

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

OCTOBER

Ay! thou art welcome, heaven's delicious breath!
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south! Oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity away.
In such a bright, late quiet, would that I
Might wear out life like thee, mid bowers and brooks,
And dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

—William Cullen Bryant.

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The Sabbath Recorder

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

VOL. 109, No. 16

PLAINFIELD, N. J., OCTOBER 20, 1930

WHOLE No. 4,468

Strengthen the Ties That Bind We can not give too much attention to this thought. As we are a small, widely scattered people, with various interests to cherish regarding matters pertaining to each locality in which different groups dwell, the tendency is naturally great to develop different ideals of living. This is especially true in regard to church matters and the principles that make us a people.

The binding power of personal religion, when carefully adhered to, enables people of like faith to sing with full assurance the good old song, "Blest be the tie that binds our hearts in Christian love."

While there are many ties that tend to make us one, such as faith, love to God, and love to our fellow men, the Sabbath truth is the main one that stands between us and other Christians. In this one thing above all others there should be a complete harmony, so that our light on this question shall be clear and strong. The manner and spirit of our own Sabbath keeping will have much to do with our influence upon the world about us.

We can not be too careful in this matter. If we are to be the light of the world on the Sabbath truth, our light must be clear, and we must be consistent. The unity of our testimony as Sabbath keepers, in which we all speak the same things regarding God's law, will greatly intensify our light, and add to our influence over men.

May the Lord help us to strengthen the Sabbath ties which make us a people, until others shall see the beauty of genuine obedience and the sacredness of God's holy day.

I can think of several things which would be helpful to our denomination. By way of illustration: In our first class in theology after the department was organized there were about a dozen members who were graduated after three or four years of fellowship as students. When that class broke up it was a good deal like breaking up a family of brothers, and the ties of friendship and of brotherhood were strong to make them all

interested in one another, no matter how far apart their fields of labor might be.

They had lived near each other, studied and recited together, until the spirit of brotherhood was indeed strong; and throughout the years there was a helpful tie between them that could be the outcome of nothing but such a school life together. I am the only one left of that class; and to my last day I shall be glad that so many of our faithful yokefellows were educated together. This whole thing tended to make us life-long friends as pastors of our churches, and nothing but the spirit of unity could prevail. In such a case definite, co-operating programs for general work were easy to make and carry out.

I can wish for nothing better than for a strong ministry, educated together in our own schools, who can understand one another and who can stand shoulder to shoulder in a common bond of union, facing the foe for the sake of Christ and his Sabbath.

Home Ties Too While the Sabbath truth is so vital and so important, binding us to God as it does, and also uniting us as a people, there are other important ties to be strengthened if we are to make the most of our influence as light bearers in a darkened world.

As individuals, our first start in denominational loyalty as well as in general Christian living, comes from the spirit and influence of the home. There is nothing like home ties to bind heart to heart, and to unite us to our heavenly Father. The very "father idea," suggests heaven as a home, and life in the spirit world as life with the Father God. Cultivating the tie of faith in the home—a tie that binds the child to the religion of father and mother—is the beginning of real Christian living and gives the child the first start toward denominational loyalty.

On the other hand, any attitude of criticism or of disloyalty to the church or denomination on the part of parents, will be almost

sure to alienate the heart of the child and to start him on the wrong road for life.

As I look back upon the years of my young manhood, I can see the blessed home influence of mother, and I am sure that I could never have become a gospel minister had it not been for her strong ties of Christian love. I can hear her quiet voice yet, as she pleaded with me to live right and to make a record of which I should not be ashamed when the end should come.

The records of America's early fathers show that they had a special regard for the Church and its belongings. The Puritans revered their Church as the most sacred institution in the land, and were ready to make any sacrifice needful for its prosperity. If the Puritan spirit regarding Christianity could be renewed throughout the homes in America, there would undoubtedly be a great uplift in the church life of the people, and the powers of evil would be driven to the dark corners of the earth.

Test of Character In Home Life One more word about home influences by which character is formed in the rising generation. Home life on the part of the husband and father is a greater force in forming character than many people seem to think.

A cross and surly husband is almost sure to make the wife cold and unamiable, placing her in the attitude of one who is compelled to defend herself. Such a spirit between parents is likely to make the children saucy and savage, and to beget the quarreling spirit among them.

It is sad indeed where members of the family develop a spirit of bitterness and strife until they are rude toward each other. If there is any call for harshness it should not be manifest toward those we love.

In any one of our homes the death angel is likely to call away from us some dear member whom we can see no more on earth; and happy will we be if memory can recall nothing but loving kindness toward the dear one gone.

Death of loved ones is a painful quickener of memory if in any way we have failed to be kind while we had them with us. The grave can not obliterate the white faces of loved ones laid away, if we must be haunted by recollections of unkindness to-

ward them. Therefore let us all try to so manifest the loving spirit toward the living that we may not be haunted by regrets after they are gone.

These Glorious Autumn Days Stir Our Hearts Who does not admire the sunny days in October? Nature has carefully nourished and delivered the harvests of the year, and now in gaudy attire she clothes the forests in many colors and cheerfully prepares for her winter's resting time.

There is something about the brilliant October sunshine that appeals especially to those who have reached the autumn of life. The eighth month puts the year into its "eighties," after its spring and summer work has been well done; and now nothing can be more appropriate than the bright sunshine which ripens up the growths of the seasons without so much as a *frost* to chill into a premature death.

An autumn that brings a natural ripening up of earth's harvests until past the middle of October with no killing frosts is quite unusual. And an October that gives us seventy to seventy-five degrees of heat on Columbus Day must bring many bright and pleasant opportunities to admire the work of God as seen in his "other book."

Years of experience have taught us that after the winter there always comes a springtime with renewal of life, and we can not help the hopeful assurance such a faith brings. This reminds us of the Bible teaching that beyond life's winter there will be a blessed renewal for all who are true to God's law.

It is fearful to grow old without a hope of the life to come. Really, without this hope our life here is hardly worth living. Life with no hope is a sad failure. Let us so live that when life's October does come, we may say with full assurance, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

JESUS' LIFE—HUMANLY GREAT IN ITS METHODS

JOHN AUSTIN
(Paper read at Conference)

From the word pictures and the dogmas that have been handed down to us through

time and space, the humanity of Jesus has been smothered to a great extent through the emphasis placed upon his deity. Deity he had, to be sure, as I understand the term. Human he was, to be sure. And in the most part, the following remarks will bear upon his humanity.

There have been experiences that I have known where men have had to discard some of the popular church dogmas, creeds, and accepted beliefs before they could let themselves really go, in the Christian way. By this statement I mean that certain material was an impediment to their path and had to be discarded. Religion at its best is search after God, that we may key ourselves in with his method of thought and action.

Jesus is recorded as a man who went about doing good. What he believed must have registered with what he did. I do not remember that he talks much about his belief. *He knows*, with few exceptions. These few exceptions emphasize his human limitations; some things, he says, the angels in heaven do not know. He was a genius; he could present his cause and excel the best of advertising men. Advertising men today copy his methods; they make you want what they have to present. Jesus made men want what he had to present; he had the kingdom of heaven. How many of his conversations began with, "The kingdom of heaven is like unto"—and the story was attractive. It attracts today. They wanted what he had, and we want what he has, and the generation that follows will want the kingdom of heaven. And when we realize what this kingdom of heaven really is, we will want it with an intense, driving desire. One of the modern writers has well said, "One of the greatest hours of Christian history will have struck when once more the religion of Jesus takes the center of the scene." Jesus had to let go of many of the religious beliefs of his day. The question came to him, "Why do you not wash your hands according to the tradition of your fathers?" and before he got through answering that question, they had been branded hypocrites. I want to call your attention particularly to Jesus striking out on new lines. Notice that *he builded on the best that his ancestors had left to him*. We have much to build upon also. All progress has been built on foundations of knowledge that has gone before. Do

not break with the past, especially in religious realms. Man has come a long journey.

But I said that Jesus was a genius—a genius in spiritual insight. In the fullness of time comes the genius. In the fullness of time came Alexander the Great, Julius Caesar, Paul, Martin Luther, George Washington, Lincoln. Each character marks a pivotal point in the progress of civilization of the world; each was a genius in his own line.

It has often been discussed, why did not God use some other method to make himself manifest to the world, instead of the method which was and is used—human methods. Christ gathers a few congenial fellows, teaches them, talks to them, associates with them—perfectly human way. That is the way we all get what we know—by association with others, through books, personal contact, etc. Jesus trained his men and died. Work has to go on when people die; Jesus' work went on.

There have been periods of history when certain types of mankind have been pretty thoroughly in key and harmony with God and his laws. Then the masses go on a long tangent in an endeavor to make God reconcile himself with the selfish desires of man. When the culture that we represent thinks of God, it thinks of him as a Being that has a perfect knowledge of all things; and that is absolutely the correct point of view. Any less concept of God will give man the thought of an inferior Deity; and in our age the idea of an inferior Deity is an impassable barrier to further progress in religious living. Neither, at our stage of living and learning, can we go forward unless we follow the gleams of light that are given us—cost what it may. Man's goal is to conduct himself in perfect harmony with the thoughts of God. Some of them we have pretty surely found out. But let us compare the period when the man Christ appeared, and our own period, 1930. The scholars of those old periods worked out a system, a multitude of rules, for a method of conduct; in their egotism and swelled headedness there seemed to be the fixed idea that God had reconciled himself with their method of thought and action. We can see how ridiculous for one to think God—the Being that we believe knows all things—fitting his

methods to man's. You see that we have got to be open-minded about a lot of things that are not settled finally; religion is still in the making. But there were not many Scribes and Pharisees open-minded in the time of Jesus; and we must take lessons from those times and what happened. You can not enter the kingdom of heaven unless you become as a little child, and a child is teachable—human. In this age we want to dictate as to the kind of heaven God shall make; it has got to be what we want it like; we are going to have a big say as to how it shall be furnished. We have got it all fixed that the life after death is going to be just the way we want it.

It would be much better to find out what God has for us, and fit ourselves in. We all have faith, I know, to believe God's way is the best way. We will be better satisfied. "Come now let us reason together." As man has come down through the ages, little by little he has found or discovered the methods of conduct which are apparently in harmony with this God of all knowledge. We have yet a far trek, for there are many more discoveries to be made before we are in complete harmony with God. We must look to that goal; a lesser vision will not do—"Thy kingdom come on earth as it is in heaven"—and heaven is the realm of perfection. Civilization must not turn from the path that leads upward. We have in some cases insisted that God shall do as we want him to do; and it has made God weep, and we have pathetically missed the mark.

The religion that has come down to us, the religion that has made us what we are, has in its actualities a mixture of folk lore, mystery, and legend. Beautiful and wonderful it surely is, and truly it is a tiny, narrow gate by which we go through into the eternal life. I find in my studies and contact with church members that certain dogmas are held vital by many of them—dogmas that should in this age be discarded. Why pay much attention to what one believes? It either gives them a drive to work, or it rocks them to sleep; and some of the dogmas that used to give the drive to people in the old days, rock them to sleep in this present age; they do not fit in now. This is too short a paper to present all of the details, but these are cold facts. There may be soothing visions of what we will

be, and what we are going to do when we get to heaven, but it makes us neglectful of the vital issue. Why do we enjoy the culture, comforts, the peace of every thing good; how came we by them? The answer is, we are enjoying the fruits of what the man planted, who went before us; our grandfathers enjoyed what was left to them that the other fellow wrought; and so on clear back to the stone age and the cave man. Now we have got a job, the biggest kind of job if we want the fellow who comes after us to enjoy what we leave behind. If we want him to have a Christ-like personality, we must leave one behind. Some of us thoroughly believe that the eternal life that is greatly to be desired is an unbroken chain of Christ's personality, from one generation to another; and the eternal punishment is an unbroken chain of satanic personality, generation after generation. What kind of personality are we going to leave to posterity? How have we come by the beliefs that we hold dear? Have we taken into consideration at all what social science has to offer, and history, and mankind? Man in primitive days followed the animals in their migrations far to the north, for from them he got his food. After a time one of those unaccountable climatic shifts came, and drove our ancestors and their quarry towards the south, and another ice cap settled down on central Europe. It is a far cry from then till now, and the concept of God is not the same with us as it was with our progenitors of that age; and it is still changing. The Sabbath is the time when we have the opportunity to study about these things a little every week, and as iron sharpens iron, so man sharpens the countenance of his friend. Woe is he that hath not a Sabbath spirit.

Jesus knew how to put hope into the hearts of men—an intensive, living, pulsating hope. Hope is an energizer, a powerful tonic; and properly handled it has no detrimental reaction. When the Messiah filled the sick, the lame, the decrepit with his dynamic hope, something wonderful happened in their lives. And it happens in your life and my life.

The people of the Mediterranean countries believed in necromancy and magic, in the supernatural; it was a part of their culture. We are able to rationalize what

happened to them with the matter of fact culture that we have in this age. In many ways we have been pathetically missing the point by not giving the place in these days to this great energizer—hope—which it should have; but the subject assigned to me was, "Jesus' Life—Humanly Great in Its Methods." He came to save humans; it has been hammered into us since infancy, and none of us has any great dissent to that phrase. All of the time that Christ worked, thought, and lived, it was for humans, and had to do with humans.

Jesus wanted to launch a new religion. There did not seem to be any room for another one, for there were many, but Jesus knew the value of this one for humanity. He gathered a little group around him—"Go ye into all the world and preach the gospel to every creature"—it was a stupendous program! There was no money back of the movement—only the great inner urge. The world at large, for the moment, had no use for the new goods. His organization was a tiny group of men; not many of them had much education; one of them abandoned the cause as hopeless, deserting to the enemy. He had come proclaiming a kingdom, and was to end upon a cross; yet he dared to talk of conquering all creation. What was the source of his faith in that handful of followers? By what methods did he train them? What had they learned from him of the secrets of influencing men?

We speak of the law of "supply and demand." But the words have got turned around. With anything that is not a basic necessity, the supply always precedes the demand. Elias Howe invented the sewing machine, but it nearly rusted away before women could be persuaded to use it. The typewriter had been a demonstrated success for years before business men could be induced to buy them; almost every labor saving invention has had a similar history before it reached public favor in a universal way. Nineteen hundred years ago we were even more impenetrable. "Preach to the whole creation"—assuredly there was no demand for a new religion; and Jesus proposed to send forth eleven men and expect them to substitute his thinking for all the existing religious thought. In this great act of courage he was the successor and the surpasser of all the prophets that had gone

before. Each prophet that was prominently outstanding brought to the world a revolutionary idea.

We can not understand the significance of the work of Jesus unless we remember that he began where they left off. Let us review a moment. Try Moses; the world was full of gods in his day—male, female, wooden, and iron. Along came Moses with one of the greatest intellects of all history. "There is one God," he cried—an overwhelming idea! Moses persuaded the people that God, this all powerful God, was their special Friend and Protector. Moses died and the nation carried on. Amos appeared. "God is a God of justice," he asserted. This may sound unnatural in our ears; but in those days Zeus was one of the gods known and was recognized as visiting his wrath upon such mortals as were unlucky enough to interfere with his love affairs; he was a trading god, ready to offer so much victory for so many sacrifices. So Amos persuaded men that the one God was a God of justice, and it has remained a part of our spiritual heritage. Years passed, Hosea appeared. He had a lot of domestic trouble; his wife was apparently an ancient flapper; but Hosea loved her and forgave her. And through his lonely hours of meditation he figured that the one God, who was just, must be a good God. One God, a just God, a good God—these ~~three~~ attributes have remained in men's thinking even to this very hour. What was there for Jesus to add? Only one thought, and that was so splendid, much more so than all which had gone before, that it altered the current of history; he invited frail, bewildered humanity to stand upright and look at God face to face. He called upon man to disregard fear, disregard the limitations of their mortality, and claim the Lord of creation as their Father. It is the basis of all revolt, all democracy. If God is the Father of all men, then *all* are his children; hence the commonest is as precious as the king. No wonder the authorities trembled; they recognized the implications of his teachings. Either Jesus' life or their power must go!

No wonder that succeeding generations have embroidered his idea and corrupted it so that the simplest faith in the world has become a complex form and ritual—of en-

forced observances and "Thou shalt nots." It was a power too dangerous to be allowed to wander in the world unleashed and uncontrolled. This then was what Jesus wished to send to all creation through the instrumentality of eleven men. What were his methods of training? How did he meet perspective believers? How did he deal with objections? By what sort of strategy did he interest and persuade?

For methods of attracting, read the story of the woman at the well: "If you knew who I am, you would not need to come out here for water"; and he had the woman's attention. Then she got others; they listened to him talk. There was quite a gathering at the well; the shadows lengthened and it came time for the evening meal. He prepared to go, but they would not hear of it; he must be their guest—"They besought him to abide with them; and he abode there two days." It is said that great leaders are born, not made. This may be true to a degree; however, no man can persuade people to do that which he wants them to do unless he genuinely likes people and believes that the thing he wants them to do is for their own advantage. The secret of Jesus' success was an affection for folks, which so shone in his eyes and rang in his tones that even the commonest man in the crowd felt instinctively that *here* was a friend.

The minds of busy men are active. They are engaged in something very different from the thought you have to present. You can not jump directly at them and expect to make an effective landing. Watch Jesus' method. Passing along the lake one day there were two men whom he wanted for his disciples; their minds were active, their hands were busy with their nets, their conversation was about the condition of the market and the amount of the day's catch.

To have broken in on such thinking with an offer of employment as preachers of a new religion, would have confused them and invited a certain rebuff. "Come with me and I will make you fishers of men." *Fishers*—that was a word that they could understand. *Fishers of men*—that was a new idea. What was he driving at? It sounded interesting; well, what was it anyway?

He sat on a hillside overlooking a fertile country, a crowd around him. Many of them were tillers of the soil, their wives,

and their children. It was important that he have their interest and attention. Then came forth a direct and immediate application to their daily lives—"A sower went forth to sow." They followed him in his discourse. Were they interested? Were they! They had had a lot of trouble with those thievish birds! This teacher knew what he was talking about. Let's hear what he has to say. What happened? Jesus had the type of leadership which called forth men's greatest energies by the promise of obstacles, rather than the picture of rewards. Listen to the calm recital of deprivations and dangers; "Get you no gold or silver, nor brass in your purses; no wallet for your journey, neither two coats, nor staff, nor shoes"; "Behold I send you forth as sheep in the midst of wolves. Beware of men, for they will deliver you up to councils and in their synagogues, they will scourge you"; "He that loseth his life for my sake shall find it." Just a few brief years and every member of the original organization was gone. "But the blood of the martyrs was the seed of the Church." The Master's training had done its work. The great idea prevailed.

TREASON!

From a statement on Prohibition and Law Enforcement issued May 18, 1930, by the Board of Bishops of the Methodist Episcopal Church North:

"In some instances the wet propaganda has reached the proportions of treasonable utterances. It is the judgment of the bishops of the Methodist Episcopal Church that our ministers and laymen alike should arouse themselves to the gravity of the present situation. The hour calls for a keener appreciation of the values of the Constitution of the United States and the dangers it is now meeting. We pray for a new sense of obligation to support it. President Hoover's ringing words as to the majesty of the law and the observance and enforcement of all law are entitled to the earnest attention of all patriotic citizens. We urge upon our people renewed devotion to the cause of prohibition, unwavering support in the movement for the final overthrow of the organized liquor traffic."

—*The National News Bulletin.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

REPORT OF THE GENERAL CONFERENCE COMMITTEE ON MISSIONS

Your Committee to Consider the Report of the Missionary Board presents the following report:

We have examined the printed report and considered it carefully, and offer to Conference these suggestions regarding missionary work.

THE CHINA MISSION

In view of unsettled conditions in China, we feel that the denomination should exercise continued confidence in our China missionaries and in the board, to deal with the situation there, and should unite in earnest prayer for them in their struggles with these problems.

THE DEBT OF THE BOARD

In view of the increased indebtedness of the Missionary Board we recommend that the work of the board be not extended until funds are in hand for such extension. We would call attention to the words of our Triumphant Commander, "Go ye into all the world and preach the gospel."—"Lo, I am with you alway." And we also call attention to the words of our missionary secretary, "It is time to pledge ourselves to better things; we should consider it the greatest possible privilege to engage in the missionary task; it is the colossal undertaking of the ages; it is the noblest and holiest work to which men have ever applied themselves."

THE PROMOTION OF EVANGELISM

Since too often in our churches the work of evangelism is neglected, either through lack of proper educational preparation, or failure to follow up such preparation with opportunity for definite decision, or through failure in both respects, we feel that there is an urgent need for more active promotion of sustained evangelistic work, and therefore make the following recommendations:

1. That we cultivate greater confidence in the evangelistic gifts of our pastors.

2. That churches and pastors more often take the initiative in promotion of evangelistic efforts suitable to their own circumstances.

3. That the Missionary Board actively promote the study and application of ways and means.

4. That we suggest exchange of pastors where possible, to promote evangelistic campaigns; the co-operation of groups of churches located near together in special efforts; a more intensive training of personal workers; more attention given to a year-round evangelistic program, with the co-operation of all agencies of the church; as well as active promotion of the work of field evangelists.

LOYALTY TO THE BOARD

We recommend that the Conference express its appreciation of the faithful and devoted labors of the Missionary Board in adjusting the difficult problems that come under their consideration, their faith in the loyalty of the people to stand behind them in the financial stress which rests upon the society.

We urgently appeal to all for hearty sympathy, for earnest prayers, and for substantial backing, to further the work which the General Conference has entrusted to them.

T. J. VAN HORN,
WM. M. SIMPSON,
ROSA W. PALMBORG,
MRS. E. F. RANDOLPH,
MRS. E. F. LOOFBORO,
J. D. CLARKE,
C. A. BEEBE, *Secretary,*
Committee.

LETTER FROM CHINA

DEAR RECORDER FRIENDS:

It is a beautiful Sabbath day and a pleasant breeze makes it especially refreshing. We had a lovely sunrise today, which has cast a glow over all the hours since. Sunrises have never been a specialty of mine; and I'll have to admit that even this morning I turned back in for another nap.

Mokanshan, you know, consists of a scat-

tered group of houses on the top of the mountain or clinging among the green bamboo to the topmost slopes. We are near the summit and my window looks off across the lower green hills to the emerald rice fields of the plain which stretches to the far horizon. The steam rising from the rice fields makes us thankful for the coolness and quiet we are enjoying here. Often times we are above the clouds, and this morning I looked out over a tumbling mass of white clouds which looked for all the world like a broad expanse of surf. I watched it change from its first fleecy whiteness to gold and orange and pink and then to indescribable brightness as the sun burst through it. I could testify that "the inner side of every cloud is bright and shining!"

The children (three Davises and three Thorngates) and I have been enjoying the mountain since late in June. We were happy when Doctor and Mrs. Davis joined the family the first of August. They had been busy with mission affairs and helping Richard off for Milton by way of Siberia. We have enjoyed following his travels and vicissitudes. The last news was from Berlin whence he was to go to Oberammergau. We are curious to learn if he encountered Miss Ruth Phillips there at the unforgettable Passion Play.

I suppose the folks who are in Shanghai now have written of the buildings going up. We are excited to think that the Girls' School is actually under construction and that the dreams of years are to become real brick and stone. The Boys' School section is a fine looking building and a credit to you all who have helped to make it possible. I'm sure the improved plant will prove of inestimable service to the mission and community.

Letters from Liuho tell of busy days and the hospital, even the new "Waite Cottage" full of patients. In spite of threatened post-office strikes, communications have not yet failed us. We hope it will be soon straightened out. Communistic activities "up the river" are alarming, but we trust the government will gradually be able to turn its attention from civil war to this even greater menace. Except as the Red uprisings affect people whom we know, our lives here and at home go on quite as usual. Up here the

children have been enjoying the usual summer pleasures and the two smallest have had great joy in being with other "foreign" children in kindergarten. Carol has been kept busy as assistant kindergarten as well as teaching a class in Bible school. So our days are far from idle and we hope not unprofitable.

We are looking forward to Miss Burdick's arrival Monday evening. This house is full, but she will be with some old friends not too far away. She will be with us for our little service next Sabbath morning.

Sincerely,

HELEN SHAW THORNGATE.

Mokanshan,
August 9, 1930.

ITEMS FROM SHANGHAI

J. W. CROFOOT

It is often said that when missionaries undertake building projects they are in danger of losing their religion. Certain it is that the putting up of buildings is complicated by so many annoyances that it is extremely difficult to keep patient. A woman doctor said to me the other day that once for six successive days she said to a builder, "That will have to be changed," without visible result. But the next day she said it in an angry manner and it was changed at once. "Now what is the ethics of a situation like that? Should one lose his temper, or pretend to lose it? Is pretending to be angry any less reprehensible than really being angry?"

Yesterday, in looking over the forms for concrete lintels over the windows of the girls' dormitory, it struck me that one did not have enough reinforcing iron in it. I asked a foreman about it and he said that the specifications did not say how much iron is to be put in a three foot lintel in a ten inch wall. I studied the plan and he seemed to be right, though a three foot lintel in a fifteen inch wall is shown. He said, "This is plenty, but if you say so we will put in another bar." I said, "Put it in," and came away. But an hour or so after, when I was there again, the lintel had been poured and I shall never know whether the additional bar was put in or not. That is not a very important matter I think but it illustrates

what is the situation. I am satisfied that on the whole we are getting good buildings—better than any of the old ones, partly because they are costing more and partly because we now know more about the use of concrete. The new buildings also have metal sash for all the windows. But there have been and are still, continuous delays that are very exasperating. Very few Chinese "will be so mean as not to promise" to get a thing done earlier than they can possibly perform it.

School is announced to begin next week—September 9—but to look at the place now it would hardly seem possible, especially for the Girls' School. It is not expected of course that their new building will be done for some months yet, but the repairs on the old part were to have been done on September 1, and they aren't done. The Boys' School will be all right if we get the water installation finished.

Yesterday I was in the office of the Associate Mission Treasurers and an incident there (I thought) illustrates the condition of the country. My friend Mr. Smith said, "If you'll guess what's in that parcel I'll give you a nickel," holding a package done up in a Chinese newspaper. I guessed "a gold brick." That, he said, was not so far off for it was three thousand dollars in Chinese bank notes that a Chinese had sent down by a missionary from Kiangyin, to be deposited for safety in a foreign bank in the International Settlement.

From a military point of view the Northern Coalition does not seem to be making any marked success, but neither does the Central government seem able to rout its enemies. On the whole there seems less and less prospect for a decisive victory on either side. It is not unlikely that the present war may end in the usual stalemate.

Certainly no one can successfully predict when the country will have a "stable government" — perhaps it will be as long hence as the time when Chicago and New York will become well governed!

Shanghai, September 3, 1930.

AMERICAN SABBATH TRACT SOCIETY— TREASURER'S RECEIPTS

Receipts for July, 1930

GENERAL FUND

Contributions:
Mrs. Irma S. Blinn, Glassboro, N. J...\$ 5.00

Onward Movement	164.16	
Income from invested funds:		\$ 169.16
Mrs. H. Gillette Kenyon gift		1.00
Receipts from publications:		
"Recorder"	\$204.93	
"Helping Hand"	187.96	
Tract depository	1.00	
Junior graded helps	8.45	
Intermediate graded helps	1.50	
Denominational calendars	3.00	
		406.84
Contributions for special Sabbath promotion work		83.34
		\$660.34
DENOMINATIONAL BUILDING FUND		
Contributions	\$326.50	
Income:		
Silas G. Burdick estate—interest on note	21.00	
		347.50
MAINTENANCE FUND		
Rent from publishing house		125.00
Total		\$1,132.84
Receipts for August, 1930		
GENERAL FUND		
Contributions:		
Onward Movement	\$ 182.05	
Receipts from publications:		
"Recorder"	\$153.52	
"Helping Hand"	64.21	
Tract depository	9.40	
Outside publications60	
Junior graded helps	2.00	
Intermediate graded helps	5.80	
		235.53
		\$417.58
DENOMINATIONAL BUILDING FUND		
Contributions:		
Individuals	\$100.40	
Onward Movement	10.00	
		110.40
MAINTENANCE FUND		
Rent from publishing house		\$ 125.00
Total		\$ 652.98
Receipts for September, 1930		
GENERAL FUND		
Contributions:		
Onward Movement	\$ 202.20	
Collections:		
One-third collections, Western Association...	17.70	
Receipts from publications:		
"Sabbath Recorder"	\$ 46.60	
"Helping Hand"	2.52	
Tract depository	1.10	
Outside publications35	
Junior graded helps60	
		51.17
Contributions to special Sabbath promotion work		41.67
Contributions to Java missions:		
Mrs. Irma S. Blinn, Glassboro, N. J.....	4.00	
The Plainfield Trust Company—loan on note...	2,000.00	
		\$2,316.74
DENOMINATIONAL BUILDING FUND		
Contributions:		
Individuals	\$ 53.67	
Onward Movement	10.00	
Estate of Silas G. Burdick, Cuba, N. Y..	30.00	
Income:		
Interest on daily bank balances	11.00	
		104.67
MAINTENANCE FUND		
Rent from publishing house	\$125.00	
Interest on daily bank balances	2.88	
		127.88
PERMANENT FUND		
Transfer of funds from Plainfield Savings Bank for investment		700.00
Total		\$3,249.29

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE PRESIDENT'S COLLEGE OPENING ADDRESS

(Delivered at Alfred University by President Davis)

We are entering upon the ninety-fifth year of Alfred's educational history since it started in 1836 as a private school.

The President's College Opening Address has endeavored from year to year to enumerate some evidences of progress, to point out some dangers that lie in the path of college students, and above all, to set forth the standards and ideals for college men and women which will kindle enthusiasms, inspire courage, and strengthen will power for the tasks of college life, and particularly for the college year on which we are entering.

This year we have just dedicated a new Social Hall. The privileges of a college Social Hall are rare among colleges. But few are so favored as to have such halls. Alfred is deeply indebted to the thoughtfulness and generosity of Mrs. W. L. Ames, who is the beloved donor of this beautiful building, and who has furnished it with lavish care and completeness. This hall will permit us to enter upon a new era of our cultural advantages at Alfred.

The hall is given that it may be "a place of social contacts in an atmosphere of refinement and observance of the social amenities, the easy use of which marks the cultivated and well bred."

It has been accepted by the trustees with a pledge that the hopes and ideals of the giver will be respected and carried out. I am sure that the student body will cooperate with the trustees and faculty in helping to carry out that promise, and in assuring to ourselves and those who shall come after us those evidences of the "cultivated and well bred," which Mrs. Ames so earnestly desires for us.

This year marks the reorganization of athletics, and very considerable improve-

ments in Merrill Field. Flood lights and new bleachers add much to the athletic advantages of past years, and our football team under their new coach is already giving a good account of itself. We wish it still more glory.

I have mentioned the Social Hall and athletics first of all today because of the new phases which they give to our new college year.

No one can doubt the value of social culture in the training of young people. The enrichment of the life in the individual and of society, by refinement and good breeding, is an end which is sought by all true education.

Not all people are agreed that intercollegiate athletics is a good thing. While some believe that football is very beneficial to a college and to college students, others believe that it is detrimental to scholarship, and often to the character and physical well being of the players.

Much of the truthfulness or error of either position depends upon the way in which intercollegiate athletics is conducted. Where professionalism is permitted, and athletics are commercialized, all these evils and many more appear. If athletics can be kept a purely amateur sport, and made secondary to a sound educational program, many of the evils often attending athletics may be avoided.

It is our hope and purpose that at Alfred these evils shall be reduced to a minimum, and I hope we may have student co-operation in carrying out these ideals.

The new members of our teaching staff come to us with unusual equipment in training, and give promise for the increased efficiency of our staff of instruction. Our increased freshman class, and enlarged total enrollment speak well for the growing good name of Alfred.

We are entering upon the second year of our experience with a director of religious activity, who is also chaplain and student pastor. The experiment has proved itself successful, and a second year should add substantially to that success. Chaplain McLeod is giving to the student body a unique service, and the loyal support of the student body in chapel and church attendance and in Christian Association work, will

give to our religious organization and work an efficiency which few colleges enjoy.

Alfred has in immediate prospect three new buildings. The Frank L. Bartlett Memorial Dormitory is now in process of erection. It is expected to be completed and furnished and ready for use by next September. It is a dormitory for men. It will accommodate about one hundred men, and is given and planned primarily for freshman men.

A new ceramics building has been provided for by a state appropriation of \$175,000. Committees from the State Education Department and the Ceramic School are now at work on general plans for the building.

As soon as the general requirements of the building are determined, state architects will be set to work completing plans and specifications, preparatory to letting the contract. It is expected that work will be begun on this building early next spring and that it will be completed and ready for occupancy in the fall of 1932.

The Babcock Hall of Physics which was destroyed by fire a year ago last winter is to be rebuilt next year. Money for its erection is included in the Centennial Program Fund, which is now being raised.

Plans for this building are now in the hands of the architects and it is expected that the contract will be let and work begun early next spring.

I should, perhaps, say a further word about the Centennial Fund. You are aware that this is Alfred's ninety-fifth year, and that we will complete one hundred years of our history in 1936.

In 1927, the trustees voted to begin a one million dollar Centennial Fund. The Susan Howell Social Hall and the Bartlett Memorial Dormitory are both parts of that Fund. Other smaller gifts were made, so that by commencement 1930, something over \$300,000 had been subscribed to the fund.

The burning of Babcock Hall, and the necessity for the immediate extension of the heating system in order to take care of the new buildings, together with other needed improvements, caused the trustees to begin, last spring, an intensive campaign to complete the raising of subscriptions for the Centennial Fund by December twentieth of this year. At a meeting of the General

Council, in the new Social Hall last Thursday, the director, Doctor Miller, announced that the first half of the million dollars is now pledged.

The most of the pledges are made payable in five annual installments, so that it is hoped to have the fund all subscribed this year, and all paid in by the centennial in 1936.

You will hear much more about the progress of this fund as time goes on. It is the greatest thing that has ever happened for making Alfred the bigger, the better Alfred that we all want to see.

If the college is "an organized opportunity for self-education," as the late Dr. Wallace Buttrick, president of the General Education Board, once said, then education is a co-operative undertaking. Society furnishes the "organized opportunity" in the college plant and teaching staff. But the student must furnish the "self-education," by his own wise use of the opportunity. However excellent the buildings, the equipment, and the teaching staff, all will be futile unless the student himself, by his own efforts, makes effective his college opportunity.

While speaking of the matter of co-operation, I want to refer to what I think is a very unfortunate and lamentable failure in college co-operation, as it sometimes appears.

When members of a sophomore class, who have themselves, as freshmen, enjoyed the hospitality of the college in a "Freshmen Week Program," so far forget propriety and good manners as to come back to the college before they are invited to return, and undertake to disturb the hospitality of the college "Freshman Week Program," by attempted hazing and rough-house, there is sad failure in co-operation.

I can not believe that any class, as such, is responsible for such conduct. But the classes themselves can help in co-operation if they will teach their members, who lack good manners and good taste, how better to show the true Alfred spirit of the "Golden Rule."

In conclusion, I want to stress again the objectives of a college education, as they have been stated by one of the great educators of this generation.

The late President Hyde of Bowdoin

College, whom I knew well, stated the objectives of a college education in language which I can never forget, and which I never tire of quoting. He said, "To be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be the leaders in all walks of life; to lose yourself in generous enthusiasms and co-operation with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—this is the offer of the college for the best four years of your life."

I covet for all the students of Alfred these high objectives.

This college furnishes the "organized opportunity" for the attaining of these objectives; but the effort of "self-education" must be made co-operatively with the opportunity.

I hope and pray that this year may see the finest progress toward attaining these ideals ever experienced by any student body at Alfred.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

I.

THE ORIGIN AND PURPOSE OF THE SABBATH

A. The Institution of the Sabbath.

1. Mark 2: 27—"The sabbath was made for man, and not man for the sabbath."

First Deduction—The Sabbath was made—it had its origin in a distinct creative act.

2. Genesis 2: 2, 3—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Exodus 20: 10, 11—"The seventh day is the sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested

the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

Second Deduction—The Sabbath was made by God, the Creator of the universe, at the time of the creation.

3. John 1: 1-3—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made."

Ephesians 3: 9b—"God, who created all things by Jesus Christ."

Colossians 1: 16—"For by him (Jesus) were all things created."

John 8: 58—"Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am."

John 10: 30—"I and my Father are one."

Third Deduction—Since Jesus is God incarnate, and since he and the Father are one, Jesus is really the maker of the Sabbath.

4. Genesis 4: 3-5—"In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. . . ."

(Note: "In process of time" is in the Hebrew literally "at the end of days." This can only mean at the end of the weekly cycle of seven days.)

Genesis 7: 4, 10—"For yet seven days, and I will cause it to rain upon the earth. . . ." "And it came to pass after seven days, that the waters of the flood were upon the earth."

Genesis 8: 10, 12—"And he stayed yet other seven days."

(Note: The Assyrian account of the flood also measures the events by intervals of the week.)

Genesis 29: 27—"Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years."

Fourth Deduction—The week of seven days is very ancient, going back in the Bible to the first family, and must be based on the creation week. The end of the weekly cycle was a religious time.

(Note: Davis, in his *Bible Dictionary*, points out that the day on which the inhabi-

tants of the ark disembarked and offered sacrifices was a seventh day.)

5. Genesis 1: 14—"And let there be lights . . . for signs, and for seasons, and for days, and years."

Genesis 1: 5b, 8b, 13, etc.—"And the evening and the morning were the . . . day."

Leviticus 23: 32—"From even unto even shall ye celebrate your sabbath."

(Note: Though speaking of a ceremonial sabbath, it shows the method of reckoning.)

Nehemiah 13: 19—"When the gates of Jerusalem began to be dark before the sabbath. . . ."

Mark 1: 32—"At even, when the sun did set. . . ."

Luke 23: 54—"And that day was the preparation, and the sabbath drew on."

Fifth Deduction—The Sabbath is measured by the sun, and extends from sunset to sunset.

CONCLUSION—The Sabbath was a distinct creative act of God at the time of the creation of the universe. It was the crowning act of creation, a religious institution. The week was instituted at this time, and continued to be the measure of time down through the ages. The seventh day of this week was the Sabbath, and was measured by the sun, extending from sunset to sunset. It was a day of rest and sacrifice.

B. For Whom Was the Sabbath Made?

1. Mark 2: 27—"The sabbath was made for man."

(Note: "man"—"anthropon"—is a generic, universal term.)

First Deduction—The Sabbath was made for mankind.

(Remarks: The Sabbath was not made for the Jews alone. It was instituted, by the very lowest reckoning, over two thousand years before Abraham, the forefather of the Jews. Cf. Genesis 12: 1. There is also much historical proof that the ancient peoples before the Jews observed the seventh day Sabbath in special ways.)

2. Isaiah 56: 6—"Also the sons of the stranger . . . every one who keepeth the sabbath from polluting it" (Read verses 3-8.)

Second Deduction—Not only the children and the beasts, but the Gentiles were to keep the Sabbath.

3. Matthew 1—Jesus' ancestry traced back to Abraham through Jacob (Israel).

Galatians 3: 7—"They which are of the faith the same are the children of Abraham."

Galatians 3: 29—"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Third Deduction—Even if it could be proved that the Sabbath was Jewish, that would be no argument for rejecting it, for Jesus was a Jew, and the Jews were the vehicle through whom God revealed himself, and his will, and his plan of salvation to mankind. Besides, we are Jews by adoption, in Christ—spiritually.

CONCLUSION—The Sabbath was not made for the Jew, nor for any other one race, but for mankind. It is not Jewish, but universal.

C. The Purpose of the Sabbath.

1. Genesis 2: 2, 3—"And on the seventh day God ended his work which he had made; and he rested the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Exodus 20: 10, 11—"The seventh day is the sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

First Deduction—The Sabbath is a memorial of Creation—Creation's birthday. On it God placed his official stamp, "blessing" it. That is, he exalted and honored it, gave it a special benediction, put into it his presence in a peculiar way. It has a special significance which can not be transferred to any other day, any more than any anniversary can be transferred to any other date than the one on which the event occurred.

2. Genesis 2: 2, 3; Exodus 20: 10, 11—See above.

Ezekiel 20: 12, 20—"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . And hallow my sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God."

Second Deduction—The Sabbath is a sign that the Creator is our God, our covenant Lord. It is a testimony to him. In observing it we testify to the world of God, the Creator. It is a weekly rebuke to atheism.

3. Mark 2: 27—"The sabbath was made for man, and not man for the sabbath." Genesis 2: 2, 3—See above.

Third Deduction—God was not satisfied when he had provided for man's physical needs and comforts (Genesis 1), but went on to provide for his spiritual welfare by setting apart the seventh day as a time for meditation on the Creator and his holy will, and for his service.

(Note: Schofield says, "In the O. T. the same Hebrew word 'qodesh' is translated sanctify, consecrate, dedicate, and holy. It means 'set apart for the service of God.'")

CONCLUSION—The seventh day is God's holy day, set apart as a memorial of Creation, as a testimony to God's creative power, as a sign between him and his people of the covenant, as a provision not only for man's physical need of rest, but for his spiritual welfare—a time set apart for worship and the service of God. It was never intended to be a burden, but a blessing to humanity.

SUMMARY—*The Origin and Purpose of the Sabbath.*

The Sabbath was instituted by God, the Creator, at the time of the Creation. At this time he designated the seventh day of the week from sunset to sunset as his holy day, giving it a special benediction, thus giving it a place above other days, and a significance which can not be transferred to any other day. He set it apart by a special creative act for the good of mankind, both physical rest and spiritual refreshment.

The fourth commandment calls men to "remember the sabbath day to keep it holy," as God made it, and then specifies definitely what day is meant—the seventh day, taking its place at the end of the week, which began with the seven days of creation. No one can keep the spirit of the law without keeping the letter, and observing the seventh day, into which God put his presence in a special way, as the "holy of the Lord." God made the Sabbath for mankind, for his good, as a memorial of Creation, and as a testimony to himself.

LOYALTY WEEK

The following letter was sent to the pastors of the denomination last week. Other messages will appear weekly for the next six weeks.

DEAR PASTOR:

While it may seem a little late to plan and carry out a special feature of our work in the interests of the denominational program, yet we believe it will be stimulating and helpful to do so. Therefore your Finance Committee appointed by Conference is coming to you with this suggestion:

LOYALTY WEEK

November 15-23

The plans are elastic and adaptable.

Sabbath, November 15—Sermon

Suggested Theme—A New Evaluation of our Onward Movement.

Suggested Text—2 Samuel 6: 12 ("The Lord hath blessed the house of Obed-edom"). Wednesday, November 19, or some other day of that week—*Church Social*

Use your young people to help plan and carry out this event. Draw upon information furnished in our year books from 1919 to 1929; information found in RECORDERS. Plan games and program, using material available in denominational and other sources. This as well as other parts of the effort must be carefully planned and executed.

Friday night, November 21—Prayer Meeting

Emphasize splendid results reached in past twelve years, praying for a larger realization of our goals.

Sabbath, November 22—Sermon

Suggested Theme—"The High Cost of Giving."

Suggested Text—2 Samuel 24: 24 ("I will not offer unto the Lord that which cost me nothing").

Sabbath School and Christian Endeavor—Encouraged to co-operate in and with their programs.

Sunday, November 23—*Loyalty Day*

This day used for securing pledges, either by a simultaneous every person canvass, with appropriate consecrating services of workers—or by an every hour program during the day.

On this day, though everyone may feel himself very busy, let him use at least one hour at the church or place of meeting—to get the message and inspiration of that hour, and to make his pledge. Some member of the Finance or Onward Movement Committee will be on hand at every hour with pledge cards or subscription paper. This plan has been satisfactorily used by one of our churches.

Have a brief, worth while program every hour. Give it sufficient publicity for folks to know what is on at any hour of the day. Then con-

venience or preference can be used in choosing what hour to attend.

Our pastors are the key men to the situation. We know they are all busy. Perhaps plans are already made for the year. If your Onward Movement plans are definitely made—well and good. Use any of these suggestions you wish. If they are not already shaped we urge you to try our suggestions. They may be used or adapted in any church, large or small, city or rural. Our committee will be glad to assist by explanation or further suggestion. Publicity material will be furnished in sufficient quantities to be placed in the hands of all your people. Use it freely. Keep your nonresident members acquainted with your plans and encourage them to co-operate. Watch the SABBATH RECORDER for special articles. Invite your people to do the same. After Loyalty day those who have not yet been reached may be visited in their homes by your committee and their pledges taken.

In stressing loyalty to the kingdom tasks as represented by the Onward Movement show how the movement reflects and reacts upon our other loyalties—loyalty to Christ, the Church, the home. The Onward Movement is not an agency merely for raising funds. It is deep rooted in the conviction of spiritual need in the life of individual and church. "First of all," we read in the report of 1919,

"the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy the name of Christian; this is fundamental."

We believe a Loyalty week in 1930 will help attain this spiritual goal.

"Any plan is good if it works. A plan will work if it is worked."

Sincerely yours,

COURTLAND V. DAVIS,
HERBERT C. VAN HORN,
L. HARRISON NORTH,
ESLE F. RANDOLPH,
GEORGE M. CLARKE,

Committee.

510 Watchung Avenue,
Plainfield, N. J.,
October 14, 1930.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

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, October 12, 1930, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Herbert C. Van Horn, A. Burdet Crofoot, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, Theodore L. Gardiner, Winfred R. Harris, William M. Stillman, Mrs. William M. Stillman, Orra S. Rogers, LaVerne C. Bassett, Bernice A. Brewer, John R. Spicer, Asa F. Randolph, Business Manager L. Harrison North.

Visitor present: Arthur L. Titsworth.

Prayer was offered by Dr. Theodore L. Gardiner.

The minutes of the last regular meeting were read.

Corresponding Secretary Herbert C. Van Horn presented his monthly report:

REPORT OF CORRESPONDING SECRETARY

Your corresponding secretary began work the second of September. The month was largely spent in becoming acquainted with the office, building, and printing shop. Miss Brewer closed her work in such a way as to be of largest help to the incoming secretary. Every one connected with the work has been most cordial and helpful. This is greatly appreciated.

Office Work

Communications on hand have been attended to. Letters of inquiry have been answered and requests for tracts turned over to the business manager's office force. Twenty-eight copies of a letter were sent to the members of this board, asking for suggestions for field work. Several replies have been received containing valuable material. Beside these, forty-nine letters have been written. A letter from Rev. Lester G. Osborn is at hand with a copy of material for a Bible study on the subject, "What About Law and Grace?" Mr. Osborn feels there is a need of a tract of this kind and wishes the Tract Board to publish it. The secretary believes it would commend itself to our pastors and people and would be found of real value in evangelistic work. It is herewith submitted and recommended for your consideration.

A letter is at hand from the president of Conference asking that the action of Conference be brought to your attention as follows: "The Commission recommends that each of our boards be invited to send a representative to sit with the Commission to participate in the deliberations and to advise." President Burdick calls attention to the mid-year meeting of the Commission

to be held at Plainfield during the week between Christmas and New Year's and says, "I trust that the Sabbath Tract Society will have a representative at this meeting."

Some time has been given to the consideration of the work of committees appointed by General Conference—the Committee on the Religious Life of the Denomination, and the Committee on Finance. One meeting of the latter has been held.

Contributions to the Sabbath Recorder

Sermons for "Our Pulpit" have been solicited and received from some of our pastors.

Some original material has been prepared for each of the SABBATH RECORDERS. These contributions appear, for the most part, under the caption of "Observations of the Corresponding Secretary."

Field Work

The secretary visited the Shiloh and Marlboro communities October 3-6. Besides a few calls and visits, union services were held at Marlboro Friday night, when your secretary spoke regarding "The Mission of Seventh Day Baptists," and Sabbath afternoon at Shiloh, where he addressed a fine group on young people's work and their opportunity and responsibility as Sabbath keepers. He delivered a message Sabbath at eleven fifteen at Shiloh on "By My Spirit," and the same at twelve o'clock at Marlboro. In these meetings he took opportunity to present the interests and the work of the board. A business meeting of the church at Marlboro was attended, where your secretary was given opportunity to suggest some plans concerning local church finances.

It is hoped that the people addressed on this trip feel more than before that our board is interested in the great spiritual uplift of all our churches through stronger belief in the Sabbath and a better and more loyal observance of it.

With a prayer for Divine guidance,

Sincerely yours,

HERBERT C. VAN HORN,

Corresponding Secretary.

Report adopted.

The letter from Rev. Lester G. Osborn, with copy of material for a Bible Study on the subject, "What About Law and Grace?" was referred to the Committee on the Distribution of Literature.

It was voted that President Corliss F. Randolph represent the board at the mid-year meeting of the Commission to be held at Plainfield during the week between Christmas and New Year's.

In the absence of the leader in Sabbath Promotion, Rev. A. J. C. Bond, his introduction to a tract, setting forth the position of Seventh Day Baptists as regards calen-

dar revision, was presented by President Randolph.

The introduction was approved.

Voted that Rev. A. J. C. Bond be authorized to represent the board at the next regular meeting of the Missionary Board to be held in Westerly, R. I.

The first quarterly audited report of the treasurer was received, and the action of the president and treasurer in borrowing at the Plainfield Trust Company \$500 in addition to the amount heretofore authorized be and hereby is approved.

It was voted that the business manager be instructed to print, hereafter, in the annual *Year Book of the General Conference*, the constitution, by-laws, and list of life members of the American Sabbath Tract Society.

Irving A. Hunting, a regular and active participant in the meetings of the board, is convalescing in a New York hospital. He was greatly missed at this meeting. The recording secretary was authorized to convey to Mr. Hunting the sympathy of the membership and its deep interest in his speedy recovery.

At the conclusion of the regular meeting, Corresponding Secretary Herbert C. Van Horn expressed his appreciation for the cordial reception accorded him wherever he goes.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

THE NEW PATRIOT

Who is the patriot, he who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? he who sends
The boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.
—Frederick L. Knowles.

Thou madest me for thyself, and my
heart is restless until it reposes in thee.

—St. Augustine.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BERE A, W. VA.
Contributing Editor

ANNUAL REPORT OF THE SOCIAL FELLOWSHIP SUPERINTENDENT

Letters and cards written, 33.
Phun-o-grams prepared, 4.
Special helps to societies, 7.
Record of contest is as follows:
Total points earned, 5,110.
Total number of societies taking part in contest, 16.
Total number of standard socials held (in contest), 91.
There were original standard socials, 42.
Number of guests entertained, 218.
Young people won through standard socials, 6.
The societies earned points as follows:

Ashaway, 765.	Salem, 285.
Nortonville, 690.	Waterford, 210.
Alfred, 635.	Adams Center, 175.
Little Genesee, 520.	Lost Creek, 135.
Salemville, 385.	Berea, 115.
Leonardsville, 340.	Marlboro, 85.
Westerly, 340.	North Loup, 85.
Riverside, 290.	Brookfield, 55.

Ashaway receives first prize; Nortonville, second; and Alfred, third. Three of Edna Geister's books have been ordered for awards.

Respectfully submitted,

GRACE M. OSBORN.

SPECIAL NOTICES

YOUNG PEOPLE'S BOARD

Junior Leadership Training Course

The Junior superintendent, Mrs. Elisabeth Austin, has arranged for a five lesson correspondence course to be given to those desiring it by Miss Charlotte Babcock, of Evansville, Wis. This course requires from twenty to thirty hours of study, and covers many phases of Junior work, the organization of the society, the study of the child, the

requirements of the superintendent, the relation to the home, etc. It will be very valuable to anyone now in Junior work, or wishing to prepare for it in the future. The only expense is the textbook (\$1.00) and the postage on the lessons. A supplementary book costing fifty cents is valuable in taking the course, but is not required. The course starts in October, so if you wish to take it, enroll at once with Mrs. Austin, 12 William Street, Westerly, R. I. If the demand is great enough the course will be repeated in March for those who can not take it this fall. If you wish it then, write Mrs. Austin soon, so that she may plan for it.

Prayer Lists

Are you using the prayer lists? They may be used in various ways. Post the list in the church so that all may see it and note the items for the week. Read the list for the week in the Christian Endeavor meeting. Use the topics as a basis for the prayer service of the pre-prayer and regular Christian Endeavor meetings. Use them in your quiet hour at home.

Topic Cards

The topic cards are being mailed to the corresponding secretaries of the societies. You are supposed to receive enough for all active and associate members. We have a small reserve, so if you do not receive enough, write to Mrs. Ruby C. Babcock, R. 5, Box 165A, Battle Creek, Mich., and more will be sent you if possible. We regret exceedingly that through oversight on the part of several people, the topics for October 11, (I. C. E.) and October 18 (Y. P.) were not printed as Sabbath topics. The Bible reference applies to the Sabbath and we will use the topics as the reference was intended.

WHY SUPPORT THE EIGHTEENTH AMENDMENT? HOW?

Christian Endeavor Topic for Sabbath Day,
November 1, 1930

DAILY READINGS

Sunday—Obey the law (Rom. 13: 1-5)
Monday—Evils of liquor (Rom. 13: 10-14)
Tuesday—Save the weak (Rom. 14: 19-23)
Wednesday—Bind satanic influence (Rev. 20: 1-3)
Thursday—Help light conquer darkness (2 Cor. 6: 14-18)
Friday—Enforcing policies (2 Chron. 17: 1-6)
Sabbath Day—Topic: Why support the Eighteenth Amendment? How? (Prov. 20: 1; 23: 29-32. Consecration meeting.)

QUIET HOUR THOUGHTS

LYLE CRANDALL

One day, while waiting for a train in Chicago, my attention was attracted to a commotion outside the railroad station. I heard loud talking, and profane words were being used. Looking out through the window, I saw a scene which I have never forgotten. Across the street, a handsome looking, well-dressed young man had been thrown out from a saloon into the street, because he was intoxicated and had probably made a disturbance. The saloon keeper and other men were standing around him, shaking their fists and cursing him. Soon the police patrol arrived, and he was taken away.

My heart was touched, and I thought that some mother loved this boy and was grieved because strong drink was ruining his life. How I wished I could lift him up, and help him go straight.

Such scenes were common before we had national prohibition, but now they are rare. The passing of the Eighteenth Amendment has caused this change. We should support it so as to save people from lives of sin and degradation caused by strong drink.

The Eighteenth Amendment is a part of our Constitution, and it is the duty of every loyal citizen to support the Constitution. So this amendment should be supported because it is a law. A lack of support breeds a lack of respect for law.

Let us, as Christian young people, do all in our power to prevent the repeal of the Eighteenth Amendment.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent,
Milton Junction, Wis.

DAILY READINGS

Sunday—Abstain totally (Rom. 14: 19-22)
Monday—A good principle (1 Cor. 8: 13)
Tuesday—Educate youth (Prov. 23: 29-32)
Wednesday—Enforce law (Rom. 13: 1-4)
Thursday—Live purely (Rom. 13: 12-14)
Friday—Fight evil (John 2: 13-17)
Sabbath Day—Topic: What should we do about drinking? (1 Cor. 10: 31; Dan. 1: 8. Consecration meeting)

Topic for Sabbath Day, November 1, 1930

WHAT SHOULD INTERMEDIATES DO?

In the first place intermediates can refuse to drink intoxicating liquors. This is the first, simplest, and most important answer to the question of our topic. In this scientific age no one need be ignorant of the effect of alcohol on the muscles, tissues, and brain cells of the body. It must be classed with opium and other drugs that must be avoided.

We can start a study class on the present facts about prohibition. This is especially needful now because there is so much false information going around.

Remember—It is doubtful whether a man has a right to injure himself; he surely hasn't the right to injure others, even his own children; and drink does all that.

Remember—Much space is given to wet propaganda in most newspapers; very little space in some obscure corner of the paper is given to some of the things that prohibition is doing. Only papers published by organizations working for prohibition, and a few dry papers put the accomplishments of prohibition in its proper place. Reports of increased bank deposits, homes bought and paid for, increased prosperity where drunkenness had prevailed are matters of statistics and fact. You must look for them. They do not make front page news.

Remember—Social settlement workers and Salvation Army workers, all who work with the "down and outs," before and after prohibition, ought to know the facts. Their reports are worthy of study.

Remember—It took fifty years to enforce the laws against importation of slaves. Intermediates need to be informed and ready. They will still have a part in making prohibition an unquestionable success.

A CHRISTIAN CITIZEN

REV. JOHN FITZ RANDOLPH

[These are notes on the Intermediate topic for October 4, which through my carelessness were left out. They are printed now, as appropriate for the week before election.—C. A. B.]

A Christian citizen is one who patterns his citizenship after Christ. Let us see how the characteristics of Christian citizenship

suggested below fit the practices of Christ.

Honest.—When Jesus was in the garden and the officers and soldiers came after him, he met them asking, "Whom seek ye?" and when they said, "Jesus of Nazareth," he was honest and said, "I am he." He might have evaded the officers for a time, but he was honest. Is our attitude toward law and officers honest?

Law-observing.—Jesus paid his taxes willingly. We pay for the telephone, electricity, and other conveniences that we have in our homes; and we should be glad to pay our part for the protection and help of organized government.

Faithful to God.—His respect for his earthly rulers did not interfere with his loyalty to God. He said, "Render therefore unto Caesar (the government) the things which are Caesar's; and unto God the things that are God's."

For his people.—Jesus made it plain at times that his great work was for his own people. He lived, taught, and died among them to help them. He spoke of them as the "Lost Sheep of Israel."

Love for his country.—No one would doubt his love for his country. He once stood on a mountain and looked on Jerusalem the capital of his country and said in substance; O Jerusalem, Jerusalem, you have many faults; you kill all the reformers that God sends to you; but still I love you as a parent who would protect her young from danger, but you will not be protected.

Foreigners.—But his love for his own country did not blind him to the needs of others. He would help them too. He healed a daughter of a woman of Canaan. He healed ten lepers at one time, and one of them was a Samaritan. He healed a centurion's servant and told his disciples that many outsiders would enter heaven instead of the chosen people who rejected God.

To be a Christian citizen is to be like Christ in our civil life.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following suggestions for worship services were used by the Junior workers in the state of Wisconsin and I am publishing

it here in hopes that it will be helpful to some of our Seventh Day Baptist workers.

SUGGESTIONS FOR WORSHIP SERVICES

CHARLOTTE G. BABCOCK

Wisconsin Associate Junior Superintendent

1. A service of worship should be a real spiritual experience, a personal approach to God, a sense of comradeship with the Christ, and a productive fellowship with kindred spirits. It should be a service of appreciation.

2. All services of worship grow in beauty, power, unity, and inspiration according as they embody and express a clearly defined appropriate theme.

3. Participation in the service makes it vital to juniors. Aside from singing, etc., not every junior will participate every time, but will frequently help prepare and participate in the service.

4. "Hymns voicing such attitudes as those of praise, loyalty, fidelity, heroism, good will, service, and a deepening consciousness of the rule of God in his world will best help the child in his religious growth." — *Worship Training for Juniors*—Baldwin, page 78.

5. "Vision, humility, vitality, illumination, enlistment—these constitute the experience of worship and these may all be kindled in the experience of beauty." (Same as above, page 28.)

6. The following order of worship service may be used upon which to build your own: Prelude; Call to Worship—musical chant sentence, Scripture; Response—hymn, chant, unison prayer; Hymn; Use of Scripture or Ritual; Offering—prayer, hymn, chant; Story, Talk or Dramatization; Leader's prayer—may be prefaced by child prayers or silent directed prayer; Closing hymn; Unison benediction.

7. Some helpful books on worship are:

Baldwin, Josephine L.—

Worship Training for Juniors,

Methodist Book Concern, 1927.

Hartshorne, Hugh—

Manual for Training in Worship,

Charles Scribner's Sons, 1915.

Jones, Mary Alice—

Training Juniors in Worship,

Cokesbury Press, 1928.

Junior Church School Hymnal,

Teacher's Edition, Presbyterian Board of Christian Education, 1927.

Calls to worship:

O give thanks unto the Lord; call upon his name

Make known his deeds among the people;

Talk ye of his wondrous works,

Glory ye in his holy name.

Seek ye the Lord while he may be found; call ye upon him while he is near.

"May we watch our lives that they may be worthy for others to follow."

CHILDREN'S PAGE

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

THE FLAGSHIP—STEWARDSHIP

MATTHEW 25: 14-28

CONSECRATION MEETING

Junior Christian Endeavor Topic for Sabbath
Day, November 1, 1930

MRS. HERBERT L. POLAN

For a special service and for a variety on consecration meeting day let each junior respond to his name at the roll call by going up to the blackboard and writing one thing he wants to give to Jesus today. At the top of the blackboard should be printed by the leader "Into my Steward ship I want to place this cargo."

Questions:

What is stewardship?

What kinds of things may we give to Jesus?

How can I give my time?

How much money should children give?

How may we increase our talents?

Can God use just one small talent?

Comments on our Scripture lesson: Paul mentions in 1 Corinthians 1: 12, the talents Christians have which they may use for their Master. Some of the talents people have are intellect, genius, energy, skill, wealth, attractiveness, knowing religion, promoting the kingdom. Being religious does not make all people alike or give them the same work to do. Some can sing, some play, some speak, some pray well before others, some run errands, some care for the sick, etc., while some can do many or all of these things. There are so many opportunities for service. But our willingness to try to please God and forward his kingdom is the important thing and we learn to do better by doing.

BE ALWAYS GIVING

The sun gives ever; so the earth—
What it can give—so much 'tis worth!
The ocean gives in many ways—
Gives baths, gives fishes, rivers, bays;
So, too, the air, it gives us breath;
When it stops giving, in comes death.

God's love hath in us wealth unheaped,
Only by giving it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give toil, affection, give thyself.
Give, give, be always giving;
Who gives not is not living;
The more we give, the more we live.

OUR LETTER EXCHANGE

DEAR RECORDER BOYS AND GIRLS:

I promised to give you some idea of the interesting and helpful talk given by Dr. Rosa Palmborg to the children at the Salem Conference. Though I can not do it justice, I'll try to bring you some of it at least.

Doctor Palmborg took us on an imaginary journey to China. After spending two weeks on the ocean, we at last reach the Yangtse River and soon find ourselves in Shanghai. Here we see more Chinese than we have ever seen before in all our lives—Chinese of all kinds, from the well dressed and prosperous to the poor coolies. Some of the coolies are pulling jinrikishas in which we could take part of our journey; there are also other vehicles of various kinds—tram cars, trolleys (trackless trams), automobiles, etc.

We visit the Shanghai church and imagine the Chinese boys and girls gathered there for service; we go to the day school and are surprised to see the children studying quietly from books as we do, but not so long ago they studied aloud and had no books.

Next we see the Davis family in their home and also the Crofoots; we go to the new boys' school. We look over the boys' playground; here used to be the girls' school, but a new building is being built for them.

We now get ready to start for Liuho, a journey of twenty-five miles; we travel on buses over a bumpy cinder road; once we would have traveled in wheelbarrows. There are no sidewalks, people are walking everywhere, on every hand are children and dogs. The bus has to keep tooting its horn all the time or someone would be run over. Can you imagine autos going more than a mile an hour there?

We go past rice fields and see men cutting rice, others are planting rice. We go

toward the hospital; now we see a huge temple, at the entrance are four large idols. We reach the hospital where we find about seventy patients, some getting well, some in bed. We visit the home of the Thorngates and see their fine family of boys; then on to Doctor Palmborg's home. There we see sixty girls and women doing cross-stitch; we hear them learning Bible lessons. They learn that their gods are of no value, but that Jesus and the heavenly Father are all in all.

At the close of our imaginary journey Doctor Palmborg closed her talk by singing "Come Thou Almighty King," and "Joy to the World," in Chinese.

I wish you could have all heard this talk "first hand."

Sincerely yours,

MIZPAH S. GREENE.

Following is a story written by a dear little friend of mine, Billy Crandall, of Alfred, and published in the Alfred Sun some weeks ago. I think RECORDER children will enjoy reading it. Ask Billy what he would do if he really did see a big lion come trotting over Pine Hill to meet him.

MY SCARE

One day a strange thing happened. I was going through the woods when I met a big lion. It roared so loudly that it made the leaves flutter with fright. I did not know what to do. I climbed a tree.

In a few minutes I got down thinking the lion had gone. I ran toward home. The lion came behind me. When I got home I shut the lion up in the garage.

In a few minutes a man came and asked me if I had seen a lion. I said I had just caught one. He got the lion and gave me five dollars and went away.

I thought five dollars was worth the scare.—By Billie Crandall, age 9 years.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

MORE BEYOND

When Columbus sailed out between the Pillars of Hercules he jingled a few coins in his spacious pockets—coins bearing the motto, "Ne Plus Ultra"—Nothing More Beyond. But when that voyage was ended

the motto had to be changed, and then read "Plus Ultra," More Beyond.

In 1825 the head of the patent office in Washington resigned and retired to a farm with the expressed conviction that everything worth while had been patented. "Nothing more beyond." Fancy it. That was one hundred five years ago.

In 1904 Dr. A. H. Lewis speaking before the seminary class at Alfred, declared those Theologues were born a generation too late. The worth while things had been discovered or thought out already. "Nothing more beyond." Yet that great and good man died in 1908, the year the Wright brothers made their first successful flight in a heavier than air machine; when automobiles still scared horses nearly to death on the roads; the year Marconi, I believe, introduced the wireless telegraph. Since then has been seen the Graf Zeppelin encircling the globe; an intrepid lone flier planing his way across the Atlantic in thirty-three hours; and the human voice has been heard around the world in one and one-half minutes. Who shall dare say "Ne plus ultra"? The outposts of achievement are but the starting points of fresh discoveries and larger accomplishments.

MORE BEYOND IN RELIGION

The writer believes in the great and beautiful "Beyond," but it is not of that he speaks. There is more in our religion of every day than has yet been discovered. There is more beyond. There are seas to cross and continents of experience to be explored. Especially let our young people think of this. They may sometimes feel that the chances to make good are all gone; that a person in these times can not make a living and "get on" and keep the Sabbath. "Nothing more beyond." But young people, there is still opportunity. Write for your motto "Plus Ultra," More Beyond. Courage is needed; faith is needed; imagination is needed; determination is needed. And remember "All things are yours . . . things present or things to come; all are yours. And ye are Christ's; and Christ is God's."

Little girl—"Mama, what is a 'dead letter'?"

Mama—"One that has been given to your father to post."—*Illustrated Bits.*

OUR PULPIT

THE ABIDING SIGNIFICANCE OF THE CROSS

REV. ALVA L. DAVIS

Pastor of the church at Little Genesee, N. Y.

FOR SABBATH SERVICE, NOVEMBER 1, 1930

(Given Wednesday evening at Conference)

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

All the great historic creeds, all the great systems of theology, and the combined thought of the Christian world have all enshrined the cross of Christ as the central object of the Holy of Holies.

And it is well, at the very outset, that we free ourselves from any easy-going doctrine of Christ's death. The Bible does not picture it so. The cross was not an accident; it was God-ordained. The death of Christ was not merely a sacrifice to truth, or an exhibition of perfect righteousness, or an example of what men are always doing at their best, or even the highest revelation of God's love for man and his hatred of sin. Each of these statements expresses a segment of the truth, but not the whole truth.

The death of Christ on the cross was to make atonement for sin—that is the heart of Christianity as a system. It is the distinctive and determining doctrine of the Christian religion. It differentiates the Christian religion from all other religions. If this be accepted all other essential truths of the gospel will be accepted.

The Christian religion is more than a

code of ethics; it is more than a revelation. It is a redemption. It is a religion of salvation. Man is a sinner, under condemnation of God's law. He could do nothing to save himself. But God sent his only Son, Jesus Christ, to die for man, in place of man, and as a substitute for man. By faith in Jesus Christ as Redeemer, man is forgiven, the guilt and stain of his sin are taken away, and he is restored to the family of God. With the thought of redemption in mind, the death of Christ is the one central truth around which cluster all the other truths of the Christian religion.

THE ATONEMENT IN THE OLD TESTAMENT

As we study the Old Testament we are struck with the fact that without an atoning sacrifice there could be no access for sinful men into the presence of a holy God. The whole Old Testament system was designed to teach the holiness of God, the sinfulness of man, the guilt of sin, and above all to show God's willingness that forgiveness should be secured, not on account of any works of the sinner, or anything he could do, but solely on account of the undeserved grace of God, through the death of a victim, guilty of no offense against Divine law, whose shed blood represented the substitution of an innocent for a guilty life.

THE NEW TESTAMENT WITNESS

As we study the New Testament we are impressed with three things:

First. The prominence given the death of Jesus in the four gospels. This is unparalleled and without analogy, not only in the Scriptures, but in history. The most curious thing about it is that there is no precedent for it in the Old Testament. No particular value is attached to the death of anybody in the Old Testament; nor is there a trace that the death of anybody had a regenerating effect. There were plenty of martyrs and heroes in Hebrew history, and many of them were stoned, sawn asunder, tortured, slain with the sword, but no writer attributes any regenerating effect to their death, or the shedding of their blood.

Second. According to the gospels the death of Christ was the main purpose of his coming. In all human biography death is accepted as the inevitable climax of life. But with Jesus, his death was the purpose

for which he came down from heaven. "For this cause came I to this hour" (John 12: 27). From the beginning, it was the overshadowing event, distinctly foreseen, and voluntarily undergone.

Third. The object of Christ's death was the forgiveness of sins. But nowhere does Jesus say that his death was due to his opposition to the religious standards of his day, nor that his was a choice between martyrdom and apostasy. The consistent testimony of the Gospels, Acts, and Epistles is that Christ died no accidental death, but voluntarily suffered, according to the will of God, in an act of sacrificial, atoning, reconciling, redeeming love.

THE HEART OF THE GOSPEL

Let us listen to Paul as he undertakes to tell us what the heart of the gospel is: "The preaching of the cross is to them that perish foolishness; but to us who are saved it is the power of God." From the beginning of his ministry to the close, he preached but one gospel. Whether he spoke to the king or priests, to scholars, or the populace, he preached Christ—Christ crucified.

The message was always the same: "I am determined to know nothing among you, save Jesus Christ and him crucified."—Paul. "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures"—that's Paul. "Ye are bought with a price"—again Paul is speaking.

"God commandeth his love toward us that while we were yet sinners, Christ died for us." Again it is Paul.

"Who his own self bare our sins in his own body on the tree." Who is speaking? Sounds like Paul. No. It is Peter.

"The blood of Jesus Christ his Son cleanseth us from all sin." Is it Paul speaking? Or Peter? No. It is John.

They all testify to the same truth. There is, only one gospel in the New Testament.

JESUS' SACRIFICIAL DEATH

Jesus was the great Teacher. But Jesus does not save us merely by teaching us the truth. There were great teachers before Jesus came, and much that Jesus said had been said before. His mind was saturated with the teachings of the Old Testament prophets. They did not need a new mes-

senger to teach them that God is love. The Old Testament is full of that. "The Lord is merciful and gracious, slow to anger and plenteous in mercy." That is in the Old Testament. "Like as a father pitieth his children, so the Lord pitieth them that fear him." That is in the Old Testament. "Can a mother forget her nursing child? Yea, she may forget, yet will I not forget thee." That's in the Old Testament, too.

We hear Jesus say: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Yet Moses spoke practically these same words fifteen hundred years before Christ came among men. Moses taught the truth; the apostles taught the truth. Jesus, the great Teacher, *was* the truth, which he taught.

Measured by human standards, some men of God have done more work than Christ himself did. Christ spent but three and one-half years in active work; he wrote no books; the actual words that fell from his lips, as recorded in the New Testament, make up only twenty-five or thirty pages of the record. Moses, the lawgiver, spent forty years leading the Israelites out of Egypt; he wrote the first five books of the Bible. Yet no one ever dared compare Moses with Jesus Christ.

No man ever worked to save men as did Paul. As a teacher and preacher, no man is comparable to him. And his teaching and preaching have shaped the thought and conduct of the Christian Church for nineteen hundred years. Jesus taught three years. Paul taught thirty years. Jesus confined his labors to the Jews. Paul went to the ends of the earth in his missionary journeys. Paul taught men. But Jesus was more than a teacher.

When Paul was among men he stood erect, matching his wisdom with the best. But when in the presence of Jesus Christ he esteemed himself as nothing. He bowed humbly at the feet of Jesus as the chiefest of sinners. Jesus had done so much for him he wore chains for him. He was his slave.

And when divisions came in the church, and one faction said, "I am of Paul," and another, "I am of Apollos," or "I am of Cephas," Paul rebuking them said: "Was Paul crucified for you?" "Were you baptized in the name of Paul?"

I do not wish to be misunderstood. Jesus was the great Teacher, the Master Teacher. He is our great example. I hear him say, "I give you an example that you should do as I have done." And I freely admit that by a perfect example in right living, one in a sense is a savior of another; that a guide who leads you in a right way, thus keeping you from falling, is in a sense a savior.

But, my friends, that is not the Bible's picture of salvation wrought by Jesus Christ. I am not in danger of falling. I am already fallen. I am not in danger of being lost. I am already lost and undone by sin. I need a Savior.

Sit at the feet of the blessed Teacher? Yes. Follow the footsteps of the adorable Christ? Yes. Live as he lived? Yes. For thirty years Jesus lived in the midst of corruption, absolutely uncorrupted. He was the friend of harlots and sinners, but none of their stain was on his stainless soul. Follow his example; walk as he walked; copy the pattern he set us. But when we have done all these things we shall see more clearly that our only hope of a right *life here* and a *home yonder* is in the mercy of God, and the blood of Jesus Christ, his Son.

We are saved, not by the teachings of Christ, nor yet by his example, but by the blood of Christ, shed on Calvary's cross. Salvation is by the way of the cross. Blood paid our debt. Blood sealed our pardon. Blood washed away our pollution.

"We are redeemed not by corruptible things as silver and gold, but by the precious blood of Christ. Jesus, the sinless One, took our place and died in our stead, and by his death we live. That is the abiding significance of the cross. And that is the gospel. So much for the doctrine of the cross.

THE SCENE ON THE CROSS

Before closing, I want us to gaze upon that cross on Calvary's hill. See Jesus and the malefactors as they hang upon that cross, with that seething, cursing crowd at the foot. How shall we see him?

Shall we see him through the eyes of the Sanhedrin? No, for they saw him only as a vicious deceiver and blasphemer. Shall we see him through the eyes of the Roman soldiers? No, for they saw him only as a failure. Through the eyes of the Pharisees?

No, for blinded by prejudice, they saw him only as a false teacher. Through the eyes of the Sadducees? No, for through their materialistic eyes, they saw him only as a disseminator of repugnant doctrines. Through the eyes of Annas, or Caiaphas, or Pilate, or Herod? No, for blinded by passion, and jealousy, and prejudice, they were unable to see. Through the eyes of the disciples? No, for they believed that his kingdom had shrunken to the dimension of a grave.

Through whose eyes, then? Through the eyes of the malefactor who in the throes of death saw that there was salvation through Christ, and called him Lord, and spoke of his kingdom.

The thief was not blinded as the mob was. He saw that the silence of Jesus was superior to the mockery of the rulers, and that his majestic calm gave hint of greatness not earthly. As the air was made hideous with invectives, the thief declared Jesus innocent. He saw Jesus as the good Shepherd giving his life for the lost sheep; as the great Physician mighty to heal the diseases of the soul. He saw him as the Friend of the sinful and the outcast; as the Lamb of God giving his life a ransom for many. He saw Jesus as the One who in death proved that God's unfathomed love is greater than man's sin and folly. He saw then and knew "that there is a wideness in God's mercy, like the wideness of the sea." Yes, the thief saw, saw late; yet he saw.

The railing mob thought Jesus was helpless, held there by cruel nails, and with the venom of an adder they hiss—"If thou art the Son of God, come down from the cross." Watching his quivering body, with the blood flowing, from the wounds, they consider him a victim powerless to prevent the pang of pain. Looking on him whom they had pierced, they saw not that sin laid the cross on him, and that love held him on that cross.

But the thief saw Jesus as the Helper, of the helpless, a very present help in time of trouble—the One who comforts when all comforts fail, and when all helpers flee.

The mob cried, "We have no king but Caesar." In derision they put a crown on his head, and a scarlet robe on his body. In vulgar jest they put a reed in his hand, then in mocking jest they kneel before him saying, "Hail, king of the Jews."

But the thief saw differently. He saw Jesus as the Lord who is King forever—King of kings and Lord of lords. He saw him as King worthy of our best sacrifice, love, and loyalty. He saw the kingdom beyond the cross, the crown above the cross. "Lord remember me, when thou comest into thy kingdom."

Jesus was only a guilty sinner receiving the just dues for his transgressions. "He stirreth up the people!" "He forbids to pay tribute to Cæsar!" "He made himself the Son of God!" "We have a law, and by our law he ought to die!" All this and more, they said.

But there was one that day who saw him aright. The thief saw him as he was yesterday, today, and forever—the sinless Savior of sinful men. Though Christ's friends had failed him, and his enemies had triumphed over him, the thief saw the glory of the Redeemer, and hailed him as Lord. A thief. Out of all this crowd, only a thief. Nothing behind him but a wasted life, nothing before him but the fires of an eternal hell! Nothing behind him but the follies of a wasted life; nothing before him but the horrors of a sinner's death! Nothing behind him but blackness, nothing ahead but night—the awful outer darkness! Yet this thief, seeing Jesus as Savior, cried, "Lord remember me when thou comest into thy kingdom!"

And there hangs Jesus, able and willing to save, Jesus, the Mighty to save! Jesus bearing our sins in his own body on the tree! He refused the invitation of the mob to come down from the cross—to prove his deity. But out of the depths of an infinite love and mercy he reached out to the rescue of this dying thief, for the thief saw him and hailed him as King and Savior.

"Wonderful grace of Jesus,
Greater than all my sins;
How shall my tongue describe it,
Where shall its praise begin?
Taking away my burden,
Setting my spirit free;
For the wonderful grace of Jesus reaches me.

"Wonderful grace of Jesus,
Reaching to all the lost,
By it I have been pardoned,
Saved to the uttermost.
Chains have been torn asunder,
Giving me liberty;
For the wonderful grace of Jesus reaches me.

"Wonderful grace of Jesus,
Reaching the most defiled,
By its transforming power,
Making him God's dear child,
Purchasing peace and heaven,
For all eternity;
And the wonderful grace of Jesus reaches me.

"Wonderful grace of Jesus,
Deeper than the mighty sea;
Higher than the mountain, sparkling like a fountain,
All-sufficient grace for even me.
Broader than the scope of my transgressions,
Greater far than all my sin and shame;
Oh magnify the precious name of Jesus,
Praise his name!"

JESUS SAVIOR PILOT ME

The other day, near Rome, Italy, a mechanic started the propeller of a biplane and at the same time accidentally turned on the gasoline. The engine fired at once. Then occurred an amazing scene, for the airplane ran along the ground, rose smoothly into the air, and went through a series of complicated evolutions with a skill as perfect as that of the most expert aviator. Then the wind caught it, overturned it, and dashed it to the ground, where it burst into flames and was destroyed.

That is the way with our lives when we start off without having the heavenly Pilot on board. For a while we do surprisingly well, and think it is all nonsense, this talk about needing celestial guidance. But soon some contrary wind strikes our plane, and down it falls to ruin. The appearance of success without Christ is only an empty show, like the performance of that pilotless plane.

Guide our lives, O Savior. Without thee we will not start on any voyage, however short. Jesus, Savior, pilot me! Amen.
—Christian Herald.

Our heavenly Father enriches our lives by new experiences. They may be pleasant or painful, they may be roses or thorns, but the experiences are windows into which we look and get a new vision of ourselves; and they are windows out of which we look and have a new vision of the goodness of God until we say—

"Closer is he than breathing
Nearer than hands and feet."
—Boy's World.

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

A STUDY OF THE MIRACLES OF JESUS

II

MIRACLES AND THE INTEGRITY OF THE GOSPEL RECORDS

The Christ of history can not be divorced from the miraculous element in his life. Jesus and the miraculous are inseparably bound together in the New Testament records. Jesus the preacher and teacher and Jesus the worker of miracles, is one and the same Christ. The three-fold mission of Jesus is summarized by Matthew as teaching, preaching, and healing all manner of disease. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (4: 23). See also Matthew 9: 35. There is no uncertainty here. Matthew is just as certain that Jesus worked miracles as he is that he was a preacher and teacher.

Yet there are many today who deprecate miracles. Many are perplexed by them; some are ashamed to admit they believe in them; others try to explain them away. There are many who say they believe in them, but they are silent concerning them, because they think the truths of the gospel make a stronger appeal if the miraculous features of Christ's work are kept out of sight. There are others—and their number is legion—who repudiate miracles altogether, saying they are but myths or fables, or that they are contrary to the orderly processes of nature. They repeat, in substance, what a distinguished theological professor recently said, "Miracles are unbelievable and unnecessary."

In his book, *My Belief*, Dr. Robert F. Horton, speaking of miracles, says: "No wise apologist aware of the nature and evidence of Christianity, would identify the faith in Jesus with belief in the miracles recorded in the gospels." Then he further declares that in the future there will be

many who will not accept the miracles of the gospels, but will still believe in Christ. But may I remind Doctor Horton that such a Christ is not the Christ of the New Testament, the Savior of the world. We need today quite as much the touch of the Healer as we do the words of the Teacher.

But we can not get away from the fact that there are miracles in the gospel records, and that according to the records Jesus performed miracles. Mere denial of miracles does not change the facts. Furthermore, miracles rest upon the *same testimony* as do the other parts of the gospel narratives which are accepted as *true* by these modern critics. And, it seems to me, if we reject *one part of the recorded work of Christ*, we must reject the other parts as well. Jesus' teachings and Jesus' miracles rest upon the *same, identical* sources for their verification. *And by no system of logic can we accept one part of the records as historically true and reject the other as historically false.* If we can believe that what Jesus said, as recorded in the gospels, is true, by what logic, pray tell me, can we reject what Jesus did as false or untrue?

The miraculous element is so woven into every part of the New Testament that the use of the penknife is a very perilous procedure. If we cut out the miracles, and all teachings based on them, but little of the New Testament is left. It seems to me, we must take the New Testament as we find it. Furthermore, it would be more honest, at least, to reject it altogether than to take just what we please, or just what appeals to our own liking, and quietly ignore the rest.

THE MIRACLES OF JESUS WERE IMPORTANT

It is certain that the gospel writers felt that the miracles of Jesus were important. It is certain, too, that they made a profound impression upon the people. John tells us that Nicodemus was convinced of Jesus' divine mission by the miracles he wrought. Said he: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him" (John 3: 2). Peter just as positively expressed it: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves know" (Acts 2: 22).

Jesus himself declared that he worked miracles, and he felt that his miracles ought to have been convincing arguments as to his deity and his divine authority. When John's disciples came to inquire whether he was the promised Messiah, Jesus answered them saying: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7: 22). Here Jesus places miracles ahead of his preaching as evidence of his deity.

Jesus performed miracles for the specific purpose of proving his *power and authority*. "That ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house" (Matthew 9: 6). Furthermore, Jesus said we ought to believe him "for the very works' sake" (John 14: 11).

The facts are, Christianity is a supernatural thing, and to reject miracles is to *reject Christianity*, for no way has yet been devised by which miracles can be taken out of the New Testament, and the *veracity and the authority of the New Testament still be maintained*. That is a strong statement, but I make it deliberately. If any reader of this article believes he can do so, I should be glad to hear from him. I am not unmindful of the fact that there are Christian people who profess *not to believe* in miracles, who regard the New Testament as a good book, and who love Jesus Christ and serve him. *But their living is better than their thinking.*

Let us see just how illogically they reason. They reject the miracles of Jesus, but accept his teachings. They do not believe that Jesus walked on the sea, or opened the eyes of the blind, or made the deaf hear, or the dumb speak, or raised the dead. All this is ruled out. But they believe his teachings, so they say. But do they? Do they accept Jesus' teachings, when he himself says that he made the blind see, the lame walk, and raised the dead? Just what kind of man was this Jesus whom people will worship—minus his miracles? How can Jesus be a perfect character, a holy person, a Savior worthy our adoration and devotion,

if he did not work miracles, yet testified that he did?

The gospels contain the records of thirty-three miracles. They also state the fact that Christ performed many other miracles which they did not record. Just take these miracles out of the four gospels and how much of a Christ have we left? The miracles are woven into the very fabric of Christ's personality, and we can not tear these out without destroying the fabric itself. The only Christ we know is the Christ who came into the world to save sinners, the Christ who walked on the sea, healed the sick, and raised the dead.

Next week we will discuss the most stupendous miracle of the ages—the Divine conception and birth of Jesus.

FROM THE PRESIDENT OF THE GENERAL CONFERENCE

The program of the last General Conference, built on the theme, "The Recovery of Jesus and His Religion," was instructive, constructive, encouraging, and spiritual, making the meetings a fitting celebration of the nineteen hundredth anniversary of Pentecost. It was an auspicious opening of the Conference year.

At such a time it would not have been appropriate to plan retrenchments in our work.

Although our boards acknowledged that they had been hindered in their work by a shortage of funds, their reports indicated that they proposed to do aggressive and constructive work this Conference year, and neither the Commission nor the General Conference advised them to retrench, but rather authorized them to go on with their plans, and called on the people to give needed support to their programs.

These boards are busily engaged in doing the work planned. I trust that you are reading the minutes of their meetings as they appear in the *SABBATH RECORDER*, and that you will have the privilege of having their representatives in your churches and at your associational meetings.

Most of our churches have regular ministerial help; and the pastors are an earnest, devout, and scholarly group of men, intent on building up the churches spiritually and numerically and supporting the denomina-

CONCERNING MISSIONS

WALTER COCKERILL

DEAR EDITOR:

As long ago as 1910 the question arose as to whether missions in Africa, India, and China should have "white" control. In Central Africa the British government sought to enforce a rule to the effect that all missions have personal supervision by white people. At the same time government officials tried to discourage foreigners from going there to oversee such missions. But even at that time there were independent native missions which the government was not able to squelch, and has not been able to do so until this day.

The question of native missions became more acute during the World War, especially after the John Chilembe uprising. At this time because of the number of natives involved in the disturbance from all missions, the government of Nyassaland, where this occurred, was on the point of closing all independent native missions when the Honorable Doctor Laws of the Livingstone Institution, a member of the Colonial Council, arose and gave what was probably the ablest defense of missions that has been made in modern times. The result was that independent native missions were put on a footing which they never realized before.

Much interesting material was prepared for the RECORDER some time ago on the Seventh Day Baptist missions in Africa but was cut off on account of the untimely death of Elder Robert St. Clair. Because of this we feel it incumbent upon us to continue the subject. We know that many of our people are still interested in Africa, and a young colored man has been preparing to go there. The question has been asked whether any Seventh Day Baptist churches are alive in Africa today.

There are many reasons why we believe that these missions are still carrying on. The London Seventh Day Baptist church has heard from Charles Domingo recently. At the risk of making this article too long, we would like to add a word about this remarkable person. Discovered by the Scotch mission while a slave boy, he was cared for and sent to school. Showing that he was a precocious child, he was given every advantage

WILLARD D. BURDICK.

Rockville, R. I.

tional program. They, and many laymen, are longing for a revival in all our churches that will deepen the spiritual life of our members and lead sinners to accept Jesus Christ as their Savior.

The General Conference appointed as its Committee on the Religious Life of the Denomination trusted leaders in three of our boards—Rev. Ahva J. C. Bond and Rev. Herbert C. Van Horn of the Tract Society, Rev. William L. Burdick of the Missionary Society, and Rev. Erlo E. Sutton of the Sabbath School Board. These men will gladly advise with individuals and churches about promoting the religious life of the denomination. I am anxious that you give close attention to their communications in the SABBATH RECORDER and to their letters to the churches.

Readers of these lines are familiar with the financial conditions of our boards at Conference time. I wonder if you realize that conditions are no more favorable now? Are you watching the monthly reports of our Onward Movement treasurer, Rev. Harold R. Crandall, as they appear in the RECORDER? His September report shows that the total receipts for the budget and specials during the *first quarter* of this Conference year amounted to \$4,776.02. The income for the budget for *one month* should have been \$4,841.67. This serious situation demands careful and prayerful consideration in our churches.

When did your church make its canvass for the Onward Movement budget last year? Please see to it that your canvass is not made later than it was last year.

One of the greatest aids for making our next Conference spiritual, instructive, and inspirational will be in realizing in our churches and on our mission fields a spiritual awakening and in doing aggressive Christian work between now and Conference time. The consecrated service which caused the New Testament Church to make such rapid growth after Pentecost will as surely bring us similar blessings if we are equally spiritual and aggressive in performing kingdom tasks.

which the Livingstone Institution had to offer and he was finally graduated with the degree of Doctor of Divinity. The Scotch missionaries expected great things of him and had the uttermost confidence in him, but he somehow got hold of the Sabbath truth. As there was no place for a Sabbath keeper in the Scotch church, Charles Domingo started a mission of his own. As he was a friend of Doctor Laws, the government left him alone. The work which he established was founded on a Rock which could not be moved. The fires of hell raged about the gates of it but they were not consumed. The Sabbath of Christ is so well founded in Africa that kingdoms will have to be subdued, languages reformed, and the native spirit of independence smothered out before it will be rooted up, cast out, and forgotten. Would that it were so well established in every other land.

Berlin, Wis.

GAINS BY PROHIBITION

(Message from the National W. C. T. U.)

The constantly recurring statement that there are more patients at the Keeley Institute at Dwight, Ill., than there have been for several years, has created the impression that the increase means more inebriates under prohibition than before.

Prior to prohibition nearly two hundred similar institutions for the cure of liquor flourished in this country; at one time there were between 5,000 and 10,000 unfortunates "taking the cure" whereas reports of the Keeley Institute show less than 500 such patients at Dwight, Ill., a letter from the secretary informing us that some of these are from Canada! The Keeley Institute at Dwight appears to be the only important liquor cure hospital on the American continent; whereas in the saloon era there were as many as 200 such institutions, all doing a large business.

Among the hospitals closing on account of prohibition, (and saying so) was the Washingtonian Home at Chicago, the largest liquor cure in the world, with more patients than the Keeley Institute will have this whole year at its present rate.

We recently made a survey of the liquor cures. We had the names of 148 which had

been operating just prior to prohibition and inquiry brought us the news that 105 of these had closed their doors on account of prohibition. Of the others the one at Dwight appears to be the only one specializing on the treatment of alcoholics. The others appear to be general hospitals admitting occasional inebriates.

The Keeley Institute in the saloon era established local branches in every section of the country until they totalled about 125. All told these institutions treated 400,000 liquor addicts. At least two thirds of these must have taken "the cure" between 1891 and 1900 during the boom in the liquor cure business and in addition, many competing drink cures opened to harvest some of this business.

Inebriates who had taken the Keeley cure organized a "Keeley League", with local branches and published a monthly magazine called "The Banner of Gold." The league held annual conventions, welcomed by mayors and governors, filling the towns and cities with thousands of visitors. At one time the league claimed 170,000 members.

This country has 122,700,000 people. Against that enormous number the 500 inebriates at Dwight make an inconsequential showing; nowhere near as much of a showing as the 5,000 to 10,000 inebriates who thirty years ago were "taking the cure" at various hospitals.

UNMASKED!

The past sixty days mark the beginning of the end of successful anti-prohibition pretense and hypocrisy.

The liquor forces had entered a new phase of their desperate fight to deceive the people and break down public support of the prohibition law.

But they failed to reckon with the exposure of their inmost plots and secret plans by the United States senatorial lobby investigation at Washington.

Here the secret files of the association against the prohibition amendment were stripped of secrecy and show that the anti-prohibition program, beneath its heavy veneer of high sounding names and alleged decency and patriotism, is in reality a campaign to overthrow the Eighteenth Amend-

ment by four utterly diabolical means, namely:

1. Bribery.
2. Purchase or subsidy of editorial columns of leading publications.
3. Wholesale corruption and debauchery of the electorate.
4. Concentration of advertising influence to silence or discipline papers and magazines that refuse to accept wet propaganda.

Only a fraction of all these revelations has yet appeared in the press. These facts must be given to the people.

— National News Bulletin.

Jesus saith unto him, I am the way, the truth, and the life! no one cometh unto the Father but by me.

—John 14: 6.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he;
To dead men, life he is, to sick men, health,
To blind men, sight, and to the needy,
wealth;

A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

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The captives enquire of fasting.

ZECHARIAH 7, 8.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zech-a-ri'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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DEATHS

BALDWIN.—Lottie, daughter of James and Laura Chapin Baldwin, was born near Plymouth, Sheboygan County, Wis., June 24, 1860. She died September 27, 1930, at Mercy Hospital, Janesville, Wis.

She continued to live at the place of her birth until 1918. After the death of her parents she and her brother James lived together in the old home. They moved to Milton in 1918. The brother died September 21, 1921. Since that time Miss Baldwin has lived alone.

At the age of nineteen years she made Christian confession and became a member of the Seventh Day Baptist Church at Milton Junction. After making her home in Milton, she transferred her membership to the Milton Church of the same faith. She has been a very faithful and conscientious Christian woman, and has tried to serve in church and community to the full extent of her strength and ability in every possible way. As one of her close friends has said of her, "She hath done what she could."

While her brother was yet living, they planned together that whatever property they might leave should be devoted to religious and educational work. She carefully guarded her expenditures that the largest possible sum might remain for these purposes. Through her gifts she will continue to serve through the years to come.

She leaves no immediate relatives. Miss Mabel Mann, Glen Beulah, Wis.; and Miss Sadie Baldwin, Clark, S. Dak., are cousins.

The funeral was held from the Milton Seventh Day Baptist church, on September 30, and was conducted by Pastor James L. Skaggs. Burial was made in the Milton cemetery.

J. L. S.

COLBURN.—Martha Heritage, daughter of Zachheus and Isabel, Ayers, Heritage, was born in Shiloh, N. J., May 21, 1845, and passed from this life at Glendale, Calif., September 12, 1930, being 85 years, 3 months, and 21 days of age.

Mrs. Colburn united with the Walworth Seventh Day Baptist Church, by baptism, April 25, 1863. She was married to Mahlon Colburn February 18, 1874. Mr. Colburn preceded his wife in death by several years.

One son was born to this union, Ross, whose home is in Glendale, Calif. In the autumn of 1925 Mrs. Colburn went to make her home with her son. Here she remained till called to the home above. She was a faithful member and supporter of the Walworth Church to the last. The son and wife accompanied the remains to Walworth where farewell services were held September 24, 1930, and the tired body was laid to rest beside the husband in the Walworth Rural Cemetery. Services were conducted by Pastor Witter who spoke from Psalm 16: 10-11.

E. A. W.

COLLINS.—Jennie Beeman, daughter of William, and Elizabeth R., Swift, Beeman, was born near Wellsville, N. Y., April 23, 1871. When about eight years of age she, with her family, moved to Orleans, Neb. She passed from this life at Walworth, Wis., September 25, 1930, being 59 years, 5 months, and 2 days of age.

Miss Beeman was married to Frank M. Collins June 18, 1890; they made their home in Albion, Wis. On October 7, 1893, she was baptized by E. Adelbert Witter, then her pastor, and united with the Albion Seventh Day Baptist Church. In 1901, she, with her family, moved to Walworth, Wis. On February 12, 1911, she united with the Walworth Seventh Day Baptist Church by letter, at a time when some of her children were received into the church. She has suffered with poor health for a number of years, but with a steady faith in God she has fought on to give support and care to her family till, on the morning of September 25, the tired heart ceased and the hands were folded to rest.

She leaves a husband, five children, nine grandchildren, a brother, and two sisters to mourn their loss. Another home is broken, another mother is gone, another tie to the unseen world has been made for the family.

Farewell services were had from the church in the afternoon of September 28 and interment was had in the Walworth Rural Cemetery. Pastor Witter spoke from 1 Corinthians 15: 51-54, a text chosen by the deceased.

E. A. W.

Sabbath School Lesson V.—November 1, 1930

SIMON PETER (From Weakness to Strength).

Golden Text: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4: 13.

DAILY READINGS

October 26—Peter's Confession. Mark 8: 27-30.
October 27—Peter's Presumption. Lu. 22: 31-34.
October 28—Peter's Denial. John 18: 19-27.
October 29—Peter's Mission. John 21: 15-23.
October 30—Peter's Message. Acts 2: 14-21.
October 31—Peter's Courage. Acts 4: 13-22.
November 1—Having the Mind of Christ. Philippians 2: 1-11.

(For Lesson Notes, see *Helping Hand*)

"A little tree, short, but self-satisfied,
Glanced toward the ground, then tossed its head
and cried,
Behold how tall I am, how far the earth!
And boasting thus, it swayed in scornful mirth.

The tallest pine tree in the forest raised
Its head toward heaven, and sighed the while it
gazed;
Alas, how small I am, and the great skies how
far
What years of space twixt me and yonder star!

Our height depends on what we measure by
If up from earth, or downward from the sky."

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school, Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school at 2 o'clock and preaching service at 3 o'clock every Sabbath afternoon at Duncan Hall, 238 Broadway. Ralph H. Coon, Pastor. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. M. B. Kelley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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