

ening of our people to the acuteness of the need and the soundness of the procedure.

The churches of our nation, which know so well the need for a functioning faith in the functioning of democracy, and which serve the spiritual needs of working people and employers alike, can furnish the forum where the pattern of economic democracy can be expounded without the partisanship of special interest.

If we practice the brotherhood of Christianity we can go far toward avoiding strife at home and abroad. We shall succeed if we will remember that spiritual values arise from the unselfish devotion of man to mankind. The cry, "Am I my brother's keeper?" must ring forever in the Christian conscience and it can be answered only in the spirit of service, which will be truly in keeping with the higher destinies of mankind.

## MARRIAGES

**Langworthy - Phelps.** — Roy Langworthy, son of Mr. and Mrs. Leslie Langworthy of Dodge Center, Minn., and Miss Joyce Phelps, daughter of Mr. and Mrs. Will Phelps, also of Dodge Center, were united in marriage, November 22, 1943, at the home of the bride by Pastor Charles W. Thorngate.

## OBITUARY

**Coon.** — At Ballard Vale, Mass., November 14, 1943, Fred Munroe Coon, aged 78 years.

Mr. Coon was the son of Franklin Coon and was born at De Ruyter, N. Y. His wife, who preceded him in death was Ida Ames of De Ruyter. Their three sons survive: Howard of Andover, Mass.; Raymond of Needham, Mass.; Willard of Bradford, R. I. He is also survived by nine grandchildren. The family lived in Westerly for twenty-five years. Mr. Coon's home of late had been with his son Howard. He was a member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at the Harvey W. Buckler Funeral Home on Wednesday afternoon, Pastor Harold R. Crandall officiating. Interment was in River Bend Cemetery. H. R. C.

**Greenman.** — At her home on Greenmanville Avenue, Mystic, Conn., November 7, 1943, Ann Eliza (Bowler) Greenman, aged 101 years.

Mrs. Greenman, daughter of William Lewis and Eliza Frances Bowler, was born at Little Genesee, N. Y., October 13, 1842. On June 13, 1864, she was united in marriage at Little Genesee, with George Henry Greenman of Mystic. She and Mr. Greenman enjoyed more than seventy years of

life together, before his death about eight years ago. Her home since marriage has been in Mystic—twenty-nine years in one house and fifty years in the home in which she died. Mrs. Greenman was a loyal Seventh Day Baptist, a member of the Greenmanville Seventh Day Baptist Church until it disbanded some years ago.

Six children were born to Mr. and Mrs. Greenman, four of whom survive: William Greenman of Philadelphia, Pa.; George Greenman, Elizabeth Greenman, and Mary (Mrs. Herbert S.) Davis of Mystic. Also surviving are seven grandchildren and six great-grandchildren.

Funeral services were held at her late home on Wednesday afternoon and interment was in Elm Grove Cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church at Westerly, officiated. H. R. C.

**Lance.** — Helen Whitford Lance was born in New Market, N. J., on May 8, 1903, the daughter of Myron J. and Minnie Drake Whitford, and died November 25, 1943, at Muhlenberg Hospital in Plainfield.

She was baptized and joined the Piscataway Seventh Day Baptist Church in 1916, and has been faithful in that relationship. On October 1, 1927, she was married to Irwin Lance. To this union were born two children, a son, David, and daughter, Carol.

She is survived by her husband, Irwin Lance; her son and daughter, David and Carol; two sisters, Mrs. Harold Spicer and Mrs. Russell O. Burdick; and two brothers, Mr. Adelbert Whitford and Mr. Raymond Whitford.

Funeral services were conducted on November 29 by her pastor at the Runyon Funeral Home in Dunellen, N. J. Interment was in Hillside Cemetery, Plainfield. V. W. S.

**Saunders.** — At his home, 14 Chestnut Street, Westerly, R. I., November 10, 1943, Deacon James A. Saunders, aged 81 years. (A more extended obituary elsewhere in this issue.)

### CHINA LETTERS

Written by

**Dr. Rosa W. Palmborg**

Seventh Day Baptist Medical Missionary  
to China, 1894 - 1940

278 pages, size 5 x 7<sup>3</sup>/<sub>8</sub>.

Green Pattern Cloth

Covers stamped in Gold

Price \$2.00 postpaid.

All the receipts from sales (except the small mailing charge) will be divided equally between the Tract and Missionary Societies.

Your order for one or more copies  
will be filled promptly.

THE SABBATH RECORDER  
Plainfield, N. J.

# The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., DECEMBER 27, 1943

No. 26

## A NEW YEAR

A New Year dawns—  
Part of the vast eternity  
That swings us on our way,  
Fraught with new hopes,  
With new ambitions, and an added faith  
Vibrant with new life, and a diviner contact  
With that great Oversoul that leads us up—  
Source inspiration of all good.

New freedom from the pettiness that fetters,  
New charity, new tenderness, new faith,  
New glory in our days,  
Our souls new flooded with the light divine  
That lifts and purifies.

New peace, new brotherhood,  
New opportunity to live our best,  
New swelling of the heart,  
Thrilled with the love of God.

New trust—  
New letting go of cares that fret and cark,  
Newness of life, a rapture new—  
New Year.

—Lena B. Ellingwood.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D. CONTRIBUTING EDITORS Mrs. Okey W. Davis  
Mrs. Walter L. Greene Jeanett B. Dickinson

Per Year.....\$2.50 Terms of Subscription Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 135, No. 26

Established in 1844

Whole No. 5,065

## NATIONAL DAY OF PRAYER

The President of the United States has designated January 1, 1944, as a National Day of Prayer. This is in keeping with an annual practice which has been observed on each New Year's day since the entry of our country into the war.

It is fitting that our chief executive has again taken the initiative in calling the American people to unite in prayer at the beginning of 1944.

## EDITORIALS

### FACING A NEW YEAR

May it be for all a happier new year. One dares to express such a hope because of his faith in God and in the ultimate triumph of justice and truth.

It will be a trying year with many questions unanswered and many heartaches experienced. Whatever it brings to us, we must face it with courage and confidence. We may well take our cue from Paul's immortal words addressed to his friends of Philippi, "Forgetting those things which are behind . . . I press on . . ."

The recurring of another year's beginning is a convenient time to review our failures and possible achievements, and forget them—at least in so far as they might hinder us from nobler and more successful effort in the future. For the most of us there are experiences we would forget. Wrongs made right or confessed and forgiven should be forgotten. As individuals we know our own

troubles and failures which we need to put behind us, and press on to better, nobler effort.

As we pass the threshold, then, of 1944 there are a few things on which we might well be determined. Let us be determined:

To be less critical of others; a bit more severe with ourselves.

To appreciate more the point of view of those who differ from us. They might be right.

To be willing to attempt what we think the other fellow ought to do. We might accomplish more.

To harbor no hatred or ill will of enemies. Christ prayed for his murderers.

To do all within our power to break down racial, color, and national prejudices. "He hath made of one blood all races."

To take hold, wherever there is a chance, of efforts to bring about universal justice and a lasting peace. "I am come, that they might have life and have it more abundantly."

The year 1944 needs more and better Christians. Let us be determined with God's help to be better Christians than we have yet been.

### MOODY OF LONDON

Dr. Harold Arundel Moody, West Indian native, whose ancestors were slaves brought to Jamaica from West Africa, according to a news report, fills the unique position, this year, of chairman of the London Missionary Society—the oldest British missionary society and the first to elect a colored man to this office.

When notified of his election, this Christian doctor, with one of the largest practices in London, is reported to have exclaimed, "Livingstone would have been pleased." Of course he was alluding to David Livingstone, the African explorer and missionary, who when lost in darkest Africa more than sixty years ago was found by Henry M. Stanley sent out by Gordon Bennett, New York Herald proprietor. Livingstone gave his life to bring the gospel to the people of Africa and to open up the heart of that then "dark" continent. Doctor Moody is truly a living symbol of the success which blessed his efforts.

Doctor Moody is greatly interested in many welfare organizations of London, especially children's. In his wide professional practice he ministers to many of the poorest citizens of the city. When asked how people like having a colored man for their physician, he replies, "There is no color bar among the poor," a remarkable side light on British mentality. It may be that this West Indian physician, who for so many years has been healing the physical ills of the people of London, and helping its new lives into the world, will be a great healing influence for some of the world's wounds and will help to bring to birth the new world for which we all hope and pray.

The life of such a man may well increase the interest and support of our own Jamaica mission.

### OUR OWN HYMN WRITERS

On a recent Sabbath evening the leader of the prayer meeting, in the pastor's absence, spoke of one of our former music writers, as perhaps the most prolific one we ever had. Dr. Jairus M. Stillman, known to many of our older people, wrote some splendid hymns and anthems and collaborated with other noted writers in producing some unusually good music. In the meeting we sang one of Doctor Stillman's pieces, "More and More Like Jesus."

The day above mentioned brought to the editor's desk an interesting letter from Rev. Alva L. Davis of Salem, W. Va., in which he tells of an old hymn book recently fallen into his hands. The title of the book, published in 1828, by E. Sands of New York, is "Village Hymns for Social Worship, selected and original, designed as a supplement to the Psalms and Hymns, by Asabel Nettleton."

Mr. Davis expresses special interest in the collection, in the fact that it carries fourteen hymns of Stennett (Seventh Day Baptist). Twelve of these, the writer said, were unknown to him. "Among these six hundred hymns," says Mr. Davis, "written by a large number of people, Stennett stands sixth, surpassed only by Newton, Watts, Steele, Doddridge, and Cowper, in order named."

This is interesting information, and encourages us to say that if the hymns and music written by Seventh Day Baptists could be brought together and published, a book of no mean size and value would be produced.

Rev. Lester G. Osborn has for some years been collecting such music and it may be yet that we can have a valuable selection of our own usable hymns.

### IN EXPLANATION

By Courtland V. Davis

I wish that the report of the Commission might be read as carefully and as thoughtfully as the open letter to the Commission by Rev. Leon M. Maltby printed in a recent issue of the Sabbath Recorder indicates has been done in his case. Whatever its errors of omission or commission, its effect or lack of effect upon our denominational life makes it merit the careful attention of every Seventh Day Baptist.

As one who is not a member of the Commission but sat in on its sessions I can report that Mr. Maltby is quite right that weighty matters were seriously considered by its members, but the printed report must be largely limited to a statement of actions taken or recommendations made. Ordinarily the most weighty part of the Commission's report is included in the recommendations to Conference. Since no Conference was to be held, that feature of the report had to be omitted this year. That fact was one of the prime considerations in the decision to

omit the printing of the Commission's report and its immediate distribution to the churches as has been the practice for some years.

True, the Commission was directed to act for Conference in the event that Conference did not meet this year, but such actions were limited in the first place by the word "necessary" in the action of Conference directing the Commission to act for it, and in the second place by the feeling of the members of the Commission that any decision that could reasonably be postponed until the meeting of Conference, should not be made by the Commission alone. A too liberal interpretation of the meaning of the word "necessary," a decision by the Commission on matters which vitally concern the life of the denomination and which could reasonably be postponed for a year, would undoubtedly have brought forth rigorous and justifiable criticism.

The failure to report the letter thanking Mr. Maltby for his participation in and report upon the meeting of the Constitutional Convention of the National Association of Evangelicals is that of the secretary of the Commission. The Commission minutes contain these items:

Informal reports from L. M. Maltby and Carroll Hill, who were unofficial delegates to the Constitutional Convention of the National Association of Evangelicals, were read. After some discussion it was voted that letters be written to them thanking them for expenditure of time and effort in serving as unofficial delegates and for their informal reports.

A communication was read from Jay W. Crofoot, co-chairman of the Conference committee to study our relationship to the Federal Council of the Churches of Christ in America. This paper was accompanied by a paper prepared by Dean Bond which had been suggested by President Norwood. The document was placed on file and the secretary was instructed to express thanks of the Commission for the work Mr. Crofoot had done and to advise him that he is to continue as co-chairman of the committee.

A communication was received from Rev. Leon M. Maltby.

Voted that the letter of Mr. Maltby be acknowledged.

For that oversight I must apologize. I do not feel that any apology is necessary for including the item concerning the commendation extended to Mr. Maltby and to Wayne R. Rood upon their decision to enter the chaplaincy. That was a formal action of the Commission complete in itself and in the opinion of the writer justifiably noteworthy. The Commission's report could be consid-

erably shortened by omitting these items of information. There has been the suggestion that this be done. Others, among whom the secretary is one, have felt that publication of these items serves to provide the members of the denomination with valuable background material for the important task of determining denominational policy.

Many items given serious and often long consideration by members of the Commission are not mentioned in the printed report because conclusions have not been reached, or because there is no agreement of thought upon the matter among the members of the Commission, or because further study is deemed necessary. Publication of such items would often lead to misunderstandings and hasty conclusions and would serve no useful purpose. A Commission may serve the denomination more effectively in the proposals which it rejects than in those it accepts.

## MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

### WHY DWELL ON DISCOURAGEMENTS?

The things which influence our lives most are those upon which we fix our attention. If we dwell upon the things that are lovely, we develop in the direction of that which is lovely. This is why Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

By the same law, if we dwell upon the discouraging things, we become discouraged; and if we dwell upon the encouraging things, our faith, strength, and activities are increased. People with the best surroundings have been known to dwell upon the dark things of life till they became morbid and ended life with their own hands. People in the most difficult situations have faced the situation squarely, kept a brave heart, struggled on with faith in God, and gloriously triumphed. Why should we be discouraged in our mission and church work? Why should we dwell on the discouraging things? We should not. The encouraging things are far

greater than the discouraging ones, if we but knew it, and we would see that they are if we would consider all the factors. "Fear not, for they that be with us are more than they that be with them." If we think we are going to fail, the battle is already lost. If we are determined to surmount all difficulties, we are on the road to victory.

Why dwell on discouragements? It is harmful and it is wrong. We do not need to be discouraged in our church and mission work. The eternal God is with us and we will triumph if we do our part in humility and love. W. L. B.

### HARMONY

For successful missions and all Christian work there must be harmony among the workers. Discord grieves the Holy Spirit. The truth of this statement is apparent when we call to mind the fact that the message of the angels announcing Christ's birth was "Peace on earth, good will to men." There are few, if any, ways by which the forces of evil can more easily defeat that which is good than by stirring up strife among those who would advance truth and righteousness. Let a group of Christians begin to fight one another and the cause is lost.

Many churches have become extinct because of contention within. Seemingly, a lack of harmony does its deadly work more quickly in a small, or missionary, church than in a large group. In a large company of Christians the disastrous work of the contentious is in a measure overcome by the influence of the faithful workers, and the harm of strife seems not to be so great; but its influence is felt nevertheless.

The greatest damage coming from contention is to the character, as well as to the happiness, of those who indulge in it. It is a deadly poison.

A warning against strife does not mean that we are to yield to everything, for it is wrong not to resist some things. We must proclaim the truth of our Master, though it be disagreeable to some. The spirit in which we disagree with others makes all the difference in the world. If we oppose the things others want in the spirit of love, forbearance, and a passion for the good of men, our antagonists must respect us unless they are degenerate.

While we are justified in opposing some things, this fact does not mean that we should

meddle with others' affairs. When a church or a denomination has assigned a work to a committee or a board, those to whom it is committed should be allowed to carry out their plans. They have been made responsible and are giving much time and thought, and for others to insist on meddling leads to disharmony and is not doing as they would be done by.

It is impossible that people, even Christians, should always see alike. Misunderstandings are bound to come and individual interests to conflict. Here again the spirit exhibited in these matters determines whether the cause is wrecked by discord. The Christian way is to try to see things as our brothers in Christ see them, seek the guidance of the Holy Spirit, and work with all our might though our ways have not been adopted.

It takes but little thought to see how important harmony is in church and mission work. W. L. B.

### EVANGELISM

From the third chapter of Matthew we find that John began his work as an evangelist with these words, "Repent ye, for the kingdom of heaven is at hand." It is evident that this call to repentance led the people to a new thought of God and the nature of the responsibility that rested upon them in their attitude toward God and the future of their own lives, for we find Matthew, in the fourth chapter, saying, "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

Following immediately after this statement, Matthew declares, "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand."

Jesus had been baptized by John, not that there was need of this or repentance, for he had not sinned, but it was an example to the world, that all men might follow him in their repentant life. The real importance of this act is set forth by Paul in Romans 6: 3-11. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death,

we shall be also in the likeness of his resurrection."

This is truly evangelistic teaching and preaches the good news brought to mankind through Jesus Christ, the Son of God.

We find in our papers these days many articles setting forth the great need of a spiritual revival, an awakening to the need the world has of a new life in Christ Jesus. I was much interested in a sermon to which I recently listened as the pastor turned our thought toward sin and repentance, as he declared there were none righteous for all had sinned and fallen short of the glory of God.

All have sinned, do you believe that? I do. It is an evangelistic truth, set forth and maintained in the Bible.

Is it possible that the Church has been failing to realize this fact, and that children taught in the Bible schools of today are not expected to need repentance, for they are not sinners as are those of the street? True. But is this gospel teaching? Christ says repent, ye must be born again. A new birth can be had only when the old nature has been changed. A new birth is grounded in new life purposes, new desires, affection for new things born of a new love for Jesus Christ and his teachings, that he may lead us in the way that leads us to walk with him and live with him while he lives in us.

For a recent sermon in the Sabbath Recorder by Pastor Ralph H. Coon, I want to commend him for what he said on two very important matters that should be pressed home on the minds of all people: (1) Children's need of Christ; (2) The need of more preaching on sin.

Without a marked sense of sin, personal sin, there is no repentance, and without repentance there is no new birth. Without a new birth there are wanting the joys of heaven by living in fellowship with Christ.

E. A. W.

### GO ALL THE WAY

We must go all the way with Jesus in our evangelism. Preaching is important. Teaching is necessary. Preaching and teaching must be undergirded with prayer, an all-round helpfulness and sincerity of life. They must also be validated by enthusiastic personal interviewing of individuals. Jesus won all his leading followers by personal inter-

view. He organized twelve at one time, seventy at another, gave them brief but adequate instruction, and sent them forth. They returned rejoicing over the transformed lives that resulted. Every church should have a group of capable members trained and organized to do some interviewing for Christ every month. Then there can be joy at every communion service as the hand of fellowship is extended to new members.—Taken from a pamphlet published by the Department of Evangelism of the American Baptist Home Mission Society.

### THE HEART OF IT

By Herbert N. Wheeler

At the Episcopal cathedral here in Washington the other day I picked up a book used in a classroom. The following words impressed me greatly, especially since they were being used in a study course by a denomination that avowedly does not believe in revivals. "But the intellect, however trained, is not the seat of power. The drive depends upon the will fired by deep emotion. We have a right to be on guard against that sort of emotional revivalism which quickly burns itself out, not because it is emotion, but because it is shallow. What we need is an emotion so deep that it taps the source springs of life. We must remember that if the church does not capture the deepest affections, other causes will. Over restraint of emotion checks the urge to action and forces it to find other outlets.

"Great missionaries—and their supporters—are always ardent souls. Their whole hearts are in the cause. They burn to serve. They make no nice calculation, just how much of their lives or of their incomes they will concede in obeying Christ. Because of their deep, personal love of their Lord they give themselves utterly to him." Quoted from publication, "The Forward Movement Commission, 223 West 7th St., Cincinnati, Ohio."

In breaking away from the too ritualistic service of the Catholic Church, undoubtedly the evangelistic churches left out many things that are desirable in a solemn church service. The pendulum seems to be swinging back. But it has already swung too far—so far that many ministers "drool" along reading a literary essay that is hard to listen to and

convicts very few of the terrible consequences of sin, and of the great necessity of accepting Christ as a personal Savior. If the minister really believes human beings are sinners and are in need of salvation, surely he will become enthusiastic with his great mission and his words will ring true and strong and convincing, bringing his hearers to a realization of their guilt of sin and the need of daily repentance. A sermon must be more than a literary exposé, appealing only to the intellect, if it is to be effective.

## WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

### WORSHIP PROGRAM

The New Year — What of It?

Psalm 66

All things new bring their joy and added responsibility. A new baby—what a wonderful bit of blessing and what a joy for all who have any contact with it! But it takes great care, plenty of thought, planning, and action for the best handling of that precious bundle—these things are necessary for its growth and development—and the more we do for that baby the more are we ourselves blessed.

A new home gives one a real thrill and a great feeling of satisfaction and assurance. But it is not a true home unless those in it strive constantly to make it more attractive, more comfortable, more livable, no matter how humble a place it may be. It must be cared for by sincere and thoughtful persons if the most is realized from it. And the more we put into making it a good home, the more we get out of it.

A new year—doesn't it bring us those wonderful possibilities, those opportunities to do for others, for ourselves, and for God? And as in the other cases mentioned, the more we put into it, the more we get from it.

As we stand on the threshold of a new year, we can scarcely conceive what all it holds for us, but we do know that the opportunity to serve is ours, if we use it; the beauty of all about us is ours, if we look for it. The rich and the poor alike do not need money to love their neighbors, to help the suffering and sorrowing, to enjoy the beau-

ties of the world, and to know the love of God. These things are for all. This calls to mind a portion of James Russell Lowell's lovely poem, The Vision of Sir Launfal:

The earth gets its price for what earth gives us,  
The beggar is taxed for a corner to lie in;  
The priest hath his fee who comes and shrives us,  
We bargain for the graves we lie in;  
At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking;  
No price is set on the lavish summer;  
June may be had by the poorest comer.  
And what is so rare as a day in June?  
Then, if ever, come perfect days;  
The heaven tries earth if it be in tune,  
And over it softly her warm ear lays; . . .

And we might continue with more of this inspiring poem, but that is enough to show us that these things are all ours, if we look for them.

So, as the new year arrives, let us strive more than ever to put ourselves into our work, our play, our every act, and we will find that the new year will bring us just that much more of joy and satisfaction even in our hardships and sorrows as they come along.

Dear God, give us strength and determination as we enter the new year to face life squarely and say, "I will make the most of my opportunities," and open our eyes that we may see these opportunities and that we may see the beauty of things about us and the beauty in the lives of those with whom we come in contact. Amen.

May we sing the hymn, "Open My Eyes, that I May See."

Mrs. Eldred Batson.

### REPORT ON SEVENTH INTERDENOMINATIONAL MISSIONARY INSTITUTE

(Given at quarterly meeting, Albion, Wis.)

This program is made possible by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America, in co-operation with the Chicago Church Federation.

From the Women's Board we learned that a notable series of public meetings in the interests of World Literacy and Christian Literature was to be held in different cities, and Chicago was to have such a meeting on September 28. The Milton Benevolent So-

ciety made it possible for Miss Ada Crandall to attend this service. Miss Ethel Butterfield was in attendance, representing the Chicago group. The Milton Junction Ladies' Aid society asked me to represent them. We would have been glad if all of you could have been in attendance, for the meeting was of great interest to all people who are interested in bringing Christ to the world.

The service was held in the Fourth Presbyterian church, a beautiful house of worship. There were about one thousand people in attendance to listen to the inspiring talks given by those who have spent many years in foreign countries serving their Christ who said, "Go ye into all the world and preach the gospel unto every creature."

Mrs. Paul Erdman was the leader of the meeting. She is chairman of the committee on World Literacy and Christian Literature in the Near East under the Foreign Missions Conference of North America. Among the many good things she brought us were these statements: "Illiteracy is the greatest problem of the day—in spite of the World War"; "More than half of the world is unable to read or write"; "The yoke of bringing the great masses of illiterates to read and write and understand, is heavy, until we remember that Jesus came to bear the heavy burden; it is ours to teach the Christ lovingly, patiently, and understandingly." She mentioned one woman, in India, who sat by a Moslem telling him of God's love. She prayed that just one of the many she was trying to help would accept Jesus. This woman felt the need of Christ's love among these Indians so deeply that she was willing to associate herself with all the filth of the low class to help them. Mrs. Erdman said this is the true missionary spirit and the only way to reach some of these people.

One theme given in the different talks was, "Each one help one." Mrs. Erdman told this dream, which, it seems to me, expresses this spirit of helpfulness: "A man who was going to heaven asked that first he might go down into hell to see the punishment—thinking he would better appreciate the blessings of heaven, and this is what he saw: There were two rows of sorrowful looking people sitting across a well-filled banquet table, and on the arm of each one a long-handled spoon was bound so that the elbow could not bend; after watching a few mo-

ments, these people began filling their spoons and feeding the persons across from them; the man awoke with a fright, and this thought kept coming to him: Even in hell they help each other." As Christians we must be humble servants of Christ, willing and anxious to share with and help each other, and the less fortunate more than others.

On the back of our programs was a chart explaining the Doctor Laubach method of teaching the illiterates. To me it is a complicated chart of Spanish words, English vowels, and pictures of common, everyday things. After it is placed in the hands of an illiterate person, a competent teacher is able to teach him to read the whole page in ten to twenty minutes. Perhaps I should say he can sing the whole page, for he is taught to sing the syllables.

Charts of this type have been made in two hundred languages. As fast as one learns to read well enough to interpret the easy Scripture lessons, he or she is sent out with the message of love to their fellow companions.

In our Bibles we read Christ's teaching, Matthew 28: 19, 20: "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."

May the God of all men bless us in our Christian life.

Mrs. John Randolph.  
Milton Junction, Wis.

### GRAPPLING WITH THE NEW YEAR

The new year does not come to us with promise of an easy time, but with a call to gird ourselves for difficult undertakings and heavy responsibilities.

That, in reality, is what life is for. In battle with the difficult and menacing there is a joy deeper than the superficial joy of old new years.

There are some men and women who are not in much doubt as to whether or not they are needed in the world. They are the ones who are working with all that is in them at something that they consider important. Some of them are overburdened. Some are pretty grim. But they are far happier than the idlers and the wastrels.

There are many jobs to be done. The more sensitive and fine-grained a man, the more he feels it. That is why so many of our ministers have decided that they ought to leave their parishes to share the hardships and dangers of their young men on sea and land. That is why so many others disrupt their lives, leave their work or their studies and move to distant cities. They want to serve. They know that the country needs their help.

When men come back from Africa or Guadalcanal and find us so excited over giving up some article of food or some travel with a motor car, it seems to them as if they had entered another world.

The mass of us are not very happy. Our complaints and resentments filtering through Congress ended the career of Leon Henderson as price administrator. We demanded a victim and so we sacrificed a brave, competent man who has rendered a great service. Lasting happiness does not come in that way. The pompous, the jealous, the selfish, the hating, are not very happy.

We in the churches have an important task. The better we do it, the happier we shall be in the new year. We must stop drifting with the tide. We must try to influence thinking. We must substitute reason, fairness, love of truth for the blind partisanship on both sides. We must do more to put ideals of public service into men's minds. We must make unselfishness more concrete and more attractive.

—The Christian Leader.

### A LETTER FROM ALASKA

My dear Dr. Van Horn:

Your fine letter dated November 30, together with a copy of the minutes of the Tract Board, reached me on December 8. I decided to reply tonight before glee club rehearsal. We are singing the following selections: "Were You There?" (when they crucified him—Negro spiritual). Then three rounds, entitled "The Huntsman," "Three Blind Mice," and "Row, Row, Row Your Boat." Then "Shine," and "O Holy Night." Then we have the audience join us in the singing of several Christmas carols.

As you doubtless know, we have a fine religious program. We now have Bible school at four places in this camp, which is

located near Fairbanks, Alaska, which fact we can now reveal. Then we have morning service in the post theater, followed by a fine vesper service. On Thursday evening we have the Royal Guard meeting, to teach one a deeper meaning of Christianity and to assist others therein, which is followed by an hour's Bible study. As a reference book for our Bible study we use Halley's "A Pocket Bible Handbook." . . .

The days are very short now—about four hours of sunlight during the middle of the day, with the sun peering over one end of the horizon. The aurora borealis appears from time to time, with the full spectrum of colors. We had several inches of snow. I was reliably informed that this last Thanksgiving Day saw the temperature about 91 degrees warmer than last year, when it was about 55 degrees below zero. . . .

Sincerely,  
Frederik J. Bakker.

## YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor  
Route 3, Bridgeton, N. J.  
Please send all material and suggestions to the above address.

### WHAT TO DO?

A few days ago I received a letter from the editor of the Young People's Page asking me what the "Young People's Committee" of the Board of Christian Education is planning to do in the line of projects and activities. She also asked what problems are confronting us, and requested that I write this information for the Recorder. This asking what our problems are hit the proper chord with me, because the whole thing is as yet a question.

For the past few years this work has been carried on mainly by Rev. Elmo Randolph, and Elmo, in his unique way, has done a good job. I, for the Seventh Day Baptist young people, take this opportunity to thank him for his services while serving in this capacity. We will all remember Elmo as "King of the Campfire and Fellowship Hour." Elmo, our prayers are back of you as you continue to guide young feet in the upward way.

This is a new type of work for me, and at present I am trying to get my feet on the

ground so that some constructive work can be done. The foundation stones upon which our former chairman and committee worked are these:

1. To promote interest in and support of the Beacon.
2. To promote sectional Youth Conferences on the order of the Teen-Age Conferences formerly carried on by the Tract Society.
3. To increase the number of permanent Young People's Camps.
4. To establish working standards for our Youth Camps.

Now to these foundation stones it is up to us to add if necessary, then to build the frame, and put on the siding and roof. We must build the house of "Young People's Work" on these stones from year to year.

You may be wondering how this house is going to be built—so is the committee. That is for us, with your help, to work out; so let me throw out some questions to be answered as we examine the stones more closely.

It seems to me that the Beacon speaks for itself. It sheds light on our young people from the Atlantic to the Pacific, binding them together. The Beacon depends upon the individual societies for its interest and support. What is your society putting into this paper? Answer that, and by your answer I'll know what you are getting out of it. Our local young people are always more interested when they have reported their work. We still get out of a thing what we put into it. How would your society improve on this paper? How do you promote interest in and support it?

I feel that these Youth Conferences are a great thing. How well I remember a Teen-Age Conference at Lost Creek a few years ago. There I met young people from neighboring churches and heard them express their deepest thoughts. The meetings and fellowship there have meant much to me through the years. Our young people here are still talking about the Youth Conference that was held in Alfred last summer. What type of Youth Conference would you like this year? What theme would you suggest? What time of the year would you like it? Would you favor a conference being held in each section, at the same time, with the same program?

The last two stones look solid, but are more difficult for me to discuss. Just what

we as a committee can do to help you establish a permanent camp—I can't answer—maybe you can. It is possible for us to find materials to help you with your camp, to suggest camp programs and some uniform standards. What do you have to offer along this line?

Why not take a part of your Christian Endeavor meeting or social hour and discuss these questions? If there are other projects you would like promoted, feel free to suggest. Please send your findings to your committee.

This Young People's Committee consists of Charles Bond, David Clarke, Edward Crandall, Ruth Rogers, Don Sanford, and Miriam Shaw. We were appointed by the Board of Christian Education to represent and serve you. How can we, unless we hear from you? From the material received in addition to our own, we will do our best to work out a satisfactory youth program.

Send your suggestions to Rev. Charles H. Bond, Little Genesee, N. Y.

[Charles is the chairman of this committee. Let's all respond to this request! —J. B. D.]

### A NEW YEAR'S MEDITATION

By Pearle Halladay

The bells are ringing, ringing, ringing! To some they are tolling bells; to others they are bells of hope; to others they are just ringing bells. But it is a signal that we must all start on our journey of this new year. It is an unknown way, an untried path for us. What shall we take with us on our journey?

It is always safer to have a guide in an unknown region and the very best guide, the one we need is named for us in Psalm 48: 14, "He will be our guide even unto death." This guide knows every step of the journey; knows every difficulty we must meet as well as the sunny places we shall pass through. He would have us prepare for this journey into the new year. Let us harken and obey his instructions.

We surely must take Matthew 26: 41, "Watch and pray that ye enter not into temptation." He who told us knows how very important this is for us. Another thing we must have is Mark 11: 22, "Have faith in God." He whose faith never failed knows

### OUR OWN POETS

#### ONWARD

A year ahead of hope and high endeavor.  
Three hundred days and more of work and play;  
When each shall lend his heart and mind and  
sinew,  
To tasks that face him on his chosen way.  
A year that may lead upward to high places.  
A conquest 'gainst the odds of time and place.  
A year ahead which takes a lot of courage,  
If we some day shall meet him face to face.  
What of the year ahead—let's gladly meet it,  
With purpose high and courage all the way.  
Three hundred days and more of joyous living,  
Filled with good deeds and love and work  
and play.

Bessie S. Davis.

### CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

The following poem was written by our son, David Lewis, who is twelve, and in the seventh grade of Fouke School. Perhaps your correspondents and readers may enjoy it.

Sincerely,

Mrs. C. A. Beebe.

#### Fairy Planes

By David L. Beebe

The fairies have their air planes,  
And they call them fairy planes.  
They dip and dive to reach the sky;  
A pleasure plane is the butterfly;  
The fighter planes are bumblebees  
That soar around the magic trees;  
The humming birds are the "helicopters";  
One flies up in the air and stops  
And flips its wings to keep it still:  
They all obey the fairies' will.

If you should happen to pass by  
You'd see their planes against the sky,  
And if you stopped while going through  
You'd even see the fairy crew.  
They must have fun up in the sky;  
Be sure and look to see them fly.

Fouke, Ark.,

Dear David:

I think your poem is charming and I'm sure all our readers will think so, too. I hope you will send many more poems to the Recorder. You have a real gift. I used to try to write poems when I was about your age, but yours is much better.

Your sincere friend,

Mizpah S. Greene.

what an unfailing support faith will be to us. In Psalm 42: 11 we read, "Hope thou in God."

Have you ever really thought of the meaning of the word "hope"? Sometimes in thick darkness hope will bring a light that will steady us over a very dangerous place and stop the falling tears so our vision will be clearer.

Another thing we will surely need is Colossians 3: 14, "And above all these things put on charity which is the bond of perfectness." Charity has a much deeper meaning than is many times given it. While giving material things is a decided part, there is a charity of kind words; of tolerance and understanding, which are often greater blessings to others than we know.

The bell rings and I must hasten. Here is a list of needed assets with which to start the year.

First—Our **Guide**; then the **Book** which has been given us; then comes **faith**, helping us to walk steadily on; then **hope** with a clear shining light that draws our eyes upward to the "precious promises"; then **charity**, which is a mantle of kindly love, first to our Guide, then to all mankind.

So prayfully and gladly we start out on our journey. We shall need other things as we journey along, but when the need comes it will be supplied for we have the promise, Deuteronomy 33: 25, "As thy days so shall thy strength be."

May God bless us all.

#### BIBLE STUDY

(Continued)

By Rev. Lester G. Osborn

#### RUTH — THE BOOK OF FAITH AND DEVOTION

- Part I—Ruth Deciding—Chapter 1.  
Part II—Ruth Serving—Chapter 2.  
Part III—Ruth Resting—Chapter 3.  
Part IV—Ruth Rewarded—Chapter 4.

Ruth may be considered an appendix to Judges, as it is a story of the times. It shows that even in the blackest periods God has men and women who are faithful, and who love and serve him.

Dear Mrs. Greene:

This is the first time I have written to you. My sister Arline has written before.

I know you are interested in our Christian Endeavor. We are still working on our string of pearls. I have five pearls and I think I am ready to say 1 Corinthians 13 and Romans 12; that will make me seven. I am studying hard to get all of them. Mother and sister Gretchen and I saw Mrs. Greene and baby Karen down town one day. Karen is certainly a sweet little girl. It will be nice when Doctor Greene can be with them again. I had better close for this time.

Sincerely yours,

Charlotte Swing.

Bridgeton, N. J.

Dear Charlotte:

I was glad to receive this nice letter from you and I hope you and Arline will write often. I remember what a nice visit I had with you and other members of your family when we were at our son's in Bridgeton. It will indeed be nice for all of us when he can be home again. Pastor Greene and I wanted to spend Thanksgiving vacation in Bridgeton, but couldn't get enough gas to run our car that far. We hope to come next spring or summer.

You are making fine progress in learning your Scripture pearls and I hope you will soon learn them all.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been reading the Recorder and decided to follow Edith's suggestion, to write to you. I hope others will follow it, too.

It has been a long time since I wrote to you last, at least three years, it seems. I started several letters which never got finished, so I hope this one doesn't come to the same bad end of being thrown into the waste can because it was never finished.

I guess I had better close and study my Latin. Good night,

Your Recorder friend,

Mary Bottoms.

Athens, Ala.

Dear Mary:

I surely am glad your letter didn't get into the waste can this time, for it was good to

hear from you again. I have just discovered that I'm at the bottom of my page so must finish my letter to you next time.

Your true friend,

Mizpah S. Greene.

## OUR PULPIT

### "A JOYOUS MINISTRY"

#### or Paul's Farewell to the Church at Ephesus

(Sermon preached by Rev. Leon M. Maltby for the White Cloud Church October 30, the last Sabbath before he left for the army.)

Text—"That I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24b.

You who are assembled here this morning have listened to the reading of a portion of the twentieth chapter of the Book of Acts. The nineteenth chapter tells of Paul's three years' ministry in Ephesus and the surrounding country (which is now a part of Turkey). It ends with the tumult aroused by the silversmith who testified that Paul's preaching was greatly endangering the image business. The Christian's business is to hurt the devil's business. Many church members who patronize popular places of amusement are fostering the devil's business. It wasn't just silversmiths that suffered from Paul's preaching at Ephesus. Converted people brought together their ungodly books on spiritualism, modern philosophy, soothsaying, etc., and made a great bonfire—a \$30,000 fire, we might call it, for the value of those books was 30,000 pieces of silver. There is going to be a great fire one of these days, and when that fire is over there isn't going to be much left for some of us. That fire will burn up everything in our lives that has not been pleasing to God. If you do not want it to destroy both soul and body, you had better start a little backfire and get rid of those bad habits and ungodly pleasures. We have something to learn from the people of Ephesus. Many years later in the Revelation the Spirit spoke well of the Ephesians (Revelation 2: 2-4).

It is amazing how much there is about the Church of Ephesus which is good for our church too. Well, Paul had to leave the

city, as we read in the first part of Acts 20. He went again into Macedonia and Greece, where he had established churches on his second missionary journey. After a number of months work in Greece he started his return journey to Jerusalem to complete his third and last missionary journey. We find him crossing the Aegean Sea eastward and coming near Ephesus. He really did not come very close, but stopped at the seaport of Miletus, forty miles south of the city, and sent for all the elders of the church to meet him there for a farewell message.

#### Did the Church at Troas Keep Sunday?

Something interesting happened on this voyage down the coast of Asia Minor before Paul's party came to Miletus. They stopped for a week at Troas, the place where Paul had, the year before, received his call to invade Europe with the gospel. It must have held a tender spot in his heart. It was his point of embarkation, as we would say in these times—like New York or San Francisco. He preached a farewell message there the night before he left. The people seem to have gathered together voluntarily for refreshments and Christian fellowship with their leader on Saturday night, something as we do nowadays. You can be thankful that your pastor chose the farewell to Ephesus for his text rather than the farewell to Troas. For at Troas, after their evening meal, Paul preached the longest sermon on record. He preached so long that he had to stop for lunch in the middle of it. He talked until midnight and then on till the break of day. Times have changed, haven't they? Now some people stay at home because the sermon comes at the noon lunch hour, or go home and eat while the preacher is trying to break the spiritual bread for hungry hearts.

Incidentally, this story centering around Acts 20: 7, is counted by many as the strongest argument in the New Testament for worshiping on Sunday instead of the Sabbath. A farewell message to this church should contain some reference to the Sabbath question. Neither Paul nor Paul's Gentile churches were ever accused by the Jews of disobeying the Sabbath commandment. Working on that day or substituting another day would have split the churches wide open, for almost every church contained both Jews

and Gentiles. Careful students will admit that clutching at this reference to excuse themselves from keeping the Sabbath is like grasping at a straw for support. The argument runs thus: They met on the first day to break bread, breaking of bread means celebrating the communion. That implies a regular church service; and it must have been their custom (under his leadership) to meet on the first day. The facts are these: If breaking bread means communion, then Paul celebrated it twice in one night, for he also broke bread at midnight. The fact is that this was a Saturday night meeting and not a morning resurrection celebration. Paul could have rested on board ship that Sunday, but he chose to spend the day walking twenty miles to Assos. If Paul had been going to depart Friday morning, the gathering would have been held on Thursday night. Sabbath keeping rests on divine precept and example, not on chance references. Let us see to it that we make the Sabbath as holy to God, as blessed to ourselves, and as helpful to others as Paul made it.

#### We Dare Not Make Comparisons

Coming to the story of Paul's message to the elders of Ephesus your speaker does so with great fear and trembling. The reason is that Paul in his message not only gave parting instructions to the church, but he enforced those instructions by reminding them of what he himself had done. And the things which he could truthfully say about himself and his past ministry are not true of your pastor as he gives a closing message. Even if they were true, they would not be fitting to say. I do like to think that in some small measure I have, like any other preacher, worked toward some of these things as goals. Then, too, Paul's future as he spoke was not the same as that which we face. He had to look forward to bonds and imprisonment and persecution. We think that these are uncertain days and troublous times, but thank God that we do not live in the days of the apostles. We are too soft, too easy going; we haven't the intestinal fortitude to take it. We are afraid of blood; we have forgotten the blood of Christ. As the apostle says, "Ye have not resisted unto blood, striving against sin." We cry so easily, pitying ourselves in our losses and hardships. But, oh, how hard it is to wring out one little tear for lost souls! I am reminded that

there were certain women who wept for Jesus at the prospect of his coming trials and he replied, Don't weep for me, but weep for yourselves and your children. If anybody wants to weep, let him weep as Jesus did—for Jerusalem, because they were rejecting the Messiah and salvation. As Paul proceeded on his journey from Miletus to Caesarea a prophet told him of his coming tribulations and everybody started to weep. Paul replied, "What mean ye to weep and break mine heart?" That is something to think about. Don't give way to sentimentalism.

Robert Louis Stevenson once said, "Sometimes I do well to be angry, but I have mistaken the times." That's true in other matters also. The Apostle Paul knew when to weep. He told those elders from Ephesus, "Ye know . . . after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears." I'm sure I have failed there; don't compare me with him. Maybe the leaders of this church have also fallen short. Look back at Paul; he had agony of soul for the lost, and a church grew up.

You will excuse the pastor this morning if he picks out for comment only a few of the things that Paul said that day. If we talked about all of his discourse or said all that is on our heart, this meeting might be like the one at Troas, and we do not want anyone to go to sleep, even if there is no danger of falling out of the balcony.

#### The Most Profitable Things

I like the next verse so well that I must mention it (verse 20). "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." I hope that is true in some measure of my poor, weak ministry in White Cloud. "I have kept back nothing that was profitable to you." The way of salvation, is simple in outline; it is summed up in the next verse, "testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." That is what is most profitable. Remember what Jesus said in Matthew 16: 26, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" If you are not saved, there is nothing profitable to you but salvation.

If you have not repented before God, if you have not put all your faith and trust in the shed blood of your crucified and living Savior, then you might as well say with the old preacher in Ecclesiastes, "Vanity of vanities, all is vanity." Your good jobs, your thriving business, your bounteous crops, your pleasant homes, yes, and your boasted goodness, all are unprofitable. If Paul had kept back any of that teaching he would not be able to say in verse 26, "Wherefore I take you to record this day, that I am pure from the blood of all men." . . .

The greatest concern that I have as I give up my work here is that I am not pure from the blood of all men. I know that men have died in their sins and I have not warned them. Ah, the people that come to church hear the gospel, and not one of our active members has died in the three and one half years we have been in White Cloud. I thank God for that. But the Ration Board gives me gasoline to travel seven hundred miles a month over a parish that is very wide. I know I have let opportunities slip for bringing a message of salvation.

#### House to House Teaching

Paul speaks of public teaching and **from house to house**. That is a joyous ministry. The best sermons are not always preached from the pulpit. Just yesterday I was in a home where none of you have ever been, probably. The young woman professes some religion—is a member of a church; but her husband is not a Christian, and I am afraid she is not. I tried to give her such counsel as I felt she needed—first of all stressing repentance and faith, then other practical lessons that might be needed to keep that new home from going on the rocks. I'm going to miss such contacts, such responsibilities.

Now for a Christian there are other things that are profitable besides repentance and faith. Paul didn't keep those back from the people of Ephesus. Such subjects as baptism, Sabbath keeping, the Holy Spirit, the return of Christ, etc.—they are also profitable. Paul says that godliness is profitable. All of Paul's converts were baptized with water; all of them were Sabbath keepers; all of them, especially those at Ephesus, knew the power of the Holy Spirit. A visiting evangelist in this town just recently told me that

he believed that the Bible taught the keeping of the seventh day as the Sabbath and he wished his denomination kept it. But in his series of meetings here he kept back the Sabbath teaching while instructing the converts in many subjects which the Christian Church in general has felt to be unprofitable. I would be guilty before God if I kept back from this community that which God made so prominent in the law, the prophets, and the New Testament. When Paul left Ephesus that responsibility fell upon the leaders of the church.

The verse we chose as our text is verse 24, the latter part of it. The first part doesn't apply. "That I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

No matter what happened, he wanted to finish his course with joy. He often speaks of the ministry as a race. God wanted him to run a certain course. He wants me to run in my lane, and you to finish your course with joy. Now Paul's course wasn't as near finished as he thought it was, but his course was not the same as it had been in the past. It was years later when he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4: 7). Those words do not fit me or anyone whom I know; they did fit Paul.

#### Paul Came Back

When Paul left Miletus he said (verse 25), "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." But I venture to say that Paul was wrong. He was a little too pessimistic.

In 2 Timothy 4: 20 we read, "Erastus abode at Corinth: but Trophimus have I left at Miletus sick." Then after Paul got back from the army he was again in the very place where he spoke these words. It is quite probable that some of those elders were still alive and met him there again.

Did you realize that Paul went to the army? From the time he left Miletus and arrived at Jerusalem he spent most of his time in the Roman army, without a uniform. He couldn't get out until they let him out. Part of the time he was chained. Part of the time he was the chaplain of a whole shipload of soldiers. Part of the time he

dwelt in his own hired house in Rome, preaching to all who came to him. But all of the time he was away he was carrying on his ministry with joy. **And he came back**, with a richer and wider experience to take up the work of directing the church.

#### A Charge to the Church

The purpose of the meeting at Miletus was not to tell the people about himself, but to tell them about themselves. He was going to be busy with other duties. Listen to his exhortation (verse 28). "Take heed to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." This Church is a holy institution. It must be kept so. Every Christian must shoulder his responsibility. It isn't our Church. It is the Church of God, purchased with the blood of Jesus Christ. All that has been said about Paul's ministry is by way of example. What the missionary has done in the past must now be done by the leaders of the Church. Will you meet that challenge? . . .

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

#### A CHRISTMAS SUGGESTION

Dear Editor:

Through the medium of the Sabbath Recorder I would like to suggest to all Seventh Day Baptists that we as a church establish a gift to Jesus week—this to be the week of Christmas every year. Let each church member who is able to send in a gift to his or her local church do so, and state to what purpose the gift is to be used. This would honor the Christ Child and his holy Church, and be a source of joy to those who love to give to Jesus, even as the wise men who brought their gifts to the holy Christ Child on the day of his birth.

Yours truly,

Deacon Mark Wiley.

5422 S. May St.,  
Chicago, Ill.

## DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

A Thanksgiving service held in the First Hopkinton Seventh Day Baptist church, last evening, was well attended, although weather conditions were unfavorable.

Rev. Ralph H. Coon, pastor, conducted the service; the Governor's Proclamation was read by Miss Jeanne Coon. The anthem, "Blessed Is He," was sung by the church choir and Mrs. Florence Wells, soloist, sang the "Hymn of Thanksgiving."

Miss Constance Coon spoke on "Why Young People Are Thankful," and emphasized five principal reasons: our country, the home, the school, the church, and the opportunity to worship God.

The next speaker was Mrs. Edna Piccolo, who, speaking on "Thanksgiving and the Home," referred to an illustration of the Four Freedoms, want, fear, speech, and religion, and read an article on "Freedom of Worship," by Will Durant.

Rev. William L. Burdick gave a talk on "Thanksgiving and the Nation," referring to the first Thanksgiving of the Pilgrims in November, 1621. "This," he said, "did more to establish peace than anything else." A lifelong student of history, Mr. Burdick said he has always found ours to be the greatest nation, for which we should be thankful.

"We are enjoying now more freedom than any other nation." Mr. Coon led a period of silent prayer, and also gave a talk based on the third verse of the first chapter of Ephesians, stressing the thankfulness of Paul for Christian friends. The service was closed with the singing of America. Miss Susan Murphy was pianist.—Westerly Sun.

Dr. George Thorngate, recently returned as medical missionary from China, was a guest speaker at a special service held in the First Hopkinton Seventh Day Baptist church Sabbath afternoon at 3.30 o'clock.

Doctor Thorngate is making a tour of Seventh Day Baptist churches of the United States. He spoke in the Rockville church Friday evening and in Westerly Sabbath morning.

He told of the active work of the Seventh Day Baptist Church in China and of the missionaries and all other American missionaries who have been put into prison camps and

are now waiting for another exchange ship.

Doctor Thorngate held the close attention of the congregation as he delivered first-hand knowledge of conditions in China.

The Second Hopkinton Seventh Day Baptist Church joined in the service. The Senior and Junior C. E. meetings were omitted.

In recognition of Universal Bible Sabbath, Rev. Ralph H. Coon, pastor, showed pictures under the title, The Old Book Winning New Friends, sponsored by the American Bible Society, during the Friday night prayer meeting.—Westerly Sun.

Milton, Wis.

Tuesday evening was the sixth time in the history of Milton College that the Choral Union and Civic Orchestra has presented Handel's oratorio, "Messiah." This is one of the best-loved oratorios and the audience was composed of people from surrounding communities as well as local music lovers.

There were ninety-eight members in the chorus; the tenor and bass sections were not as large as usual. The orchestra, composed of college students, townspeople, and several from the Wisconsin School of Music String Orchestra of Madison, furnished the accompaniment for the entire program.

Four guest soloists of Chicago presented their parts very well. They were Miss Helen Bickerton, soprano; Anne Post Bergh, contralto; Raymund Koch, bass; and John Thut, tenor, who was secured to substitute for B. Fred Wise, who was unable to come.

The chorus was very much "at home" with their selections and each group sang as one voice, revealing the thoroughness of their training.

Miltonites were especially pleased with Anne Post Bergh's presence and contralto voice. Mrs. Bergh is a daughter of Mrs. G. W. Post, Milton.

The oratorio was under the capable direction of Prof. L. H. Stringer, with Miss Betty Daland at the piano.

One army uniform was noticed in the chorus, Sgt. Donald L. Drew of Scott Field, Ill., filling in in the bass section.

—Milton Junction Telephone.

SABBATH SCHOOL LESSON  
FOR JANUARY 8, 1944

Jesus Busy with His Ministry of Love. Scripture  
—Mark 1: 23—2: 14.  
Golden Text—John 9: 4.