

The Sabbath Recorder

MISSION WORK

Budget for complete needs - \$41,476

China	\$11,700
American Tropics	4,000
Holland	1,500
Home Field	11,420
Administration	2,600
Indebtedness	10,256
Total.....	\$41,476
Income from our ancestors...\$	9,000
Needed from us	32,476
Total.....	\$41,476

Needed to be raised then, on the
Budget for Onward Movement
For Mission Program—\$32,476.

Your committee knows of no organization getting so much done for the money as your Missionary Board in the lines of activity represented in the work above; or any cause for which money is contributed where so nearly 100% of every dollar is released for the actual task.

Never before did the Home field offer such opportunity and possibility. The Pacific Coast is "white unto harvest." China needs us as never before. This is her critical hour. We must stand by. "Come over . . . and help us" comes from many lands. All this trust God has put into our hands. We talk about our problems. When God calls, it is no longer a problem, but a privilege,—a duty to be done no matter what the cost. We must not fail.

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.

CONTENTS

Editorial. —How Easy It Would Be! —Read The Report.—Here To Stay. —One Word More About Methods.—An Old Time Gospel Minister	545	Young People's Work. —Jesus A Steward.—Instructions.—The Personality of Jesus.—Intermediate Corner. — Junior Jottings. — Young People's Board Meeting	557-561
The Denominational "Bogy Man".....	546	Children's Page. —Do We Say "Thank You" To God? — Our Letter Exchange	562
Salem College	549	In Memory	563
Missions. —A Notable Event in Christian Missions. — What Makes A Missionary?—Campaign in California	550-552	Our Pulpit. —The Ascended Christ	564-567
Education Society's Page. —Report of Education Committee. — Salem College Matters	553	Tract Society Treasurer's Report	567
Woman's Work. —Notice.—Answers to October Questions. — November Questions for Discussion	555	Jones and His Money	568
Home News	555	Fundamentalists' Page. —Study of the Miracles of Christ	570-572
Observations By the Corresponding Secretary	556	Ordination Service	572
		Religious Education. —To the Seventh Day Baptist Sabbath Schools	573
		Marriages.	573
		Deaths.	573
		Sabbath School Lesson for November 8, 1930	574

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Fred Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. Karl Sheldon, Albion, Wis.
Southeastern—Mrs. Harley D. Bond, Lost Creek, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I. **Associate**—Mrs. Ina S. Polan, Brookfield, N. Y.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.

Southeastern—Miss Greta F. Randolph, Salem, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific Coast—Miss Alice Baker, Corona, Calif.

Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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

VOL. 109, No. 18

PLAINFIELD, N. J., NOVEMBER 3, 1930

WHOLE No. 4,469

How Easy It Would Be! In Brother Scannell's article about the debt we see that 7,907 persons owe the Missionary Board a debt of \$15,000. Let us look at it a moment. An average of \$2 apiece would pay all and leave \$814 as a starter for the days to come in missionary work.

The very thought of it is thrilling. Don't you feel an uplift in heart over the suggestion?

Many of us are able to do more than \$2 for such a good cause, and if we do give more, that will make it easier for the rest to raise the average sum of \$2.

I know our people well enough to believe that just as soon as they fully realize the distress our board is in, there will be a prompt response, and this load will be lifted.

Only a few words here are needed to stir hearts in all our churches. Come on, let us do it before another month goes by! Would it not make a happy Christmas for all the churches, and for the Missionary Board, if we arouse and pay this debt before holiday week? Friends, let us stand loyally and lovingly by our Missionary Board. It would be a shame to let it go on in debt when we could so easily lift the load.

What if every pastor should earnestly and lovingly lay this debt matter fresh upon the hearts of his people?

Don't you all think that the sky would soon brighten in Westerly, R. I.? And since Rhode Island is our childhood home as a people, do you not feel that the joy sure to come in the Missionary Board would be reflected back to every church that lends a helping hand in this Christian effort to "bear one another's burdens"?

Oh! I shall be surprised if we do not soon hear good words from the dear churches regarding their part in this good work.

Read the Report If you look carefully through the annual report of the Missionary Society as given this year (1930) you will find that our board is doing a great work;

and I don't believe you would be willing for any part of it to be given up for want of funds to carry it on.

I don't see how any Seventh Day Baptist can read the "conclusion" to Secretary Burdick's report without being moved to take hold and help in the Master's work. Indeed, we must not fail nor be discouraged in a work to which God has assuredly called us as a people. The Sabbath truth in our gospel messages is essential if the kingdom of God is to come on earth. And we must not fail to send the whole gospel; we should be happy in such a wonderful work.

Here to Stay In spite of the underhanded and deceitful methods of the "Association Against the Prohibition Amendment," the main expenses of which are being paid by a few multi-millionaires; it is still evident that prohibition has come to stay.

There are some simple facts that can not be denied which strongly confirm this opinion.

First, how did prohibition in America come into being? It did not "Steal upon this country unawares." It was not the result of hasty and impulsive action on the part of an "excited and overwrought people." Neither did the legislators take Congress by surprise to secure the amendment to the Constitution; nor can its coming be laid to the fact that "thousands were out of the country in the world war"—as some insist upon saying. The fact is the people of the United States deliberately rallied around the movement, and after considering for many years all phases of the liquor curse, they *deliberately voted it out, and voted prohibition in.*

No matter what the question may be, whenever the citizens of this great nation decide upon it by a great and overwhelming majority, we might as well make up our minds that the decision is here to stay. There can be no question about what the voters wanted. They did want prohibition;

and they *have* it. They also want the *law enforced*, and if I am not greatly mistaken, they *will also have that*.

One Word More About Methods In an investigation by the Senate Lobby Committee certain facts were brought out by the careful questioning of wet officials of the Association Against the Prohibition Amendment, which will tend to open the eyes of the citizens regarding the *methods* by which the wets hope to gain their points.

1. There was a deliberate secret movement to get control of the public school system, in order to prevent as far as possible the education of young people against the liquor business. The investigation revealed far-reaching plans to secure the election of superintendents who favor the liquor traffic.

2. From papers seized by the commission of Congress it appeared that the wets in America had representatives working for them in twelve foreign nations, who were expected to do what they can to create in America a sentiment in favor of legalized rum selling.

3. It also appeared that large sums were paid to men who were willing to write articles in which the impression was made that they were "voluntary committees" speaking for the wet cause, and representing public opinion.

In closing we give a few words from Ernest H. Cherrington, LL. D., general secretary, World's League Against Alcohol:

Not alone were the wet group interested in the preparation or the publishing of propaganda for their cause, but they manufactured news, or essayed to do so. Groups of meetings were held, in whose arrangement large sums were expended to give the impression that there was a genuine popular interest in the fight against prohibition.

Throughout the examination on these and other points, the senators on the investigation committee brought out the fact that the wet association, which is making these efforts to control the public schools, buy up the rural press, purchase or subsidize authors and writers, and stage at high cost meetings which were supposed to be spontaneous popular gatherings, was not supported by the general public, but that the largest portion of its income was derived directly from seven multi-millionaires, with fifty-three other millionaires substantially contributing to the campaign thus being waged against the Eighteenth Amendment.

An Old-time Gospel Minister This morning while looking through the old *Protestant Sentinel* I came upon this interesting item regarding the ordination of the first minister I ever knew, and one whose appearance in the pulpit, as I sat in my father's lap to hear him preach, will never be forgotten while I live. Here is the notice:

ORDINATION

Ordained in the church at Genesee, N. Y., on the 21st Ult., Brother Henry P. Greene, to the sacred work of the ministry. Preaching on the occasion by Brother Ray Greene, from 1 Timothy 4: 16. "Take heed unto thyself and to the doctrine." Consecrating prayer by Brother Daniel Babcock; charge by Brother W. B. Gillette; and the hand of fellowship by Brother Ray Greene."

This old notice takes me back to my childhood days. Elder Greene was my grandfather's brother, and so was known in my childhood home as "Uncle Henry."

In the early days of the town of Genesee, he was pastor, and preached on Dodges Creek and in Little Genesee, both.

I have a distinct recollection of his appearance in the pulpit and of the sound of his voice as he preached the gospel.

"Uncle Henry" was a good man, true to his convictions until the end of a long life. Thomas H. Greene, who died in Alfred Center some years ago, was his son.

As I remember, Elder James Bailey was Elder Greene's successor in the Little Genesee church.

THE DENOMINATIONAL "BOGY MAN"

REV. C. GRANT SCANNELL

Unless the motives of the gospel and Christianity are stronger than those of Judaism and paganism, and will cause men to make greater sacrifices and give more liberally for the support of the gospel than Jew and pagan gave to their religions—then, the gospel of Christianity is not superior to Judaism or paganism.

Unless "denominational loyalty" of which we talk so much, is fully developed in the minds and hearts of ministers and laymen alike, bringing with it the urge for the souls of men, and the desire to unlock strong boxes and open pocket-books to meet denominational needs—then, the word "loyalty" has no force and is meaningless.

During the recent international golf tournament in Scotland, at which the great American player, "Bobby" Jones, broke all records and won the championship, two Scotchmen were watching his play with expressions of disgust and chagrin on their faces.

After witnessing one extremely brilliant play, one turned to the other and remarked: "Sandy, if that be golf, I wonder what it is we have been playing a' these years?"

One day "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." He saw something that must have made his great heart swell with thankfulness and love—a poor widow, clad in garments that told of hard, grinding poverty, the marks of sordid toil upon face and hands, dropped two mites *all she had*, into the treasury. What a scene! What a sacrifice! Her pocketbook was empty, but the light of love was in her eyes, and in her heart there burned the fires of *loyalty* and *self-denial* to and for the cause of *God*. Her attitude and sacrifice come down the centuries to us and should cause every one to ask this question: "If that is *giving*, what is it that we have been doing all these years?"

That \$15,000 deficit—the denominational "Bogy Man"—can not be made to do team work with "denominational loyalty." Either one or the other will eventually be cast into the "junk pile." "Denominational loyalty" must wipe out the "Bogy Man," or the "Bogy Man" will wipe out our denomination, as it has already hampered and curtailed our kingdom activities.

There is an old saying that "comparisons are odious." Perhaps they are. Men go through clinics and under stethoscope and pathological analysis to determine just where lies the weak spot—if any—in their systems. Just so should a denomination periodically examine itself, without fear, favor, or excuse, that it may find out in what respect it is lacking, and then apply the remedy, even though it may entail the use of the surgeon's knife.

At the risk of being thought presumptuous and meddling, the writer desires to make a short analysis of this denomination, as a business expert might do with

a business concern that had fallen into bad business health.

Before entering into this, I wish to state that I love the principles for which this denomination stands, and have sacrificed much that I might be one of you, and I long to have it come out into the light of a perfect service for the Master, doing a work that I believe no other denomination can or will do. Feeling thus, I humbly and prayerfully, in the name of Christ, submit this article, in the hope that God will bless it, and that the denomination may see in it the remedy for conditions that exist.

I find from the reports, a deficit of more than \$15,000—an apparent difference between receipts and expenditures. As the Missionary Board must, in the main, depend upon gifts from the rank and file, it shows that the said "rank and file" of the denomination have failed to measure up to their responsibilities, probably not through inability, but through indifference.

The Conference at Milton last year disclosed a deficit, as the records show, of \$6,500, which was bad enough, but the deficit this year has increased to \$15,000, which is disgraceful. This is in no way the fault of the Missionary Board. No business firm unless backed by unlimited capital could stand up under an annual loss of this kind. Neither can a denomination.

Now let us look for a few moments at results obtained, in other words at the profit and loss account of the denomination.

I find on referring to the *Year Book* of 1900 that the total membership of the denomination was 10,433, and in 1913 the membership stood at 9,368, showing a decrease in 12 years of 1,065 members, an annual loss of 82 members. In 1929 our records show the total membership of the denomination to be 7,907, showing since 1913 a decrease in membership of 1,461, an annual loss during sixteen years of 91 members. Unless some drastic action is taken, how long can this denomination stand up under this strain?

An analysis of last year's results shows a net increase of only five members. At

that rate how long will it take to bring the Sabbath truth to the world, and carry out the great commission given by Christ?

Now, brothers and sisters, here is the situation: We have a centuries-old denomination that should number not less than a million people. We are a commandment keeping people. We have the great truth of the Sabbath. We have the right kind of church government. We have everything that should make this a great denomination, and yet we are slowly, but none the less surely, dying.

It is useless for a physician to make a diagnosis to determine what is wrong with a patient if he is unable to prescribe the remedy. The above facts are not pleasant to contemplate, and they hurt; but it is because I have the remedy that I have felt impelled to cut deep into denominational sensibilities and lay bare conditions as I see them. It is folly to delude ourselves into the belief that we are a growing, virile denomination, when the facts show differently. We must meet this problem face to face, understandingly, and then *fight*.

In the first place let us consider the "Bogy Man" deficit. He is a lusty fellow and will grow to great size if allowed to do so. He is one of the devil's best helpers. Satan laughs with glee when he can, by the use of another of his tools—indifference—start him to growing in the midst of the denominational budget, to render it inoperative. He has been planted in our budget—whether he lives or dies depends on *us*. The Missionary Board is powerless, and I am sure that Brother Burdick and the other good men associated with him on the board have spent many sleepless nights in pondering over this thing.

Let the writer prescribe the remedy which will put "Bogy Man" out of commission and make it possible for this denomination to reach out and touch the sinners who are waiting just around the corner, and bring to them the saving knowledge of Jesus Christ.

At a recent business meeting of the Dodge Center Church, the writer outlined a plan looking to the eventual wiping out of the \$15,000 deficit. This plan is built around a period of self denial—the first

fifteen days in the month of December, in which every member of this church will deny himself many things that will entail *real* sacrifice, and the money thus saved is to be applied on the deficit. This was received with great enthusiasm and on motion was unanimously adopted.

At the semi-annual meeting at New Auburn on October 12 the writer placed this proposition before the assembled churches and it went over with a bang. The writer was instructed to place it before the denomination through the *SABBATH RECORDER*, and to use such means as were proper to place it before the churches of the denomination.

This plan provides that every salaried layman give two days' pay (one for each week) to be added to the fund. Also that each minister in the denomination show his loyalty by the donation of one week's salary, and that every Sabbath keeper employed in any way in denominational work, donate the regular two days' pay.

I am convinced that this will mean real sacrifice on the part of many, but our religion means to us only what we put into it. Probably this will be criticized, and some who are weak on denominational loyalty will get up and say "it can't be done," but just use the battering ram of enthusiasm and you can punch the "t" out of can't and it will spell *can*. The plan will *work* if it is *worked*.

The wiping out of this deficit will untie the hands of the Missionary Board and will make funds available for the evangelistic work that *every* denomination must carry on if it would survive. We can not live in the glory of the past. We are face to face with the present and its obligations. In the records of the past thirty years which I have before me, I can find no outstanding evangelistic effort that brought any considerable number of people into the denomination.

Is it not possible that we have been so intent in keeping alive the little spark of our own denominational life that we have had nothing left to give to the outside world? Is it not possible that we have been afraid to bring the Sabbath truth to outsiders for fear we might be looked upon as a "proselyting" denomination? Is it not possible that we fail to use meth-

ods that have proved successful, because some other denomination has used them in the past?

Just a few Baptist statistics: The Baptist denomination from which the writer came, numbered in America in the year 1740 less than 3,000 members. In 1790 about 65,000 were on its rolls. Thirty-five years ago there were about one million. Today there are more than six and one-half million members enrolled. The reason for this increase is that they have worked at the job. Every Baptist church plans to hold revival services at least once a year, and some of them twice a year. This year, in one state alone I am told that there were 53,000 people baptized.

Yes, I hear some one say, "Those additions mean very little." "We have the seventh day Sabbath, and people will not accept that." Perhaps in many cases this is true, but I am convinced that there are thousands of honest seekers after the *truth* in all denominations that will accept even "the Sabbath" if it is brought to them. How can they learn about the Sabbath, if it is not brought to them by a Sabbath-keeping people?

Here is a prescription that will add thousands to the church, and cure the sickness that is slowly killing the denomination:

R/ Take *one large town or city* anywhere.
 One *small gospel tent* to seat about 200.
 One *evangelistic preacher—full strength*.
 One *whole Bible—unmutilated*.
 One *full measure of prayer*.
 One *evangelistic singer—male or female*.
 One *grain of FAITH* the size of a *mustard seed*.
 One *ton of work*.
 Mix all together and fill up with *oil of enthusiasm*.

This is guaranteed to cure denominational decline and loss of strength. Jesus said, "Go—lo, I am with you." May God help us to meet this call, is my prayer.

SALEM COLLEGE

The widening influence and increasing popularity of Salem College is portrayed in the geographical distribution of the student body. The population of the college this year is made up of students from

West Virginia, Ohio, New York, Pennsylvania, New Jersey, and Michigan. Graduates of thirty-three different institutions of secondary learning are to be found in the freshman group which numbers eighty-six.

Of the states other than West Virginia, New Jersey again contributes an increased representation, classified as follows: The junior class—4, the sophomore class—6, and the first year class—5.

Activities about the "Tiger" campus for the first two weeks centered about the introduction of the first year students to the college and its customs. This was done by means of special library instruction by the librarian, Miss Cole, and addresses delivered during the first week by President Bond, Dean Van Horn, and Professor Spaid. These addresses emphasized forcefully that Salem College stands for the development of real character and thorough scholarship.

Social events sponsored by the Student Federation, the Y. M. C. A., and the Y. W. C. A. have thoroughly acquainted the new students with each other, the "old timers," and the faculty.

Three new faculty members assumed their duties at the beginning of this semester. Professor B. T. Cowgill, graduate of Ohio Wesleyan and Columbia University and connected for the past seven years with the University of Texas, heads the English department.

Professor Harley D. Bond, graduate of Salem College and post-graduate student at West Virginia University, succeeds Doctor N. L. T. Nelson as head of the department of biological science. Professor Bond for six years has been an instructor in science in West Virginia high schools.

Miss Althia Van Horn of Farnam, Neb., is the head of the normal training department. The new professor received her A.B. degree from Kearney State Teachers' College of Nebraska, and has done post-graduate work with the University of Nebraska.

—Green and White.

MISSIONS

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

A NOTABLE EVENT IN CHRISTIAN MISSIONS

If newspaper reports are to be believed, an event of far-reaching significance to Christianity in China took place last week. Chiang Kai-shek, president of the Nationalist Government and commander-in-chief of its armies, openly announced himself a Christian by being baptized and joining a Christian Church. The church he joined was the Methodist Episcopal Church, South of Shanghai, whose pastor is Rev. Z. T. Kaung.

It is stated that President Chiang Kai-shek has been studying Christianity for a long time and that during the last few months he has been reading the Bible very carefully to help him decide whether he should break away from the religion of his ancestors and accept Christianity. It is also said that he has been influenced very much by his wife who is the former Mei-ling Soong, a graduate of Wellesley. President Chiang Kai-shek's enemies have charged him with graft and great insincerity and it is doubtless true that his family life up to the time that he married his present wife in 1927 was conducted after the Oriental style; but all must trust and pray that he is sincere and his conversion to Christianity genuine. A number of the leading men in the Nationalist Government are now Christians, and among them are T. V. Soong, finance minister, H. H. Kung, minister of commerce, and C. T. Wang, foreign minister, and others.

The fact that the president of the Chinese republic has professed to be a follower of Christ promises to have a tremendous influence in determining the future of Christianity in China, as well as in settling the difficult problems which Christian missions in that land now face. We remember in this connection that Constantine the Great, in the beginning of the fourth century, professed to become a Christian and that this act turned

the tide in favor of Christianity, though much of his conduct thereafter was far from Christian. We have many reasons to believe that Chiang Kai-shek is a better character than Constantine ever was and we shall hope that his taking a stand as a Christian will not only turn the tide in favor of Christianity, but that the Holy Spirit will so melt his heart and guide his life that peace and plenty may come to the stricken nation and righteousness and brotherly love may reign.

WHAT MAKES A MISSIONARY?

JOHN R. SCOTFORD

Missionaries do not drop down out of heaven; they grow up much like other young people. In an entirely normal fashion they go to school, fall in love, and marry. The missionary has as keen an appetite for food, as lively an enjoyment of pleasure, and as keen a sensitiveness to suffering as the rest of us.

If missionaries seem strange to us, it is not because their flesh and blood differs from ours, but because of the task to which they have set themselves. To teach religion is not an easy job in any land. To carry Christianity to people of another language and race is the most difficult undertaking anyone could set about.

What are the qualities which make an effective missionary? What sort of people are successful in spreading the spirit of Christianity in the far places of the earth?

The missionary must be a Christian adventurer. That does not mean that he will shoot lions or escape from the cannibal's pot. His life will be reasonably safe wherever he goes, and his outward activities will often appear to be humdrum. But if he does not have a venturesome heart, he will fail.

The business of the missionary is to change the lives of other people. But before he can consistently ask them to alter their ways he must first prove that he is a good sport by adjusting his own habits to the conditions round about him. The closer he comes to the life of the land, the more willing will the people be to follow his leadership. The missionary is called to the great adventure of adjusting

his manner of living to the conditions of an alien land.

The real missionary will learn to drink from the cup which is handed him, and to eat the food which is placed before him—and to do it with good grace. Would you be willing to accept the religion of a man who turned up his nose at your mother's cooking, or who seemed to be afraid that he might catch some disease if he touched you? If the missionary is to really influence people he can not afford to be finicky about his food or too fastidious about his habits. In his own home he should properly live much as we do in the United States, but when he travels about he should have the grace to do as the Romans do.

The missionary who patiently adjusts himself to the life about him will ultimately be born again in the land to which he has been sent. If he has gone to China, he will ultimately come to know how the Chinese feel and think. If his lot is in Africa, he will master the art of "thinking black." In India he will penetrate into the serene spirit of the East; in South America he will add to his Anglo-Saxon inheritance something of the Latin temperament. The successful missionary lives in two worlds, that of his home land and that of his adopted land. In large measure he doubles the experiences of life. Can there be any more splendid adventure than that of finding out how the other fellow looks at the world?

In addition to a splendid inquisitiveness the missionary needs a liberal endowment of genuine religion. He must have the stubborn sort of faith which can plug along for years without becoming discouraged over the seemingly meagre results of his labors. Like the Psalmist, the missionary must walk and not faint.

But his brand of faith must be more than merely persistent; it must be contagious. Religion is caught rather than taught. The mission fields need the kind of Christianity that is catching. We imbibe the spirit of those whom we like. The usefulness of a missionary depends entirely upon the love which the people feel for him. Unless he enlists their affection, he can do no good. The supreme art of his calling is to inspire loyalty by the giving of love.

What sort of a person will be loved in a non-Christian land? Exactly the same variety whom we love at home. We like men and women who are tolerant, who do not criticize or scold, who are ready to help, and who are willing to love us. Such people are effective agents for the spread of Christianity wherever they may be.

Do you want to give yourself the stiffest course of training the mind can conceive? Would you care to remake all your personal habits and modify all your preconceived notions? Are you willing to venture on a strange path in pursuit of a distant and elusive goal? Can you love? Are you ready to pour out your love to others on the chance that you may awaken love in return?

No one fully comes up to these specifications—but if you are willing to honestly match yourself against them, then apply for appointment as a missionary. Your reward will not be large in dollars and cents, but you will have the satisfaction, if accepted, of living a life of rare richness. The successful missionary is an interpreter between civilizations, a bridge between religions, and one of the most useful characters to be found in the world today.

—Taken from "The Front Rank."

CAMPAIGN IN CALIFORNIA

I am including in this report the last two weeks in June, my first on the field, to take the place of the first two weeks in July, when we visited Mrs. Osborn's people in Berkeley, making several calls on scattered Sabbath keepers en route. This makes a complete quarter.

The big thing was our series of tent meetings here in Orange, with Brother Hargis in the pulpit. From August 3 to September 14 we held thirty-eight evening meetings. The last two weeks Brother E. S. Ballenger spoke twice, a man named Baxter from Los Angeles once, and I five times. Hargis did the rest of the preaching. Riverside Church furnished special music nearly every night, sending the men's chorus and the orchestra once each week. Mrs. Hargis played the piano. Mrs. Osborn had charge of the literature table. We used the stere-

opticon loaned by Brother Olney Moore for picture studies and illustrated hymns. Our attendance ranged from sixty-five to two hundred, averaging about one hundred for the full series. Six Sabbath sermons were included in the schedule. On several nights special Sabbath tracts were passed out at the door. We used the newspapers for "ads" and write-ups, and had weekly folders or cards with sermon topics printed.

We can not report any definite conversions. One girl who joined the Methodist Church on probation last spring declared herself for Christ one night during the meetings. One Catholic woman, who had not attended her church for a long time, came every night, nearly, and I believe is ready to declare herself. We have one couple who were Seventh Day Baptists in the East, but who have belonged to a Baptist Church for some years, and have been attending the Christian Church here, who are joining with us in our work. There are seven or eight first day people who are attending our services quite regularly—some of whom believe the Sabbath truth.

Since the meetings we have rented a small store room just off one of the main streets, and are holding besides our Sabbath morning worship and Sabbath school, an evangelistic service on Sunday nights, with an average of twenty-three or twenty-four "outsiders" (not Seventh Day Baptists) in attendance; a Bible Study on Tuesday, with eight or nine; a Sabbath study on Friday nights with about the same number.

The Riverside and Los Angeles churches came down for the Semi-annual Meeting of the Pacific Coast Association last Sabbath; about one hundred were in attendance. We had a splendid program, which will probably be reported by the press committee.

Some think that we should leave Orange and set up the tent in some other city and hold another series of meetings, but I feel, and the majority seem to share the feeling, that it would be a great mistake to leave the work and interest that have been carried on and aroused here. Whether we can organize a church or not is a question, but I am not in favor of leaving until it appears certain that the

Lord is not going to raise a church in Orange. There are some very good "prospects" on my list.

Yours in his service,
LESTER G. OSBORN.

*Rev. W. L. Burdick,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

This long delayed report is at last available and I am forwarding same to you. The meetings closed at the end of six weeks and one day, and we have settled back to our regular routine for a time.

The enclosed reports will speak for themselves. We feel that the results of the meetings can not be measured. We leave Brother Osborn on the field with a worshiping group of approximately twenty-five. The most of these are members of the Church of God, others are homeless Sabbath keepers, and some under conviction of the truth of the Sabbath as yet unaffiliated.

Our enthusiasm held up until the last meeting was held. The feeling of incompleteness existed for we were working and praying for the unsaved. Outsiders in Orange in numbers commented that our meetings stirred the entire city spiritually.

Prayer meetings of cottage type were held three mornings each week all during the meetings. Personal praying counted a great deal because the work was the work of all.

Brother Osborn was an able leader of song and in many ways kept the meetings at high pitch. He is undoubtedly the best leader in the denomination.

We are watching with interest the developments in Orange. It is no small task to organize a field for a church, and the prayers of every one are urged.

The semi-annual meeting was held on October fifth with the group in Orange, and we believe this contact was helpful. The attendance filled the store building used as a church.

We are watching every opening for action and hope the results will be of permanent worth to the kingdom of God.

Sincerely yours,

Riverside, Calif., G. D. HARGIS.
October 17, 1930.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

REPORT OF EDUCATION COMMITTEE

(Approved by Northwestern Association)

Your committee on education presents the following statement for your approval:

1. The committee recognizes the feeling on the part of some of the members of our churches that giving our young people a college education tends to wean them from denominational attachment and loyalty to their churches. The committee does not find itself in agreement with this conclusion, but expresses its sympathy with the apprehension which prompts this direction of thought. In view of the apparently equally great, or greater, loss to the churches of young people who are not college trained, it seems an unwarranted position to make the generalization that we are losing our college trained young people primarily.

Moreover, the alternative offered by the position that we can not afford to give our young people a college training seems to the committee to be an impossible one. It appears to be the attitude that we must keep our youth ignorant for the sake of holding them. This we contend is not necessary, and even if it were necessary it seems to be not worth the cost. If Seventh Day Baptists must keep their young people ignorant in order to hold them, the doom of the denomination is already sealed. It is our conviction that we have nothing to fear from the discovery of the truth, which, after all, is more to be sought than any position which we may hold could possibly be for its own sake.

Our homes, our churches, and our schools need to stand together, endeavoring to see life steadily and see it whole, to welcome all truth, and to uphold with all our power those convictions and truths which we know to be sound. None of these three institutions can delegate all the burden of education and training in the Christian religion to either or both of the others without loss.

The home, the school, and the church must each bear its full share.

2. We urge our colleges to offer recognized courses of leadership training to our young people, that we may meet the great need for trained leaders in our churches.

3. This committee commends the work of religious education now being done throughout the denomination.

We feel that, in order for the young people of the Seventh Day Baptist churches to become well grounded in the Sabbath faith, well organized study of the Bible and of the Sabbath truth must be a part of the educational development of each individual.

To this end, we recommend an expansion of this form of education and the choice of well trained teachers for the work.

4. An appeal is made to all the colleges of the denomination, and especially to Milton College as it is so directly connected with the spiritual welfare of the churches of the association, to uphold the high moral, social, and spiritual standards which are in accordance with the purpose for which our Christian colleges were founded, and for which they are largely maintained in spite of the fact that the state now offers such splendid opportunity for secular education. To this end we urge the selection of men and women of strong Christian character as teachers, and that as far as possible Seventh Day Baptists be employed.

5. The committee commends and urges the endorsement by the association of the resolutions adopted by the trustees and faculty of Milton College under date of April 16, 1929, and the resolutions addressed to the president and trustees of Milton College by the faculty under date of February 1930.

Respectfully submitted,

S. D. OGDEN,
MRS. ERLO E. SUTTON,
W. BURL VAN HORN.

SALEM COLLEGE MATTERS

*The Sabbath Recorder,
Plainfield, N. J.*

DEAR DOCTOR GARDINER:

This letter, I think, will be of interest to the readers of the SABBATH RECORDER everywhere.

I have just returned from a twenty-two days' trip, through Pennsylvania and up-

state New York, visiting Seventh Day Baptists and other friends of Salem College. The first eleven days I was accompanied by President S. O. Bond, who was forced to return to the college from Syracuse. The rest of the trip I made alone; however, in most of my canvassing for the college I was accompanied by the faithful and delightful Seventh Day Baptist pastors.

In three of the towns visited, all the churches joined in a union meeting and I had the privilege of preaching the gospel to them.

On the twenty-two days' trip I drove 2,027 miles in my car, besides using other cars; preached the gospel fifteen times, each time telling the story of Salem College; received 135 cash contributions and checks for the college; and was entertained for a meal or for over night forty-four times. The hospitality that I received has never been surpassed in my life. I had the honor to hear the very kindest words spoken of Salem College in more than one hundred Seventh Day Baptist homes.

Salem College has always had to go to the friends of the denomination and other friends for support. Every trip we make increases the friends and the contributors to the college.

Though we are in the midst of the drought area, we have the largest freshman class in the history of the college, and the night school and the extension classes are doing well.

Dean M. H. Van Horn is widely known and dearly loved. Miss Elsie Bond receives, through me, many messages of kindness and love from everywhere I go. The fact is often mentioned that Salem College is what it is today because of the long years of toil and sacrifice of Dr. Theodore L. Gardiner.

President S. O. Bond joins me in sending this message of thanks and appreciation and love to all those who contributed to Salem College.

Sincerely,

REV. O. P. BISHOP.

October 21, 1930.

SALEM COLLEGE "Y"

(Selected from "Green and White," by W. R. Harris)

Salem College boasts a Y. M. C. A. known as the strongest college "Y" in West

Virginia. And, this in spite of the vastly greater enrollments at the State University and several other denominational institutions. This organization has done much to influence many of its members for social services and several for the Seventh Day Baptist ministry.

The "Y" boys are an enthusiastic and optimistic group of workers. They plan to make the present school year the best in the history of the organization. They have just completed a drive for \$300. This money will be spent for publicity, "Dirigo" (year book), speakers, social life, registration for Forest Park conferences, registration for other conferences, literary matter, current expenses, national council, World's Student Christian Federation, retreats, boys' work, lecture course, and students' manual.

Perhaps you wonder what the "Y" is doing; ask the cabinet. Here they are:

O. Kenneth Mittong, chairman of finances and manager of freshman "Y" work; Charles T. Harris, program chairman; Olen R. Harris, chairman of music; Ellis Stillman, chairman of membership; Zygmund Soback, chairman of socials; Rex Bolen, chairman of boys' work; Edwin Bons, chairman of lyceum; Professor Orla Davis, faculty adviser.

At the initial regular program of the year, Dean M. H. Van Horn made an interesting and inspiring address. He used as his theme the saying of one of the Chinese sages, "A superior man is careful when alone." The dean stressed the importance of the "three-fold life." "Failure," he said, "to develop any one portion of the well-planned life, whether physical or intellectual or spiritual, will render a man incapable of adequately matching with the situations of life." In conclusion, Dean Van Horn conveyed to his group of interested listeners the fact that every college man who attempts the cultivation of a "three-fold life" with a mute ear toward discouragements and hard work, has every reason to vision a bright future.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Bonar.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

NOTICE

There seems to be some question as to the advisability of continuing the printing of answers to the questions put in the Woman's Page each month. The board feels that perhaps the questions should be continued, but it fears that some of the societies feel bound down by having to answer the questions very definitely. Also, if answers are not expected to be sent to the secretary and checked up on, then thought-provoking questions might very well be given from time to time. These especially would be very interesting for discussion at the meetings of the various societies.

Probably hereafter only questions will be printed in the RECORDER, though that is not definitely worked out yet. The board would be more than delighted to hear from the societies as to the worth-whileness of continuing as it has been in this matter. Very few societies make their monthly reports regarding the contest, but we have reasons to believe that many societies make use of the questions even if they do not report. We sincerely hope that is the case. May we hear from you concerning this?

ANSWERS TO OCTOBER QUESTIONS

1. Orange, Calif.
2. Three. Two in British Guiana, one in Jamaica.
3. The Mother and the Young Child.
4. Rev. W. D. Burdick.
5. Mrs. George B. Shaw.
6. Pastor E. H. Bottoms.
7. Head nurse.
8. Affirmative answer required.

NOVEMBER QUESTIONS FOR DISCUSSION

1. What are "Some accomplishments of the Eighteenth Amendment"?
2. What does Doctor Gardiner say that Seventh Day Baptists especially need in Sabbath observance?

3. What is the "Sabbath Observer"?
4. The Onward Movement contributes to about how many churches in the home field?
5. The Onward Movement budget for this year is \$58,100. Shall we make a special effort to raise our quota?
6. You will enjoy reading Ruth Fitz Randolph's "Report of General Conference."
7. Have you read "Seventh Day Baptists and the Sabbath" by Rev. H. C. Van Horn?
8. What special effort are you making to teach your children the value of the Sabbath?

HOME NEWS

NEW SCHOOL IS DEDICATED WITH J. FRED. WHITFORD AT HEAD

Dedication exercises were held October seventh for the new Bolivar Central School of which J. F. Whitford, former professor of education and psychology at Milton, is now supervising principal. One of the addresses of the occasion was given by President Boothe C. Davis of Alfred University, and music throughout the program was furnished by the high school orchestra.

The Bolivar Central School building cost approximately \$500,000 exclusive of equipment, and is modern in every respect. It includes the largest gymnasium in Allegany county and with its three stories and basement including suites for shops, agriculture, home-making and commercial departments has a capacity of nine hundred pupils.

Ground was broken for the building in April, 1929, and it was opened for class work September 2, 1930, with an enrollment of 651, or over a hundred more than that of 1929.

—Milton College Review.

GLADYS WHITFORD DIES AFTER ILLNESS

Miss Gladys Whitford, sixteen year old daughter of Professor J. Fred. Whitford, formerly of Milton College, died at her home in Bolivar, N. Y., Friday, October 10. She had been confined to her bed for more than two months with rheumatic fever.

Rev. J. L. Skaggs, pastor of the Milton Seventh Day Baptist Church, whose presence had been requested by the family and

who was sent by the people of his church as an expression of their sympathy and love, officiated at the services held in the Seventh Day Baptist church at Little Genesee, N. Y., on Sunday afternoon, October 12.

—*Milton College Review.*

THE BROTHERHOOD OF MILTON AND MILTON JUNCTION

The men of the Milton and Milton Junction Seventh Day Baptist churches have resumed the work of the Men's Brotherhood after the summer vacation. At the first meeting of the season, September 14, the membership of the various committees was filled out. The sentiment of the brotherhood against a public poolroom in Milton was expressed. At the second meeting Coach Rowbotham spoke regarding his recent trip to Europe. The men of these two churches will find it really worth while to take an active part in the brotherhood.

EVANGELISTIC MEETINGS AT BROOKFIELD

Each night but Sabbath night revival meetings are being conducted at the Seventh Day Baptist church. Rev. Loyal S. Hurley, of Adams Center, is preaching excellent sermons each evening. Rev. T. J. Van Horn, Rev. Paul S. Burdick, of Leonardville, and the local pastor, Rev. H. L. Polan, are assisting the evangelist in these meetings.

These four ministers form a male quartet which furnishes selections for the song services.

A very inspiring part of the devotional exercises is the picture study with the stereopticon, conducted by Rev. Mr. Hurley.

Other numbers of special music are adding to the devotional services, and it is hoped that visiting delegations from nearby churches in the community will bring their whole choirs to assist in the congregational singing and also present special numbers. There will be instrumental music, solos, and duets by various musicians in the community. All singers are cordially invited to help in the introductory song services each evening.

These meetings are for the good and uplift of all, and may we all help to make them so. Will you pray and come, and bring others?

—*Brookfield Courier.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. H. C. VAN HORN

Harvest time is an interesting time everywhere. Especially was this realized by your corresponding secretary as he recently drove into the beautiful and prolific South Jersey country. Fields were green and vermilion with peppers, yellow and gold with pumpkin and squash; orchards were loaded with Grimes' Golden and Staymen Winesaps; acres of varying crops were being harvested on every hand. Not only fields were yielding their harvests, but the bed of Delaware Bay was being raked for the succulent oyster, as a side trip to Port Norris revealed.

People of Shiloh and Marlboro were in the midst of the harvest; but they were found to be interested in the things that abide, also, as was attested by their attendance upon the meetings held Friday night and Sabbath day. A nice group greeted the secretary Sabbath evening at Marlboro in a union service when he spoke on The Mission of Seventh Day Baptists. Another fine group met him Sabbath afternoon in union service at Shiloh, where he spoke of the Ideals of Christian Endeavor, and the relation and responsibility of our young people to the Church and the Sabbath. Larger groups came together in these places for the regular Sabbath service, where the secretary preached twice within two hours.

The churches of South Jersey have reason to be proud of their splendid pastors—Loofboro and Cottrell—with their good wives and families, and are showing their appreciation by their co-operation, and by careful maintenance of their beautiful church properties. It is an uplifting experience to worship in these fine, well kept old churches.

"Let me but do my work from day to day
In field or forest, at desk or loom,
In roaming market place or tranquil room;
Let me but find it in my heart to say
When flagrant wishes beckon me astray,
This is my work, my blessing, not my doom:
Of all who live, I am the one by whom
This work can best be done in the right way.
Then shall I see it, not too great or small
To suit my spirit and powers."

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, ARK.
Contributing Editor

JESUS A STEWARD

Christian Endeavor Topic for Sabbath Day,
November 15, 1930

DAILY READINGS

Sunday—Temptation to unfaithfulness (Acts 20: 4-12)
Monday—Jesus' faithfulness (Heb. 3: 1, 2)
Tuesday—Jesus' use of time (John 9: 1-4)
Wednesday—Jesus' use of power (John 6: 1-14)
Thursday—Jesus and sympathy (John 11: 35)
Friday—The perfect life ends (John 19: 30)
Sabbath Day—Topic: Jesus, an example of stewardship (John 17: 1-7; Luke 2: 49)

VELMA M. DAVIS

Jesus, as steward, kept in constant touch with the Father through prayer, that he might do only what the Father wanted done.

The "work" or duties given Jesus were opportunities to do good, while we sometimes think little tasks are burdens. Jesus had power and he used his wonderful power when he was able to rise from the dead.

In the wilderness Satan tried to break down his stewardship but he would not listen to the tempter. Do we yield to temptations, or are we like Jesus?

Jesus was a good steward because he was faithful to God. Are we using every minute of our time for something good and upright like Jesus or are we wasting our time?

Jesus was steward of the power of God, a channel through which that power flowed. It was his duty to keep the channel clear and let the power through.

God approved of Jesus' works because he did his works well and willingly. Jesus did not complain when he was compelled to carry his cross up the hill—he suffered and died that we might live.

Jesus has set us the example of good stewardship, and we should grow more and more like him each day.

Jane Lew, W. Va.

INSTRUCTION

PAULINE GROVES

(Given at the Michigan and Ohio Semi-annual Meeting, October 10-12, at the young people's program)

Instruction is the second goal for which we as Christian endeavorers are striving in our "Crusade With Christ" program. The Bible gives instruction. Jesus gave instruction. He said, "Go teach all nations." Does this not mean to give instruction?

There are many sources of instruction. The first is that gained through organization in order that there may be strength and co-operation. The Christian Endeavor offers such an opportunity. The officers chosen must then do their bit in carrying on the organization. There must be a goal toward which to work. The activities chart is a very beneficial source of instruction. We as "crusaders" should know what is in the chart and use it as our guide.

A second source of instruction may be found in the meetings. The main object in the meetings should be to work for sincerity and creativity. This may be accomplished through original talks, clippings from papers, open discussions, current reports from other Christian Endeavor societies and foreign missions, and through clever ideas for programs and socials.

As a third source of instruction we find the committee work of no minor importance. It is necessary that the executive committee acquire leadership and train others. This is done by giving each committee a definite work to do. There is an unlimited chance for instruction; there is the task for the prayer meeting committee of securing leaders and giving them instruction; there is the study class for the missionary committee; the social committee to secure new and interesting ideas for the social life of the Christian Endeavor; and so with many of the other committees I might mention.

One of the most helpful sources of instruction, if used to advantage, is that gained through literature. I am sure that we as Christian endeavorers do not use as we should the literature put into our hands through the efforts of those interested in Christian Endeavor and what it means. Every Christian Endeavor should have up-to-date helps for its committees and officers. I am sure Miss Burdick and Pastor Simp-

son would be glad to help us in securing these helps for our societies, if we would only ask them.

The last, but not least, source of instruction is that gained through conferences such as this semi-annual meeting. Many often ask, "Of what value are conferences to us?" This may easily be answered. They give the very best opportunity possible for getting new ideas, for making new acquaintances, for co-operation and fellowship, one with another. We learn of the trials and successes of others, which gives us a new courage and inspiration to be more determined to go forward in our work.

Let us as crusaders do our best toward getting and giving the much needed instruction.

THE PERSONALITY OF JESUS

AS REVEALED IN HIS CONTACT WITH FRIENDS AND ENEMIES

(Address in Conference young people's program)

NEAL D. MILLS

First let us consider who were Jesus' friends and by what principles did he choose them? Of course, among his closest friends were the disciples. They were closely associated with him in his work, and theirs was the responsibility of carrying on the work after him. They were his cabinet and were selected with great care. I say they were selected with care, yet I suppose many an American politician would like to have given Jesus some good advice on that very point. They would say he should have chosen some Pharisees, some Sadducees, some scribes, some priests, and some Romans, with not more than one to represent the common people. But Jesus chose four fishermen, a tax collector, tillers of the soil, etc. Poor judgment, we might say, but with only one exception those men afterward proved that Jesus had insight.

Jesus' friends were common people, little children, and outcasts. Ordinary social lines seemed to have no meaning for him. His only standard was, "Ye are my friends if ye do the will of my Father."

Jesus never catered for the friendship of influential people. After his entry into Jericho amid hosannas and shouts of praise, a fitting climax would have been to go to the mayor, or the governor, or to some other of-

ficial or man of standing, and get himself invited to dinner. But no, as Jesus passed under the tree where the humble publican, Zacchaeus, was perched on a limb, (because he was neither great in stature nor in social standing) Jesus called out, "Zacchaeus, come down quickly, for I must stay at your house today."

Now let me mention several principles which I think governed Jesus' conduct toward his friends. First, he chose his friends, not on the basis of wealth or social position, but for personal quality. He selected men like Peter, John, and James, who had character, who could live the Christian life in spite of difficulties, and who, when the time came, could die for his cause without flinching.

Second, he spent much time with those who were not his closest friends. He was not exclusive or snobbish. No one ever accused Jesus of belonging to a clique, but they did accuse him of eating with publicans and sinners. He overstepped their precious social walls.

Third, Jesus was humble and taught his followers to be humble. He said, "You know how the rulers among the Gentiles lord it over them, . . . but . . . whoever desires to be great among you must be your servant."

Fourth, he was generous and magnanimous. "And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

Fifth, Jesus could put himself in the other fellow's place; he could see from the other fellow's point of view. In other words he taught the Golden Rule and lived by it himself. The sympathy which he showed for others at every turn illustrates this fact.

Sixth, Jesus loved his friends and told them so. "As the Father has loved me so I have loved you." How often we fail in that very point! We live day after day among our friends, often forgetting to thank them for what they do for us, and sometimes even selfishly taking advantage of them. How it would cheer and encourage our friends if we would tell them often

that we love them and want to see them succeed!

Now who were Jesus' enemies? After all, they were not many and they feared to oppose him because of his many followers. It seemed to them that all the world had gone after him. I think Jesus' policy was to make as many friends and as few enemies as possible. His only enemies were those who refused to be his friends. But he was opposed by the temple priests, scribes, Pharisees, and Sadducees.

There are four principles which describe Jesus' attitude toward his enemies. First, he tried not to antagonize people. He said, "Agree with thine adversary quickly while thou art with him in the way." He spoke in parables that he might teach principles without seeming to condemn people. He refused to be led into argument by catch questions. When asked whence came his authority, he asked a counter question and followed it with a parable which made his answer clear. When asked should they pay taxes to Caesar, he gave an answer that left no room for argument.

Second, Jesus never dealt in personal insult. When he drove the money changers out of the temple he might have said, "You infamous rascals!" or some similar appellation, but he didn't. He held his temper and was quiet though forceful and firm. He condemned wrong in no uncertain terms but he loved the sinner. When his enemies rebuked him for healing on the Sabbath, instead of hurling a torrent of condemnation upon them, he calmly reasoned with them.

Third, Jesus never took revenge. He said, "You have heard that it was said, an eye for an eye and a tooth for a tooth, but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek turn to him the other also." In the Garden of Gethsemane, when Peter drew his sword and cut off the servant's ear, Jesus healed the ear and bade Peter put away his sword. Through his long, humiliating trial, he never lost his temper and he never struck back. And after it all he prayed, "Father forgive them for they know not what they do."

Finally, Jesus actually loved his enemies. Perhaps the hardest rule he ever gave us to follow was, "Love your enemies and pray for them that persecute you." He loved his

foes with compassion. As he stood on the hilltop overlooking Jerusalem where his enemies were, he said, I think, with tears in his eyes, "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not!"

How much happier this world would be if we would all live by these ten principles which stand out so prominently in all Jesus' dealings with his friends and enemies. May we try harder than ever before to follow his rules of conduct.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent,
Milton Junction, Wis.

DAILY READINGS

Sunday—In meditation (1 Tim. 4: 14-16)
Monday—In recreation (1 Tim. 4: 8)
Tuesday—In labor (2 Thes. 3: 10-13)
Wednesday—In visitation (Matt. 25: 35, 36)
Thursday—In travel (Acts 15: 36-41)
Friday—In a hobby (Prov. 6: 6-11)
Sabbath Day — Topic: How shall I spend my time? (Ps. 90: 12; Col. 4: 5)

Topic for Sabbath Day, November 15, 1930

SPENDING

How would you like to have credit at some bank where you could draw each day, as long as you lived, a goodly sum of money to spend? You might spend it as you please. Tomorrow there would be that much more. How would you spend it? Would you have anything to show for your money at the end of the day, or would it just be spent?

Well you have that credit in the *Bank of Time*. Each day you draw out twenty-three hours, fifty-nine minutes, and sixty seconds to spend. No partiality is shown. Each one has the same credit, the same amount to spend each day, yet how differently each one uses that credit. Some can say nothing better than, "It is spent." Others can show worth while results of the time they have used. That is the reason we should study the question, "How Shall I Spend My Time?"

About one third of our time should be spent in sleep, that we may show each day a healthy body and an alert mind. A strong and healthy body demands that we spend some of our time in physical exercise. For the sake of variety, this time should be apportioned between work and play. The

proper amount of time spent in eating and drinking good nutritious food is essential, but time spent in eating and drinking harmful substance is worse than wasted, it is destructive.

We must not forget the needs of the mind, and the development of good taste, and the building of sound character. This calls for time spent in reading, study, and meditation, using worth while books of history, art, painting, poetry, and religion. Avoid cheap and degrading literature, which is like poison to the mental digestion.

If it is worth while to spend much time for self-development, as mentioned above, it is worth while to encourage others to do the same; and time spent helping others to a higher life is time well spent. It is not time thrown away and gone, but time exchanged for lasting results: life and character.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following outline was prepared by the state Junior superintendents of Wisconsin and has been arranged to fit our needs as Seventh Day Baptists:

STEPS IN ORGANIZING JUNIOR CHRISTIAN ENDEAVOR SOCIETIES

1. Find a suitable superintendent, a person who loves boys and girls and feels the need of training them for Christ and his Church. Have a Junior committee appointed, for no one person should have the entire responsibility.

2. The superintendent and the committee should become informed on the work of Junior Christian Endeavor.

3. Consult the pastor. Get his advice and co-operation.

4. The superintendent, the committee, and the pastor should meet to make plans for the society. The Junior superintendent of the Sabbath school should be invited to meet with the group. Consider the needs of the boys and girls and plan for them. The International Society of Christian Endeavor and your denominational Junior superintendent will send suggestions.

5. Present Junior Christian Endeavor to the parents of the church so that they may

know what the society aims to do for the boys and girls. Enlist their co-operation.

6. Invite all the boys and girls of Junior age to a party and give them a "grand" time.

7. At this party explain that they may have a society of their very own. Announce the time of the first meeting. Invite them to attend.

8. Prepare the very best meeting that you can for the first one. Then choose the most likely junior for the first leader. Topics for Junior meetings are planned in the *Junior Christian Endeavor World*. Additional helps may be found in the *Christian Endeavor World* and the *SABBATH RECORDER*.

9. Arrange for a business meeting soon. At this time have all who wish sign the "Preparatory Member's Pledge." Elect the officers and explain their duties. One or two committees may be appointed at this time under the advice of the superintendent. Their duties should be explained and an adviser from the older Junior committee appointed.

10. Gradually inform the juniors about the plans for the society. Follow the plans of the state department and your own denomination.

11. Keep all of the society interested and at work.

By all means use the "Active Member's Pledge." This is best used as an advance step rather than as a condition for membership.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was opened by the president, Miss Marjorie Burdick, with a short devotional service.

The minutes of the last meeting were read and approved.

The report of the corresponding secretary was received as follows:

REPORT OF CORRESPONDING SECRETARY,

SEPTEMBER 11, 1930

Number of letters written—25.

Correspondence has been received from Mrs. Grace Osborn, Rev. C. A. Beebe, Miss Lillian Bottoms, Miss Marjorie Burdick, Mrs. Blanche Burdick, Mrs. Elisabeth Austin, Mr. Morton Swinney, and a bill of \$3.95 for the social fellowship awards.

Three hundred programs of the young people's work at Conference were mimeographed. One was sent to each Christian Endeavor society, and

Intermediate Christian Endeavor society, and the rest were sent to Miss Burdick for distribution at Conference.

Prayer lists for September were mimeographed and sent to societies, pastors, and board members.

RUBY C. BABCOCK,
Corresponding Secretary.

A report was read by Rev. Wm. M. Simpson, board representative at the Northwestern Association at Nortonville, Kan. The report follows:

To the Seventh Day Baptist Young People's Board:

As your representative at the Northwestern Association at Nortonville, Kan., I respectfully submit the following report:

On the way to the association I stopped at the western office of the International Society of Christian Endeavor at 17 N. Wabash Ave., Chicago, for some Christian Endeavor literature, which I was to have on sale at the association. What I did not sell there I took on with me to the General Conference, where I sold more.

As soon as I arrived in Nortonville, I began to get acquainted with the young people, so as to select the proper persons and assign them parts on the Young People's Board program, which was on Sabbath afternoon. I was careful to have both young men and young women and to select them from as many different places as possible.

The program follows:

Worship, led by Margaret Stillman, president of the Nortonville Christian Endeavor.

Memorizing of two hymns by the Congregation—

"Follow the Gleam."

"I Would Be True."

General explanation of the board's program and of the Christian Endeavor crusade with Christ.

Musical Saw selection, by Robert Randolph of Milton Junction, Wis.

Address, "Worship," by Trevah Sutton, of Milton Junction.

Quartet, "Secret Prayer," Nortonville men.

Address, "Study Courses," by Mary Michel, Marion, Iowa.

Address, "Service," Cecil Stephan, Nortonville.

Address, "Recreation and Fellowship," Aletha Wheeler, Nortonville.

Quartet, "Have Thine Own Way," Nortonville young men, Cecil Stephan, Gerald Bond, Harry Stephan, and Robert Crouch.

Address, "Working our Plans on our Home Society," Eunice Rood, North Loup, Neb.

Closing service of prayer and consecration, led by Lucille Prentice, North Loup.

On Sunday morning the Nortonville young people gave a fellowship breakfast at a pleasant place along a stream a few miles from Nortonville. There was a good attendance, a good program, and a fine spirit.

Seventh Day Baptist young people in Kansas,

Nebraska, and Colorado are bound together by a fine spirit of Christian fellowship through their exchange of visits in the Teen-Age Conferences which Pastor A. J. C. Bond has held among them.

My expense in attending this association was \$23.58. One-third of this or \$7.86, is chargeable to the Young People's Board. I am grateful to the Young People's Board for the opportunity afforded me to become acquainted with this fine group of young people and to have the joy of working with them.

Respectfully submitted,

WM. M. SIMPSON.

Voted that this report be accepted and the bill be allowed.

Miss Burdick gave a detailed account and discussion of the young people's work at Conference.

Work for the new year was outlined and the president appointed the following committees:

Devotionals—L. E. Babcock.

Board Activities—Russell Maxson, Helen Simpson, Geraldine Maxson.

Field Committee—Dr. Johanson, Ruby Babcock, E. H. Clarke.

Alberta Simpson was placed in charge of the RECORDER Reading Contest in the societies.

Herman Ellis was appointed chairman of a committee to encourage definite planning by each society for the year's work.

Voted that one hundred copies of Pastor Simpson's study course for Intermediates be mimeographed.

Members present: Ruby C. Babcock, Floy Clarke, L. E. Babcock, Herman Ellis, Rev. Wm. M. Simpson, Marjorie Burdick, E. H. Clarke, Sara Davis, Alberta Simpson, Doctor Johanson, Virginia Willis.

Respectfully submitted,

VIRGINIA WILLIS,

Recording Secretary.

Battle Creek, Mich.,

September 11, 1930.

Be not hasty in thy spirit to be angry.

—Ecclesiastes 7: 8, 9.

I will control my tongue, and will not allow it to speak mean, vulgar, or profane words. I will control my temper, and will not get angry when people or things displease me. I will control my thoughts, and will not allow a foolish wish to spoil a wise purpose.—Hutchins.

CHILDREN'S PAGE

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

DO WE SAY "THANK YOU" TO GOD?

PSALM 105: 1-5

Junior Christian Endeavor Topic for Sabbath
Day, November 15, 1930

MRS. HERBERT L. POLAN

The leader should give the words which follow as an introduction to each part of the service:

Let us say "Thank you" to God in song—
"Can a little child like me" and "Come ye thankful people come."

Let us say "Thank you" to God in
Scripture—

Each give Bible verse showing "thanks" thought.

Let us say "Thank you" to God in prayers—
Sentence group—

Each prayer starting "Thank you, dear Father" for —.

Let us say "Thank you" to God in testimony—

Suggestions for ideas: What I am thankful for this year, today, at home, in our church life, in our town activities, in school life, etc.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

For a long time I have been planning to write to the SABBATH RECORDER, but I never seemed to do it.

I am eleven years old and in the seventh grade. My birthday is on December 25. Very near Christmas, isn't it?

I like animals very much. I have some goldfish and a very playful kitty. My sister and I have some bantam chickens. The oldest one now has her hands (I should say feet) full with eight chickens. She is very proud of them.

My kitten is partly rabbit. Her back feet and tail are a rabbit's. She is very cute and also very smart. She never runs, but hops very much like a rabbit. She has very sharp claws and often digs our davenport and rugs. Of course we don't like that, so

mother cuts them often. She hates to have her claws cut and whenever she sees or hears the scissors she runs and tries to hide. We call her Tootsie.

A week ago today she caught a sparrow. We spanked her good and very hard. We have a canary and Tootsie likes to watch him, but she seems to know she isn't supposed to catch him.

It is very cold here today. Yesterday it snowed a little. At the football game last night many wrapped up in blankets to keep warm.

Are there camp fire girls in Andover? There are three groups here. I belong to the younger group. Last summer I went to camp. I had a lot of fun and earned a few honors. I am planning to go again next year.

I will write again later and tell about the things I saw when I went to the Toronto fair.

Your friend,

OGARETA EHRET.

Alfred, N. Y.,

October 14, 1930.

DEAR OGARETA:

I am very glad you have carried out your plan to write a letter to the RECORDER at last. For I have found your letter very interesting. I hope it will not be long before you write us about your trip to the Toronto fair.

You surely were pretty near a Christmas present to your family. Do they have to buy your presents in pairs and give one to you on your birthday and the other on Christmas? (For instance, a pair of stockings—one on your birthday, the other at Christmas.)

I'd like to see all your pets, but especially your Tootsie kitten. The next time I'm at Alfred I'll have to run in to see her. I am glad you are trying to teach her good habits. How necessary good habits are to children as well as pets.

No, we do not have any camp fire girls here in Andover, but I wish there were so that Eleanor could join, for I think it is a fine organization.

Do please write again soon.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Probably you will be surprised to hear from me since I am so far away. The last time I wrote I was at Verona, N. Y., and now I am away out in California, just thirteen miles from the Pacific Ocean. I didn't like to leave Verona because I had to leave my boy pals and all my pets. We left in April and had a long trip driving across. We crossed ten states after we left New York. We saw many interesting sights, but what I enjoyed most were the Indians in New Mexico and Arizona. We saw their villages and I bought a bow and arrow from a real live Indian; and one night we camped in an Indian village.

It seemed pretty nice to finally get to California after riding across that hot old desert.

We are living in Orange now where my daddy is doing evangelistic work. I am in the fourth grade at school and my brother Kent is in the first grade. My little brother Paul isn't three years old yet.

Yesterday we drove to the ocean and brought back some sand to play in. We went in wading, too, and Paul sat down and got all wet.

We have had just one rain since we came to California. I know I'm going to miss playing in the snow this winter.

This week-end we are going to Riverside to see my grandpa and grandma. Sometimes I go over and stay several days.

I am going to have a dog very soon now and then I won't be so lonesome for my pets I left in New York. I hope this letter isn't too long.

Sincerely your small friend,

LOREN GLENN OSBORN.

272 N. Waverly St.,

Orange, Calif.,

October 16, 1930.

DEAR LOREN:

Oh no, I was not surprised to hear from you even though you are so far away, for of course the SABBATH RECORDER finds its way even to California, and besides I knew you were not the kind of boy to forget old friends. You have written a fine, long letter; not too long, however, for it is good from beginning to end.

You surely did have a long and interesting trip. I should like to have taken it with you, and perhaps I may get out your way some fine day. You know Mr. Greene took that trip to attend Bible School Convention in Los Angeles and Conference in Riverside, and he promises that when he goes that way again I shall go too.

I do not wonder you miss your Verona pets and playmates, and I know you will always remember them with love, but of course new friends and a fine dog will bring you joy.

One of your New York friends,

MIZPAH S. GREENE.

IN MEMORY

The Woman's Missionary Society of the Nortonville, Kan., Seventh Day Baptist Church desires to express its appreciation of the life of Mrs. Alma Maris, who so recently was called home.

As a charter member of the Missionary Society the interests of the society were dear to her.

Loyal to the church and all its activities, her unselfish life will long be remembered.

Her family and many friends will cherish the memory of a long life given in the service of others.

"A late lark twitters from the quiet skies;
And from the west,

Where the sun, his day's work ended,
Lingers as in content,

There falls on the old gray city
An influence luminous and serene,
A shining peace.

So be my passing,
My task accomplished and the long day done,
My wages taken and in my heart

Some late lark singing.

Let me be gathered to the quiet west,
The sundown splendid and serene;

Death."

DE ETTE COON,
ELLEN VINCENT.

But once I pass this way
And then—then the silent door
Swings on its hinges.

Opens—closes.

And no more I pass this way.

So while I may, with all my might
I will essay—sweet comfort and delight
To all I meet upon the Pilgrim way.

—Osenham.

OUR PULPIT

THE ASCENDED CHRIST

REV. LOYAL F. HURLEY

Pastor of the church at Adams Center, N. Y.

SERMON FOR SABBATH, NOVEMBER 15, 1930

Text—Acts 1: 9.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

City. And we would have everywhere in Christendom that same veneration and worship of places, and things, and relics which are so conspicuous in the Roman Church today. Or, suppose we had a question we could not answer, a problem we could not solve, a difficulty we could not surmount. Well, if Jesus were just over at Jerusalem, there would be no need for us to puzzle our minds to answer questions,



"—while they beheld, he was taken up; and a cloud received him out of their sight."

E. Stanley Jones was one day talking to a Mohammedan who referred to the tomb of the Prophet. And Jones replied, "We have no tomb because we have no corpse." The resurrection of Jesus is a central truth of the Christian faith.

But the truth of the ascension is as central and as necessary. People would surely have asked those early disciples, "If this Jesus rose from the dead, where is he?" And since they had seen him disappear behind a cloud, they had an answer.

From the various values of the ascension let us speak of but one, its relation to *individual Christian responsibility*. Suppose Jesus had continued to dwell at Jerusalem in some sort of a changeless physical body, what then? Well, every Christian would want to make a pilgrimage to the Holy

or spend valuable time in research or experiment to solve problems, or agonize in an effort to surmount difficulties. Folks would appeal to him, look to him, depend on him! Their own initiative and grit and gumption would fade away. They would live by sight and not by faith. And Christians would be the victims of his physical domination instead of victors through his spiritual illumination.

As it is, we have the record of his life, and a clear statement of the principles by which he lived. More, we may have, if we will, his constant presence and the inspiration of his spirit. All these aids operate mightily as both guide and check to our intelligence and conscience and judgment. But they leave us free, nevertheless, to develop our own personal initiative and face our own moral responsibility. And that means character!

But the insistent question about the ascended Lord is just this, "Where is he?" If he disappeared into the clouds where did he go? Is he up in the sky? Is one of the stars his home? Does he dwell in that great, central area of the Milky Way which some astronomers think to be the center of the universe? Did he ascend straight above Jerusalem? If so, at what hour of the day? Which way is up? What seems *up* to me is horizontal to folks in England, and straight down to folks in China. What do you mean by straight up?

The Bible does not say he went up and up and up. It says he disappeared behind a cloud. It doesn't say the cloud was high up either. He disappeared. Where is he?

We are living in *two worlds* all the time. There is first the material world—the one we can measure, and weigh, and analyze. That is the one we are most conscious of, ordinarily. Some folks do not seem to be conscious of any other. It is the world of the sun, moon, and stars; the earth with its mountains and seas and rocks and trees; the world of sights and sounds and smells; of buildings and animals and birds and men. My body is as truly a part of this material world as the sun itself.

But there is the other world in which we live—the spiritual world. There is no ruler by which we can measure it, no scales with which to weigh it, and no way of analyzing it in a test tube. This is the world of living beings who think, and feel, and will, and love. It includes God, and whatever angelic beings there may be, and the spirits of all men, living and dead, and your soul, my brother!

We live in both these worlds all the time. Only we have no units of measure or descriptive terms for the spiritual world. So we use the units and terms of the material world when we talk about the spiritual world.

Dr. Alexander Whyte makes this very clear in a sermon on "The Geometry of Prayer." He uses some of the commonest expressions of the Bible to show this truth. "For as the heaven is high above the earth," says the Bible. What does this mean? Doctor Whyte says, "When Holy Scripture speaks of the 'highest heaven,' it does not speak mathematically and astronomically,

but intellectually, morally, and spiritually. The highest heaven is not so called because it is away up and above all the stars that we see. It is called the highest heaven because it is immeasurably and inconceivably above and beyond us in its blessedness and in its glory; in its truth, in its love, in its peace, and in its joy in God." It is not high in miles, but in character, purity and holiness.

Jesus did not think of heaven as being at a vast distance. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." (John 3: 13). Did he really mean to say that he was actually in heaven while he walked the streets of Jerusalem? Well, that is what his words signify. Since heaven is not a part of the material world, but rather a part of the spiritual, it can not be located in terms of time and space. It is the joyous experience of God's presence—here or hereafter. But we must speak of it in the terms of this material world.

"Out of an horrible pit, out of the miry clay," says the Bible. According to Doctor Whyte, "The horrible pit and the miry clay of the sinful Psalmist was dug with his own suicidal hands, deep down in his God-forsaken heart." It is, then, not a dark dungeon deep in the earth, but a dark dungeon deep in your soul, or mine.

Jesus told about a prodigal who "took his journey into a far country." Where is the "far country"? Again quoting Doctor Whyte, "That far country was far from his father's house, not in miles but in bad habits. Its great distance consisted in so many bad secrets that he never could tell at home." That is, the far country is not far in material distance, but in spiritual separation. You may be in it right here in church! You may be far away in selfishness or pride, in bitterness or greed, in unforgiveness or hate. It is a matter of spiritual quality.

You see we have no units of measure or descriptive terms for the spiritual world. Yet we live in it. We are enveloped and submerged in it. "Closer to us than breathing and nearer than hands or feet," sings the poet. It is a world not limited by time and space. J. L. McCreary attempts to express it thus:

But ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

That is, the spiritual world surrounds us as truly as does the material world. We are *in* it as certainly as we are *in* the air.

What we call the *incarnation* was the localizing of the divine Spirit in the baby Jesus, in the material world. And the *ascension* was the passing of the same Reality from the material world into the spiritual world.

Shall I share with you some of the faith by which I live? My body is both a tool and a prison. It is a wonderful house in which to live. All that I know I have learned through my five senses and the inferences and conclusions which my reason makes from these experiences. My body is a marvelous tool.

But it is also a prison. I am circumscribed and hemmed in. I can learn by the sense of touch only from that which I can reach. I can hear a mile or so if the noise is loud enough. And I have stood on Pike's Peak and looked three hundred miles across the plain. But with all that my body is a prison. So many things I would like to know that are impossible for me! My father and mother and grandmother live in Iowa. What are they doing today? Are they well? I wish I knew. But God knows, for he is there even as he is here. And some day I shall know such things also. "For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I am fully known." Yes, dear friends, some day I shall lay down this old tool and prison house—and I shall be free. Why folks worry or argue about what happens to their bodies in the next world is beyond me. My body is as fine a tool as I can imagine for this world, but I do not want to live in a prison forever. I want to be free, as God is free.

Where, then, is the ascended Lord? Why, bless you, he lives everywhere, unhampered by time and space, as God lives. "God is a spirit," says Jesus, "and they that worship him must worship him in spirit and in truth." "Neither in Jerusalem, nor on this mountain" — that is, not by the units of measure of the material world, but by the

nature and character of the spiritual world. For God is everywhere. So is the risen Lord.

The most intelligent explanation of the second coming of Christ which I have found is this: Not a physical manifestation of a material Jesus again, but a true apocalypse—a taking the cover from—so that the limitations of our senses shall be removed! And "every eye shall see him" — not on Mt. Olivet merely, but everywhere!

The Old Testament gives just such a picture. It is the story of Elisha's servant frightened at the sight of the enemy's army. "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; And he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The spiritual powers were there all the time, but the young man couldn't see. And neither can we.

There seems to be no reason why we today need any visions. But, if there was any sense or need of it, the vision would appear. God could manifest himself in a visible way here within this church if there were any use of it. This choir loft could be filled with a choir of angels like those who sang on Bethlehem's hills, if God thought it would do any good. For the spiritual world is all about us. We live, and move, and have our being in it. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" We are in God's presence always. We can not escape it. And our ascended Lord is with God, everywhere. His presence fills this room. He is "nearer to us than breathing, and closer than hands or feet."

Are you conscious of it? That is the important question. He is here. Does it make any difference to you? Do you hold sweet converse with him? Does his purity make you pure, his strength make you strong, and his tenderness make you loving? Do you lose your fear in the presence of his courage, and your worldliness as you sense anew his devotion to eternal values? Do you grow sacrificial as you are gripped by his divine compassion? For it is in loving fellowship with his spiritual presence that we grow like him. "Whom having not seen, ye love; in whom, though now ye see him not, yet be-

lieving, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Let us pray, "Nearer, my God, to thee, nearer to thee." And we shall not try to get nearer in distance for he is already as close as our own souls are to our body. We will strive to be nearer to him in character, in holiness, and in love.

TRACT SOCIETY TREASURER'S REPORT

For the quarter ending September 30, 1930

ETHEL T. STILLMAN, Treasurer,

In account with the

AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance on hand July 1, 1930:
General Fund \$ 619.72
Denominational Building Fund 3,011.67
Maintenance Fund 599.02

\$4,230.41

To cash received since as follows:

GENERAL FUND

Contributions:
July—Individuals \$ 5.00
Onward Movement 164.16
August—Onward Movement 182.05
September—Onward Movement 202.20
Collections—September 17.70
Income from invested funds:
July 1.00
Receipts from publications:
"Sabbath Recorder" 405.05
"Helping Hand" 254.69
Tract depository 11.50
Outside publications95
Denominational calendars 3.00
Junior Graded Helps 11.05
Intermediate Graded Helps 7.30
Contributions to Special Sabbath Promotion work 125.01
Contributions to Java missions 4.00
Loan from Plainfield Trust Company, on note 2,000.00

3,394.66

DENOMINATIONAL BUILDING FUND

Contributions:
July—Individuals \$ 326.50
August—Individuals 100.40
Onward Movement 10.00
September—Individuals 53.67
Onward Movement 10.00
Estate of Silas G. Burdick, Cuba, N. Y. 30.00
Income:
Interest on note, Silas G. Burdick estate 21.00
Interest on daily bank balances 11.00

562.57

MAINTENANCE FUND

Rent from publishing house \$ 375.00
Interest on daily bank balances 2.88

377.88

PERMANENT FUND

Transfer of funds from Plainfield Savings Bank for investment 700.00

\$9,265.52

Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath Promotion work:
Holland, G. Velthuysen—appropriation
"De Boodschapper" \$ 150.00

British Isles—Mill Yard Church, London—Mrs. T. W. Richardson—appropriation to "The Sabbath Observer" 25.00
Special Sabbath Promotion work:
A. J. C. Bond—salary 150.00
Traveling expense 1.94
Stenographer 25.00
Young people's work—printing 8.37
Lewis Camp—instructors' salaries 115.00
Expenses 42.34
Traveling expense, A. J. C. Bond 5.16

\$ 522.81

Expenses of publications:

"Sabbath Recorder" 2,336.33
General printing, etc.
Tract depository \$ 5.85
Distribution of literature 10.97
Reports to Conference 108.63
Junior Graded Helps 3.05
Intermediate Graded Helps 1.13

129.63

Miscellaneous:

Traveling expenses of representatives to Conference—A. J. C. Bond (one-half) \$ 17.50
Life Annuity payments 669.25
Interest on loan from Plainfield Trust Co. 53.67
President's expenses:
Stationery and postage 7.26
Acting corresponding secretary:
Salary (two months) 174.00
Telephone 3.50
Office supplies15
Corresponding secretary:
Stationery and postage 18.96
Moving expenses of corresponding secretary to Plainfield 200.00
Treasurer's expenses:
Clerical assistance, etc. 65.00
Telephone 3.50
Rent, safe deposit box, to June 30, 1931 10.00

1,222.79

Contributions to Java missions 4.00

\$4,215.56

DENOMINATIONAL BUILDING FUND

Interest on loans, Plainfield Trust Co. \$ 85.24
Taking up linoleum in one room at building 23.00
Payment account principal of loan from Permanent Fund 400.00

508.24

PERMANENT FUND

Additional loan on bond and mortgage, to Frederick and Angelino Lombardi 700.00

MAINTENANCE FUND

Janitor service 35.00

\$5,458.80

By balance on hand:

Denominational Building Fund \$3,066.00
Maintenance Fund 941.90

\$4,007.90

Less overdraft, General Fund 201.18

3,806.72

\$9,265.52

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
October 1, 1930

(Total indebtedness, General Fund—\$5,500)
Examined, compared with books and vouchers,
and found correct.

NATHAN E. LEWIS,
FRANK A. LANGWORTHY,
Auditors.

Plainfield, N. J.,
October 11, 1930.

DENOMINATIONAL BUILDING FUND

Dr.	
To total amount contributed, and income, to July 1, 1930	\$75,765.16
To contributions received during year, including bequests	530.57
To income received during the quarter	32.00
	\$76,327.73
To loan from Permanent Fund	\$7,685.00
Less amount repaid	400.00
	7,285.00
To loan from Plainfield Trust Co.	\$6,500.00
Less amount repaid	1,000.00
	5,500.00
	\$89,112.73
Cr.	
By expenses of canvass for funds, 1926	\$ 155.23
By architects' fees	4,856.37
By loan account equipment notes	\$7,000.00
Less amount repaid	2,000.00
	5,000.00
By building permit	100.00
By staking building	15.00
By materials and labor, temporary walk, and entrance	66.75
By heating unit	490.00
By insurance on building during construction ..	243.60
By payments account contract for building	66,502.50
By photographs	66.50
By wiring inspection fee	5.00
By lighting fixtures and bulbs	1,465.65
By lighting—Historical Society room	246.80
By telephone switchboard and table (less refund)	23.95
By cleaning building	35.89
By vacuum cleaner and other small supplies ..	135.28
By furniture, curtains, floor coverings, etc. ...	6,153.59
By bill forms (in connection with pledges) ..	7.50
By typewriting, for Building Committee	1.25
By expenses in connection with permanent record of subscriptions	23.50
By two filing cabinets for vault	51.70
By cinders	2.00
By County clerk's fee—in regard Silas G. Burdick estate	4.00
By interest on loans	138.53
By expenses of dedication services	175.82
By fence	46.50
By inheritance tax—estate of Dayton B. Coon ..	7.60
By cover of building entrance	3.22
By taking up linoleum from floor of one room ..	23.00
	\$86,046.73
By balance on hand	3,066.00
	\$89,112.73

In addition to the above cash balance we hold a note in the amount of \$1,400, secured by mortgage on real estate in Colorado, which came to the Building Fund from the estate of Silas G. Burdick.

JONES AND HIS MONEY

[This is a good story. Please do not miss it.]

There seemed nothing unusual about Jones. His pastor reached that conclusion soon after he had taken charge of the congregation. There were other men in the church who exhibited some rather striking characteristics. Several were men of unusual talent, but Jones manifested no more than ordinary intelligence.

A few were wealthy, but it seemed that Jones had prayed, "Give me neither poverty nor riches," and that his prayer had been answered. Some were aggressive, hustling business men, headed for the rank of Captain of Industry, but Jones just plodded along at a steady gait, never in the lead but never having to be carried. The pastor sized them all up and decided that he had a goodly number of men who could be depended on as liberal supporters of the church and earnest promoters of the kingdom, but he did not include Jones in the list.

There came a day when the pastor's estimate of Jones received a shock. A considerable deficit had been reported by one of the church agencies and the pastor started out to secure the co-operation of his select list of men in helping to meet the deficit. He was on his way back to his study to think over the events of the morning.

They had been far from encouraging. One after another the men on whom he had counted had refused their aid or had put him off with flimsy excuses. One would like to help but he had just bought a new automobile and really did not have the money available. Another had some payments due on a promising investment and felt unable to contribute. So it had been with nearly a dozen others and, having exhausted the panel of his men of means, the pastor was trudging back to his study with a bare twenty dollars of the one hundred he had expected to receive.

As the pastor turned the corner he met Jones. It did not occur to him to invite Jones to help on this special contribution, and he was about to pass with a few words of greeting when Jones said, "You're not looking well this morning, parson. Anything wrong?" The pastor assured his questioner that there was nothing wrong with his health and then admitted that he had been out in behalf of the missionary deficit and had met with little encouragement.

"I've been thinking about that," said Jones. "I read about it in the church paper and I thought our congregation ought to help make up that deficit. Wish I was a rich man, but I'm not. Anyhow,

I figured up about what I ought to give and brought a check with me. I wish you would use that to help along." He handed the pastor a check as he spoke. The latter thanked him and they separated. Not until they were some distance apart did the pastor look at the check, and he could scarcely believe his eyes when he saw it was drawn for fifty dollars.

Several times after that the pastor had occasion to invite his people to assist in some worthy enterprise outside of the regular channels or to increase their gifts for the normal expenditures of the church, and, as all pastors do, he found that a large number of his well-to-do members were better supplied with excuses than with cash. But after his first experience the pastor would invariably call on Jones, and just as invariably Jones would have a check ready. Sometimes it was just a small sum, sometimes unexpectedly large, and always Jones would explain that he had been reading about the matter in the church paper and that he had "figured out about what he ought to give."

Was Jones rich after all? The question was a natural one. The men who knew assured the pastor that, while he had a comfortable income, Jones was not rated as a rich man. "Yet," said the pastor, "when you men are unable to do anything, Jones always has the cash; how do you explain it?" They couldn't explain it, and one day the pastor made bold to ask Jones himself.

"Jones," he said, "when I came here I sized you up as an ordinary type of man, but I have reached the conclusion that you are the most remarkable man I ever knew. You say you are not rich and others confirm what you say, yet times without number when the wealthiest men have not been able to help in some church enterprise you have had the money ready for me, and you seem always to have reached a decision as to just what amount you should give for a particular purpose. What's the explanation?"

"Simple enough," said Jones. "You see, I've been a tither all my life. I don't feel that it is obligatory on a Christian to give a tenth, nor that it is obligatory on him to stop with a tenth; but I think the tenth is a pretty good rule, so I keep a

careful account with my business and regularly I put apart in a separate fund one-tenth of all I earn. I keep that as a trust fund for the Lord's work. Sometimes I give to the church from other funds, but I never use this particular fund for any purpose except Christian service. I count it as a trust fund and consider that my whole duty concerning it is to decide just what portion ought to be used for each cause that may be presented.

"My greatest help is my church paper. It tells me about all of the activities and needs of the church. I think about them all, determine which is most important and then use my trust fund as I believe the Lord would have it used, a little for some purposes and more for others. But because of my plan I always have some cash on hand. Men who have much more than I count all of their money as belonging to them and so they spend it as they please. If you strike them at the right time they willingly help, but often they have promised all available funds for other purposes. I count at least one-tenth as the Lord's money and I never touch the Lord's money except for the Lord's work." The pastor went away saying to himself, "I wish there were more like Jones."

IT IS HERE TO STAY

We first tried moral suasion
To rid us of his yoke,
But the Liquor Traffic laughed in glee
At such a funny joke.
For hungry children's pleadings
He had only taunts and jeers,
At weeping wives and mothers
He shouted, "Damn the tears!"

We tried restrictive measures,
And they didn't work at all.
High license, local option,
Were destined, each, to fall.
He cheated and evaded,
He scorned the boundary lines,
Rough-shod he trampled every law
And hurled contempt at fines.

We then tried prohibition—
The best method ever found
For dealing with this demon,
In all the world around.
For prohibition at its worst
Is better, any day,
Than Liquor Traffic at its best,
So it's here, and here to stay.

—Annie Durham Methvin,
in "Union Signal."

Fundamentalists' Page

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

STUDY OF THE MIRACLES OF CHRIST

IV

THE MOST STUPENDOUS MIRACLE OF THE AGES

(Continued)

There is another mental attitude toward the virgin birth that is more damaging to Christian faith, in my judgment, than being *agnostic* in reference to it, or even *denial* of it. It is treating *belief* in the virgin birth as a matter of unimportance. There are multitudes of Christian people, both in pulpit and pew, that take this attitude.

Pastor Lester G. Osborn, in the *Exponent*, November, 1926, quotes from a letter which he had received from a minister of conservative faith, but who was not in sympathy with the fundamentalists. This minister said: "Suppose you had been kneeling beside me that night of my conversion—you were a minister, and I was a slave to sin who was seeking salvation. I told you my troubles and asked for help. Suppose I had said, 'I am a cigarette fiend; what must I do to be saved?' Would you have said, 'Believe in an inspired Bible?' Or if I had said, 'I love whisky; what must I do to be saved?' would you have said, 'Believe in the virgin birth?' I tell you the world needs more than our theology. It needs a gospel of *power*."

To the above Pastor Osborn replied: "There is only one answer to the question, 'What must I do to be saved?' and that is the answer that has opened the way to so many—'Believe on the Lord Jesus Christ, and thou shalt be saved.' But oh, how can we have a gospel of *power* without a sound theology behind it? How can we 'believe on the Lord Jesus Christ' if there is any doubt as to the facts of his life? All we know about Jesus and salvation in his name is what is recorded in the Bible. How can we

have a gospel of *power* if those records are not trustworthy?"

Pastor Osborn has well answered this hypothetical question. To begin with, no Christian would ever answer any inquirer of the way of salvation by saying, "Believe in the virgin birth." The fundamentalist, above all others, would say to the inquirer, "Believe on the Lord Jesus Christ and thou shalt be saved," for he recognizes the reality of sin, and that Jesus only can save from sin. Many modernists would not say that, for he denies that man is a sinner from which he is to be saved through the atonement made by Jesus Christ.

It is a very superficial way of thinking and speaking, to say that nothing depends upon the belief in the virgin birth for our estimate of Christ. Who can fail to see that, if Jesus was "conceived by the Holy Ghost," as the creed says, and as both Matthew and Luke teach, there must, of necessity, have entered a supernatural element into his Person? If he was the Very Word of God incarnate, as John affirms, *there must have been a miracle wrought in his origin*—the most stupendous miracle of the universe.

If Jesus Christ was, as the gospels teach, as Paul affirms, and as the Church has ever believed, the Son of God incarnated—made flesh—the second Adam, the redeeming Head of the race, then a miracle was to be expected. Such a Person as Jesus of the gospels never could have been without a miracle. Why, then, cavil about the narratives that declare his divine conception? Or, why presume to call belief in this stupendous miracle an unimportant matter? Who dares to put his puny judgment over against God's declared purpose, and his revealed Word?

If Jesus Christ was conceived by the Holy Ghost, that is a *tremendous spiritual fact*. It is an amazing work of God before which men must stand in awe. If "God so loved the world" that he incarnated himself in the womb of a woman to be born in the likeness of sinful men, who dares estimate lightly the work of God? God does not work miracles merely that men may have something to conjure with.

If God did this absolutely necessary thing, this supernatural thing, then it is

not a matter of indifference whether we believe it or not. I know that many Christians reject the divine conception of Jesus, that many others regard the fact lightly. But we can not be equally right in believing or disbelieving it. If God has done this thing which Matthew and Luke say he did, such a thing as John and Paul affirm concerning the pre-existence of Jesus, then it is *vitally essential that we recognize the fact, and understand its necessity and power*.

THE TWO VIEWS IN CONTRAST

Let us put these two views in contrast and note the implications:

(1) If Jesus Christ was generated in the natural way—that is, if both his parents were earthly, then conclusions like the following are inevitable: *His nature is like ours*. He can do nothing for us that we can not do for ourselves, or that others can not do for us. He becomes a good man, that is all. You may call him the best man that ever lived, but still he is a man, *only a man*. The whole supernatural story of his life, his birth, his miraculous works, his death and resurrection—these all fade into myths and embellished fiction. The divine salvation wrought for us through him is taken away. There is nothing left us but the bitter struggle of trying to save ourselves by natural evolution.

(2) But if Jesus Christ was conceived by the Holy Ghost, as the Scriptures say he was, born of a virgin as the Bible says he was, then Jesus was *more than human*. If he was more than human, he must be what the Bible says he is — *the Son of God, God manifest in the flesh*. In short Jesus is a supernatural being. Then his words of authority, his mighty works, his atoning sacrifice, his resurrection, his promises of spiritual regeneration, power, and eternal life—these all flow logically from his supernatural Being.

Again, such conclusions as these are logical, and flow naturally from the above premises:

(1) If Christ was only a man, then he spoke only as a man, and we can have no word of authority, no forgiveness of sin through Jesus Christ, no redemption through his blood, and our hopes of im-

mortality fade into nothingness. "That which is born of the flesh is flesh." If Jesus Christ, therefore, was born of the flesh, his relationship toward us is a human relationship. With the denial of the supernatural birth goes all thought of his sinlessness, all idea that there is any saving efficacy in his death, all faith in his resurrection, all thought of his promised return. "Who can forgive sin, but God only?" they asked nineteen hundred years ago. We repeat it today. Who can? He claimed the power to forgive sin. Was he man or God? I submit that if Christ is to help us he must be a *higher order of being, and this requires a higher origin than man*.

(2) But if Jesus was God's Son—yes, God incarnate—then his promises are sure and his words are true. Jesus has revealed to us the heart of God, and we can await our entrance into that heavenly kingdom in the full assurance of faith that we have been redeemed through the precious blood, and because he lives we shall live also.

Is it a matter of little importance as to who Jesus was, whether man or God? "What manner of man is this?" they asked long centuries ago. To you who treat his virgin birth lightly, or even deny it, we repeat the question, "What manner of man was Jesus?" The simplest of all solutions is to deny that Jesus was more than man. And the next simplest solution is to beg the question by asking the foolish question, "Is belief in the virgin birth essential to salvation?"

Our friends who deny the virgin birth reason something like this: If Jesus declared his pre-existence, he was mistaken. If John says so, John errs. If Paul intimates such, Paul blunders. If Matthew and Luke declare his virgin birth, the records are unreliable. If the Church thinks so, it is only a superstitious creed. In substance they say: Cut out the records of a miraculously conceived Christ—these are only mythical or legendary accretions. If Jesus said he was God, or declared his pre-existence—cut these references out. Probably Jesus never said such, and if he did he was mistaken.

Doctor Jefferson says: "It requires no extra brain power to use a pair of scissors.

and to reach the conclusion that Jesus was only a man, all one needs is a pair of scissors. The substitution of a pair of shears for vigorous thought has often been made with great éclat, and with such consummate art as to blind ordinary mortals to the nature of the transaction. But the knack of using scissors ought not to be counted as conclusive evidence of an extraordinary endowment of brain power. We ought not to be hood-winked by the sleek insinuation that those who deny the divinity of Jesus are thinkers above all others, far in advance of this ignorant and superstitious age. The simple fact is that the humanitarian solution is no solution at all. It is a sly evasion of the problem."

In our next article we shall discuss the facts of the virgin birth.

ORDINATION SERVICE

In response to a request from the First Seventh Day Baptist Church of Hopkinton, a council was convened at Ashaway, R. I., on the eighteenth day of October, 1930, to consider the ordination of Pastor Carroll L. Hill to the gospel ministry.

The council comprised the following delegates: First Hopkinton: Rev. Wm. L. Burdick, Deacon Robert L. Coon, L. Gertrude Stillman, Helen Hill, Helen Coon. Berlin: Rev. L. A. Wing. Waterford: Deacon Albert Brooks, Pastor Everett T. Harris, Deacon Charles Gardner, Herbert Maxson, and Morton Swinney. Second Hopkinton: Rev. W. D. Burdick, Deacon G. G. Burton, Deacon John Kenyon, Deacon Walter D. Kenyon. New York City: Harry W. Prentice, Corliss F. Randolph. Pawcatuck: Rev. Clayton A. Burdick, Rev. Harold R. Crandall, Samuel H. Davis, Deacon Ira B. Crandall, Deacon James A. Saunders, Deacon John Austin. Rockville: Rev. Willard D. Burdick, Mrs. W. D. Burdick, Deacon John F. Palmer, A. S. Babcock.

The council was called to order by Miss L. Gertrude Stillman, clerk of the First Hopkinton Church. Rev. William L. Burdick was chosen chairman and A. S. Babcock, secretary.

Prayer was offered by Pastor Everett T. Harris.

The chairman was appointed to lead in the questioning.

Brother Hill presented a clear, concise statement of religious experience and what he believed to be, to him, a special call to the gospel ministry. His sincere, thoughtful responses to the ample questionings of the council resulted in the unanimous decision that "the examination is satisfactory, and that we proceed to the ordination."

Following an anthem by the church choir, Rev. Claude L. Hill, of Farina, Ill., father of the candidate, preached the sermon, choosing as a text, "Follow me." It was an intimate, inspiring address, brimful of good things. Jesus calls to certain individual service. The extent of our service depends upon the extent of our surrender to God's special call to us. Nothing has the high possibilities of the Christian ministry. It is a high, holy calling, a calling from God. If we follow Jesus Christ we must follow him in some definite way. He will make one a sower of the Word of God; the fruitage he does and will attend to. One will become a fisher, but a fisher of men; a shepherd, but a shepherd of souls. The ideal minister is one who opens the Book and, no matter where or under what condition, he will find Jesus Christ in the center of that message that he is to give for the salvation of men from sin.

The charge to the candidate was given by Rev. Willard D. Burdick. The charge to the church by Rev. Harold R. Crandall. Then followed the laying on of hands, and the consecrating prayer by Rev. Clayton A. Burdick. Rev. L. A. Wing gave the welcome to the candidate.

The closing hymn, "I now Believe," was sung by the large congregation, which was dismissed with the benediction given by Rev. Carroll L. Hill.

A. S. B.

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

"Yes, Miss," answered Willie.

"Well, then," continued the teacher, "what letter comes after A?"

"All the rest of them," was the triumphant reply.—*Selected.*

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

TO THE SEVENTH DAY BAPTIST SABBATH SCHOOLS

At the last Conference, in Salem, quite a bit of interest was aroused in a "project" for our Sabbath schools. Director Sutton's stirring address, Treasurer Babcock's appeal for loyal support to the Sabbath School Board, and the fear that our denomination might be deprived of the leadership of our director of religious education, encouraged a few people to suggest to our Sabbath schools the "project."

Now-a-days every wide-awake organized class, whether in Christian Endeavor, Bible school, or Vacation Religious Day school, has some goal or object toward which it is working. Why should not our Sabbath schools, working together, support the director of religious education? Surely this worthy goal ought to interest every school and need not in the least affect gifts for the Onward Movement. Giving for a specific cause always interests old and young people, and the more concrete the appeal, the more hearty the response.

The Alfred Station Sabbath school enthusiastically voted to send twenty-five dollars, through the church treasurer and Onward Movement treasurer, toward the support of our director of religious education. We earnestly hope that other schools will co-operate in this plan, and that our united efforts may be of real service this year.

H. B. V. H.

GOD SATISFIES LONGINGS

God has given us eyes that hunger after beauty, ears that thirst for melody, minds that are lifted by thoughts of eternal life. Yes, and he has not left us to hunger and thirst after what we can not have. He has given us endless beauty for the sense he has laid up in our eyes; varied melodies to

delight our ears; unfailing proof of his provision for the continuance of life. Shall we not be taught by these that if he has given us longings it is because he has rich blessings with which to satisfy them; that he is able and anxious to satisfy the highest and deepest longings of our souls?—*Selected.*

The grandest operations, both in nature and in grace, are the most silent and imperceptible. The shallow brook babbles on its passage, and is heard by everyone but the coming on of the seasons is silent and unseen. The storm rages and alarms; but its fury is soon exhausted, and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace in the Church and in the soul.

—*Richard Cecil.*

MARRIAGES

BAKER-BURDICK.—At the home of the bride, Little Genesee, N. Y., on August 27, 1930, Mr. Sherman E. Baker of Portville, N. Y., and Mrs. Ella Burdick were united in marriage, Pastor A. L. Davis officiating.

BEVLIN-COON.—Mr. Ervin Bevlin and Miss Beulah Coon were united in marriage by Rev. Ralph H. Coon at Boulder, Colo., on September 27, 1930. The ceremony was performed at the home of Pastor Coon. The bride is the daughter of Rev. D. Burdett Coon, missionary in Jamaica. They will live at Eugene, Oregon.

DEATHS

CLARKE.—Joshua Lee, son of William and Lucy Davis Clarke, was born in Berlin, Wis., June 19, 1859, and died at Mercy Hospital, Janesville, Wis., October 7, 1930.

When he was twenty-one years of age, he was married to Miss Ella Vedder. They lived on a farm near Albion, Wis. One child, Lewis W., was born to them. When this child was two years old his mother passed away. After the death of his wife, Mr. Clarke continued to live in this vicinity until 1896, when he went to the state of New York and there again took up farming.

On February 3, 1898, he was married to Miss Mary Louise Jordan at Brookfield, N. Y. They continued to farm in New York State for two years, after which they moved to the vicinity of Milton, Wis., where they have lived since that time.

He is survived by his wife and seven children: Aden, Battle Creek, Mich.; Lucy, a nurse in Janesville; Jordan, Chicago, Ill.; Mrs. Merritt Van Horn, Milton; Mary, at home; Nancy, a teacher near Lima, Wis.; Alice, a student at the Whitewater State Teachers' College; and by six grandchildren. He is also survived by one sister, Mrs. Nancy Cresson, Whitewater, Wis.; one brother, Phineas, Janesville. Three brothers, Giles, William, and Lewis, have preceded him in death.

Mr. Clarke's parents brought up their family under the influence of the Seventh Day Baptist Church. While Mr. Clarke has not maintained a formal church membership, he has been rather closely affiliated with the Seventh Day Baptist Church throughout his life. He had definite religious interests and a faith which was evidently satisfying to him. He was a man of high ideals and clean personal life. He was honest in his dealings and industriously devoted to the welfare of his family.

The funeral was held from the Milton Seventh Day Baptist church October 10, 1930, and was conducted by Pastor James L. Skaggs. Burial was made in the Milton cemetery. J. L. S.

STILLMAN.—Ellen J. Stillman was the daughter of Evelon and Mary Howe Coon. She was born November 21, 1853, and died at the home of her son, in Eldred, Pa., September 25, 1930, in her seventy-seventh year.

In 1869, she was married to Joseph D. Stillman, of Little Genesee. The greater part of her life was spent in this village and in Ceres, N. Y. Her husband died on May 18, 1926. Since his death Sister Stillman has lived in her home at Ceres until about a year ago, when on account of failing health she went to the home of her son in Eldred, Pa., where she was tenderly cared for until the end came.

She united with the Seventh Day Baptist Church of Little Genesee, January 28, 1871, of which she remained a faithful member until her death. She is survived by the following children: Lee, of Los Angeles, Calif.; Bert, of Eldred, Pa.; and Mrs. Bessie Foster, of Little Genesee.

Funeral services were held from her late home in Ceres, N. Y., September 27, 1930, conducted by her pastor, Rev. A. L. Davis, and the body was laid to rest by the side of her husband in Wells Cemetery, at Little Genesee. A. L. D.

WHITFORD.—Gladys Elizabeth Whitford, eldest daughter of J. Frederick and Leo Coon Whitford, was born in Buffalo, N. Y., April 8, 1914, and died at the home of her parents in Bolivar, N. Y., October 10, 1930.

She lived with her parents in Buffalo and suburban villages until the summer of 1923, when the family moved to Milton, Wis., where Mr.

Whitford became the head of the department of education in Milton College.

Gladys was baptized by Rev. Henry N. Jordan, June 28, 1924, and was received into membership of the Milton, Wis., Seventh Day Baptist Church. On the removal of the family to Bolivar, N. Y., along with her parents, she was received into membership of the Seventh Day Baptist Church at Little Genesee, July 26, 1930. She likewise joined the Christian Endeavor society, and all were hopeful of many happy and helpful meetings together. But God otherwise ordered our plans. She was permitted to attend but one Christian Endeavor meeting after joining. Gladys looked well when she came among us, and all were hopeful. But a return of the malady which had afflicted her while in Wisconsin proved fatal.

Gladys had won many friends in Little Genesee who loved her for what she was, a noble Christian girl. The family was here three years ago, when Mr. Whitford was the supervisor of our Daily Vacation Bible School. We were short a teacher, and Gladys willingly took a class; and despite the fact she was only thirteen years old, did splendid work. Aside from her parents she is survived by a sister, Geraldine, and a large circle of friends here and elsewhere who will miss her.

Funeral services were held at the Seventh Day Baptist church in Little Genesee, Sunday afternoon, October 12, 1930, after prayer at the house. The pastor, Rev. A. L. Davis, officiated. He was assisted by Rev. James L. Skaggs, of Milton, Wis., Rev. Henry N. Jordan, of Battle Creek, Mich., and Rev. Arthur Gregson, pastor of the Methodist Church, of Bolivar, N. Y.

Six young men, four of whom were Christian endeavorers, acted as pallbearers, and six young women, all endeavorers as well as members of the Seventh Day Baptist Church of Little Genesee, acted as honorary pallbearers.

It was a gorgeous autumn day. The Allegany hills never were more beautiful, clad in all the glory and beauty that the sun-kissed hills can give. Amidst a profusion of flowers, gifts of loving hearts and friends, the body lay, transformed in the midst of suffering until some of the after glow of the Shekinah glory had settled on her face.

The body was laid to rest in Wells Cemetery, Little Genesee. A. L. D.

Sabbath School Lesson VI.—November 8, 1930

THOMAS (An Honest Doubter).

Golden Text: "Thomas answered and said unto him, My Lord and my God." John 20: 28.

DAILY READINGS

November 2—Thomas Despairing. John 11: 11-16.
November 3—Thomas Inquiring. John 14: 1-7.
November 4—Thomas Convinced. John 20: 24-29.
November 5—Thomas Enlightened. John 21: 1-8.
November 6—Prayer for Belief. Mark 9: 21-29.
November 7—The Cure for Doubt. John 7: 10-18.
November 8—Wisdom's Worth. Proverbs 3: 13-20.

(For Lesson Notes, see *Helping Hand*)

The First Bible of This Kind With Concordance and Complete Helps In a Handy Pocket Size

Size 4 1/2 x 6 1/2 Inches Only 1 1/2 Inches Thick

THE ONLY POCKET BIBLE WITH
COMPLETE HELPS

Holman Adult Students Bible

An entirely new Holman Bible combining all the features essential for Bible study in a handy pocket size, printed in Gem black face type, and self-pronouncing, containing

Authorized Version Old and New Testaments.

A Bible Study Course providing a comprehensive plan for intelligent reading of the Bible, which, by dividing the Scriptures into thirty-six parts and the elimination of portions, greatly reduces the amount to be read and brings out in bold relief the continuity of Bible History from Genesis to Revelation.

Treasury of Biblical Information. A carefully compiled, thorough and attractive form of valuable information.

Complete Concordance of many thousand references.
Four Thousand Questions and Answers on the Bible and Maps in Colors.

All included in a Pocket Size Bible 4 1/2 x 6 1/2 Inches.

Specimen Part Page of Bible—Size 4 1/2 x 6 1/2 Inches

The captives enquire of fasting.

ZECHARIAH 7, 8.

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

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

No. 5915. Seal Grain Genuine Leather, overlapping covers, round corners, red under gold edges, gold titles, silk headbands and silk marker. Postpaid \$3.00

Send order to
SABBATH RECORDER
Plainfield, N. J.

One said, "Youth cometh but once to me,
So I shall play, and laugh, and sing;
I own no chains. I will be free,
None shall deny me anything."
He had his fling, then worn and gray,
With weary soul and eyelids wet,
He tried to wash the tears away,
And stem the tide of vain regret.

One said, "My youth comes not again,
I must not spoil it as it goes.
I must not live a day in vain,
Nor stain a page, nor mar a rose."
The future found him glad and strong,
Unbound by weariness and fears,
Treading his journey with a song,
Heir to the gladness of the years.

—Clarence Flynn.

The blush on the August apple,
The sunset aglow in the west,
The sumac leaves and the woodbine
And the oriole's hidden nest;
The oak tree, sprung from the acorn,
The maple grown from the pod;
Give it the name of Nature,
Then trace above it—"God."

The flutter of wings o'er the nestling,
The life breathed out to the young,
Innocence shielding the guilty,
The Christ with nailed arms outflung,
The starving grief of a mother
For a still form beneath the sod;
Call it the gift of living—
Give it the name of God.

—C. L. Sorby.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. M. B. Kelley, Pastor.

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

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

Subscriptions will be discontinued at date of expiration when so requested.

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

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

POSITION WANTED

Reliable Man
Desires Permanent
Employment
With Sabbath
Keeping Privileges
Willing Worker

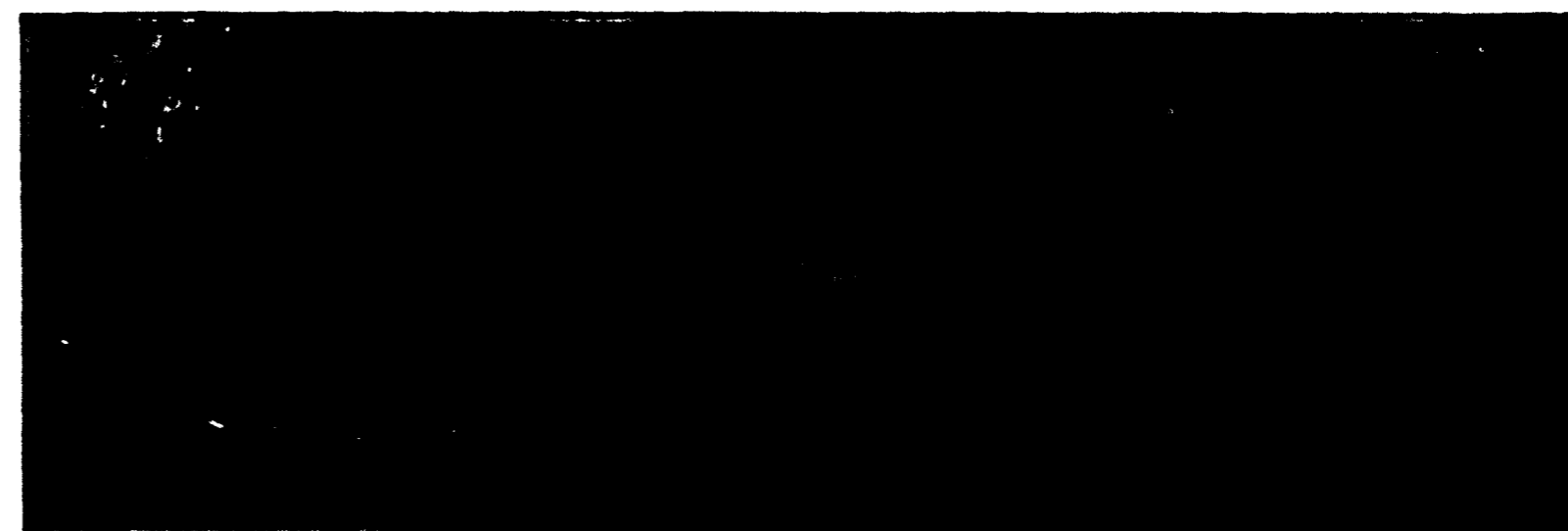
Further information,

Address,

SABBATH RECORDER,

Plainfield, N. J.

SALEM COLLEGE



Administration Building
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, Secondary, and Musical Courses.
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Abva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

W. D. BURDICK
ACTING PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education,
Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LI.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIRLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS
Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder

SABBATH PROMOTION

Budget for complete needs - \$19,184.00

Sabbath Recorder and Helping Hand	\$ 7,600
General printing, Annuities, indebtedness, etc.	5,450
Sabbath Promotion, (Special) (includes Teen age, camp work, etc.)	1,500
Sabbath Reform (foreign)	700
Corresponding Secretary, salary, office, and traveling expense, expense of representatives to Conference and Associations, etc.	2,634
Other necessary expenses	1,300
Total.....	\$19,184

Provided for

By our ancestors	\$ 9,300
Sales, direct gifts, etc.....	2,050
By us—(to be raised)	7,834
	\$19,184

The Sabbath interest is **our great responsibility**; to restore the Sabbath to the Christian Church is our **mission**. We must magnify the importance of this truth.

To the Tract Board has been intrusted this particular work. **BUT** it is **our** work—and we must do our part or it fails.

We have a history to be proud of, but it must not lead us to self-satisfaction. Self-satisfaction ends in auto-intoxication and paralysis.

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

THE HOLY SABBATH

was instituted to commemorate creation, and to bring men into communion with the Creator of the world and the Author of life. In the morning of the world God established the Sabbath for rest and spiritual communion.

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

CONTENTS

Editorial. — Mission of the Sabbath Recorder.—A Nice Bookmark	577	—Plans for November, 1930.—“Who Then Is This?”—Intermediate Corner.—Junior Jottings	592-595
Observations by the Corresponding Secretary	578	Founder's Week Conference Deferred	596
Bible Studies on the Sabbath	579-582	Children's Page. — Crusading With Christ Among the Negroes of Our Country.—Our Letter Exchange.—Spiritual Weapons in a World War	597-599
The Shiloh Sabbath School.....	582-584	“Arise, Shine, for Thy Light Is Come”	599
Missions. —The Year's Work. — “Aggrey of Africa.” — Gleanings from the Quarterly Reports	585-588	First Year Book on Social Work.....	601
Why I Go to Church	588	Our Pulpit. —Heavenly Hope and Personal Purity	602-605
People Respond Well	588	A Call for Christian Help.....	605
Woman's Work. —Plainfield Woman's Society.—Passion Play 1930	589-591	A Deplorable Demonstration	605
Home News	591	Fundamentalists' Page. —A Study of Miracles	606
Young People's Work. — Historical Sketches.—A Brief History of the First Hopkinton Church. — Things for Which We Should Be Thankful.		Sabbath School Lesson for November 15, 1930	607