services at Compton, to act as supply until we can make some more permanent arrangement.

The association met here the thirteenth of October. Because of much illness among the members the attendance was rather small, but we had excellent meetings. The young people's meeting in the afternoon was especially fine in spirit.

Mr. Jeffrey is able to be out now, and we hope the others who have been ill will be with us again soon.

FRANCES DAVIS, Correspondent.

FALL MEETING CENTRAL ASSOCIATION

The Central Association met Sabbath morning, October twenty-fifth, at ten-thirty, with the church at Verona, carrying out the suggestion made at the spring meeting of the association, to meet again in the fall.

The theme of the meetings was centered about the "Spiritual Recovery" program which is being advocated by the Committee on Religious Life. The morning worship was under the direction of Rev. A. L. Davis of Verona. Rev. H. L. Polan of Brookfield delivered the morning's sermon, making a plea for a recovery of some of the vital elements of Sabbath and Christian living that seem to have been left behind.

At two o'clock a program consisting of three addresses began. They were: "Religion in the Home," by Mrs. Zilla Victor; "Our Physical and Mental Powers," by Mrs. Jennie Scammon; and "The Stewardship of Life," by Rev. P. S. Burdick. Each address touched upon some vital elements in living toward the theme of the day. Four special numbers of music were interspersed in the program, most of which represented the visiting churches. Mrs. Eva Bates of Adams Center, president of the association, presided.

Shortly after three o'clock two discussion groups were made up. The first was on cooperation, and the second on the need for more workers. The two groups met in the basement under the leadership of Pastor O. W. Babcock.

At noon a basket lunch was served, which afforded an opportunity for fellowship of the various members in attendance. An expression of almost unanimous approval was given in the afternoon for a continuation of the fall meeting next year. Throughout the day there was a spirit of co-operation and Christian unity which always helps to make such a meeting highly stimulating and inspiring.

OZONIE W. BABCOCK.

MARRIAGES

HEIDMAN-ROSS.—James Elijah Headman and Iris Mae Ross of Bath were united in marriage by Pastor G. D. Hargis on March 7, 1934.

ROSS-DONALDSON.—William Reginald Ross and Brennette Louisa Donaldson of Bath were united in marriage by Pastor Hargis on September 5, 1934.

STOODELL-NORTHRUP.—At the home of Mr. and Mrs. Clark Stoodelly, Adams Center, N. Y., October 7, 1934, Mr. G. Kent Stoodelly and Miss Mildred Northrup, both of Adams Center, were united in marriage by Rev. E. A. Witter.

WESTON-KING.—Robert Scarlet Weston and Myrtle Agatha King of Kingston were united in marriage by Pastor Hargis on April 1, 1934.

OBITUARY

CAMPBELL.—Elmer Campbell, the son of Asbury and Anna Campbell, was born January 1, 1844, and died October 20, 1894. On September 24, 1891, he was married to Mrs. Lizzie Staines Stafford. He was baptized on March 3, 1900, and joined the Marlboro Seventh Day Baptist Church. The last five years of his life were spent with his daughter, Mrs. Anna Wentzell, in Shiloh.

He leaves one brother, David of Millville; three children, Mrs. Anna Wentzell, Oliver and Will; and four grandchildren to mourn his loss.

The funeral services, conducted by his pastor, Rev. H. L. Polan, and assisted by Rev. Leon Malby, were held from the Shiloh Seventh Day Baptist church, October 29, 1934. Interment was made in the Shiloh cemetery.

H. L. C.

SAUNDERS.—Henry A. Saunders, son of Caleb P. and Lydia F. Babcock Saunders, was born in the town of Westmore, L. I., July 31, 1879, and died at the state hospital, October 18, 1934.

For six years he had been in very poor health, much of the time being unable to walk upon himself. During these years he was faithfully cared for by his sister, Miss M. Lena Saunders. He was united with the Rockville Church by letter from the Second Western Association, May 13, 1893.

Funeral services were held on October 22, conducted by his pastor, Rev. Willard D. Burdick. Burial in the First Hopkinton cemetery.
A SEVENTH DAY BAPTIST BI-WEEKLY
Published by the
American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER

A Notable Anniversary

The four hundredth anniversary of the publication of the translation of the Holy Bible by Martin Luther is being commemorated by the American Bible Society, and the Plainfield, N. J., Bible Soc'y. The occasion offers an opportunity to recognize the world's indebtedness to the great German reformer's large part in helping to make "the open Bible" possible.

Among Luther's many noteworthy achievements, his translation of the Bible stands out as one of his greatest works. He made the Word of God accessible not only to his contemporaries, but to the common people in the language of their time, the language of the street. The very name of the Gettysburg Seminary, who has written for the Bible Society a booklet commemorating the anniversary, remarks concerning Luther's translation completed in 1534, after more than twelve years of labor, "It is abundantly possible to overestimate its significance. It is valuable on two counts: its own intrinsic worth and its pioneer character. . . . Its clear, vivid, picturesque style captivated readers and bearers ev-

erywhere. Simple without solemnity, to be eloquent, plain without going to be eloquent, and incisive without approaching the bizarre, Luther's Bible clearly marked a new era, both in the history of literature and of religion."

But Luther was much more chiefly concerned with literature. He deeply desired to "make it possible," according to Doctor Wentz, "for the Gospel to be propagated, not by the barrier of high sounding fountains of spiritual truth." He was a master hand in adapting "vivid words and phrases to the lofty subjects as so to convey the genuine religious thought that characterizes the original writings." Intuitively he plunged the depths of the Biblical writers and by experience he was able to express the truth with facility and incisiveness. A spiritual genius, he was able skillfully to reproduce the atmosphere of prophetic and apostolic message to the edification of the reader of the day, who might have exclaimed, "We hear them speaking in our tongue the mighty works of God."

"The Bible today is the 'best seller,'" Dr. Wentz states in this article. "It is valuable in its own intrinsic worth and its revelations, and countless peoples have been helped to make the Bible their own." The occasion, of course, is to encourage more than "just" reading, and it is an aim of the Plainfield society to encourage "the practice of daily prayer." Among the many forms of daily prayer is "The Christian at Prayer." In busy days it is so easy for people to forget or to neglect prayer. Daily prayer, frequent prayer, should be far more practiced than it is. It is not to be expected that daily prayer is not needed that attention is called to a national Day of Prayer for November 25, which is being urged upon the Church and the nation. "It is our responsibility to call the Church and the nation to look upon the closing days of the year as a time for a spiritual emphasis as never before."

The Sabbath Recorder is a weekly publication that focuses on religious and cultural topics. It was published by the American Sabbath Tract Society, Plainfield, N. J. The text contains articles on the significance of Martin Luther's translation of the Bible, the importance of daily prayer, and current events and activities related to the Sabbath movement. The text is written in a thoughtful and informative style, aimed at providing readers with insights into religious and cultural issues of the time.
THE SABBATH RECORDER

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must turn to him in prayer, for he alone has the remedy for mortal ills. God stir America!

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land—2 Chronicles 7:14.

God's hand is certainly not shorter now than in Israel's time, or his ear less attentive. The operation of divine power in our homes and in our nation will be, as now, as it was in Israel's time, or the Spirit is obtained through prayer. We must make the most of this special day. Our prayers, to God for the spirit of grace and supplication be poured out over the nation, for the President and his cabinet, and for all leaders in Congress, for governors, and for all state and city officials. This day shall be experienced everywhere among the nation and the Church. The list contains names far and wide for their loyalty, devotion, and Christian integrity, leaders in many fields of work, business, professions, callings, and vocations.

These lines are in keeping with our great desire to support the call to prayer by these leaders who are encouraged to make such a call by Joel 2:17: "Sound an alarm...blow the trumpet...sanctify a fast...assemble the elders...let the ministers of the Lord weep...let them say,...Spare thy people O Lord, and give not thy heritage to reproach...Wherefore should they say among the people, Where is that God?"

Who Are Seventh Day Baptists It will be of interest to many. READERs to learn that helpful information concerning Seventh Day Baptists is going out through the daily press into various parts of this country. A news release from the National Conference of Jews and Christians, with Honorable Newton D. Baker, chairman, and Robert A. Ashworth, editor, in a recent release to the press, furnished an answer to the question in the editorial heading:

Seventh Day Baptists are Christians who observe the Sabbath of the Bible—the seventh day of the week. They derive this from other Baptists only in their belief and practice concerning the day of rest, and to the New Testament and to the early Christian Church for their principles of faith and practice, but not in the day itself. There is no name in the Bible for the seventh day. The statement comes out of the early seventh century: "Saturday, or the seventh day of the week, ought to be an everlasting Holy Sabbath..." This, plus the Bible's observation of the day obliges Christians under the gospel, as it did the Jews before the coming of Christ. When told by their Christian brethren, as they sometimes are, that they keep the "Jewish Sabbath," they reply, (2 Pet. 1:17). The Bible is even more Jewish than the Sabbath and that Christ was a Jew."

Dr. Ahva J. C. Bond is responsible for the answer and furnished it at the request of Doctor Ashworth.

Church and State An outstanding meeting was held November 7th, in New York City. It was a meeting between two great representatives of the churches, American Council for Life and Work, American Section Department of Relations With Churches Abroad; World Alliance for International Friendship Through the Churches, American Section; and the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. The three sessions were presided over by Dr. S. Parkes Cadman, Dr. Fred B. Smith, and Dr. Henry A. Atkins.

Professor Paul Tillich, of Union Theological Seminary, a German exile, held his audience in closest attention as he presented his views of "Church and State in Germany." As one thoroughly familiar with the background of the entire German political, economic, and spiritual situation, and who has written much in the "Christian Century" and in books, Doctor Tillich was able to present fundamental truths and draw trustworthy conclusions, as few in America are able to do. He is himself not altogether hopeful. One of the most discouraging phases presented was that the younger generation in that country does not want responsibility, but a leader of authority. He sees in the recent Protestant victory that Hitler is letting down, and that "the movement is like a wave broken on a rock."

An interesting report was made on the development of opposition to compulsory military training in Germany, by Dr. Frank G. Oldham, of Riverside, Calif., and Frank R. G. Oldham, Episcopal, on "East and West in New and Fruitful Co-operation," was of special interest. Much of eastern, and perhaps western, thought was in favor of the separation of church and state, but there was also the idea that "there is no salvation without church." A criticism he felt to be just is that too much is made of a "man-made" Church. Men glorify Christmas and "Good Friday" as "blazing God raising Jesus from the dead."

However, this is not written to report speeches, but to draw attention to the fact of many meetings, and people in mind, together into spiritual power for the promotion of world peace. The Church must be alert to its responsibility. Since this meeting "another has been held by another body in the city and a strong pronouncement made against armaments and war by the Church Peace Union. It was front page news in many leading dailies.

Items of Interest Friends were shocked at the bare news of the fire that burned the Hargis home in Jamaica. From the Jamaica Jottings, printed in Riverside, Calif, a letter from Mrs. Hargis is the source of the following information.

The fire, of unknown origin, occurred November 1st, about 11:00 p.m. Owing to the construction of the house it burned very rapidly, "like tinder with kerosene poured over it." Two trunks and a very few other things were saved. A heavy downpour of rain after the fire about completed the destruction of the things that had been hastily piled in the yard. The house was badly warped by the heat, was soaked by the rain.

Our missionaries are manifesting a fine purpose with them we are all thankful that their lives are not in danger. The fire had come in the night that they all might have perished. What little money they had was burned with the many of their cherished possessions. Postage had to be borrowed to send their letter to Riverside.

Within a few hours of receiving word of the disaster, Riverside friends had raised and mailed $180. One fact of sympathy would find material expression should send their gifts, specifying the purpose for which it is intended, to Karl G. Stillman, Treasurer of the Missionary Society, Westley, R. I.

Meanwhile we should all be concerned with the fact that we are a month or more behind, perhaps much more, in paying the salaries of our missionaries and workers on the home field. Our Denominational Budget should engage our immediate, consistent, and concerned attention.

From Jamaica Jottings.

The "China Mission Bulletin," a very interesting publication of the Missionary Society, is being published weekly. The writer, "who has an ear for the countries" Dr. Ahva J. C. Bond, has recently been received. It is made up of letters and articles on our work there written by different members of our mission family. With the greater interest set forth in the letters of Mrs. West, who wrote the introduction. Following are a few excerpts from the different writers:

Your representatives in China feel that you would like to learn more about the work that you are supporting here, so we are planning to send you this bulletin from time to time. Since we are doing the work ourselves, the time of printing may be irregular.

With the greatest interest in Christian evangelism among young people in China, we feel that there never was a greater opportunity for such work in the schools, hospital, and industrial department. We would ask your prayers for the work among these.

Please see that a copy of this bulletin gets into the hands of Sabbath school, Junior and Inter- denational Union workers, and others who would like a copy sent direct, especially the church secretaries and others who feel that this bulletin should be in the hands of their members.

(Then she tells about the different mem-
We can do this by giving according to our ability, even sacrificially, by our regular and prompt giving. That is the similar appeal for furtherance of the church, by devoutly participating in the work and worship, by speaking the encouraging word to others, by making some definite, continuous effort to win others to Christ. Is this too much? Can we as Christians be content to offer less to our Master? Surely if we are living as we have of material and spiritual resources and presenting them to our Lord for his use, these lean years will become glorious in the strengthening of our churches and in building the kingdom of our God.


to be continued in next issue.

H. Eugene Davis.

Evangeline in China

Five years ago, the Chinese Church started a movement for translation of the Bible in the individual, and thus raise the spiritual life of the church. During this time, the ways ways of functioned. Religious leaders from other lands have come and helped very work. However, none of us are hot, and uch and use on that account. Are not our greatest resources and gifts in terms of life itself? We should give of our money because it can work. The effectiveness of the work is equally or more important that we the powers of our lives. There is nothing else quite like the living touch. If our pastors, our churches, our boards, our missions, can only feel the warm, spiritual, sustaining life of our people, we as a denomination will not falter. These lean years may be, if we learn to bring our material and personal resources to bear upon the work which God has given us to do.

GENERAL CONFERENCE INTERESTS

BY JAMES L. SKAGGS, PRESIDENT

This is a stewardship month in our churches. We must all realize that money is very important. Our personal needs require it. Government, in the special issue of the last battle, it is the life-blood of commerce. Without money we could not have our homes, our schools, our churches, our missions, our charitable and benevolent institutions, our Sunday schools, our colleges, our universities, our hospitals. Money is in some real sense the life of man translated into a form which can be used for any desired end, in any place, even on the other side of the world. Oh, the power is given to men!

But just now there are many who do not have much money, either to give or to use. However, none of us are hot, and uch and use on that account. Are not our greatest resources and gifts in terms of life itself? We should give of our money because it can work. The effectiveness of the work is equally or more important that we the powers of our lives. There is nothing else quite like the living touch. If our pastors, our churches, our boards, our missions, can only feel the warm, spiritual, sustaining life of our people, we as a denomination will not falter. These lean years may be, if we learn to bring our material and personal resources to bear upon the work which God has given us to do.

MISSIONS

AUGUST FINANCES

The officers of the Missionary Board have been working for others (the Budget Committee) to present the urgent needs for funds on the part of our mission work; but as very little has been said by others, it seems not out of place for the secretary to state the conditions.

Four months of the new Conference year are over. One-third of the time of the Missionary Board reaches the people, and the contributions have been coming in very slowly all this time. June 30, 1934, the end of the last Conference year, the board lacked over $1,100 of balancing its budget; that is, it was owing the workers over $1,100. The contributing editor is far from home as he writes these words and does not know what the exact standing was November first, but October first the board was owing the workers over $1,500, and it was not less than this November first. This means that some of the workers did not receive their August salaries till the fore part of November and that many of them had not received their salaries till the October or the September salaries. This means untold hardship to the workers, and the writer is of the opinion that the people will not allow this to continue. This is the October or the November first. This means that some of the workers did not receive their August salaries till the fore part of November and that many of them had not received their salaries till the October or the September salaries. This means untold hardship to the workers, and the writer is of the opinion that the people will not allow this to continue. This is the

THINK THINGS THROUGH

First of all, it seems to me that we need to be very thoughtful. We need to ponder on the situation and think things through.

You may recall that a noted religious leader wrote not long ago that there are two things that must not be done: namely, they will not think and they will not pray. There is too much truth in this statement. We are inclined to be intellectually lazy. Instead of taking the time and going to the effort to think things through, we jump at conclusions. We do not make the effort to get at all the facts and figures, and then we do not compare and weigh the facts we have.

Our Maker has given us intellect to aid us in solving the problems before us, the same as he has given us physical strength to do manual labor. He expects us to use our intellects in solving the difficult problems. He has promised to lead us into all truth, but he has reserved to himself the right to give intellectual powers to their limit, any more than he has promised to feed us while we fold our hands and make no effort to help ourselves.
I am not saying or intimating that we can solve our problems by ourselves—by intellectual efforts alone—for we cannot. The help of the eternal Father is promised, and he will give it if we use our mentality to the limit.

In looking back over life, I recall many times when I was at the forks of the road, not knowing which way to turn. I recall no instance when light as well as help did not come if I struggled with the problem before me. The battle has sometimes been fierce and long, but a satisfactory solution has been found, and oftentimes it was so plain I marvelled that I did not see it in the beginning.

PURPOSE

The call of this hour demands that we have a positive purpose to succeed in the field of missions for our church work.

It is one thing to desire to do a thing, and it is another to do it. It is one thing to desire to master a hard lesson, and it is another to do the hard work necessary to master it.

I have known pastors who did not see their churches built up, but lacked a definite determination to build them up. I have often observed the effect of the electric, winning scores to the Master, but the battle had a definite purpose to undertake to do that work.

This is a vital matter with us in our mission work just now. Every one of us desires to see the work maintained and advanced on all our fields and it can be done, notwithstanding these trying times, if we are determined that it shall be done. There is no lack of a definite purpose to maintain at all hazards the work to which the Master has called us. When we begin to say that we do not know what we can carry on the work at its present standard, we have already lost the battle. The great question before us is: Are we determined to maintain the work?

When Christ was on earth and under deadly opposition to him had increased through the months till he knew that death was awaiting him he accomplished the task the Father had set for him, it is said of him, "He steadfastly set his face to go to Jerusalem." That is, he did not waver because the way meant crucifixion, suffering, and death. He held to his purpose to redeem us, though it meant the ignominious death, why should we falter in our work of bringing redemption to others, though the work is more difficult than it once was?

PASSION FOR GOD AND MEN

Dean Wodehouse recently wrote, "The Missionary motive is the twofold motive of the Christian life—love of God and love to fellow men. It is the natural, valid human impulse to share the deepest insights, the supreme values, the basic truth in which one finds the secret of life."

Not only is it the noblest impulse of man's highest nature, but it is also the call of the hour demands a burning passion to do this. When times are good and things go well, men may engage in missions because it is a popular thing to do; but when it means sacrifice and struggle to promote missions, there must be a passion for men as well as love for God or we find ourselves neglecting missions and the work of God.

We behold a laborer going to the shop to work day after day. As the years pass by, he discovers that his steps are not so elastic and that his face is whiter under the green of the shop. By and by we see him no longer going to his work and we are told that his health has failed under the strain and struggle. Then we inquire the reason for all this heroic effort and we are told that because of a passion on his part to care for his family and to give them the best of life the young people were having he drove himself beyond his strength through the years. Or again, we see a mother watching night after night over her child burning up with fever. Finally, the long vigil is over, the child recovers; but the mother, weakened by her extreme efforts, lies childless and passes away. Her love for her child has caused her to save it at the expense of her own life. A passion like this for our fellow men is needed in mission work these days, and if we have it, missions will not fail or even languish on any field.

SOUTHWESTERN ASSOCIATION NOTES

BY CORLISS F. RANDOLPH

Owing to the current financial depression, the Southwestern Missionary Conference and the annual convention was not was held at Edinburgh, Tex., in August, 1933, did not convene; and the same condition threatened to prevent a session this year; but after careful and prayerful consideration it was arranged that the association should meet at Fouke, Ark. Pursuant to this arrangement, the convention convened at Fouke, on Thursday, November 8, 1934; and, in the absence of the president, Rev. Ellis R. Lewis, was called to order by the recording secretary, Mrs. R. J. Severance.

Rev. S. S. Powell was elected president, pro tem. Mrs. Severance stated that he was unable to attend the opening session at the sessions of the association, and asked that some one be named to act in her place. Accordingly Miss Hazel Scouting was elected recording secretary. After the opening session, delegates were present from the following churches: Fouke, Little Prairie, and Hammond. Delegates appeared from Edinburg the following morning.

Rev. William L. Burdick, corresponding secretary of the Missionary Society, repre- sented the Eastern, Central, and Western Associations. Corliss F. Randolph, president of both the Tract and Historical Societies, was also present.

On behalf of the Fouke Church, Claude Mitchell gave all the visitors a cordial and hearty welcome. Response in similar spirit was made by Corliss F. Randolph, William L. Burdick and Corliss F. Randolph were invited to participate in the deliberations of the association.

Following the necessary and usual preliminaries, a report, delivered by Leon Rusk, was accepted by the association. He made an extemporaneous but forceful address by way of introducing the program of the sessions of the association.

At the afternoon session letters from various churches of the association were read: A stirring appeal for missionary enterprise was made by Mrs. Evangeline Allen, secretary of the Missionary Board, on behalf of the Missionary Board, and the association, Mrs. Evangeline Allen, secretary of the Missionary Board, gave a stirring appeal for volunteers to lead the Better Life.

The Sunday morning session opened with a service, followed by a short business session, after which the meeting was given over to consideration of the interests of the Missionary Board, under the leadership of Rev. William L. Burdick. He first showed a film of some of the churches to the Missionary and other boards, by briefly tracing their origin and development from the original group of Sabbath keepers formed in the First Baptist Church in Newport, in 1665, down through the organization of churches, the yearly meeting, the General Conference, and their subsequent legal incorporation, pointing out the present trend of this development down to the present time, the boards have been and are but the instru-
mments of the churches whose interests they serve.

He then went carefully and painstakingly over the various areas of the activities of the board: The home field, first and most important of all; Holland and Germany; South America; Jamaica; and China, showing existing conditions in each field, its needs and the limitations in each instance as imposed by the restricted resources of the board, closing with a grand appeal in behalf of 25 different boards, particularly the Missionary and Tract Boards.

After a brief period for business, Sunday afternoon was devoted to the first session, at which Mrs. R. J. Severance presided with dignity and efficiency.

Letters were read from the societies at Foulke, Hamilton, Edinburgh, and Gentry. They were followed by a symposium on "The Abundant Life," in the course of which several papers were read, each written by some member of each of the foregoing societies and each treating some phase of the general subject. The discussion closed with an informal address by Mrs. Evangeline Allen, who spoke of the importance of woman's work, of personal sacrifice, and of the responsibilities of parenthood.

The closing evening session began with a praise service, followed by the few items of business remaining to be transacted before final adjournment. Then came a meeting of the Board, at which Corliss F. Randolph, at the close of which the benediction was pronounced by Rev. R. J. Severance.

The services throughout were greatly enriched by the music led by Miss Ruth Joy Pits Randolph, with Miss Hazel Scoulen at the piano, supported by a choir of about a dozen bright, energetic young people. Close presence at each session contributed to the general success of the association in no small degree.

Rev. Ellis R. Lewis was again elected moderator, to serve during the coming year, and at the next session, the time and place of which are left in the hands of the executive committee.

TRACT BOARD MINUTES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 11, 1934, at 2 p.m. In the absence of the president, James L. Skaggs, first vice-president, was in the chair.


Visitor: Jean Bailey.

Rev. A. J. C. Bond led in prayer.

The minutes of the last meeting were read.

Corresponding Secretary H. C. Van Horn gave his report which was received as follows:

Correspondence has been received from various states and from Africa, Jamaica, and Australia. From the latter country come cordial greetings from Elder W. F. Fletcher, who heads up a large independent Sabbath keepers' movement, of members of which have been Adventists. There does not seem to be much disposition on their part to unite with Seventh Day Baptists, but they are friendly and wish to keep in touch with us. They are watching keenly the interest Elder Conradi's work in Germany. Fletcher and others are doing a very good job for the Sabbath. The Home Board has not heard from him for some weeks. A group of tracts of Sabbath school lesson helps prepared by Mr. Fletcher and used by his people has been received. His pamphlets treat of such subjects as "The Testimony of Jesus," "Neither Lord and Christ," "The Life Which Is Life Indeed," "The Chief Priest in the Epistle of the Hebrews," "Through Faith to Grace," "Study of the Four Gospels," etc.

The secretary has been getting new converts to the Sabbath interested in writing for others, some Sabbath keepers and shut-ins. One has begun doing this in a very spiritual way.

As authorized by the board at its October meeting, a very bright, glowing group of tracts for young people has been prepared. The superintendent of the home society of papers is paying for its work, and the tracts, much in demand, are ready for use.

One hundred "Helping Hands," twenty-five of each of the two tracts of the standard of the Sabbath study of "Helping Hand," 1929, have been sent to Africa.

About eight of the Conradi tracts have been sent out by the secretary, the most of them for the Standard of the Sabbath study number of "Helping Hand," 1929, have been sent to Africa.

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The society closed the quarterly meeting of the Board at Westernly October 21, and enjoyed the privilege of attending the yearly meeting of the New England churches at Newport, R. I. There were 25 Baptist congregations, representing organizational units working for World Peace was attended in New York City November 7.

Mr. Van Horn added verbal remarks and read a letter describing the fire which burned most of the goods and the house in Rev. G. D. Hargis' stable in Jamaica.

Lester in Sabbath Promotion A. J. C. Bond reported that he was asked by the editor of "News Service" of the National Conference of Jews and Christians, to give an answer in two hundred words to the question "Who are Seventh Day Baptists?" This answer appeared in a recent issue of the "News Service." Such questions and answers are copied by daily papers throughout the country. He also reported that the responses of the churches to the report of the World Conference on Faith and Order held at Lausanne in 1927 have been published in the home board, and the accompanying answer to the question. The answers are being sent to the national society for distribution.

The following resolutions were adopted:

1. That the board be authorized to keep the present office in the building at 278 College Avenue, for the present year, at an estimated expense of $1,500.

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services to be held October 28. Nearly all of the members were notified by letter, and notices appeared in two or three papers.

Sunday was a beautiful fall day, and a goodly number of people attended the service. Mr. Henry J. Wheeler, the clerk of the church, gave the main historical address, and it was appropriate for the occasion. Rev. C. H. Palmer, clerk of the Narragansett Baptist Association, was present and spoke appreciatively of the work of the church and of the anniversary service. As acting pastor I spoke briefly of the work the church has done, and of the importance of continued service. The special vocal and instrumental music furnished by those who attended the service from Rockville added much to the service.

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As pastor of the Rockville and the Second Hopkinson churches, and acting pastor of the Hopkinson Baptist Church, I have the very unusual experience of serving three churches that hold their centennial services the same year.

Hopkinson township is the only legally dry town in Rhode Island. I am certain that these three churches have much to do in making and keeping the town dry. But we have a fight on just now, for the wet forces are trying to get the town into the election that is to be held next Tuesday.

Rockville, R. I., Sabbath night, November 3, 1934.

WILLARD D. BURDICK.

THE WEST-MOORE-HURLEY PARTY

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from each association for publication in the Recorder.
5. The papers shall not exceed one thousand words in length.
6. Each contestant is asked to give a bibliogra-
phy or a list of her readings.
7. The papers must be in the hands of the corre-
sponding secretary of the Woman's Board by July 1, 1935.
8. There must be papers from two or more soci-
esties in an association if a prize is given.
9. A prize of $5 will be given to the society in each case in the best paper.

The Spiritual Recovery Program, received
from the Religious Life Committee, was read.
Voted that the board endorse the program
as set forth by the Religious Life Committee,
and recommend that the women of our
churches organize prayer groups, and in other
ways encourage and stimulate activity in the
Spiritual Recovery Program.
Voted that the following recommendation be
placed on our records and a copy be sent
to the women's organizations of our
churches.
In view of the desperate need of
missionaries for sympathy and under-
standing, if not for financial aid.
In view of the fact that the words of
Jesus' love be in you to recreate your
life?

YOUTH PEOPLE'S WORK

THE LIGHT OF THE ABUNDANT LIFE

CANDLE LIGHT SERVICE

(Given at the close of the General Conference.
Members of the World Fellowship Among
Seventh Day Baptist Young People form
semicircle around unlitfired light half way up
hillside back of the college buildings.

Speaker—

Youth who have climbed the hills of Salem,
you are climbing the hills of life. Pause for
a moment to observe the lights of the valley,
and remember that there are many people
who do their part in keeping these lights
bright and useful. It is ever true in life;
many are the people who toil silently along
the highways of life, or remain at home to
keep alive the light of Christian love. Oh,
but that light grows dim in the valley, if
no one renews the oil or keeps the wires in
touch with the power plant. And on our Christ-
ian way we need ever to renew our lights.

These days in Salem have taken us up into
the hills; we have caught the vision of the
Life Abundant—life ever in close connec-
tion with the divine light of life. Have
you not been helped to see more clearly the
need of prayer, of regular habits of worship,
of working together for a great cause, of let-
ting Jesus' love be in you to recreate your
life?

You are members of the World Fellowship
Among Seventh Day Baptist Young People.
Listen again to the reading of the Purpose
and Pledge of this Fellowship. Any worthy
cause is deserving of a high consecration, yea,
a purpose and determination to live at your
best and fulfill its aims. Reconcile your-
selves anew.

Reading of the Purpose and Pledge by a
youth.

THE FELLOWSHIP

World Fellowship Among Seventh Day Baptist
Young People.
PURPOSE

A definite dedication to God and his program
for us, which will be indicated by growth in
spiritual ways and an increasing faith in
him, and as a result of this our purposeful,
active participation in every kind of service
which will realize, in our lives and so-
ciety, his will.

PLEDGE

Recognizing that the Jesus-way of living asks
for our consecration in self, service, and subst ance,

1. In the service of Christ our life is
indefinitely sought-for in service in preparation
for God-appointed tasks wherever he may call.

Speaker—

In silence may we carry through this sym-

bolic fellowship service. (Any light, the fire.)
The light of the fire grows before us.
Let us consider the abundant life—the fullest,
most complete life possible. It is a life well
ordered and controlled, with a plan for ser-
tice. Fire out of control, unguided, does
damage, but the symbol of this fire is the
warmth of the glowing Abundant Life, ever
well ordered and controlled. (Youth lights a
tall taper.) Such a life was that of
Salem; it was the highest, the best that we
know, the most powerful example of the
Abundant Life.

Youth speaks—

Jesus said, "I am the light of the world: he
that followeth me shall not walk in

 darkness, but shall have the light of life." (John 8: 12.)

Speaker—

This is the light that has led many out of
darkness. This is its symbol. It has brought
purpose to life; it has conquered ill will; it
has placed love of others above love of self;
it has brought happiness to those who are
without knowing it. It has been made
possible by it into paths of service. Yet, Jesus said,
"Verily, verily I say unto you, he that be-
lieveth on me, the works that I do shall he do also;
and greater works than these he shall do,
because I go unto my Father." (John 14: 12a.)
What did he mean—"the works that I do shall he do,
and greater works?" We do not know, and
than even the Christ did, he
has left for you, for me, to do. Are you able
to meet the challenge, O youth? Greater
works! More abundant living? Believe on
him. Walk in the light.

Four youths step forward to light their
symbolic candles at the taper, thence to pass
through the group and give of the light to others.
They speak—"We seek the light.

Speaker—

Your candle is the symbol of your life. Here
you have been to the hills of Salem, and
received new light; let this be its symbol.
Guard your light now and through the con-
ing year; keep it burning brightly. Jesus said,
"Let your light so shine before men, that they

by the CORRESPONDING SECRETARY OF THE TRACT SOCIETY

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

It is not always easy or possible to discern
between things to be emphasized as cor-
responding secretary of the American Sabbath
Tract Society, and those that might be reported
by the editor of the SABBATH RECORDER.
This may explain why "Observations" do not
appear.

FROM NYASALAND, EAST AFRICA

A letter with reports of a long missionary
journey among the villages of Central An-
goneland and of work being done by the vari-
ous pastors and other workers is just at hand
from Pastor Joshua Chateka. During the
years some of the Christian leaders have
devoted to maintain services in keeping with
their faith in Jesus Christ and the Sabbath. It
is not easy to understand or evaluate the writ-
ings from those friends who look toward a
sympathy and understanding, if not for
financial aid. In the recent letters and reports
there is not a shade of asking for material help.
Pastor Chateka's visit among the tribes and
villages covered many miles and extended from
April to September. Several meetings were
held in each place visited—gatherings numbering
from eleven to twenty-five. Bible preaching and
tracing lay the truth among the people.
Some of the places visited are designated as
heavenly regions. "And now," says Pastor
Chateka, "I want to tell about the Sabbath
which we do preach on the Sabbath day, Gen-
esis 1: 2; Exodus 20: 1-6."
The Sabbath and the Creation—Genesis 1: 1-

The Sabbath and the Manna—Exodus 16: 4, 5
The Sabbath and the Law—Exodus 20: 8-11
The Prophets and the Sabbath—Jeremiah 17: 22,
25, 26
Jesus and the Sabbath—Luke 4: 16
The Apostles and the Sabbath—Acts 3: 20, 27,
28.
Not a bad outline, it may be observed, for
a good American Seventh Day Baptist sermon.
He closes with a reference to the Sabbath
(Matthew 28: 1) we know that the Sabbath
has been changed by men not God (Daniel 7: 25;
Hebrews 4: 8, 9; 10: 28). Jesus never
changed the Sabbath (Matthew 5: 14-18).
This means to you what we are doing here."

The patience and perseverance of the
African friends may well give us, who have so
many superior advantages and opportunities
courage to do more as we are doing now.

JAVA

A cry for sympathy and help comes from
Java, where Cornelia Slater of the Holland
churches carries on. The depression is keenly
felt in that far away land. The demands for
the products raised by the mission are poor,
though prices are fair. Revenue is less than
usual and the needs increasing greatly. "Help
is desperately needed, as all gifts in money
as well as goods, will be thankfully accepted",
writes Miss Slater. Perhaps some one reading
this may be able to help a little.
may see your good works, and glorify your Father which is in heaven." (Matthew 6: 16.)

Let us pray together—

O Lord, God, Giver of light, may the Light of the Abundant Life of thy Son, Jesus Christ, shine in and through our lives. Amen.

In single file may we take our lights, pass down the steps between the buildings, and form a circle of light within the circle of friends and loved ones gathered on the campus. Let us share the light of our fellowship circle with them in a few moments of thought and prayer. Pass silently. Make the words of the song, "Follow the Gleam," your thoughts and prayer, as you hear it sung by a quartet on the bridge.

(Adults, other youth, and children gather in a circle on the walks and green in front of Hoffman Hall. Fellowship circle forms again within this. Youth with tall taper at the center.)

Youth speaks—

Symbolic of the light of the Most Abundant Life, is this light. Jesus said, "I am the light of the world." (John 8: 12.) Jesus said, "Ye are the light of the world." (Matthew 5: 14.)

May the light of this candle symbolize that light gained here which we wish to share with those back home.

Adult B—

May the light that we carry in our lives as we return home, shine and glow and inspire those in the home abundant church to live the More Abundant Life. Youth C lights candle of Adult C (Dr. L. R. Conradi, Germany, representing our people in other lands.)

May the light of this candle stand as a symbol for the light of Salem Conference. Doctor Conradi, will you carry with it the light of our love for all people?

Doctor Conradi replies—

(He says very timely, as he accentuates the challenge to take the light back with him.)

Youth D lights candle of Adult D—

We would not be selfish and keep our light within our own circles; we would share with all people. Many are as dark as night, many need to be led into the light and joy of the Abundant Life. This candle lighted stands as a symbol for the light that we would share with all.

Rev. A. J. C. Bond, our representative on the Federal Council of Churches of Christ in America, gave the response to this youth's challenge. He closed with the words—

May we "let our light so shine before men that they may see our good works and glorify our Father which is in heaven." (Matthew 5: 16.)

President Crofoot (President of the General Conference)—

Behold what a great light, O youth, and ye all who are older. Consider the sheen, the joy, the happiness that your life lived abundantly will give to those about you. Each light giving forth its best service will help to lighten the whole world, and bring about Christ's Kingdom of Light and Love.

I am the light. "Ye are the light." Prayer. Speaker—

That light that we carry away with us must needs shine in our hearts. As bravely as you lighted your candles and received the glow from the Master Candle, now extinguish them and let the glow of the Master Light ever shine within your hearts and deeds. Amen.

All joined in singing, "Blest Be the Tie That Binds," stanzas 1 and 4.

Written by Marjorie J. Burdick.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

MY PETS AND CHILDHOOD HOME

When I was a little girl I lived with my parents on the shore of beautiful Crystal Lake, in Waucoma County, Wis. For pets I had two fawns, Billy and Betty. They were very tame and beautiful pets. One day a man with some large dogs visited us and the dogs chased the fawns. Billy escaped unhurt, but Betty was badly bitten in the leg and jumped into the lake and swam to the other shore.

A school teacher saw her, bound up the leg and took her to father. Father rowed across and got Betty, but the wound and her long swim were too much for her.

Billy stayed with us for a long time. He often went to the forest but always came home soon. He always wanted to go everywhere with us and had to be shut up when we did not want him. One day father was taking us to visit friends across the lake. Billy was shut in the kitchen. He saw the boat leaving and jumped through a window, ran down to the shore, and swam after us. When he had been helped into the boat, he shook himself like a big wet dog.

One summer my aunt came to visit mother and she and mother made rag dolls with painted faces for me and my cousins. We thought they were the most wonderful dolls in the world. One day we missed one of the dolls and hunted and hunted for it. Finally mother called our old dog to her and told him to find a certain doll. She had to speak very sternly before he started, but he went straight to where he had hidden his bones and treasures and brought out the doll.

Father had an Indian canoe in which he paddled all round the lake, but mother would never let me ride in it, only in the big row boat.

We went to church in Dakota, Wis, and it was a long drive. In winter father would hitch the oxen to the bob sled and we would drive through the woods. Often they ran away with us and ran into trees before we could stop them.

Dakota ought to be well known to our young people as Dr. A. H. Lewis and some others of our leading ministers were born in or near there.

MRS. ALICE M. ROGERS.

Los Angeles, Calif.

DEAR MRS. GREENE:

Cousin Alice is much better and has been able to go out some in her car, but she is far from strong or well.

She asked me to write the little story she gave me before, over again. She did not feel equal to giving the details and I had destroyed my notes, so it is written mostly from memory, but I think I have all the facts right.

I always have to smile when I read about your cat, for you see I have one, too, and think him a very important part of the family. My cat is a big yellow and white rascal, nine years old last spring. He celebrated by catching a humming bird, quite a feat for a fat fellow. Now I have never been able to get him to leave the humming birds alone, but they are so hard to catch and so plentiful that he can't do much harm.

He has learned to be afraid of autos, too. But I think his queerest prank was to make friends with a neighbor and go there to sleep with him every time I was away over night. He did not like the empty house. That was more than enough about my pet and I hope you will find Mrs. Rogers' story in good shape.

Very truly yours,

FRANCES DAVIS.

Los Angeles, Calif.,

November 9, 1934.

DEAR FRANCES:

I know by your letter that you are by no means a little girl, but I have taken the liberty to use your given name since you are reading my letters. I am very grateful to you for taking the trouble to write Mrs. Rogers' story again. I am sure it will prove interesting to the children as it has to me.
THE SABBATH RECORDER

Your cat must be almost a twin to mine, though Skeezix is only seven years old. I am glad Mrs. Rogers is better and hope she will continue to improve. I have always liked her very much.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

My name is Etta Burdick. I am four years old. I go to Sabbath school every week. My teacher is Eleanor Greene. My sister is both writing a letter also, but my teacher is writing my letter for me. I have a brother named Carroll. I am going to school next year.

I have a cat. Her name is Lady Gray. I have a puppy and his name is Pat.

Your little friend,
PHYLIS BURDICK.

Andover, N. Y.,
November 17, 1934.

DEAR PHYLIS:

I have just room enough to get in one more letter, so I am putting in yours since you are my younger sister. I am glad we have had so many letters this week. I think this is the last one I will write you twice yesterday I will not try to write you a very long answer. But oh, how I do like your letter. Though Eleanor wrote it, I know you told her word for word what to write. I wonder if you went to sleep at Grange service last evening. Donnie Northrup did, and how he did snore.

Some of these days I must call on you and get away from this farm with Lady Gray and Pat. Until then I remain,
Your very sincere friend,
MIZPAH S. GREENE.

WESTERN ASSOCIATION CAMP

Pastor A. J. C. Bond,
Plainfield, N. J.

DEAR BROTHER BOND:

I think no report has been made of the Seventh Day Baptist young people's camp in the Western Association—at least none has appeared in the Recorder. As I am chairman of the camp committee, perhaps it has been left to me to make the report.

The camp was held at the Assembly Park at Shinglehouse, Pa., August 5-10, with Pastor and Mrs. E. H. Bottoms as supervisors, and Mr. Orville Babcock of Alfred and Miss Leta Crandall of Little Genesea as camp directors. The camp, which was held jointly for boys and girls, was attended by eight men and two women, as follows: Jaraline Winterberger, Leon and Ernest Priestly, of Little Genesea; Sarah Bottoms, Mary Cass, Maude Greene, and Perrie Babroughs, of Nile; Lillian Pierce, of Alfred; Faith Marie Drake and Lucille Kemp, of Shinglehouse. Camp was closed on Friday, in order that all might attend the centennial observance of the Independence Church on Sabbath and Sunday.

A class in Bible study was conducted by Pastor Bottoms, and one in the Sabbath and denominational history by Mr. Babcock. Perhaps there were other classes. Early morning and vesper devotional services were held. On one morning a sunrise service was held on a hill, and on one evening a program prepared by the camp young folks was put on before an audience of visitors.

The Assembly Park is an ideal location for such a camp. It is easily accessible from all parts of the association; there is ample opportunity for nature study and recreation in the large grove, with a swimming pool in the Oswego Creek nearby; there is a pavilion furnishing sleeping quarters, and good facilities for cooking and eating. With the general opinion of those in attendance at the camp, and of the committee, that we should secure the use of the park again next year. Alfred University has donated a number of folding cots as permanent equipment.

Although the beginning was small, a good deal of interest has been aroused, and we hope to have a larger attendance next summer.

The committee in charge consisted of Clifford A. Beebe, Harley Sutton, Orville Babcock. This committee was appointed by the Western Association at their session at Alfred Station in June.

Sincerely yours.
CLIFFORD A. BEEBE.
Coudersport, Pa.,
October 21, 1934.

RESOLUTIONS OF RESPECT AND SYMPATHY

At the regular meeting of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church, it was voted to send the following resolution to our friend and brother, Doctor John Champin, Sr., and his family:

WHEREAS death has taken from us our beloved sister, Mrs. John Champin, and
WHEREAS she was one of our most faithful members, loved and esteemed by all, and
WHEREAS we feel a deep sense of loss to us and to the church and community, we strive to submit our will to that of Him whom we ever try to serve. Therefore be it
Resolved, That we express our heartfelt sympathy to her beloved husband and family and to them the comforting influence of our gentle Savior, whose follower she was.

STELLA BEE CRANDALL,
MRS. EDWIN WHITFORD,
Committee.

Westerly, R. I.,
November 13, 1934.

Our hearts have been saddened by the passing of Mrs. Mary S. Lake from this life. Mrs. Lake was a most interested and faithful member of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church. For a number of years she was the efficient treasurer of the society. In all that she did she was thorough and painstaking. Mrs. Lake was a dear friend, and of a cheerful disposition. She will be greatly missed from our midst. We pray for the consolation and comfort of our Heavenly Father for her companion and loved ones and many friends.

We would express our appreciation of her life and our sympathy for her bereaved husband by spreading this minute upon our records, sending a copy to Mr. Lake, and a copy for publication in the SABBATH RECORDER.

For and in behalf of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church.

STELLA BEE CRANDALL,
MRS. EDWIN WHITFORD,
Committee.

Westerly, R. I.,
November 13, 1934.

OUR PULPIT

A SERMON ON SALT

BY REV. THEODORE J. VAN HORN

Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Matthew 5: 13.

It seems too bad, but life is forever pro-
doors. From this same statistician we learn that 90,000 men are engaged in church building and that the entire sum of $180,000,000 is expended annually in this field of church work. Now there are a plenty of church members will have a good deal to say for it not being salt, but even at that, these statements from Doctor Kieffer make an encouraging showing.

If you sometimes get doubtful about the power of Christianity, ask yourself how you would have lived if you had been raised as a Catholic, a Protestant, or a Jew. Here was a community founded by men who deliberately excluded all churches and all ministers. Wickedness grew so alarmingly that the men who were leading the plan for no churches were the first to seek for a minister to organize Christian work.

Now if we get the advantage of the lesson of this metaphor, we must not forget one important fact about the use of salt. It is that salt will be of no use at all unless it comes into contact with what it is expected to keep from spoiling. Here are mountains of salt and here are mountains of sin. But these two things must come into contact.

There are two classes of people that will illustrate what I mean. There is one sort of folks who are intent on preserving their own particular interests, the mountains of sin, and seeking their own salvation. They have no thought for others or of trying to make the world better. People who belong to this class have formed communities isolated from the rest of the world, thus trying to get free from all repulsive forms of wickedness.

Now that is directly opposed to the teachings of Jesus. He said, "Go ye into all the world and preach the gospel to every creature." "Ye are the salt of the earth." The "salt," the class of people who have the saving doctrines of Jesus to proclaim, must get next to the people who are lost. They must have close contact with perishing humanity.

You recall the story of Elisha? He sent his servant to the home of the poor mother whom death had bereft of her only child. He was directed to place the staff upon the form of the dead child. It was useless and the servant had to report the failure to his master, "The child is not awakened." Then Elisha himself came and stretched himself upon the form of the dead child. It was a different story. How little those we send with the message by means of our money will avail unless our very lives are put into the enterprise.

I have in mind the little boy whose little son could not be saved by the skill of the trusted physician. They stood by in helpless agony and watched apparent death come. But the father in his agony would not let him go. He uncovered his own body and took the lifeless form of his child next to his heart, with warm blankets wrapped around them both. For a long time he held the boy close until the pulses began to beat and the child was saved.

What Jesus said about salt brings to mind another class of people. They are represented by the kind of salt that has lost its savour. These people distribute themselves freely with every class of people, with never a thought of making an impression in favor of Jesus whom they have professed to love and serve. Their influence upon the crowd they mingle with is not for him, but against him. They make not a dint for good there. A man who had joined the church went to another community and lived there for ten years and no one had ever suspected him of being a Christian. That was an example of how salt generally fails in its save. So with Christianity, when it fails of its intended power. How appalling seems the word of Jesus, "it is henceforth good for nothing, but to be cast out and trodden under foot of men." The sad teaching is that the world has a contempt for the people who are afraid to show their colors. "Salt is good, but if the salt have lost its saltiness, with which will ye season it?" That one who is ashamed of his religion or would have people believe that he does not think much of it, deserves what he is sure to get from those he associates with, an all concealed contempt. He is good for nothing but to be trodden under the contemptuous feet of unconverted people. The little boy's definition of salt is, after all, a very pertinent one. "Ye are the salt of the earth." Are we making our religion taste good to the people outside the membership of the church? Did Jesus expect the world to realize that we have something for them and that they have nothing to do with religion but just to taste it? I have been impressed how fully the sense of taste is developed in people who are not Christians. How quick they are to detect insincerity or hypocrisy. And to them religious taste bad because there is no salt on the potatoes.

On the other hand there is a keen sense of appreciation of the great qualities of character which it is the business of our religion to cultivate. Take for instance loyalty.

The people of California will not be able to forget Gen. O. H. Howard. They had ar- ranged a reception the day before thinking, had set it for Wednesday night. Now that was the night of the prayer meeting of the church to which General Howard be- longed. He was very courteously reminded of that fact, and that he could not accept the proffered honor.

Our people will never forget the example of our own Honorable George H. Utter. He was invited by the President of the United States to a reception for the governors of the states. But the date for the reception was the Sabbath, and Governor Utter respectfully declined the invitation because he would not violate his convictions of Sabbath keeping.

Dorothy Round is an English tennis player. She received the finest opportunity of her sports career — practically the certainty of winning the coveted French championship. The tournament started on Sunday, and Miss Round, true to her promise, that whatever the exigency, she would not play on a Sunday, did not enter.

Take again the quality of joy. That is the normal attitude of the Christian. It is recognized as such by our friends who are not Christians. They like the taste of it, and are disappointed when it is not in evidence in our attitude.

Take hope. You cannot be good salt if you are a pessimist.

"There's no time for idle scolding, while the days are going by;
Let your face be like the morning, while the days are going by."

It is the teaching of our lesson today that we are to place over against the world's sad- ness the joy of the Christian; in place of pessim- ism, hope; doubt is to be cured by faith.

Now here is the challenge for us, for the Church of our Lord. You know the condi- tion of our world. You know the selfishness that prevails in the world outside. Jesus ex- acted from his followers a masterly attitude with selflessness. Take up the cross daily and follow him.

These great Christian attitudes are the salt by which the world is to be saved from its hopeless. Will you not resolve with me that we will not leave this world without some salutary change having been wrought by what we have to offer? That is the noble ambition tol- erable for our having been here for a while?

Do you remember what Kipling said about General Goethals through whose mighty genius the Panama Canal was brought to completion? "A man went down to Panama, where many a man had died. To sit the eternal mountains, and lift the eternal mountain.

A man stood up in Panama, and the mountain moved aside."

And we recall the words of Jesus about the faith that removes mountains.

Perhaps we cannot do a mighty thing such as General Goethals gets credit for. But I am rejoicing in this fact, that the million small things that the millions do will more than equal the stupendous thing that was done in Panama.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

The morning of the tenth we received word from the Riverside Church that the Hargises had been burned out. As an expression of interest in their welfare, arrangements were made for raising some money for the relief. On Sabbath, the seventeenth, the committee reported they had raised some $35. This with a little paid in since will be sent at once to Karl G. Stillman for them.

On November 6, the Ladies Aid furnished a boiled dinner to all who came for it. A goodly sum was realized from this dinner.

The afternoon of November 15, the Ladies Aid had a meeting at the home of Mr. and Mrs. Clark Stoodley. They entertained the ladies of the Baptist Church. Aside from other things of interest a little playlet, "How We Earned Our Dollar," was given. Refreshments and a general good time were had. The social life of the community is very active with Christian thought and effort.

ALFRED, N. Y.

Word was received in Alfred Sabbath morn- ing of the burning of the home of Rev. and Mrs. Hargies, missionaries on the Island of Ja- maica. At the church service the treasurer of the church asked the congregation, who was present, to give some money $100 at once to the Missionary Society to be forwarded to Jamaica.
Dr. and Mrs. B. C. Davis left Tuesday evening for their winter home at Holly Hill, Fla. They were accompanied by Mr. and Mrs. C. F. Randolph and Leola Douglas, who took the Pennsylvania train for Washington. From there they were to go Wednesday afternoon for their destination. It is a pleasure to all the friends of Dr. and Mrs. Davis that they are able to go to that land of sunshine, where we are sure they will recuperate more rapidly than in an Allegany County winter, and when they return to Streed post spring fully recovered from their serious accident last spring.

Brookfield, N. Y.

The Friendly Workers (pastor's) Sabbath school class of the local Seventh Day Baptist Church and a few other friends staged a surprise party for Kenneth and Evelyn C. Menga at their home in South Edmeston, Monday night, October 29. Games appropriate to the season were enjoyed in January. All were presented the honored pair, and delicious refreshments served by the social committee. —Courier.

Kingston, Jamaica

I'm going to write just a wee bit, to let you know where we are, and what we are doing since our fire. We are still at the same address, and until we know what is to be done with the place here, we are to stay right here to take care of what remains on the premises. The fire destroyed all of the main part of the house except the porch in front, but left the kitchen, hall, and "office" which were in sort of L at the back. We are so thankful for the bath and kitchen. We have cleared out everything in the garage since Thursday, working long hours to sort and clean up and settle the garage for a home to sleep in and keep our few remaining possessions. We slept in the car until we got the place fixed with our one remaining bed, and the boys have gone to boarding school to live until the early part of December, when we expect to be settled again. Everyone has been lovely to us—so kind and good, and we thank the Father for the care and sympathy shown to us through the crisis.

The fire was caused by short circuit or by some uncovered wire, they say. The house was so old and had been wired in the old-fashioned way. The first we knew of the fire was when the roof was blazing. Gerald and the girls made do for a few minutes, saving two of our wardrobe trunks and my clothes, and a few of the boys' clothes, but they lost most of their clothing and all of their cherished possessions. Every bit of the furniture upstairs and downstairs was taken out, but left standing too near and was blistered and warped and then rained on before they could move it into the church next door. The yard was full of people, not to help but to look on and pillage, so our job was by no means only to get the house empty, but Gerald, and the two girls, and I, each had to station ourselves throughout the yard to guard things from theft. If we hadn't had to worry about theft, we'd have been able to direct the moving faster (of things from the rain into shells)—and, guess we aren't going to grieve!

I was sorry for the boys. Bob had a really wonderful stamp collection, had been his hobby for over three years, and he was so proud of the collection he could replace those, I think he wouldn't grieve over much of his other things. Mr. and Mrs. Price (the Headmaster of Calabar) and his wife were here soon after the fire, to take the boys back to the boarding school. They've been so lovely, said they wanted to keep the boys till vacation, as we have no room for them.

Don't let the church people there send us help—we didn't write for that reason. If only the board can pay us our overdue salary we can manage, I think.

—from Private Correspondence, November 5

Louisville, Ky.

From a personal letter from Trevah Sutton the following interesting excerpts are taken:

"I am enjoying the work in this seminary. The work is heavy. . . I suppose that part of the burden of this first quarter has been due to making the adjustments to the new school with its different methods. There are large and some values of small classes are lost, but one gains by having some of the outstanding Baptist leaders as professors. All the faculty members are pleasant and inspiring.

There are nearly four hundred students enrolled this year, counting those doing graduate work. The largest theological seminary in the world is exclusively for the training of ministers.

I like the setting of the seminary. It is near the east city line in a new residential section. To erect the five fine buildings and lay out the beautiful fifty-three acre campus has cost about $2,000,000.

Sunday afternoons I am teaching a class of juniors. The classes are all given a chance to do some work of this kind. I have been attending services each Sunday in various churches and I am doing so with a spirit of observation. But I do long to get to attend again on Sabbath, for that day seems long and wearisome without a worship service. Here is where I welcome the Sabbath Recorder.

The seminary sponsors a broadcast every Thursday from four to four-thirty (E.S.T.). The chorus, in which I sing, helps.

Editor.

New York City Church

November is being observed as stewardship month. The pastor has not only stressed the giving of money, but also the consecration of the whole of life in loyalty to the church and a program of evangelism.

On November 10, a luncheon and fellowship hour was enjoyed, following the hour of worship. During the following week we learned that the former pastor, Rev. Harold R. Crandall, and his family would visit us on the seventeenth. So the social life committee arranged for another luncheon and fellowship hour, and it was a very happy time for all.

From Private Correspondence, November 5

Dr. Carliss F. Randolph is with Secretary William L. Burdick on a missionary trip to our Southwestern field. They planned to attend the meeting of the association at Roux, Ark., November 8-11, and to visit a number of churches in the field.

CORRESPONDENT.

North Loup, Neb.

Good food, good fellowship, and good talks featured the Father and Son supper held in the Seventh Day Baptist church basement, Sunday evening, where eighty-two men and boys sat down together.

Following the supper, a toast program, the keynote of which was "Fals," was given, with Vernon Williams acting as toastmaster. Talks on Partners, Achievement, Life, and Service were given. The main address entitled "Faith and Son," was given by W. E. "Bill" Thomas, Boys' Work secretary, Nebraska Y. M. C. A., Omaha.

—Loyalist.

Shelbourn, N. J.

Many people are saying that our church fire last February was a blessing. We may at least say it was not an unmitigated evil. During the past month or more, particularly, we have seen evidences of increased interest. The new pipe organ, played by a hired organist until our own organists are able to handle it, is setting a new level in our church music. We enjoyed a successful Sabbath, with Rally Day the first Sabbath in October. That same evening our church was host for a teacher's recognition service, including three Sunday schools and two Sabbath schools. The month of October was a big month all the way through. The pastor preached a series of four sermons on Successful Praying, taking up: 1. What it is to pray; 2. Hindrances to prayer; 3. Conditions of successful prayer; 4. Why and how God answers prayer. The average attendance for the month was 158.

November was a busy month for the church also. We have joint communion with Marlboro the third Sabbath at our church, and yearly meeting at Marlboro the last Sabbath. The church has started to change the time of our annual financial statement to December. Other changes to put our money raising on a more spiritual plane were adopted recently, also.

—L. M. M.

Verona, N. Y.

In the absence of Pastor Davis, who was confined to his home with a cold, the pastor's son, November 3, Rev. Irwin Tucker, pastor of the Lutheran Church, delivered the sermon. In the evening a vespers service was held. A musical program was arranged, including anthems by the choir; selection by the male quartet; a piano duet by Miss Evans and Miss Green, guest pianists; and guitar solos by Master David Williams.
THE SABBATH RECORDER

Thursday evening, November 1, the Pearl Seekers and Class No. 2, of the church school, sponsored a chicken pie supper. About three hundred attended. The proceeds were applied on the pastor's salary.

The church has recently been improved by a coat of paint.

The fellowship service of the Central Association held in the Verona church on the Sabbath of October 20, a report of which has already been sent to the Recorder, was a very interesting meeting.

CORRESPONDENT.

WESTERY, R. L.

The thirteenth annual missionary thank-offering meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening in the Spanish room of the Brown Betty Tea Room. There were twenty-two members present.

Dr. Anne Waite of Bradford was the guest speaker and gave an interesting talk on the mission work in China. Having as personal acquaintance with most of the missionaries, she was able to tell of their hopes and aspirations as well as their trials and work, as she corresponds with them frequently.

After the program was concluded the offering was taken and a goodly sum realized. This money goes to various missions both at home and on the foreign field as a personal gift to them in appreciation of the work and sacrifices.—Sun.

MARRIAGES

AFTON-ROBBINS.—Miss Laura A. Robbins of Delavan and Mr. Oscar L. Arnison of Fontana, Wis., were married August 17, 1934, at the Seventh Day Baptist parsonage in Milton by Rev. Carroll L. Hill.

BOND-STEPHAN.—Hubert Bond of Gentry, Ark., and Miss Doris Stephan of Nortonville, Kan., were united in marriage at the Seventh Day Baptist church at Nortonville on November 3, 1934, by Pastor Osborn.

Brown-Winchester.—Edward Bond, Jr., of Farmington, Kan., and Miss Erma Winchester, of Everett, Kan., were united in marriage at the Seventh Day Baptist parsonage at Nortonville on November 26, 1934, by Rev. Lester G. Osborn.

Gannons-Grant.—Miss Beatrice Grant of Whitewater and Mr. David Gregoire of Milton, Wis., were married at the home of Rev. W. R. Connor in Whitewater, November 10, 1934.

JOHNSON-FITZ RANDOLPH.—At the Seventh Day Baptist parsonage, Salem, W. Va., November 3, 1934, by the bride's pastor, Rev. George B. Shaw, Glenn William Johnson of Bristol, and Frances Martha Fitz Randolph of Salem.

SEPFOON-CLARK.—Miss Alice Julia Clarke of Harmony Township and Frederick Earl Seffrood of South Wayne, Wis., were united in marriage at the home of the bride's mother on September 23, 1934, by Pastor Carroll L. Hill.

OBITUARY

BABCOCK.—Mrs. Ella Williamson Babcock, daughter of George and Judith Slaughter Williamson, was born at Adams Center, N. Y., May 24, 1849, and departed this life November 5, 1934.

She was united in marriage to Charles A. Babcock December 24, 1869. Two children were born to this union: May, Mrs. Frank Jones, and William W. Babcock. The latter passed away in 1922, and the daughter was called home in 1930. Mrs. Babcock united with the Adams Center Seventh Day Baptist Church March 9, 1879, where she retained her membership till called home. Farewell services were conducted by Rev. E. A. Witter from the home of Frank S. Jones, and interment was had in the Adams Center Union Cemetery.

CHEDISTER.—At her home near Salem, W. Va., November 23, 1934, L. M. Chadister, in the eighty-fifth year of her age.

Mary Elizabeth Ford was born on "Long Run" June 29, 1855, the daughter of George and Paulina A. Davis Ford.

In 1880, she married Marshall L. Chadister, who survives her together with a son, Harlan, and a daughter, Rhea. There are two grandchildren and one great-grandchild. Mrs. Chadister is also survived by three brothers: Onlonzo and William of Salem and Herbert in Texas. Two sisters are also living, Mrs. Ella Davis and Mrs. Laura Davis of Salem.

Mrs. Chadister was a woman of a deeply religious nature. This she did not suppress, as it is too often done, but cultivated it to the glory of God. She was a humble, earnest, consistent Christian woman and had been a member of the Salem Seventh Day Baptist Church for more than sixty-six years.

The funeral was conducted by the pastor of this church, assisted by Dr. W. H. Deaver and Rev. E. H. R. Johnson. The services were held in the Seventh Day Baptist Church March 9, 1878, where she retained her membership till called home. Farewell services were conducted by Rev. E. A. Witter from the home of Frank S. Jones, and interment was had in the Adams Center Union Cemetery.

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Dennis.—John G. Dennis was born in Illinois, N. Y., April 17, 1846, and died October 11, 1934.

Four daughters, one son, and eleven grandchildren are left.

DEWARM.—Albert J. Dorward was born near DeRuyter, N. Y., December 9, 1846.

His entire life of nearly eighty-eight years was spent in this locality. He died on Satur­day, October 27, 1934.

Three daughters, one son and fifteen grand­children survive him.

PRAYER TO THE GIVER

Lord, I am glad for the great gift of living—

Grateful for the days of sun and of rain;

Grateful for joy, with an endless thanksgiving,

Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,

Glad for the fullness of long summer days;

And now when the spring and my heart are asunder,

Lord, I give thanks to thee, Giver of all!

—Charles Hanson Towne,