

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.

TRUE SABBATH KEEPING

promotes both physical and spiritual rest and rebuilding in this world, and typifies that spiritual rest which remaineth for the people of God. Eternity will be one peaceful and never-ending Sabbath day.

— A. J. C. Bond

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(INCORPORATED, 1916)

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The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 27, 1930

WHOLE No. 4,468

Watch Both Covers Pastor A. J. C. Bond has prepared enough Sabbath mottoes for the front cover, outside, to go through the year with a new one each week. We think they will be helpful to our readers, and hope they will enjoy them week by week.

Brother Bond is sending these card messages out to individuals and families as mottoes to be hung on the wall where they may be seen, with a new one exposed to view each week.

Here is his good wish in his own words: "May they carry a weekly message of the love of Christ who is Lord of the Sabbath, and bring you a richer experience of the love of your heavenly Father through a more thoughtful and a happier observance of his holy day."

On the outside of the *back* cover Brother North, our business manager, will send you important messages that have to do with the prosperity of the RECORDER.

Please study the first cover each week for your *own* good: and do not overlook the message on the last cover, for that will have to do with the good of the paper itself.

"A word to the wise is sufficient."

Brother Jeffers' Address Corrected A note from Brother Jeffers makes a correction in his address which we tried to give in the RECORDER of October 13, for the benefit of those wishing to send him their RECORDERS.

His true address is Frank Jeffers, 1676 Douglas Avenue, Racine, Wis. Those having SABBATH RECORDERS to distribute may send them, postpaid, to this address.

The address we gave in RECORDER of October 13 was one hundred doors away from his home.

Since writing the above, a letter from Brother Jeffers has come to hand expressing the hope that more people will send him RECORDERS for distribution, since his supply is about exhausted. He thinks this is a good

and inexpensive way to extend the truth to those who have it not.

Use the address given above.

What Will We Do About It? I wonder if our readers have really noticed that our Missionary Board is getting heavily in debt? I fear they may not have realized, for there seems to be no sign of any practical active movement to meet the needs and to clear the way for a successful year of mission work.

I am sure our people will rally around the Missionary Board, for they always have when the case was fully known.

Just look at Treasurer S. H. Davis' report in this RECORDER and see the debt figures. Then you will surely take steps to do your part toward lifting the debt.

Are You Satisfied At Eveningtime? The years of a long life have taught me that a well-spent day filled with honest work is most sure to fill your heart with satisfaction when the evening shadows gather and the day is done.

No stars are bright enough to illumine the night and gladden the heart of one who must carry the memory of a misspent day that has been saddened by sinful conduct.

When the evening time of life's day brings the gathering shades of the coming night, happy is the man who can look back upon a life well spent, and whose heart is gladdened by memories of good work done for the uplifting of his fellow man.

Dear boys in all our homes, you are now settling the question as to whether in your coming evening time there shall be light or darkness. Your destiny is in your own hands. You may so live if you will, that the twilight shadows only suggest the happy morning of a coming day; and the deeper they are, the more blessed will be the hope of everlasting joy.

Good Mission Work The *Christian Herald* runs an ideal mission at Foochow, China, in which the main effort is made to

fit young women and girls to earn something for themselves.

This is indeed timely, for the great war resulted in the most abject poverty, so that many children were starving to death.

Among other industries, great stress is being placed on preparing even the women for successful agriculture.

After starving emaciated little bodies are fed and made well, to return them to their homes would mean for them only to face starvation again. So this mission is teaching them trades at which they may be able to support themselves. The first move now is to save the starving, after which comes the education for industrial work.

Generous Christian people all over the world are aiding in support of this good work.

THE PLACE OF YOUNG PEOPLE IN SABBATH PROMOTION

SARA DAVIS

The promotion of the Sabbath. The word "promotion" has several different meanings, but the one we are particularly interested in is the furthering, the advancing, the encouragement of a just cause. We are here to promote the Sabbath.

We are the young people of a generation of complex problems. Righteousness and sin are in conflict for victory, pulling at us from all angles. The only escape God has made for us is redemption by the Savior, who has promised us eternal life through devotion and service. This service and devotion are expressed in various ways—actions, speech, preaching, teaching, and all life's professions. We may not all be preachers, to spread the Sabbath message from the pulpit, but we all have actions which can be trained for God's use.

When people pass by the church and see us entering, they feel a sort of respect for us. But church attendance is not all that counts. We must make good, constructive use of the remainder of our Sabbath. We are not doing the right thing to profess to be Christians, observing the Sabbath and attend church in the morning, and do secular things the remainder of the day, which are inconsistent with the teachings of the Master. Our treatment of people about us and our speech with them develop our

reputation. We can ask our friends to join with us in the Sabbath morning worship service, and give them a hearty welcome. It makes a big difference whether, when we enter a church, the people give us a hearty welcome, or whether they are so busy with their own affairs that they are not concerned about strangers in the church. We young people can make this a means of Sabbath promotion, taking the responsibility of greeting such strangers into our church and young people's activities.

But, to return again to our actions. This is one of the most effective ways of winning people to Christ and promoting the Sabbath. People notice very quickly the class of people with whom we associate, the activities we enter into—whether rude games or clean, attractive sports—and the way in which we transact our business. This is the time of life when we must form these good habits, make good acquaintances, and develop the habit of regular worship, placing it as one of our most important duties and bringing others to realize it as theirs. Our actual lives have one of the greatest influences on the ideals of another person. Christ had more influence on the lives of others by righteous living than we realize. He also preached the gospel of truth and light among all nations. We need to read our Bibles, learn the truth, live it, and preach it, growing in wisdom and stature and in favor with God and man.

161 Champion St.,
Battle Creek, Mich.

There are no shadows where there is no sun,
There is no beauty where there is no shade—
And all things in two lines of beauty run,
Darkness and light, ebon and gold inlaid.
God comes among us through the shrouds of
air,

And his dim track is like the silver wake
Left by yon pinnace on the mountain lake.
Fading and re-appearing, here and there.

The lamps and veils through heaven and earth
that move

Go in and out as jealous of their light
Like sailing stars upon a misty night.
Death is the shade of coming life, and love
Yearns for her dear ones in the holy tomb.
Because bright things are better seen in gloom.

—F. W. Faber.

THE OLD NEWPORT MEETING HOUSE

[The principal feature of the meeting held on Sabbath day, October 19, 1929, on the occasion of the annual pilgrimage of the churches of Rhode Island and Connecticut to the Old Meeting House, in Newport, R. I., was a paper read by Mrs. Rutherford Sherman Elliott in commemoration of the two hundredth anniversary of the erection of the meeting house. This paper was prepared for the Newport Historical Society, before it was read subsequently, and published by that society in January, 1930, as its *Bulletin*, Number Seventy-three. It is reprinted here by permission of the Newport Historical Society. As the former assistant librarian of the Newport Historical Society, Mrs. Elliott's face is familiar to those readers of the *SABBATH RECORDER* who have visited the society for several years past. Her thoughtful courtesy and charming manner have contributed in no small degree to the success of our annual meetings there, and this was especially true on the occasion of our celebration of the two hundred fiftieth anniversary of the organization of the Newport Church. She was formerly Miss Gertrude Ehrhardt. —CORLISS F. RANDOLPH.]

THE SEVENTH DAY BAPTIST MEETING HOUSE
NEWPORT, R. I.

A Paper read before the Newport Historical Society, November 18, 1929

MRS. R. SHERMAN ELLIOTT

"Houses are interesting!
There is something about a new house
Appeals to your mind.
It is so trim and snug, as though to say
'Behold my virtues!
Within my walls, all is fresh innocence;
I am undefiled!
Neither muddied floors nor scratched wood-work
Mar my integrity.
I am history unwritten. All modern invention
Aids my sophistry.'"

As we walk down Barney Street we notice in the rear of the main building of the New-

port Historical Society a smaller structure which seems to stand apart from the others, although it is attached. The exterior is modern red brick, and the roof is slate; the windows, of which there are ten, have iron shutters. From all outward appearances we have here an up-to-date building with granite foundation. To the ordinary passer by, there is nothing more to see, but the curiosity of the lover of old Newport is naturally aroused by the Colonial hood, which hangs over the doorway to this little structure, and he is prompted to make a closer inspection. Instead of walking around to the main entrance as the usual visitor would,

let us peek through one of the windows. The first thing that attracts the eye is the pulpit, with the beautifully carved stairway leading to it. This must be a church or meeting house of some kind, although there is no indication of pews or slips, but rows upon rows of snowy white chairs. On the east wall hangs a portrait of Gardiner Thurston, a pastor of the Second Baptist Church, of whom Joshua Bradley, his successor, said: "Mr. T. was endowed with an excellent disposition, and possessed a good natural constitution, with a quick and brilliant imagination. He was mild, religious, studious, and amiable in his family, lively and engaging in all the social circles of real friendship; tender, melting, solemn, and devotional among the sons and daughters of affliction; easy and graceful in all his public movements." What more could be said of one man! Mr. Thurston was also a cooper and plied his trade at his home on upper Thames Street, near Bridge. Mr. Channing, in his *Recollections*, says: "I recollect hearing a contemporary of Parson Thurston give, as proof of his conscientiousness, at a time when the slave trade was deemed a pardonable offence, his absolute refusal to use his craft for the manufacture of any description of cask used in the shipment of New England rum 'to the coast.'" He was pastor of the Second Baptist Church from 1759 to 1801, and during that time he baptized 328 persons and married 1,114 couples.

On the north wall hangs a portrait of John Callender, another divine. He is the very one who in 1738 delivered a Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantations in New England From the First Settlement 1638 to the End of the First Century. Where this discourse was delivered and why, we will learn later.

From my perch outside the window I can see several framed photographs hanging on the side wall of the stairway leading up to the gallery; these, too, are probably likenesses of Newport pastors of former days. On our right hangs a portrait of John O. Choules, also a pastor of the Second Baptist Church. Born in England, he came to America in 1824. He was first principal of an academy at Red Hook on the Hudson, and then settled over a church in Newport, and was successively pastor over churches

in New Bedford, Buffalo, New York, Jamaica Plain, and again at Newport. It was he who in 1851 went abroad as instructor with Weld French, George Vanderbilt, and James A. Robinson. The boys, whose ages ranged from fourteen to sixteen years, wrote letters to one of their friends, Charles W. Dunstan, who through some misfortune was unable to go with them. These letters in after years became a book called "Young Americans Abroad, or Vacation in Europe." This had a favorable reception by the public and passed into a fourth edition.

Attached to the north wall and on the right of the pulpit, as we look at it, is a bronze tablet on which is inscribed:

TO THE MEMORY OF

WM. HISCOX, STEPHEN MUMFORD, SAMUEL HUBBARD, ROGER BASTER, SISTER HUBBARD, SISTER MUMFORD, SISTER RACHEL LANGWORTHY, &c., WHO FOR GREATER FREEDOM IN THE EXERCISE OF RELIGIOUS FAITH IN THE OBSERVANCE OF GOD'S HOLY SABBATH THE SEVENTH DAY OF THE WEEK, RELUCTANTLY SEVERED THEIR CONNECTION WITH THE PARENT CHURCH OF NEWPORT; AND "ENTERED INTO A CHURCH COVT. THE 23D



SEVENTH DAY BAPTIST MEETING HOUSE, NEWPORT, R. I.
Built in the year 1729, under the direction of Henry Collins and Jonathan Sabin, Committee.

DAY DEC. 1671." (OLD STYLE:—JANUARY 3, 1672 NEW STYLE). THEREBY ESTABLISHING THE SEVENTH DAY BAPTIST CHURCH OF THAT FAITH IN THE NEW WORLD. IT WAS SOMETIMES CALLED THE THIRD BAPTIST CHURCH OF NEWPORT AND WAS THE SEVENTH BAPTIST CHURCH TO BE ORGANIZED IN AMERICA.

This house of worship was erected in 1729 under the direction of Jonathan Weeden and Henry Collins.

This then must be the Seventh Day Baptist Meeting House, which this year celebrates its two hundredth birthday. How could it have looked when it was new; were there any pews in it, and if so how many; where was its original site; who was the builder; and what has taken place within its walls during all these years? These are the thoughts that pass through our minds as we gaze from our perch by the window.

The observance of the seventh day as the Sabbath in Newport dates back to 1664, when Stephen Mumford came from London and brought with him the opinion that the whole of the Ten Commandments, as they were delivered from Mount Sinai were moral and immutable and that it was the anti-Christian power which thought to change times and laws that changed the Sabbath from the seventh to the first day of the week. Several members of the First Church in Newport embraced this sentiment and yet continued with the church for some years. The final break with the mother church did not come until December 23, 1671, when William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Hubbard, Sister Mumford, Sister Rachel Langworthy, &c., reluctantly severed their connection with the parent church and entered into a church covenant.

That this new faith brought from England by Stephen Mumford was embraced by some of our best citizens of that period is brought to light in a letter written by Samuel Hubbard of Newport to Dr. Edward Stennett, pastor of Bell Lane Church, London, and dated June 29, 1678, only seven years after the congregation was formed. It says in part: "Our governor died the 19th day of June, 1678, buried 20th day; all this island was invited; many others was there, judged near a thousand people; brother Hiscox spoke there excellently led forth; I praise God." This was none other

than Governor Benedict Arnold, who some of us like to believe built our old stone mill and whose chair of state is on exhibition in the museum of the Newport Historical Society, but the property of Redwood Library.

The several Baptist churches in Newport owned a small chapel at Green End, at the head of the cove north of Easton's Beach and near the small bridge which is thrown over the inlet on Bliss Road. This chapel was the place of meeting of the churches on baptismal occasions, and is thought by some to have been the first place of worship of the Seventh Day Baptists; this may be true, for so far in my research I have been unable to find any mention of a meeting house in Newport previous to 1707.

On August 15, 1706, Arnold Collins bought from Jonathan Barney and Sarah, his wife, for the sum of twenty-one pounds, six shillings and eight pence, current passable money at eight shillings per ounce silver, a parcel of land bounded forty feet on Spring Street and seventy-five feet on Barney Street. In this deed there is no mention of a house or buildings of any kind, which leads one to believe that the house now standing at the foot of Barney Street, corner of Spring, one time called the Jeffers House, and now owned by Doctor Croucher of New Bedford, was built by Arnold Collins after 1706 and before 1712.

In the will of Jonathan Barney he instructs his wife Sarah to sell, if need be, any land that he has left, for the support of their children; this Sarah Barney was compelled to do, for on February 3, 1707, the sum of eight pounds was paid by Peter Barker, Joseph James and Jonathan Sabin, members of the Sabbatarian Church, for a parcel of land "lying being and Situate within ye sd Town of Newport bounding North East & by North on a Lott belonging to Govern. Cranston North west & west on a MEETING HOUSE standing on part of a Lot of Land of Mr. Arnold Collins, South on ye sd Barneys Land South East and by East on — Anthony's land . . . containing forty foot in Length and thirty foot in breadth." This is the first mention of a meeting house I have found, and it must have been erected between August, 1706, and February, 1707; a house measuring approximately 17x20 feet and probably very plain.

In a deed recorded December 16, 1712, we find Arnold Collins selling to Joseph Bennett for and in consideration of "ye Sum of One Hundred Pounds current money of New England a certain messuage Scituate Lying in Said Newport being Butted and Bounded, etc. Excepting and reserving and Excluding out of this present deed of Sale for ever hereinafter the House called and known by ye name of ye Seventh Day Baptist Meeting house and Land Whereon the Same is now Erected and built as also Two feet of Land between ye said Meeting house and the Burying place Together with appurtenances and free passage Round About the Said Meeting house for the mending and Repairing thereof and also yt ye window Lights or Casements of ye said Meeting house Shall not forever here after be disturbed annoyed fastened up, shaded or darkened by him ye said Joseph Bennett his heirs assigns etc."

Newport at this period was a very flourishing Colonial town, new houses were being built, the streets of the town were named and a plat ordered made, which was accordingly done by John Mumford, surveyor; the harbor was excellent for shipping, there were tanneries, distilleries, ropewalks and many other industries. One need only take a peep into the day books and ledgers of the merchants of that day to be convinced of the importance of Newport. As late as 1769 Newport outrivalled New York in her foreign and domestic commerce. The inhabitants of New York, New Haven, and New London depended entirely on Newport for a market to supply themselves with foreign goods and here they found a ready market for the produce of their own states. Her merchants were among the most enterprising and wealthy. Letters were addressed to New York in this fashion, "Mr. John Doe, New York, near Newport." Why not; every sea captain knew where Newport was.

A few years later in 1725 that section of the town known as "The Point" was laid out by the Friends; new houses were erected on this newly laid out land, not a few of which still remain, but so horribly changed that even the man who so carefully planned the mouldings around the fireplaces and carved the ornaments on the doorway would not recognize them. This year Trinity

Church was built, the Fort on Goat Island was being rebuilt; Newport was indeed prosperous.

Four years later in 1729, the population of the town was 4,640 souls, including whites, negroes, and indians. Two hundred years ago! To most of Newport lovers this date recalls the arrival of George Berkeley, Dean of Derry and afterwards Bishop of Cloyne, and the printing by James Franklin of "An Apology for the Quakers" by Robert Barclay. To others it means the building of this meeting house in which we are now gathered.

It is evident that with the growth and prosperity of the town the congregation of the Seventh Day Baptist outgrew the small building which had been erected in 1706-7, for at a meeting of the church October 31, 1729, a resolution was passed by the church as follows: "Voted, that Jonathan Weeden and Henry Collins take a deed of Mr. Job Almy of the land on the backside of the meeting house for the use of the Church and be appointed trustees to take a deed in their names for the use of the church aforesaid." A few days later at a church meeting "Nove 9, 1729, it was voted that a meeting house be built 36 feet in length and 26 feet in breadth on part of that land whereon the present meeting house now stands; and voted at the same time that Jonathan Weeden and Henry Collins be appointed a committee to undertake the whole affair of erecting said house and to raise the money by subscription. Voted at the same time that the two aforementioned brethren do their endeavours to make sale of their present meeting house to the best advantage they can and dispose of the money towards the better furnishing of the house they are to erect . . ."

Henry Collins was born in Newport March 25, 1699, the son of Arnold Collins and Ammi (Almy) Ward. His mother at the time of her marriage to his father was the widow of Thomas Ward and mother of Richard Ward, who later became governor. He was sent to England to perfect his studies and was there trained to a mercantile career, to which he gave such attention as secured the means to indulge a refined taste for literature and the arts. Dr. Waterhouse has spoken of him as the "Lorenzo de Medici of Rhode Island." It



PULPIT OF THE SEVENTH DAY BAPTIST MEETING HOUSE

was Mr. Collins who, when the project of founding a public library in Newport was stimulated by a gift of money from Abraham Redwood, offered and gave the lot of land on which the library now stands. He was also instrumental in building the Old City Hall. He died about 1770, unmarried.

Of Mr. Weeden very little could be found; his obituary which appeared in the Newport Mercury of February 26, 1760, is as follows:

"On Tuesday, the 12th Instant died in the Seventy-Fourth year of his Age, and on the Friday following were decently interred, the Re-

mains of the Pious and Venerable Mr. Jonathan Weeden. He was an early Professor of Christianity, having sustained the Office of Deacon in the Sabbatarian Church, in this Town, upwards of forty years. He was remarkably Zealous in the Cause of Religion, and particularly in vindicating the Perpetuity and unchangeable Duration of the Moral Law; however, he was too good a Man to condemn or censure others for differing from him in the External of Religion, Making great Allowances for the Force of Education, custom, and the Prevalence of Fashions, esteeming his Brethren and others, in Proportion to the Integrity and Uprightness of their conduct. In the midst of all Advocations of Business, and Attendances on his worldly Affairs, he sustained the Character of a strictly honest man.

He was generous to his Pastor, a kind and obliging Neighbour, and a tender parent. Thus lived and died this worthy Man, in full Hope and Assurance of imortal Felicity."

To these two estimable gentlemen was entrusted the supervision of the building of this meeting house. Who its builder was we will probably never know, but we do know this, that the same planes that made the mouldings in Trinity Church, the Ayrault House which stood on Thames Street, and the Champlin House which stood on Mary Street, made the mouldings in the Seventh Day Baptist Meeting House. If you could compare them carefully I think you would agree.

Although I can find no record of it, the old meeting house must have been sold and moved away or taken down and work soon started on the new house. In the diary of John Comer, a Baptist minister who lived in Newport from 1725—31, we find the following entry: "April 18, 1730, This day ye 7th Day Congregation met in my old meeting house." "June 30, 1730, the 7th day meeting house raised this day."

After the raising, which was usually attended with great ceremony and a large dinner with plenty of rum, came the boarding up; window casings were fitted, the flooring put down, the pews built, the pulpit and beautiful little staircase put in place, and finally the plastering. Of the pews, we believe there were fourteen on the lower floor—four in the center, four on the west side, three on the east side, one to the right of the pulpit as we look at it, and one each side of the entrance, the one on the right being reserved for strangers. The stairway leading to the gallery at that time was slightly different; one reached it by going to the east of the strangers' pew. There were two landings instead of one, as now. The gallery contained ten pews, which no doubt were occupied by the servants of the more prosperous parishioners. Long and tedious must have been the sermons in former years, for even today may be plainly seen initials carved in the railing. This was not because the pastor lacked knowledge of the fleeting hours, for there before his very eyes hung the clock made by William Claggett, a worthy member of the Sabbatarian congregation in 1731 and an excellent clock maker of that period.

Originally there was no paneling on the side walls as now, from the window sills down. The walls were plastered from the ceiling down to the frieze panelling, about eighteen inches above the window sills; below this was plain wainscoting of three boards laid horizontally, perhaps finished off at the floor with a mopboard about four inches high. The whole may have been painted in the conventional grey or white of that period; we have no way of telling unless some portion of it were scraped to the bare wood. The outside door was extremely plain without ornamentation. From these few scraps you can picture to yourself what the meeting house looked like when it was finished.

Newport still continued to grow. In 1738 the Baptists had outgrown their meeting house and a new one was being erected. Mr. John Callendar, their pastor, who was chosen to write and deliver a historical address upon the one hundredth anniversary of the settlement of the island, says in part: "While our church is erecting a new and more convenient meeting house, we are kindly favoured with the use of this belonging to the Sabbatarian Church." Copies of this address are still extant, and although there are a few errors, it is extremely interesting reading.

In 1750 Hannah Martin gave to the Sabbatarian Church a three-piece communion service. The chalice of silver was made by Nicholas Geoffroy, a Newport silver smith, and the flagon and plate of pewter or britannia metal by Calder.

At a church meeting January 24, 1768, "Voted that John Tanner see what he can collect from the Society by subscription for the repairs of the meeting house belonging to the Society which amounts to £712-15s-5d old tenor." There seems to be no record of what repairs were made.

John Tanner in 1772 had the meeting house whitewashed at a cost of five dollars and fifty cents. In 1773 he had the Ten Commandments in letters of gold put up in the pulpit, which cost twenty-five dollars. The same year the meeting house was painted; this cost twenty dollars, the money being raised by the women and young people of the church. A little later in 1773 a curtain and two cushions were purchased for thirteen dollars and seventy-five cents;

this also was paid by the women of the church.

It is believed that when the British occupied Newport during the Revolutionary War this meeting house was not used as a hospital or barracks by them. It is true, however, that this house was not abused as were the other houses of worship in the town, by either the English or French during their occupancy. Ezra Stiles, who afterwards became President of Yale College, says in his diary, dated "October 1, 1780, Attended & heard Mr. Hopkins in the Sabbatarian Baptist Meeting, who admr the Sacrement to about 30 Communicants When I partook." Mr. Hopkins was the pastor of the First Congregational Church on Mill Street and the same man whom Harriet Beecher Stowe so shamefully misrepresents in "The Minister's Wooing." On October 8, 1780, Ezra Stiles continues, "I preached in the Sabbatarian Meeting to my dear Newport flock, my meeting house and three others taken up for hospitals."

Newport never recovered from the effects of the Revolutionary War. Her commerce suffered, a great many of her houses were torn down and used for firewood, her orchards were cut down for the same purpose. Those inhabitants who could, left the town, many of them never returning.

The Seventh Day Baptist Church previous to this date maintained a strong and stirring organization; among its members were men reputable for their talents, learning, and ability; many held honored stations in public affairs—the Arnolds, Wards, Marryotts, Mumfords, Collins and many more prominent Newport names. The war scattered the congregation and the church never recovered its prestige. In 1808 the membership was reduced to ninety and in 1809 to eighty-seven. After this date it is rather difficult to find any direct mention of the meeting house in the records of the church meetings.

In 1840 the trustees of the fourth Baptist Church, to whom was assigned the duty of looking for a suitable house for public worship, made the following report: "That they have obtained liberty of the Trustees of the Sabbatarian meeting house to have it under the following conditions, viz: that the Church by paying thirty-five dollars per year in repairs upon sd Sabbatarian Meet-

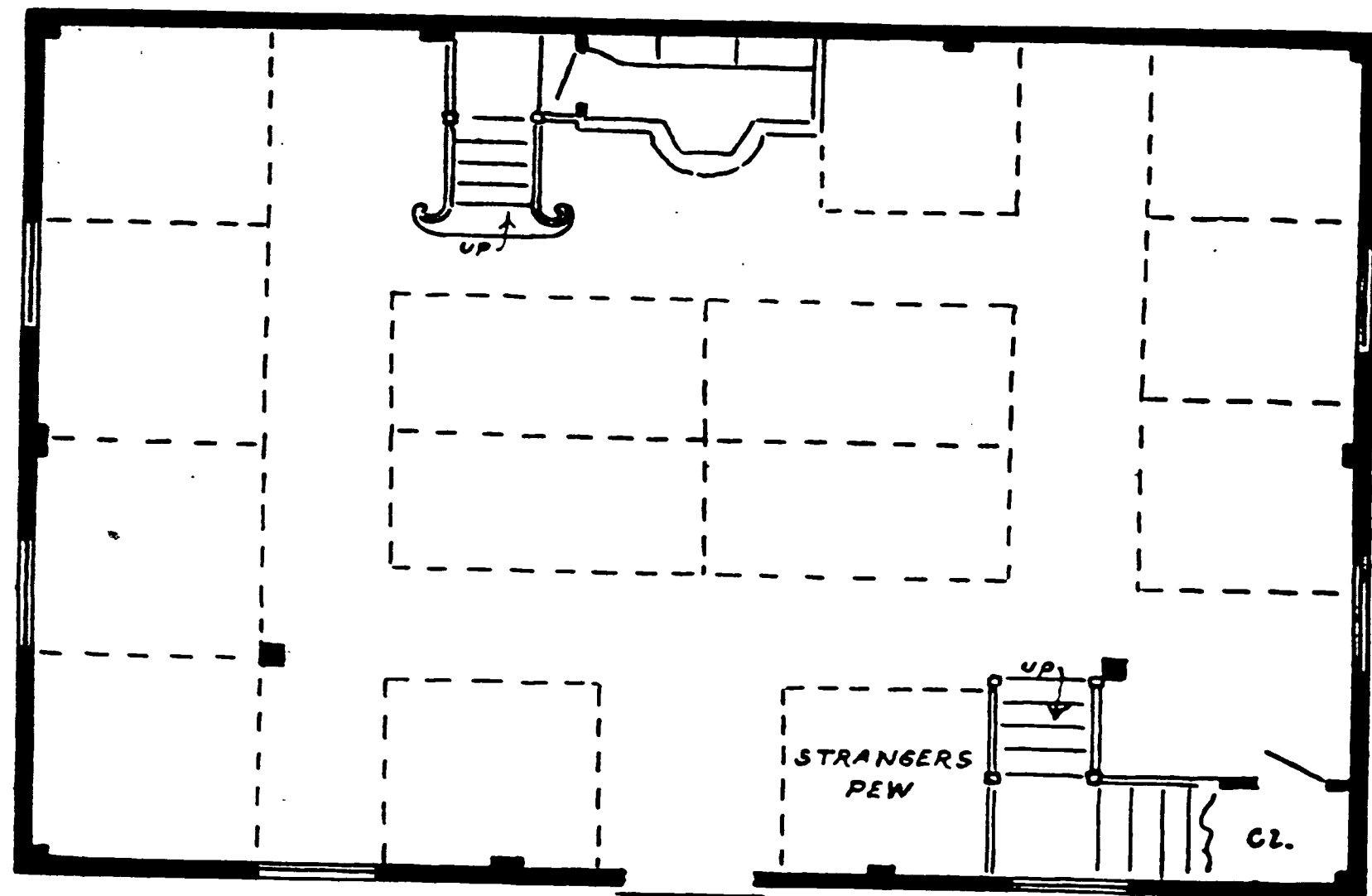
ing House may have it at any time and at all times except Saturdays for to hold meetings in except the Sabbatarian Society should wish to occupy it for a special meeting and then they would give timely notice to the 4th Baptist Church."

Presumably the first thirty-five dollars was spent in enlarging the quaint little box pews; these were made into larger pews or slips, as they are more generally called. This arrangement with the fourth Baptist Church did not last very long; soon the difficulty which had prompted the fourth Baptists to hire the use of the Seventh Day Baptist meeting house was overcome and the fourth Baptist congregation returned to the meeting house on Clarke Street.

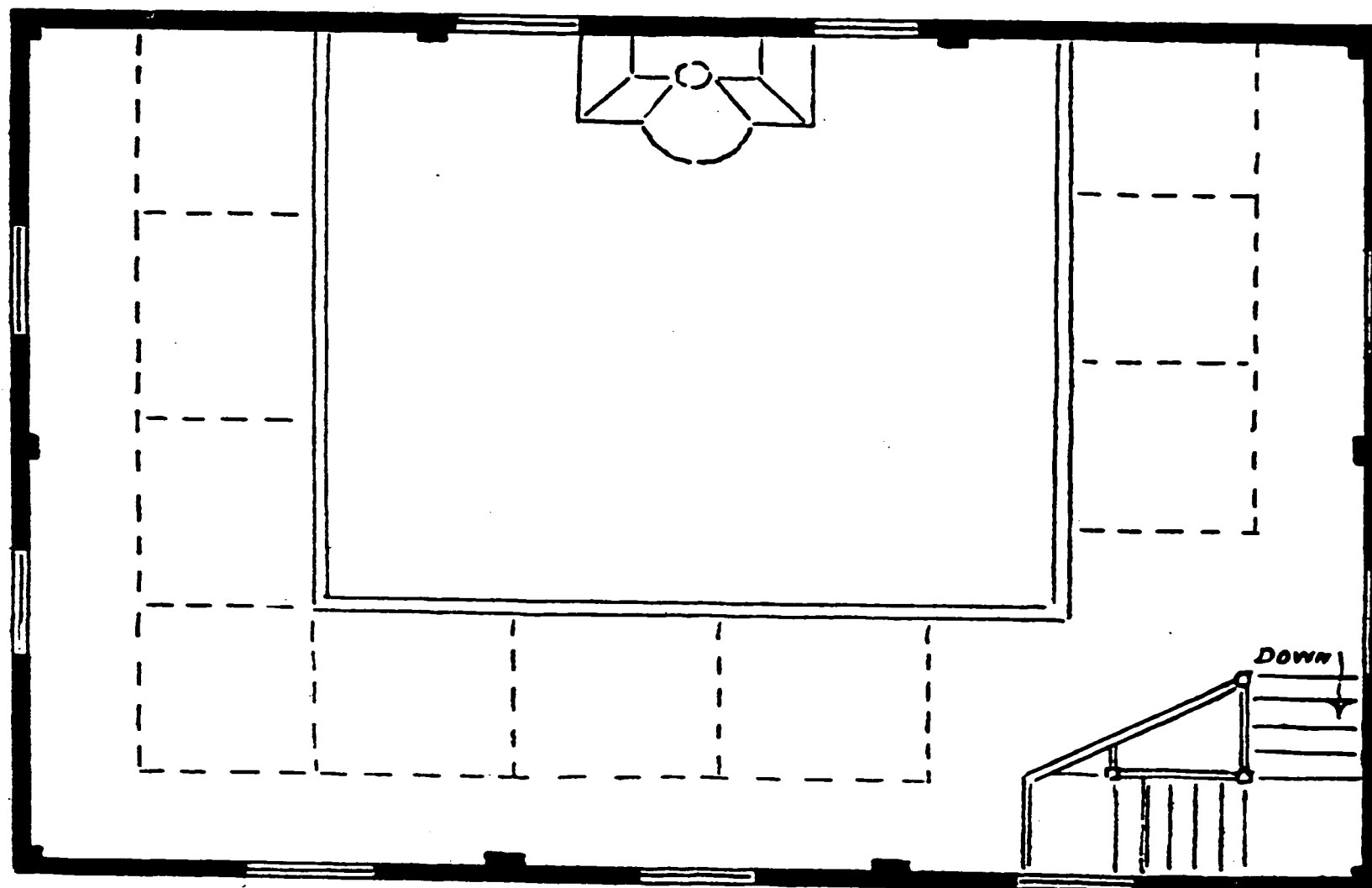
From 1864 to 1869 the meeting house was occupied by the Shiloh Baptist Church (colored); it was at this time that supports were placed under the balcony; to those of you who have attended a New Year's eve revival meeting of an animated Ethiopian congregation there is no need to explain the need of extra supports.

Although the records of the church terminate in the year 1839 and the doors of the meeting house closed possibly a few years later, there were those who looked with reverence upon this old edifice and they were grieved at the thought that it might be used for some noisy worldly occupation. When, therefore, in 1884 there appeared to be an opportunity to transfer it to the Newport Historical Society, who at that time was looking for a suitable place in which to hold its meetings and exhibit what few valuable relics they already possessed, it was seized upon with enthusiasm, for the rains and storms of many years had beat upon it and unless something was done it would soon go to ruin. The remaining members felt that in the hands of the Historical Society it would be preserved as a memorial of the past, and on June 24, 1884, a deed was passed conveying the meeting house to the Historical Society, its present owner.

First it became necessary to straighten the building, which by reason of rotted sills had settled a foot or more to the rear or north. The sides were also bulged out, compelling the use of iron rods to draw it in and keep it in place; an entire new sill had to be put in and an entire new floor frame had



MEETING-HOUSE



GALLERY

Scale—One-eighth inch to one foot.

to follow. Not a piece of the old was used except a short piece of red cedar timber running from the door to midway of the house and supporting the sleepers. The slips and old pews, including the cap moulding, were taken out and fastened to the wainscoting around the room, thus making the paneling that you see now and preserving what remained of the original pews. The foundation wall had to be almost entirely rebuilt and the steps reset. After the building was in place came the very important task of making a tight roof. The shingles were blown from the old one so that the light of heaven came to reveal more clearly the ruin, but more copiously came the rain to make the ruin sure and speedy.

To enable you to see the ruin that was impending, two photographs which were taken by Mr. Appleby Williams have been framed, and hang on the south wall; they show the fallen plaster and the destroying though silent work of time upon the careful and skillful work of men, these men our ancestors of two hundred years ago. Although the roof was much rotted, there remained a solid oaken frame, yet were the rafters so distorted and sprung as to make the roof as undulating as the sea, and it became necessary to make an entire new roof, but the old oaken frame of the ceiling that arches above us and the heavy oaken trusses that support it were saved. The west end, which alone had its original covering of clapboards, was sadly in need of weather tight covering and the window frames had to be replaced with new ones.

At last the work was completed and on the evening of November 10, 1884, dedicatory exercises were held within these walls, the first home of the Newport Historical Society.

While its unfavorable locality in close proximity to inflammable buildings was ever from the outset a serious drawback, the opportunity to remedy this was not presented until 1886, when the society purchased the lot adjoining the Jewish Synagogue fronting on Touro Street. Next came the task of moving our precious building to the new site. On November 23, 1887, the moving started and on November 26, 1887, the building was over the cellar in the center of the new lot. There it remained for twenty-eight years, serving its

purpose to the delight of all who used it. In 1902 the historical society grew to such an extent that a more spacious building was needed for books and newspapers and office room. A structure of red brick was erected in front of the meeting house which after this was used only for museum purposes and meetings. In 1915 it was again deemed necessary to build still another addition. In order to do this, the meeting house had to be moved once more, this time to the rear of the lot; a brick facing was thought advisable, also a slate roof and iron shutters to make it as near fire-resisting as possible; this was done and the little edifice has the semblance of a precious stone in a plain setting.

This is the story it has to tell us as we climb from our perch by the window!

"There is something about an old house
Appeals to your heart.

It is so careless of its beauties, so wise;
It has lived!

It has a graciousness of hospitality,
A marred benevolence,

Its ancient creaks have many tales to tell of those
Who tended it in its growing.

All knowledge and understanding, belief and love
Make its simplicity!

Houses are interesting!"*

*Literary Digest, April, 1928.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

God has made all things beautiful
In his good time—so many things
I can not count them all. The clouds,
The feathers in a pigeon's wings,
The clear blue sea, the green-fringed ferns,
The look of sunlight on the hills,
Red roses by the garden wall,
Daisies and daffodils.

Pink shells, and little polished stones,
The silver moon that sails the sky,
The star beyond my window sill,
The colors of a butterfly.
The dark, black, velvet night, the way
The yellow sun goes down the west,
The song a happy robin sings,
Beside its little nest.

—Nancy Byrd Turner.

There is nothing so great or so good in creation, but that it is a mean symbol of the gospel of Christ, and of the things he has prepared for them that love him.

—Ruskin.

MISSIONS

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

A PHASE OF EVANGELISM SOMETIMES OVERLOOKED

There are at least three distinct phases in evangelistic work. The first is the preparatory work. Many an evangelistic effort has not succeeded because there was no preparation. The second is the leading of people to make their decision to follow Christ's way of living. This is the part of the work which is generally stressed. The third phase of the evangelistic endeavor is the follow up work, sometimes called Christian nurture. There is nothing more important in evangelism than the encouraging, instructing, and training of those who have recently taken upon themselves the baptismal vows of the church; yet how often it happens that pastors, evangelists, and missionaries make great effort to get converts and have no well developed and systematic plans for Christian nurture. They report so many people converted, baptized, and received into the church, and seem to think that their work is done. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards the new members and towards certain older members who need especial encouragement. He watches with grief these classes frozen out. This should not be. A recent editorial in the *Watchman-Examiner* speaks of this matter in well chosen words, in part, as follows:

The hall mark of efficiency in Christian service is the presence of the evangelistic spirit. Churches are seeking evangelistic preachers, are shaping their programs and methods of work to this dominant idea, and reckoning their results in terms of the number of conversions reported.

It is impossible to overstate the importance of the winning of men to Christ. Yet it may be said with truth that the emphasis is one-sided in that it thrusts forward a single phase of evangelism, and fails to accentuate the whole content of the word. More authorita-

tive warrant for and better definition of evangelism can hardly be found than that which is given in the command of the Lord commonly called the Great Commission. According to that, men are to be disciplined; that is, the gospel is to be preached to them with such persuasion and power that they will accept it and become disciples.

Having been disciplined, they are to be baptized. In the light of the history of the early Church, recorded in the Book of Acts, this involves not merely their personal submission to the ordinance of baptism, but their orderly gathering together with their baptized fellow disciples into the fellowship of an organized body. Thus disciplined and baptized, they are to be taught, trained, disciplined, developed. "Teaching them to observe all things whatsoever I have commanded you." This is all involved in evangelism. To evangelize is not simply to proclaim the evangel—the good news—of life from Christ in such a way that men will desire and receive it; it is no less to proclaim the evangel—the good news—of the life in Christ; its nature, its fullness, its manifestation in such a way that men will be brought to realize it. The divine purpose is not fulfilled when men are brought to Christ. They must be built and made complete in him.

It is just here that some conceptions of evangelism and some evangelistic methods are open to criticism. The objective seems to be the new birth, rather than the new life. All the powers of persuasion are massed against the reluctant will to compel surrender. When at last the surrender is made and the soul is saved, the forces move on to compass the subjugation of other rebels yet unconquered. Interest in a given person slackens when he has been brought to confess Christ. The average church and the average Christian worker seem much more concerned to get men saved than to get them sanctified.

As one consequence of this one-sided emphasis, many of those who were hailed as converts in the revivals of last year, or of the last dozen years, are never heard from after the time of their surrender. They were still-born, or so nearly still-born that the faint fluttering of life, that judicious and loving care might have nourished and developed, failing such care, soon went out. There is nothing strange about that. If we treated our babies as some churches treat their converts the record of infant mortality would be appalling.

As another consequence our churches are full of spiritual babies, undeveloped Christians, unintelligent believers, untrained and unskilled disciples. There is life, but it is feeble. There is faith, but it is unintelligent. There is hope, but it is not well grounded. In some churches there is little reason why anything other than this should be the case. The emphasis is almost exclusively on getting people in. Once they are in, they are left to get on as best they can.

MISS SHAW ARRIVES IN LIUHO, CHINA

DEAR SECRETARY BURDICK:

At last I have reached my destination after a very restful and pleasant trip. I have seen and heard so much since I left home that I had about reached the limit of absorption, and when Mr. Crofoot asked me at the boat who was the new Conference president I had some difficulty in answering.

We had ideal weather all the way over except that it was a little warm. I wasn't a bit seasick. I found friends in Seattle, Vancouver, and Honolulu who took me to see all the sights. Of course I was overjoyed to see the "Thorns" on the dock in Yokohama. Japan is just like playing a game, sitting on the floor, being so very polite, taking our shoes off. Everything was so very clean.

We stayed two days in Shanghai. The new school is certainly fine. I enjoyed especially the little tots. Our people all seem to be well. They had lots of fun about how much they had cleaned up for my coming. Mr. Crofoot is the committee to investigate language study. I may go up to Soochow until China New Year to get a good start. Miss Romsey, my Hartford friend, will be there.

I insisted on coming out to Liuho with the family. The Shanghai ladies wanted me to stay until the cleaning was done here. But I preferred to help. Already I feel very much at home and shall hate to move on if I go to language school.

I am enjoying Liuho. The dispensary is very busy. I ache to get to work. I think the Chinese nurses do very well. (They're not afraid to do anything.) I never saw so many skin infections in all my experience as I have in two days here.

Today we went with "Thorn" to the post-office. I enjoyed the walk through the narrow winding streets. Thorn examined the eighty orphanage babies. A little Chinese nurse has charge. She seems to adore each baby, no matter how ugly or diseased. They are allowed to keep two older babies which they make pets of and carry about.

I have been sitting by our canal watching the servants wash clothes, mops, rice, and greens in its muddy waters. Yes-

terday we had tea, or rather postum, down the road a way at a grave. The children enjoyed it especially. At present they are all chewing sugar cane "lu su" they call it.

I appreciated the many steamer letters. Some day I shall answer them all.

Sincerely yours,
MIRIAM SHAW.

Grace Hospital,
Liuho, Ku, China,
September 25, 1930.

A STATEMENT REGARDING BUILDING PROGRAM IN SHANGHAI

MY DEAR SECRETARY BURDICK:

Although I wrote a letter for the RECORDER for the last fast mail it has been my intention for some time to write further so that it shall reach you before the board meeting on October 19. This is information intended especially for the board, but I have no objection to your passing it on to the people as much as you think necessary. Much of it someone else will probably write for the RECORDER, and I do not wish to steal anyone's thunder. (Sometimes what is written for publication does not get in, I infer.)

1. *Schools.* The schools have recently opened with a larger attendance than ever before, I believe. The Zia Jau day school for both sexes has been united with the primary department of the girls' boarding school and this gives a total enrollment of two hundred pupils under the charge of Miss West and her staff. They occupy the ground floor of the main part of the new building and two rooms on the second floor. These two rooms will later be used for the fifth and sixth grades of the Boys' School. In the Boys' School—grades five to twelve—there are now enrolled seventy-seven, our highest previous total being fifty-three, I think.

The report of the Sabbath school secretary last Sabbath showed an attendance of 248. Last term the superintendent was trying to get the attendance up to 200.

2. *Buildings.* The new one for boys and joint use is actually finished and in use, and is much appreciated. The new building for girls' use is now up to the

second floor, and the kitchen wing is in use, though not completed. The kitchen has been used for about ten days, the room above it a day or two, and the third floor may be used tonight. This kitchen wing was promised for September 1, and it has been very difficult for the Girls' School to adjust itself to the delay. The contractors will have to pay a forfeit for it.

The repairs on the old building (erected 1881) are almost finished. These also were to have been done September 1. This building, erected by the late Dr. D. H. Davis as a residence, has for several years been used partly for the Girls' School and partly for the Burdick-West residence. Being the oldest of all our buildings, it was in a bad state but the main walls were good—stronger than most of those erected since—so it seemed best to retain it, though replacing the various flimsy additions to it. From a little distance it now looks like a new building, as the walls have been plastered with cement and a roof of red tile has replaced the old Chinese tiles. Though the windows and parts of the inside are still far from being in first class shape, the building should give us fairly satisfactory service for many years yet. A two story kitchen has been added to one corner and a small addition at the back will provide a bathroom and a back stairway.

3. *Equipment.* The old boys' building was sold for \$675, and the girls' building for \$750 and these two sums were added to the special equipment fund for which Eugene has been soliciting subscriptions. This fund is sufficient to pay for the equipment so far purchased, but we still need much more. We have gone slowly in this matter as in the putting in of cement walks, etc., so as to wait to see how we come out on the buildings and how many extras inevitably arise. For instance, since it will still be several months before Rue Pere Dugout is provided with a water main, we have had to have it installed from Route de Zikawei, ten times as far away—324 feet to be exact. We have got, for the present, only 200 folding chairs for the auditorium, and I have got only 60 new school seats for the boys.

A piano is there on trial, and that is to be paid for by money raised by the girls.

4. *Finances.* This is not the time for a detailed report, as it is neither the end of the year nor the end of the work, but you will want to know something of how the building work stands financially. The alterations of the old building are coming out of the \$6,189 which we received from the French Municipal Council for the widening of Rue Pere Dugout. Accounts are necessarily very complicated as we pay some bills in taels and some in Chinese or Mexican dollars. When the money from home was drawn for the first building it was changed into Mexican dollars, as our previous buildings had been paid for in that currency. But our present bids and contracts were made in taels, so when the money for the girls' building was drawn it was kept in taels. (Whenever the banks change United States money to Mexican they put it into taels first, thus getting a double exchange.) Some of the taels were used in making the last payments on the boys' and joint building, rather than to draw out Mexican dollars now in the girls' savings account where it is drawing seven per cent interest. We have paid all the contract price on the boys' and joint building, but have not paid for the additions and alterations made as the work progressed. Of some of the small items I do not yet know the amount, but the total for additions will be between \$660 and \$1,000. The repairs on the old building required according to the first contract were to be \$3,044, but a later contract for the second addition requires \$1,200 more. As is, I suppose, always necessary in repairing so old a building more sundry additions have been required and more probably will be, but the total will not be large.

To be as definite as I can without data from several people, and requiring some time for it, we now have on hand available for the building program \$23,116.40. As claims against it we have to be paid on the girls' contract the sum of \$18,244 and on additions to the boys' contract about \$750. This should leave us a margin for additions and to apply on equipment of about \$4,000. Our dollar building

account has been slightly overdrawn (\$263) but we have not begun to use the girls' building fund in the savings bank, amounting according to our annual report to \$12,356.46.

This seems to me to give us ample margin for completing the buildings and to do something more adequate on equipment. The exceptionally favorable rate of exchange we got when the girls' fund from home was drawn, leaves the girls in a very favorable situation as to buildings and equipment. But we shall continue to go slow about buying the latter till the former are done.

Much of this has been said before, of course, but it may be useful to have it before you again.

With best regards,

J. W. CROFOOT.

23 Route de Zikawei,
Shanghai, China,
September 18, 1930.

REV. ROYAL R. THORNGATE IN ILL HEALTH

As many know, Rev. Royal R. Thorngate resigned from our mission in British Guiana last winter on account of ill health, and returned to this country the first of June. After a few days spent with friends in New Jersey and central New York, he and his family went to Cherry Creek, N. Y. It was hoped that the change would result in speedy recovery; but we are sorry to record that such has not been the case, and that at last report he was unable to do work of any kind. We can assure Brother Thorngate and his family of the sincerest sympathy of all in his sickness and that he has our continued prayers.

TREASURER'S MONTHLY STATEMENT

September 1 to October 1, 1930

S. H. DAVIS,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand September 1, 1930	\$3,059.21
New Auburn Church, missionary debt	3.00
One third collection Western Association, Missionary Society	17.70
Dr. Rosa W. Palmberg, field receipts	20.00

Income permanent funds, General Fund	750.00
Anna M. West, Missionary Society	10.00
Mr. and Mrs. F. S. Van Horn, Missionary Society debt	5.00
A friend, work in Pangoengsen, Java	2.00
Mrs. Ciella Snyder, Missionary Society debt	5.00
Washington Trust Company, interest credit	1.48
Gift through Dr. Palmberg, Missionary Society	2.00
Mrs. Henrietta Stevens, Missionary Society debt	5.00
Mrs. Lizzie Crandall, Missionary Society debt	5.00
Onward Movement treasurer, Missionary Society	838.50
Rev. John T. Babcock, debt	33.34
White Cloud, foreign missions	14.00
Seventh Day Baptist Christian Endeavor Union of New England, special for Jamaica native worker	20.00
Gentry, Missionary Society	7.00
First Brookfield, China	6.00
Pawcatuck Church, Missionary Board	3.00
Rosa W. Palmberg, Missionary Society	35.00
Income Permanent Funds, General Fund	750.00
	<u>\$5,592.23</u>

Cr.

Wm. A. Berry, August salary, traveling expenses, helpers and rent meeting house	\$ 30.00
Royal R. Thorngate, salary and traveling expenses	128.31
D. Burdett Coon, salary and traveling expenses	139.32
Special for native worker	20.00
Wm. L. Burdick, August salary, traveling expenses and office supplies	214.52
Clerk hire	33.33
Ellis R. Lewis, August salary and traveling expenses	232.10
L. D. Seager, August salary	41.67
Verney A. Wilson, August salary	33.33
R. J. Severance, August salary	41.67
Clifford A. Beebe, August salary	25.00
W. L. Davis, August salary	25.00
John T. Babcock, August salary	16.67
E. H. Bottoms, August salary	33.33
James H. Hurley, August salary	25.00
S. S. Powell, August salary	41.67
Ralph H. Coon, salary and traveling expenses	116.25
B. I. Jeffrey, treasurer, work on Pacific Coast	125.00
Rosa W. Palmberg, August salary	41.67
Anna M. West, balance salary account	10.00
Industrial Trust Company, China draft	
Susie M. Burdick, salary account	\$150.00
Anna M. West, account salary	190.00
Grace I. Crandall, account salary	150.00
George Thorngate, account salary and allowance	422.50
H. Eugene Davis, account salary and allowance	470.06
J. W. Crofoot, salary	400.00
Incidental Fund	225.00
Boys' School appropriation	125.00
Girls' School appropriation	37.50
Industrial Trust Company, account salary Dr. Thorngate	2,170.06
Richard Davis, allowance account H. E. Davis	77.50
J. Slater, secretary, insurance premium on Georgetown property	100.00
Treasurer's expenses	15.50
	28.00
Total expenditures for month	\$3,764.90
Balance on hand October 1, 1930	1,827.33
	<u>\$5,592.23</u>
Bills payable in October, about	\$1,700.00

Special funds referred to in last month's report now amount to \$2,720.84, including \$15 received special for equipment of Boys' School; Balance on hand October 1, 1930, \$1,827.33; net indebtedness to special funds \$893.51. Indebtedness to loans \$12,500. Total indebtedness \$13,393.51. E. and O. E.

S. H. DAVIS,
Treasurer.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, October 12, 1930, at the home of Mrs. Roy F. Randolph, New Milton, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. L. R. Polan, Mrs. O. T. Davis, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Harley D. Bond, Mrs. Roy F. Randolph and Mrs. Oris O. Stutler.

Visitors: Mrs. E. H. Bottoms, Miss Greta F. Randolph, and Miss Mary F. Randolph.

The meeting was called to order by the president. After the reading of Ephesians 4, short prayers were offered.

The minutes of the previous meeting were read.

The treasurer made the following report which was adopted:

MRS. L. R. POLAN, *Treasurer.*

In account with the

WOMAN'S EXECUTIVE BOARD

Receipts

Balance September 14, 1930\$126.79
H. R. Crandall (September) 12.90

\$139.69

Expenditures

Fox Printing Co.\$ 15.75
Warren Randolph 2.25
Mrs. H. D. Bond 5.36
Mrs. O. W. Davis 3.63
Miss Eva Lee Cole75
Hammond Ladies' Aid (August prize)... 2.00
North Loup Missionary Society 2.00
Salem Drug Company 1.00
Lockard Store 12.00

\$ 44.80

Balance October 11 94.89

\$139.69

It was voted that the following expression be included in our minutes:

The members of the Woman's Board wish to express their appreciation of the help rendered by Mrs. Okey W. Davis in directing the pageant, "The Seeker," which was given Thursday evening at Conference. Much time and effort were spent in organizing and directing this pageant

and we feel that Mrs. Davis rendered valuable service.

Correspondence was read from Corresponding Secretary H. C. Van Horn, New Market, N. J.; Mrs. H. C. Van Horn, New Market, N. J.; Mrs. Mabel Emerson, Milton, Wis.; and Mrs. Allen B. West, Milton Junction, Wis.

The following reported for the RECORDER Reading Contest: Fouke Ladies' Aid, Fouke, Ark.; Circle No. 2, Milton, Wis.

The September RECORDER Reading Contest prize of \$2 was awarded to the Fouke society.

After a discussion it was voted to discontinue the giving of prizes and the reporting to the corresponding secretary in the RECORDER Reading Contest.

It was voted to continue the questions through the Woman's Page of the RECORDER and request that they be used in the monthly meetings of the societies.

The question committee was reappointed, the members being Mrs. Edward Davis, Mrs. Earl W. Davis, and Mrs. Oris O. Stutler.

It was voted to ask Mrs. H. C. Van Horn, New Market, N. J., to present the work of the Woman's Board to the women of the denomination as she has opportunity to visit the societies.

It was voted to continue the appropriations for expenses of the associational secretaries as last year—ten dollars to the smaller associations and twenty dollars to the larger associations.

It was voted to ask Mrs. Frank J. Hubbard, Plainfield, N. J., to represent us at the Federation of Woman's Boards.

It was voted that the corresponding secretary write a letter to the various societies of the denomination.

The president read excerpts from one of Miriam Shaw's interesting travel letters.

Adjourned to meet with Mrs. O. T. Davis the second Sunday in November.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety.—*Psalm 4: 8.*

YOUNG PEOPLE'S WORK

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

WHAT DOES BROTHERHOOD MEAN?

*Christian Endeavor Topic for Sabbath Day,
November 8, 1930*

DAILY READINGS

Sunday—The All-Father (Mal. 2: 10)
Monday—Broken brotherhood (Gen. 4: 1-15)
Tuesday—Brotherhood means peace (Gen. 45: 24)
Wednesday—Brotherly love (1 John 4: 7-11)
Thursday—A brotherly deed (Luke 10: 29-37)
Friday—Spirit of brotherhood (John 13: 1-17)
Sabbath Day—Topic: What does brotherhood mean? (Matt. 23: 8; 1 John 3: 17. Armistice day)

[These notes were written by two West Virginia young people who requested that their names be not published.—C.A.B.]

Brotherhood means confidence in and good will towards those about us and a desire to help those who are in need.

Confidence in those with whom we come in contact is one of the finest feelings it is possible to attain. When we have seen people tried under many conditions and see them acquit themselves in a very commendable manner our feeling of confidence in them seems worth while. Our confidence in the Church is much increased because of the unselfish efforts of those who hold prominent positions in it.

When we see people with a smile and who never seem too busy to give us a word of encouragement, it makes us feel that life is worth living.

If the United States wants to achieve greatness in the eyes of other nations it would be well for her to always show a spirit of confidence and a desire to help. We seem to get the impression that nations are suspicious of our intention toward them. With our great wealth we should be able to give much needed aid to countries which have been ravaged by war. After the way we have acted in regard to the League of Nations and other peace negotiations I am not sure but that they would take most any offer of help with some suspicion. If we

could really do them some good without trying materially to help ourselves, it would be on our part a real act of brotherhood. We will celebrate this week the close of the greatest war ever recorded in history. Can we say that we have really made the world better for democracy or is it an empty phrase?

QUIET HOUR THOUGHTS

LYLE CRANDALL

"One is your Master, even Christ, and all ye are brethren." This thought brings to our minds a beautiful picture. All of us are members of a large family, and Christ is the head of it, our Master. There is no hate, envy, or jealousy in this family, but love. As Christian brothers and sisters we shall love each other if we are true followers of Christ. So brotherhood means love for each other.

If we love each other we will have a desire to serve each other. The story of the Good Samaritan is an illustration of this. The priest and the Levite paid no attention to the man who had been beaten and robbed, and whose condition was serious. But the Good Samaritan, who loved everyone, saw a chance to serve someone in need, and used his opportunity. He cared not whether the man was black or white, rich or poor. He saw that he needed aid, and he gave it. There are people all around us who need sympathy, encouragement, a kind word, or a pleasant smile. We know little about the burdens which those around us are bearing. Let us be ready and willing at all times to render service to those who need it. Brotherhood means service.

"That plenty but reproaches me,
Which leaves my brother bare;
Not wholly glad my heart can be
While he is bowed with care."

WHY SUPPORT THE EIGHTEENTH AMENDMENT

Christian Endeavor Topic for Sabbath,
November 1, 1930

SUGGESTIONS FOR LEADER

GRETA FITZ RANDOLPH

The leader's talk may develop these thoughts:

Booze degrades, therefore is anti-Christian.

All laws must be obeyed or no law will be obeyed.

Experience shows that prohibition is beneficial, therefore should be continued.

Ask some Endeavorers to discuss such questions as:

Why would modification of prohibition not help us?

Why has the State the right to make prohibitory laws?

How is prohibition enforced in your community?

Have a special study made of the effect of strong drink in causing crime, also its relation to the hiring and firing of workmen in important positions.

Where there is a W.C.T.U. organization ask for a prize winning essay or some speaker as a part of the program.

Urge each one to make some suggestion for securing more complete enforcement of the Eighteenth Amendment.

New Milton, W. Va.

NEW ENGLAND UNION BANQUET

DEAR ENDEAVORERS:

How I wish in some magical way you might have been transported to Chasanba Lodge, Fort Hill, Conn., on the evening of October 4. It was a beautiful moonlight night and a most beautiful spot.

On this particular evening the members of the New England Seventh Day Baptist Christian Endeavor Union with some of their friends, numbering fifty-five in all, motored to this delightful spot and enjoyed a banquet.

The table was decorated with the Christian Endeavor colors, red and white, and looked very pretty. Between courses, Miss Helen L. Hill led the group in "pep" songs, and following the banquet, Carroll L. Hill as toastmaster conducted the following program:

THE UNION TUG BOAT

<i>Slogan</i>	"The Union Forever"
The Pilot	Carroll L. Hill
The Mechanic	Everett Harris
The Engineer	Morton Swinney
Seaman's Service	Ruth Van Vleck
A "Squall"	Preachers' Quartet
The Searchlight	Elizabeth Crandall
The Rudder	Betty Crandall
The Propeller	Marion Crandall

The "Fog Horn"
The Hawser
Charting the Course

Preachers' Quartet
Mrs. Willard D. Burdick
Elisabeth K. Austin

All these toasts were delivered in a very pleasing manner, and although each had more or less humor, each speaker applied his topic to Christian Endeavor.

I wish time and space allowed me to give thoughts from each toast, but I will share one toast with you just as it was given, Seaman's Service by Miss Ruth Van Vleck.

There is no way to measure the worth of a good seaman who has kept his boat on the course in spite of baffling winds and heavy seas.

We have such a seaman in our midst tonight. He bravely started out on practically an uncharted sea, with only a great faith and hope for his guide, toward a distant port.

He has led his small crew ever forward, never turning back, guiding his boat past threatening reefs and steadfastly staying with it through storm and calm.

Surely such a seaman is worthy of the praise and gratitude his small crew of co-workers wish to show him with this small gift and word of tribute written for us by Rev. Clayton A. Burdick.

TO OUR PRESIDENT MORTON R. SWINNEY

If we could give you something as we feel
That you deserve, in value from our hands,
I am afraid this little pin of ours
Were far too weak for what our debts demand.

But still your value of our sacred sign
Is more than gold or silver can reveal,
For steadfast as a ruby you have stood
Nor ever let your faith the world conceal.

The beauty of our Christian hope shall shine
Like pearls amid the poorer gems of earth,
And thus the rubies and the pearls combine
To show to others our value of your worth.

In behalf of the New England Seventh Day Baptist Christian Endeavor Union, I have the honor of presenting to you this token of the value in which we hold your services.

The gift to the president was a gold C. E. pin set with rubies and pearls.

Those who were so fortunate as to attend this social time, felt it was an evening well worth while. We are also hoping that from this good time some one present may have gained new inspiration that will lead him into active service of the Christian Endeavor, thus showing to his associates that he wants to be counted as a co-worker for Christ and the Church.

Sincerely,
MRS. BLANCHE BURDICK,
Union Reporter.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—A picture of peace (Isa. 11: 1-10)
Monday—They shall not destroy (Isa. 65: 25)
Tuesday—Peace and plenty (Amos 9: 11-15)
Wednesday—The invader comes (Joel 2: 1-11)
Thursday—War a shambles (Jer. 48: 14, 15)
Friday—War, pestilence, hate (Matt. 24: 6-8)
Sabbath Day—Topic: The blessings of peace and the curse of war (Isa. 2: 4)

Topic for Sabbath Day, November 8, 1930

WILL PEACE MAKE US SOFT?

I came across the above question in print and ask myself, what is meant by the word "soft"? I suppose it means to be weak, effeminate, lacking in courage and moral fiber to stand for one's convictions.

It is true that great courage is displayed in war and we have many war heroes, but our admiration is not directed toward war heroes alone. I recently heard the story of Smoke-Face-Dan on the radio. Dan and others were carrying valuable books from a burning factory; a falling beam trapped Dan's companions in a room; a door had shut and locked with a spring lock; Dan got help and with hammer and chisel set to work on the lock. As it was acted before the radio audience one could hear the pounding on the lock, the cries of the men inside, the desertion of Dan's helper while Dan pleaded with him to stand by him; then Dan working alone with fire all about him till he freed his companions. Whether this particular story is truth or fiction it pictures a heroism that is often displayed in time of disaster.

What boy has not read thrilling but true stories of the work of the coast guard in time of wreck, or rescue parties when men are trapped in mines? There seems to be a plenty of calamities of natural origin to call forth valor, without the added calamity of man made wars.

But we are not dependent on calamities to develop heroes. No hero for a long time will take the place of "Lindy"; yet he gained popularity in time of peace, and used his skill and valor in advancing peace between the United States, Europe, and the countries south of us.

There is nothing "soft" about Paton, Liv-

ingstone, and others who took their lives in their hands and carried the story of the "Prince of Peace" to the savage peoples of the world.

Will peace make us soft? It shows no such tendency.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

For your first worship service in November on the subject, "Our Father's House," the following may be helpful.

Call to Worship—

I was glad when they said unto me,
Let us go into the house of the Lord.
The Lord is in his holy temple;
Let all the earth keep silence before him.

Hymn — "The Church's One Foundation."

A Junior—Psalm 122: 1 and Psalm 96: 8, 9.

Leader—Jesus was loyal and faithful to his Church. It was his custom to go to the synagogue on the Sabbath day. Listen while I read the account of his preaching on the Sabbath at Nazareth. (Read Luke 4: 16-22.)

Offering while the juniors sing, "I Love Thy Kingdom, Lord."

Sentence prayers followed by

"When I enter the house of prayer
Let me remember that God is there
Help me quiet and respectful be
For thou, God, seest me."

REPORT OF THE YOUNG PEOPLE'S BOARD FOR THE YEAR 1929-1930

It is the custom of the Christian Endeavor societies to report semi-annually to the board. At this date, August 11, six of the societies have not returned their July report blanks, so some of the statistics in this report are taken from the January reports.

There are listed 31 Senior or young people's societies with a membership of 572 active members and 50 associate. There are also reported 9 Intermediate societies and 23 Junior societies.

Of the Senior societies, eight used the activities chart, with ratings as follows:

Salem, 444	Ritchie, 867
Marlboro, 447	North Loup, 907
Pawcatuck, 742	Little Genesee, 1333
Salemville, 854.	Ashaway, 1367.

The cup is therefore awarded to the Ashaway society.

Ten societies reported holding study classes or reading circles or both, and ten have used some of the RECORDER reading questions sent out by the board. Among the books studied and read were books on stewardship and missionary work, Greene's *Bible Studies*, Bond's *Sabbath History*, Wells' *Know Your Bible and Expert Endeavor*, denominational tracts, and the Book of Hebrews. In the Reading circles "The Christ of the Indian Road" and "The Bells of the Blue Pagoda" were read.

Miss Marjorie Burdick, field representative of the board, worked in southern Wisconsin, the Central and Eastern associations, and attended the quarterly meeting at Milton, Wis., the semi-annual meeting at White Cloud, Mich., and the Eastern Association at Berlin, N. Y. She expects also to represent the board at Conference.

The annual report of the treasurer follows:

<i>Dr.</i>	
Amount on hand July 1, 1929	\$ 568.10
Onward Movement	810.65
Direct from societies, etc.	78.50
Southern Wisconsin and Chicago Quarterly Meeting	75.00
Doctor and Mrs. Crosley for work of Miss Burdick	50.00
1/3 Collection Eastern Association	20.00
1/3 Collection Central Association	8.82
	<u>\$1,611.07</u>

Cr. Board Expenses

Board expenses:	
Corresponding secretary, salary and expenses	\$217.67
Conference expenses	127.68
Printing	76.00
Miscellaneous	12.16
	\$ 433.51
Rev. W. M. Simpson, Kansas City Convention expenses	34.54
Field work	436.92
Mrs. Elisabeth Austin, Junior work	45.00
Balance on hand	661.10
	<u>\$1,611.07</u>

The budget submitted for next year's expenses follows:

Board expenses:	
Corresponding secretary, salary	\$ 60.00
Printing	75.00
Junior work	50.00
Intermediate work	25.00
Conference expenses	150.00
Postage	50.00
Mimeograph supplies	40.00
Expense—associational secretaries	50.00
Field secretary, salary and expenses	700.00
Promotion	300.00
Contingent fund	400.00
	<u>\$1,800.00</u>

In accordance with the action of the commission and Conference last year, plans for next year's work were sent to the societies about August first of this year.

The board wishes to express its appreciation of the work of Miss Marjorie Burdick during the past year, and is looking forward hopefully to the coming year. We are grateful also to the associational secretaries and the society secretaries who have co-operated with us.

Respectfully submitted,
RUBY C. BABCOCK.

THE AMERICAN SABBATH TRACT SOCIETY OF NEW YORK ANNUAL MEETING

The eighty-seventh annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 14, 1930, at 2 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, La Verne C. Bassett, Herbert C. Van Horn, Winfred R. Harris, Asa F' Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Esle F. Randolph, A. Burdet Crofoot, Franklin A. Langworthy, L. Harrison North, Arthur L. Titsworth, Irving A. Hunting, Bernice A. Brewer, Mrs. Irving A. Hunting, Dorothy P. Hubbard, John R. Spicer, Courtland V. Davis.

The reading of the minutes of the last meeting were waived.

Prayer was offered by Rev. Herbert C. Van Horn.

The recording secretary stated that notices of the annual meeting had been pub-

lished in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the board of directors prepared by the assistant corresponding secretary, the business manager, the treasurer, and the leader of Sabbath promotion was presented and adopted.

(See *Year Book*)

The special annual report of the treasurer of the corporation, as required in Section 3 of Article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.)
Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1930.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) is as follows:

In the Permanent Fund in the hands of the treasurer	\$ 64,204.82
In Denominational Building Endowment	2,651.93
In Life Annuity Gifts	17,983.50
	<u>\$84,840.25</u>

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

American Sabbath Tract Society Fund	\$ 1,198.71
George H. Babcock Bequest (15 per cent)	43,886.49
Eugenia L. Babcock Bequest (two-ninths)	10,015.00
Eugene K. and Francelia Burdick Fund (one-half)	6,005.16
Edward W. Burdick estate (approximately 7 per cent)	587.59
Mary E. Rich Fund (one-half)	1,125.00
Sarah P. Potter Bequest	1,000.00
Nathan Wardner Estate (one-third)	2,589.10
	<u>66,407.05</u>
	<u>\$151,247.30</u>

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Bequest of Alice E. Annas, Geneva, N. Y.	\$ 250.00
Bequest of Julia A. Ormsby, Alfred Station, N. Y.	1,350.56

Bequest of Selinda I. Green, Alfred, N. Y.	100.00
Bequest of Cyrenus P. Ormsby, Alfred Station, N. Y.	85.00
	<u>\$ 1,785.56</u>
Denominational Building Endowment:	
Theodore L. Gardiner Gift, Plainfield, N. J.	\$ 1,000.00
Frank H. Smith Gift, Plainfield, N. J., in memory of his mother, Mrs. Thaddeus C. Smith	1,000.00
Mary S. Harkness Gift, New York City, N. Y.	500.00
Sarah A. B. Gillings, Akron, N. Y.	50.00
	<u>2,550.00</u>
	<u>\$ 4,335.56</u>

Following is a summary showing investment of funds in the hands of the treasurer:

Mortgages	\$76,800.00
Stock—Ashaway National Bank	50.00
Loan to Denominational Building Fund	7,685.00
Deposited in bank	305.25
	<u>\$84,840.25</u>

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

September 1, 1930.

Attest:

CORLISS F. RANDOLPH,
President.
WINFRED R. HARRIS,
Recording Secretary.

Plainfield, N. J.,
September 14, 1930.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1930-1931
Officers

Corliss F. Randolph, President.
William C. Hubbard, First Vice-President.
Alexander W. Vars, Second Vice-President.
LaVerne C. Bassett, Third Vice-President.
Herbert C. Van Horn, Corresponding Secretary.
Winfred R. Harris, Recording Secretary.
Asa F' Randolph, Assistant Recording Secretary.
Mrs. William M. Stillman, Treasurer.

Board of Directors

Corliss F. Randolph, Maplewood, N. J.
William C. Hubbard, Plainfield, N. J.
Alexander W. Vars, Plainfield, N. J.
La Verne C. Bassett, Dunellen, N. J.
Herbert C. Van Horn, New Market, N. J.
Winfred R. Harris, Plainfield, N. J.
Asa F' Randolph, Plainfield, N. J.
Mrs. William M. Stillman, Plainfield, N. J.
Ahva J. C. Bond, Plainfield, N. J.
William M. Stillman, Plainfield, N. J.

Henry M. Maxson, Plainfield, N. J.
 Theodore L. Gardiner, Plainfield, N. J.
 Orra S. Rogers, Plainfield, N. J.
 Esle F. Randolph, Great Kills, L. I.
 Marcus L. Clawson, Plainfield, N. J.
 Jesse G. Burdick, New Market, N. J.
 Irving A. Hunting, Plainfield, N. J.
 Edward E. Whitford, New York City.
 Otis B. Whitford, Plainfield, N. J.
 Franklin A. Langworthy, Plainfield, N. J.
 George R. Crandall, Plainfield, N. J.
 William L. Burdick, Ashaway, R. I.
 Edgar D. Van Horn, Alfred Station, N. Y.
 Nathan E. Lewis, Plainfield, N. J.
 Courtland V. Davis, Plainfield, N. J.
 George M. Clarke, Plainfield, N. J.
 A. Burdet Crofoot, Plainfield, N. J.
 John R. Spicer, New York City.
 Bernice A. Brewer, Plainfield, N. J.

IRVING A. HUNTING,
 WILLIAM C. HUBBARD,
 ASA F' RANDOLPH,

Nominating Committee for the Society.

By vote, Irving A. Hunting, Asa F' Randolph and William C. Hubbard were re-elected the Committee on Nominations for the year 1931.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President,
 WINFRED R. HARRIS,
Recording Secretary.

THE AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING

The ninth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 14, 1930, at 2.30 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Esle F. Randolph, Herbert C. Van Horn, A. Burdet Crofoot, Franklin A. Langworthy, Asa F' Randolph, Irving A. Hunting, Bernice A. Brewer, John R. Spicer, William M. Stillman, Mrs. William M. Stillman, William C. Hubbard, Courtland V. Davis, Winfred R. Harris, Edward E. Whitford, Theodore L. Gardiner, La Verne C. Bassett, Dorothy P. Hubbard, Arthur L. Titsworth, and L. Harrison North.

The reading of the minutes of the last meeting were waived.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the board of trustees prepared by the assistant corresponding secretary, the treasurer, the business manager, and the leader of Sabbath promotion was presented and adopted.

(See *Year Book*)

The special annual report of the treasurer of the corporation, as required by Section 3 of Article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.), Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article IV, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1930.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

General Fund—cash on hand	\$ 619.72	
Less note outstanding	3,500.00	
		— \$2,880.28
Maintenance Fund—cash on hand	3,849.02	
Denominational Building		
Fund—cash on hand	\$ 3,011.67	
Loan account equipment notes	5,000.00	
Note, Silas G. Burdick estate	1,400.00	
		9,411.67
(In addition to the foregoing we had outstanding pledges, as of June 30, 1930, totaling \$13,172.59)		
Denominational Building:		
Site	\$ 18,500.00	
Building — printing shop	\$43,019.73 — less depreciation \$3,871.78	39,147.95
Office building—cost to date	\$74,573.97 — less depreciation (six months) \$559.30	74,014.67
Furnishings—office building	\$6,364.52—less depreciation (six months) \$159.11	6,205.41
		\$137,868.03
Less outstanding loans	13,185.00	
		124,683.03
		\$135,063.44

Those responsible for the publishing house at Plainfield submit the following statement:

<i>Assets</i>	
Current:	
Cash (including petty cash and postage deposit)	\$ 6,280.36
Accounts receivable	7,849.23
	6,384.25
	— \$20,513.84
Deferred:	
Unexpired insurance	\$ 253.55
	45.26
	— 298.81
Fixed:	
Plant (appraised value, 1929 appraisal)	\$33,728.91
Less depreciation	2,669.06
	— 31,059.85
	— \$51,872.50

<i>Liabilities</i>	
Current:	
Accounts payable	\$ 856.54
Bills payable (balance Michle Press loan)	4,750.00
Accrued payroll	313.61
Accrued interest	79.16
Reserve, accounts receivable	57.50
	— \$ 6,056.81
Fixed:	
Capital	\$24,975.37
Surplus	19,840.32
	— 45,815.69
	— \$51,872.50

For summary of receipts and disbursements see the annual report of the treasurer.
 E. & O. E.

ETHEL T. STILLMAN,
Treasurer.
 Plainfield, N. J.,
 September 1, 1930.

Attest:
 CORLISS F. RANDOLPH,
President.
 WINFRED R. HARRIS,
Recording Secretary.

Plainfield, N. J.,
 September 14, 1930.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1930-1931

Officers

Corliss F. Randolph, President.
 William C. Hubbard, First Vice-President.
 Alexander W. Vars, Second Vice-President.
 LaVerne C. Bassett, Third Vice-President.
 Herbert C. Van Horn, Corresponding Secretary.
 Winfred R. Harris, Recording Secretary.
 Asa F' Randolph, Assistant Recording Secretary.
 Mrs. William M. Stillman, Treasurer.

Board of Trustees

Corliss F. Randolph, Maplewood, N. J.
 William C. Hubbard, Plainfield, N. J.
 Alexander W. Vars, Plainfield, N. J.
 La Verne C. Bassett, Dunellen, N. J.
 Herbert C. Van Horn, New Market, N. J.
 Winfred R. Harris, Plainfield, N. J.
 Asa F' Randolph, Plainfield, N. J.
 Mrs. William M. Stillman, Plainfield, N. J.
 Ahva J. C. Bond, Plainfield, N. J.
 William M. Stillman, Plainfield, N. J.
 Henry M. Maxson, Plainfield, N. J.
 Theodore L. Gardiner, Plainfield, N. J.
 Orra S. Rogers, Plainfield, N. J.
 Esle F. Randolph, Great Kills, L. I.
 Marcus L. Clawson, Plainfield, N. J.
 Jesse G. Burdick, New Market, N. J.
 Irving A. Hunting, Plainfield, N. J.
 Edward E. Whitford, New York City.
 Otis B. Whitford, Plainfield, N. J.
 Franklin A. Langworthy, Plainfield, N. J.
 George R. Crandall, Plainfield, N. J.
 William L. Burdick, Ashaway, R. I.
 Edgar D. Van Horn, Alfred Station, N. Y.
 Nathan E. Lewis, Plainfield, N. J.
 Courtland V. Davis, Plainfield, N. J.
 George M. Clarke, Plainfield, N. J.
 John R. Spicer, New York City.
 Bernice A. Brewer, Plainfield, N. J.

IRVING A. HUNTING,
 WILLIAM C. HUBBARD,
 ASA F' RANDOLPH,

Nominating Committee for the Society.

It was voted that the Nominating Committee be authorized to nominate another member to the Board of Trustees.

By vote, Irving A. Hunting, Asa F' Randolph and William C. Hubbard were elected the Committee on Nominations for the year 1931.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President.
 WINFRED R. HARRIS,
Recording Secretary.

"There is no chance, no destiny, no fate
 Can circumvent, or hinder, or control,
 The firm resolve of a determined soul.
 Gifts count for nothing; will alone is great;
 All things give way before it soon or late.
 What obstacle can stay the mighty force
 Of the sea-seeking river in its course
 Or cause the ascending orb of day to wait?
 Each well-born soul must win what it deserves.
 Let the fool prate of luck. The fortunate
 Is he whose earnest purpose never swerves,
 Whose slightest action or inaction serves
 The one great aim."

CHILDREN'S PAGE

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

LOVING ALL OUR FATHER'S CHILDREN

1 JOHN 3: 11, 12

Junior Christian Endeavor Topic for Sabbath
Day, November 8, 1930

MRS. HERBERT L. POLAN

A verse for poster of blackboard.

What is the Church? Let truth and reason speak. They would reply, "The faithful, pure and meek From Christian folds, the one collected race Of all professions, and in every place."

Leader's talk.—Once upon a time a man offered a lad of six an orange if he could tell him where God was. The boy was very quick of thought and replied immediately, "If you will tell me where God is not I will give you two oranges."

God is everywhere; his love is over all—
In the whispering breeze, the shadows as they fall,

In the sunlight shining, in the trees so tall—
God is everywhere!

God is everywhere and so we need not fear;
Unto all his children he is always near,
Filling all the world with light and love and cheer.

God is everywhere!

How strange that anyone should feel that God cares only for certain people, or that certain parts of the world are not as needy as others! Do you think any of the peoples he has created or any remote corners of this universe are overlooked by him? God certainly created black skins as well as yellow or white. He created reindeer and Eskimo dogs as well as tigers and elephants. He made oceans and deserts, mountains and plains for some purpose, and all races and places are objects of his love and care. Should we not all feel then that all are brothers, and be kindly in our thoughts of all men?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have not written for such a long time that I thought I would write.

I will be eleven years old the twenty-fourth of this month.

I have an old cat which is black and white. She catches mice and rabbits.

I have a brother and three sisters. I go to Sabbath school every week. My two sisters and my brother attended the Teen-Age Conference of the Ohio-Michigan churches which was held at Battle Creek last Sabbath and Sunday.

Rev. L. D. Seager is our pastor now and I like him very well.

I am in the sixth grade at school. There are forty-seven in our class. It is the biggest class in the school. My teacher is Mr. Worth Stahler. He is a good teacher and is very kind to us children. We are having a race in spelling and our side is ahead. Last week our side won and the other side is to treat us, but it looks as if we were going to have to treat them this time.

Well I had better close.

Yours truly,
CARL C. SWIEBEL.

Jackson Center, Ohio,
October 14, 1930.

DEAR CARL:

I was ever so glad to hear from you again; in fact I do not know what I should have done without your letter, for it is the only one I have received this week.

I'd like to be near you next Friday so that I could give you eleven good "swats," as the little Bohemian children, in a school in which I once taught used to say; yes, and another to grow on. Since I can't, you'll have to get one of your sisters to do it for me. In the meantime I wish you a very happy birthday.

I hope your cat does not bring her mice and rabbits to you the way our cat did to my boy when he was about your age. One morning, just before daylight, he came with a half dead rabbit and laid it right on Claire's face. You should have heard the boy squeal. I surely thought he was having a bad nightmare.

It is fine that you can go to Sabbath school every week and I hope you will be able to do so as long as you live. I am always sorry for those who do not have that privilege, for the more often we can study from God's Word the more we shall be blessed. New

truths may come to us with every Sabbath school lesson we study.

I think your spelling race must be great fun. You must do your very best to win every time, for then it is no disgrace if you sometimes lose. When you lose, "be a good sport," as the college boys say, and then see what a fine treat you can think up for the other side.

My, how cold the wind does blow! I just had to stop writing for a minute to warm my fingers and toes. I wonder if it is as cold in Jackson Center. Soon you'll be having snowball fights I expect, good natured ones of course, for they are the only ones that are any fun. Always be "a good sport," in whatever you have to do, in your work and in your play, and you'll find the world a very happy place. This is my motto this week, not only for you, but for myself and for all other RECORDER boys and girls.

Sincerely your friend,
MIZPAH S. GREENE.

A WORD FROM THE COMMITTEE ON RELIGIOUS LIFE

The Committee on Religious Life appointed by the General Conference at Salem has had one meeting. This was held at Westerly, R. I., Sunday evening, October 19. There were present three members of the committee, and also Rev. Willard D. Burdick, president of the General Conference. Those present were Rev. W. L. Burdick, Rev. H. C. Van Horn and Rev. A. J. C. Bond. Rev. E. E. Sutton was absent.

Many phases of denominational work were considered and discussed. The committee is very much interested in the religious life of the denomination, and its members are anxious to do what they can to stimulate in all the churches a deeper consecration to the Master of our lives and a more loyal devotion to the work of his kingdom.

The committee is especially pleased with the work being done by the Finance Committee of Conference, and with the emphasis placed upon the spiritual side of the financial program. It was agreed in our meeting that our first word to the denomination through the SABBATH RECORDER should be a word in behalf of the

program being presented by the Finance Committee. We sincerely hope that our pastors and people everywhere will give the suggestions of this committee careful consideration. It is not to be expected that all suggestions can be carried out in complete detail in every church, but doubtless each church can use or adapt some of the suggestions presented. Certainly all should be able to catch something of the spirit of the messages being sent out.

If a sincere and earnest effort is put forth in each church to co-operate as far as possible in the plans presented, we believe not only more money will be raised this year, but that the spiritual life of the people will be quickened.

Many churches are longing for a revival, and many people are praying that we may experience a sweeping revival throughout the denomination. In order to bring this sentiment down out of the air and hook it up to something, why not begin with stewardship? And in order to be more practical and specific, just for the present let us make it the stewardship of money. That is not all but that will be a good beginning. And when we have become thoroughly aroused at this point, and fully committed to Jesus Christ and his program for the kingdom in this particular, we will find ourselves in the midst of a spiritual revival.

Let us try it all together and see what it will do for us.

A. J. C. BOND, Chairman,
Committee on the Religious Life.

Jesus, Savior,
Let me learn of thee,
Learn the secret of thy power,
Thy humility.
Let me walk as thou didst walk
In fair Galilee
With a heart attuned to love
For humanity.

Jesus, Savior,
Let me learn like thee,
How to do the Father's will,
Serving faithfully.
Steel my soul for sacrifice
If the need may be,
That through service I may live
More and more like thee.

—Frances Ann Fisk.

OUR PULPIT

WHAT PENTECOST SHOULD MEAN TO US

HARLEY H. SUTTON

Pastor of the church at Nile, N. Y.

ADDRESS FOR SABBATH, NOVEMBER 8, 1930

(Given at Conference, the evening following the Sabbath)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

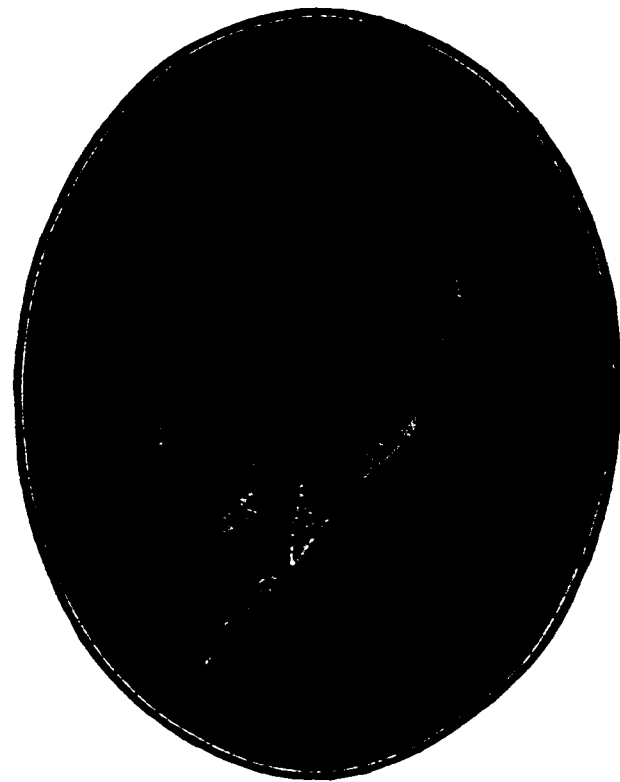
OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



When we see what happened at Pentecost we wish that it might be repeated. It never will except in our own hearts, where the Spirit of God may come with power. Many individuals and groups have ideas about the coming of the Holy Spirit into the hearts of men which differ from ours. We think some of them are wrong because they place too much emphasis on the manifestation and not enough on the fruits; and some because they think we can become perfect by some definite experience of the Holy Spirit. We must search the New Testament for the words of Christ concerning the Spirit and we must find Christ in Pentecost or it will mean nothing to us. Let us see what Pentecost means to us by a study of the influence of the Holy Spirit in the world, in the Church and in the individual.

We are not to think of the world of nature because we only see the handiwork of God there, and not the world as that which is opposed to God, but the world of man-

kind. One man has said, "What we chiefly need is the abiding connection of a Divine Presence active over the whole field of human endeavor."

Jesus has said that the Holy Spirit will reprove or convict the world of sin, righteousness, and of judgment; of sin because they believe not on him. It is not as bad that we sin—and that is bad enough—as it is that we reject the salvation which Jesus has made possible for us and which is so easy. Whosoever will may come. Whoso-

ever believeth on his name shall be saved. Paul said, "How shall we escape if we neglect so great salvation?" The Spirit convicts us of sin, too, because we can never realize the sinfulness of sin until convicted by the Spirit. When our eyes are so opened to sin they are also opened for us to see Christ. The world when convicted of the terribleness of sin will have its eyes opened to see Christ.

The Spirit convicts us of righteousness because Christ has gone to the Father and we see him no more. When he was here men could see the righteousness of God for he was that righteousness incarnated. When he was gone to the Father, the Spirit must reveal it to men. That is needful because we in our human weakness can not see the righteousness of God. Righteousness not only means purity but signifies boldness, a passionate love of justice, an undying devotion to truth, and a deathless hatred of evil. I have heard M. H. Van Horn, dean

of Salem College, say that he considered it a mark of a saved person if he hated evil and had no desire to be where it was.

The Spirit convicts the world of judgment because "the Prince of this world is judged." The world judged Jesus as an impostor and crucified him. It has never fully rectified that mistake. When the Spirit of God looks on the heart it is convicted if sinful, and blessed if saved. It comes as a mighty wind which as a winnowing power removes the chaff from the wheat, or as a great fire which removes the dross from the ore. If man chooses to be chaff or dross, the wind or fire must remove him. It is not God sending men into eternal punishment, but man making his own punishment by his life.

This Spirit in the world should mean a fellowship of all men which would be as natural and impelling as it was in the days after Pentecost, when "they had all things in common." Whatever someone needed was given him by one who possessed that thing. They did not stop to think how it would make them better. They could not help doing it, they were so filled with the Spirit. We don't want communism but we wish that this Spirit of fellowship would prevail in human relation so that we would not need to make a conscious effort to have friendly relations between men and women, between denominations and between nations. The problem of Church co-operation would be solved if the spiritual lever were raised. This fellowship as all true fellowship was made strong by things seen together, done together and suffered together. I am a member of a college class which, when in these halls did things together, suffered under their teachers together—and the fellowship formed is lasting. At Pentecost there was a small group seeking with one mind for the same thing, and went out to preach the same gospel, and that Christian fellowship so made has lived through all these nineteen hundred years. The importance of fellowship still stands out because the Spirit usually works through people to other people.

There were unusual manifestations of the Spirit of the day of Pentecost. There are unusual happenings in the world today which can not be explained any other way

than to say the Spirit of God. A great creative power was revealed the day of Pentecost, when that group realized that they were a church, a community of believers. That creative power has been working since then. Psychologists or genealogists or others have never been able to explain the coming into the common stream of humanity of such lives as Moses, Luther, Lincoln, and others of like rank. In the workings of the human mind when such experiences as the solution of a very difficult problem which you have been working on comes to you at some unexpected moment, some might call it the subconscious mind but that doesn't explain it. Or take the minister who goes into the pulpit with a well-prepared sermon; something tells him he should not use that sermon and he gives one extempore which touches the hearts of his audience, and he can not reproduce it when he gets back into his study. Actors or authors at times produce works which at other times they can not. Johnson called an actor an inspired idiot because of such an experience. The wind bloweth where it listeth but it seems to blow with intelligence. It comes to those who are prepared. The preacher had a prepared sermon: the person had studied hard on the problem, etc.

We say *his* Pentecost because Christ said, "Lo, I am with you alway even to the end of the world." And in John 14: 17, 18 "He abideth with you and shall be in you." "I will not leave you desolate: I come to you." Such words lead us to believe that Christ has come into us through the Spirit. The Spirit is to carry on the work of Christ. Greater things could be accomplished than when he was here.

His influence would be more universal, salvation more complete, and he could be ever present to comfort and bless. The Holy Spirit then is considered as Christ, yet Christ himself makes a distinction between them. It is enough that the Spirit of God is Christlike and does bring him to us.

Therefore the Spirit of God is ever present in the world of mankind with power which is revealed in many ways.

Now may we see what the Spirit means to the Church? Pentecost was the birthday of the Church. It is because of the Spirit that the Church has survived. It is a great

miracle that it has lived all these nineteen hundred years when it has been made up of just such folks as you and I. To say the work of the Spirit is the only answer. One man says that the Church is the extension of the incarnation. Christ who appeared in the body continues in the world in a body of people in the Church. The difficulty with this belief is the imperfection of the Church at all periods in its history. It has probably always been so considered by its contemporaries, but it is as an anvil which has received blows enough to have worn out many hammers, yet it still remains. The vital activity of the Church is aspiration, revelation, and testimony. It ever stands with hands pointing to heaven and heavenly things—presenting ideals which draw men upward. It does reveal the things of God to men and it stands out a testimony to the world that does cause men to see that Christianity is a real thing.

The presence of the Spirit keeps the church a real community of believers. As a lake which in the spring has a smooth beautiful surface, but about August the level of water has so fallen that the surface is broken all over by the ragged edges of rocks, so the church is made up of frail angular folks; but when the spiritual level is high our pride and pugnacity are drowned out of sight in deep waters. When a church is broken apart by quarreling cliques or other such disturbances it is a sign of low spirituality in that church.

The Church must teach men that they can not live by bread alone. As a picture of a small man standing at the foot of a ladder reaching to the moon and saying, "I want, I want." Yes, we are as the proverbial Irishman who did not know what he wanted and would not be satisfied until he got it. Man has searched everywhere for that which will satisfy the unquenchable thirst of the soul. Science is beginning to say it is not in me. The Church is the spokesman for mankind. On behalf of man it says, "I want, I want." The service of the Church is not always measured by its own increase. It emphasizes the spiritual over the secular.

The Church is not measuring up to its task. Its divisions, its confusion of mind about its business in the world, its uncertain gospel—these paralyze it. Real revivals

have sprung up, and always spontaneously. The revival we need must start with a small company of one mind and desire as at Pentecost. They must desire deeper spiritual renewal in their own lives so that it will be contagious. We must emphasize power more than manifestation. Many of us are doing as the poor man who needed money badly and a rich man gave him a check and he took it home with him and pinned it upon the wall; we are not making the proper use of our spiritual blessings.

When Eleazer the servant of Abraham found Rebekah he knew she would be a good wife for Isaac because of her willingness to be of self-forgetful service, not only for him but for the camels also did she offer to draw water. The old servant wooed Rebekah for Isaac by telling her how kind and how wise Isaac was, how much wealth he had and how nice was the land in which he lived. When they started homeward he watched over her and comforted her when she was discouraged, perhaps thinking of the home and loved ones she had left. Then when the journey was completed he delivered her to Isaac to be his bride. The Holy Spirit is so wooing and comforting and leading the Church on the journey till it shall be given over to the Son of God for his bride.

In the individual life the Spirit covers the whole of his religious experience. Working differently in the hearts of different individuals it convicts them of sin. It is marvelous to me what the power of God can do in the lives of men. In some cases a man who has been a hardened sinner is changed into a new man. It seems that this new birth takes place in one's experience, but as in the birth of a child there is a long period of preparation. The Spirit can bring men to the point of decision, then they must choose for themselves. It is not so spectacular but just as marvelous, that God can be in the hearts of men and women all their lives so that they never knew a time when they did not know Jesus.

When men have been born again the Spirit directs the work of sanctification, and we mean by that the working toward perfection of the soul, and not that we can reach perfection in this life and not at any one experience. I am afraid for that per-

son who says, "I am satisfied." Better be like the old saint who when asked if he was sanctified said, "Ask my wife." In a sense we need to be saved every day.

The Spirit teaches us the ways of Christ and guides us in that way. Many have lost their lives trying to climb the Alps without a guide. We don't want to stay down in the valley, we must carry our cross to our Calvary, but we have an ever present guide. The Spirit is a powerful aid and comfort in the Christian's life—"When other helpers fail and comforts flee."

Some of the immediate results of Pentecost may be ours. First, greater courage was so evident. Neither prisons nor stripes nor martyrdom could stop them. Peter who quavered when a little girl accused him of being with Jesus, now talks bravely in the face of greatest dangers. Moral reinforcement always comes with the Spirit. Paul tells of being beaten, hungry, and many other trials which he stood bravely. Second, unusual power of utterance. Peter never had preached such a sermon. They all had extraordinary power called speaking in tongues, but there is no evidence of any religious worth in it. One man has said that a person can be so surcharged with religious excitement that he may not have the means of expressing it. This may be true to some extent of other types of experience, joy or sorrow, for example. There is no need to try to have such an experience. Paul recognized that there are religious ecstasies but they are to be known by their fruit and for Paul the chief fruit is love and he said he would rather speak a few words in plainness than a thousand in tongues. Third, great power was given. Peter could heal the lame man and not claim any glory for himself. Power was written all over every page of the story. The limits of our daily life are psychological rather than physical. The same must be true of our mental powers. We inhibit ourselves in many ways, but the Spirit can remove these.

The individual is the unit of the Church and world. If the Spirit is to carry on the work of Christ it must start in the individual heart. We have said that the Holy Spirit is the presence and power of God in the lives of men, and that this power is revealed in many ways in the whole field of human endeavor; so Pentecost can not be-

long to any religion, race, or nation, but is universal in its blessings. It is carrying on the work of Christ through the Church made up of Christian believers. We want Christ's kingdom to increase; we want the Church to measure up to its task. Therefore we must have the Holy Spirit in our lives as individuals. Damascus is the oldest city in the world. One reason for its long life is the fact that a river flowing from the mountains above passes through the city, keeping it pure and clean and furnishing power.

We should keep every channel of our lives open to that stream of living water which flows from the throne of God so that we will be clean and pure and have power to keep the gospel message ringing around the world till "all men in every clime the gospel news have heard."

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Further information,

Address,

SABBATH RECORDER,

Plainfield, N. J.

Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be dismayed: for the Lord thy God is with thee whither so ever thou goest.

Joshua 1:9.

Fundamentalists' Page

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

STUDY OF THE MIRACLES OF JESUS

III

THE MOST STUPENDOUS MIRACLE OF THE AGES

It is our purpose to discuss some of the specific miracles wrought by Jesus Christ, but before doing so, I wish to discuss the most stupendous of all miracles—the Divine conception of Jesus Christ.

There have come to me recently two criticisms; the first concerns fundamentalists, in general; the second, concerns my own personal attitude toward Biblical truth. These I wish to mention as an introduction to this article.

1. The first criticism comes from a man who claims to be a conservative in his faith. He rejects modernism. But he likewise rejects fundamentalism, because he says our emphasis is placed upon "theology."

I take that criticism as a compliment, though I am hardly worthy of being called a theologian. Webster defines theology thus: "The science which treats of God or religion; the science which treats of the existence, character, and attributes of God, his laws and government, the doctrines which we are to believe, and the duties we are to practice."

2. The second criticism is that I am "too orthodox." While these words of my friend were not meant as a compliment, I take them as such. The dictionary defines "orthodox" as "Sound in opinion, or doctrine, especially religious doctrine; hence, holding Christian faith; believing the doctrines taught in the Scriptures." I hope I am both scientific and an orthodox Christian.

There is altogether too much loose thinking, preaching, and teaching today. We have ceased largely to build Christian churches with a membership whose faith is grounded upon foundation facts. Biblical doctrines are held lightly. We are not indoctrinating the young with Biblical truth.

"Believe it or not," is the attitude of all too many Christian teachers and leaders. And this lack of bed-rock convictions is producing a spineless type of Christians who can reject the "faith of their fathers" as easily as they reject an old coat, and for about the same reason—it is out of date.

Again, we want to make Biblical history and doctrine to suit ourselves. For a quarter of a century or more we have been letting the great doctrines of the church fall into the discard, if we have not deliberately cast them there, while we emphasize business, politics, social relations, etc., and preach "ethical" sermons. Should we neglect such things? My answer is, no. But we are emphasizing these things to the neglect of the foundations of our Christian faith.

Our modern materialism does not go to the spiritual root of anything. Thank God if there is a return to theology. Theology traces things down to their spiritual roots. It teaches us that nothing rises above its source; that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." If fundamentalists can be used of God to call this materialistic age, this creedless age, back to theology, our labors will not have been in vain.

CHRIST'S DIVINE CONCEPTION

The virgin birth has been taught by the Christian Church through nineteen hundred years. For hundreds of years the Christian Church has said reverently the words of the oldest of our creeds, "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary." That creed but expresses what has been the faith of the Church from the outset. With the exception of the Ebionites and some of the Gnostics, every body of Christians that has ever existed has received the virgin birth as a part of its faith.

Canon Randolph, in his book, *The Virgin Birth of Our Lord*, quotes Professor Zahn, of Erlangen, as saying: "This (the virgin birth) has been an element of the creed as far as we can trace it back, and if Ignatius can be taken as a witness of a baptismal creed springing from early in Apostolic times, certainly in that creed the name of the Virgin Mary already had its place. . . .

The theory of an original Christianity without the belief in Jesus the Son of God, born of the virgin, is a fiction."

It has lived through innumerable controversies. When the Church in the eleventh century divided into two great divisions—the Eastern and the Western, the Greek Church and the Latin Church—both divisions retained belief in the virgin birth. Again when the Reformation split the Church into two divisions, both the Catholic Church and the Protestant Church alike confessed belief in the virgin birth. The Pope and Luther alike repeated, "conceived of the Holy Ghost, born of the Virgin Mary." Then when the Protestant Church split into three divisions—Lutheran, Reformed and Anglican—each division declared belief in the virgin birth. Then the Anglican Church split into two divisions—the Established Church and the Nonconformists—and the Nonconformists further divided into Baptists, Congregationalists, Presbyterians and Methodists. Yet all of these retained their belief in the doctrine of the virgin birth. Today, there are more than one hundred Protestant denominations, and all of these, with a few minor exceptions, confess their belief in the virgin birth.

This belief is written in all the great creeds of the Church, in our Confessions of Faith, and in many of the great hymns of the Church, such as the *Te Deum*. Says Dr. Charles E. Jefferson: "The doctrine of the virgin birth has not only commended itself to the mind of the Church, but has been built up in its very heart. There is no disputing the fact that the overwhelming majority of all the people who have ever confessed Jesus Christ as Lord, have believed in his miraculous birth."

In my series of articles on *Biblical Criticism* I pointed out that this doctrine of the virgin birth has always had its critics. The Ebionites and the Gnostics in the second century rejected it as mere fanciful embellishment. The Deists of the seventeenth century rejected it as a human invention; the skeptics of the eighteenth century regarded it as a fiction; and the rationalists of the nineteenth century looked upon it as a legend or myth.

But today this doctrine is not only cast aside by skeptics, agnostics, and infidels—those outside the church—but by professed

followers of Jesus Christ—those inside the church. This historic doctrine is positively denied by some. It is doubted, or ridiculed, held lightly, or placed among the non-essentials by others. Many things have contributed to this attitude. We do not here propose to enter into a discussion of these, at any length. Probably materialistic science is the greatest of them all.

Matthew Arnold said, "Miracles do not happen." And many moderns are today repeating his dictum, just as if it were a finality. So when a Christian declares his belief in the virgin birth, someone is always ready to challenge it, saying, "since no other baby was ever miraculously conceived, Jesus was not so conceived and born." And this mental bias, under the domination of materialistic science, leads them to an absolutely false conclusion. I challenge any one to show what science has found out that disproves the virgin birth of Jesus Christ. Science can neither prove nor disprove it. It lies beyond the realm of science. Some of the finest scientific minds have held and do hold firmly to their belief in the virgin birth. Lyman Abbott once said, "Miracles are indeed supernatural, that is, above nature, but they are not contranatural, that is, contrary to nature." And Doctor Jefferson says, "You may say that you are an agnostic in regard to the virgin birth, but that is as far as you have a right to go. If you deny it, you have no solid ground on which to stand."

(To be continued)

LOYALTY WEEK

The following is the second letter to pastors in connection with the special loyalty week program sponsored by the Finance Committee of the General Conference:

DEAR PASTOR:

Last week the Finance Committee appointed by General Conference sent you a letter recommending that a Loyalty week be featured in the promotion of our Onward Movement. Our concern is not just to increase the budget returns, as essential as that is, but to increase the interest of our people in all our Christian activities, enrich their spiritual lives, strengthen their convictions, and deepen their actual experience.

The Onward Movement is our denomina-

tional program projected for the expressed purpose of advancing the kingdom of God. "It is the practical expression in faith and work of our oft repeated prayer, "Thy kingdom come, thy will be done on earth." We are a people of diversified vocations and interests. But Seventh Day Baptists are fundamentally sound and have the interests of God's kingdom at heart. But we are a busy people—busy with bread-and-butter problems, and sometimes seem to forget "That man shall not live by bread alone." We need often to be called back to the things that abide, "that are eternal in the heavens." We believe we can help do this by stressing a Loyalty week, by putting on a program which will remind us of the things we stand for as a people; that will encourage us by reviewing the progress of the past; that will help us to be more enthusiastic and loyal, to press on to achieve goals as yet unreachd.

You, of course, are the key man to the situation. The achievements of the past ten years are largely the results of faithful pastoral leadership. Conference must continue to depend upon you; the more since we have no general secretary to promote this interest. Your loyalty is unquestioned and highly appreciated. The most of our churches have an Onward Movement Committee or director. Such will be of invaluable assistance in promoting and carrying out a Loyalty week program.

But we want to emphasize—The Loyalty week or day is *not* the big thing; the *big thing* is the work of God's kingdom as represented by *our Onward Movement*. Loyalty week is only a *means* of enlisting interest, and encouraging and securing adequate support for a realization and attainment of our goals. *We count on you.*

Cordially and sincerely yours,

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

Committee.

Seventh Day Baptist Building,
Plainfield, N. J.,
October 20, 1930.

"Worship is personal fellowship with God through the lifting up of our hearts to God."

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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O Master, thou who didst say, "Go ye into all the world and preach the gospel," because thy love didst break thy heart—and thou didst die for the unshepherded,—give us hearts like thine, and hold us loyal to our task.

Amen.

The above is the matter which was sent to all churches for free distribution last week by the Finance Committee of the General Conference.

ACCORDING TO THE BIBLE account of creation the earth was not finished when all creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day.

A. J. C. BOND, D. D.

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