

The Sabbath Recorder

Vol. 122

JANUARY 4, 1937

No. 1

MY 1937 RESOLUTION

That love shall cut the tangled grass
About my feet, for prejudice
And ignorance in league, alas,
Rob nature of her promised bliss.
There vipers lurk, and in the marsh
A thousand furious plagues may lurk
To murder peace with fingers harsh,
And madly stay the long day's work.
So shall I swing the scythe with zeal—
For love can down the toughest weed—
And keenly dress the ardent steel
Each morning with the whet of need.
This not alone, for I shall drain
With diligence the patient soil,
And with new meadows for my gain
A harvest gather for my toil.
Then shall I plant the fruitful seed
That love with patient fingers sows,
And guard it, though my soul shall bleed,
Till in the desert blooms the rose.

—Robert MacGowan.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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THEODORE L. GARDNER, D. D.,

Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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Our New Year Good-by 1936 — welcome 1937. We are not always sure whether hopefulness or regret prevails at the beginning of a new year. There were so many hopes of a year ago unrealized; so many failures and disappointments. But hope springs ever fresh and promising in the human heart.

The season furnishes an opportunity for review. So, let us look over the past and resolutely and hopefully turn toward tomorrow.

If we have felt discouraged let us remember that God is 'on his throne, though the world may be upside down. He will help us put on our strength, if we will let him, and will gird us for gruelling endeavor. Our future is in his hands and he has declared that "all things work together for good to them that love God, to them who are called according to his purpose." With zeal and new passion, with fresh enthusiasm and contagious joy we must each throw ourselves into our task as a servant of God who faints not nor is weary, and who never slumbers nor sleeps.

Let us this year quest for deeper motives by which to live. If our hearts' cravings are to be satisfied, we must rise above our common absorption with the trivial, and direct our energies to the pursuit of larger and more inclusive aims.

Back of our United Budget—in our missionary responsibilities, in our Sabbath obligations, in our educational interests, in social relationships, in all our church activities—in our whole Christian program—we must find that essential of faith, dynamic and challenging, that shall inspire us to adventurous living. If we take Christ at par—seize upon his teaching at face value—1937 will find us discovering the dynamic essential, and the inspiration imperative to adventure with him. It will be the best year of our lives.

Your Paper The SABBATH RECORDER is your paper. For more than ninety-two years it has been going into Seventh Day Baptist homes with its optimism, Christian messages, and Bible interpretations; with the gospel of Christ's love and redemption; and with the inspiration for service and a higher life born of the Spirit of God.

Its effort — whole-heartedly — has been to serve Seventh Day Baptist homes and the interests of Seventh Day Baptist churches. It has rendered this service without ostentation or pride. It has done this service in the name and, we believe, in the Spirit of Christ.

The attempt always has been to have something in it for everybody. It has ministered to children and to the aged, to youth and to maturity. There are sermons and scholarly papers; there is presentation of the Sabbath and other precious truths. Our homes are safer with it than without it. Is it a welcome visitor in *your* home? Does it come to you from the postoffice, or from mother's? Why not subscribe, help the publishers, and impress your children with your conviction of its importance? Persuade your friends and neighbors to subscribe to the SABBATH RECORDER.

Testimonials Again and again through the years readers have said and written, "I couldn't get along without the RECORDER"; "I look forward eagerly to the coming of the SABBATH RECORDER; it is like the visit of a dear friend"; "The RECORDER tells me so much of things and people I want to know about"; "We so much need the SABBATH RECORDER every week"; "I read eagerly the

fine editorials and expectantly the Hook-up"; "Denominational Hook-up is probably your best circulation builder. Keep that as near one hundred per cent as possible."

Testimonies are already being received of the appreciation felt for the return of the SABBATH RECORDER to a weekly issue. Says one, "I am glad about the RECORDER"; another mid-western pastor writes, "It was with great pleasure that I read today of your plans to issue the RECORDER weekly after January 4. It is our plan here to increase our readers one hundred per cent." The president of Alfred University writes, "I am glad to note that it has been decided to restore the RECORDER to a weekly basis. I am sure that will be encouraging to the denomination and to the RECORDER staff. I hope that it can be maintained on that schedule."

Vocational Suggestions The matter of a job is always important. It is not always easy to find a job where one can be loyal to the Sabbath. It never has been. Often, too, one is not always able to follow the work he would most enjoy.

Much in the matter of finding a job depends upon the character, determination, and ability of the seeker. Two college boys bravely tackled the hard work of handling heavy barrels in a chemical factory. They worked extra hours each day to obviate the necessity of Sabbath employment. Two others accepted rather strenuous farm work with extra long hours daily, and followed it summer after summer for a large part of their college years. But what of steady, life employment?

It is a question if our colleges have addressed themselves as seriously to this problem as they ought. Perhaps none of us has. We would like to help settle part of the problem at the RECORDER plant. Others are conscientiously earnest in the matter, too.

Maybe the SABBATH RECORDER could have a free column of reasonable "Jobs Wanted," or "Help Wanted." We would have to be the judge as to the reasonableness of the advertisement.

A member of the Vocational Committee of Conference is deeply interested in this question. He settled the question for himself, some years ago, by launching out in his own business rather than following a line in civil service where his loyalty to the Sabbath would be endangered. We believe his busi-

ness is successful, as we know his influence is wide and wholesome.

We often have thought that Seventh Day Baptist young people should be encouraged to find a business for themselves. Perhaps people of means should be willing to use some of the material blessings from God to this end. Surely they can take none of it with them. Doubtless more of this sort of help has been given than is on the records. But the man, or woman, himself must be the responsible person. Why not start a small business of one's own, and independently? The friend above alluded to says:

Our young folks must be encouraged to think of these things and sometimes to choose the harder and more insecure way for conscience' sake. They should be encouraged to start small businesses of their own where they may be their own masters. Thus may we develop a high type of leadership coupled with resourcefulness that will speak well for the future of our work.

I believe there are yet many enterprises that may be started by alert individuals. They must not be afraid of work and to take a chance for conscience' sake. It is a challenge to our young folks. Have they the will to do it?

Inglis was telling me of one who capitalized the dislike of women for washing baby clothes, and built up quite a business with little initial capital, collecting baby clothes, washing, and returning them. That was an idea. Might it not be that someone out of a job could, for a stated fee, keep the knives and shears of a household sharpened up? At the same time he might sell some cutlery, on which there is a large margin of profit. These are merely humble examples of what I have in mind.

How about a company consisting of a painter and decorator, a plumber, a carpenter, and a mason, building up a business by contracting to care for all repairs on rental properties owned by nonresidents, or residents for that matter, and doing the same for a fixed sum for the year? They would soon learn to look a house over and submit a price for keeping the house in complete repair. These men would have to be good workmen and absolutely honest. Wouldn't such an organization be a relief to bothered nonresident owners? Such an organization might grow to cover many cities. The start would be slow. Seventh Day Baptists could do it and be their own bosses.

We Seventh Day Baptists have not vision enough. Our brains and our courage are not active enough. We must be hunting for new and perhaps untried ventures that may be started in a small and inexpensive way. And when we have the type of young folks with consecration enough to get their hands dirty for Christ's sake, and with the keenness of mind and resourcefulness to dig up opportunities where there is a seeming dearth of such, then we need have no fears for the future of

our work of bringing salvation and peace to our allotted part of a sin-sick world.

And the duty of us older ones is to help them to see the vision and catch the glimpse of the glory of a life of service, both to the physical and spiritual needs of the world. And we must help them in practical ways, too.

We believe he is right. We have many, both young and old, of the type mentioned. Who will try some of these things out?

Items of Interest Dr. E. Stanley Jones thinks the need of a united church of great importance in the promotion of the kingdom of God. He favors the formation of a kind of super-church and would call it "The Church of Christ in America," comprising all the denominations. He suggested that the various denominations bear their own particular name, as "The Presbyterian Branch of the Church of Christ in America." To him the figure of a tree was plain, with the great central trunk and with the many different branches growing therefrom in vital connection and bearing fruit, and all adhering to the root. He further suggested that the denominational name be written smaller and smaller, until it perhaps would disappear altogether—and boldly there would stand out "The Church of Christ in America."

From the NCJC news service we learn that liquor signs are doomed in Virginia, as new regulations of the Virginia Alcoholic Beverage Control Board will ban billboard, placard, and neon light advertising as well as bottle-dressed windows. The only way a thirsty customer can learn in the future whether a particular establishment sells beer and wine will be to get that information from the dealer, or read his advertisement in magazine or paper. The newspaper and magazine advertising involves interstate complications over which Virginia has no control.

From the NCJC service is also learned that male students of the West Virginia University, Morgantown, desire their future wives to manifest a "certain religious tendency." Recently a questionnaire was sent to these students by a journalism student on the campus. "The result of our survey should bring enlightenment to the minds of doubters of the part that religion plays in present-day educational circles." Intelligence was one trait unanimously chosen; cleanliness and physical beauty also stood high.

CONFERENCE PRESIDENT'S CORNER

WEEK OF PRAYER

The Week of Prayer for 1937 covers a period from January 4 to 10. It is highly desirable that all Seventh Day Baptist churches will observe it. Every effort should be made by us to achieve spiritual goals. The physical, material things surround us and contend for the mastery. We must properly re-evaluate and seek the spiritual.

The theme selected is The Gospel of God, while daily themes are: The Reality of God, The Wisdom of God, The Love of God, The Sufficiency of God, The Saviourhood of God, The Comradeship of God, and The Kingdom of God.

A valuable leaflet for the use of churches during the Week of Prayer has been prepared by the Department of Evangelism and may be secured at two cents per copy, or fifty copies for one dollar—at Room 625, 105 E. 22nd Street, New York City.

A HAPPY NEW YEAR

CORLISS F. RANDOLPH

The president of the Tract Society, who is also chairman of the Board of Trustees of the Society, extends a cordial greeting to all readers of the SABBATH RECORDER, with an earnest prayer that this New Year will bring to each a full measure of prosperity, with a deeper and richer spiritual life.

You, we, all, are to be congratulated on the return of the weekly visits of our beloved denominational paper, not only bringing news of our denominational activities while it is yet fresh, but also much more often reminding us of our duties and privileges in behalf of that part of his Kingdom allotted us by our gracious heavenly Father for watch-care and cultivation for a bountiful harvest, and, above all, stimulating us to a deepening and an enriching of our spiritual lives, individually, as churches, and as a denomination.

FROM RELIGIOUS LIFE COMMITTEE

BY REV. HARLEY SUTTON

STEWARDSHIP OF POSSESSIONS AND CONSECRATION

Perfect consecration is not attained at once, but is an ideal toward which we are striving. We have before us the perfect life of consecration lived here by our Lord and Master,

Jesus Christ. An important step in the direction of the consecrated life is that of stewardship of possessions. In taking this step there is progress and it is the opportunity of the Church to aid each person within its reach in making this progress. I would like to give some illustrations from real life which show the advance made by those who have caught the real message of the stewardship of possessions.

A man was at the altar during a revival meeting, seeking the saving grace of God. Friends near by saw him put his hand into his pocket and pull out his money and throw it on the floor. Soon he had a satisfying experience of conversion. His money had been hindering him from being saved.

A colored man was entering the water for baptism. He started to hand his wife his pocketbook, but she said, "You must have it baptized too."

Doctor Agar, a Baptist minister, was giving a message on "The Stewardship of Possessions," and a man sitting on the front row kept saying "Amen." After several minutes he turned to the man and said, "I hope you pay as well as you say amen." Later he found that the man was well-to-do, but did not pay anything to the church. Doctor Agar had the pleasure of leading this man into the right attitude toward giving. Now every time he meets Doctor Agar he thanks him for leading him into a more consecrated life through his stewardship of possessions.

Rev. Grant Chambers, a Baptist minister who has helped organize a number of "Tither's Storehouse Associations," has told of the spiritual blessings which have come to individuals and churches where such organizations of tithers have been effected and carried out for a period of time. Rich blessings have come to our church at Little Genesee because of the stewardship campaign held, and the "Tither's Storehouse Association," which was organized nearly two years ago.

Leaders in church finance who explain such plans as the Storehouse Plan of tithing, the Belmont Plan of tithing, the Lord's Acre Plan, the Vanward Plan, and others, almost invariably report that there is a spiritual advance in the churches where these plans have been faithfully followed. Speaking of the experience which his church had in following the Belmont Plan, Rev. Smiley Williams of Welch, W. Va., made a very deep impression on the delegates

at the Dayton Conference of Stewardship. At the same conference, a Rev. Mr. Clarke, in speaking of the Lord's Acre Plan, said that it helped bring God into everyday life.

Why is this true? Irwin G. Paulsen says, "One's fundamental attitude toward things (symbolized by money, for money is simply the power to procure the things we need or want) cuts into or gives meaning and tone to most of the experiences which we might classify in other areas." Quoting again from Mr. Paulsen, "The greatest test of character is the money test." Bishop Cushman, a noted writer on stewardship, says, "When a man begins to get rich, God either gains a fortune or loses the man." God is much more interested in the man than the fortune. Of course he needs both. In stressing the financial work of our churches and denomination we should not appear as just agents, but as messengers.

It was the verdict of the Stewardship Conference that the best way to bring the matter of "Stewardship of Possessions," down to earth is through tithing, because it is definite and scriptural. I heard one man say, since the Jews tithed and also pagan peoples paid tithes to their gods, that as Christians we should not do less for our Master. I would like to add to the idea of tithing, the thought of "Storehouse Tithing" or some good form of organization for all tithers in each church.

The Finance Committee has mailed to every pastor samples and lists of available materials on the question of stewardship. Why not visit your pastor and look over these with him to find what you want to study, in order to gain further information regarding your responsibility in the "Stewardship of Possessions."

MISSIONS

MUCH YET TO BE DONE

As we enter upon the new year, we must be impressed by the fact that there is much yet to be done. This is true in every avenue of endeavor intended to uplift humanity, but nowhere is it more strikingly true than in connection with the Church and missionary endeavors.

As pastors and churches view their work, they will without exception be nearly or quite appalled by the tasks before them. There are the disheartened to be encouraged, the inexperienced to be guided, those lacking wisdom,

to be instructed, the sorrowing to be comforted, the sick to be made well, the dying to be cheered by the gospel's message, the backslidden to be reclaimed, and multitudes on every hand to be led to Christ's way of life.

When we turn to missions, we see that while there are millions of Christians, Christ's followers are vastly outnumbered. The religious statistics of the globe given recently by the "World Dominion" show that Christians, including Protestants, Roman Catholics, and Greek Catholics (numbering 730,000,000), comprise only a little over one-third of the world's population (2,040,000,000). While there are 230,000,000 Protestants, there are 350,000,000 Confucianists, 245,000,000 Hindus, and 255,000,000 Moslems. This shows that there is a vast work to be done before Christ's kingdom becomes supreme on earth.

Christ's kingdom is gaining and his followers must not be discouraged as they enter upon the new year. Thirty years ago there were a million converts in heathen lands; now there are ten or twelve million. In days gone by, the doors to many lands were closed to the heralds of the cross; now they are open and the people are inviting the gospel messengers with the blessings Christ's kingdom brings. The pioneer work has been done and the way is opened for vaster things. The wealth, culture, and natural resources of the world are placed in the hands of Christians that they may complete the work of establishing Christ's kingdom on earth. To be sure, new problems arise and conditions trying beyond description present themselves, but these can and must be met by Christ's followers.

These days are deciding whether Christ's kingdom is to be advanced or whether it is to retrench and give way to the destructive forces of evil. Whatever churches and Christians may resolve to do in 1937, they must determine from the beginning of the year to build up the local church and extend mission work to the ends of the earth.

JANUARY MISSIONARY MONTH

The General Conference at its last session voted that special attention should be fixed again upon each one of the various interests for one month or more during the year, and January was appointed Missionary Month. "The following schedule is suggested: Octo-

ber, Young People's Board; January, Missionary Board; March, Tract Society; May, Sabbath School Board." From the schedule it is seen that January is Missionary Month and that it may be extended to the first of March, when Tract Society month begins.

Each pastor and his church will have to decide in what way the month shall be observed as Missionary Month. It may be helpful to recall some of the things that may be done in making this really Missionary Month. (1) A missionary sermon some time during the month will be very helpful. Some pastors may want to make every sermon a missionary sermon. (2) Intercessory prayer has been one of the chief instruments in carrying forward modern, as well as New Testament missions, and it will give missions a tremendous impetus if the members of our churches can be led to engage in special prayer for our missions during the month. A concert of prayer, public and private, for missions will have boundless influence. (3) Our missionaries now employed, especially on foreign fields, as a rule are well advanced in life and new workers must be found before very long. Missionary Month may be made a month for an appeal for new recruits. (4) Some churches and individuals may wish to make a special offering. This is not asked, but such a move will be most helpful, in line with the original plan for special months, and meet an urgent need.

TREASURER'S MONTHLY STATEMENT

November 1, 1936, to December 1, 1936

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Permanent Fund income	\$ 365.50
Dodge Center Church95
Dodge Center Church (foreign missions)	4.00
Dodge Center Sabbath school	4.28
Salemville, Pa.	9.30
Denominational Budget for November	512.60
Welton, interest Deacon J. O. Babcock bequest ..	6.98
Riverside	3.00
Berlin Ladies' Aid	50.00
Mrs. Lucia H. McNanny (foreign missions) ...	1.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
Battle Creek (foreign missions)	3.70
Battle Creek (Bible distribution)	10.00
Christian Comrade class of Alfred Church, for Miriam Shaw	5.00
Second Brookfield	16.00
Overdraft December 1, 1936 (salaries of mis- sionaries and ministers and other current bills due this month but unpaid)	398.31
	<u>\$1,398.62</u>

Cr.	
Interest	\$ 113.55
Transfer to Debt Fund savings account to be applied on reduction as follows:	
1/2% Interest on \$3,750 note to 2-16-37 .. \$	4.79
1/2% Interest on \$5,250 note to 3-2-37 ...	6.56
Share budget receipts for November ..	50.82
	<u>62.17</u>
G. D. Hargis, November salary, rent, children's allowance and native workers	156.25
G. D. Hargis from Seventh Day Baptist C. E. Union of New England for native workers ..	8.00
Wm. L. Burdick, November salary	112.50
Wm. L. Burdick, house and office rent, travel expense, clerk and supplies	80.66
E. R. Lewis, salary, work on Southwestern field and travel expense	121.67
V. A. Wilson	22.92
W. L. Davis	22.92
R. W. Wing	41.67
A. T. Bottoms	50.00
S. S. Powell	22.92
R. H. Coon	22.92
A. L. Davis, work in Syracuse	10.00
Trevah R. Sutton, salary	6.25
E. E. Sutton, work in Chicago	13.02
A. J. C. Bond, work in Salemville	12.83
L. R. Conradi, work in Germany	41.67
Treasurer's expense	30.00
China payments for November as follows:	
H. E. Davis, salary and children	\$112.50
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Anna M. West	41.67
	<u>300.84</u>
Miriam Shaw, gift from Christian Comrade class of Alfred Church	5.00
Overdraft November 1, 1936 (salaries of mis- sionaries and ministers and other current bills due last month but unpaid)	140.86
	<u>\$1,398.62</u>

STRAIGHT-FROM-THE-HEART TALKS TO COLLEGE STUDENTS

BY AN "OLD GRAD"

1. "LOCK-STEP THINKING"

DEAR ED AND CO-ED:

Well, here you are in college! The dream of months, perhaps years, is fulfilled. Your first pangs of homesickness are over. You are fairly well oriented by now, and have settled down to the scheduled "grind." I would like to drop in and see your quarters, and have a chat with you. How would you like for your pastor to have a visit with you every three or four weeks via typewriter and the mails? You will meet problems which I met when I was in the university. I have been through the mill, and perhaps I can help you to solve these problems. Don't think all that I say is original with me, either, for I will probably quote freely from others whose college days are behind them, and who have learned lessons from them which did not come out of books. Since I don't hear any opposition, here goes for the first line drive.

Years and years ago—the year in which I was graduated from high school, in fact — there was a song sweeping over the country which began, "Everybody's doing it." An inane thing it was, as most popular songs are. Trouble is, that slogan didn't die after a short life as the song did. It is still a common plea offered to explain some action. How often have you used it recently to excuse yourselves for doing something you wanted to, even though you may have known it wasn't good for you, and perhaps wasn't right at all?

Isn't it a fact that too much of our lives is ordered by what the crowd is doing—by "lock-step thinking"? Tastes, habits, standards of living are determined by the throng. How easy it is to follow the crowd! What shall I read? Everybody's reading this book, so I must. And whether the book is fit for a Christian's mind or not, we read it—and are probably polluted by it. What shall I wear? Well, such-and-such is the style, and I don't want to be different. So, with no thought of modesty, or as to whether it is becoming or suitable, we follow even the extremes of dress. What forms of recreation shall I indulge in? Everybody else does thus-and-so, and I want to be popular. So, without stopping to consider the right or wrong of a thing, whether it is re-creation or wreck-creation, whether our example will drag someone else down, or whether Christ would approve, we indulge.

We forget that the majority is almost always in the wrong, and that majority opinion very rarely travels on a high plane. Anyone who follows the crowd will soon find himself on a downward grade, slipping slowly but surely to a lower level—to inferior standards. We forget, too, that no one can follow the crowd and keep his individuality. We do so many things that are really distasteful to us, and that, perhaps, we feel are wrong, just because we fear the crowd. I wonder how many girls smoke, how many young people drink, dance, affect this or that, for fear someone will think them old-fashioned or different. I urge you, young people, to be yourselves—your best selves. There is a very real satisfaction in being independent and sticking up for your ideals. An entirely different feeling then comes after one has compromised or conformed to the false standards of someone else. Such independence brands one as a thinker. People will admire you more if you have con-

victions and let them be known, than they will if you always agree as a lock-step thinker.

Never suppress your personal ideals nor hush the voice of individual conscience, nor change your standards of conduct, just in deference to the crowd. Don't be a lock-step thinker! The great ones of the earth have been those who could think for themselves "without confusion clearly" and stand out from the crowd—men like Moses, Paul, the early Christians, Luther, St. Francis of Assisi, Washington, Lincoln, and a host of others. Our Lord himself is an outstanding example. He was tempted with popularity, with self-gratification, with power—and stood true to his individuality and his ideals.

You'll find it necessary to avoid lock-step thinking in the classroom, too. It is so easy to accept everything that is said by the professors, and that appears in the text and reference books, as undisputed fact. Remember, there are two sides to every question, and that it is human to exalt one's own opinion and to belittle and discredit the statements of those who do not agree. Think for yourselves! Never make up your mind on a subject until you have studied into the matter from every angle and found where the truth lies. There are things taught in college and high school classrooms which have been discarded long ago by scholars. But the instructors just pass on to you what they heard from their professors, without any research at all. Your professors may not be that kind. I hope and pray that they aren't. But all too often those conducting classes seem bent on "putting across" their own theories, rather than on helping the students to study impartially and to find the truth for themselves. I found it so at the university, anyway.

You are busy folk, I know. Most of you are working to help out on expenses, as well as carrying heavy courses of study and trying to take your place in student life and activities. May I warn you against letting these things crowd out the things of the Spirit. "Take time to be holy." A few minutes with your Bible and your Christ each day will not cripple your schedule, and will be invaluable to you in your spiritual life, and in times of stress and temptation. Go to church, too, and attend other religious gatherings. Remember that a well-rounded education, according to the N.E.A., includes moral and spiritual things.

Will be glad to hear from you as often as you can find time to write. Believe me, I honestly want to help you over the rough places of college life. Your problems will always be a welcome addition to my thinking and praying. Don't hesitate to unburden yourself to me any time you wish.

YOUR PASTOR AND FRIEND.

Titus 2: 11-14.

WOMAN'S WORK

Most merciful Father, our life is one long want, and thou only canst give us what we need. We see thee in every blessing which enlarges and comforts our life. We owe our lives to thee. The bread and water are thine. For these we thank thee.—Amen.

[This prayer of thanks was offered in unison at the dinner reported below.—EDITOR.]

REPORT FROM WESTERLY

The fifteenth annual thank-offering meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held on Sunday night, November 1st, at the Brown Betty Tea Room. A chicken pie dinner was served to eighteen members and two guests. The tables were very appropriately decorated by Mrs. Margaret Spargo, with pumpkin moon-shines, cut-out witch place cards, and Hallowe'en baskets. Several old songs, such as "Juanita" and "Auld Lang Syne" were sung between courses. Mrs. Okey Davis of Salem, W. Va., gave a most interesting talk; she told of her experiences with the delinquent girls in an industrial home in Salem, and told how the home grew during the five years she taught there. Before collecting the thank-offering gifts, Miss Louise Ayers, chairman of the committee arranging the meeting, took charge of the devotionals and gave a very inspiring talk. This part of the meeting closed with the singing "To Knights in the Days of Old." The thank-offering amounted to \$69.25; a committee, with Miss Bessie Gavitt as chairman, was appointed by the president to plan for the disposition of the money. The business meeting adjourned at 9.30; Elizabeth Crandall and Dorcas Austin gave a short, humorous sketch called the "Aan-Aurs Dwarf."

LUCINDA BARBER, Secretary.

WHO IS THY NEIGHBOR?

BY ERNESTINE HENRY

Some two thousand years ago our blessed Lord was asked just that same question. He answered it by telling a story. Could I do better than to answer it the same way? A story, yes, and the same story.

He began with "A certain man." Not a rich man, not a mighty man, neither a poor man, but just a certain man—maybe you or me. And we notice this man of ours "went down." The concordant version says "descending." Have you ever had the experience of "going down"? Not a pleasant realization, is it; but that is where we find our man in the story.

We see this man *had been* in Jerusalem, the Holy City, the City of God, and then something in his life caused him to turn away and he went down toward Jericho. He fell among thieves and they stripped him of his raiment, wounded him, and left him half dead.

Isn't it a most peculiar thing how easy it is to fall into the hands of the unrighteous when once your back is turned toward the Holy City? When a man is doing well in business and has a position to maintain, his credit is good. No one presses him. The bank is most lenient. But when he has reverses and finds himself on that downward road financially, he is quickly robbed, stripped of his raiment and left. Everyone seems willing to help him down.

Let a woman get from under the protecting wings of our blessed Lord and fall into sin, ever so slight, and oh! how the word will pass: "I heard that she said" or "I was told that she did," and "someone said," and ends up with "I always did think she was a bit indelicate," until she is stripped of the last vestige of raiment. This is the world we live in—the world ruled by the prince of this evil world.

Now to go back to our certain man. We find him wounded and bleeding and half dead. He somehow found that road that leads down, and on it found men void of love, mercy, and compassion. He is in *need*—need of a neighbor.

Oh! here comes a priest down that road, a man of God. Of course he will help. The very robes he wears show him to be a student of the word of God. That Word says to "comfort my people; bind up the broken

hearted." But no! He sees him, is fully conscious of his needy condition, but he passes by on the other side of the road. Maybe he was in a hurry—possibly on the way to conference and when he gets there has the opportunity of telling what he saw, and expound on the awful conditions on our highway—"something *must be done* about it." This does not help our certain man, wounded by the roadside.

But then—here comes a Levite, a layman, a member in good standing. Yes he is going to help for he comes over and looks at him. Here will be a true neighbor. Well, it's no one he knows, not a member of his church; poor fellow, he does need help. Now, if it had been Mr. Jones or Mr. Smith or anyone he knew, he would have been glad to do all he could, but he was in a hurry and there really wasn't much he could do and those robbers might still be around, and "he passed by on the other side." Still lies our certain man suffering, so in need of a neighbor.

Now comes along a man of no reputation—a man from a people looked down upon—a Samaritan. He came, he looked, and he had compassion. You know, it's a wonderful thing not to have a reputation, to have nothing to live up to—just to be a piece of soft putty, with a little oil added to keep it soft and pliable, and then to be put into the hands of God.

So we find this man with a compassionate heart. He went to him, bound up his wounds, poured in oil and wine, set him on his own beast, and brought him to the inn and took care of him. When he departed he gave the host two pence and said, "Take care of him and whatsoever thou spendest more, when I come again, I will repay thee."

Was this man in a hurry? No! He was just here to serve. Was he wealthy that he could afford to use precious oil and wine on a stranger? No, but the hour of need was there. Did he just take him off the road and turn him over to someone else? No, the Word says he "took care of him and paid for his keep," and added, "when I come again." Isn't that the wonderful part of it? He is coming again, "and whatsoever thou spendest more, I will repay thee." There is nothing left half done.

Now we will come back to the question, who is my neighbor? Concordant translates it "associate"—anyone who is "going down,"

anyone who has come out of Jerusalem, out from the protection of the blood of Jesus; anyone who has made the smallest slip and is in need. Need of what? To be looked at? No, in need of that covering mantle of love; and when not strong enough to walk back, to be given a ride back and all expenses paid.

Whether this man live next door or in the heart of darkest Africa, if he is out of the Holy City he stands in need and God is looking for a good Samaritan who will minister unto him—one who will cover his sins with love and see him back to spiritual health.

But for the grace of God, that "certain man" would be you or me.

Fontana, Calif.

THE OPEN DOOR

BY ALICE ANNETTE LARKIN

CHAPTER I

Captain Cyrus Williams, owner and manager of the only store in Greenville, looked anxiously at his watch. For at least twenty minutes he had been pacing up and down the platform in front of the little weather-beaten railroad station on the opposite side of the street from his store.

For several times twenty minutes Captain Williams had been rehearsing and meditating upon the speech he had set himself to make if the east bound train should stop to discharge the passengers he was supposed to meet. And the more he rehearsed and meditated, the more confused and uncomfortable he became. To ease his mind for a moment, he suddenly stopped stock-still and stared at the immense bouquet of lilacs someone had left in the station, and with which the agent had filled a big pail and set it in the window. There the old-fashioned flowers cheered the few passers-by with their purple and white loveliness.

Unconsciously the captain sniffed the air as if to catch the very fragrance and hope of spring from the blossoms. But it was soon evident that they didn't bring peace to his troubled mind, for he turned abruptly away and began again the monotonous pacing—pacing. "Humph! Them laylocks don't help none," he muttered to himself. "They only remind me of that great clump of laylock bushes out at Jimmy Harrison's place and my

duty of meetin' Jimmy Harrison's heirs and makin' explanations to them. I reckon I shan't know much if this suspense keeps up another ten minutes. It seems as if that message ought to 'a' caught up with them somewhere along the line. But why don't that train come?"

Captain Williams' meditations were suddenly interrupted by a call from the station door.

"Going out to Riverdale this morning, Cap'n Cy?" asked Joshua Stanton, the station agent.

"I don't aim to if I can help it," replied the captain. "I ain't got any hankerin' to go, let me tell you. I wish that property had been left in somebody else's care instead o' mine. Not that I'm to blame for what's happened. I couldn't play watch dog out there all the time and let my store go to rack and ruin for the sake o' Jimmy Harrison's heirs. But there comes the train—it's slowin' down, too. It must be they're on it spite of all I did to stop 'em. Well, I'll have to go meet 'em, I suppose."

Yes, they had come. Captain Williams watched while the five passengers for whom the train had stopped at the little weather-beaten railroad station came down the steps. One of the passengers walked with crutches.

There was a brief pause while a yellow and white collie and three trunks were transferred from the baggage car to the platform, then the train moved away so swiftly the captain was surprised to find it going.

The little group of passengers had broken up now. Two of them were talking with the station agent. The two youngest were renewing acquaintance with the collie, who was almost beside himself with joy because he was once more with his friends after enduring a separation he could not understand.

The oldest passenger, a tall, slender woman in a dark blue suit, stood looking thoughtfully off at the beautiful trees outlined against the horizon and the sun just climbing up from behind them. A smile brightened her face as the few clouds in the sky became tinted with lovely, delicate colors.

It was this individual whom Captain Williams approached.

"Beg pardon, ma'am, but are you folks Jimmy Harrison's heirs?" he inquired when he had removed his broad-brimmed hat. "If you are, I'm powerful sorry to tell you there

ain't no earthly use o' your goin' out to the farm now—not to stay anyway. I sent a telegram soon's I could. Didn't it overtake you? I'm Cap'n Cyrus Williams of the Greenville Grocery and Dry Goods Store."

"No, Captain Williams, we haven't seen any telegram," the tall, slender woman replied. "Why did you send one? Oh, I am Miss Abbie Harrison, James Harrison's sister, and great-aunt to the young people with me. I have lived in their family ever since their mother passed away nine years ago. But why shouldn't we go out to the farm? Tell me at once, please."

The two youngest members of the party, also the dog, had joined Miss Harrison and the captain.

"What is it, Aunt Abbie Jo?" the twelve-year-old boy asked with an anxious look at Captain Williams. "What has happened?"

"This is Richard Harrison, Captain Williams," Miss Harrison explained. "And this is Marilyn. The dog is Rex. Yes, and here come Ruth and Paul. Well, children, something has evidently happened, and there was a telegram. Tell us everything now, please, Captain Williams."

Captain Williams ran his fingers through his thin grey hair, a habit he had when under great mental strain, and looked around as if he would welcome a way of escape. Seeing none, he hastily cleared his throat and braced himself for his task.

"As I've been tellin' Miss Harrison," he began, "there ain't no earthly use o' your goin' out to the farm with the idea o' stayin', for Jimmy Harrison's house burnt down last night. It was only because there was plenty o' water handy by that the barn was saved. Nobody knows how the fire started. The folks in the nearest house discovered it, but the building was half gone before they could get help. But I pretty nigh forgot something—Ann, that's my wife, was goin' to have breakfast ready for you in case my telegram didn't reach you, so you'd better all go eat right away. You can decide what you want to do afterwards. It's mighty hard to decide things when you're feelin' hungry. There ain't no train you can take back till 'long about twelve o'clock."

For a moment no one spoke. Then Ruth tried to throw off the dreadful, stunned feeling that seemed to have taken possession of her. "But we can't go back to the old home,

Captain Williams," she said, and there was a little catch in her voice. "That was given up and almost every piece of furniture sold. We burned all our bridges behind us, you see—we were so sure of Uncle Jimmy's legacy."

"O Dick, we won't ever know how many treasures Uncle Jimmy had hidden in his house!" exclaimed ten-year-old Marilyn. "I wish we'd been there. We might have saved them."

"Say, what do you think a girl could do?" demanded Dick, kicking a small stone from the platform. "It's the Harrison luck—the same old luck that—that made Paul have that dreadful accident and took—"

"Dick!" There was an appealing look in Ruth's eyes as she laid her hand on the boy's shoulder. "Don't, please!"

Miss Abbie Jo had turned to Captain Williams with the questions, "Was any of the furniture saved? What about the barn? And isn't there another house on the farm—an older one?"

"Yes, most of the furniture was saved," answered the captain, "and the barn is in pretty good condition. Of course there'll be a little insurance on the house, but it would be only a drop in the bucket if you calculate to build up again. Yes, there's another house, but it's occupied. It it wasn't, it wouldn't do for you folks to live in. But mebbly you'd better run out to Riverdale and see for yourselves just what you're up against. I've got an old car and I'll go get it while you come over and let Ann give you some breakfast. The trunks'll be all right here. You won't need 'em."

"Thank you very much, Captain Williams, but we had something to eat on the train," Aunt Abbie Jo replied. "And we are anxious to get out to the farm as soon as possible."

"We shall need the trunks," declared Ruth, when the captain had gone across the street. "Perhaps they can be brought out later. It isn't any use to argue with Captain Williams—he's so absolutely sure we're not going to stay."

"Well, are we?" asked Paul, with an attempt to smile. "Pretty gloomy outlook for the Harrison tribe, I'll say."

(To be continued)

"The greatest happiness in life comes not in possessing liberty, but in the joy of fighting for it."

YOUNG PEOPLE'S WORK**"THEOLOGS" AND PREACHING MISSION**

BY REV. AHVA J. C. BOND

The "Preaching Mission" as planned and carried through by the Federal Council of the Churches of Christ in America is now history. For three months leading ministers of the United States, with the help of others from other lands, have gone about this country preaching the gospel and holding conferences with pastors and speaking to other groups. These preachers visited twenty-five large cities, out from which went those in turn who conducted one-day missions in many communities.

Simultaneously with these services and continuing long afterward, it is hoped, local churches, and churches in union services, have held and will hold eight-day Preaching Missions in thousands of communities.

For example, it was reported in a recent meeting of the Allegany County Ministers' Association that thirteen churches in the county had had such meetings.

While the holding of the initial series which constitutes the more spectacular phase of the program is history, doubtless the new impulse received by many ministers and the renewed interest on the part of many churches and communities will fan yet many a flame to be reckoned in measuring the total good accomplished by this movement.

The students in the School of Theology here in Alfred came in touch with the meetings in one way and another, and especially by assisting in some of the special services. One healthy reaction to this experience of participating in the movement is a desire to take further part in the good work of helping to conserve the gains made, and to carry on this helpful service. Possibly these young men may be moved in part by the desire to become good preachers of the gospel of Jesus Christ.

With these high motives they have decided to start a series of brief sermons in this department of the SABBATH RECORDER, and the editor of the department has asked their dean and teacher of homiletics to write an introduction. This he does with great pleasure and with full confidence in these young men, and the sincere motives which prompt this undertaking.

If all who read these sermons as they appear will bring to the reading like sincerity and purpose, the result is bound to be wholesome and helpful — an aftermath of the Preaching Mission which in turn will set other influences going out through the denomination and down through the years to the glory of God and the building of the kingdom of his grace.

A CHALLENGE TO SERVICE

BY LUTHER W. CRICHLAW

Text: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26: 19.)

It has been a long time since the Church has made itself felt nationally in the life of our country. Indeed, many thoughtful persons despaired that it would ever again make itself felt in a national sense. But the impossible happened during the last part of 1936. The National Preaching Mission, itself the result of years of patient thought and endeavor, visited many of the larger cities of our country, and was everywhere received with serious interest. Local missions extended the efforts of the National Mission down even into the smallest villages throughout the nation.

This is the new year. And with its advent there comes to us a vision of such powerful significance that we ought not readily to pass it by. Rather, it is our duty, nay, our privilege, to see that this vision becomes reality in the life of our nation. That vision is one of increased service in all phases of our life: in our private life, in our church life, and in our civil life. That vision was given supreme expression in the life of Jesus Christ, who came primarily to serve. The Preaching Mission merely reawakened interest in this ideal of service over a large area of our population. This vision challenges us!

Shall we not consider first that service possible in our private life? There are our homes. Is our family life what it ought to be, perhaps not running too smoothly, but nevertheless well integrated and with harmony and peace prevailing? The husband is bound by his Christian principles to be always considerate of the problems and interests of his wife, loving her with the love that passeth understanding. The father must equally be sympathetic to the needs of his offspring, lov-

ing and stimulating them to worthy ends by all Christian means known to him. And so the wife with her husband and the mother with her children. And so the children with their parents, singly and together. And so the children with one another.

The provider must live his religion in his contacts with others not of his family. A lie or the deliberate giving of the impression of truth where there is none is to be as heartily condemned outside the family as within. The head of the family must be upright in his dealings with all people, wherever and however he meets them. The home-maker must provide the proper environment for her children and her husband to thrive in. She must be as careful as the rest of her family to avoid unnecessarily hurting her neighbor. Young folk of the family must learn to give as well as to receive. They must at all times properly represent their family to the world in every Christian way. The whole family must set about deliberately to cultivate tolerance, forbearance, patience, endurance, love, and the many other Christian virtues which might be here catalogued.

This brings us to a consideration of how to make our vision become reality in our church life. As a matter of course, we know that the individual cannot function in the church until he has connected himself up with that organization; so that the first thing the individual ought to do, if he has not already done so, is to become a member of some church, any church. The important thing is to find a church in which a congenial environment can be had which will be most productive of a fruitful life.

But merely "joining the church" is not sufficient. The individual must take an active part in the work of the church. No business man of today wants an inactive partner, one who is so much dead weight to be carried along. The individual should not join the church merely to obtain a free funeral service or to take out insurance against some future judgment. He should be active. He should be convinced of the reality of his mountaintop experiences and be unable to rest until he has descended again to the plains of life, there to share his all with others. He should take active part in the business of the church, making it a special point regularly to attend the business meetings of the church. He should take it upon himself to contribute regularly to

the financial support of his church. Others to the contrary, the church cannot continue to exist unless we personally dig down to where it hurts.

The church member must realize that the same obligations which he has in his family life hold in his church life. He must realize that the church is not going to run smoothly at all times. There are bound to arise at one time or another honest differences of opinion, and sometimes dishonest differences. But the same charitable love that makes for the successful individual life does the same for the life of the church. He ought thoroughly to realize at the outset of his church life, and even during the course of his church life, that there is just as much clay in the feet of the pastor as in the feet of any other member. The minister is liable to fail at crucial times, once in a great while. He is just as liable to delusions of grandeur as any member of his flock. For is he not after all human? The individual must know that there may be hypocrisy present in some members of the church by the very multiplicity of its membership. Charitable love must cover up a great deal of human failure. On the other hand, charitable love must punish, knowing that at times that is the only way to obtain the Christian end.

The church member must help to take the church to all members of his community that need it, and that excludes no one in the community. The member of the church which has slum areas in its community must help to eliminate such areas. But meanwhile, if he have real Christianity in him, he will venture into those squalid areas once in a while to seek whom he may help. No less a person than Mrs. Eleanor Roosevelt, the wife of the President of our land, recently at the Christmas season ventured into the alleys of Washington's slum areas to take to those who dwell therein a bit of Christmas. There are many things which face the rural community. To be sure there are hardly the slum areas, but there are the widows and the fatherless. It only requires a thoughtful look around in any community to find many things that ought and must be done, if our membership in the church is to be more than mere fire insurance.

As for our civil life, much is included in our vision which we are striving to make reality. Slum eradication can also be considered from the civil angle. The whole aim of

our civil life, from a Christian viewpoint, is to bring about those conditions of environment which will lead to the early arrival of the kingdom of God here on earth. That is why slum clearance is important to us. A man who is hungry or is living in squalor is not much interested in things of the spirit. But of course we realize at once that slum clearance does not begin to cover our civil duties. The Christian is bound by his religion to take part in the government of his country. He must vote at all times. He must serve in public office with honesty whenever there is need. He must fight dishonesty in governmental affairs.

The church member through his civil life must fight against social evils. He must fight vice and social evils through the proper channels. He must protect the lives and property of other people if he would protect his own. He must seek, again through proper channels, to see that children are given a Christian education as well as a purely secular one. In a word, he must make his civil life count for Christ in a very definite way. And that word implies a great deal.

Being thoughtful people, all of us, we can see that the possibility for service is endless in variety and opportunity, so much so that in any one presentation the whole territory cannot be touched. Our vision of service has been revitalized through the efforts of the Preaching Mission. That mission created serious interest in the things that pertain to matters of religion throughout the whole of the nation. May we strive in the new year that is just coming in to make this vision reality. Truly, such a vision is a challenge to fruitful service.

CHILDREN'S PAGE

OUR HORSES

BY MISS LOIS R. FAY

V. BELL

Bell was the smallest horse we ever owned. She was almost a pony and always easy to harness. Her color was—can you guess? Different from Andy or Jerry or Joe—she was a bay; that is reddish brown, with black mane and tail, not a white hair on her.

Though Bell seemed young because she was small, she was really old, and we never knew how old, when she came to live with us. She

was very worldly wise; that is, she had a goodly amount of horse sense. But she had the spring-halt in one hind leg, was knock-kneed in her fore legs, and was shoulder-sprung. You children who see only autos may not know what all this means.

It means that the poor horse had been urged to pull so hard and so fast that it hurt her; and in spring-halt the nerve in the leg jerks the foot up in the air at every step much higher than necessary; and when knock-kneed the knees have been strained so that they never stand straight; and when shoulder-sprung one side of the shoulder is pulled out farther than the other side. Besides this Bell was blind in one eye.

"Poor little Bell," you will say, as we did.

Because of her infirmities we inquired about her life story, and learned that she had considerable speed in her young days, which she showed, after she came to live with us, by going very fast sometimes. We also learned that she had been on the race track; and then followed hard days for her. She had a drunkard for a master, who was very fat and heavy, and who used to drive her to and from his drinking parties. When he came home drunk he would whip her and try to make her race up hill and down without reason. The abuse this man gave her strained her and made her crooked and blind; but instead of blaming her for her infirmities, we used to say, "Drink did it! Poor little Bell!"

If we had paid much money for Bell we would have been cheated, but she did her best for us and was always kind and helpful. She raked the hay when Joe mowed and drew in the loads. She harrowed and cultivated the garden and went on errands; but trouble came occasionally when her poor crooked legs tangled up when she was trotting so that she tripped herself and fell. We—whoever was driving—narrowly escaped injury ourselves in these falls; but Bell was always gentle and lay perfectly still till we unbuckled the harness; then she would rise and go meekly on as soon as we were ready.

One evening I was going to meet a train, a drive of about three miles, on country road. After letting Bell walk very slowly down a steep hill, I started her to trotting, when suddenly down she fell, and I was jerked from the buggy and landed on my hands and knees on the side of the road. I picked myself up, marvelling that I was not hurt; for all along

beside the road there was a rough stone wall, except the one grassy barway where I was thrown. Bell lay very still till I loosened the harness; then she arose and patiently waited till I was ready for her to go. I did not drive her much after that, not wishing rashly to tempt the kind heavenly Father's power that kept me from falling into the rocks that dark evening.

Bell never fell down when driven by my sisters, who were better horse women than I. One day there was an anniversary celebration in Rutland, nine miles away, and my two sisters harnessed Bell in the buggy and drove over the hills to spend the day.

They enjoyed the celebration, but the remarkable thing about the trip was the way Bell came home down those steep, stony hills. All horses I ever knew will go faster towards home than away from home, and we usually make our horses walk down steep hills, whether headed towards home or away from it; but Bell refused to check her speed when she came to a hill that day. She seemed neither to feel nor to hear all the attempts to make her slow down to a walk, but trotted as fast as she could all the way down those steep, stony hills. My sisters held on for dear life, just praying that Bell would not trip and fall, and she didn't! When they reached home safe and sound and told what a wild ride they had, we all felt it was a narrow escape from serious injury and possible death—one of those times when "A horse is a vain thing for safety," according to the wise proverb. We decided it was too dangerous to drive Bell on the road any more; yet her infirmities were not her own fault—just one of many results of love of strong drink.

Princeton, Mass.

DEAR RECORDER BOYS AND GIRLS:

A Happy New Year to you all, and I sincerely hope that you had the merriest kind of a Christmas. We did here, with all the family home, a pretty Christmas tree, numerous presents, a bountiful dinner, pleasant weather, and plenty of love and good cheer. As a little child once told me, "Christmas means love."

Have you heard the good news, that again the RECORDER is to be published every week instead of once in two weeks? I know you are as much pleased as I am. But this means

that we must write twice as many letters, stories, etc. Don't forget that. By next week I'm hoping to receive many letters telling how many of you spent the Christmas season. We had a lovely white Christmas here, did you? This morning, after a night's rain, there is very little snow to be seen, only a trifle on the hill tops, but the sun is shining brightly, and so the pleasant holiday season still continues. Hoping to hear from you all soon, I remain

Your sincere friend,

MIZPAH S. GREENE.

Andover, N. Y.,

December 28, 1936.

DENOMINATIONAL "HOOK-UP"

DENVER, COLO.

On December 6, the model Christian Endeavor society of Denver invited our members to their society. We went to their Sunday night supper and then to their meeting. Those present were: Mr. and Mrs. G. B. Howard, and Buddy; Mr. and Mrs. E. Keith Davis; Mrs. Elna Davis; Donna Jean and Nedra Davis; Stella and Pearl Williams; Richard Smith, and Grayce Burdick. (Those who could not attend missed so much that we have hated to tell them.)

Our Christian Endeavor meetings were being held in a medium-sized room that the Commission used while here in 1936, and we had to move out into our social room, for it was too crowded. We hope that before 1937 is past we shall have to move into the auditorium of the church. Our decoration committee has done good work. They decorate to carry out the idea of the month, or to carry out the atmosphere of the lesson. For example, our Thanksgiving lesson was of Indian background, so we had a large tepee for the chief of the program, turkeys with the program written on their backs, small tepees around the room to give the idea of a group of Indian tepees, and the pipe of peace was passed around to collect the offering. It takes a lot of work and thought, but the members and visitors always come back for more.

Tonight four of our officers attended "Congress," and we had a grand time and met many more new friends in our work. We get ideas on how to run a successful Christian Endeavor meeting from these "outside" friends. Many other societies were repre-

sented there, and many of the boys had to find seats on the floor. Refreshments were served, and each paid ten cents to cover the cost.

These "new" friends have tried in so many ways to be friendly. Tonight, for the second time, they arranged their plans so that the Seventh Day Baptist group could be there. Everything is inter-denominational in the work here. One immediately feels at home in all the work and play. They like us and we are glad that they do.

We hope "Santa" will be very nice to all our Christian Endeavor friends here and far away, wherever they may be. And may God grant us all a chance to meet in Shiloh, N. J., in 1937.

C. E. CORRESPONDING SECRETARY.

NORTH LOUP, NEB.

Beautiful and inspiring services were held both Sabbath evening and morning, with a wealth of good music. A splendid Christmas sermon was preached by Pastor Hill from the theme, God's Greatest Gift to the World, from the text John 3: 16.

The decorations were quite simple but pretty. Red and green ropes draped above the platform at the front and back were hung with silver ribbon icicles. A manger was placed in front of the south rail and a star shone high above it in the arch. Boughs of evergreen were placed on the window sills and on the edge of the platform, and two candle wreaths shone among evergreen boughs on the piano. The greens which hung in festoons on the rails and pulpit were received by Mrs. C. W. Barber from former Pastor Polan and family.

The decorating committee were Mr. and Mrs. Geo. Maxson and Vesta Thorngate.

A card of Christmas greeting was read from former Pastor H. L. Polan and family. For several years a portion of the greens used in the decorations have come from the Polans, and we wish to express our appreciation of their love and thoughtfulness shown in this way.—*From North Loup Loyalist.*

NORTONVILLE, KAN.

A county Flying Squadron was held last Sunday night, starting the county visitation. Several young people from Winchester, Valley Falls, and Nortonville attended the Christian Endeavor meetings at McLouth and Edmond's Chapel, four miles north of McLouth.

Reba Kenyon led the Christian Endeavor meeting last Sabbath afternoon. Her topic was the "Christmas Carol." Marie Hurley and June Babcock sang that old Christmas favorite, "Star of the East."

The Christian endeavorers of the Seventh Day Baptist denomination have started a denominational C. E. paper published at Salem, W. Va., under the editorship of Duane Hurley of California. Zella Babcock of the local society is the distributing chairman. The Salem society is trying to find a name for this new paper, which will be published monthly. Copies are being sent to each society in the United States, each society being asked to contribute a name and appoint a reporter for their notes.

The publicity report of the Kansas *Endeavorer* shows Jefferson County holding fourth place in the state, and Nortonville Seventh Day Baptist Christian Endeavor society holds first place in the society contest with a lead of 165 inches over second place. This sounds good, but the contest lasts until May of 1937, and there will be a struggle to hold this lead.—*Nortonville News.*

MILTON JUNCTION, WIS.

Our Preaching Mission was conducted November 27-December 5. The pastor preached Friday night and Sabbath morning, November 27, 28, as part of the mission, in our church. Up to and including the next Friday night we had union services with the Milton Church; Sunday, Monday, and Tuesday nights in our church; and the remaining three nights in the Milton church. Rev. A. J. C. Bond was advertised to preach the six nights of the union services but was unable to be with us on Sunday night, so Pastor Carroll Hill of Milton preached in our church. The rest of the preaching was done by Dean Bond. On Friday night there was baptism in the Milton church—five from Milton, and two from Walworth. Four have recently been baptized in our church as the regular work of the pastor, following class work on Church Membership conducted by the pastor in Vacation Religious Day School in the summer.

CORRESPONDENT.

MILTON, WIS.

Miss Anna West, teacher in the Seventh Day Baptist mission school, Grace School for Girls, in China, gave an informal talk at the Christmas social of the Fortnightly Club of

Milton Junction, which was held in the Congregational church at Milton, Monday night.

She stated that the Chinese do not observe Christmas but have a winter festival. At the school, however, the students look forward to the Christmas program. She described the garments that would be worn in portraying the various characters, namely, Joseph, Mary, the Wise Men, and others who would take part in the program.

She was in Chinese costume.

All the women present were delighted that Miss West and her mother, Mrs. Nettie West, had arrived in time for the party.

Rev. J. F. Randolph of Milton Junction, and Professor D. N. Inglis of Milton, leave on Monday for Plainfield, N. J., to attend the meeting of the Commission of the Seventh Day Baptist General Conference. They are members of the Commission.—*Milton News.*

ROCK ISLAND, ILL.

You will be interested to know that we have secured a Presbyterian church in Rock Island in which to hold our services. It will cost the group \$2 per week. They seem much encouraged.—*From a personal letter.*

SALEM, W. VA.

A group from the Salem College Y.M.C.A. were entertained at Alderson-Broadus College, a sister institution at Philippi, Monday evening, December 7. Six machines rolled up before the dining hall, discharging thirty-two passengers who filed into the softly-lighted, cleverly decorated college dining room to a meal of Spanish steak, snowflake potatoes, Hawaiian salad, and the trimmings.

After the welcome and response by the presidents of the two organizations respectively, namely, Lee Stevens, Alderson-Broadus, and Al Davis, Salem, Rev. Hugh D. Pickett gave the address of the evening.

Doctor Pickett, acting president of Alderson-Broadus, stressed the fact that modern young Christians must: first, think in terms of specific Christian objectives, not vague half-formed dreams; second, let others have the first and highest consideration in life; third, become more conscious of God as a personal being.

After the much enjoyed banquet many of the delegates stayed for an informal get-together which the hosts called "open-house." The purpose of the occasion was to enliven

and sharpen the interest both there and here in active Christian work about the campus. Mr. Stevens stated that the "YM" there meets bi-monthly for an interesting panel discussion of questions relating to the problems of Christianity.—*F. L. '39 in Green and White.*

Mrs. George Shaw was returned to her home here Wednesday from a Clarksburg hospital where she had been a patient for several weeks.—*Salem Herald.*

NEW YORK CITY CHURCH

On the Sabbath of December nineteenth a beautiful and impressive Christmas pageant was presented by the children and young people under the direction of Miss Virginia F. Randolph. Mrs. J. Ramoth Anderson and Mrs. Russell Terhune gave fine support with instrumental and vocal music. The pageant was beautifully presented and was a real inspiration to the audience.

At the close of the pageant, the Christmas "White Gift" feature was presented according to the custom of several years past. Useful articles, wrapped in white, were brought to the platform. Also money amounting to \$22.10 was presented. All gifts were turned over to Judson Memorial Church to be administered through its organization to needy people.

The next feature of the program was the baptism of William and Henry Cottrell. At the close of the baptismal service, Mr. and Mrs. Ernest H. White, Miss Wilma White, and Ernest B. White, whose church letters and certificates had been previously received, came to the platform, and the pastor extended the hand of fellowship and a cordial welcome to the six new members of the church. This brought to a close the very interesting and helpful Christmas meeting of the congregation. The attendance was the largest of the present church year.

REPORTER.

QUARTERLY MEETING AT MILTON

The quarterly meeting of the southern Wisconsin and Chicago churches will be held January 15 and 16, 1937, with the church at Milton. The meetings will begin Friday evening at 7.30.

C. L. H.

"The freedom of the press is never restrained but by dictators and despotic governments."

OUR PULPIT

A NEW YEAR'S SERMON

THE MEASUREMENT OF LIFE

BY REV. JAMES L. SKAGGS

"Is not the life more than meat,
And the body than raiment?" Matthew 6: 25.

Jesus was evidently troubled by the varying estimates which he saw people placing upon life. Men were living as if life were to be measured by the things which appeal immediately to the physical senses. And we find Jesus entering the strongest kind of protest against that sort of measuring stick, and he asks, "Is not the life more than meat, and the body than raiment?"

There seems to be wide differences of opinion as to how life should be measured. When our birthdays come, or the new year comes, we may think of life in terms of years. As we grow older and physical forces begin to decline, we may be inclined to think more of the purpose of life, its most attractive goals, and we may be troubled by its perplexities and its uncertainties. And we may seriously inquire, Can we measure life in terms of time? Can we say, He who lives longest, lives best?

It is natural enough for one to want to live long enough to have life come to its maturity and its fulfillment; but doubtless there are few who would say, Life is to be measured chiefly in its number of years. We would hardly conclude that our lives are fully successful because we have managed to live for seventy, eighty, or ninety years.

If life is thought of in terms of time, it is likely to become disillusioned and saddened as the years multiply. Youth lives on its enthusiasm, its hopes, its plans. Life is kept warm and radiant by its romance, its activity, its building, broadening processes; but if one lives through many years, the days are sure to come when the fires die down, activities are slowed up, and the road ahead no longer holds the attractions of earlier years.

And again, even if life were drawn out to a hundred years, its span would be only a moment in the great calendar of God. The Psalmist was seeing life in its true light when he said,

The days of our years are three score years
and ten,
Or even by reason of strength fourscore years;

Yet is their pride but labor and sorrow;
For it is soon gone and we fly away.

He was evidently thinking of even a long life in terms of the infinite time of God; for in the same connection he says:

For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Does it not become clearly evident that no thoughtful person can measure life in terms of years?

Again, some may be inclined to measure life in terms of possessions. And the question arises, Are we to consider that the man who has accumulated the largest amount of money or property has lived most fully? Shall we say, Behold, this man's life is most successful? See his wealth. He is the richest man in the world! Or again, this man's life is a dismal failure; behold, his poverty! Would people generally consent to such a conclusion?

When we review the great men of the world, we give little thought to how much or how little property they had. The fact that George Washington had some wealth and that Abraham Lincoln was poor makes no difference at all. When we are thoughtful we have no inclination to measure life by the amount of property a man possesses. Jesus saw great danger for his disciples in the matter of money and wealth. But I think it was not the amount that a man had which concerned Jesus so much, but he was deeply concerned about the attitude a man takes toward material possessions. Indeed, I often feel that it would be far better if more of the wealth of the world were in the hands of devout disciples of our Lord. Wealth is power, and in the hands of a devout man it can bless mankind and be used to advance the kingdom of our God. But Jesus knew that the souls of men are put to a severe test in the gaining and in the use of material possessions. He saw a danger that great possessions would impoverish the soul.

So it appears that, by the standards of Jesus, life cannot be measured in terms of either time or possessions. How then shall it be measured?

One may say that life should be measured in terms of happiness. But what does he mean by *happiness*? Someone has said that happiness means "Contentment, ease of mind,

a sense of general satisfaction with one's self and with life." If we should accept such a definition, where would we find the happy people? Would they not be found among the least ambitious? Among those who are never troubled by the sin, the wickedness, the injustice, by which our world is cursed? If we call such people happy, what are we to say for those who are engaged in honest toil, who bear upon their minds, their backs, their hearts, the burdens of mankind, and are concerned for the redemption of people from their poverty, their miseries, their ignorance, their sins?

No, if happiness must be so defined we would reject it as the true measure of life. Such a measuring would not include any of the really great people of history. It would not include Isaiah, Jeremiah, Jesus, Paul, Luther, or any other who bears "pain in his heart" for his brethren's sake. Is it not true that those who live the most magnificent lives, who are most worthy to God and men, are most sure to have little of what an easy-going and superficial world would call happiness? The great of the world have always borne its burdens, sacrificed and suffered. Such have been the reasons why they have been called great. This fact makes the cross our most significant symbol. So if happiness is to be defined as "Contentment, ease of mind, a sense of general satisfaction with one's self and with life," we Christians do not want it.

Then if we cannot measure life in terms of time, in terms of material possessions, or that which the world popularly calls happiness, how shall it be measured?

To be sure when Jesus came, a long life, great possessions, and contentment, were the measuring sticks of a selfish, greedy, pleasure-seeking generation. They were all for saving themselves; always getting, heaping unto themselves, only giving to get back as much and more again. And Jesus said to them, "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Matthew 16: 25.) Or, if we may paraphrase, he that would measure his life in terms of years, money, pleasure, personal comfort, shall lose it; but he that would measure his life in terms of goodness, sacrifice, service, for Christ's sake, shall keep it unto life eternal.

So we see that according to Jesus, life should be measured in terms of spiritual ex-

perience, fellowship with the Father, brotherhood, and service. He chose such a measurement for his own life, and he lived the most successfully, triumphantly, usefully of any man in all history. He lived the abundant life, and said that he came that men also might have a more abundant life.

We see in Jesus the ideal man of unfolding life, growth, action. St. Paul was much like him, and we hear him cry, I count not myself to have yet attained, but I press on! Great visions were before him. Even his misfortunes he turned into precious opportunities. Set that great apostle up against Methuselah! Little are we told about the latter except that he lived 969 years and begat sons and daughters; while the story of Paul, who lived only a few years, is an ageless inspiration for all Christians.

We are often called upon to evaluate life with the passing of some very useful man. In what terms do we do it? How would you measure the life of our own lamented Jonathan Allen, Abram H. Lewis, Lester C. Randolph, William C. Daland, Arthur E. Main? How would you measure the life of S. Parkes Cadman, who has passed from us within the year?

When we consider life as exhibited in such men, we know without debate that such personalities are not to be measured in terms of years, or in terms of wealth, or in terms of superficial happiness.

To say that a man lived eighty years, that he amassed a great fortune, that he was always a jolly good fellow, is no high praise. But to speak of a man who may have been cut off even in middle life and say that he lived unselfishly, nobly, zealously, for the things of God and humanity, is as good as can be said of anyone.

So as we come to the new year, as we realize the time of life is passing, we ought to be able to judge ourselves. In what terms are we accustomed to measure life? Our own life? If we are measuring life as Jesus measured it; if we are growing in spiritual assurance and in helpful relation to our fellow men; if we are striving upward through faith, love, labor, service; if we can feel that in a measure commensurate with our capacities and resources we are fulfilling the divine purpose; we need not be concerned about the numbering of the years. We need have

no worry about how many or how few there may be. If we are in the hands of God, all is well.

"Is not the life more than meat,
And the body than raiment?"

MARRIAGES

DEAN-WILLIS.—Married December 19, 1936, at the Seventh Day Baptist Church in Battle Creek, Mich., by the pastor, Rev. Edward M. Holston, Darel J. Dean of Coldwater, Mich., and Virginia C. Willis of Battle Creek.

OBITUARY

BENTLY.—George W., son of Jefferson and Hulda H. Bently, born January 3, 1862, near Maquoketa, Iowa, died at his home in Welton, December 13, 1936.

He married Florence C. Irons in 1893. To this union were born three sons and two daughters: Ray F., Raymond, and George, Jr., who died in 1918; Mrs. Rupert Starr, and Miss Leona.

Funeral services were held in the Seventh Day Baptist church, Welton, conducted by Rev. A. T. Bottoms. Interment in the Welton cemetery.

A. T. B.

COLLINGS.—E. Fred Collings was born January 26, 1868, in Lonhydrock, England, and died December 4, 1936, at his home in the Tomaquag section of Hopkinton, R. I.

It is known that his mother's name was Sarah N. Coppin. He has been a resident of the town of Hopkinton for over forty years, taking an active part in civic affairs, especially in forest fire protection.

He married Josephine Langworthy in 1894, who survives him. Also living are two sons, Alfred L. and Harold L.; two daughters, Mrs. John Welch and Mrs. Joseph Burdick; and five grandchildren.

Funeral services were conducted by Rev. E. T. Harris. Burial was in the First Hopkinton cemetery.

E. T. H.

DAVID.—Susan Ann, was born in Cape Vincent, N. Y., September, 1857, the daughter of Michael and Mary Snyder O'Neil, and died at her home, Watertown, N. Y., December 1, 1936.

She was married March 13, 1871, to Samuel H. David. To them were born three children: Mrs. O. L. Kellar, Washington St. Road; Earl H., Syracuse; and Chester C., now deceased. Early in life she became a member of the Adams Center Seventh Day Baptist Church. She is survived in addition to her husband, daughter, and son, by three grandchildren and seven great-grandchildren.

Funeral services were held from the home by her pastor, Rev. Orville W. Babcock, and burial was in Adams Center Union Cemetery. o. w. b.

FENNER.—Ely E. Fenner was born April 28, 1870, in Alfred, N. Y., and died at his home in Alfred, October 27, 1936.

He was educated in the Alfred public schools and Alfred University. At the age of twelve he was baptized and united with the church where he remained a member. On February 14, 1894, he was married to Susan Taylor Babcock of Nile.

He is survived by his wife, by three children: Glenn B., Mabel Lyon, and Richard; by a sister, Millie Stevens; by three brothers, Albert, H. Edgar, and Olin S.

Funeral services were conducted by his pastor, assisted by Rev. W. L. Burdick of Ashaway, a former pastor, and by President J. N. Norwood. Burial was in the Alfred Rural Cemetery.

A. C. E.

STILLMAN.—Mary Janette Darrow Stillman died December 14, 1936, at the age of ninety years, in the Masonic Home, Wallingford, Conn. She was the widow of George B. Stillman.

Mrs. Stillman is survived by a niece, Mrs. Daniel L. Jones, and nephews: Henry W. Hedden, George A., Harry N., and Samuel Darrow.

At the time of her death she was the oldest member of the Seventh Day Baptist Church in Waterford which she joined at the age of twelve. As a young woman she sang, with her husband, in the choir and in other ways supported the church until Mr. Stillman's work and her own failing health prevented.

The committal service was at West Neck cemetery, Waterford, Rev. Albert N. Rogers officiating.

A. N. R.

WILLIAMS.—Margaret Louise, daughter of Le-land K. and Martha Blakeman Williams, was born in New Bremen, N. Y., July 30, 1867, and died at her home in Adams Center, N. Y., November 23, 1936.

She was a member of the Adams Center Church. Her life was devoted to teaching school in Jefferson and Lewis counties. She is survived by her brother, Frank E. Williams of Adams Center, and several cousins.

Funeral services were conducted from her home by her pastor, Rev. Orville W. Babcock, assisted by Rev. Ivan M. Cash of the Baptist Church, and burial was in Union Cemetery.

O. W. B.

JENKS THE JANITOR SAYS

I've always thought that the real reason why our last preacher had to move was because he kept on preaching sermons the people needed to hear, instead of settling down to preach the sermons they wanted to hear.

Judging from the way our folks got to church through the storm last Sunday, I'm afraid the Lord will have to arrange for good weather on the Judgment Day, or he won't have more than half a crowd present for the occasion.—Roy L. Smith in *Christian Advocate*.

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The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him; but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

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