HELP FROM THE HILLS

"I will lift up mine eyes unto the hills, from whence cometh my help."—Psalm 121:1.

Here is the answer, Pilgrim, Help from the hills is the answer.
Here is the question, too: Help from the mountain peaks.
Whence is the help for the helpless? Help from the mountain peaks.
This is the answer, true: Help from the mountain peaks.

Help from the hills is the promise, Help from the mountain peaks.
Help from the mountain peaks.
Help from the mountain storehouse, This is the word God speaks.

Help for the desert valleys, Help for the gardens, green,
Help for the thirsty cities, Help for the king and queen;
Help for the peasant farmer, Help for the flocks and herds;
Help for the fields and mansions, Help for all beasts and birds.

Here is the answer, Pilgrim: Help from the hills is thine;
Up with thine eyes and spirit, Up to the peaks, Divine!

—William L. Stidger.
Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 114, No. 11

Wednesday, March 1, 1933

Mr. North's (chairman) immediate reply: "Dear Mr. Stillman:

Your wire came last night just before I left the office and I got in touch with part of the committee at once.

Your message will be read in the Plainfield, New Jersey church services tomorrow (March 4) morning and will be in the hands of the other pastors for use a week from tomorrow. The committee will follow the message through the Sabbath Recorder and direct.

It is a serious situation and one that we should all have on our hearts and in our prayers. So many people have had their incomes reduced or cut off entirely—perhaps not feeling it until the past two or three months—that everybody now knows how to lay the matter before them.

But you may be sure you will have the united support of our church committee in doing whatever is possible. Your telegram—read to all of our churches—ought to bring immediate results. "Sincerely yours,

(Signed) "L. Harrison North."

Denominational Emergency

Every age has its critical times. Individuals have them. The church passes through occasional crises and comes out, if loyal, stronger and more vigorous than ever. The denomination does not escape the ordeal of critical situations. What are some of the many dollars tied up—dollars that need to be released, this amount only $900, to the situation, until the emergency is met. The church needs the money to speed the mission funds in his hands will speed them on account of postage. We should meet the emergency.

Some are saying that the Missionary Board has not been asked to help support the China draft unless the fact that we have not sufficient funds to make the payment.

China has on hand.

Of course, the Missionary Board has not asked to help support the church. Let it be pointed out again that our emergency results from a combination of these causes.

What is this emergency? Recess, if you will, the "S O S" above. This is what it means—our work in the United States largely or in part supported by the Missionary Board will be without direct financial aid.

It means that a China draft of $900 will have to be protested, extra cost involved, our missionaries be embarrassed, and suffering entailed. We must not be discouraged or lose heart. We should meet the emergency.

In another column you will read the February, perhaps in any month, in the history of our United National Budget. It was $635.48 with our contributions; in February, perhaps in any month, in the history of our United National Budget. It was $635.48 without the representation of the Missionary Board. Since only $191.08 goes to the Missionary Board to help meet its monthly obligations. The budget should provide $1,036.59.

Last year for the first period the Onward Movement Budget received $1,597.87, of which $657.75 was for the Missionary Board of the Missionary Board to help meet the monthly obligations of the Missionary Board.

This is not an appeal for extra funds, but is in the nature of regular budget expectation. This emergency call is sounded with the hope that any church treasurer who has Onward Movement funds in his hands will speed them on their way to Mr. Harold B. Crandall, Westerly, R. I. It is with the assurance that the church will give what it can, to the help of the Lord and his cause. Do not lose heart. We should meet the emergency.

The China draft is not the responsibility of our denomination. It is not the responsibility of our denomination. It is not the responsibility of our denomination. It is not the responsibility of our denomination. It is not the responsibility of our denomination. It is not the responsibility of our denomination. It is not the responsibility of our denomination. It is not the responsibility of our denomination.

"Frozven Assets." Such assets create problems, endanger business security, and may be the cause of disastrous failure.

Since the first draft of this editorial was written, governors of forty-eight states have declared a limited bank holiday, and President Roosevelt has issued a proclamation that all banking business in the United States shall be inactive from Monday, March 6, until Thursday, March 9th. This prohibition in way of bank savings, deposits, and checking accounts are temporarily frozen. Many are caught with uncashed pay checks and no liquid assets in the way of cash in pocket. With our confidence in our government and its institutions unshaken, people are calmly, if not always cheerfully, adjusting themselves to the situation, upon which much is dependent.

But Seventh Day Baptists are suffering from frozen assets that are not traceable to present critical conditions. What are some of them? First, there are the books on our shelves in the tract depository. There are many hundreds of volumes, of them, representing many dollars tied up—dollars that need to be released and used for new printing in promoting the Sabbath truth. Not only is money represented, but truth expressed in regards tied up and unused on our shelves, is a frozen asset. It is too bad that these books are not purchased and used. Their value is very high, ranging from a few dollars each to $5 per set. Look over these titles:

Bible Study; The Seventh Day Baptists in West Virginia; Seventh Day Baptist Hand Book; A Manual of Seventh Day Baptist History; The Sabbath Question; A Manual for Sunday School Teachers and Their Hearsers; Country Life Leadership; Letters to the Smiths; Biographies—Of Governor Samuel Y. Abram Herbert Lewis, Thomas G. Garver; Address, Among Many Others. When I was a Boy—sermons for boys and girls; Water of Life; A Study of Seventh Day Baptist Missions in China; Membership Course for Junior Boys and Girls.

In a large measure these books—economic and spiritual essentials—are immovable assets, a vast amount of good would accrue were...
THE SABBATH RECORDER

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these assets liquidated by being purchased by our people, as individuals and churches, and put into circulation. Perhaps in most of our communities there are those who would be glad to sell these books from our shelves, on liberal commission, thus benefiting the cause and helping the seller.

Besides these publications from our press, the correspondence secretary of the American Sabbath tract society has recently received a few copies of a study of "The Sabbath in Divine Revelation and Human History," by George Arthur Main of Daytona Beach, Fla. Mr. Main is a careful thinker and scholarly exponent of the Sabbath truth in which he has a deep and an abiding interest. He has made a broad survey of the whole question and in a helpful manner has prepared his material for use in individual or class work. These volumes can be secured from this office as long as the supply lasts, at 55 cents and $1 each.

Second, the Sabbath is a frozen asset which over those who believe in the worth of the faith to fail to live it faithfully and to proclaim it to others—thus making it a vital and an effective contribution to the moral and spiritual life of the nation. The promise to God's Sabbath-keeping people of old was that as loyal and faithful to God's truth and righteousness they should be like a "watered garden, and a river of streams in it," and that further, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and dost observe my Sabbaths, delighting thyself therein, the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father, for thou art an precious possession." (Isa. 58:13-14.)

Third, faith that is not translated into an active grasping of the truths and principles of our Lord and set loose in their practical application for the benefit of others is a frozen asset. There are intensely practical ways—in these very hours—in which we may liquify this asset by our support, in an emergent democracy.

Too large a percentage of a bank's assets found "frozen" proves the institution's unwise doing. "Bank closed" faces the unfortunate depositors and causes undue hardships for months and years to come. The same is true of our spiritual assets, a "frozen" condition working hardship and disaster upon the church and society as a whole.

Interesting Experiment What is pronounced by no less an authority on social work than Dr. Edward T. Divine of New York City as a unique experiment was carried out by three religious groups in Plainfield, N. J., February 26, 27.

Seminars are not uncommon and collaboration of various groups for common good are not unknown. They are quite in keeping with the recommendations of the commission appointed some time ago by President Hoover to study social trends.

The Plainfield seminar was sponsored by the city mayor and other officials, together with the Ministers' Association of which Dr. Ahva J. C. Bond is president, and a large citizens' committee. The religious group brought together to study our common problem was made up of Protestants, Catholics, and Jews—not to seek common ground for doctrinal agreement, but ground on which to attack and conquer our common troubles—troubles that are of vital and national concern. In his stirring address on Sunday night, Doctor Divine, a "pioneer" in social relief work, declared that in the futility to furnish leadership on the part of the press, the bar, the Church, the government, the financiers, and the nobility, of the high places of the earth; and I will feed my holy day; and call the Sabbath a delight, and the restorer of paths to dwell in, and the holy of Jehovah honorable; and shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father, for thou art a precious possession." (Isa. 58:13-14.)

In his concluding remarks, Rabbi Bernstein expressed his belief that there is a common viewpoint among the universal Church in search of help us all alike to be loyal and true, to stand forth as leaders in our Press, in our Bar, in our Senate and House of Representatives. The President's cabinet is complete and is very ably represented in legislative halls. He has called to his cabinet able and dependent leaders on the part of the press, the bar, and all others in authority, that we and all the people, duly considering whose authority they bear, may faithfully and sincerely do our part with the President in wishing this nation out of the slough in which we are mired and into the best things of life for us and for the whole world.

The speaker to close the seminar, summing up the findings, was Rabbi Philip Bernstein, a brilliant young Jewish leader and pupil of Dr. Doctor Divine, who, speaking unashamedly, fearlessly, and clearly did he present the differences between Christians and Jews which he felt should be definitely stated and recognized. Our common projects are not a work for anything but a shallow, insincere, and hypocritical way. In this closing session, with his great audience sympathetically with him, he boldly and sincerely stated his convictions. There is no reason, he thought, why Christian and Jew could not co-operate. Everything possible must be done to strengthen morality and character. Various agencies for relief must be supported. Youth must be carefully safeguarded that they shall not be robbed of their best and become anti-social and altogether unnatural. We may get out of "depression," he said, but a lost youth can never be recovered. Youth is the hope of the country and its most priceless possession.

Of course he realized that the establishment of a better social order would allow wide divergence of opinion as to the steps necessary to doctrinal agreement, but express his belief that there is a common viewpoint among the universal Church in search of help us all alike to be loyal and true, to stand forth as leaders in our Press, in our Bar, in our Senate and House of Representatives. The President's cabinet is complete and is very ably represented in legislative halls. He has called to his cabinet able and dependent leaders on the part of the press, the bar, and all others in authority, that we and all the people, duly considering whose authority they bear, may faithfully and sincerely do our part with the President in wishing this nation out of the slough in which we are mired and into the best things of life for us and for the whole world.

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Wilson. The people are in humor for him to take upon himself most unusual powers for peace times. If Congress "shilly-shailly" he undoubtedly will ask for this power. The welfare of the nation, perhaps of the whole world, lies in his hands at the present moment. Much does he stand in need of the people's confidence, not only, but of the grace and guidance asked for him in our prayer.

As a rule, it seemed, we must grant him our confidence and moral support. Small faults in findings and carping criticism must be banished. Mighty tasks and responsibilities laid by us upon our chief executive, send him to his office fresh and buoyant, and after the grind of the years allow him to depart aged and broken. None of us can comprehend how on earth he manages the burdens are. But we can pledge ourselves loyally to stand by in these trying times. No one must expect him to do the impossible. He goes to his task higher in the esteem of his fellows then when elected. In time of danger he has proved no coward and by his coolness gives courage to others. His immediate attack on the prohibition question. He will consistently and loyally to prove our real position on the prohibition question. He will deal? Nevertheless and however, it is ours to remember? Will the people undoubtedly will ask for this power. The welfare of the

The Board of Trustees of the American SABBATH TRACT SOCIETY met in regular session in the Seventh-Day Baptists Building, Plainfield, N. J., on Sunday, February 12, at 2 p.m. President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, W. M. Stillman, James L. Skaggs, Ahva J. Bond, William M. Stillman, Herbert C. Van Horn, A. H. Davis, and J. G. Burdick. The following members also were present: Franklin A. Angworthly, A. Burdett Crockett, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs.

Visitors present were: George Main, Miss Dorothy P. Hubbard, Mrs. James L. Skaggs.

The meeting was held in prayer by Secretary Herbert C. Van Horn.

Corresponding secretary Herbert C. Van Horn reported as follows:

REPORT OF CORRESPONDING SECRETARY

On January 21, your corresponding secretary gave a report of his South-Southwestern trip to the market. At the request of the Secrectary the invitation of the pastor.

The SABBATH TRACT SOCIETY—BOARD MEETING

American Sabbath Tract Society—Board Meeting

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**REPORT OF CORRESPONDING SECRETARY**

On January 21, your corresponding secretary gave a report of his South-Southwestern trip to the market. At the request of the Secretary the invitation of the pastor.
For a generation, he was a member of this body; and from the time when, a full century ago, his duties as Corresponding Secretary of the Seventh Day Baptist Missionary Society brought him into intimate contact with the activities of this board, down almost to the day of his death, was discerning eye, his wise counsel, his cordial, sympathetic and always helpful, all contributed in full measure to whatever of success has attended the work of the board. He likewise was able to assist to a higher phase of Sabbath observance and to make an intelligent and worth-while contribution there to accept this the Sabbath of Christ to the world-wide Church. His life has added to the richness of our endeavor and is our great gain; his death is our irreparable loss.

We bow our heads in submission to the divine law which governs the span of human life, and tender our warmest and deepest sympathy to his bereaved family.

It was voted that copies of the foregoing minutes be sent to the surviving members of the family.

Voted that the chairman appoint a committee to arrange for a memorial service to Doctor Main to be held at the time of the regular meeting of the board in March.

Committee: Herbert C. Van Horn, William C. Hubbard.

The president called upon George Main, who was present, to address the board. Mr. Main discussed his work in the field of calendar reform. Alva J. C. Bond and William C. Hubbard continued the discussion. The minutes were read and approved.

Adjournment.

Corliss F. Randolph—President.

Courtland V. Davis—Secretary.

SERMON TOPICS

(A Series)

WHAT ONE OF OUR PASTORS IS PREACHING

"God's Holy Things."

"His Holy Day—The Sabbath."

"His Holy Tabernacle—the Church."

"His Holy Law—the Ten Commandments."

"His Holy Temple—Our Bodies."

"His Holy Word—the Bible."

What are you preaching?
friend of his. Thus you can see that his
interests touch ours in many places. If his
American background also makes his co-
operation much more complete than would
be possible where a doctor from whom we
could have secured here. We feel that it
was God's leading that kept us from making
any contract with any one else and brought
Doctor... Can... While he is not an
avowed Christian, his attitude is not antago-
nistic and he seems interested. I think we
should pray that he will become an earnest
Christian and so be actively helpful in that
way as he is being so efficient in the medical
work.

The hospital has never been entirely filled
since the war disturbance but we have had a
pretty steady number, from forty to fifty most
of the time. There has been a good deal of
work and we have had a fairly stable financial
basis, barring any very severe setbacks. Of
course, the winter months always show some
deficit and are likely to show more than usual
this year. I am writing thus fully hoping to
think a few encouraging things may cheer your
hearts in this time of discouragement.

At the same time I hope that the board will
continue to look forward to the time when
they can send Doctor Thorngate back to the
medical work. The prosperous condition of
the hospital is largely due to his work, and as
long as you hope any prophecy of the health of
the patients are men, it is only right that a man
should be at the head of it. In my judgment
also it is that the real head should be a foreigner if the evangelistic spirit
is kept up, and that is what we are here for.
Besides, as you know, I am no longer young
and cannot keep up with such work many
years longer, probably.

I hope, Mr. Burdick, that you realize that
in all, I have said I have not the slightest feel-
ing of criticism of the board. I know that
you all have the good of the China mission
at heart as a part of world evangelism for
which you stand. I know that you will do
the best you can for this work. China needs
the gospel more than it needs anything else,
and I think the world needs a Christian
China, too. We hope that you are all praying
that we may be faithful to our great responsi-
"bility wherever we are.

May God bless you and give you strength
and faith in this trying time. Give my greet-
ings thus to all the board members, please.
Thank you. With kindest regards,

GRACE I. CRANDALL.

Grace Hospital,
Liuho, Ku, China,
December 12, 1932.

STATEMENT ONWARD MOVEMENT
TREASURER FEBRUARY, 1933

Receipts

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gate, special | $5.00 | |
| Mrs. M. M. Lamphere | $1.00 | |
| Special | $60.00 | $191.50 |
| Southeastern Association | $20.00 | $20.00 |
| Conference collections | $30.26 | $30.26 |
| Miscellaneous | $175.00 | |
| Total | $762.07 | |
CONSTITUTION AND BY-LAWS

FOR THE USE OF WOMEN’S SOCIETIES OF SEVENTH DAY BAPTIST CHURCHES

[The following Constitution and By-Laws were prepared by a committee from the Woman’s Board and approved by the board for use in women’s societies of Seventh Day Baptist churches. Requests for such had come from time to time, and the board is now glad to present the following for your use.]

CONSTITUTION

ARTICLE I Name

The name of this society shall be (name of society).

ARTICLE II Object

The object of this society shall be: to become an active unit of the church, for the promotion of religious ideals, social progress, and for general uplift; and with all other members of the church to be ready to take action upon matters financial and fundamental to the welfare of the church, and to encourage activity in support of home and foreign missions.

ARTICLE III Membership

Anyone receiving a two-thirds vote of the members present when her name is presented may become a member of this society.

ARTICLE IV Officers

The officers of this society shall be: president, vice-president, secretary, and treasurer, all elected annually by ballot, to serve a period of one year or until their successors are duly elected, and whose term of office shall begin immediately after their election. The election shall take place at the first meeting following the beginning of the church year.

ARTICLE V Amendments

This constitution may be amended by a two-thirds vote of all members present at any meeting, provided a written proposal of such amendment has been given at the previous meeting.

BY-LAWS

BY-LAW I Meetings

Section 1. This society shall hold meetings once monthly.
Section 2. The president shall have power to call special meetings.
Section 3. A special meeting may also be called upon the majority vote of members present at any regular meeting. Five members shall constitute a quorum.

BY-LAW II Duties of Officers

Section 1. The president shall preside at all meetings of the society; shall diligently strive to promote the welfare of the society at all times; shall stimulate the interest and cooperation of the members present by precept and example; and shall otherwise direct the affairs of the society, subject to these By-Laws and the majority vote of the members.
Section 2. In the absence of the president, the vice-president shall assume the duties of president.
Section 3. It shall be the duty of the secretary to keep the minutes of all meetings, the record of the names and addresses of all members, and to be the custodian of all the society records.
Section 4. It shall be the duty of the treasurer to report monthly the receipts and disbursements of all moneys; to secure vouchers for all such disbursement; to render at the close of the year a complete statement of the finances and to be custodian of, and responsible for, all funds of the society.

BY-LAW III Dues

Section 1. Annual dues may be fixed by the society.

THANKS

From Providence, R. I., comes a crisp, new $2 bill “for someone’s Recorder.” No name was attached to the letter but the gift is none the less appreciated because of that. Such gifts to the “Fund” enable us to send the SABBATH RECORDER to those who would not otherwise be able to have it. Yes, we thank you.

THE SABBATH RECORDER
Christian Endeavor, which he give in New York City recently. Also notification of the election of the president of the Young People’s Board a trustee of the International So- cieties with the International Council of Religious Education Field Secretaries’ Union Meeting which she at- tended.

Report on question for intermediates in October “Newsbits” from Intermediate Chris- tian Endeavor, North Loup.

Report from Shiloh on “trek.”

Editor H. C. Van Horn, concerning con- cerning publication of a continued story in the SABBATH RECORDER.

Mr. Haddock—an informal report from Berea.

Albert Rogers sent papers for the RECORDER.

C. Van Crandall:

Newsbits...from Intermediate.

Meeting which she at...

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Tuesday, March 28—(Read Psalm 48: 10-14)

We also may profitably count our towers and review our bulwarks. We grow dreadfully fearful often when there are no towers and family and friends, and we will not take account of the elements of strength and defence in our lives. The loyalty of one's friends and neighbors who hold and defend and works together is another. Courage is a strong tower, and God is always our sure defence in time of need. He held strong convictions and was always ready to defend them; but he kept an open mind and was willing to listen to a statement of the convictions of another; without compromising his own, he knew how to be tolerant of another's faith.

Not a small part of his work and his influence was his association with the ministers of the community. Week after week throughout all these years he has met his fellow ministers and has shared in their discussions of the phases of their duties and the many informal fellowship of the dinner table. His influence on these ministers and through them on the churches, not only of this whole community but wherever those men have ministered, has been profound and has always been of open-mindedness, tolerance, and loyalty to the truth. Sensible of their deep loss in the death of this brother, the churches of this community and the members of this association would also record their appreciation of God for the blessing of his example and fellowship through the years. "He being dead yet speaketh."

CHILDREN'S PAGE

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

GOD'S LAWS FOR NATURE

GOD'S CARE FOR US

1 PETER 5: 7

Junior Christian Endeavor Topic for Sabbath School By MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

At times, I know, we wonder why it is that some of God's children die of starvation. It is not because God has not provided enough food for all, but because many of his children are selfish and do not share with those who do not have as much as they have. How terrible it is to know that in many places food goes to waste away, while in other parts of the world people are dying of hunger! When you have more than you can eat or should eat, think of those who never have their hunger satisfied, but are always hungry. Which one of God's laws have men learned to take advantage of in shipping fruit to the East from the Pacific coast? Why is it that some people are not willing to share food with others? In what part of the world are people starving? Are there any parts of the world in which good food is plenty or more than we need to help provide for those who do not have enough. How can we help those in other parts of the world?

Although our parents buy and prepare food for us to eat, we know that if it were not for the farmer who produces it, we would not have it. Who does the farmer have to deliver it to? Tell of different foods you eat, how they were raised, and the different things that had to be done to them before they reached you. We find that in everything we have, there is God's plan.

The fun of Jesus to die for us shows us how God depends on those of us who have the gift of Jesus to die for us to help others who never have their hunger satisfied, but are always hungry. Which one of God's laws have men learned to take advantage of in shipping fruit to the East from the Pacific coast? Why is it that some people are not willing to share food with others? In what part of the world are people starving? Are there any parts of the world in which good food is plenty or more than we need to help provide for those who do not have enough. How can we help those in other parts of the world?
THE SABBATH RECORDER

In honor of George C. Stebbins

We have the pleasure to place this message from Rev. Alva L. Greene, of Brooklyn, N. Y., before our readers. It contains one of the most interesting tales our group mentioned by Doctor Davis. How the heart thrills even at this moment as memory stirs the words of some of these sacred old gospel hymns. We trust that Bro. George will copy out of his manuscript a sketch prepared for the memorial service. He has done much in his words to the letter from Alva L. Greene.

DEAR HERBERT:

You probably know that February 26 is the birthday of George C. Stebbins. He is the sole survivor of that group of hymn writers—composers and singers, who, for a half-century, sang the gospel around the world. That group included Ira D. Sankey, P. P. Bliss, Charles M. Alexander, W. H. Doane, E. O. Excell, Rev. J. B. Rube, John R. Swinney, D. B. Towner, H. P. Main, James McGrannahan, George C. Stebbins, and J. B. H. Green—all of whom labored at various times under the leadership of Dwight L. Moody, two generations ago.

Mr. Stebbins did not write the words of any of his songs, but he did from the hundreds of hymns for which he furnished the music, he did that which is not often successfully accomplished: he created new musical settings for many old hymns, giving them additional use, beauty, popularity, and power. On the twenty-sixth, Mr. Stebbins will be eighty-seven years old. A permanent affection prevents this "Grand Old Man of Evangelism" from hearing or singing the music he so much loves. But he has not discarded his working tools. Frequent songs still come from his prolific pen.

Among the many songs of Mr. Stebbins which have stood the test of time may be listed the following, from the standpoint of popularity: Saved by Grace; True-hearted, Whole-hearted; Evening Prayer; I've Found a Friend, O Friend, Have Thine Own Way, In the Presence of the Lord; Jesus is Calling; and Jesus I Come. It might be of interest to know that it was at Providence, R. I., where Mr. and Mrs. Stebbins first sang that mark our present "Salvation Grace," which he had written to the hymn of Fanny J. Crosby at the request of Mr. Sankey.

Next Sabbath day (February 23) we are to observe the anniversary of the day when I plan to preach on "The Power of Music." In honor of Mr. Stebbins we shall sing only songs of his composition. In preparation for this service a week or more ago, I asked Mr. Stebbins, telling him of our plans, and closing my letter made this request:

"Can you not send us a message or a tone at that time? We know that many demands are made upon your time and strength, for you belong to all of us now. There are many here who worked with you from before you blessed them through your songs. As you sit in the autumn waiting for the hour when the Hymn, "Saved by Grace," is sung, I shall open your ears to the music of the Home-land, tell us what it is like. As author of that immortal hymn, "Saved by Grace," tell us what it means to you at eighty-seven. Maybe that is asking too much. But if you can find time to send us just a word of blessing for our service you shall have my deepest gratitude.

In response I received the following letter which I wish to share with others:

Verona, N. Y.
February 22, 1933.

DEAR MR. DAVIS:

I have just received the letter in which you tell me you are planning to preach on the subject of "Music," and it is your purpose to sing at that service only hymns of my composition. In acknowledging the receipt of your letter I wish to assure you that I take it to be a distinct honor to me, and I am deeply grateful to you. I appreciate very sincerely, too, that your people think so kindly of my music, and I am greatly encouraged in my purpose to bring its appeal to them, of its author, and I wish to express my thanks to you.

But I may ask them for that much of their appreciation of it is due to the fine sentiment, the very lovely poetry, that makes it a delight in a day. For instance, how much would the music of "Saved by Grace" appeal to the heart of a noble and skillful hymn of Fanny Crosby's? This applies to all hymns that we have come to love so well, does it not? And but for the words it may be truthfully said but little of the music of hymns would ever be known. It is the coloring of the two that makes the appeal to the heart, and that lingers long in the memory of one's mind.

Who cannot recall the voice of a mother singing some song of hymn she loved? One of the beautiful memories of my mother, who had a sweet voice, is that it was often heard in prayer meetings in the schoolhouse across the road from our home in the country, as well as in the home. I can never forget me singing with her at the bedside of a sick and suffering uncle when I was about thirteen years of age—she sang the melody and I the alto—Nor can I forget the song I sang at the time, the chorus of which reads:

"Oh, come angel band, come and around me." Bear me away on your snowy wings to my imaginary heaven. I am sincerely and gratefully yours,

George C. Stebbins.

TITLES IN FOOTPRINTS

(Saved by Grace)

(A New Year's sermon to young people, given by Mr. Moody, two generations ago.)

Verona Place,
Brooklyn, N. Y.
January 20, 1933.

OUR PULPIT

As much as—just as far as you go, it's yours! Even the need to your possessions is in your footsteps. It may help us to grasp this teaching if we look on the story of Mr. Stebbins, which it is found in three sections. The first begins with a command to "love the Lord your God." The other sections begin with an "if," and the love of God is the word. The promise is in the last section. Read the entire chapter.

A promise, strangely like this, had been made long before to Abraham. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 17.) Now, after the usage of several centuries, it is made to his descendants.

A promise that a strange land it was to them. They had lived in Egypt until some forty years previous. And Egypt was a land of constancy. It was made and kept by the Nile. Egypt was both watered and fertilized by the regular overflow of that mighty stream. Constant as the seasons, that was the Nile.

But this new land was hilly with little chance of irrigation, and the rainfall was uncertain. It would need the constant attention of God! God's care, however, was very real to this people. Did they not remember the plagues of Egypt? Had not God saved them at the Red Sea? "Hast thou not seen this that I did, when I went down to Egypt?" (Ex. 9: 13; 17.) After all the years of the wilderness wandering! Such a God surely could give them the land! They were urged to love him, not merely for a reward, but because he had loved them first, and was worthy of their love. So, loving and trusting God, they had land if they entered it. The title would be in their footsteps! What shall we think of this principle?

I. A title is not always an unmixed blessing. God's very presence is his title. But the title does not represent much more. It means responsibility, and taxes, and insurance—and today, usually loss!

The Canaan was to become the property of this people. But in gaining this land they secured also the enemies who dwelt within it. The Canaanites, the Philistines, and the Bythronites were the Canaanites, and the inhabitants of the Canaanites. They were all the Canaanites, with a warning. Blessing and curse were both set
before them. And the gift might prove either!

II. A title in footprints is a universal prin-
ciple. The Seventh Day Baptist Building be-
longs to the whole denomination. But it be-
longs in a deeper sense to those of you who
have stepped within its doors. Its beauty and
utility and significance belong most to those who
walk by his side.

Travel makes the world your own. Per-
sonal experience gives real ownership. The
World’s Sunday School Convention and the
Seventh Day Baptist General Conference took
some of us to the Pacific coast a few years ago.
Many times we had read of the wonders of the
West. But one by one they became our very
possessions, and were made real or unmer-
ted. Pike’s Peak, the Garden of the Gods,
the Mormon Tabernacle with its mighty organ,
the Great White Throne, deserts, Tia Juana with
its glittering degradation, the Big Trees,
Chinatown, Mount Shasta, the Colum-
bia River, Mount Hood, Mount Rainier,
Vancouvers—once by one they became all our
own. We had seen the Indian head on the bull
moose nickel. But one day we saw Three
Guns, Wyoming, and brought home with us
treasure. And we treasured his photograph with
his own signature written in symbol as
we watched!

Oh, you see what is meant. It is personal
experience that gives ownership. The words
of a great general of long ago are literally
true in life, “I came, I saw, I conquered!”
The title is in your footprints.

II. The home of your mind walks through it.
No friendship is yours until your heart has entered it. No beauty is yours
until your own soul has captured it, encoun-
passed it. The title is in your footprints. The
footprints of your body and mind, your heart
and aspiration, your purpose and will, these
determine your possessions. And blessing
and curse are set before them all!

III. The future is an untrodden road. In fact,
dozens of roads lie open to you. Which one
will you take? Your choice will determine your
possessions.

Most young folks today are walking the
pathway of Education. But take heed how and
where you walk. Do your own thinking. Infor-
tional travel in the field of history, you
cannot possess literature. If you do all of it
in the field of language, you cannot possess

abiding service, win more true friends, enjoy
a more useful life, find a way into fellow-
ship with God, with the growing assurance
that if you continue in his company you will,
some glad day, just walk on into the fullness
of life eternal. In every path, wherever the
soles of your feet shall tread shall be yours.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Not for some time has a musical produc-
tion by a North Loup audience been more
effectively produced than was the presenta-
tion on Friday evening of the familiar but
beautiful cantata, “Esther the Beautiful Queen.” The beautiful
music of the cantata has been
entertained by an audience so
large that practically every seat in the audi-
torium and balcony was taken and a number of
additional chairs occupied.

Stage settings, costumes, and colored lights
added to the dramatic effect. While partici-
pants in the cantata were nearly all younger
people and not all of the voices were even
mature, the whole effect was very pleasing
and the audience, far from being critical,
was enthusiastic in the reception of the produc-
tion, if one can judge by the many expres-
sions of commendation that have been heard.

Ruby Babcock made a really beautiful
Queen Esther and she sang herself sweetly
into the hearts of her audience. The king’s
appearance of Claude Barber as King Ahasue-
rus was much commented upon and he car-
ried off the singing prize. Gordon Johnson’s
solo parts as Haman were fine and in duet
with Margaret Sayre who represented his wife,
some strikingly beautiful numbers were
given. Ralph Sayre as Mordecai sang several
solas in his fine voice and Dell Barber ren-
dered valuable service, singing in solo and
duet. All of the other numbers demanded by
the music of the cantata were sung by
curtains. It is yours. You walk into your in-
heritence with great confidence.

That is why we should never walk any road
in which the Master of Life will not accom-
pany us. He knows the roadway whose in-
heritance is yours. You have to take it with its mingled blessing
and curse. It is yours. You walk into your in-
heritance with great confidence.

The costumers, Mrs. Myra Gowen and
Mrs. Merle Davis, are to be congratulated
on the ability to create so good an effect with-
out expenditure. Mrs. Babcock who di-
rected the music may feel well repaid for her
efforts, and Mrs. Hutchings directed commen-
dation for her dramatic direction.

Mrs. Johnson’s and Mrs. Warren’s accom-
paniments always add thoroughly to the suc-
cess of any presentation. They were aided
this time by Glen Barber on the tuba.

The choir is grateful for the apparent ap-
preciation of its audience and for the con-
tribution which totaled more than eighteen
dollars.

Roger Johnson, student at Milton College,
is taking a course of vocal instruction in the
Cosmopolitan School of Music in Chicago,
going into the city once a week for his les-
s. Wherever he goes, he is always at the head
of the music department. Mrs. Back-
m gave Roger a try-out through the recom-
mendation of Mr. E. D. Hill, drama
teacher in the school. She considered his
voice so promising she took him as a pupil,
giving him much encouragement, and arrang-
ing for a try-out through the course of the
others.

Roger rooms in the home of Miss
Hill’s parents in Milton and after hearing
him sing, she persuaded him to apply for a
try-out with Mrs. Backman, who made
the course possible for him.—Loyalist.

ALFRED STATION, N. Y.

The Rochester Democrat and Chronicle
recently published a prize-winning one-
place menu sent in by its readers. In the
issue of February 17, we notice that the first
prize was won by Mrs. E. D. Van Horn of
Alfred Station. Following is the menu that
won the prize:

FOR FIVE PEOPLE

Cheese omelet, bread and butter, cabbage and
apple salad, bread and butter, chocolate
pudding.

Cheese omelet: Eight eggs (save white of one
per meringue). Beat whites and yolks well.
Add the vegetable to the egg yolks. Next
add one quarter cup milk, beat thoroughly, and
slowly add to stiffly beaten whites. Whisk in
a small piece of butter in warm frying pan, or
baking dish. When the butter has covered the
bottom of pan, carefully pour the omelet in,
and sift two tablespoons of grated cheese
over it. Cover it with a greased piece of
alu. A crust is formed on underside when lifted
with a long knife. Spatula, then place in
oven until firm on top.
days before the school is to open. Proper preparation begins weeks before the date of opening, depending, of course, upon the experience and skill of the persons involved.

Three or four months is none too much time for most schools that have interested a pastor for a school. If the school is to start, say, on Monday following the Fourth of July, it is best for the pastor to have the average busy worker to begin making preparations not later than the first of April. Some of those who have been most successful in vacation church school work declare that the time for beginning the preparation for the next season's school is immediately after the school of last season. The pastor will be able to commence that early, but in the summer there is a good plan. At least preparation can be made by keeping all records of the school just held. By summer vacation, the church will be prepared for the beginning of work. Every church should have a committee to make the necessary preparation for the school. This committee should call meetings, write letters, book articles, and do various other things, as well as keep all records of the school just held. By summer vacation, the church will be prepared for the beginning of work. Every church should have a committee to make the necessary preparation for the school. This committee should call meetings, write letters, book articles, and do various other things, as well as keep all records of the school just held. The supervisor of the vacation church school and work with him may next be chosen. This committee may be made up of the members of the board of education, if the church has one, or the local people in many capacities, including the office of mayor of the city. The Kiwanis club has always shown interest in public affairs, holding offices of trust and service, giving of noble character, and a trusted friend of a large circle. The great number in attendance at both the funeral service and at the interment in the family mausoleum in River Bend Cemetery.

The pastor of the Pawcatuck Seventh Day Baptist Church, officiated at this service and at the interment in the family mausoleum in River Bend Cemetery.

B. H. C. GREENMAN.—Emmas Jane Rogers, daughter of Elder and Mrs. James Rogers, died at her home in Milton, October 27, 1862, in the town of Fulton, Westmoreland County, Vermont, on the evening of October 27, 1862, in the town of Fulton, Westmoreland County, Vermont, on the evening of October 27, 1862. She was the daughter of Elder and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont. She was the daughter of Elder and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont.

On November 12, 1891, she was married to William Henry Greenman, who preceded her in death. To them she bore three children: one daughter, Diahl, in 1891; one son, Leslie, in 1892; and one daughter, Nettie, in 1893. Following their marriage, they moved to Salem, W. Va., where she taught in the Salem public schools for two years. During these years she has been employed by the Red Cross, a local organization. For some years past Mr. Rohrbough has been an interested and loyal member of the Salem Seventh Day Baptist Church. He was born on February 23, 1933, aged 61 years.

Mr. Cottrell was born in Pawtuck, Conn., on December 8, 1871, the son of Calvert B. and Lydia Whitman (Perkins) Cottrell. He was educated in the local schools and Brown University, and graduated in 1890. Since that time he has been identified with the Perkins Company, printing press manufacturers, at the main office in New York. He was manager of the company in 1901, he was made secretary in 1912, vice-president and treasurer, and in 1919, president of the company.

On December 1, 1909, he was united in marriage with Miss Kate Virginia Hunkins of Galena, Ill., who died in April, 1916. To this union were born four children: Kate Virginia; Arthur M., Jr., is deceased; F. Maxson Cottrell, died at his home at 130 p.m. on the evening of October 27, 1862. He was the son of Mr. and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont. He was the son of Mr. and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont. He was the son of Mr. and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont.

Mr. Cottrell was always interested in public affairs, holding offices of trust and service, giving of his best. He was quiet and unassuming, of a low key manner, loved by all. He was a large circle. The great number in attendance at both the funeral service and at the interment in the family mausoleum in River Bend Cemetery.

B. H. C. GREENMAN.—Emmas Jane Rogers, daughter of Elder and Mrs. James Rogers, died at her home in Milton, October 27, 1862, in the town of Fulton, Westmoreland County, Vermont. She was the daughter of Elder and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont. She was the daughter of Elder and Mrs. James Rogers, who died on October 27, 1862, in the town of Fulton, Westmoreland County, Vermont.
CAN WE HELP?

Yes, each one of us can. Even during these times we should not forget to share.

The above telegram is more than a mere statement of receipts—it is a plea that we continue our contributions on the weekly or monthly basis so that our missionaries in China—as well as those on the home field—shall receive their support.

At the present time it is impossible for our boards to borrow. If we do not send in funds at once, the pay checks due March 1 will not go out. Think what this will mean to those families who represent us on the mission field. They eat, wear clothes, rent homes—the same as we do. We agreed to back them up in their work, OUR work. We cannot fail them now.

Let us share what we have, be it much or little.

Committee to Promote the Financial Program of the Seventh Day Baptist General Conference.

Karl G. Stillman
Treasurer