

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

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 Ogdan, 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.

Miss Vivian Hill, Farina, Ill.

Miss Alberta Simpson, Battle Creek, Mich.

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. 19

PLAINFIELD, N. J., NOVEMBER 10, 1930

WHOLE No. 4,470

Mission of the Sabbath Recorder Certainly, the RECORDER has an important mission, and that too in a special sense to such a denomination as ours. The very smallness and the widely scattered condition of the Seventh Day Baptist Church gives emphasis to this need.

A people whose homes are found all over this great land, completely surrounded by multitudes who own allegiance to some other faith and whose influence tends to lessen loyalty to God's holy day, would certainly find it difficult to hold their own without this bond of union which keeps them informed regarding the things that make them one and magnifies the loyalty of groups in various sections to the one important Bible truth which gives them their name.

What would a family of Seventh Day Baptists living far away from a church of our faith be likely to do if they never gave our paper a welcome in their home? It is the one tie that binds, which no family can afford to do without.

In the early days of Christianity, what progress would the groups of believers have been likely to make toward unity and loyalty if it had not been for the writings of the Acts of the Apostles; the Epistles, and the Revelation? The work and spiritual growth, the welfare and health of those early Christians would have suffered great loss, and may have died, if Christian writers had not faithfully and repeatedly furnished them with the messages of the Acts, the Epistles, and the Revelation.

If it were necessary to the welfare of the churches in those early days for undershepherds to write encouraging and helpful things to the scattered flocks, why is not such work still necessary for the health and good cheer of our own little flocks?

Such a paper as the SABBATH RECORDER is indeed the one outstanding agency for just such a work among our scattered homes in all the land. Every family should give it a glad welcome. The children should see that father and mother are interested in it

and that they are anxious to have their dear ones read it. If parents wish for their children to remain loyal to the faith of our fathers, I know of no better way to secure such loyalty than to, themselves, stand true in support of the denominational paper.

I shall remember as long as I live a time when my mother took special pains to interest me in the RECORDER. It was before I became a Christian, and was, indeed, at the very beginning of my own interest in denominational matters.

The SABBATH RECORDER in every home ought to make sure of more interested hearers for the pastor on Sabbath days.

People who read this paper have a chance to know what is going on in the denomination. Many a good cause will suffer if people do not have proper information regarding it. The RECORDER is our paper. We need the information it contains if we are going to keep step with one another in the work God gives us to do. How could we get along without any SABBATH RECORDER?

A Nice Bookmark A fine bookmark, of orange satin ribbon, three and a half inches wide by nine inches long, has come to hand from Mrs. R. A. Armstrong, Alfred, N. Y. It is really a thing of beauty, with the Lord's Prayer printed on it in poetical form as follows, which was found in Charleston, S. C., during the war.

Thou to the mercy seat our souls doth gather,
 To do our duty unto thee— *Our Father,*
 To whom all praise, all honor should be given;
 For thou art the great God— *who art in heaven,*
 Thou, by thy wisdom rul'st the world's whole
 frame;
 Forever, therefore— *hallowed be thy name.*
 Let never more delays divide us from
 Thy glorious grace but let— *Thy kingdom come;*
 Let thy commands opposed be by none,
 But thy good pleasure and— *thy will be done.*
 Let promptness to obey, be even
 The very same— *in earth as 'tis in heaven.*
 Then for our souls, O Lord, we also pray.
 Thou would'st be pleased to— *Give us this day*
 The food of life, wherewith our souls are fed,
 Sufficient raiment and— *our daily bread;*
 With every needful thing do thou relieve us,

And of thy mercy, pity— *and forgive us*
 All our misdeeds, for him whom thou didst please
 To make an offering for— *our trespasses,*
 And for as much, O Lord, as we believe
 That thou wilt pardon us— *as we forgive,*
 Let that love teach, wherewith thou dost acquaint
 us
 To pardon all— *those who trespass against us;*
 And though sometimes, thou find'st we have
 forgot
 This love for thee, yet help— *and lead us not*
 Through soul and body's want, to desperation;
 Nor let earth's gain drive us— *into temptation;*
 Let not the soul of any true believer
 Fall in the time of trial— *but deliver*
 Yea, save them from the malice of the devil,
 And in both life and death, keep *us from evil;*
 This pray we, Lord, for that of thee, from whom
 This may be had— *for thine is the kingdom,*
 This world is of thy work, its wondrous story,
 To thee belongs— *the power and the glory,*
 And all thy wondrous works have ended never,
 But will remain forever, and— *forever.*
 Thus we poor creatures would confess again,
 And thus would say eternally— *Amen.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

The week of October 19 to 26 found the corresponding secretary of the Tract Society on the field among the New England churches. Some of the problems confronting the Missionary Board were viewed at first hand by attending the quarterly meeting of the board. As one realizes some of the burdens being borne by many of its members, he naturally becomes more sympathetic and less critical. It would be helpful to all concerned if every Seventh Day Baptist could attend one of these meetings. The men and women who are so earnestly and anxiously carrying out the program in our world kingdom task are deserving of our sincere prayers and unselfish efforts to co-operate.

What can be done for reliable Sabbath keepers who are without a job? This is a serious question and should challenge the best thought of the leaders and employers of our denomination. There are always some who weakly believe that the denomination owes them a living if they keep the Sabbath. Of such we are not now especially concerned. But our hearts go out to men—heads of families—who are out of work, with nothing ahead, and forced to face a situation of no job or no Sabbath.

Indeed, with the present economic situation, it is even a problem of no job under any circumstance. But to the Sabbath keeper who asks, "How can I live and keep the Sabbath?" it is not enough to say, "Well, we do not have to live." Things are not so simple and easy as that. Too many others are involved in the question of one's living. The writer does not know the answer. He wishes he did. Perhaps there are those who do. If so, please come forward. Let it be urged, at least, that our people who employ help, as far as possible give a chance to our own folks.

Our churches in New England are all being manned by new pastors. Rev. Harold R. Crandall, nearly nine years pastor of the New York City Church, came the first of July to the Pawcatuck Church, ably pastored for twenty-six years by their loved Rev. Clayton A. Burdick. Rev. Carroll Hill recently began his pastorate of the First Hopkinton Church, and on October 18, was ordained to the gospel ministry by this historic old organization. Everett Harris, Yale Divinity student, has for but three months been the pastor of the Waterford Church. Rev. Willard D. Burdick, recently elected president of General Conference, has been but about two years pastor of the Rockville and Second Hopkinton churches. Coming to this field for needed rest, Brother Burdick and his wife are putting on a schedule of activities demanding harder work than ever. These men and their wives are at their tasks with hopeful vigor and enthusiasm. If their respective peoples will respond to their consecrated leadership much is bound to be accomplished in the days to come. With these groups the corresponding secretary visited, presented the interests of the American Sabbath Tract Society and addressed them with a cheerful message on the Mission of Seventh Day Baptists. "Let us not be weary in well doing, knowing that we shall reap if we faint not."

Work is just about completed on the 1931 calendar. Since Conference goes to Alfred this year, the photographs and views will be of people and places of that vicinity. Miss Bernice Brewer who so painstakingly prepared the material for the calendars of 1929 and 1930, and made them beautiful, has given

the secretary valuable assistance in putting out the one for next year. It will be helpful if our churches order their calendars early. Last year considerable deficit resulted from this publication in spite of efforts to cut expenses down. Plans are being considered to make this calendar self supporting and your co-operation is earnestly solicited.

For some time "Our Pulpit" has had a regular place in the SABBATH RECORDER. We believe it is generally read and appreciated. The writer wonders just how much it may be used by churches that are without pastors and yet are striving to maintain religious worship services. Is it worth while? If it is then how shall it be maintained? Unless sermons are forthcoming from our pastors, either sermons from old manuscripts must be used or the department given up. If you believe it worth while, stir up your pastor to send in that good sermon of his that you enjoyed last Sabbath.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

THE SABBATH IN THE LAW AND IN JEWISH HISTORY

A. The Sabbath in the Law.

Preliminary note: Before taking up the present study, it will be well for us to look at the Mosaic code as a whole. A careful study will reveal this code to be three-fold—moral, ceremonial, and civil. The Ten Commandments are the moral principles upon which the other two are based. Jesus summed them up (Matthew 22: 36-40) as love to God and love to man. The first four of the Ten Commandments refer to man's duty to God, and the last six to man's duty to his fellow man. The ceremonial law had to do with man's relation to God, and the civil law with his relation to men. The Decalogue was not a statement of new principles, but of general truths which had existed from the very beginning—eternal principles which will go on down to the end of time—which are imperishable—which were binding on men before Sinai—which would be binding on men today if they had never been expressed formally. It is to the Ten Commandments that God referred

when he said he would "write it in their hearts" (Jeremiah 31: 33), and of which the Psalmist wrote, "The law of the Lord is perfect" (Psalm 19: 7).

1. Exodus 20: 8-11 — "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

First Deduction—The Sabbath is a part of the Decalogue, one of the ten big moral principles upon which the rest of the Mosaic code was based. That it is not a new principle is shown by the first word, "remember," and by the reference to its institution at the creation.

(*Remarks:* The fourth commandment is one of the two positive commands. Our duty is not merely negative. It is also the only commandment which specifies *what* God is to be worshiped—that is the God who created the universe.)

2. Exodus 34: 21—"Six days shalt thou work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest."

Exodus 20: 10—"The seventh day is the sabbath of the Lord thy God."

Second Deduction—The Sabbath is not merely a matter of convenience. It is a specific day, the seventh. It is to be kept in planting time and in harvest time, the two busiest seasons of the year, as well as at other times. One seventh of the time is not enough. It is *the* seventh day of the week, throughout the year.

3. Exodus 35: 3—"Ye shall kindle no fire throughout your habitations upon the sabbath day."

Numbers 15: 32-36—"And while the children of Israel were in the wilderness, they found a man who gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and unto Aaron and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The

man shall surely be put to death: All the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones and he died; as the Lord commanded Moses."

Third Deduction—Other laws, apart from the Ten Commandments, specified things that were prohibited on the Sabbath. These ceremonial prohibitions were local, national, and temporary accompaniments of the one great imperishable principle of the fourth commandment.

(Remarks: This penalty seems very severe to us today. But it was not the specific act which was punished, but the wilful, deliberate disobedience of the command of God. We must remember too that God was molding a people to be the vehicle of his complete revelation of himself and the way of salvation. Also, he was miraculously feeding and caring for the children of Israel at this time, and such an act as this was not only unnecessary and selfish, but showed a lack of appreciation of God's goodness, and a lack of trust in his providing care. Who are we to question the Lord's actions and commands?)

4. *Deuteronomy* 5: 12-15—"Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Fourth Deduction—In Moses' reiteration of the law on the borders of the Promised Land, he gives an added reason for the observance of the Sabbath by the Israelites. They are to remember that God delivered them from the Egyptian bondage, and keep the Sabbath because of gratitude. This parallels our redemption from the bondage of sin, and is typical of it. We should keep the Sabbath for the same reason.

5. *Acts* 1: 12—"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey."

Matthew 12: 1, 2—"At that time Jesus went on the sabbath day through the corn;

and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day."

Luke 6: 1, 2—"And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?"

Matthew 12: 9, 10—"And when he was departed thence, he went into their synagogue: And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him."

Luke 13: 14—"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."

John 5: 10—"The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed."

Fifth Deduction—There were many additions to the original Sabbath law by the Pharisees, many petty details, in attention to which they lost sight of the great principles of the fourth commandment. These were the ground of greatest controversy between the religious leaders and Jesus.

(Note: During the period between Malachi and the New Testament, Jewish legalism ran riot. The Pharisees and scribes interpreted and added to the original laws, until they were scarcely recognizable. There was much hair-splitting in the working out of the details.)

Conclusion—The Sabbath is one of the ten great imperishable and eternal principles upon which the whole Mosaic code was built, a principle which had existed from the creation. The Sabbath is a specific day, the seventh, and is to be observed regularly, even in the busiest seasons. There were many local, national, and temporary laws concerning the Sabbath. These are Jewish and temporary, and have passed away, but

the great moral principle remains—"Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God."

B. The Sabbath in Jewish History.

Preliminary note: Since the Hebrews were the vehicle chosen of God through which to bring to the world his fullest revelation, the study of the importance of the Sabbath in their history is of great value. It will be impossible to examine more than a few of the outstanding passages, but these few will give the great principles.

1. *Exodus* 16: 4, 5, 22-30—The story of the giving of the manna.

First Deduction—The Sabbath was observed by the Hebrews before Sinai. The Lord held them to the seventh day for nearly forty years by sending a double amount of manna on the sixth day, and none on the Sabbath. It was a test of their obedience.

2. *Amos* 8: 4, 5—"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit."

Isaiah 1: 13—"Bring no more vain oblations; incense is an abomination unto me; the new moons and the sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting."

Second Deduction—While the people of Amos' and Isaiah's days were dishonest in their business dealings, and felt the Sabbath a burden to be borne, not being in the spirit of it at all, nor looking for a blessing in it, yet the commandment had such a hold on them that they dared not break it, but observed it formally. The prophets found fault with the worship on the Sabbath because it was not spiritual nor prompted by love and gratitude. They could not tolerate a formal religion and a formal Sabbath, and taught that such were not acceptable unto the Lord.

3. *2 Chronicles* 36: 14-21—Tells of the attack on Jerusalem by the Chaldeans, the killing of the young men, the pillaging of the city, the carrying into captivity into Babylon of the remainder, and the burning of the city.

Jeremiah 17: 27—"But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

Nehemiah 13: 17, 18—"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day, Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath."

Third Deduction—Jeremiah prophesied that if the Jews did not cease their Sabbath breaking, Jerusalem would be destroyed. The chronicler records this destruction. Nehemiah, after rebuilding the walls, warned the people against profaning the Sabbath, calling to their mind the fate which their fathers brought upon them and their city by doing the same.

4. *Isaiah* 56: 1-8—" . . . Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it . . . even unto them will I give in mine house and within my walls a place and a name . . . even them will I bring into my holy mountain, and make them joyful in my house of prayer."

Isaiah 58: 13, 14—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Ezekiel 20: 20—"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Fourth Deduction—Along with the confession of Israel's unfaithfulness in the matter of Sabbath keeping, the prophets proclaim great promises which attach to its faithful observance.

5. *1 Maccabees* 2: 29-41—This passage in this apocryphal book tells how the Macca-

bees at first refused to resist the onslaught of their enemies on the Sabbath, but were of necessity driven to defend themselves against attack, even though it was the Sabbath.

Fifth Deduction—The Sabbath was observed in the period between the Old and the New Testaments. As we have already seen it was during this period that the petty details which we find in the New Testament were worked out by the rabbis.

Conclusion—The Sabbath held a very important place in Jewish history. It was a test of obedience, of spirituality in religion, an opportunity for the obtaining of a great blessing. But because they did not observe it spiritually, though the formal observance was more or less kept up, it became the cause of their final downfall.

THE SHILOH SABBATH SCHOOL

REPORT OF THE HISTORIAN OF THE SHILOH SABBATH SCHOOL FOR THE YEAR ENDING OCTOBER 4, 1930

The Bible School is celebrating its one hundred and fiftieth anniversary this year, for it was in the year 1780 that Robert Raikes, a printer, started such a school for the ragged children in Gloucester, England.

At the recent International Convention of Religious Education held in Toronto, Canada, June 23-29, a statue of Robert Raikes was unveiled in Queen's Park. The statue was draped in the flags of the United States and Canada and they were drawn aside by a girl from Halifax, Nova Scotia, representing the oldest Bible school in Canada, and a boy from Atlanta, Ga., representing the oldest Bible school in the United States.

What the Gloucester printer started in the eighteenth century has grown into a world-wide movement for Christian education.

On October 8, 9, and 10, of this year, there was held in Utica, N. Y., a convention of officers and teachers of the Bible schools of New York State together with the pastors of the churches to recognize the sesqui-centennial of the founding of the Bible school and to formulate plans to widen its work.

History reveals that from time immemorial there have been men and women of

vision who have realized the power of influence, good or bad, upon the young, and nations have long recognized the fact that the success of a country depends largely on what is taught the youth of that country.

We are glad that the Shiloh Sabbath school has such a splendid background, that there have been earnest, loyal workers in the past that have made it possible to continue the work of religious education for the youth of our community.

To plan wisely for the future we must look back at certain intervals over the past and note the things which have proved a help in furthering the work, and also try to discover the things which might better be discontinued for the benefit of the school.

It seems but a short time since we were reviewing the work of the previous year and now another twelve months have passed and we are again casting our eyes backward that we may view the outstanding things which have been a part of the year's program, hoping thereby to gather new inspiration and with a faith fixed more firmly and a deeper consecration move onward in the cause of right.

The superintendent, officers, supervisors, and teachers have worked faithfully and well, and the scholars have co-operated nicely in carrying out the work of the school.

At the close of the last year sixteen boys and girls gave themselves for church membership and were presented with Bibles by the church. At the beginning of this year Deacon Auley C. Davis very fittingly spoke to them on what the Bible would mean in their lives if its teachings were adhered to. Also, early in the year the usual promotion exercises were held when three classes furnished appropriate exercises for the occasion.

An installation service was a new feature introduced this year and the nineteen newly elected officers were invited to the front to participate in this service which was in charge of Pastor Loofboro.

The plan of having the younger members in training in preparation for holding offices has worked nicely and this year the assistant superintendents, David Davis and Harold Fogg, have rendered valuable assistance by having charge of the devotions at the opening of the Sabbath school each week.

April the twelfth marked the time when a reward should be given to those who had a perfect attendance for one year, and pins were presented to the following by Deacon Auley C. Davis: Elizabeth Lupton, Frank Harris, Jr., David Randolph, Harmon Dickinson, Norman Sherwood, Norman Loofboro, and Walter Bowen.

At the close of the first quarter the class of six boys taught by Frank Harris was on the honor roll for having the highest average attendance.

The primary children have been meeting in the session room each week under the leadership of Mrs. Olive Lupton and Mrs. Reba Randolph, and on Children's day they had a part on the program which they carried out nicely.

One of the new features introduced by Superintendent Schaible this year was a series of short talks given by the members of the school. The series was opened by Deacon Auley C. Davis in December, who spoke on, "Tell Them So." Following this, during the same month the historian spoke about "Christmas Cheer."

Soon the year 1930 was ushered in, and the school always responsive on the subject of prohibition, listened to the plans for the nation wide bell ringing service on January 16, in honor of the tenth birthday anniversary of national prohibition. This announcement was made by the chairman of temperance after which the Misses Martie and Ruth Harris sang the song, "It is There to Stay," written by J. G. Dailey of Philadelphia. Following the song a large number of children gave temperance yells lustily.

The subject of the Sabbath was an outstanding topic this year and the superintendent, John Bonham, John Harris, and Lora Harris gave interesting talks on the subject, and Mrs. B. B. Shoppard related her experience as to how she became a Seventh Day Baptist.

A very timely subject which was brought forward in a stirring speech by Superintendent Schaible was "Tobacco," and at the close of his talk a playlet entitled "The Cigarette Box," was given by Ida Davis, Marguerite Loofboro, Norman Loofboro, and Norman Sherwood.

The following week, Mrs. Bowden, the chairman of temperance, presented some facts concerning prohibition.

On Mother's day the subject of "Mother" was uppermost in the minds of all, and many tributes were paid to "Mothers" by the members of the school. The "Daddies" came in for a share of praise, too, and after a reading "Our Daddies," our versatile superintendent led in some testimonials for the "Dads."

The school conducted a Religious Day school under the supervision of Miss Marjorie Burdick. She was assisted by Miss Elizabeth Lupton and the Misses Martie and Ruth Harris.

Again this year our school has co-operated in the work of the Cumberland County Council of Religious Education, and in October, 1929, was hostess to the west district of that body of which it is a part. At that time the large audience listened to a very interesting program prepared by the president of the district, Rev. H. L. Cottrell. Much enthusiasm was manifested when it was announced that our school was to hold the attendance banner for the quarter for having had the largest number of members in attendance. Members of the school have also attended meetings of the district held at different places throughout the year.

Two members from our school attended the Teachers' Training class in Bridgeton with expenses paid from the Sabbath school treasury. Miss Miriam Horner was sent to represent the school at the Spring Conference of the County Council held in Vine-land, of which she gave an interesting report.

It is always enjoyable when the Shiloh and Marlboro schools hold joint sessions. In November, 1929, the Marlboro people were our guests in a joint communion service and later at the Sabbath school session. The following June our people journeyed to Marlboro where there were similar meetings held. The two schools also held their annual picnic together at Centerton.

In July the people gathered at the mill pound where Leslie Fogg, a member of the school, was baptized. Mrs. Norman Davis was also baptized and both were received into the church.

Later in the summer John Bonham told before the school the history of the name of Shiloh, and the members of Katherine Davis' class read passages of Scripture containing the name of Shiloh.

Although the heat wave reached South Jersey and the drought for a time was considered alarming, there was enough of beauty in nature to suggest the theme of "Flowers." This was brought before the school by Superintendent Schaible and the talk was made more effective by the song, "Thank God for a Garden," sung by Mrs. B. B. Sheppard.

An outstanding event of the year was the visit of Rev. E. E. Sutton, a former pastor, who is now the director of religious education for the denomination. Mr. Sutton spoke in the church on that subject, Tuesday evening, January 7, after which he suggested some books which would be well for our school to purchase. These were added later to the library.

On September twentieth of this year we were again favored by a distinguished guest, this being Mr. Herbert Wheeler, the son of the late Rev. Samuel Wheeler, at one time a pastor of the Marlboro Church. Mr. Wheeler has been in the United States Forestry Service for thirty years and is now lecturing in its interest. He spoke before the school on the subject of "Trees" and their use in the great out-of-doors.

It is always a joyous occasion when the young and the old meet together to play, so on February 22, the Ladies' Bible class, better known as the "Grandmothers' Class," put on a social in the church basement. A program was given featuring the birthdays of three famous men which occur in that month—Washington and Lincoln, known to every boy and girl of school age, and that young hero Lindbergh, who only recently became famous because of being the first to make the transcontinental flight in the interest of aviation.

The Mothers' Class also held a delightful social on March 29.

Again, as of other years, friends and loved ones have been called to mourn the passing of familiar faces, and we record here the names of Lewis Tomlinson, Harold Schaible, Edward Ewing, Mrs. Elizabeth Davis, Henry Ellsworth Hoffman, Mrs. Charles Mixner, Mrs. Tabitha Smalley, and Mrs. Eliza S. Davis. Tender messages of sympathy have been conveyed through flowers which have been sent to these homes which have been bereft.

As one by one the members of our school and community are called up higher, it behooves us to be ready for we know not in what hour we shall be selected to answer the summons.

As we pause after looking over the work which has been done the past year, and the things which have been accomplished, we are confronted with the thought of the efforts that have been made in the interest of this Sabbath school, of the difficulties which have been so bravely overcome, and the tense moments which some of the workers have endured that the work of the Master might be carried on. We sometimes think of the little prayer that history tells us that Abraham Lincoln offered at his mother's knee in the little log cabin in Kentucky. He prayed this: "Oh, God, bless father, bless mother, bless sister, bless me, bless everybody, make Fido a good dog, and help us all from being lost in the wilderness. Amen." When at a time it seems that we do not know which road to take, we had better think of one of the Austrian generals in an early war, who sent a letter to the commanding officer asking whether he should retire. With a pencil the general addressed wrote as the reply the one word "Forward." Whatever the opposition or however strong the conditions to be faced, forward and ever forward begets confidence and overcomes all obstacles.

To those who feel that they can not take an active part in the work of religious education there is a way in which you can serve as well as an old woman who lived down in the mountains of Virginia. When a missionary was holding meetings in the town in which she lived, the old woman was seen sitting on an old soap box back by the door of the crude church and invited to go up front. "I never goes up front," she said. "I can't read, I can't sing, I can't pray like the rest of them, but I loves the Lord and I wants to do somethin' fer him so I sit here by the door and I smiles them in and I smiles them out."

We know how many hearts of young and old are hungering for just a smile and we can all smile them in and smile them out if we cannot do great things. By so doing our own hearts would be warmed and it

(Continued on page 591)

MISSIONS

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

THE YEAR'S WORK

The year covered by the denominational budget is advancing and the time is at hand when churches are asked to make the every member canvass for our various lines of work. It is a time when all should be very thoughtful and prayerful. Very much is at stake, for people are deciding what support they will try to give the work during the year and the kind of support given, whether ample or scanty, will determine whether the labors of our hands are a success or a failure. Furthermore, the results of the support given this year will reach over into other years.

There are a number of things which should be taken into account by the disciple of Christ when he decides the amount of his benevolences. The needs of the work are always a powerful incentive to those who are in sympathy with men and awake to the call of God. The need today is very great. It may or may not have been greater in days past, and it may or may not be greater in days to come, but to those familiar with the situation the needs of the hour stir their souls to the very depths.

Another consideration is our ability to support the work. It is a self-evident fact that if people would give as God hath prospered them, there would be no lack of funds to carry on the work. The question which every disciple should put to himself in determining what he will do towards the support of the work is not whether he can spend all he can get on himself, but what he should do in the presence of the blessings God is bestowing upon him. Those who have been highly blessed in temporal things should give much and those who have been less favored should give something. There are very few in our churches who can do nothing, and if all would do as God hath prospered them, the sum total would be an abundance.

A still more vital question to be considered at this time is how much we love Christ,

for our love for him is reflected in our support of the work. This was the test Christ put to Peter three times over after his resurrection. He asked Peter if he loved him and when Peter declared that he did, he bade him show his love by caring for the flock. We show our love for Christ by the way we support his work. The year is advancing; we are being asked to say what we will try to do for the support of the work this year. The need is very great; we should do according as God hath prospered us; and everyone can do something, and the effort we make is a test of our love.

"AGGREY OF AFRICA"

"Aggrey of Africa" is a title of a book which was published a few months ago which has attracted considerable attention in mission circles. It is the biography of a man bearing the name Aggrey, and who had an unusual career as a missionary. He was born in Gold Coast, Africa, 1875, and died in New York in 1927. He became famous both in Africa and America and his life, words, and work were an inspiration over all the world. Very few men have had a deeper and clearer insight into the true spirit of the gospel than he had, as will be seen from some quotations given below. This paragraph is not written for the sake of recommending the book, though it is very interesting reading, but to introduce some quotations from it which set forth the new interpretation of Christ's teachings regarding human relations and mission work.

"If I went to heaven," he was wont to affirm, "and God said, 'Aggrey, I am going to send you back, would you like to go as a white man?' I should reply, 'No, send me back as a black man, yes, completely black.' And if God should ask, 'Why?' I would reply, 'Because I have a work to do as a black man that no white man can do. Please send me back as black as you can make me.'"

"I pray that God may continue to make me humble, meek, and mild in my own interest, but bold as a lion, impregnable as adamant, and as determined as Fate when it comes to working for Christian co-operation, for the elevation of my race, and for the protection of childhood and womanhood."

"At this time of my country's life I am anxious that Africa should be 'civilized' not westernized, and that the civilization should be Christian. We want a Christian civilization—and thus together with the best in our own culture we may make a definite contribution to twentieth century civilization."

"To this end was I born," he replied, "that I might bear testimony to the truth that men should be too busy to muse over personal wrongs when they are working for the good of humanity. I left my feelings at home; I am busy working to bring harmony."

"You can never beat prejudice by a frontal attack, because there is mere emotion at the root of it. Always flank it. You can catch more flies with molasses than you can with vinegar."

"On the Gold Coast I was so popular that if I wore my hat over my right brow all the young men wore theirs in the same way. I did not know then that I knew nothing. From the Gold Coast I went to America, where I obtained two doctorates. Then I perceived that I knew nothing."

"Some white people ought to be transformed into Negroes just for a few days, so as to feel what we feel and suffer what we suffer."

"If I find a man scowling at me, I just smile back. He scowls again, and I smile. I don't often find anyone scowl a third time."

"I have no time for revenge—that's not African."

"I am a debtor to all men, to all civilizations, to world Christianity, and to all kinds of educational programs."

"I am a brand plucked from fire. I am a humble product of the self-sacrifice of those who came out to the White Man's Grave."

"We often sing Heber's lines:

The heathen in his blindness
Bows down to wood and stone.

In his blindness? No—in his hunger."

"With my people, it is not so much what you say as how you say it, and who does the saying."

"To my people one 'let us do' is worth more than a thousand 'you must do's.' Africa is a child, but our paternalists fail to observe that this child is growing. They also forget that in many instances it is more important to work with than to work for."

GLEANINGS FROM THE QUARTERLY REPORTS

[The report for the California field for the quarter has already appeared and some reports for the last quarter have not reached the office. The ones given below will be of interest to those so deeply interested in the work on the home field and the information given below will be helpful to us all.—SECRETARY.]

BOULDER AND DENVER, COLO.

Weeks of work, 8; average congregation, 35 or 40; baptisms not reported in previous quarter, 8; added to churches not reported in previous, 12; \$40 collected at Elkhart for the Missionary Society.

Kept up regular church appointments in both Boulder and Denver, teaching a class in young people's work and in the Gospel of John in Denver. Called on parents of Vacation Bible School pupils and some others. Most of one week in Elkhart giving messages three nights in Methodist church. Helped in Vacation Bible School in Denver and had three children's meetings in Elkhart.

The Denver Church is very much in need of a church building so special meetings can be held, etc. If plans we are making for a summer camp in the Rockies prove to be according to God's plans it would be a great help to have another man to do a few weeks work in the field so I could have time for the camp.

RALPH H. COON.

EDINBURG, TEX.

On an early Sabbath in August a special collection was taken to apply on the missionary debt. There have been quite a number making inquiries of our daughter in high school concerning the Sabbath. We hope to see good results.

JOHN T. BABCOCK.

WELTON, IOWA

I have visited Garwin, Iowa, once during the quarter and preached for them one evening. Spent one Sabbath at Marion, Iowa, and spoke twice. Have preached once each in DeWitt and Delmar, Iowa. One addition to the church.

JAMES H. HURLEY.

HAMMOND, LA.

It has been a great pleasure to do the work of the quarter. The membership is always faithful in attendance, Sabbath mornings, at Sabbath school, and at prayer meetings. The latter we have every two weeks in the homes.

S. S. POWELL.

FOUKE, ARK.

Co-operate with the Methodist Episcopal Church (South) in a series of evangelistic meetings. Our own services have been well sustained. Three members of the church besides myself had the inspiration and help of Conference.

We need your continued prayers and support. The good people here are striving to "carry on" in spite of the handicap of small numbers. Two of our young people are teaching in the public school here, for which we are grateful.

The people here are exceedingly grateful for the financial help of the Missionary Board and are keeping in mind the denominational program with all its interest.

R. J. SEVERANCE.

ATHENS AND ATTALLA, ALA.

We held at Athens in August an evangelistic meeting with great success which has already been reported. Also we were in a union meeting held at Attalla. We had extra prayer meetings during the evangelistic meetings which were very helpful.

The work here has been very successful. The average attendance (on Sabbaths) has almost doubled during the summer season. On last Sabbath, September 27, the Athens Church received another new member, a convert to the Sabbath, which exactly completed the necessary number required to double its membership. Pray for us in the great work. Conversions, 9; Sabbath converts, 6; baptisms, 4; added to churches, 14.

VERNEY A. WILSON.

JACKSON CENTER, OHIO

Hope to stimulate interest in denominational giving; the church is not accustomed to it, feeling that all is needed here as numbers decline.

A very successful Religious Day School

in July, Miss Roberta Wells of Milton supervising. We hope to have special meetings.

I have had three visits this quarter, one from Rev. Loyal Hurley, one from Rev. John F. Randolph, one by a visiting Seventh Day Adventist. These are some encouraging features. One family, a man and wife from Stokes, has purchased a home and moved in. Another from West Virginia has rented a farm and will come soon or before winter is over. One family purposes returning soon from Battle Creek. There is a prospect of two other families coming to us.

L. D. SEAGER.

RITCHIE, W. VA.

We have raised in pledges enough to make our payment to the Memorial Board, and more than half is paid. This will still leave an indebtedness of \$3,150. This work has been in charge of a committee consisting of Beula Sutton, Conza Meathrell, and the pastor.

Brother Erlo Sutton was with us for Sabbath after Conference; also Doctor Palmberg and Miss Anna Crofoot the Monday after Conference.

We spent a few days with Sabbath keepers in Webster County, and I preached there twice. For a week in August we were with the girls' camp on Middle Island, and I preached that Sabbath for the Middle Island Church.

By vote of the church, we were given three weeks' vacation in September. This was spent largely with relatives in Potter County, Pa., also in Allegany County, N. Y., and at Plainfield and New York City. I preached once for the First Hebron Church; and we visited the German Seventh Day Baptist settlement at Ephrata. The time taken for vacation is being made up in October.

It is hard to report definite special needs just now, except the great one of more of the spirit of Christ among the Christian people, and the need of a pastor to take up the work when we leave. Plans are being made for an evangelistic campaign this winter, with Erlo Sutton assisting. Pastor Bottoms is to take up half time work after November first.

CLIFFORD A. BEEBE.

SYRACUSE, N. Y.

My work except the Sabbath services has been of an individual motive—personal effort—as I have come in contact with people speaking to such of the kingdom of God, and also holding up the Sabbath truth.

I have had many happy experiences in meeting people and standing for the truth we love so much. The early part of this month I was in New Jersey and held service in a small Methodist church in Fieldsboro and also took part in the service in a large Methodist church at Long Branch, N. J., the minister of which is a dear friend of mine. Am glad to report that Doctor Maxson, our deacon, is with us once more and is considerably improved in health. This fact has given us some encouragement. Two auto loads journeyed to De Ruyter to hear Doctor Palmborg last Sabbath day. We enjoyed the service very much. We invited the De Ruyter people to join with us in a union service in two weeks from next Sabbath day. Pray that this may add some stimulus to our people, that a new courage may be ours.

WILLIAM CLAYTON.

WHY I GO TO CHURCH

A real estate man once sold me a house. He took me through it from cellar to attic and then he put me in his automobile and rode me around.

He showed me the schools, the police station, and the fire station. Finally he pointed out the church.

These were his arguments why that town was a good town to live in. It had pleasant surroundings; it had a good school; it had police and fire protection; and it had a church. These assets make property valuable; they made my investment secure. I thought about it quite a little—in fact, it seemed to trouble me.

I contributed my share to the maintenance of the school, and the park, and the fire and police departments. The tax collector took care of that. But for several months I contributed nothing to the church. And I grew ashamed.

I said to myself: "You're sending your youngsters to Bible school. Your property is a better investment because the church is

here, representing as it does, respect for law, and decency and faith.

"If death or trouble comes to your home you will not hesitate to call on the preacher and he will not refuse to come. You take all these benefits—and yet you are contributing nothing!"

So I grew ashamed of taking so much and giving nothing at all—of standing in the church's breadline. I imagine a good many other men would feel that way if they were to think the thing through. For I know communities where people who call themselves the best people are really getting something for nothing at the expense of the church. Some of them are rich people, even millionaires.

Millionaires to whom much has been given, standing in the breadline!

—Bruce Barton.

PEOPLE RESPOND WELL

Editor SABBATH RECORDER.

DEAR BROTHER:

I do not wish to use too much space in the RECORDER, as you have so kindly given me so much before. But for the encouragement of the brothers and sisters who are responding to my requests for RECORDERS, it might interest them to know how all are responding. I get them from all parts of the United States, in bundles from two up to the hundreds. From one point in Nebraska a package came by freight, sixty pounds; another from Louisiana of some sixty or more pounds. Last week a barrel full came from a point in Minnesota, weighing two hundred pounds, and I hope more are to follow.

I wonder if there are not *tracts* in people's homes or in church societies, that are not being of use to anyone. Would it not be better to send them also, and get the truths they contain before the people? What do you think about it?

Yours in hope,

FRANK JEFFERS.

1676 Douglas Avenue,
Racine, Wis.
October 29, 1930.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

PLAINFIELD WOMAN'S SOCIETY

While the words "Plainfield, N. J." often appear in the RECORDER, they are used mostly in connection with our denominational buildings or denominational work being done here. Comparatively little has been written regarding the Plainfield Church and the activities of its different organizations. Realizing this, our Woman's Society for Christian Work is planning to have some of its activities reported from time to time. We enjoy reading what other women's societies of our denomination are doing and feel that we can be an encouragement and help to one another by reporting in this way.

In common with most other women's societies we sew, quilt, and have suppers and teas for raising money for our denominational work and local charities; but the most of our money is raised by pledges. Not all of our suppers are planned for the raising of money; some are called "Get-together Suppers" and are intended to help to promote the social life of the church. At these we try only to meet expenses; if anything is left above expenses, it goes into the treasury.

Our activities usually begin about the first of October. But this year we held one social affair of note in September—an evening reception at the church for welcoming Dr. Rosa Palmborg when she was visiting in Plainfield. This was well attended and was very much enjoyed, particularly the interesting talk Doctor Palmborg gave us regarding her work in China. Early in October we sent a box of clothing to the people of Athens, Ala., who were made needy through the drought.

We have programs printed for the year's work planned; these also contain the names of officers and committee chairmen. A "prayer thought" is printed for each month and we aim to have the talks, speeches, etc., correlate with the prayer thought for that month.

Once a month a luncheon is served in the church parlors, followed by a short program in which some person will talk on something of missionary, civic, or denominational interest. Only a small sum is charged for the luncheon, merely to cover the expense. Mr. L. H. North was the speaker at the October luncheon and his speech was the kind that "takes hold" of one. The prayer thought for the month was "Personal Consecration and Our Own Church Organizations." Mr. North is a member of our Denominational Finance Committee and is well qualified to speak on the above subject from different angles. We wish all of our people could have heard that talk.

Our first supper was held October 26, and was called a "Come-together Supper." Clever invitations were sent out by the entertainment committee in the form of an acrostic, spelling "Come." This supper was not for the purpose of raising money, and by careful buying and wise planning Miss Mildred Greene and her corps of workers were able to serve a delightful supper for the price of thirty cents. The menu consisted of chicken salad, potato chips, buttered rolls, pickles, olives, tomatoes, crullers, cheese, coffee, and cocoa.

The supper was followed by a varied program under the direction of Mrs. N. E. Lewis, chairman of the entertainment committee. It consisted of short talks, games, etc., interspersed with the singing of old songs by all present. Mr. and Mrs. Wm. M. Stillman, who have recently visited Europe, gave interesting talks about London, the Mill Yard Church and its pastor, Mr. McGeachy. These were much enjoyed but were not written, so we could not have them for publication. Mrs. Ira N. West, who has visited Oberammergau this past summer, gave an interesting paper on the Passion Play, which will appear in this department.

I think the feature of the evening that caused the most fun and laughter was the acting out of historical events. The company was divided into four groups according to birthdays. Those whose birthdays come in the first quarter of the year were in group one; group two contained those whose birthdays come in the second quarter of the year, and so on. Then they were given fif-

teen minutes in which to dress and prepare an act suggestive of some historical event that happened within their respective dates. It was surprising to see what transformations could take place in the time, and what clever effects could be obtained with crude and unusual materials. All went home feeling that it had been a very happy and sociable evening.

REPORTER.

PASSION PLAY 1930

MRS. IRA N. WEST

(Paper read at a social given in the Plainfield church, October 26)

In the year 1633, a terrible plague, bearing death on its wings, swept through the valleys of the Bavarian Highlands.

At first the secluded village of Oberammergau was exempt from the visitation, and in the hope of preserving it from infection, the local authorities drew a cordon around it, and the inhabitants were forbidden to go beyond this limit, and none was permitted to enter from the outside world.

But a native of Oberammergau, who had been living in the infected area, was seized with homesickness and returned one night. The germs of the plague were in his blood, and three days later he was dead.

So Oberammergau had become a plague center, and many died. Then the terror-stricken inhabitants gathered in solemn assembly and vowed that if the scourge were turned from their homes, they would, once in every ten years, perform with all due reverence and solemnity, a play commemorating the love and passion of Christ as revealed in the events of his life.

The descendants of the villagers of 1633 have continued to observe the vow, and the now famous play has been enacted decade by decade, with scarcely a break for nearly three centuries. The spirit of dedication in which it originated has been handed down from generation to generation.

The village actors regard their parts as a vocation, and the sacred scenes composing the play are presented with a quiet dignity and power in keeping with its supremely great theme.

We motored from Munich to Oberammergau, taking about four hours, through

mountains whose peaks were snow capped, and through the most beautiful country, cut by swift mountain streams in the ever following shadow of the Alps. As we approached the town, we saw the cross on the summit of Mt. Kofel, a beautiful sight, which may be seen for miles in all directions.

We arrived in Oberammergau the evening before the performance and were met by a group of the natives in their picturesque costumes, and a little German boy with blond curls took our suit cases in his small cart and led the way to the home of Josef Reiser, where we were to make our home for two nights and one day in the quaint little village.

Twelve of our party were entertained in this lovely home. Our host, who is a wood carver, was in the chorus, and his eldest son was in the orchestra. Our hostess was a charming German "haus-frau," spotless in a clean white apron, who greeted us as if we were her long lost sisters from America. We were ushered to immaculate bed rooms, where there were little feather beds for covers, and the floors were scrubbed as if dinner were to be served from them.

After a good substantial German dinner, we walked down to the village, with its attractive shops, where we bought postal cards and souvenirs from Mary Magdalene and others who were to take part in the play the following day.

Many of the houses have bright pictures of the virgin, and scenes from the Bible, painted on the outside, and are very striking. The streets are very narrow and crooked, and not named or numbered in the usual way. Our house was "27 K. 1/3" and we wondered how they could find it. But the town is small, only twelve hundred inhabitants, so all are acquainted.

There is only one small hotel, so all the people open their homes to the visitors during the play, and it was a constant wonder to us how they could care for the huge throngs. The day we attended the play, July 20, there were 5,500 present. The play is given only twice a week, Sunday and Wednesday, unless there are more than can be accommodated at these performances; and it was given the Monday following the day we saw it. It continues from May 11 to September 28.

We were told by our hostess that breakfast would be served at seven, and immediately after, we went to the theater, which was only a short walk from our home.

The play begins at eight in the morning and continues till twelve, with two hours for lunch. And again in the afternoon, from two till six, which seems a long time; but the play was so beautiful and impressive that the time passed before we realized it. Our seats were in the center, about twelve rows from the front, and we could see and hear perfectly.

The chorus was wonderful, and the fifty taking part were well trained. We were told that rehearsals were held once a week for the whole year preceding the play, and everything was perfect. There were fifty also in the orchestra. Those taking part in the play make their own costumes, which were very simple, but beautiful in color and Oriental in design.

The performance of their parts in the Passion Play is as natural a part of the lives of these good villagers as are the wood carving and pottery making, or other humble crafts which they pursue. Make-up is a thing unknown, and the flowing hair of the Christus and his disciples is in every instance the gift of nature.

No better proof of the impressive nature of the Passion Play exists than in the rapt silence of the vast audience throughout what might seem to be a long and rather wearisome day. The tableaux and all the scenes were beautiful beyond description, and it was a rare privilege to attend this play, and one never to be forgotten.

HOME NEWS

NEW MARKET, N.J.—The old Piscataway Church passes its 225th yearly mile stone in this year of our Lord 1930. It is a far cry to the conversation concerning Biblical grounds for Sunday keeping between Mr. Bonham and Mr. Dunham. But the organization resulting therefrom still carries on and is glad. For many months during the past year without a pastor, its services put in the afternoon, were ably cared for by Rev. A. J. C. Bond of Plainfield. The first of September came its new pastor, H. C. Van Horn, who also gives considerable time to the work of the American Sabbath Tract

Society. He with his family is now comfortably installed in the parsonage, and "At home" as proved when about fifty of the church people, old and young, Sabbath night, November 1, gathered for a surprise. A very pleasant evening, was spent in social visitation and a song fest led by Dr. L. C. Bassett. Sandwiches and sweet cakes with cocoa were served.

Our Sabbath school is doing good work and the young people have been reorganized with Intermediate and Junior societies. For a year and a half the social rooms at the church were occupied by one of the grades of the New Market school. Now with the fine new public school building completed we are using our own rooms again for prayer meetings, Christian Endeavor, and other social purposes. They have been beautifully redecorated, and with the fine interior of the auditorium the effect of the whole is pleasing and reacts favorably upon the congregation.

Steps are being taken for the congregation to look after its own Sabbath morning services when the pastor is in the field for his other work. The Men's class, for instance, is to have one service while the deacons will take charge of another, one of them reading a sermon.

The interest in the Sabbath evening prayer meetings is fairly well sustained. In the absence of the pastor these meetings are led by the deacons.

At the present time we are looking pleasantly forward to the Yearly Meeting of the New Jersey Churches which will be held with the Plainfield people, and followed by a Teen-Age Conference at New Market.

H. C. V. H.

THE SHILOH SABBATH SCHOOL

(Continued from page 584)

would be easier for people to go to the church of God and the Sabbath school where we all need to go that we may gain strength to live right and to learn more of the teachings of the meek and lowly Jesus.

MRS. ANNABELLE BOWDEN,

Historian of the Shiloh Sabbath School.

Doubt indulged soon becomes doubt realized.—F. R. Haerger.

YOUNG PEOPLE'S WORK

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

HISTORICAL SKETCHES

At the rally of the Christian Endeavor Union of New England at Waterford, Conn., September 13, 1930, historical sketches of the New England churches, written by endeavorers, were read. These sketches have been requested for the RECORDER, and the first one follows.

C. A. B.

A BRIEF HISTORY OF THE FIRST HOPKINTON CHURCH

MISS CAROL CHESTER

The First Hopkinton Seventh Day Baptist church was originally built in 1680 on the site where the Ministers' Monument in the First Hopkinton Cemetery now stands. The church was organized by a company of Sabbatarians who were formerly members of the Newport Church, but who saw the necessity of having a meeting place nearer home.

The first pastor was John Maxson. He served the church for about twelve years. Two of his sons were succeeding elders. Other pastors of the early years were Daniel Coon, A. B. Burdick, John Crandall, Joseph Clark. My great-grandfather, Christopher Chester, was also a pastor.

In 1835 a new church was built on the site of the old one. Seventeen years later, in 1852, this building was moved to Ashaway. It is in this same church that we now worship. It has, however, been remodeled and enlarged to fit the needs of the congregation.

On the spot where the first church stood and where the second was built has been erected what is known as the Ministers' Monument. This marks the place where the churches stood, and also the last resting place of the elders of the church who died in its service. The monument was dedicated in 1899.

THINGS FOR WHICH WE SHOULD BE THANKFUL

Christian Endeavor Topic for Sabbath Day,
November 22, 1930

DAILY READINGS

Sunday—For God's care (Matt. 6: 24-34)
Monday—Intelligence (2 Tim. 1: 6-7)
Tuesday—Knowledge of God (John 14: 1-12)
Wednesday—Friendship (Prov. 18: 24)
Thursday—Work (Psalm 90: 17)
Friday—Books (Jeremiah 8: 1-3)
Sabbath Day—Topic: Things for which we should be thankful (Psalm 103: 1-13.—Thanksgiving)

BERTHA R. SUTTON

First let us think of the key words of each daily reading and see why they are things to be thankful for.

Sunday—God's care. What could we possibly have without it? Could we name one thing?

Monday—Intelligence. What is life worth without it?

Tuesday—Knowledge of God. What makes us above the heathen people? Discuss this.

Wednesday—Friendship. It is Christ's teachings in our life that make our friendships worth while.

Thursday—Work. We all admit that the Ten Commandments are essential to all law. Then let's change our grumbling about work to Thankfulness to God for work on the six days made for work.

Friday—Books. When we think of books let us remember the one "Book" and be truly thankful for it.

Sabbath—Thoughts for the meeting and work for some special committee.

If you are truly thankful for God's care the past year show it by rendering him some special service in the following ways:

1. Use your intelligence by singing to shut-ins or intelligently visiting the sick.

2. Use your knowledge to raise the moral life of some one.

3. Show your friendship by inviting and bringing at least one person (of a lower plane) to this Christian Endeavor meeting or to Christian Endeavor in near future.

4. Work for him by preparing a special meal or delicacy for some less fortunate than you or doing some other kindness. How many ways can you think up to do these things in your community? (Good for open

discussion in your meeting to get something definite to do, from this meeting.)

5. There are so many ways to do service with books. (a) Lend books individually. (b) Give books, magazines, etc., to lookout committee to distribute. (c) Have a special place to leave books, etc., where anyone wishing to do so may get them and read them. What do you do with your "read" magazines?

THOUGHTS GLEANED FROM READINGS

Why thank God at all?

What makes us forget to be thankful?

"Many want to lump their thankfulness into one day, instead of spreading it out through all the year. Watch for occasions for thankfulness. Every day is full of them."

"Thank God for home. The world is full of people who have no home—drifters, wanderers, trees without roots. Home is meant to be a divine place, and we can make it so."

For discussion: Other things to be thankful for.

Poem: "Landing of Pilgrim Fathers."

Special music: "Can a little child like me."

Let's remind ourselves this Thanksgiving that we are all God's children.

Songs: "Lest We Forget."

"What a Friend."

"Win the One Next to You."

"Since Jesus Came Into My Heart."

"Work for the Night Is Coming."

"Have Thine Own Way, Lord."

"A successful Christian Endeavor meeting can not be held without prayer. One wonders in these days if it is because young people are praying less that so many demand discussion rather than prayers."

Do not fail to consider this quotation in preparing your program for this meeting.

Berea, W. Va.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Count your many blessings, name them one by one,
Count your many blessings, see what God hath done."

When you feel discouraged and life seems dark to you, think of the blessings which God has given you, and you will feel more cheerful. The Lord is constantly giving us blessings, more than we realize.

Sometimes we pass through sorrow and trials, yet these trials prove to be blessings in the end. We need to have faith and trust in him to guide us and keep us, and he will do it. Let us praise him for his blessings.

In a testimony meeting held recently in our church, some people said they were grateful for Christian homes. The influence of a Christian home can not be overestimated. Those of us who have been reared in such homes, who have had godly parents who taught us to love the Bible and God, should be very grateful, and should strive to show our gratitude by being like him.

We should thank God for other Christian men and women who have had an influence for good over our lives. I often think of teachers I had when a boy, in the Sabbath school, the Junior Christian Endeavor, and even the public schools, whose lives have helped in molding my character. I often wonder what my life would be if I had not had the training these people gave me. I thank God for them. Let us praise his name for all of his many blessings.

PLANS FOR NOVEMBER, 1930

WESTERLY C. E. SOCIETY

The Westerly Christian Endeavor Society has made the following plans for November, which it hopes to carry out:

The missionary committee plans a study on one of our missionaries the last Sabbath in the month. This is one of a series of studies on Seventh Day Baptist missions and missionaries.

The music committee plans to have special music every week. It is to take one verse of a hymn each week for memory work.

The social committee plans to have a "Harvest" social.

The society is striving to meet the goals it has set for the "Crusade with Christ" chart.

The lookout committee plans to attempt the gain of two new members during the month.

UNION REPORTER

"WHO THEN IS THIS?"

(Essay read in Iowa Yearly Meeting)

VERNA NELSON

In asking the question, Jesus was trying to impress on our doubting minds, for all generations, his royal parentage and his power to fulfill his promises. This power and parentage have been questioned ever since he lived in Palestine. It was not for his own satisfaction that he bothered to teach the simple fishermen the lessons of eternal salvation, but because of his surpassing love for humanity. He had glory and honor before he sacrificed his life for our sins, and we have only to search the Scriptures for ample proof that he was the one he claimed to be.

When the Pharisees were trying to catch him in a fault, and they asked if he were the Son of God, he answered, "Thou hast said." Christ gave himself many titles. His life is a fine example of purity and sinlessness. Is he the world's Savior? Any number of times during his life he said that he was. "I am the door," "I am the good Shepherd," "I am the Bread of Life," "I am the way, the truth, and the life," he said. These and many other figures of speech are used to convince the disbelieving of his purpose here on earth.

He promised his followers that he was going to his Father's house to prepare a place for them. He further promised that in the future he would rule, inspire, and judge all people for all time. If the question is answered from the declarations of Jesus, there is certainly nothing to doubt as to his divinity.

Christ fulfilled the prophecies of Isaiah of the Old Testament almost literally. This would have been impossible had he not from his childhood been divinely inspired. Jesus was very familiar with all of the old prophecies; and at all times his life was identically the same as that of the person Isaiah told of.

Jesus' friends, those who were with him almost constantly, have told us in the books of the New Testament that Jesus was the Savior. When Christ after his resurrection met his disciples, Thomas, placing his hand over Christ's scars said fervently, "My Lord and my God." It is certain that those twelve apostles were ardent believers in the teachings of our Master. They felt their

inferiority in his presence. His character was much superior to the characters of those he mingled with, but he could be so sympathetic and kind to those in trouble that it is no wonder the best of his friends were of the lowly; but he commanded the respect of many others. Even the Sadducees and Pharisees showed by their intense hatred of him that he was great. They were jealous of his popularity, and angry that he would not abide by their petty rules of religion. He cleansed the temple, but by so doing aroused their hatred by condemning their ill-gotten gains. It is just this kind of people who are the loudest in their hatred of the Church today. It would have been an offense to Christ's purity for these sinners to have admired him. They could not convict him of sin, no matter how hard they tried to tempt him. That he was entirely without sin is one proof of his Messiahship.

Pilate, after seeing Jesus endure the awful torture and cruelty of the Jews just before his conviction, said, "I find no crime in him. What evil hath he done?" It would seem that the testimony of an impartial Roman officer should have had some effect upon the angry mob. It shows that Christ had favorably impressed Pilate, but Pilate was powerless in the face of the mob.

It has been over nineteen hundred years since Christ was upon the earth, but his religion is greater than that of any other. Why should the religion of so humble and yet so strong a man, who lived so long ago, have any bearing upon our lives? It is only where Christ is honored and loved that we have civilization, that the sick are cared for, that sorrows and suffering receive sympathy, that humanity is protected, and that sin is recognized as the greatest of all evils. Respect for life, truth, justice, rights of others, and for law are the things that make for happiness and prosperity today. These are found only where Christ is known and obeyed. Napoleon once said, "I know men, and I know Christ was more than a man; the Divine dwelt in him." To say that a tradition has for so long inspired the greatest thoughts and transformed the highest lives, would be utter folly. All human history revolves about Christ as its center.

To the Christian, Christ is all in all. His

name is greater than any other. His life is the model for others. The Christian life is unquestionably the only life that will insure a happiness after death. As we follow him, we find we have a Friend who is with us at all times, and whose friendship is priceless.

"Who then is this?" Surely no other answer is more intelligent and honest than that of Peter, who said, "Thou art the Christ, the Son of the living God."

Marion, Iowa.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Thanks for the Bible (Ps. 119: 97-104)
Monday—Thanks for God's Friendship (Ps. 119: 169-176)
Tuesday—Thanks for God's Protection (Ps. 121: 1-8)
Wednesday—Thanks for pardon (Ps. 32: 1-2)
Thursday—Thanks from the heart (Col. 3: 14, 15)
Friday—Thanks for all blessings (Ps. 103: 1-5)
Sabbath Day — Topic: "In every thing give thanks" (Dan. 6: 10; 1 Thes. 5: 18)

Topic for Sabbath Day, November 22, 1930

GRATEFULNESS

In my reading I came across this thought, "Count how many good meals you had last year. Are you thankful for them?" So I set to figuring—three hundred sixty-five days and three meals a day (I ate the most of them) equals one thousand ninety-five meals since last Thanksgiving. Then I thought there are five others in our family, making in all six thousand five hundred seventy good meals our family has enjoyed in the year. Slightly different circumstances might make this all different. I am grateful for material blessings.

Three hundred sixty-five mornings (or the most of them) I have been able to arise, ready for a new day and its tasks. I have known those who were bed ridden from one Thanksgiving to another, year after year, and they had much to be thankful for. I feel I have more.

I have had three hundred sixty-five opportunities for daily Bible reading and prayer. I have had fifty-two opportunities of prayer and conference with others, fifty-

two opportunities of worship on the Sabbath, fifty-two opportunities of Bible study and discussion in the Bible class, fifty-two opportunities of Christian training in Christian Endeavor, and an infinite number of opportunities in each of the three hundred sixty-five days to apply this strength, information, and inspiration to Christian living. If I have not availed myself of all these opportunities, I am grateful that I still have those opportunities, and I feel the best way to express my thankfulness is to more fully use these blessings.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Someone may just now be considering the organization of a Junior Christian Endeavor society. I will be glad to help in any way in offering suggestions, books of methods, and plans of work. Send for the denominational program for this year's work.

The opening program of our Junior "Program of Work" is given here in hopes that it may interest someone to undertake to help in this great training for our boys and girls.

"Lord, make us worthy, make us strong;
We have a solemn trust, to guide
The feet of childhood forth along
Life's broad and misty mountainside.
Ours is a tender task, to us
A sacred stewardship is given—
We feed the heart of childhood with
The wondrous bread of heaven."
—Selected.

Such is the Junior superintendent's task! What a glorious privilege to work together with God to save and guide the lives of Junior boys and girls! Our work is a trust from God—may we always be found faithful to that trust.

Let the theme of our work for the coming year be—Consecration! A truly consecrated superintendent is a living example, an unselfish life, a Christ-centered personality. Such a person's consecration is catching—Juniors unconsciously are influenced and caught by the gleam of Christ-likeness. Therefore this year we will emphasize the U and I in Junior work.

THE U AND I IN JUNIOR
MEANS

U AND I IN JESUS CHRIST

Apply this motto as well to your own

Junior society—the "U" will stand for your juniors and the "I" for yourself. Lead your juniors to realize that the very privilege of being a Junior endeavorer brings with it responsibilities — responsibilities which no one can carry for them. They must be willing and glad to consecrate their money, their time, and their lives to this work of their Master.

This year may we endeavor to better unite our work and so arrange it that we will be presenting but one thought at a time to our juniors. Work until this is instilled in their lives and then go on to the next project or plan. It is never the quantity of work that you do during the year which counts—it is the quality! Try the plan of having the service activity you wish carried out combined with the thought of the worship periods for the month. This service activity, handwork, or whatever needs to be done could be worked out week by week before the regular Junior session and the thoughts and impressions they gain from this work carried over into the opening worship period of the Junior meeting.

The plan of pre-session activity may be new to you. Use the half hour before the regular Junior hour when your juniors are arriving at the church to let them make their memory work posters, sunshine gifts, missionary scrap books, and such. This keeps them occupied although they should not be expected to refrain from talking and a reasonable amount of noise and moving about. One or two of your Senior endeavorers could take charge of this work.

Junior Christian Endeavor is for training, and training is by doing—encourage your juniors to do as much of the planning and actual work of the society as possible. Try this in your worship periods as elsewhere—the superintendent may plan the first worship service on a given theme and then let the children prepare their own on the same theme for the remaining meetings during that month. Memory work is of great value in worship services, but use that which has been learned, the actual learning of the memory work should come later in the Junior meeting.

This program of work is but an outline of work to be used as a guide for the superintendent and the juniors. Read it over—then with your juniors arrange a year's pro-

gram that will adequately meet your needs. The Junior chart is being sent you again this year to serve as a measuring stick for the work which may be undertaken by your Junior society. It need not even be hung on the wall of your Junior room but may be kept by the superintendent as a record of work which the society does during the year. This new chart has never been used on a competitive basis, but the ones that are returned each year to me are kept on file and each year I compare your chart with the one you sent the year before and in that way I can partly determine what real progress your society is making. However, I realize that the real value of much of your work can not be recorded in words and figures—it is only recorded in the lives of your juniors and the work they are able to do in later years as a result of their training in the Junior society.

FOUNDER'S WEEK CONFERENCE DEFERRED

The November issue of the *Moody Bible Institute Monthly*, just from the press, announces editorially that the Founder's Week Conference, held at the institute annually in February, must this year be omitted. The editorial continues, "The reason is that the city is widening La Salle Street on which a large number of institute buildings, including the auditorium, are located. Several of these must be wrecked, and others removed, and as the work is only just begun, it can not be hoped that it shall be completed as early as February. Plans are made for the operation of the ordinary work of the institute during the process of demolition, removal, and rebuilding, but it has been thought unwise to take on the additional responsibility of the conference and the care of between two and three thousand extra guests which it would entail."

When the work of rehabilitation of the institute plant on the new and broad boulevard has been completed, a further announcement about the conference will be made.

What a sublime doctrine it is, that goodness cherished now is eternal life already entered on!—*W. E. Channing.*

CHILDREN'S PAGE

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

CRUSADING WITH CHRIST AMONG THE NEGROES OF OUR COUNTRY

ACTS 8: 26-35

Junior Christian Endeavor Topic for Sabbath Day, November 22, 1930

MRS. HERBERT L. POLAN

Some facts to remember about the black race in our land:

1. The Negro did not come to our shores of his own accord.
2. In the early days farms in the North were small while in the South there were many large estates where large numbers of slaves could be used, especially after the coming in of the cotton gin.
3. Remember one of the causes of the Civil War was that the North wished to give Congress power to forbid the bringing of any more Negroes from Africa, to which some of the Southern states would not consent.
4. At first all the colonies held slaves, but in the North it was not found profitable and they were freed or sold and went to the South where the climate was more to their liking and ways of life.
5. These facts and many others such as the Fugitive Slave Law, writing of "Uncle Tom's Cabin," Missouri Compromise, John Brown riots, etc., make us see how conditions in regard to the Negroes' lives were not under their control, but were not anything which they were responsible for. Because of this we should be very thoughtful of being kindly in our spirit and dealings, realizing that the Negro might wish many things were otherwise than they are, but he is not to blame for some unpleasant facts regarding the position of his race.

Now we know that there are in our land many educated, cultured, respectable colored people scattered in groups here and there, and they need to be Christian in thought, word, and deed as well as whites need such training and environment. So let us be noble as true crusaders should be in our

treatment of the black folks we know and meet, and help them in holding up true Christian standards when we may be able.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Mother and I thought you would like to know about a quilt top, made from pieced blocks sent by children who can not attend Sabbath school, for the Liuho hospital. It is a small quilt top, but big enough to cover some sick boy or girl in the new cottage, and we are going to send with it some other things appropriate for a sick child's room.

I suppose a Chinese boy would wonder about the embroidered letters on the quilt tops. They are the initials of children from many parts of the United States who are interested in that hospital.

GEORGE SHAW STILLMAN.

Houston, Tex.,

October 20, 1930

DEAR GEORGE:

I think your quilt top for sick boys and girls was a fine idea and I'm sure it will make some Chinese child happy. I remember one time, when I was just learning to read, that I had such a quilt over me when I was sick in bed for a week; only it was a large quilt, made by my grandmother. I amused myself for hours at a time spelling out the names, for they were whole names not just initials.

Tell mother that I shall miss her letters to "Lone Sabbath-keeping children" very much and am sorry we are to have no more of them. You and she must write more often for the RECORDER to make up for them.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been so long since I have written you I guess you have almost forgotten me. I see you have not been having many letters lately so I am going to try to write every month. Do not consider this as a promise because I am going to school now and I do not have very much time to write, but I will try.

In the spring we went to Cullman, Ala.

That is the place where my mother was raised and most of her relatives live there. She had not been back since she married and that has been over fifteen years. We are going back next spring if the weather is suitable.

This summer we went on a little camping trip only for the day. We went before breakfast and came back after supper. In the afternoon we went in swimming, and afterward we had a marshmallow roast. Then we went home.

My sister, Helen Ruth, is writing you, too.

Your true friend,

NANCILU BUTLER.

Woodville, Ala.,
October 21, 1930.

DEAR NANCILU:

Indeed, I have not forgotten you, and the fine letters you have written from time to time. I was beginning to wonder why I had not heard from you for so long, and I do hope you will be able to find time to write every month. It would be nice, too, if you could send on some of the compositions and stories that you write for your English work in school. You could do that when you are too busy to write letters.

The Bottoms' children in Salem, W. Va., are your cousins, are they not? You know I had the good fortune to visit them at Middle Island last August.

Your day's camping trip must have been very enjoyable. I think the Greens will have to have a trip like that some time next summer.

Tell Helen Ruth that I am still looking for her letter. Where did it get lost off?

Yours sincerely,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am in the fifth grade in school. There are five boys in the same class, but no girls. I told my teacher the other evening that I did not study more than half of my time, but he said I always had my lessons. My teacher's name is Mr. George Bland of Blandville.

We have a little dog named Snooks. Rev. W. L. Davis, my uncle, picked the name for us. She is a fox terrier.

I am sorry I did not see you at Confer-

ence. Uncle Willie Davis tried to help me find you but I did not see you. You were within about a mile from my home when you were at E. A. Bottoms.

Yours very truly,

LEWIS EDWIN DAVIS.

New Milton, W. Va.,
October 22, 1930.

DEAR LEWIS:

I was sorry not to see you, too, for several people told me you were looking for me. My daughter Eleanor saw you and afterwards tried to find you for me. It was surely queer that we failed to connect, wasn't it? I hope you can come to Conference next summer, at Alfred, so that I can see you.

I am glad you are doing so well in school, and since you can get your lessons without studying more than half your time, you can spend part of your time writing letters. That's a gentle hint for you to write often for the RECORDER.

Sincerely your friend,

MIZPAH S. GREENE.

SPIRITUAL WEAPONS IN A WORLD WAR

WORLD TEMPERANCE LESSON

HOWARD A. RAMSEY

(Twelve years old)

When Paul was in prison he wrote to the churches warning, instructing, and encouraging them.

In a letter to the Galatians he warned them not to yield in temptation, but by love to serve one another.

He also said "all the law is fulfilled in this. Thou shalt love thy neighbor as thyself."

He wanted them to love and serve one another instead of mistreating one another, or they would all be destroyed together.

Paul urged them to be led by the Holy Spirit to guide and teach them. Those who let the Holy Spirit lead them do not fall into sin. If we yield to temptation we will fall into sin of every kind.

Drunkenness is a sin. It leads into other sins and causes great sorrow and trouble. In the Book of Proverbs King Solomon warns us against drink. He says, "Wine is a mocker, strong drink is raging."

If we follow the guidance of the Holy Spirit we will bear in our lives the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Those who live as the Spirit leads are Christians. They will put away evil out of their hearts and deny themselves all that would separate themselves from Jesus.

Botna, Iowa.

"ARISE, SHINE, FOR THY LIGHT IS COME"

MRS. ELLEN W. SOCWELL RAMSEY

Yes, we went to the yearly meeting at Welton, Iowa. We planned to take with us some friends from Garwin, and upon receiving an invitation to come early enough to attend Ladies' Aid, we hurried our paces a little and arrived in plenty of time for dinner at the S. G. Babcock home on Thursday.

In the afternoon there were five members present at the Aid, which met with "Aunt Jane" Davis. She is the invalid mother of Mrs. T. S. Hurley, and will soon celebrate her eighty-ninth birthday. H. E. was the poor, lone man present, but he seemed to enjoy it. At the close of the meeting Aunt Jane was able to sit in her wheel chair and take part in the short closing prayers offered by each.

The "Green Imp" did its share of delivering the members to their homes, after which we found ourselves once more at the S. G. Babcock home where we passed the night.

We were much disappointed that an unavoidable rush of work in the shop would hinder Sam from going to Welton with us, as had been planned, but he arranged for his sister, Mrs. Hattie Saunders, to go in his stead. So early Friday morning "there was running and racing on Canobie Lea," and presently we were off, with Mrs. Lottie Babcock, Mrs. Addie Ford, and Mrs. Hattie Saunders as our back seat passengers.

The miles fled behind us and we soon came northeast of Belle Plaine where the paving turns into a thirty-mile stretch to Cedar Rapids. This is the longest straight strip of paving in the state, midway between two railways, and not even a village in all that distance.

My heart was heavy and my eyes dim as I remembered how, only a year ago, I had driven over this same road with my brother as my beloved passenger, as we returned home from yearly meeting at Marion. In Cedar Rapids I remembered the wonderful day of sightseeing we had spent together at that time—our last. Farther on, Mt. Vernon, Lisbon, and Mechanicsville reminded us of how my husband's parents had settled here back in the early fifties, and how they forded the Wapsipinicon River with their ox teams, while we in a high power automobile spun across it on a huge iron bridge.

So you see no matter where you go there is always something to link the past with the present, and though it often makes you sad, it also gives a sense of gladness for the privilege of these blessed memories.

As we traveled on, Lottie said the "Green Imp" was doing wonders in running on its reputation. But this failed it at De Witt, where we filled up, and sped on to Welton, seven miles northwest. Eleven o'clock found us established in our temporary homes—Hattie and Lottie in the home of Hattie's son Ernie Saunders, while Addie and the Ramseys were at U. S. Van Horn's, across from the church.

After dinner a short introductory service was held, after which we folks and Addie drove to De Witt where we were supper guests in the home of Mr. and Mrs. W. J. Loofboro.

At the evening service we found more delegates had arrived and the church was well filled. Mrs. Minnie Churchward of Chetak, Wis., represented the churches of northern Wisconsin, while Mr. and Mrs. Martin Nelson and daughter came from Walworth, Wis. The Minnesota churches were represented by Charles Socwell and his mother, Mrs. H. M. Socwell, and Mr. and Mrs. Walter Churchward, all of Dodge Center. The people were disappointed in not having the Dodge Center pastor, Rev. C. G. Scannell, present. But he has preaching appointments on Sunday as well as the Sabbath that it did not seem possible for him to break, and we all are hoping to meet him next year at Garwin, and thus become more acquainted with one who gave up all to become a Seventh Day Baptist.

From Garwin there was the quintet—

Lottie Babcock, Addie Ford, Hattie Saunders, H. E. and Ellen Ramsey. Marion sent twenty-nine delegates, a portion of whom were Mr. and Mrs. Charles Nelson, Mrs. Ida Michel, Mr. and Mrs. William Carver, Mrs. Grace Fleisher, Mr. and Mrs. Carl Carver, and a whole flock of young people. The Church of God at Marion was represented by Rev. Frank Walker and Mr. Clarence Wilkinson.

As resident pastor, Rev. James Hurley had charge of the devotional exercises, and the inspiring sermons preached by him and the visiting clergy were treasures for each to carry home.

On Sabbath day the first day people of the vicinity were wonderfully represented by five of their little girls who sang the "Sunbeam" song. From time to time a large number of these first day children have attended our Sabbath services, and since they did not stay for the sermon, James has always been accustomed to go into the gallery and give them a children's sermon during Sabbath school. On this Sabbath these five little girls were as pleased as could be to stand and sing for their friends, the Seventh Day Baptist denomination. Who knows what the future will bring forth for these little friends because of James and Welton?

I was supposed to be a private in the Bible class taught by Mr. Austin Forsythe. But Otis Babcock, the superintendent, wanted me to teach a class of "young people." Imagine my consternation when I found myself confronted by a regiment of deacons and their wives and dignitaries of all kinds, from the delegates as well as Welton. But I am still alive so I have much for which to be thankful.

W. J. Loofboro as moderator presided over the business sessions with Mrs. Alverda Kershaw as clerk. Mrs. Grace Fleisher and Mrs. Alverda Kershaw were accompanists for the greater portion of the musical numbers. Miss Verna Nelson of Marion had prepared an exceptionally fine essay which was read by Mrs. Reva Saunders.

A portion of the special music furnished was, first, a duet "Evening," by Mrs. Ellen Ramsey and Mrs. Lucy Van Horn; a trio by Charles Socwell and Mr. and Mrs. Walter Churchward; solos,

"Jesus Will," H. E. Ramsey, "Back to My Father," Miss Leona Bentley, "Not Half Has Ever Been Told," Charles Nelson, "Holy Bible," Mrs. Ellen Ramsey. Duets were also sung by Mrs. Lucy Van Horn and Mrs. Alverda Kershaw. A chorus by the young people of Marion was sung by Misses Verna and Reva Nelson, Mary Michel, Eleanor Ford, Mrs. Helen Michel, and George Michel, Kyle Fleisher, and Erlo Nelson. The male chorus sang several pieces. They were Charles Nelson, W. J. Loofboro, Charles Socwell, Kyle Fleisher, Will Johnson, U. S. Van Horn, Erlo Nelson, George Michel, and Walter Churchward. Several quartets were also furnished, and by especial request Mr. and Mrs. H. E. Ramsey sang "I Shall Be Satisfied."

On Sabbath day and Sunday dinner was served in the church basement, and I do not know how any one could have thought of anything more to serve. Welton certainly proved herself to be a wonderful hostess.

During one intermission I walked among the low, green mounds in our little cemetery adjoining the church. I thought of the far off homes in West Virginia that were left behind when, a hundred years ago, that little band went "out West" to Jackson Center, Ohio. A few years later their children and grandchildren took a much longer trek to the Iowa prairies. Today the Welton and Garwin churches stand as memorials to these pioneers. One stone marks the resting place of one of these pioneer mothers whose date of birth is almost back to the Revolution. Today a grandson preaches week by week within a pebble's toss of the little green tent which shelters her. Few are now left who remember the weary journey to Iowa, but the ones who are following on *must* uphold the banner these pioneers unfurled to the God of the Sabbath.

On Sunday evening the young people from Marion presented the pageant, "The Challenge of the Cross."

The girls who took part were Dorothy Carver, Mary Michel, Garnet Pitcher, Eleanor Ford, Verna Nelson, Helen Michel, Dorothy Pitcher, and Reva Nelson. Hidden musicians sang appropriate hymns. These white robed girls acting their

parts in the subdued electrical moonlight installed by the young men from Marion certainly spoke of God. His presence surely manifests itself in the faces of his followers, and if you had been there this night you would have seen, heard, and felt it.

As Reva Nelson faltered along the aisle to receive her cross, singing "I am coming, Lord, to thee," a sob was heard from someone in the back of the church. A silence that could almost be felt, enveloped that large audience. As the other girls returned one by one and knelt as they received their crosses, I should not have been surprised had the glory of the Lord come down as a cloud and enshrouded them as a mark of approval.

A large number of first day people were present and expressed their deep appreciation, not of this session alone, but of the meeting as a whole and of the Seventh Day Baptist denomination.

The program committee composed of Mrs. Ellen Ramsey, Mrs. Ida Michel, and U. S. Van Horn, reported as follows for 1931:

The yearly meeting will convene at Garwin, Iowa, at two-thirty on Friday afternoon before the first Sabbath in September, 1931.

Moderator, Mrs. Lottie Babcock; Alternate, H. E. Ramsey; Clerk, Miss Thelma Freet; all of Garwin. Essayists, Mrs. Eva Hurley and Mrs. Julia Schrader of Garwin; Mrs. Reva Saunders and Miss Melva Van Horn of Welton; Miss Mary Michel and Kyle Fleisher of Marion. Program committee, Mrs. Nettie Van Horn of Garwin; Mrs. Lucy Van Horn of Welton; and Mrs. Mabel Nelson of Marion.

Rev. James Hurley will be the delegate to the October session of the Minnesota and North Wisconsin Semi-annual Meeting at New Auburn, Wis., with Charles Michel of Marion and W. J. Loofboro of Welton as alternates.

Early on Monday morning we said our farewells with a sense of sadness. But no one knows how glad we are that the privilege of going to Welton for this meeting had been granted us. So feeling "Happy in the Lord" and with Hattie Saunders as our chief of staff to direct us over the by-roads to Grand Mound, we turned our faces westward. Eleven o'clock found us in Garwin, where we separated from our flock and drove to State Center for dinner. A few hours later found us at home, feeling more than

glad to have gone, as well as glad to be safely at home.

FIRST YEAR BOOK ON SOCIAL WORK

The Russell Sage Foundation has announced the publication today of the first *Year Book* of social work to be issued in the United States.

The *Social Work Year Book* is an impressive commentary on the growth of organized welfare activities in America. The volume itself is of large size and encyclopedic in scope and arrangement. It contains 187 separate articles, covering not only the better known fields of social work such as Family Welfare Societies, Community Chests, Juvenile Courts and Probation, Immigrants, Mental Hygiene, Child Labor, and Social Settlements, but a number of related topics such as Adult Education, Fraternal Orders, Household Employment, and Industrial Insurance.

The *Year Book* contains in its second section a comprehensive descriptive roster of the national agencies, public and private, operating in the social field. These reach the considerable total of 455 in what is declared to be the largest and most complete list of its sort ever issued.

Publication of the *Social Work Year Book* was undertaken, according to a statement made by the editor, Dr. Fred S. Hall, "in the belief that the progress of social work will be advanced thereby, its unity increased, and popular understanding of its aims enlarged." In addition to Doctor Hall the editor, the assistant editor, Mabel B. Ellis, and the staff maintained by the Russell Sage Foundation, the *Year Book* has had the assistance in its compilation of 197 authorities in various fields who have contributed signed articles.

Special interest will attach to such timely articles as the one on Unemployment, with their presentation of recent facts and statistics. The *Year Book* as a whole should prove a valuable source of current information on social welfare subjects. It is announced that for the present biennial publication is planned.

Large asking and large expectation on our part honor God.—A. L. Stone.

OUR PULPIT

HEAVENLY HOPE AND PERSONAL PURITY

REV. A. J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, NOVEMBER 22, 1930

Text—1 John 3: 3.

ORDER OF WORSHIP

PRELUDE

CALL TO WORSHIP (standing)

Leader: Who shall ascend unto the hill of the Lord, and who shall stand in the holy place?

People: He that hath clean hands and a pure heart.

All: Let us worship and praise his holy name.

Amen.

DOXOLOGY

RESPONSIVE READING

HYMN

SCRIPTURE AND PRAYER

OFFERING AND NOTICES

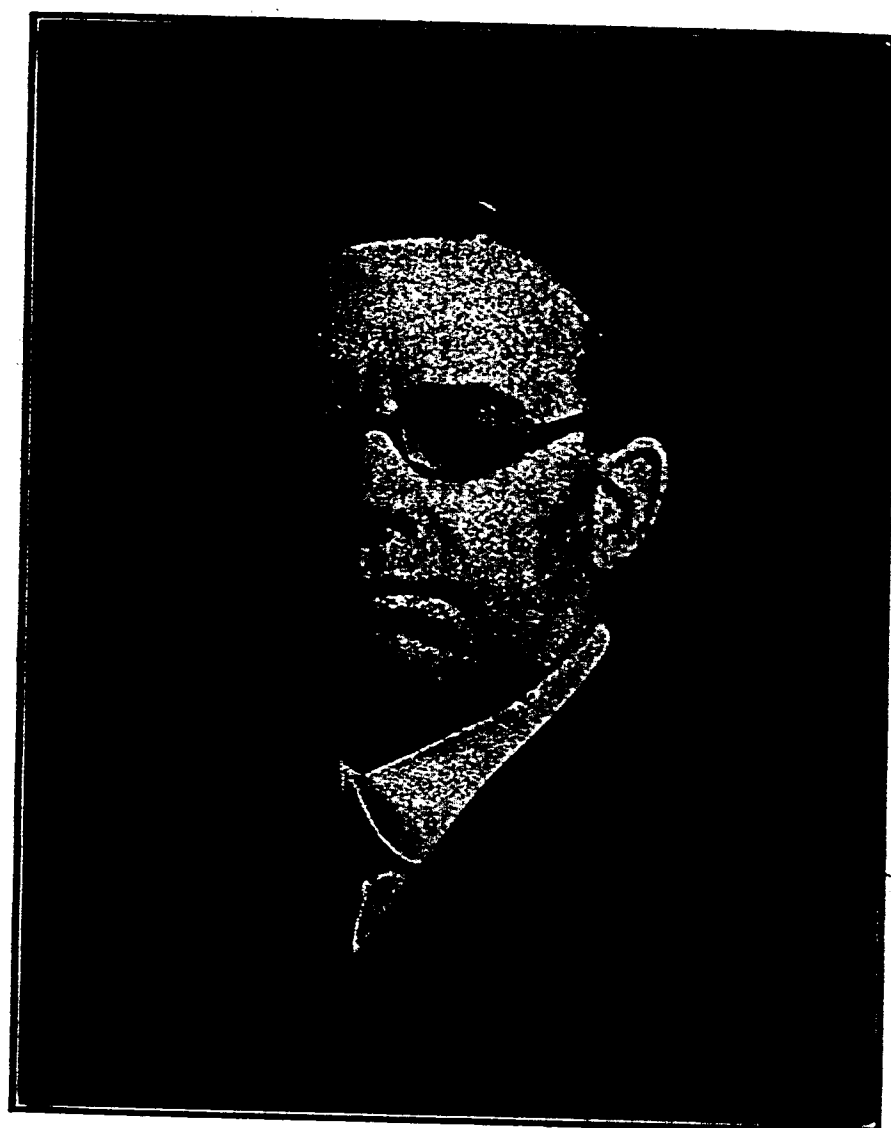
SPECIAL MUSIC, OR HYMN

SERMON

HYMN

BENEDICTION

perience. The question is can we hold all we have gained in the more practical application of Christian principles to the life that now is, and at the same time restore to longing hearts a lively hope of immortality. My answer is an emphatic "Yes." Not only that, but I am convinced that there is for the Christian a heavenly hope which if rightly appropriated will become an inspiration to nobler daily living. It is the practical phase of this immortal hope that will bring it back



"Every one that hath this hope set on him purifieth himself, even as he is pure."

It is a fact beyond dispute that Christians of the present generation do not give as much consideration to the future life as did their fathers and mothers. I am not prepared to say that in this change of emphasis there is all loss and no gain. In fact I think the total result has been good. I am convinced, however, that if in the total result we have made some gain in our conception of the Christian life, we have lost something very valuable and precious out of our ex-

perience. The question is can we hold all we have gained in the more practical application of Christian principles to the life that now is, and at the same time restore to longing hearts a lively hope of immortality. My answer is an emphatic "Yes." Not only that, but I am convinced that there is for the Christian a heavenly hope which if rightly appropriated will become an inspiration to nobler daily living. It is the practical phase of this immortal hope that will bring it back

into the thought and experience of Christian men and women of our time.

"Every one that hath this hope set on him, purifieth himself, even as he is pure." In the preceding chapter of this brief epistle John has already made certain very practical statements with reference to the life of God in man and its fruits, both in this present life and in the hereafter. "He that saith he abideth in him ought himself also to walk even as he walked." "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." "And now my little children,

abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." Then in the third chapter John continues: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

No one was more closely associated with Jesus during the years of his earthly ministry than was John. That was in the days of his young manhood. Now as an old man, full of years and experience, with childlike faith he writes in this simple fashion of the Christian life and the Christian hope. For him there was no sharp line of demarcation between this life and the life that is to come. If we abide in him here, we ought also to walk as he walked, and thus grow more and more like him. When we see him we shall be like him. If we have this hope we should purify ourselves. How the practical and the contemplative are joined in those sentences! The right kind of living strengthens hope; an abiding hope stimulates to right conduct. Herein is revealed the early church's conception of the Christian life and the Christian faith. It was a practical religion, having to do with this present life, but its vitality was due to the fact that it embraced heaven and eternity.

Christians have not always been able to preserve this even balance in their thinking, and naturally it has led to a one-sided, and therefore a more or less distorted life.

Our fathers and mothers used to sing with joyous emotion:

"I care not for riches,
Neither silver nor gold:
I would make sure of heaven,
I would enter the fold."

I am not saying that these words may not be sung today with a good degree of earnestness and sincerity. But I think we would not take them as literally as did our fathers, or possibly we would sing them with more mental reservation. The present world is more with us, and heaven, less. It is a case again of the pendulum swinging too far. The fact is we should be less conscious than we are of the existence of two distinctly

separate worlds, one pulling one way and the other in the opposite direction. After all the pull is not between this present world and the next, but between the material and the spiritual. When we come to realize in our experience the fact that we are living in the world of the spirit here and now, and that this life is one with what we speak of as the next, then our life will become unified and its pull will be upward only and always.

There are certain reasons for the decline of emphasis upon the value of the world to come. They all throw doubt upon the importance of personal immortality. Therefore we give less thought to the future and what it may hold for us.

In the first place, this world in which we live is a very much more interesting place in which to live than it ever was before. In a sense it is a smaller world. Because of present means of rapid communication it has become one great neighborhood, and there is nothing which adds so much zest to life as to be able to keep track of our neighbors and know just what they are doing and what their various movements mean.

The coming of the telephone to a country community was a boon. It brought the neighbors closer together.

The radio and the newspaper and the "talkies" serve the same purpose for the world.

If the world has become much smaller so that we have become better acquainted with every part of it, it has become more interesting also in that it offers a greater variety of experiences. We seem bent on getting a "kick" out of everything, and opportunities are not lacking for all the "kick" that a jaded appetite can demand.

"The world is so full of a number of things
I am sure we should all be as happy as kings."

Multitudes of most fascinating experiences urge themselves upon us, many of them legitimate and proper in themselves, but often demanding so much time and thought and energy as to leave no place for thought of the future. We are just too busy with life as it is gaily lived day by day to care much about what heaven may be like. "New knowledge has consumed the thoughts of men, and new avenues of wealth have engaged their ambitions, until the contempla-

tion of eternal destiny has paled before the immediate brilliance of this present world." The fact is not so much that men through reasoned disbelief have discarded faith in immortality, as that through preoccupation they have lost interest in anything beyond the grave.

A nobler cause for the decline of emphasis upon the importance of immortality is the fact that men are entertaining new hopes for the progress of the race, and they are inclined to forget their own future prospects in their expectations for humanity. They are asking what difference it makes whether there is another life or not just so they are able to play their part like men, and hand down the heritage of the past, increased and enriched. They would emphasize the immortality of influence, and the accumulating good to which each generation makes its contribution.

Men of more philosophical turn of mind, and who do give some time for reflection, believe that the only Eternal is God. They do not see that it is necessary for every little candle to burn forever in order that light may persist, or that each separate breeze be perpetual in order that air shall envelop the earth. Like waves of the ocean man appears for a time, and then sinks back into the bosom of the Eternal.

I have given some of the reasons why Christians seem less interested in life after death than those of past generations have been. I have not stopped to prove to you that this is the case, because it seems quite obvious. You have heard more people say they would like to live to see what the world will be like fifty or a hundred years from now, than ever expressed in your presence a sincere longing to experience the joys of heaven.

At the beginning of my sermon I expressed it as my judgment that we have made a gain when we conceive our religion as having value for this present life. The Church does have a responsibility here and now. This world should not be thought of as a vale of tears through which we pass as lonely pilgrims in one long painful and unbroken procession. It is the challenging task of Christians to make a heaven of this world by eliminating as far as possible sickness and sorrow and loneliness and want. This means that we must know con-

ditions that surround us and how to meet the problems of life with the healing, conquering power of the gospel of Christ. There is only one channel through which this gospel of love can be carried out into the world. That is through the channel of human personality. The type of personality required can not be had apart from God, revealed in Jesus Christ, and mediated to us through the Holy Spirit.

I fear I am adopting the language of the theologian. My subject is intensely practical, and I want to treat it in a practical way. What I mean to say is that what society needs is the impact of Christian character. Christian character is Christlike character; it is God living in the human heart, and finding expression in conduct. Such lives are developed only as they see things in the light of eternity and breathe the atmosphere of heaven. Therefore while our chief interests for the present are wrapped up in the events of this world, we receive our inspiration to carry on, and develop characters sufficient for our tasks as we think of life as immortal, and the world as a temporary dwelling place. "Every one that hath this hope set on him purifieth himself, even as he is pure."

"Earth, then, is not so different from heaven. What is good here is good there. What is brave here is brave there. Here he lived among us—equal to all emergencies, firm in temptation, persistent in his calling, able to resist in trial, patient in sorrow, uncrushed by failure, a warrior in life, a victor in death.

"And so we assert that this heavenly life is for any one of us who companies with Jesus now. Not a remote possibility, but a blessed beginning today. A man may have it now and in having it he has begun to live his immortality. It is a gift unconditioned by time. For whether he lives a score of years, or threescore years, or a millennium, it is all the same. What he has here, he has there. A change of the spirit's dwelling does not alter the character of the spirit itself. Provided one lives in Christ's spirit and fulfills his noblest function while he does live, he is unconcerned when his marching orders may come."

It is our privilege then to live in the expectation that we shall never die. And that expectation should govern our conduct here.

Of course our present bodies will die; but what we believe is that our present bodies are of no greater account to ourselves than are our present houses. We shall still live. We shall move to other quarters.

Such a glorious prospect adds joy to life. Assured that all good is eternal gain and that love is never lost, we try to live a life worthy of that hope.

"And as I wander on the roads,
I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed;
My road shall be the road I made,
All that I gave shall be repaid."

A CALL FOR CHRISTIAN HELP

To the Recorder Readers:

I have received a letter from a lone Sabbath keeper who lives at Kemptville, Ontario, Canada, Route No. 2, by the name of James Gifford, who has been a Sabbath keeper for thirteen years, and who lives forty-five miles from any other Sabbath keeper.

This man and his wife have been in hard circumstances; he has been sick for eleven months without having a chance to do a day's work, and now they are reduced to poverty. They lived for sixteen days on one loaf of bread, one pound of butter, and a few potatoes. The White Cloud Church sent them something to relieve them for the present, for we remembered that "inasmuch as ye have done it unto one of these my brethren, ye have done it unto me," and that "it is more blessed to give than to receive." We felt that we could not be satisfied to be warmed and fed and withhold food or fuel from these needy ones. I can assure you that any help for these people will be most thankfully received, and we are promised reward for so doing. A little from those who are able to give will keep them alive and help them in this time of distress; anyone sending money should send it by postal money order or bank draft, as a personal check will have to be sent to the States to be cashed.

Respectfully your brother in the Lord,
DR. J. C. BRANCH.

White Cloud, Mich.

A DEPLORABLE DEMONSTRATION

The following incident, reported by *Time*, makes one realize how bitter is the hatred by a certain element of our citizenship of those who believe in and support the prohibition law. We do not believe, for a minute, that the participants in this deplorable demonstration represent the officials or the rank and file of the Veterans of Foreign Wars, but that such an atrocious happening could take place in the United States, should cause serious thought. The story as told by *Time* is as follows:

"To Baltimore went President Hoover to review the annual parade of the Veterans of Foreign Wars. He took his place on the canopied stand at city hall beside Maryland's wet Democratic governor, Albert Cabell Ritchie. For three hours marchers streamed by. After the strictly military units had passed, a startling demonstration developed. Veterans came along flourishing beer steins. One New York unit lustily sang the Brown Derby's 'Sidewalks of New York' while gesturing derisively at President Hoover. The President saw trundled by a little cart bearing a keg, jugs, empty gin bottles festooned in crepe paper. He heard crowds yelling: 'There's something for Hoover to swallow! What do you think of that, Mr. Hoover? Hurrah for Ritchie! Stand up, Bert! Take off your hat! Bow! You're all wet, Ritchie!' As the wet demonstration continued under his nose the President's round face lost its affable smile and the corners of his mouth went down into a grim expression."

Is it to give such hoodlums as these "personal liberty" to have their beer and whisky that the richly financed opponents of prohibition are trying to secure the repeal of the Eighteenth Amendment?

—Union Signal.

Only in the sacredness of inward silence does the soul truly meet the secret, hiding God. The strength of resolve, which afterward shapes life, and mixes itself with action, is the fruit of those sacred, solitary moments. There is a divine depth in silence. We meet God alone.

—F. W. Robertson.

Fundamentalists' Page

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

A STUDY OF MIRACLES

V.

THE FACT OF THE VIRGIN BIRTH

Ultimately, the doctrine of the virgin birth is a question of fact. Some doctrines of Christianity are questions of interpretation. Not so that of the virgin birth. It is a question of fact. Was Christ's conception supernatural? Was he, or was he not, born of the Virgin Mary?

As previously stated in this discussion, the Church from the very beginning has believed in the virgin birth. No one denies the antiquity, or the universality, of this belief. It is co-extensive with the Church. How did this belief arise? Did it originate in the *fact of the virgin birth*? Or did this belief arise from the desire of the disciples to make Christ *appear* to be a supernatural being? To make Christ thus appear, did they cleverly fabricate these legends, or myths, concerning his conception and birth? That was the way the great pagan personalities, or fabulous heroes of antiquity, were often accounted for. For example, Pythagoras, Plato, and Augustus Caesar. Or, did some interpolater, years after the originals were written, put these wonder stories into the gospel records?

It has transpired in recent years that the supernatural elements in the gospel records are repudiated by many Christians. Modern critics seem bent on discrediting the virgin birth narratives. They raise a multitude of objections, most of which, if not all, attack the historicity of the records. Among the most important objections raised are these:

1. The virgin birth story is mythical or legendary, the work of any interpolater, inventions to which no credence can be attached.

Let us examine this charge. The Church has held through all its history, and the orthodox element in the Church today still holds, that it was the *facts* of the virgin

birth that gave rise to the belief. Let us inquire then, "What evidence have we for the facts?" And it is well to remember that the evidence to settle this question must come from the Bible, and the primary sources of that evidence are the gospels. If the virgin birth is a fact, it must be established by the gospels. If it is *not a fact* the untruthfulness of this belief must be established by the same gospels. Science can neither prove nor disprove the virgin birth. Neither science, philosophy, nor the subjective disposition of the individual can settle this question. It is a matter of the *integrity of the gospel records*.

There are four gospels, and Matthew and Luke alone tell about the birth of Jesus. John in his prologue declares the fact of the incarnation, but he tells us nothing as to the *manner* of the incarnation. He begins his life of Jesus with his baptism. Mark tells us nothing of the birth and infancy of Jesus. He, too, begins his life of Jesus with his baptism. Let us examine the records that teach the virgin birth.

The Testimony of Matthew. In very beautiful, yet simple, language Matthew tells of a man named Joseph who was betrothed to a maiden named Mary, and who, before their marriage, discovers that Mary is about to become a mother. To him there was only *one* explanation—Mary had been faithless to him. He was on the point of divorcing her, when an angel of the Lord told him that Mary had not been faithless to him, and furthermore, that this was all in fulfillment of an ancient prophecy of Isaiah. Let us read that record, told so simply and naturally:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which

being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. And he knew her not until she had brought forth her first-born son: and he called his name Jesus (Matthew 1: 18-25).

The Testimony of Luke. Luke tells us that an angel "was sent from God" to a virgin named Mary who was "espoused to a man named Joseph." The angel saluted her saying, "Hail, thou that art highly favored, the Lord is with thee." Mary was troubled by the salutation. Then the angel explained the salutation, saying:

Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1: 30-35).

Such are the records concerning the conception and birth of Jesus. It is agreed that these records go back to the first century. They were *written by apostolic men*, and were from the first accepted and circulated in the Church as trustworthy, and of sound apostolic origin. The supreme reason for belief in the virgin birth is, of course, the fact of the inspiration of the Scriptures. But laying aside all thought of inspiration, we can not deny the fact that these two men, Matthew and Luke, were sensible, serious-minded, honest, and earnest. Luke's Gospel was from Luke's own pen. Luke also wrote Acts, which many declare marks Luke as one of the most reliable historians of the world. And Luke tells us in the very first verse of his gospel that he made every effort to get the facts about Jesus which he narrates.

The Church has universally held that Matthew's Gospel was from the pen of the Apostle Matthew. Higher critics have cast doubt upon the authorship of Matthew by assuming that Matthew wrote only a "Logia" which served as the groundwork of the gospel as we have it today. Dr. James Orr, that prince of scholars, says, "It is cer-

tain that the gospel in its Greek form always passed as Matthew's. It must, therefore, if not written by him, have his immediate authority. The narratives come to us, accordingly, with high apostolic sanction."

There is another very significant fact, namely, *the testimony of the ancient manuscripts*. There are passages to be found in our New Testament, as we have it today, that are not found in *some* of the ancient manuscripts. Such, for example, as the account of the woman taken in adultery, or the closing verses of Mark's Gospel. *But there is not a single unmutated ancient manuscript of the New Testament that does not contain the virgin birth narrative.* The same thing can be said of the ancient versions and translations of the New Testament. Weiss says: "There never were forms of Matthew and Luke without the infancy narratives."

The above facts alone ought to silence the critics who counted that the virgin birth narratives are interpolations, or myths and legends of a later origin than the gospels themselves. They establish the fact, too, it seems to me, beyond any reasonable doubt, that these narratives were placed in the gospels by the original writers, and that they are just as reliable as any of the other narratives contained in them. Next week we will discuss the second objection—the silence of the other gospel writers concerning the virgin birth.

Sabbath School Lesson VII.—Nov. 15, 1930

THE BELIEVING CENTURION (A Gentile Whose Faith Jesus Commended).

Golden Text: "And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God." Luke 13: 29.

DAILY READINGS

November 9—The Believing Centurion. Matthew 8: 5-13.
November 10—The Ninevites. Jonah 4: 6-11.
November 11—All of One Blood. Acts 17: 22-28.
November 12—Peter's Vision. Acts 10: 9-16.
November 13—Peter's Obedience. Acts 10: 24-29.
November 14—Peter's Words. Acts 10: 34-43.
November 15—The Assembly of the Nations. Isaiah 60: 1-9.

(For Lesson Notes, see *Helping Hand*)

Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.—*Psalm 42: 8.*

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 Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

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 Month35
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.

FOR SALE.—Wool and cotton spinning wheel complete. All parts handmade. 11-10-8w

POSITION WANTED

Reliable Man
Desires Permanent
Employment
With Sabbath
Keeping Privileges
Willing Worker

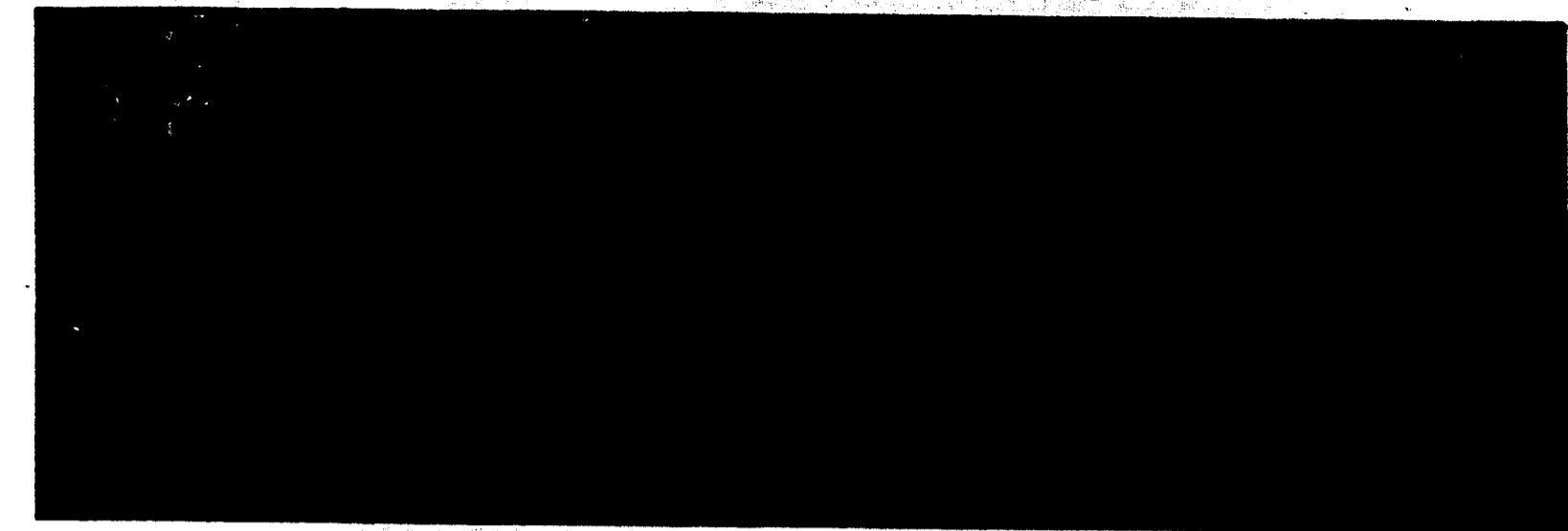
Further information

Address

SABBATH RECORDER

Plainfield, N. J.

SALEM COLLEGE



Administration Building Huffman Hall
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. Ahva 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., LL.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 BIBLE 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

EDUCATIONAL PROGRAM

Budget for complete needs - \$8,300

Education Society\$1,500 (Seminary)	
Sabbath School Board 3,800 (Salary Director Religious Education, Vacation Reli- gious Day Schools, etc.)	
Scholarship and Fellowship Funds (helping young men preparing for Ministry) 1,200	
Young People's Board..... 1,800	
Total	\$8,300

Every item here is of vital and fundamental importance. The Budget ought to call for at least twice this amount.

Our Sabbath school is the preparatory department; the Christian Endeavor is the laboratory; our Seminary is the training school. Everything possible should be done for our youth; every possible encouragement extended our young men making adequate preparation for the Gospel ministry. "We must enlarge our ministry of religious education and assimilate our youth into the fellowship of service."

"GO TEACH"

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 SABBATH

should be thought of as a type of that perfect communion with God which shall determine for us what things should be done and what things should not be done, not only on the Sabbath day, but on all days of the week. The Sabbath is a symbol of the abiding God, and of our spiritual rest in him.

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

CONTENTS

Editorial. —What Shall I Write About?—Another Good Message.—Doing a Good Work.—"Known by the Company He Keeps"..... 609	Loyalty Week 622
Our Question Box 610	Observations By the Field Secretary. 623
Missions. —Careful In Small Things.—Missions and Righteousness.—Foreign Missions to Be Appraised by Laymen.—Missionary Board Meeting 612-615	Children's Page. —The Little Town of Bethlehem.—Our Letter Exchange. 624
Time of Christ's Death and Resurrection 616	Thanksgiving 625
Education Society's Page. —Greetings From Milton College.—Salem College 617-619	Our Pulpit. —God's Fellow Workers 626-629
Death of Professor Neil of Boston University 619	Bible Studies on the Sabbath..... 629
Young People's Work. —Our Responsibility to Spread the Gospel.—Brief History of the Waterford Seventh Day Baptist Church.—Intermediate Corner.—Junior Jottings 620-622	Prohibition a Safe Investment..... 631
	Old Timer Writes of Family Parties. 633
	Fundamentalists' Page. —A Study of Miracles VI. 634
	Statement Onward Movement Treasurer, October, 1930 636
	Miss Fay's Letter and "Clipping" ... 637
	Deaths. 638
	Sabbath School Lesson for November 22, 1930 639