what kind of snake or animal he might come across.

One day as he went along one of these tangled paths through the big, heavy timber, he heard the bay of a dog far behind him. He thought some hunter was out with his hound. But at length he knew it to be coming nearer, and decided it must be trailing him. So he listened carefully, and sure enough it came right along, baying long and loud. He did not know what to do as there was no house or any place for him to go. It came so near that he finally stood with his back to a tree and prepared to defend himself with his cudgel the best he could. At length here came the dog baying at every jump. It was a huge and hideous bloodhound with her nose to the ground, right on his trail. Her eyes were bloodshot, and the froth was dripping from her jaws, and her long, flopping ears helped make her look still more terrible. She stopped a few feet from my brother and looked at him. He stood perfectly still, expecting her to tear him to pieces. But after a minute's

pause she bayed again and turned off the path and ran off through the timber, still baying until far away. He had been praying for God to protect him, and after the dog was gone he knelt down by that tree and thanked God for caring for him and turning away such a terrible beast. He then went on and hunted out the people for another preaching service. These poor families all came to know and love him, and called him "the man of God," because he came to them kindly and simply, and they saw that God surely cared for him.

If you little folks would like to have some more stories I will tell you more sometime. I know God takes care of little people as well as large ones, and I wonder if some of you could write for Mrs. Greene and tell of some time when God took care of you. I shall watch the RECORDER for some such letter.

Your friend,

MRS. ELLEN W. SOCWELL RAMSEY.

Harlan, Iowa.

ACTIVITIES OF THE SECOND HOPKINTON SEVENTH DAY BAPTIST CHURCH

BY LEWIS F. RANDOLPH

(Paper given at the centennial celebration
October 12, 1935)

You have just heard read the history of the Second Hopkinton Seventh Day Baptist Church by Mrs. Walter D. Kenyon. It has been well rendered, a paper which is a credit to this organization, and should be treasured by all, old and young, for the valuable and interesting information it contains.

The same may be said of the paper "Reminiscences" by Rev. E. P. Mathewson. He is one of the few left who can carry us back into the past in this most interesting way. We are all very glad to have Brother Mathewson with us at this centennial service. He also took a part in the "Twenty-fifth Anniversary Service" of my father's pastorate of this church, held June 6, 1908, and on many other occasions during the years has his voice been heard from the pulpit, in prayer, and in other forms of religious worship and entertainment. Brother Mathewson still holds an active pastorate at Pendleton Hill, Conn. We also appreciate that a former pastor, Rev. E. A. Witter, was able to worship and take a part in the services with us this afternoon.

Many interesting facts have presented themselves during the past months as search has been made for material for this paper, but I have chosen only those which bear upon my subject, considered under four distinct heads: The Sabbath School, The Ladies' Sewing Society, The Young People's Christian Endeavor, and Our Young People. It might be well to mention before going further that many difficulties have been encountered while searching records for data of these branch organizations of the church. Some of you already know this if you have ever written a paper of this kind.

It is quite evident that some of the records have been lost, or perhaps, in those early days, complete records were not always kept, as "skips" in years were found in one book, where no record was made of the organization. However, much interesting history and some complete records have been found, of which the most interesting and important for future reference have been used.

1. History of the Sabbath School.

This book which I hold in my hand fails to have an attractive appearance, yet it is worth its weight in gold to dear old Second Hopkinton. The book came to light to us this July past. Rather crude and ancient in some respects, also quite incomplete, this book of one hundred years. It has been interesting to notice the frequent use of the old fashioned long "S" in this book as well as in some of the other oldest records. Within its covers we find that the Sabbath school was organized on April 4, 1835, with a total membership of fifty-one scholars. Possibly there are those present today who would recognize some of the names in that first organized school, such as: Mary Spicer, Charles, Edward and G. H. Spicer, Susan Hall, Sarah Brown, Betsy Wells, George, Joseph and Solomon Wells, Benjamin and George Thurston, Fally Ann Lewis, Sophia Maxson, Abby M. Crandall, and others. No record of an organized class is found until May 25, 1837, when we find Class No. 1 with John I. Tanner as teacher, and Class No. 2 with Charles Spicer as teacher. At this point the records are very meager or totally missing.

Following this there is a record of the school having a library, in 1852, of 165 reading books, suitable to said school. Mention is also made of a few books purchased as far back as 1841; of an exchange of fifty-eight library books with the Rockville school, on

August 4, 1860; and in another later book, of exchanges with the Clark's Falls Library, in 1879. Many of the books still remain, and some of them show that their mission has been fulfilled.

Between 1837-1865, a period of twenty-eight years, there have been no records found, but from here on records are quite complete for appointments of Sabbath school superintendents as follows: 1865, Deacon Benjamin P. Langworthy, 2nd; 1866, William C. Edwards; 1867-1868, Rev. Sherman S. Griswold; 1869-1873, blank record; 1874, George H. Spicer; 1875, William Burk; 1876-1878, no records found. From 1879-1935, very complete records are on file and the following persons have served as superintendents, and are in order of their respective appointments: Alexander C. Kenyon, 1 yr.; Rev. Sherman S. Griswold, 1 yr.; A. W. Brown, 2 yrs.; Deacon Alfred A. Langworthy, 7 yrs.; Ahva F. Randolph, 1 yr.; Alexander C. Kenyon, 2 yrs.; Ahva F. Randolph, 1 yr.; George A. Kenyon, 6 yrs.; John S. C. Kenyon, 1 yr.; Roger W. Lewis, 2 yrs.; Benjamin F. Green, 4 yrs.; Lewis F. Randolph, Jr., 2 yrs.; Elwin A. Kenyon, 3 yrs.; Lewis F. Randolph, 9 yrs.; Amos L. Kenyon, 1 yr.; John A. Slocum, 4 yrs.; Kenneth E. Kenyon, 1 yr.; Mrs. Lewis F. Randolph, 7 yrs.; while Miss Ruth Kenyon has served during the past two years and holds this office at the present time.

To the young people present here today, the reading of these names and dates means but little, but there are many older ones who will appreciate the mentioning of some of the dear, faithful, Christian workers of earlier days, who built their hope on "Nothing less than Jesus' blood and righteousness." Many of them stood firm and true to their convictions, striving ever to follow the Christ as their perfect example. To simply mention the names of a few of the Sabbath school teachers and scholars, will bring to some a flood of "memories of long ago"—perhaps some memories of weakness or peculiarities, for they, as ourselves, were far from perfect; but many more of loving consecrated service and Christian living, that helped shape your life and mine. We might recall such teachers as: William Spicer, Samuel R. Wheeler, Hazard P. Brown, Sarah A. Langworthy, Hannah E. Champlin, Mary E. Clark, Sherman S. Griswold, Charles H. Langworthy, B. P. Langworthy, 2nd., Mrs. B. P. Langworthy, Casper Zeorb, George Spencer Newton, Alfred A.

Langworthy, Elbert Clark, L. F. Randolph, Sr., H. Lizzie Champlin.

And scholars: Deacon Gardner S. Kenyon, Josiah Langworthy, Benjamin F. Chester, Henry R. Brown, Thomas Wilcox, Jason P. S. Brown, Willard H. Brown, Herbert and Abby Kenyon, Thomas Larkin, Elisha B. Palmer, Alfred Clark, Stephen Davis, Ollie Davis, Israel, Clara and Minnie Gates, Clarissa Lewis, and Courtland Langworthy. Most of these have long since passed to their reward.

We would not forget to mention two loyal and steadfast workers for many years in Second Hopkinton Church, a couple who unselfishly gave their best of everything to the needs of this organization, Brother and Sister William L. Kenyon. Due to age, nearly ninety, and the natural infirmities of the body, they have not been able to meet with us these later years, but their interest and prayers are still with us, that we may "Grow in the Grace of our Lord and Savior Jesus Christ." Also Mrs. Lizzie Spicer, who for many years was an active worker, and whom we had hoped to have with us today. May God's richest blessings rest on these dear ones, our last "oldest members," through their remaining days, until they reach the pearly gates of Heaven, where there awaits a Crown of Life for those who have lived faithfully to the end. Others, still able to meet with us, though having passed their three-score years and ten, and having an unflinching interest in the work of the church, are Mrs. Lovira Jerue, Mrs. R. W. Lewis, Deacon G. G. Burton, and John A. Slocum.

Brief mention will be made here of the "Union Concerts" which were held in the early eighties and continued for some years. These concerts were carried on jointly by Sunday and Seventh Day churches, and if we can rely upon all reports we have ever heard, they were really good. As all the churches in the community took a part, all took pride in "their" concerts.

It has been said, as well as proved, that the Sabbath school is the life of the church, and the same of the prayer meetings. Because of circumstances we have had no regular prayer meetings for several years, and I am sure that those of us who can remember back to the precious influences felt here at such meetings realize something of our loss.

So let us put more consecrated effort into our Sabbath school work, striving to follow Christ so closely that our own lives shall be

enriched and strengthened, and others with whom we come in contact shall be drawn to Christ. May we never, by word or deed, bring reproach to him whose name we bear.

"For Christ and the Church let our voices ring, Let us honor the name of our own blessed King, Let us work with a will in the strength of youth, And loyally stand for the kingdom of truth."

2. History of the Ladies' Sewing Society.

The ladies of the Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., met February 5, 1888, at the home of Mrs. E. J. F. Randolph, for the purpose of organizing a Sewing Society. Fourteen were present, Mrs. Randolph being its first president. Article I of the Constitution reads:

This Society shall be known as The Ladies' Sewing Society of the Second Seventh Day Baptist Church of Hopkinton, R. I. Its object shall be the raising of funds for benevolent and missionary work, and to keep up and maintain a social and friendly feeling in the Church and Society.

Of the Rules and By-Laws I will read Rule 1:

The Ladies' Sewing Society of the Second Seventh Day Baptist Church of Hopkinton, R. I., shall hold meetings once in two weeks Monday afternoons at 2 o'clock. The evening following the business meeting shall be devoted to sociability. A supper served, after which a collection of five cents for the members, and ten cents for visitors shall be taken for Society funds. Children under twelve years of age may enjoy their suppers free of charge.

From the minutes of the meeting held February 8, 1888, it was voted:

"That the fee for joining the Society be twenty-five cents to be paid annually." "The Bill of Fare be as follows: Bread and butter, cold meat, pickles, tea and coffee, two kinds of plain cake and sauce." "If this rule is broken a fine of one dollar is to be paid by that person into the treasury."

From reading the Constitution and By-Laws, one can readily see that the ladies were not intending to break rules, and if they did, fines were to be imposed. One object of the society, as it has been stated, was to raise funds, and from the records that object was accomplished.

This society evidently started out purely a ladies organization, but it was not long before they realized that a staff of men was necessary, for at the meeting held February 29, 1888, it was voted:

"That the gentlemen be received to our Society as Honorary members." "Each gentleman be required to pay twenty-five cents on joining,

and ten cents at each session whether present or absent."

The regular meetings were always opened by devotional services, reading of Scripture, prayer, and song. Following the devotions, business was transacted and then sewing work was carried on in the making of bed quilts, sun bonnets, aprons, and numerous fancy articles.

During its years of activity this society certainly achieved much that is worthy of mention. Its financial aid went to many outside the home church. The minutes reveal that various amounts of money were sent to Salem College, W. Va.; to Miss Susie Burdick for use in the hospital and boys' and girls' boarding schools; to Miss Lavinia A. Griswold, a daughter of Rev. Sherman S. Griswold; to the Missionary Tract societies; to the association; to Rev. Theo. L. Gardiner, Salem, W. Va., for distribution among the poor of his church; also to Rev. Samuel R. Wheeler, Boulder, Colo., for the poor of his church. Several missionary barrels were sent to the Home of the Friendless and The Mizpah Mission, both of New York City.

In the church here it almost seems as though the society for a while bore a heavy share of the expenses. This, however, is no reflection on the men, for were they not honorary members, having to pay dues, and "fetch and carry" the women? Early records do not tell us much of the interior of the house of worship, but it must have been very plain, and many changes have been made since 1835. On April 22, 1889, when plans were under way for extensive repairs and an addition, a motion was made by Addie C. Spicer that:

The Sewing Society appropriate three hundred dollars for carpeting the church, for pulpit set, and chairs for the choir; if any money be left from said amount after purchasing said articles, the balance be given toward the addition of the church.

The motion was accepted. The addition is the alcove over which was inscribed, "Enter His Courts With Praise." The pulpit set and chairs are still in use. The recording secretary, Mattie A. L. Green, in giving the report at the close of the year, speaks of the dilapidated condition of the church, and of their anticipations for a beautiful, more appropriate house of worship in the coming spring. Meanwhile, they faithfully sewed and held suppers to swell their bank account.

Our bell, costing one hundred seventy-five dollars, was presented to the church by the society. At a meeting held November 2, 1892, a committee, Chas. H. Langworthy and Mary E. Buffington, was instructed to purchase a Vanduzen and Teft bell, weight to be 840 pounds. On January 1, 1893, at the annual church meeting, it was voted:

That Chas. H. Langworthy, John A. Slocum, and William L. Kenyon be a committee to place the new bell in position in the belfry of the church and ready to use.

And how, through the years, we have loved to hear its sweet voice ringing out anthems of praise, and calling us to the house of prayer! What a wealth of precious memories of Christian homes and quiet Sabbaths its sound brings to us—memories more precious as the years roll by.

According to the records, the society held its last regular meeting on February 15, 1897, nine years after it was organized. Due to decreasing numbers and failing health of its members, it seems to have gone out of existence. However, there were still loyal and willing workers who did their best to help the finances of the church by suppers, entertainments, and the sale of fancy articles, the proceeds of such being turned into the church treasury. I, myself, can well remember the bountiful suppers which a few of the surviving older members, with the aid of some of the younger people, held in their homes, the proceeds ranging from twenty to one hundred dollars at a single supper. Only four of the charter members are living today: Mrs. William L. Kenyon, H. Lizzie Spicer, Altana Langworthy Ashworth, and Mrs. Josie L. Collings. Also two honorary members, William L. Kenyon and Curtis F. Randolph.

From the time the society started, February 5, 1888, up to January 1, 1890, nearly two years, their bank account reached \$413.86. During its existence, 1887-1897, several hundred dollars more must have been raised, but it has not been possible to ascertain the exact amount.

These times are past, memories of by-gone days, but in reviewing the earnest work and services of our old friends, our parents, and grandparents, let us take courage, and strive to meet our changed problems and conditions as courageously and faithfully as did these workers of the past.

3. Young People's Christian Endeavor.

Only the briefest of records are on file of the little Christian Endeavor society organized in the early fall of 1923 by Mrs. Paul S. Burdick. On the membership roll of 1924, there were ten active members, one associate member, three absent active members, and one absent associate member. In 1925, one honorary member was added. At a special business meeting held in March, 1924, a motion was made and carried to join the Hope Valley, Carolina and Shannock branch of the Christian Endeavor Union. Later, this society joined the New England Seventh Day Baptist Christian Endeavor Union.

Though few in number, the endeavorers seemed to have the spirit of the Master, and desire to "labor in his vineyard." Like the ladies in the Sewing Society, only on a very much smaller scale, was their thought of working and giving to others less fortunate than themselves. One motion that was made and carried was that, "We raise ten dollars to put in the Chinese Shoe." The amount was not raised, but another motion was made and carried that: "As we have raised but two dollars for the Chinese Shoe, shall borrow the remaining eight dollars from the treasury and replace it by having an entertainment as soon as possible." This they did. A donation was made for hymn books for the Lewis Summer Camp, Ashaway, R. I. They voted: "to pay fifty cents per month to the proper party to go for the salary of Mr. Berry, our missionary in South America;" also voted that: "We go over to Mark Wood's and hold a prayer meeting and each take something in the line of eatables." Mark Wood was an old man who lived alone in the village. He was partially crippled and in straitened circumstances.

The New England Seventh Day Baptist Christian Endeavor Union met with this society on December 8, 1928, at which meeting Miss Bernice Brewer spoke. Several socials were held, at which they usually had a short instructive program, a general good time, and refreshments.

The society evidently became inactive in 1929, as no records show after January 23, of that year. This was largely due to the fact that some of its most active members left Hopkinton, for work, school, or other reasons. Later they disbanded, giving the amount left in their treasury, \$11.69, to the Second Hopkinton Church.

Though short in years of active service, this little band of Christian workers did their best for the Master. May God's richest blessings attend all young people earnestly engaged in Christian Endeavor activities.

Note—Since this paper was read I have been reminded that there was a small Christian Endeavor society for a while some time after 1914, during the pastorate of Rev. E. A. Witter. No records of it were found, however, and as at that time I was but an irregular attendant, due to lack of conveyance and sickness in the home, it had been forgotten.

4. Our Young People.

I feel this paper would be far from complete if no mention were made of our present young people, for upon them depends largely the future of this church. This, of course, is true of the young people of any church, and we all realize how important it is that they shall early come to serve Christ, and take their places in helping make future history.

Mention has already been made of the inroads death has made upon our membership. By faith in God's promises, we believe that our loss is their gain. Also some of our few young people are constantly leaving the community, either to complete their education or take up their life work elsewhere. But we still have young people to fill some of the places made vacant. And how much more encouraging it would be if all those who could, were taking their stand in the church for Christianity and all it means.

Resulting from our regular Sabbath services under Pastor Willard D. Burdick, the Sabbath school work, and the evangelistic services held at Ashaway, last spring, by Rev. Erlo E. Sutton, there have been indications of increased interest. Five new members have been added to this church by baptism, and there are still others who ought to be seriously considering accepting Christ as their personal Savior, ere it be too late, for Jesus said, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." And how much better to give ourselves to the Master in our youth, asking him to keep us always pure and clean, than to wait until sin has left its mark upon our lives.

And here must be sounded a warning to those of us who are older, to realize our responsibility in helping these younger Christians. It is important that parents and friends in the home, co-operate with the pastor and

the teachers in the Sabbath school, and vitally important that we live each moment as Jesus would have us live, knowing that we are either a help or a stumbling block; our influence is either good or bad. God help us to live more consecrated lives; God give us love, and strength, and wisdom.

In spite of the fact that we are few in number, that our members are somewhat scattered, and that times have not been easy for most of us, there is much for which to be thankful. Our ancestors were more scattered, with poor roads, and often slow-moving farm horses to carry them to church. They had to work hard, with few of the conveniences we have. So let us meet courageously our problems.

Our young people have to start with this attractive house of worship which our forefathers worked hard to build and maintain. It has just been redecorated, so that once again we can all feel, as did the members of the Ladies' Sewing Society so many years ago, that we have a more suitable place in which to worship God. Let us meet here reverently and prayerfully, to "Praise God from whom all blessings flow." They also have a standing fund of nearly \$6,000, which has accumulated through the years, as one and then another remembered their little church when they passed on, or some loyal members gave of what they had. Is it not a challenge to our young people to do their best? To continue with God's work in this place?

Young people, are you ready to give up? Is there no need? Has the mission of the church been fulfilled? We do not think so. You, as always, are our hope of the future, for rapidly is the responsibility of the management and support of this church falling upon you. Act now, while you may have a little help from the older ones, and because interest, devotion, and work are necessary for spiritual growth, as well as to make this church an influence for good in the community, instead of a reproach. Give to it of your youthful ardor, as you give to your other interests.

Realize that a church, and a standing fund to maintain it, are but "as sounding brass or a tinkling cymbal," unless its members are truly Christian. That to be Christian means to live as Christ would have you live, with his help keeping your hearts, lives, and lips clean, and standing firmly against all things you know to

be wrong. The world should be able to see a difference in the life of one who is a Christian and the one who is not. Though you are few in number, your spiritual life need not be stunted or small.

Young people, plan your work for Christian activity in Second Hopkinton Church, and then work your plan. Do not let yourselves become discouraged if you do not at once accomplish all that you hope and desire to do. Though you often feel incompetent, do your best, using whatever talent you possess, however small, in the Master's service. Strive to emulate the faithful workers of the past, in so far as they followed the Christ.

"Enter his courts with praise." Attend the services of the church in a spirit of prayer, asking God for help and strength to live aright, and wisdom to impart to others the knowledge of Christ's love. So let us all add more push to the efforts required, and each one strive, during the coming year, to see what a small band of workers can do to help in "Our Master's Vineyard." The carpenter has his workshop, the mechanic his, and the Christian has the church, which may be termed "God's Spiritual Workshop," in which we are the laborers. Let us labor together, with a sense of personal responsibility, loyalty to Christ, and love and forbearance with each other; giving to our church the same staunch support we give to our homes, farms, schools, and other interests, and never allowing ourselves to become cold and indifferent in the activities of the church, idle in the work of the Master, for the Apostle James has said that "Faith if it hath not works, is dead, being alone." And never be satisfied with helping in just one or two causes, for the more we do, the more we can do, and the blessing will follow accordingly. Extend to all who meet with us such a warm and hearty welcome and friendly handshake, glad to see you, and come again, that they shall feel it is indeed good to be here. May we be so filled with the love of Christ that this house of worship shall be a welcoming sanctuary, where all who come shall feel God's spirit present, and shall receive strength and blessing.

God grant that we all place a higher estimate upon the Christian name and profession, and realize more fully that our mission, as a church and as Christians, is to make known to others the gospel of salvation that has come to us. Pray for us, that we may seek aright all these things we so much need.

OUR PULPIT

THE EARNEST OF THE SPIRIT

BY REV. LEON MALTBY

(Sermon preached in Shiloh Church, October 12, 1935)

Ephesians 1: 13, 14—"Sealed with that holy Spirit of promise, which is the earnest of our inheritance."

An important Christian truth is expressed in these somewhat unusual words. The Apostle Paul was writing under the guidance of the Holy Spirit to Christian readers, wonderful truths about the Holy Spirit in his relation to the present Christian life walk and the eternal inheritance in heaven. Our aim in this message today is the same as that of the Apostle. We believe this passage of Scripture should contain encouragement and hope for every child of God. Let us study it together.

Paul states in this great prologue that everything is working out the purpose of God. It was his almighty purpose that all things both in heaven and earth should in the fullness of time find their center in one person, Jesus Christ. In carrying out that plan Christ lived, died, and rose again the victor over death. Paul and others by faith had received an inheritance in the kingdom of heaven and by their lives were giving praise to God. He goes on to say in this thirteenth verse, that those to whom he writes had also come to trust in Christ after that they heard the word of truth, the gospel that brings salvation. And then when they believed, they were sealed with that holy Spirit of promise which is the earnest of their redemption, the thing that makes them sure they will finally be accepted and will give praise unto Christ's glory. He goes on to say that when he heard of their faith in Christ, he began to pray for them unceasingly that they might grow in grace and might know the hope of his calling and know something of the riches of the glory of the Christian position.

THE SPIRIT PERSONAL

The first question claiming attention in determining what is meant by the sealing of the Holy Spirit is the question of the nature of that spirit. Is it the kind of spirit we speak of when we say the spirit of the time, showing a good spirit, or entering into the spirit of Christianity? Something you write without capital letters and refer to with the pronoun "it"? Or is the Holy Spirit a person,

the third member of the trinity, doing and speaking only those things which God can do and say, one who is almost invariably referred to in Scripture by personal pronouns—he, his, and him? I trust that with this audience there is little need of dwelling long on the proof that the Holy Spirit is a person working in this world today, restraining evil, leading to Christ, guiding the Christian, and coming to us as our text says, the earnest of the spirit. No man or woman who believes God's Word can say as a noted religious writer, Dr. Hugh T. Kerr, says: "So great has been the power of Jesus since his death that we speak of it as the Holy Spirit." (From Faith and Life, October, 1935, p. 268.) Turn to any of Christ's sayings about the Holy Spirit and you see personality. John 16: 7—"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Paul says that the Holy Spirit is a separate, distinct person from God the Father and God the Son. So we have the beautiful benediction, "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Corinthians 13: 14.) It is perfectly proper to address prayer directly to the Holy Spirit, although it is more customary to pray to the Father in the name of the Son to be accomplished by the Spirit.

THE SPIRIT OF PROMISE

According to this verse in Ephesians this Spirit is the Holy Spirit of promise. Rightly understood, that has a blessed meaning. Again we must turn back to the words of Christ who promised the coming of the Spirit. That other Comforter was repeatedly promised. Nothing could be done without his power. The disciples must not depart from Jerusalem, but wait for the promise of the Father of which he had told them. "But ye shall receive power after that the holy Spirit is come upon you." So he was the Spirit of promise to that generation. But he is the Spirit of promise also to this and every generation, for he is promised to every one who believes. On the day of Pentecost in Peter's great sermon he told those listeners what to do. "Repent and be-baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is a condition and a promise for us as well as them. As Rev. James McConkey says

on this verse, "If any soul honestly repents and believes on the Lord Jesus Christ for the remission of sins, then the heavens would fall ere God would fail to fulfill his promise, 'Ye shall receive.'" Men may fail, but God keeps his promises.

ALL CHRISTIANS HAVE RECEIVED THE SPIRIT

But we can go a step further than this. I am convinced by the evidence of Scripture that we can say assuredly not only that the Spirit has been promised but that every Christian has received the Holy Spirit. I believe that idea is found throughout the New Testament, and especially in such verses as our text. This receiving of the Spirit is sometimes called sealing with the Spirit, and often baptism. Many who have been following Christ for years feel that their lives have lacked power, and that they need the gift of the Holy Spirit. So they pray: "Lord, send thy Spirit, fulfill thy promise of another Comforter, give us the baptism of thy Spirit." They have prayed that prayer for years and have not seen it very definitely answered. What is the trouble? They are praying for something for which there is no need to pray because every child of the Lord receives that Spirit when he accepts Christ. The born again person has within his heart that Spirit which goes out from the Father and the Son to guide and empower for service. A young lady was telling me at Conference this year that she did not receive the Spirit when she was baptized and joined the church. That might be all too often the case. Many express a desire to join the church who have not yet, in the sight of God, been born again. But I hastened to tell that young woman that in my opinion the Scriptures teach that when we accept Christ by faith we do receive the Holy Ghost. So if you are in doubt about whether you have received that Spirit, settle first the question of whether you have truly repented and believed on Christ absolutely. Having settled that, it is wrong for you to pray for the Spirit. Yes, I am almost willing to say it is sinful to ask for the coming of the Spirit. Why? Because there is something far more important that should claim your prayer, and because you are trying to blame God for your powerlessness. You say rightly, "I can do nothing without thy Spirit," but if for years and years you continue to do practically nothing, do not blame God for it. He has already given you what you are waiting for. The

more important thing for you and me to do is to yield to him as one who is already present. "Know ye not that ye are the temple of God and the Spirit of God dwelleth in you?" (1 Corinthians 3: 16.) The crying need in Christian living and the church is not a new gift of God, but a new yieldedness to him whom Jesus sent to dwell in our hearts. There is a place for prayer in connection with the Holy Spirit, surely. We need to pray that God will make us conscious of his presence and oh, how we need to pray that our hearts may be so opened that he may be able to fill us and thus give us power to serve.

We have seen who the Spirit is, to whom he was promised, and by whom he has been received. Some, we hope, are wondering if the preacher is going to say anything about the subject announced, the earnest of the Spirit. We shall now consider that as the why of the Spirit, or one of the purposes of God in sending him to dwell in our hearts.

THE EARNEST OF THE SPIRIT DEFINED

Three times in the New Testament this expression, the earnest of the Spirit, occurs. In 2 Corinthians 1: 22, where Paul is speaking of himself and others, we read that God "hath also sealed us and given us the earnest of the Spirit in our hearts." In the fifth chapter and fifth verse of the same epistle, speaking of Christians, he says "Now he that hath wrought the selfsame thing is God, who also hath given unto us the earnest of the Spirit." Here again in Ephesians 1: 13, 14, it is brought out more clearly. Notice it mentions being sealed with the Spirit which is the earnest of our inheritance. "In whom also (that is Christ) after that ye believed (or perhaps better, when ye believed), ye were sealed with that holy Spirit of promise who is the earnest of our inheritance." That word earnest has two distinct meanings in the English language. In this connection it has little relation to that admirable quality of being in earnest or with the adverb earnestly in the gospel song, "Earnestly, tenderly, Jesus is calling." It is a term used first by the merchants of Phoenicia. From thence it came into the Greek, then the Latin, and now the English language. Its primary meaning is a pledge, and this pledge always partook of the nature of the thing bargained for. Suppose, for example, that an employer agreed to pay a worker certain wages. To convince the laborer that he would give him the full amount when it was due,

he made a partial payment in advance. This was called an earnest of the wages. In other words, the one promising to convey property, wages, or blessing, binds the promise with an advance gift or pledge partaking of the quality of the benefit to be bestowed. I think that much is clear; dictionaries, encyclopedias, and lexicons agree.

THE APPLICATION

The application to spiritual things is rich. To everyone who believes with a saving faith on Christ the Lord, there is a wonderful promise given. An inheritance in the kingdom of heaven is offered. Repeatedly Christ speaks of obtaining eternal life by inheritance. The King shall say to those on the right hand, "Come ye blessed of the Lord, inherit the kingdom prepared for you." In Colossians 1: 12, we read that God has "made us meet to be partakers of the inheritance of the saints in light." In Romans 8: 16, 17, we read, "The Spirit himself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." And in verse eleven of the chapter of our text Paul assures us that in Christ we have obtained an inheritance. Then he declares that the Holy Spirit is the earnest of our inheritance. Christian life has its past, present, and future aspects. In the past we were sinners and Christ died for our sins. In the present we are saved and have hope. The future is the consummation of redemption when eternal life shall be lifted from the earthly to the heavenly plane. No human being can tell us of the things beyond the grave; we have only the resurrection of Christ and the promises of God. Some weak in the faith might doubt, their trust might waver. But the compassionate and all-wise Father has made provision. He has given to us the earnest of the Spirit. That is—the purpose of Christ and of the Father in sending the Holy Spirit into your heart and mine was that he should be a pledge of that spirit life in heaven which is promised us. More glorious than that, however, is the fact that the dwelling of the Holy Ghost in a believer's heart is a portion, a foretaste of the glory that shall be ours. It is by his presence, as we are told in Hebrews 6: 5, that people have tasted of the good word of God, and the powers of the world to come. There is talk of heaven on earth. The only Scriptural heaven on earth is that peace and joy in hearts of believers who have re-

ceived the earnest of their inheritance. Only thus can we, as Paul affirms in Ephesians 2: 6, by the power of God raising us from the death of trespasses and sins—only thus are we made to sit with Christ in the heavenly places even while here on earth. The earnest of the Spirit guarantees our inheritance and makes us able to say that our conversation (our citizenship) is in heaven.

ACTING ON THIS KNOWLEDGE

There is a practical and solemn working out of this teaching in our everyday lives. The Spirit is God's gift to us and in us for our encouragement and edification. He dwells within us. But many of us accord him so small a place in our lives that we do not know he is there. The powers of introspection fail to locate his presence. Our self-will has encased the Spirit until he is not allowed to operate. We do not have victory over sin; we do not have assurance of eternal life; we grope about as others that have no hope. We forget that God's eternal Spirit is not to be a guest, but a ruler. We pray for him to come and we wait for his manifestation, when we should pray the Lord to forgive us for not yielding to his holy bidding. After all Paul's teaching about an incorruptible inheritance secured to us by the forerunner of heavenly bliss, we read in the fifth chapter of this epistle: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Solemn words! It is meaningless to say that we have the Spirit, and then continue to live in sin. We must be filled with the Spirit. The only test of that yieldedness and fullness is the fruit of the Spirit manifest in our lives, "For the fruit of the Spirit is in all goodness and righteousness and truth." (Ephesians 5: 9.) Or, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the passions and lusts. If we live in the Spirit, let us also walk in the Spirit."—Galatians 5: 22-25.

THANKS FOR GIFT

The gift of \$10 from a friend in Albion, Wis., is very much appreciated. It will be used, as requested, to send the RECORDER to four deserving people who could not otherwise receive it.

DENOMINATIONAL "HOOK-UP"

DENVER, COLO.

The recent visit of Secretary Herbert Van Horn has kindled a spirit of desire for usefulness among us as nothing has ever done before. We feel that "the man out there" is appealing to us here. It has given us courage to attempt a series of special meetings and a determination to press forward with the work here in Denver.

During Pastor Ralph Coon's absence in the summer, Rev. Mr. Meicklejohn, a Seventh Day Adventist minister, ably filled our pulpit at various times. Since Pastor Coon's resignation Mr. Meicklejohn has been hired to serve us for the remaining Sabbaths of 1935, and also to conduct a series of special meetings the first week in December.

November 9, we united with the Boulder Church for our joint quarterly meeting at Boulder. It was a beautiful day and the Denver Church was represented by almost one hundred per cent attendance. We were fed both physically and spiritually, Rev. Mr. Walker of Salida delivering the morning message and Rev. Mr. Meicklejohn the afternoon message.

CORRESPONDENT.

NORTONVILLE, KAN.

The special gospel meetings at the Seventh Day Baptist church which began December 4, have been well attended, and the sermons have been in accord with the slogan of the meetings—"Tune Up Your Life."

Sunday night, men's night, with Ralph Fletcher of Atchinson leading the song service, brought a crowd of 175, seventy-eight of

them being men and boys, who nearly filled the center section of the church. A men's chorus of twenty-three singers from the different churches sang two numbers. Evangelist Van Horn preached a powerful sermon on "By the Spirit of the Lord." At the close Mr. Fletcher sang, "An Old-fashioned Meeting." This meeting was the high point so far.

Monday night was Cummings night and a number were present from Cummings. Cecil Mauzey, Roy Modeer, Byrl Sawyer, and O. D. Amend sang two quartet numbers.

The church was filled Wednesday night and there were 168 present. The high school orchestra played three numbers, the high school girls' quartet sang, and Superintendent Stover sang a solo.

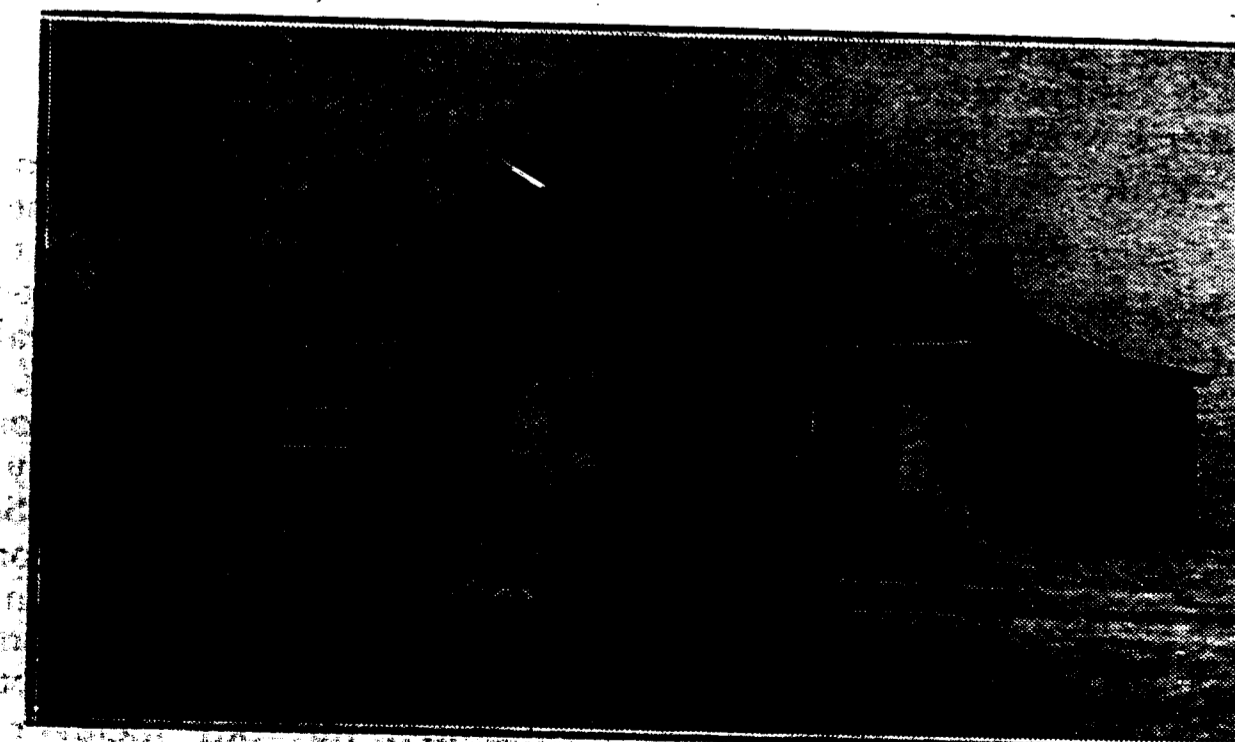
An illustrated hymn is shown every night and a famous painting from one of the masters which is explained by Pastor Osborn.

—Nortonville News.

WELTON, IOWA

Several have written to me asking for information about the work on the Iowa field. I take this method of giving the denomination some information as to the work here.

I arrived here at Welton November 13, a little more than a week before the death of Deacon U. S. Van Horn. Had regular church services Sabbath, November 16, in the Welton church with around thirty in attendance. On Thursday, November 21, Deacon Van Horn passed away, leaving the church at Welton without a deacon. His funeral was Sabbath day, November 23, at Welton, in



Seventh Day Baptist Church of Denver, Colo.

charge of Pastor Charles W. Thorngate of Albion, Wis., assisted by Mr. Sturgis and the writer, singing by Mr. and Mrs. Charles Sayer, also of Albion.

The church here seems very much discouraged I think, because of the loss, this year, of their two leading members. Rev. James H. Hurley died January 14, just a short time after he had conducted communion service for the Marion group. This was his last service. It is needless to say that his passing was a great blow to this church as well as the other churches of this section. These two deaths in one year are enough to cast gloom over any church. We know that no one will ever be found to take the place of either of these faithful soldiers of the cross.

Upon invitation the writer spent the night of November 22 very pleasantly in the home of Mr. and Mrs. Sturgis of Rock Island, who with their son Paul David and three others from that city are members of this church. I was indeed glad to form the acquaintance of these fine people.

On Tuesday, November 26, Mr. and Mrs. Z. Campbell and daughter, Mrs. Loyal Van Horn, of Welton, accompanied the writer to Rock Island, Ill., to call on several Sabbath-keeping families who are anxious to hold a revival in the city. Accordingly plans are to begin there December 11, a series of meetings. Pray for the success of this effort for the Master.

The two Sabbaths, November 30 and December 7, were spent with the group at Marion, where regular services were held each Sabbath.

Many calls were made through the week. New friends were made, some of whom were very much interested; others were not.

Pray for the Master's work here.

Yours in His Cause,

A. T. BOTTOMS.

ALFRED, N. Y.

In a colorful and impressive ceremony last Thursday morning, the faculty and students of Alfred University joined with a group of distinguished guests in tribute to the founders of the university, the one hundredth annual Founders' Day.

The program was carried on smoothly despite opposition from time and weather. The heaviest snowfall of the year made it necessary to cancel the traditional academic procession across the campus, and almost pre-

vented the principal speaker reaching Alfred.

Starting from Rochester by airplane, Frank E. Gannett, publisher of The Gannett Newspapers, was forced to turn back in the face of a tempest of snow and wind. He made the trip by automobile instead, at high speed over icy roads, arriving just as his appearance on the program was scheduled.

Accompanying the publisher was an escort of leading Hornell citizens, including Mayor Leon F. Wheatley, Police Chief Howard M. Travis and Ellis E. Knapp, Hornell representative of The Gannett Newspapers.

Although they did not start until a half hour after the scheduled time, the Founders' Day ceremonies proved to be the usual dignified affair. Opening the program was a procession of faculty and seniors, the latter in academic costume for the first time.

In the absence of Dr. Frank P. Graves, state commissioner of education, who was prevented from attending by the inclemency of the weather, Irwin A. Conroe, associate in higher education and former Alfred dean of men, delivered a greeting from the state department.

Brief historical bits about the university were given by Chaplain James C. McLeod and President J. Nelson Norwood. Special tribute was paid to Bethuel C. Church and James R. Irish, first and second teachers of the "select school" that became Alfred University; to Jonathan Allen, principal of Alfred Academy and first president of the university; and to William C. Kenyon, second president of the university.

Honorary degrees were conferred upon Mr. Gannett and Abraham L. Kellogg.

—Excerpts from Alfred Sun.

DE RUYTER

Recent news of general interest from this church includes both cheering and saddening items. Several members of the congregation who have been suffering from severe illness and injury are steadily convalescing and this causes very real thanksgiving. The church is also rejoicing over the addition of three adult members, all from one family.

The Ladies' Benevolent Society held the annual bazaar and food sale on November 21, which added a substantial sum to the treasury.

At the autumn associational gathering in Adams Center, the De Ruyter Church was represented by four members, including the pastor and his wife.

The vacation of Verona's pastor, Rev. A. L. Davis, during September, brought welcome additions to this congregation. The lunch in the gallery was followed by an interesting afternoon session.

On Sunday, October 20, the annual meeting was held in the church. Reports were read from the Bible school, the Y.P.S.C.E., and the Ladies' Society which showed a creditable advance in religious activity. This was followed by the election of officers for the ensuing year. The one sad feature of the day concerned the final action in the matter of Pastor Van Horn's resignation. Other special meetings had been held in the effort to induce him to reconsider. Since that date a series of "Farewells" has been held. One of these was reported in the last RECORDER.

On Sunday evening, November 24, an informal service of appreciation for Rev. and Mrs. Van Horn brought together a large group of their friends from the village and surrounding community. Mr. Raymond Burdick presided and announced a brief program. Short and impressive talks were given by representatives of the different churches, the Library Club, and the Benevolent Society. The choir of the Congregational Church sang two selections beautifully. After touching responses by the retiring pastor and his wife, the service was closed with prayer and benediction by Rev. A. L. Briddon. Many lingered, however, for personal greetings and expressions of regret.

As for this church itself, anxious faces show how stunning the loss yet seems, but there is evident a determination to "carry on" trusting him who promised, "I will not leave you desolate. I am coming to you."

Yesterday's service was conducted by devoted members of the Christian Endeavor Society.

CORRESPONDENT.

[This news from De Ruyter came a little too late for December 9th issue.]

VERONA, N. Y.

The annual church and society meeting was held in the church December 1. A cafeteria dinner was served at noon to about fifty. Officers were elected for the ensuing year.

On the Sabbath of December 7, the subject of Pastor Davis' sermon was "Coverdale Speaks," in honor of the four hundredth anniversary of the first printed English Bible. Leaflets were given the people present, containing the title page of a first edition copy

of Myles Coverdale's translation of the Bible first printed in English. The opening verses of the Gospel of St. John, taken from this volume, were used for the responsive reading in the service.

The Young People's Social Club was entertained at the home of Orville Williams on the evening of December 14. A fine musical and literary program was given, after which games were enjoyed.

The Doers Church school class met at the home of their teacher, Mrs. Zilla Vierow, December 15. A picnic dinner was served.

CORRESPONDENT.

PLAINFIELD, N. J.

"Universal Bible Sunday," December 8, was observed in our church December 14, with a very interesting and inspirational service on Sabbath morning. Three splendid papers were given by Mrs. Wm. Stillman, Mrs. Harry North, and Mrs. H. C. Van Horn.

"Our Church in Social Action" has been the theme for prayer meetings this month, in charge of Mrs. Harriet Martland, chairman of the community interests committee of the church. Mrs. Martland has had two splendid meetings, and interest in Christian work in our community is being aroused. Mrs. Anita Quarles, who is a member of the Common Council of our city and has much to do with homes and schools for rehabilitating delinquent boys and girls, was our guest speaker. Next Friday evening, December 20, Mr. Walter Jacobs, principal of the Emerson School, will speak.

We were happy to have our former pastor, Dean A. J. C. Bond, unexpectedly walk into the prayer meeting December 7, and attend church the next day. He also was with us over the week-end of December 14, and attended Tract Board meeting. Doctor Bond has been in New York City to attend meetings of the World Conference on Faith and Order, which were of unusual interest because of the presence of Dr. William Temple, Archbishop of York. Mr. Bond was also a guest of Dr. J. Ross Stevenson, head of Princeton Theological Seminary, and a guest of the General Theological Seminary of New York City.

CORRESPONDENT.

Co-operation and not coercion should be the spirit and motive power animating the various sects of Christianity in their relationship to one another.—Liberty.

NOTICE

The Annual Meeting of the Home Missions Council, the Council of Women for Home Missions, and the National Conference on the Rural Church will be held in Washington, D. C., at Calvary Baptist Church, 8th and H Street, N.W., January 13-17, 1936.

Three days, beginning January 15, are being set aside to consider rural church matters. This is an effort to present the problems confronting rural churches today, and important discussions will be held.

Official and lay representatives of the constituent boards are cordially invited to attend any or all of these meetings. Reservations should be made in December. For further information address: Council of Women for Home Missions or Home Missions Council, 105 East 22nd Street, New York City.

DEACON U. S. VAN HORN

Ulysses S. Van Horn, aged seventy years, a life resident of Clinton County, Iowa, died at his home in Welton, Ia., November 21, 1935, after a lingering illness.

He was born in Welton, Ia., February 1, 1865. He was married there to Miss Lucinda Furrow, February 14, 1893. He leaves his wife and daughter, Mrs. Arvenda Kershaw of Welton; and two sisters: Mrs. Elizabeth Knight of Milton, Wis.; and Mrs. Ruth Van Horn of Waukesha, Wis.

A short service was held at the home at 2 p. m. Sabbath day, and funeral services at the Seventh Day Baptist church at 2.30 p. m. Rev. Chas. Thorngate of Albion, Wis., officiated, assisted by Mr. George Sturgis of Illinois, and Rev. A. T. Bottoms of Berea, W. Va. Burial was in the church cemetery. Mr. and Mrs. C. S. Sayre sang two hymns. C. W. T.

The following bit of verse was written and dedicated to Deacon U. S. Van Horn by his friend, W. A. Johnson, at Welton:

A BRIGHT LIFE

Like the flowers that come in spring time,
Their colors bright with cheer,
Like the birds that follow after,
Their tones so sweet and clear,
Many a burden lifted,
Many a heart made light,
By their souls' sweet music and their colors
bright;
So the life just ended,
Like the birds and flowers,
He gave the world a sweetness
Through his busy hours.

A pillar in the church was he
For there he always longed to be.
Honest in his dealings,
True to God above,
A man of sterling quality,
Whom we all did love.
His busy life is over,
Ended his toil and strife
And waiting over yonder
A victor's crown of Life.

MARRIAGES

NIEMANN-KENYON.—On September 10, 1935, at the parsonage at Nortonville, Kan., Kathryn Kenyon, daughter of Mr. and Mrs. Orla Kenyon, and Laurence Niemann were married by Pastor Lester G. Osborn.

OBITUARY

HOLLAND.—In Ashaway, R. I., November 21, 1935, Phoebe J. Holland, aged 82 years.

She was born in South Kingstown, R. I., March 31, 1853, the daughter of Adam G. and Sophia W. (Crumb) Holland. She was a member of the First Seventh Day Baptist Church of Hopkinton. Surviving is a sister, Miss Emma Holland of Ashaway.

Farewell services were held in the Gavitt Funeral Home, Westerly, her pastor, Rev. E. T. Harris, officiating. Interment was in Oak Grove Cemetery, Ashaway. E. T. H.

RUSSELL.—Addie Lewis, daughter of Rev. and Mrs. Abram H. Lewis, born November 26, 1863, died September 12, 1935.

She married Dr. William L. Russell February 15, 1888, who survives; also two sons, Dr. Ernest F. Russell, Santa Barbara, Calif., and Robert Blake Russell, New Haven, Conn.

She also leaves a brother, Edwin H. Lewis, and two sisters, Mrs. J. Henry Parsons and Mrs. Bennett W. Spencer, all living in California; and two sisters, Mrs. B. Franklin Langworthy and Mrs. J. Everett Kimball, Evanston, Ill.

She was a member of the First Seventh Day Baptist Church, New York City. Unable to attend worship for many years, she found ways of helpfully expressing her interest. She had been actively associated with the Presbyterian Church, and connected with other organizations of public interest.

The funeral was conducted at the family home, White Plains, N. Y., September 14, by Rev. Thomas Watkins. Interment was at the Plainfield (N. J.) cemetery, where a brief service was conducted by Pastor James L. Skaggs.

J. L. S.

VAN HORN.—Deacon Ulysses S. Van Horn died at his home in Welton, Ia., November 21, 1935.

(A more complete obituary elsewhere in this paper.)