

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.

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

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President—William M. Stillman, Plainfield, N. J.
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 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.
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Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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The Sabbath Recorder

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VOL. 109, No. 20

PLAINFIELD, N. J., NOVEMBER 17, 1930

WHOLE No. 4,471

What Shall I Write About? This is often a serious question when I come to the point where something *must be written* for the next RECORDER. It should be a needed and timely message to the people in our churches, for the promotion of the interests we all hold dear and for the causes depending upon the people for support.

This morning the debt question of the Missionary Board seems uppermost; and here comes a letter from a friend in a distant state urging the approval of a plan for raising the money, and who thinks if he could have the chance he could soon secure it by using space in the SABBATH RECORDER.

Of course no loyal soul who loves our good cause need make any plea for RECORDER space in order to help things along. Its pages are always free for such a use. The RECORDER has raised too many such debts in the last twenty-seven years for it to entertain any doubt now about whether the people will rally or not. I am sure they will.—Just at this point here came the following resolution from the executive committee meeting of the New England Union of Seventh Day Baptist Young People, which is right to the point:

WHEREAS the Christian Endeavor motto is "For Christ and the Church"; and

WHEREAS our churches are trying to raise the Onward Movement Budget; and

WHEREAS this budget will take care of our general indebtedness and care for our year's work as a denomination; and

WHEREAS the week from November 15 to 22 has been set aside as Loyalty week; and

WHEREAS it is the opinion of the executive committee of the New England Union of Seventh Day Baptist Christian Endeavor Societies that we can render valuable aid in raising the Onward Movement Budget; therefore be it

Resolved, That the New England Union of Seventh Day Baptist Christian Endeavor Societies hereby express its loyalty and its purpose to render every possible assistance in raising the apportionments for the Onward Movement in its several churches.

We are looking for responses from our people and shall be much disappointed if they do not soon rally and clear up the debt.

Another Good Message Now here comes Pastor Scannell with the following plea, headed with two pen pictures: one with three or four men trying to lift a debt load, with a crowd standing around, hands in pockets, saying: "*It can't be done.*" The other picture has the \$15,000 debt load lifted high, with all the people under it and carrying it away; and those standing by are saying, "*That sure is easy when all the people help to lift.*"

Below these pictures Brother Scannell says:

DEAR BROTHER GARDINER:

A few years ago in New York City, a boy, ragged, poor, and homeless, was struck by an automobile and thrown violently to the sidewalk. As usual in such cases a large crowd quickly gathered.

"Isn't it a pity," "poor fellow," "Hard luck," "I'm so sorry," were heard on all sides. A big roughly clad man shouldered his way through the crowd, took one look at the suffering boy, then turning to the crowd as he snatched off his hat and threw a bill into it said: "I'm sorry *ten dollars' worth.* Come on now *show* how much you are sorry," as he passed the hat.

That man was not only *sorry*, but he *did* something.

The very *life* of our Missionary Board is threatened. Our denomination has been struck with the automobile, "Indifference," in which the devil is the driver. That \$15,000 deficit *must* be wiped out. It is not enough to say we are sorry and wish that something might be done. That wish usually means "The other fellow." We, *you and I*, must not only be *sorry*, but we must *do* something.

So, I am calling upon *you* as a minister in our denomination, to throw yourself into the furrow of our great denominational need, and help slay the "*bogy-man.*" Here is the only feasible plan: That you set aside in *your* church the first fifteen days of December, as a period of self-denial, in which all members of your church shall deny themselves things that mean real *sacrifice*, and pay the money thus saved into the treasury of the Missionary Board for the purpose of retiring this indebtedness. Also that you as a minister in our denomination, donate one week's salary to the same cause, and that every salaried member in your church give two days' pay. Those who are not wage earners, shall help under the self-denial plan. I am asking in the name of Christ, that you will bring this to your congregation—not indifferently, hop-

ing they will turn it down—but earnestly and prayerfully place it before them in a way that will make them see the great necessity of action at this time.

You may ask: What authority have you for making this call? Authority? Not the least little bit in the world. I am only a *voice* crying in the wilderness, "Make straight the pathway of our God." You may say that your church is behind with your salary and you can't afford to give. That is nothing. My church is behind with my salary. Dodge Center Church has entered into this plan with enthusiasm, and we will put it over. I have not the money to give at this time, but I will give it, *if I have to borrow it.*

This letter is going out to every minister and church in this denomination, with the prayer that you, as a brother minister, may see in it the solution of this great problem, so that our denomination may rise to the place it should occupy. Will you answer this telling me that you are with us?

Yours in the Master's service,
DODGE CENTER SEVENTH DAY BAPTIST CHURCH,
C. G. SCANNEL,
Pastor.

Doing a Good Work The reports from the Immigration Number of "The Bible in New York" for this year, show an excellent work being done by the New York Bible Society.

By a trusty and faithful agent the Bible is presented to the multitudes coming in as immigrants to our shores in search of a home in America.

Many of them have never seen a Bible, and when one is presented printed in the native language of the receiver the surprise and spirit of thankfulness are quite apparent. Two hundred eighty-nine thousand aliens entered this country by way of New York last year.

In many cases they seem thrilled with joy upon examination of the gift. Here is one instance related in the society's report:

A Belgian woman was thrilled with joy when she was presented with a copy of the Scriptures in her language. She said she thought that the Bible was too holy to be used for any practical purposes like this. When it was explained that this Book has always been in daily use by most of the practical men of our land, even from the days of our Pilgrim fathers, she said: "Oh, yes, you Americans are different."

One mother was so well pleased with the Bible given her boy that she offered to pay for it. But when it was explained that the society does not *sell* Bibles or accept gifts for them, but that American Christians provided them as gifts to our future citizens, she secured the address and assured the

agent that the society would soon hear from her.

I counted twenty-six languages in the list of those in which gift Bibles are now being published.

"Known by the Company He Keeps" Many a young man seems to find it difficult to secure good jobs in the world of work, and settles down in a spirit of gloom, feeling that those needing such help as he can give have gone back on him.

In all such cases it would pay to consider the testimony that our boon companions are bearing in regard to us; for the men who have jobs to let are surely judging us by the character which they bear. Thus does a young man's intimate friends often settle the question in the minds of men as to his fitness for certain good positions in business.

So it comes about that a man's companions not only tend to make him what he is; but they make a sure and ready test by which others judge of his worth. Shrewd, intelligent men of the business world seldom go further than to discover the character of a young man's special friends in order to decide whether they want him or not.

When they know where the young man spends his evenings, and who are his chosen companions, they know without looking further whether to give him a call or to let him alone. Indeed, no one would think of looking for a sober, considerate, trustworthy young man as a companion with idle, profane, and intemperate persons. They do not expect to find a temperate, industrious and correct young fellow among the noisy, dissipated, drunken crew.

Many a young man stands a chance to lose out by failing to see that he will be known by the company he keeps.

OUR QUESTION BOX

REV. A. J. C. BOND
Leader in Sabbath Promotion

(On various occasions and by several different people during the last few years it has been suggested that the present writer conduct a question box in the SABBATH RECORDER as a part of his service to the denomination as leader in Sabbath Promotion.

It may be readily understood that it is with great reluctance that one would undertake any such task. I have not the erudition of a Cadman or a Poling, and do not pose as an expert even in the particular field to which it is proposed to limit these questions, that of the Sabbath.

However, since the latest request for such a service has come from one of our younger ministers who gives point to his suggestion by submitting questions, I shall attempt to conduct a question box at least long enough to consider the questions now in hand, but without committing myself for an indefinite future. Already my time is all too full, but this offers an opportunity which I can not turn down without making some effort to meet it.

I do not assume finality or completeness for these answers. Doubtless the pages of the RECORDER will be available to others who shall be able further to enlighten its readers on these questions.

If such answers as I shall be able to give shall stimulate the thinking of others and draw out their views, our question box may serve a useful purpose.)

Question—Is the Sabbath necessary to salvation? If not, why trouble other people about it? And why observe it ourselves?

Answer—"Salvation" is a term which should mean much, but sometimes it is used in a very narrow sense. It often means one thing to one person, and something else to another. In fact the Scriptures themselves justify certain distinctions in meaning in the use of the word "salvation."

We speak of salvation as a *gift* from God. And we think of it as something that is accepted at a given time; something which changes life immediately, in its outlook and its desires, and makes one a citizen of the kingdom of God. To find such a salvation is a glorious experience.

Again, salvation is something to be *worked out* by the one who seeks it and, "with fear and trembling." It is something that is being achieved day by day. It consists in a growing awareness of God, an increasing devotion to the things of his kingdom, and a growing likeness to Jesus Christ in spirit and conduct and in character.

In the third place, we think of salvation as something to be won by and by; some-

thing which we hope ultimately to attain through divine grace, when we shall have finished the probationary life which we now live in the world.

Salvation then has at least these three aspects: It is (1) something to be accepted once for all, (2) something that is in process of being achieved, and (3) something to be attained in the future life.

Then, again, there seems to be an *abundant* salvation, when one is not only saved, but when his works, too, shall be made manifest and shall abide; and a *less abundant* salvation when one's works shall be destroyed, and "he shall suffer loss: but he himself shall be saved; yet so as through fire."

What kind of salvation do we desire? Surely there is but one salvation for which one can strive sincerely and with the assurance of success. That is the salvation which comes through the repentance of sin and the acceptance of Jesus Christ as Savior. Such a salvation makes our hearts rejoice because our sins are blotted out and we become partakers of life eternal through God's grace, and it will bring a life of increasing joy and service. It is a salvation that will bring us home at last, not by the "skin of our teeth," but with the works that abide, the fruits of a faithful and obedient life on earth.

Now, it is difficult for me to conceive of one's partaking of this abundant salvation who is content to hedge and trim, quibble and compromise. We may rest assured that the Lord knows them that are his; and I do not think for a moment that the only question is, "Are they Sabbath keepers or non-Sabbath keepers." But certainly, everything else being equal there is a blessedness in Sabbath keeping which no one should be content to miss. And to turn one's back upon the Sabbath truth deliberately because it may interfere with personal interests or to refuse to give it consideration is to jeopardize the eternal interests of the soul.

These words written by Theophilus Bourne in 1632 are quite in place here. "Take your choice. But in keeping the Lord's day and profaning the Sabbath you walk in great danger and peril (to say the least) of transgressing one of God's eternal and inviolable laws, the Fourth Commandment. Otherwise you are out of all gunshot of danger."

MISSIONS

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

CAREFUL IN SMALL THINGS

In Ecclesiastes we read, "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour." These words express in an emphatic way an important truth which applies to mission work as well as all the affairs of denominations, churches, and individuals. Who has not witnessed church services, even baptism and the Lord's Supper, which were depressing if not to say disgusting because details had not been carefully planned and understood. A sermon sometimes falls flat because of the idiosyncrasies of the preacher. It often happens that the work of a church is ineffective because many little things, or those which seem little, creep into the church and the lives of the members. The same thing is especially and painfully true in mission work sometimes. Little differences in opinions or customs are neglected and the door to the hearts and lives of those whom the missionaries would help are closed. The neglecting of these small things may cause the irritation to increase until the gulf is like that between Lazarus and Dives. It becomes all who would serve their fellow men, say nothing of living peaceably with them, to be careful in small things, and this is what the writer in Ecclesiastes had in mind. To be sure one can become so absorbed in little details as not to get the telescopic view of the work; but if we are to be efficient we need to give attention to small things while we push the great work to which the small things pertain.

MISSIONS AND RIGHTEOUSNESS

Calvin Coolidge, last week in one of his daily paragraphs, in speaking of the scandal in connection with the courts in New York, pointed out in his clear, forceful way that in a republic the courts are the basis of the whole structure and that if they become and

continue corrupt, anarchy and dissolution ensue. This is a fact which was recognized by the framers of our Constitution and by those who have since worked for the perpetuity of our free institutions. The same fact is stated in Holy Writ when it is said, "Righteousness exalteth a nation but sin is a reproach to any people."

This is only another way of saying that righteousness is the fundamental principle of human society and earthly governments. Righteousness means right and just relations between nations, races, the various classes in society, and individuals. The trouble in the world today, as in all time, is unrighteousness in human relations, beginning with individuals and ascending the scale to nations. Men are predicting dire disaster to human institutions the world over. The basis of these forebodings is the unrighteousness existing in the world, and it is apparent to all thoughtful people that unless these wrongs can be righted disaster will follow. One does not have to be a pessimist to see that our own institutions, as well as those of China, India, Russia, Germany, and the rest of the world, are threatened unless existing evils are righted. The great need is righteousness or right and justice in human relations. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but do justly and to love mercy, and to walk humbly with thy God?"

It is in this connection that we see that Christian missions are the hope of the world. It is their purpose to establish righteousness in the world. They attempt to do this not by meddling with the affairs of foreign governments, but by leading the individual members of society to accept Christ and his righteousness. Babson wrote not so long ago in one of his books, "When fifty-one per cent of the people become Christians the perpetuity of a nation is established."

In order to lead others to lives of righteousness, missionaries, churches, and boards must deal righteously. We have branded our professions as false and hopelessly crippled our work when we do not. So long as people are finite there will be mistakes and misunderstandings in which unrighteousness may appear to be present;

but the utmost effort should be made on the part of missionaries and all Christian workers to reduce their own mistakes to a minimum and strive to be charitable towards other fallible creatures.

Great harm is done many times in parading what appear to be the imperfections of missionaries and other Christian workers. This sometimes degenerates into nothing less than muck-raking. When those who profess to be Christ's followers parade each other's imperfections, it leaves the impression that there is nothing in the Christian religion, and that professed Christians themselves are insincere. Any right-minded, well-meaning person will be very careful not to give utterance to anything which casts reflections on other followers of Christ. The covenant vows of all Christians bind them to this course. All soon come to distrust those who engage in mud-slinging or even in unfavorable insinuations, and what is worse still such does not tend to promote righteousness for which purpose Christian missions are carried on.

New problems face the peoples of the world today. Upon their proper solution rests the destiny of nearly two billion souls. Righteousness and righteousness alone will lead to the adjustment of human relations which will bring joy and gladness over all the earth. Christian missions have for their chief purpose the establishment of this righteousness — the righteousness of God through faith in Jesus Christ, the world's Redeemer.

FOREIGN MISSIONS TO BE APPRAISED BY LAYMEN

It is worth while to have any enterprise, after it has been in progress for a series of years, appraised by those not directly connected with the undertaking. Any mission board that does not follow this policy with its different mission fields is using poor business methods to say the best.

Modern foreign missions are now well started into their second century, and there has been a growing demand, especially on the part of laymen, that there be an appraisal of the missionary program to determine how efficiently the money is being spent and what the results are of the entire undertaking. This demand is now to

be gratified. Growing out of a meeting of Baptist laymen, in New York City, last January which was addressed by John R. Mott, a move was started to give the foreign mission project a careful and thorough canvass and a committee of laymen was appointed. Subsequently upon request, the laymen of several other large denominations agreed to join in this work. Great good should come from this movement if it is carried out in an independent, thorough way by spiritually minded men. The good will come not because laymen are better prepared to appraise missions than others, for usually they are not; but because the study is to be made by those deeply interested and yet not personally connected with the work. The following paragraphs give further information regarding the project and we shall watch with interest the results of this worthy undertaking.

"The study is being undertaken by the laymen independently of the mission boards, but with the fullest and heartiest co-operation of the boards. It will be financed by the laymen apart from their contributions to their denominational missionary budgets. It will be restricted for the time being to three countries—Japan, China, and India, including Burma."

"The study as now planned will be carried out by two separate and distinct groups. One of these will concern itself wholly with gathering facts without regard to their significance. The other, with these facts in hand, will visit the fields involved and it will be its function to interpret them and draw the final conclusions."

"The joint committee has enlisted the aid of the Institute of Social and Religious Research. In its hands it has placed the entire responsibility for the fact-finding part of the inquiry. As already pointed out the institute will not undertake in any way to appraise the facts. It will merely assemble them in such a way as to facilitate the work of the 'commissioners.' The personnel of the fact-finding groups has been chosen by the institute. The choice of the commissioners is in the hands of the joint committee."

"There will be a fact-finding sub-group for each of the three countries and each will consist of seven experts in some branch of religious and social work. It may be, however, that one or more of these experts will do double duty by covering two or possibly the three fields. These groups will work with from three to ten persons at present resident in each country, some of whom will be nationals and some Europeans. The groups will leave this country about the middle of this month, some of the members going via the Pacific and others taking the eastward route."

MISSIONARY BOARD MEETING

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, October 19, 1930.

The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, S. H. Davis, Rev. W. D. Burdick, Frank Hill, Robert L. Coon, A. S. Babcock, Walter D. Kenyon, Rev. Carroll L. Hill, Rev. A. J. C. Bond, Charles E. Gardner, Allan C. Whitford, Dr. Anne L. Waite, Morton S. Swinney, Rev. Harold R. Crandall, James A. Saunders, Everett Harris, John H. Austin, George B. Utter, Elisabeth K. Austin.

The visitors present were: Rev. Claude Hill, Mrs. Allan S. Whitford, Rev. Herbert Van Horn, Mrs. W. D. Burdick, Mrs. John H. Austin, Miss L. Gertrude Stillman, Harris Taylor, Mrs. Harold R. Crandall, Mrs. Herbert Van Horn, Mrs. Mertie Loofboro.

The meeting opened at 2.10 o'clock with prayer by Rev. Harold R. Crandall.

The treasurer presented his quarterly report which was received and ordered recorded. It follows:

QUARTERLY REPORT

July 1, 1930—October 1, 1930

S. H. DAVIS

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand July 1, 1930	\$14,949.23
For General Fund	2,749.54
For China	6.00
For Jamaica	2.25
For special for China famine sufferers	2.50
For special for equipment of Boys' school, China	15.00
For special for Jamaica native worker	100.00
For Java	2.00
From income permanent funds	1,500.00
From interest checking account	16.30
For Debt Fund	408.80

\$19,751.62

Disbursements

To corresponding secretary and general missionaries	\$ 1,146.15
To churches and pastors	1,437.52
To China field	3,407.40
To Georgetown field	493.36
To Jamaica field	451.06
To special, girls' school building, China	10,000.00
To special for Jamaica native worker	80.00
To special, D. B. Coon	15.00

To special, work on Pacific Coast	250.00
To special, 300 reports to Conference ..	104.67
To Holland	312.50
To treasurer's expenses	91.00
To interest on loans	135.63

Total disbursements

\$19,751.62

Special Funds

1. Boys' School Fund	
Amount on hand July 1, 1930	\$ 1,151.38
Received special for equipment	15.00

Amount on hand October 1, 1930. \$ 1,166.38

2. Girls' School Fund	
Amount on hand July 1, 1930	\$11,554.46
Paid on account of Girls' school building during quarter	10,000.00

Amount on hand October 1, 1930. \$ 1,554.46

Total amount of Special Funds

\$ 2,720.84

Balance on hand October 1, 1930

1,827.33

Net indebtedness to Special Funds
October 1, 1930

\$ 893.51

E. & O. E.

S. H. DAVIS,
Treasurer.

The corresponding secretary read his quarterly report. It was received and ordered recorded. It follows:

QUARTERLY REPORT OF THE CORRESPONDING SECRETARY

Following the last regular meeting of this board I spent some time in connection with the publication of the annual report. Copies of this report were mailed to all members of the board and furnished for the use of the Commission and delegates attending the General Conference.

The last week in July I attended the Washington Union Association, held in Washington, D. C., and the latter part of August I represented the board at the General Conference, held in Salem, W. Va. The Sabbath prior to the General Conference I attended the ordination to the gospel ministry of Brother E. H. Bottoms at Middle Island, W. Va., and on October 18, the ordination of Brother Carroll L. Hill in Ashaway, R. I. One Sabbath was spent with the church in Hebron, Pa., and October 10 and 11 I attended the Semi-annual Meeting of the Michigan and Ohio Churches.

In accordance with the vote of the board the better part of one month was taken as a vacation, and for this I am grateful to the board and especially to those who promoted the plan.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

October 19, 1930.

The chairman of the American Tropics Committee reported that no meetings of the

committee had been held as the only correspondence requiring attention was received too late for consideration of the committee before this board meeting.

A letter and cablegram from J. W. Crofoot were read by the corresponding secretary and considerable time was spent in discussion.

The chairman of the Alice Fisher Fund reported that one additional beneficiary had been receiving help from this fund the past quarter.

The Ministerial Education Fund Committee made the following report:

Your committee would report that it has sent \$100 to Brother E. H. Bottoms, Salem College, and would recommend that \$100 more be appropriated.

Voted that we approve the above action of the Ministerial Education Fund Committee.

Voted that we appropriate \$100 to Brother E. H. Bottoms.

Voted that the furlough pay of Royal R. Thorngate be continued from October first for three months.

Voted that the Missionary Board undertake the work of the Lone Sabbath Keepers' Auxiliary.

The appropriations for 1931 were adopted as follows:

China	
J. W. Crofoot	\$1,600.00
H. Eugene Davis	1,600.00
H. Eugene Davis, children's allowance	800.00
George Thorngate	1,600.00
George Thorngate, children's allowance	400.00
Susie M. Burdick	800.00
Rosa W. Palmborg	800.00
Grace I. Crandall	800.00
Anna M. West	800.00
Incidentals	400.00
Traveling expenses	1,200.00
Girls' School	300.00
Boys' School	500.00
	\$11,700.00

American Tropics

Missionary in Georgetown	\$1,500.00
Children's allowance	100.00
William A. Berry	240.00
Wm. A. Berry (traveling expense, helper, rent place of worship)	120.00
D. Burdett Coon	1,500.00
Traveling expenses, American Tropics field	540.00
	4,000.00

Holland

1,500.00

Home Field

Jackson Center, Ohio	\$ 500.00
Colorado field	500.00
Southwestern field	1,500.00
Hammond, La.	500.00
Detroit Church	500.00
Middle Island, W. Va.	300.00
Fouke, Ark.	500.00
Stonefort, Ill.	600.00
Syracuse, N. Y.	100.00
West Edmeston, N. Y.	100.00
Western Association	500.00
Iowa field	600.00
Salemville, Pa.	300.00
Ritchie, W. Va.	200.00
Daytona, Fla.	100.00
Edinburg, Tex.	200.00
Athens and Attalla, Ala.	400.00
Brookfield, N. Y. (if needed) ..	200.00
Pacific Coast Association	1,500.00
Foreign Missions Conference ..	40.00
Traveling expenses	800.00
Emergency Fund	180.00
Contingency Fund	1,000.00
Little Prairie, Ark.	600.00
Lone Sabbath keepers	100.00

11,820.00

Administration

Corresponding secretary	\$1,800.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	400.00

2,600.00

Total

\$31,620.00

Net indebtedness, June 30, 1930

10,256.00

Total

\$41,876.00

Items growing out of correspondence were taken up by the corresponding secretary.

Voted that the president appoint the standing committees.

Voted that John H. Austin and Karl G. Stillman be the auditors for the coming year.

Voted that the corresponding secretary be the representative from the Missionary Board to the Commission.

Interesting remarks were made by Rev. Herbert Van Horn, corresponding secretary of the American Tract Society; Rev. Claude Hill, pastor of the Farina, Ill., Church; and Everett Harris, pastor of the Waterford, Conn., Church.

The minutes were read and approved.

The meeting adjourned at 6.40 p. m. with prayer by Rev. A. J. C. Bond.

RECORDING SECRETARY.

Time of Christ's Death and Resurrection

Read Map from Right to Left ~ Compare Sabbath and Sunday

EDITED BY G. W. LEWIS

WEDNESDAY	THURSDAY	FRIDAY	SABBATH	SUNDAY
Preparation Day, See John 19: 31	High Day Sabbath, See John 19: 31	Spice Day, Luke 23: 56	"Went Late," Matt. 28: 1	"Went at Sunrise," Mark 16: 2
Dies that Day, 3 P. M., See Matt. 27: 35-50	Can't Be Decalogue on 1st and 10th of Month, See Lev. 23: 24-27	Before Sabbath	Before Sunset	"While Dark," John 20: 1
Bury Before Sunset, See Deut. 21: 23	Both Called Sabbath, See Lev. 23: 24, 32	After Sabbath, Mark 16: 1	"Dawn"—"Coming On"	Angel—"Not Here," Luke 24: 6
Or Late in the Day.	Watch Set, Matt. 27: 62-66	Harmony, See N. V.	Angel—"Not Here," Verse 6	To "Anoint," Luke 24: 1
	Fear Stealing, Verse 64	See Thursday Column	Earthquake, Verse 2	"Was Rolled," Mark 11: 4
		History Says	Purpose, "To See," Matt. 28: 1	"Was Risen," Mark 16: 9
		"A Long Process"	Natural, Bury Near Sunset	"Early"
		Can't Begin Friday P. M. and Rest the Sabbath, See Luke 23: 56	"Angel Rolled," Verse 2	Why Go Sunday
			"Is Risen," Verse 7	Doubt, Luke 24: 11
			"Late"	Took "Others," 24: 1
			Didn't Rise Sunday	Ignorance, John 20: 9
			If Bible Is True	

Now Read His Promise, Matt. 12: 40,
"Three Days" and "Three Nights,"
as Proof of Divinity and Power to Save.
Deny This, and We May Deny All.

THE SABBATH RECORDER

THE SABBATH RECORDER

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

GREETINGS FROM MILTON COLLEGE

The following items of interest are selected from the *Milton College Bulletin*:

Milton College brings to you a greeting in this, its autumn bulletin. We would be happy indeed if we could convey to you in these few pages a glimpse of the Milton campus that would radiate its life and vigor. Facts and figures are prosaic; they reveal little of the realities of student life. Words prove inadequate, too, when one wishes to describe such a thing as school spirit. We have at Milton College an earnest group of students with whom it is a pleasure to work. They are interested in their studies, enthusiastic toward their various activities, not content to remain static but eager to progress. In this interim period as we await the selection of a new president, they have shown a wonderful spirit of co-operation and are looking with confidence to the future.

GIFT FOR ATHLETICS

Last spring the class of '30 announced a gift of \$400 to start a fund for this purpose. We have received a bid of \$900 to complete the levelling of the field, provided it is done this fall.

The decrease in revenue during the past few years has been alarming and threatens the future of our athletic program. The Athletic Council is initiating a drive to secure the additional funds to make possible the acceptance of this bid. Please consider seriously your relation to this problem, for no work can be started on this project until we have the money all in hand. To my mind nothing could demonstrate more dramatically our faith in the future of Milton College than to make just this kind of an investment. And I know nothing would encourage the student body more than just such a practical demonstration of that faith.

One hundred twenty-one students are registered, fifty-three of which, or forty-

three per cent, are from Seventh Day Baptist homes. There are twenty-eight Seventh Day Baptist students from states other than Wisconsin.

A distribution of students by states shows the following interesting facts:

From Wisconsin	82 or 67%
From New York	9
From Illinois	5
From Nebraska	5
From Kansas	4

There are also three each from Michigan, Colorado, and New Jersey, two from China, and one each from Idaho, Iowa, Minnesota, and Washington.

The Babcocks have the largest number of representatives in the student body. There are four of them, while they are closely followed by the Burdicks, Davises, Holmeses, and Van Horns, with three each. Then follow ten more with two each, Coon, Craw, Garey, Johnson, Loofboro, Place, Randolph, Root, Smith, and Sutton.

Speaking of regrets for the loss of the two Whitfords, the bulletin says:

While we regret the loss of these two men, we are fortunate in having Professor J. T. McCalmont, a man of wide teaching experience, take over the mathematics department, and Dr. W. E. Johnson, who has had years of experience in the field of education, become professor of psychology and education. Both men are fitting in nicely and we welcome them to Milton College.

Milton is also fortunate in that Mrs. Rowbotham, the wife of our athletic director, is experienced in teaching physical education, and she is conducting the women's gymnasium classes for Mr. Rowbotham.

SALEM COLLEGE

PASTOR SHAW OFFERS INTERESTING ADDRESS TO Y. M. C. A.

Rev. Geo. B. Shaw, pastor of the local Seventh Day Baptist Church, who is an interested backer of the organization, is frequently in attendance at the meetings. In each talk which he has given the fellows from time to time, he has included points of an inherent type, a trait which makes him ever welcome in Y circles.

A large group of fellows are present at each meeting and the interested assemblage includes not only the old members but many from among the ranks of the new students.

The program each week includes an address given by some interesting speaker, who is obtained through the efforts of Charles Harris, chairman of the program committee. The programs are of such type that no fellow can afford to miss. Be at the Y. M. room each Thursday morning at nine-thirty o'clock.

Y. M. C. A. BANQUET AND CANDLE-LIGHTING SERVICE

Over sixty old and new students and faculty members of the Y. W. and Y. M. were in attendance at the Y Banquet and candle-light service held Thursday evening, October 9, at six-fifteen which brought to a close the membership drive which has been launched for the past two weeks by both local organizations. The banquet which was held in the college cafeteria was permeated throughout with an air of informality which rendered the affair enjoyable to all present. The speaking program intermingled the meal and was made up of remarks by various faculty members and Oscar Andre, former Salem College Y president.

Marvin Foster, present Y. M. president, who acted in the capacity of toastmaster, first introduced to the banqueters Miss Cleo M. Gray, Y. W. sponsor, who portrayed the oneness in aim of young people's Christian associations the world over, as noticed during her attendance at the international Y meet at Brussels, Belgium, the past summer.

The next speaker to be introduced by Mr. Foster was President Bond who stressed in an interesting manner the importance of each individual member of the two organizations shouldering the responsibility of making Y membership one hundred per cent among the student body.

Professor Orla Davis, Y. M. sponsor, appeared as next speaker on the program and cleverly made clear the meaning of the Y emblems.

The main speaker of the evening was in the person of Oscar Andre, a member of the law firm of Stepto and Johnson, Clarksburg, and ardent backer of local Y. M. activities. Mr. Andre who has been closely allied with Y interests during his collegiate career at Salem College and at the University of Virginia, spoke with genuine knowl-

edge of his subject. He emphasized his belief that young people of today are more interested in Christian activities than those of former times in spite of the opposite opinion which is upheld by many. He also brought to mind the wealth of possibilities which is the possession of the youth of today and challenged those possibilities to greater heights.

The candle-light service which was held immediately following the banquet in the Y. W. room was impressive throughout, and symbolized the passing on to Y members the responsibilities trusted to members of the cabinets. Mary Frum, Y. W. president, was in charge of the service.

Kitchen and service duties for the banquet were carried on by volunteer Y members in order that tickets might be reduced to minimum price. Miss Gray was in charge of the meal.

ORGANIZATION OF BOYS' CLUBS INITIATED BY SALEM COLLEGE Y. M. C. A.

As a reaction to an observance that little or no interest is taken in the young lads of this city, the local Y. M. C. A. organization drew up plans whereby members might accomplish some real constructive work for the local chaps in the form of providing wholesome amusement and thought for their minds during their leisure hours. Already organization is well under way and the hearty co-operation of such men as Oscar Andre, president of the Salem College Association, Mr. C. A. Tesch, superintendent of the Salem public schools, and Mr. T. Edward Davis, coach of athletics at this institution, has been enlisted.

The boys of the town between the ages of eight and eleven are being reached through the medium of a physical education program which is carried out two evenings each week. The club, starting with a membership of only sixteen, but which now totals seventy, has been divided into four separate clubs which are under individual supervision of Rex Bowen, Clarence Neidecker, Pete Kegarise, and Marvin Foster, all Y members. Each group of chaps has organized and elected one of their number president and rules and regulations, proposed by the boys, have been drawn up to which each member is subject to obedience.

The two meeting nights each week will be

divided into the correct development of the physical, moral, and spiritual nature of the boys. Activities to the interest of the boys outside the regularly scheduled ones are being planned and carried out. A crowd of boys numbering forty-one under the direction of Kegarise and Foster were taken for a hike October 4. A group of between fifty and sixty were also permitted free entrance to the Glenville-Salem game through the courtesy of Coach Davis and Superintendent Tesch.

A varied speaking program for the year will be later drawn up and will consist of talks by coaches, athletes, and lecturers interested in boys' work. Plans for obtaining Bob Osborne, University of Virginia boys' worker, as a speaker for the chaps some time in November, are well under way. Osborne, who will probably be in Salem for about three days at a time, comes to this vicinity highly recommended by Andre who worked under his direction at the University of Virginia. A scheme for a Mother-Son banquet is under way for some time in the near future at which function all mothers of the chaps will be honored guests.

The Y. M. in carrying out this project is not only doing a great work for the boys, but is enlarging the experiences of each member enlisted in the work. Anyone interested in the work being carried out is welcome to come to the college gym on Tuesday, Wednesday, and Thursday evenings.

VARIOUS DEPARTMENTS TO USE STUDENT ASSISTANTS

It is the aim of Salem College to make it possible for every one to have the opportunity to gain an education, so the college has devised several ways by which a student may earn part or all of his tuition. The Student Loan Fund is now functioning smoothly, and many students have places in the cafeteria. President Bond and other members of the faculty have placed students in various business houses and homes in the town where they will receive liberal pay for the work they do outside of school hours.

Besides lending assistance to the students in finding positions, the faculty has gone a step farther, and has made a place for them within its various departments.

Professor Gould, of the chemistry department, is being assisted in his work by Ruth

Brissey and George Greynolds, both members of the senior class.

Professor Davis, of the physics department, has for his assistant, James Garrett, also a member of the senior class.

Professor Bond, of the zoology department, is being assisted by Charles Harris, who is a junior.

Professor Cowgill, of the English department, is assisted by Lenore Norman, a senior.

Professor Lowther, of the history department, is assisted by Wilma Hill, a sophomore.

Dean Van Horn, instructor of mathematics, is being assisted by Edwin Harris, a sophomore.

—Green and White.

DEATH OF PROFESSOR NEIL OF BOSTON UNIVERSITY

Professor C. Edmund Neil, for eleven years professor of public speech in Boston University's school of theology, died on Wednesday, November 5, after an illness of six weeks. The funeral services were held Friday afternoon from Robinson Memorial Chapel of the Boston University School, Reverend W. R. Leslie, pastor of St. Mark's Church, Brookline, officiating. Faculty and students of the school paid tribute by attending the services in a group.

Since 1919, when Professor Neil joined Boston University, he has been a member of the faculty of the school of religious education and social service, also. Previous to this connection, he was special commissioner to the Far East during the World War. He was well known throughout the country by his many lectures.

—Boston University Press.

My son, keep the commandment of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart, tie them about thy neck. When thou walkest it shall lead thee; when thou sleepest, it shall watch over thee, and when thou wakest, it shall talk with thee.

—Proverbs 6: 20-22.

Lord, I would follow, but
First I would see the end of this high road
That stretches straight before me fair and broad;
So clear the way, I can not go astray,
It surely leads me equally to God.

YOUNG PEOPLE'S WORK

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

OUR RESPONSIBILITY TO SPREAD THE GOSPEL

Christian Endeavor Topic for Sabbath Day,
November 29, 1930

DAILY READINGS

Sunday—Our Lord's command (Matt. 28: 18-20)
Monday—Equipped with power (Acts 1: 8; 2: 1-4)
Tuesday—Responsible stewards (1 Cor. 4: 1-5)
Wednesday—A man that failed (Jonah 1: 1-16)
Thursday—Principle of responsibility (Ezek. 33: 1-5)
Friday—Constrained by love (2 Cor. 5: 14-21)
Sabbath Day—Topic: Our responsibility to spread the gospel (1 Cor. 9: 16; Rom. 1: 14-16)

QUIET HOUR THOUGHTS

LYLE CRANDALL

If we happen to see a person fall from a bridge into a river, or step in front of a swiftly moving train, it is our duty to save him even if we lose our lives in the act. We must not stand there and see him drown, or see him crushed under the wheels of the train; we must try to save him from destruction.

There are many people who are dying in sin because they have never heard of the gospel. Our duty is to tell them of Jesus and his power to save them from their sins. If we do not tell them the good news they will be lost, and God will hold us responsible for their souls.

Jesus said, "Go ye, therefore, and teach all nations." This command comes to us today, as it came to the disciples. It is our duty and privilege to spread the gospel to every nation. Let us do all in our power to help in evangelizing the world.

BRIEF HISTORY OF THE WATERFORD SEVENTH DAY BAPTIST CHURCH

HELEN MAXSON

It is doubtful if the origin of any other church of our order is more definitely stated in our church records than that of the Waterford Church.

For many years previous to 1784, there resided in this vicinity several persons who

were members of the Sabbatarian Church at Hopkinton, R. I. Deciding that it would be for their advantage to organize a church at this place, they sent a letter to the church at Hopkinton asking permission, which was granted them.

When the church was organized in 1784 the members were mostly descendants of James, Sr., and Elizabeth Rogers. They and their descendants were severely persecuted for their loyalty to the seventh day principles, by fines, imprisonment, sitting in stocks, whipping, etc. They and some of their followers were usually arraigned at every session of the court held in New London for a long series of years for their adherence to their faith, but a brighter day awaited the little church, persecutions ceased, and they were permitted to worship God in peace, according to the dictates of their own conscience.

Rev. Edmund Darrow served as pastor for a great many years.

The church has had three places of worship. The first was built in 1710 and was situated on the brow of the hill on the east side of the Neck, and seems to have been owned jointly with the First Day Baptist Church.

The second meeting house built by the church was situated just north of the present one and on the opposite side of the road. It was built in 1816, and it cost \$859 more than the amount previously raised by subscription. The pews were sold December 24, 1816, to meet this indebtedness.

The present house of worship was built in 1860, upon the present location and upon land donated by Deacon David Rogers.

The pastors who have served this church were: Elder Edmund Darrow, over thirty years; Elder Judson Burdick, during two summers; President Boothe Davis, two years; Elder Andrew Potter, for many years; Alexander Kenyon, layman; Mark Sanford, a layman; S. Duane Ogden, student pastor, three years; Carroll L. Hill, student pastor, two years; and our present pastor, Everett Harris.

The Waterford Church has much to be thankful for. The church services and the prayer meetings are well attended, also the Sabbath school. We are looking forward to another year of activity, praying that God will bless us in our work.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Share the gospel (Acts 11: 19-24)
Monday—Share our experiences (John 4: 28-30)
Tuesday—Share our blessings (Rom. 15: 25)
Wednesday—Share our goods (1 John 3: 16-18)
Thursday—Share his love (1 John 7: 11)
Friday—Share our knowledge (Eph. 1: 15-23)
Sabbath Day—Topic: What has Christ given us to share with others? How do it? (Acts 3: 6)

Topic for Sabbath Day, November 29, 1930

LET US SHARE:

S—avior.
H—oly Ghost.
A—ccumulations.
R—ewards.
E—ducational advantages.

WITH:

O—ur neighbors.
T—he needy.
H—eathen nations.
E—arrest seekers.
R—estless world.
S—in sick men.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
THE CRUSADE WITH CHRIST CAMPAIGN IN
TERMS OF JUNIOR CHRISTIAN ENDEAVOR

Worship

Personal Devotions—

Encourage your juniors to join the Quiet Hour so in the forming of this habit of daily prayer and Bible reading they may grow day by day to realize more fully what it means to fully consecrate one's self to Jesus Christ and his work.

Let the juniors themselves decide upon a goal for the Scripture they will read during the year.

Group Worship—

Train the juniors to seek for the highest and best in their worship periods each week.

Let the juniors work out their own worship services, using prayer, meditation, Scripture, music, and poetry or prose.

Church Worship—

Every junior should regularly participate in the worship of the church along with his parents. Every Junior society should constantly work toward this ideal.

Instruction and Expression

Organization—

Your society should have the officers and committees which are needed to carry on a well-rounded Junior program with a "job" for every member.

Regular business meetings should be held and conducted by the juniors in a business-like manner with written reports from each officer and chairman.

Regular executive meetings should be held at such meetings; the superintendent with her Junior officers and chairmen should plan together the work of their society.

Meetings—

Planned weekly prayer meetings with monthly consecration services with variety and one hundred per cent individual participation.

Encourage the juniors to plan their own meetings and be original in their participation.

Memory Work and Bible Drills—

These are most valuable in Junior work. Make them interesting as well as instructive.

Study Classes—

Enroll as many juniors as possible in at least one study class during the year on Junior expert work, missions, stewardship, Bible history, church membership or the like.

Missionary reading is valuable in creating a real interest on the part of your juniors in the lives of other boys and girls.

Conventions—

Juniors gain much from attending state Christian Endeavor conventions and denominational summer camps, and our denominational associations and conferences.

Service

Evangelism—

Acceptance of Christ and church membership should be presented often to the juniors during their regular meetings and through personal work with your individual juniors.

Encourage your juniors to win their friends and parents for Jesus Christ.

Always work for new members for your Junior society.

Stewardship—

The junior age is none too early for the boys and girls to realize that true consecration to Jesus Christ means the giving of their time, possessions, talents, and lives for his service.

Make your Endeavor motto, "For Christ and the Church," a living reality by definite service for your church and co-operation with the work of your pastor.

Encourage your juniors to spend a few hours each week in service for others and the giving up of personal engagements and pleasures to attend meetings of the society, church, and church school.

Urge the use of the budget system for financing the Junior work. Enrollment in the Tenth Legion means systematic giving.

Plan some definite work for missionary purposes.

Citizenship—

Juniors are in training for citizenship. Christ would have them respect and obey the laws of their country.

World Friendship—

Cultivate in your juniors friendly feelings toward all peoples and especially those less fortunate than themselves.

Sunshine and missionary projects will create interest and develop a realization of the needs of the world which must be met by the Christian forces of the world.

Recreation and Fellowship

Worthy Personal Standards—

Study with your Juniors the standards which they should set for their recreation and amusements, which would be worthy the approval of Jesus.

Planned Recreational Programs—

Make every social a "standard social" and have the number of social times during the year which will adequately meet the needs of your juniors.

If a social is worth having it is worth spending time on it to have it well planned—the juniors should plan all their social times with their superintendent or older leader.

Let others enjoy some of your good times.

Fellowship—

Encourage your juniors to get acquainted with other juniors in their community, state, and denomination.

LOYALTY WEEK

SIXTH LETTER TO PASTORS

DEAR PASTOR:

The Finance Committee comes to you with its final communication before Loyalty week. We trust the publicity material sent to your church has proved practical and stimulating. There goes out to you in this mail a folder with the leaflets assembled and clipped in for convenience, bringing to attention the entire program. "Where your Onward Movement Dollar Goes," we believe, will be helpful to a clearer conception of the work carried on by our various boards.

The second page contains a reprint of "What the Onward Movement Means," put out in a leaflet last year by the Finance Committee. On the fourth page is a pledge blank which may help to crystallize the feeling of interest and responsibility that has been aroused.

The committee will be encouraged by having a word from you concerning your campaign and its results. If we can be of any further service to you, please let us know. As we have before intimated, you may not find it expedient to carry out all the suggested program, but the material can be used in various ways, and the plans adapted to local conditions. One pastor is using the leaflets in his prayer meetings. Another writes that his church has already underwritten the amount that will be paid by full monthly remittances, but that the Loyalty week program will be carried out so far as the other activities are concerned.

At the Ashaway Conference in 1922 a big Winton Six sank to its axles in mud near the church. Block and tackle failed to budge it. However, sixty or seventy men and boys laying hold on ropes led the car out of the mud, onto solid ground without undue exertion. Co-operation works wonders. With all our pastors and churches working vigorously together—in harmony with Jesus Christ and with a definite goal, our Onward Movement car will advance easily and with power on the Highway of our God.

"Don't worry about the obstacles," writes one good friend to another, "keep pulling against the stream. There is no danger of being overcome as long as you pull." The

danger to Seventh Day Baptists is in drifting with the current and not in pulling hard toward our goal in spite of obstacles. May God bless you and your work.

Sincerely,

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

*Seventh Day Baptist Building,
Plainfield, N. J.,
November 13, 1930.*

OBSERVATIONS BY THE FIELD
SECRETARY

REV. HERBERT C. VAN HORN

A LETTER

DEAR MR. CORRESPONDING SECRETARY:

I really must protest a little against the implications in the following:

"In 1904 Dr. A. H. Lewis, speaking before the seminary class at Alfred, declared those theologues were born a generation too late. The worth while things had been discovered or thought out already. 'Nothing More Beyond.' Yet that great and good man died in 1908, the year the Wright brothers made their first successful flight in a heavier than air machine; when automobiles still scared horses nearly to death on the roads; the year, Marconi—I believe—introduced the wireless telegraph."

Just what father said or meant I don't know. Certainly he was the last man on earth to believe or say that invention had reached its limit. He was always saying that it had hardly begun. Possibly he meant that the theologues of 1904, accustomed to the telephone, were born too late to appreciate the wonders of it. Certainly children of 1930 are born too late to appreciate the wonders of the automobile or of the radio. Similar things are true of all of us.

I, for instance, can not appreciate what the telegraph meant in 1844. Now you—if you will let me say so—were born too late to appreciate wireless. Marconi certainly did not "introduce wireless in 1908." He merely lengthened the aerials and made it commercially practical. Back of him are

Bromley, and Hodge, and Bose, and Hertz; back of them is Maxwell; back of Maxwell is Faraday, and so on.

There certainly have been plenty of men who despaired of the future of scientific discovery. You have mentioned one of them and dozens more could be named. But A. H. Lewis was very certainly not one of them.

Very truly yours,

E. H. LEWIS.

*1850 Bryant St.,
Palo Alto, Calif.,
October 26, 1930.*

VALUE OF CHURCH MEMBERSHIP

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could."

They laughed, patted him on the back, and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves—if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?"—*Selected.*

TISSUE YOUR SILVER

One may now buy a tissue paper to wrap silver in that will prevent it from tarnishing—thereby keeping your lovely pieces always bright and polished and necessitating no last minute rubbing up. It is quite inexpensive too.—*Selected.*

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—*Paley.*

CHILDREN'S PAGE

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

THE LITTLE TOWN OF BETHLEHEM

MATTHEW 2: 1-10
Junior Christian Endeavor Topic for Sabbath
Day, November 29, 1930

MRS. HERBERT L. POLAN

1. Make a poster showing hills, town in distance, starry sky with one very brilliant star and print part of a Bible reference about the town and a line or two of a poem about Bethlehem for advertising beforehand, and later for decorating your prayer meeting room.

2. Collect views of Bethlehem and the Nativity, and mount temporarily on large cardboard or fasten to a colored strip of cloth, and use as a frieze along a side wall of your room.

3. Have someone read the words, another tell of the song and meaning, authorship, etc., and another sing the song softly at the close.

4. Learn more of the dear little town by a blackboard exercise of information:

B—irthplace of Savior.

E—phrath, another name for it.

T—he burial place of Rachel.

H—ome of Ruth, the ancestress.

L—ittle baby sought here by Herod.

E—ight thousand people live in it today.

H—ome of Boaz.

E—lhanan, warrior, sought the place.

M—icah prophesied of it as Christ's birthplace.

Some specials to sing:

"That Beautiful Name."

"Out of the Ivory Palaces."

"From Heaven Above."

"Had You Dwelt in Bethlehem City."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have ever written for the Children's Page.

I am twelve years old and in the eighth grade in school.

We have a nice new church building which we are trying to pay for.

I go to Sabbath school nearly every Sabbath.

We have a Junior Christian Endeavor society which was organized this summer. Mrs. Beula Sutton is the superintendent and I am the president of the society.

I enjoy reading the Children's page in the SABBATH RECORDER.

Yours sincerely,
DARINDA HODGE.

Berea, W. Va.,

October 28, 1930.

P.S.—Our Junior Christian Endeavor society gave an entertainment this month for the benefit of the church building. We made nineteen dollars.

DEAR DARINDA:

I am very glad you have begun to write for the Children's Page, and hope now that you have made such a good beginning that you will continue the good work, and that often.

You are doing well to enter eighth grade at twelve years, and I sincerely hope you will have as good success in your high school work, beginning next year. Do your level best, that is the main thing. It is only worth while to do our very best at all times, not just well enough to pass.

I wish I could see your new church building; in fact I have often thought I should like to visit the Berea church, as I have often heard Mr. Greene speak of it. I saw West Virginia for the first time last summer and I liked it, hills and all.

I am sure you are enjoying your Junior Christian Endeavor society, and I am pleased to know that you have organized one in Berea. It's a mighty important organization, I think, toward the making of good citizens. Your society is surely doing its bit to help pay for your new church building.

Sincerely your friend,

MIZPAH S. GREENE.

HALLOWE'EN

I woke from pleasant slumber last Friday, at daylight,
And raised the shade expecting to see the sun-shine bright;
But lo, the pane was covered so thick with soapy rings

That I could scarce see through it, and cried,
"What are those things?"
Then Eleanor said, grinning, "'Twas Hallowe'en last night."

Of course I laughed, rememb'ring that boys
must have their fun,
And thought, "I'm glad they're thoughtful and
have no damage done.
I'll quickly wash my windows; they needed it
before,
And brush away serenely the leaves before my
door,
And say 'em very thankful that Hallowe'en is
done"

Oh, I love 'em and frolic, e'en though I'm grow-
ing gay,
But I am sure you'll hearken to what I have
to say.
Be sure your fun hurts no one, that others, too,
may laugh;
When others can joke with you 'tis better fun
by half,
On Hallowe'en my children, or any other day.

M. S. G.

THANKSGIVING

ORA 'AN HORN BOND

This is November.

In November comes the time when we, like the early settlers of our country, come together and give thanks for the blessings that are ours.

Some people love nature, they say; but the laws of nature when they conflict with our inclinations and desires cause a lot of trouble. The flowers require a lot of work if they bloom for us. The falling leaves of the autumn litter up our lawn and we must take much time in removing them. We might mention many instances where nature makes life hard for us; why be thankful for nature?

Our opportunities for education are wonderful these days, but some educated people are a curse to our country. Some of the most disgraceful deeds have been committed by people with very bright minds, by men who hold a college degree. Are we thankful for our opportunities of improving our minds?

There are our families—our husbands, and our children. Are we thankful for them? Some husbands forsake their wives, and our children are a lot of care when they are small. Sometimes when they grow up they do not seem to have any respect for their parents. Neither do they heed the

things they are taught. Should we bother with a family?

While these statements are true, we know of course that there exists a bright side to all of these questions. Our enjoyment of life depends on our attitude, and the spirit from within. If these are blessings from without it is because the spirit from within is able to see and appreciate them.

It is this spirit from within which thrills us when there are signs of life in all nature about us in the early springtime, or when the wind in the autumn chases the leaves across the lawn like so many laughing, rollicking children.

It is this spirit from within which develops and molds the life of the boy or girl, the young man or young woman into a strong character as he or she improves the many opportunities for acquiring knowledge which comes to each of them from without.

It is this spirit which keeps husband and wife strong in their love for each other as they walk together, and makes every sacrifice for their family as nothing compared with the joy they have in loving and being loved by them.

So it must be the Christian spirit brought to us by the coming of Jesus Christ who taught us what life means and how to live it for which we are most thankful.

"Not by might nor by power but by my spirit, saith the Lord of hosts."

THE FINAL ARMISTICE

Christ of the glowing heart and golden speech,
Drawn by the charm divine of thy sweet soul,
The nations tend unto that far off goal
Whereof the sages dream, the prophets preach
We shall not always fail; we yet shall reach
Through toil and time that shining tableland
To which thou beckonest with wounded hand
Forevermore thy goodness doth beseech
A warring world to lay its weapons down
So shall we rest and songs of plenty drown
The wail of hunger, and our bitter tears,
Streaming unstanched through all the dreadful
years,
And freely flowing still, shall yet be dried,
When thou art King who once wast crucified.

—Frank B. Cowgill.

There is not a beast of the field but may trust his nature and follow it, certain that it will lead him to the best of which he is capable. But as for us, our only invincible enemy is our nature.—William Arthur.

OUR PULPIT

GOD'S FELLOW WORKERS

REV. A. J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, NOVEMBER 29, 1930

(Preached in the Plainfield church the first Sabbath of "Loyalty week")

Text—1 Corinthians 3: 9.

ORDER OF WORSHIP

DOXOLOGY—Old Hundredth

CALL TO WORSHIP—"Ascribe unto the Lord the glory due unto his name: Bring an offering, and come into his courts."

THE LORD'S PRAYER—The congregation uniting.

RESPONSIVE READING—Psalm 96.

HYMN—Lord of all being, throned afar.

SCRIPTURE LESSON — 1 Corinthians, chapter three.

PASTORAL PRAYER.

HYMN—Work, for the night is coming.

SERMON—God's Fellow Workers.

Text: 1 Corinthians 3: 9.

HYMN—We bear the strain of earthly care.

BENEDICTION.

"For we are God's fellow workers: ye are God's husbandry, God's building."

When all has been said, the fact remains that the fundamental difference between man and the lower animals lies in the fact that man is God-conscious. Every other difference is one of degree.

Man is a being with intelligence. But other animals have intelligence, and sometimes the intelligence exhibited by the lower order of animals bears a close resemblance to that of the human. Animals reveal many other traits which we usually think of as belonging exclusively to the human species, such as loyalty, devotion, and gratitude, and even love which leads to self-sacrifice.

It is quite possible that some of you read "Out Our Way" by Williams. You may

have seen his "Why Mothers Get Gray," which appeared a few nights ago. The mother, with strap in hand, is about to administer punishment to her son who doubtless was in need of a reprimand of some kind. But between the boy and his mother stands the shaggy, stub-tailed dog, keeping the mother away with his vicious growl. "The ungrateful thing!" exclaims the mother, "and me the one who bathes and feeds him! Make him stop that." With innocent countenance simulating hurt feelings the boy replies: "Well, when your friends turns against you, ther's sump'n wrong—you must be too brutal, er doin' sump'n you shouldn'. Dogs knows them thngs better'n peepul—some peepul." Doubtless the boy made the most of the circumstances, but dogs and horses and seals and ants and many other animals show great intelligence.

But in spite of all this the animal remains merely an animal because it has no conscious relationship to a god with whom it claims a kinship which carries into all its experiences and survives death.

While recognizing all the beauty of nature and all the interesting revelations to be seen in the higher forms of animal life, still it is utterly impossible to see the slightest meaning to the earth or anything in it were man removed from it. Take man out of the world and all beauty is immediately blasted or blotted out, for there is no one to appreciate it. All happiness or possibility for any such thing is destroyed for there is no one capable of it, and the earth, however much alive it might be with other animals, is a dead and meaningless thing.

Everything in the earth then has value and meaning just so far as it serves man. But unless man is more than these things, then the world is still meaningless and life a mockery. If man is merely an animal of a higher type, who in getting what he can out of this world has fulfilled his end, then life remains an unsolved and baffling riddle.

Against such a background of unrelieved and uninspiring blackness the words of Paul shine out with the glow of burnished gold, "We are God's fellow-workers." Made in his likeness, our lives are restless until they find their rest in God. They are meaningless until they share somehow in the work that God is trying to get done. They are

empty unless filled with the fruits of the spirit of God.

Of course there is a sense in which all things move toward the fulfillment of God's purpose. Unbelieving men discover truth, reveal laws, and add to knowledge, all of which promote the works of God. But in order to be God's fellow workers in the sense in which Paul speaks there is necessary a consciousness of a Divine partnership, joyous and satisfying.

We may be conscious of this partnership with God in many fields. I shall name four.

IN THE FIELD OF ECONOMICS

Unfortunately we can not say the economic life of our country is based upon the Golden Rule as yet. Still we believe there is a Christian way of dealing in business and commerce and industry. One of the surest and most direct ways of becoming one of God's fellow workers is to put human interests above property interests in the world of business. The appeal now being made on behalf of the unemployed will find its heartiest response among men who believe in the fatherhood of God and the brotherhood of man. Men who are concerned for those who because of misfortune or unfavorable economic conditions have not the comforts or necessities of life, reflect the mind of Christ, which was the mind of God. The reward is still for him who gives a drink of cold water to the one who thirsts. The reward is realized in a growing fellowship with God, and in an increasing and widening partnership with him in building the kingdom peace.

IN THE FIELD OF ART

Beauty makes its own appeal to the human soul, and renders a ministry of refinement and culture. The one who helps to create beauty is one of God's fellow workers. It may be in the producing of harmony in sound or color, or symmetry in forms and lines. The one who recognizes God in all beauty and co-operates with him in increasing the beautiful in life is sharing in the work that God wants done in the world, and is partaking increasingly of the likeness of God.

Three men at work were questioned by a stranger who was passing by, "What are you doing?" the stranger asked of the first

workman. "I am chiseling stone," was the prompt reply. "What are you doing?" he inquired of the second man. "I am earning wages," was his answer. To the third man, chipping away at a stone, the stranger asked the same question that he had asked the others. Looking up to the great gray stone walls above him he answered with a joyous gleam in his eyes, "I am building a cathedral." The humblest worker may be one of God's fellow workers in the field of beauty.

IN THE FIELD OF SCIENCE

Dean Inge has said that science is today God's chief hand-maiden. Whether that be true or not, certainly the scientist is a co-laborer with God. He who labors in the field of science and is not conscious of the fact that he is working with God, is missing the great joy that ought to be his. There is an increasing reverence on the part of scientists as they recognize the fact that they but ignorantly labor on the outer fringes of a vast field known only to God. They have learned that there is a vast difference between being sure and being "cock sure."

I was very much interested in an interview recently had with Dr. W. R. Whitney, director of research for the General Electric Company. On the door of his workshop his visitor found these words, "Come in, rain or shine"—which indicated that he was human.

Listen to what this great scientist has to say:

"We have discovered that the deficiencies in our grasp of electricity are so many that one hesitates to claim that we know anything fully. However, it is pretty clear today that no matter what electricity is, it seems to be the ultimate essence of what everything is made of and by which most processes occur."

"And that ultimate essence itself?" was asked.

"We have our theories," answered the scientist, "but can't prove them." He picked up from his desk a small bar magnet. "Bring this near a steel needle and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field. We know

there are no lines there, and 'field' is just a word to cover our ignorance."

He laid the magnet over a wooden base in which was embedded another bar magnet, and the upper magnet floated in space about half an inch above the base.

"What supports it? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer."

"The best scientists," he added, "have to recognize that they are just kindergarten fellows playing with mysteries—our ancestors were and our descendants will be."

"Then there is a limit to what we can know?" asked his interviewer.

"It seems so. We move from one theory to the next and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover but can not understand or explain—that alone is final."

The scientist is God's fellow worker.

I have discussed the nature of man, who holds kinship with God. I have indicated certain fields in which man may labor as God's fellow worker. But the purpose of what I have said thus far is to lead up to a few final observations.

Economics, the arts, and the sciences are fields in which men may work in intimate and conscious partnership with God. But it is obvious that men can and do operate in these areas of life without ever recognizing God. They may potter about selfishly without experiencing any moving emotion or any religious exaltation. It is true also on the other hand that man may feel in some *dim* way that there is a power not himself which promotes justice, beauty, and truth, and yet realize that something more is needed. That "something more" is of such

a character as to be rightly classed as "something other."

This "something other" is to be God's fellow worker in the more distinct and definite

FIELD OF RELIGION

Man is a worshiping being. His own character is reflected in the character of the God whom he worships. Only as our conception of God transcends human relationships, earthly beauty, and scientific theories about this physical universe, will our souls find rest. We will have to admit that neither freedom from economic stress nor a greatly increased knowledge of the world brings increasing soul satisfaction. The only fellowship that satisfies is fellowship with God the Father, through Jesus Christ our Lord. It is only through such fellowship that every other field and phase of life transcends the material and radiates spiritual joy and blessing in this life, and gives substance to the faith that reaches beyond the grave. It is to provide the spiritual fellowship that the Church exists, founded by our Lord himself. Whoever joins the Church with an understanding mind and a sincere heart, and gives it loyal support, thereby becomes a member of the fellowship of Christ and God's fellow worker in the highest sense.

We are all aware of the fact that the world is in need of something that it does not now possess, or at least something that does not at present sufficiently affect its life. In spite of all our boasted wealth and wisdom and culture, humanity stands at the cross-roads, hesitant and helpless. Only the Church of Christ can map the way ahead, or give the needed vision and strength for the onward march of the race. An impotent Church spells doom for the race.

God has his method by which the world must be saved, and that work has been committed to the Church. Whatever the Church lacks for its task his grace will supply, but he must have willing hearts and consecrated lives. His Spirit's power is sufficient to complete the task for which Jesus sacrificed his life, but he must find men through whom he can work. Abundant spiritual power awaits release if only men and women in the Church are willing to be used.

Shall we then childishly call it sacrifice if we give till we feel it, when the gift we make is used to carry on the work of Christ? Shall we not rather count it all joy to be thought worthy to have so definite a part in such a wondrous work? The Master comes and calls us to be done with lesser things and to rise up and build. Followers of Christ, a testing time is here. Let us not fail him.

For right is right, since God is God,
And right the day must win.
To doubt would be disloyalty,
To falter would be sin.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

III.

JESUS AND THE SABBATH

Preliminary note: Because Jesus was the founder of Christianity, his attitude toward questions of Christian conduct is most important. He is truly our "final sanction for the Sabbath," for his teachings in precept and example are the highest authority there is.

A. Jesus' Observance of and Interpretation of the Sabbath:

1. Mark 1: 21—"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught."

Mark 3: 1, 2—"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him."

Mark 6: 2a—"And when the sabbath day was come, he began to teach in the synagogue."

Luke 4: 16—"And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Luke 4: 31—"And came down to Capernaum, a city of Galilee, and taught them on the sabbath days."

Luke 13: 10—"And he was teaching in one of the synagogues on the sabbath."

First Deduction—It was Jesus' custom to go into the synagogue on the Sabbath to teach. Jesus observed the Sabbath.

(Note: There is no reference to his teaching in the synagogue on any other day.)

2. Matthew 12: 9-13; Mark 3: 1-5; Luke 6: 6-10—The healing of the man with the withered hand.

Luke 13: 10-17—The healing of the woman with a "spirit of infirmity."

Luke 14: 1-5—The healing of the man with the dropsy.

John 5: 1-18; 7: 21-24—The healing of the impotent man.

John 9: 1-16—The healing of the man born blind.

Second Deduction—In these passages five miracles of healing on the Sabbath are recorded, showing that Jesus considered deeds of mercy to be consistent with the sacredness of the Sabbath. These were evidently not the forbidden "thy work" nor contrary to the "keep it holy" of the fourth commandment. It was using the God-given power to remove the result of sin.

3. Matthew 12: 1-8; Mark 2: 23-28; Luke 6: 1-5—The incident of the disciples' plucking, rubbing out, and eating wheat as they passed through the grain field on the Sabbath.

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

Third Deduction—The Sabbath was given to man for his benefit. It was primarily for his spiritual nature. Anything necessary to his physical comfort, which did not detract from, but added to, his spiritual welfare, was permissible.

4. Matthew 12: 7—"But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

Matthew 12: 12b—"Wherefore it is lawful to do well on the sabbath days."

Mark 2: 27—"And he said unto them, The sabbath was made for man, and not man for the sabbath."

Fourth Deduction—The Sabbath is not to be a burden to be borne, but a day of blessing, of spiritual uplift, of doing good deeds. Jesus' teaching was for the purpose of purging the Sabbath of all the old rabbinical restrictions, the petty details which had been added to it, and to free it from all the ceremonial implications, and to lift it to its rightful high position as a day of happiness, joy, and service.

(Note: Jesus' attitude toward the Sabbath is paralleled in Matthew 5: 21-32, where he interprets the laws against murder and adultery spiritually, getting under the mere formal observance to the true spirit underlying the principles expressed.)

5. Matthew 12: 8; Mark 2: 28; Luke 6: 5—"The Son of man is Lord also of the sabbath."

John 1: 3—"All things were made by him [Jesus]; and without him was not anything made that was made."

Compare also 1 Corinthians 8: 6; Colossians 1: 16; Hebrews 1: 2.

Fifth Deduction—Jesus' authority for removing the additions of Jewish legalism, and the ceremonial restrictions from the fourth commandment, is the fact that he himself was the author of the Sabbath, and its Lord, and therefore had the right to purge it and reveal the true spiritual meaning that was intended in its institution.

(Note: It has been said that all the commandments except the fourth are reiterated in the New Testament—although a point has to be stretched in some cases. It would seem that Jesus' example in observing the Sabbath, and his teaching as to its real meaning, is enough of a reiteration.)

B. Did Jesus Abolish the Sabbath?

1. Colossians 2: 13-17—"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

First Deduction—Christ did indeed abolish something—"the handwriting of ordinances which was against us." But who can say that the Sabbath is either an "ordinance" or "against us," when Jesus expressly declared it to be made "for man"—that is, for his welfare? The "sabbath days" referred to, coming as they do with the "new moon," and other ceremonial "shad-

ows," must be the ceremonial and ritual days, not the weekly seventh-day Sabbath.

2. Matthew 5: 17—"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill."

Second Deduction—Jesus' own statement would be against the claim that he abolished the Sabbath of the Decalogue.

(Note: The moral and ceremonial law together were the method used of God in dealing with mankind. Jesus fulfilled the ceremonial "shadows" by taking their place as the great anti-type. He fulfilled the moral requirements by living according to them, and giving them a spiritual meaning.)

3. Matthew 24: 20—"But pray ye that your flight be not in the winter, neither on the sabbath day."

Third Deduction—Since Jesus is speaking here of the destruction of Jerusalem, which took place A. D. 70, he quite evidently expected them to be keeping the Sabbath some forty years after his resurrection.

(Note: Josephus gives us the history of this event, and explains just how it happened, as Jesus had foretold, about the flight.)

4. Matthew 28: 19, 20—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Fourth Deduction—Jesus had to be his example, and by his revealing of its true meaning, reiterated the Sabbath commandment. He expected his followers to teach others to observe it, and the way.

Conclusions—Jesus and his disciples observed the Sabbath. He taught men how it should be kept so that it would not be a burden upon them, but that the intended blessing should be theirs. He proclaimed himself as Lord of the Sabbath. He expected his disciples to observe it after his resurrection, and to teach others to do the same. He is truly our "final sanction" in this matter. "He that saith he abideth in him ought himself also so to walk even as he walked" (1 John 2: 6).

Our human life bulks large upon the earth, but under the stars it looms infinitely small.—*Dalrymple*.

PROHIBITION A SAFE INVESTMENT

A BUSINESS MAN'S APPRAISAL OF THE LAW

[The following article by Stanley High, in *The Christian Herald*, is well worth a place in our paper.—T. L. G.]

It is not likely that among America's great business leaders there is one who knows more intimately than Mr. J. C. Penney the mind, the aspirations, and the manner of life of the average American. The seeds of that knowledge, doubtless, were planted by Mr. Penney's preacher-father. They were nurtured in the peculiarly American atmosphere of the small-town parsonage. As a young man, Mr. Penney was as typically American as the little Missouri village in which he started his career as a store clerk.

Today, as the head of a vast mercantile enterprise, he is more than ever a part of the life of such typically American communities. In fact, Mr. Penney has remained, as he began, a small-town merchant. The business he founded twenty-eight years ago in Kemmerer, Wyo., developed and moved, not to the city, but into over 1,400 other middle-sized American towns like the one in which it was begun. When, therefore, Mr. Penney talks about prohibition he speaks neither in terms of the blasé society of our cities nor of the nation's down and outs but, rather, about the kind of Americans with whom for a quarter of a century he has been doing business. It is that America, he believes, that brought prohibition about, has profited most by its enactment, and will see to it that it is not repealed.

"Too many Americans of the kind I know," he said, "know too much about the regulated liquor business ever to restore it. The things that are at stake are too valuable. While our wet friends talk about the liquor business in terms of 'states' rights' and 'personal liberty,' many millions of our people, who don't care much about political philosophy, remember the liquor business in terms of disrupted homes, interrupted schooling, inadequate food and clothes. The average American—thinking in terms of those things—is pretty well convinced that liquor is a liability to society. You'll never convert him to repeal until you

prove that, by some strange process, liquor has at last been made an asset to society. What he sees of the bootleg liquor traffic is likely to make him all the more certain that the opinion he'd formed about the business, before prohibition, is as true as ever, namely, that liquor serves no useful purpose and deserves only to be more effectively outlawed!"

I mentioned to Mr. Penney that a reporter, sent recently to Kansas by a wet magazine, had returned with the information that Kansans vote dry because, apparently, they had formed the habit and dislike to change it.

"Probably neither the magazine nor the reporter," said Mr. Penney, "really expect, they only hope that we'll be foolish enough to believe that. The wets, by the fanaticism of their tactics, make it pretty clear that it's for sounder reasons than that that the dries are dry."

And he went on to give the basis for his own convictions. Like more dries and unlike many wets, Mr. Penney's interest in temperance began before prohibition. In fact, in his first business venture, he was called upon to give more than vocal expression of his attitude toward liquor. He had bought a butcher shop in a Colorado town. The business was in good condition, and with hustling, it gave promise of development. But the town's biggest meat user was the hotel. The shop, when Mr. Penney bought it, had the hotel trade. At all costs, this trade must be kept. To that end, the meat cutter one day "tipped off" the new owner of the shop.

"We've always had the hotel trade," he said. "We'll keep it, provided you supply the chef with a bottle of whiskey once a week—and we'll lose it if you don't."

Mr. Penney didn't. Whereupon the meat cutter's predictions were fulfilled. With no whiskey forthcoming, the hotel business was lost. The butcher shop, its best customer cut off, failed. The young proprietor paid off his last bills from his meager savings account and locked up his store for good. His convictions on liquor had cost him his first business.

"Of course," said Mr. Penney, "if I had contributed the weekly bottle of whiskey

I might still be the owner and proprietor of that butcher shop. As it turned out, that failure was a fortunate thing for me. But at the time the future looked pretty dark."

When, after that experience, Mr. Penney opened a general store in Kemmerer, Wyo., his attitude on the liquor question had not changed.

"I know there are statistics of all sorts," he said, "which give the business case for prohibition. But my convictions are not based on such statistics, valuable as they are. They are based, rather, on my experience—what I have seen the regulated liquor traffic do in a small town, contrasted with what I've seen prohibition accomplish.

"Take Kemmerer. The town is on the edge of the mining districts. When I went there it was wide open—meaning that the regulated liquor traffic had, as usual, escaped regulation. I knew the town pretty well. I knew the families where there was want and suffering, the homes that were inadequately furnished, the children that went without proper food or enough clothes. There were plenty such homes. And, always, the source of such suffering was found in the regulated liquor traffic. The saloon-keepers invariably got the pay checks instead of the wives and children.

"I knew the bankers of Kemmerer. On Monday mornings I have watched the saloon-keepers come in with handfuls of the pay checks of the town workingmen to deposit them not to the workingmen's accounts—oh, no—to the accounts of the saloon-keepers.

"Then prohibition came to Kemmerer. Despite whatever bootleggers and speak-easies a wet reporter might find there, I found, when I went back, that conditions had been revolutionized. The workingmen, who'd been subsidizing the saloon-keepers, had their own bank accounts. Home conditions were unbelievably cleaned up. The movies had displaced the saloons as the community gathering places—and the families went together. The results of prohibition were apparent on the streets of the town, in its savings-bank accounts, and in its home life. It's only the people who have forgotten what

existed before or who had a personal stake in it, who desire to see prohibition displaced by the regulated liquor traffic.

"What happened in Kemmerer happened in every locality with which I had contact. Eventually our stores were located in every section of the country. With the growth of local option and state-wide prohibition I had the opportunity to note that when a section went dry, the store in that particular section always had an increased business. Since national prohibition our business has increased many times over. This increase can not all be credited to prohibition. But it is the almost unanimous testimony of our store managers that a very large part of the gain has come from the spending by the wives and mothers of these communities of money that the husbands and fathers formerly spent over the bars.

"Knowing that, it's very funny to hear the wets, nowadays, weep because the workingman has been deprived of his liquor. I don't recall that they ever wept, publicly at any rate, over the things that, before prohibition, the workingman's wife was deprived of. Up and down through the country, literally thousands of saloons existed, as did the saloons in Kemmerer, on getting the laborer's check before it reached his wife. Today I know of no place where one can see those pre-prohibition crowds of women lined up outside the factory gates to get their men's envelopes before they could get to a bar. A factory in Detroit which formerly had an average of a hundred women asking for advances on the morning after pay day has, in the last several years, had only three women in all to make such requests. That is the story all over the country. And yet, the wets would have us repeal the Eighteenth Amendment as an aid to temperance!"

When I asked Mr. Penney if the wet arguments for temperance were not based on the wet assertion that drinking was decreasing before prohibition and that the dry law, therefore, was unnecessary, he said:

"That is another of the plausible mis-statements that the wets hope, desperately, the country will believe."

He reached over in his desk and drew out a memorandum.

"But, like a good bit of the rest of the things that are said for liquor, that isn't true. Here is what the government reports—pretty reliable authority—reveal. In the period of 1900-1904, the per capita consumption of distilled spirits, wines, and beers was 18.77 gallons; in the second period, 1905-1909, it was 21.48 gallons; in the third period, 1910-1914, it was 22.43 gallons. The country, in other words, was steadily drinking more, not less, before prohibition.

"But you wanted my own testimony in regard to prohibition and not a collection of statistics. I have tried to give you that. There is one word I would add. It is my belief, as a business man, that sound business sense dictates support of prohibition. If I were not for the Eighteenth Amendment on moral grounds, I would be for it on business grounds.

"But observance of the law is, in my estimation, a duty upon every citizen. That includes those who are working to repeal it. Those who condone the violation of the prohibition laws are assuming a very heavy responsibility. They are encouraging a vicious criminal class which is coming to believe that because it is all but praised for violating one law it can violate all laws with equal impunity. No more sinister attack has ever been made upon our American institutions than that which is now being supported by those who assert that the American people can not enforce this law and who, to gratify their appetites and to make enforcement difficult, encourage the lawlessness of a vicious and alien class of criminals. To believe that the law can not be enforced is an American's privilege. To encourage those who break it is un-American and seditious."

OLD TIMER WRITES OF FAMILY PARTY

[So many RECORDER readers are acquainted with Deacon Abert Whitford, who wrote this item for the *Brookfield Courier*, and also with those mentioned in it, that we give it here in full.—Ed.]

May I ask the privilege of a small space

to describe a party of former Brookfield residents and over a hundred relatives and friends?

This was a birthday party given by Mrs. O. B. Whitford for her husband, Dr. O. B. Whitford, it being his forty-seventh birthday. The following families (fourteen Whitfords) were present: Grandpa and Grandma, all of the boys, Ern, Ted, Ben, and Paul, and their wives; daughter Lucy, and four of the eleven grandchildren. This was held at their large house on October thirteenth. They all started out for a grand time and they were not disappointed.

After the great supper, that I lack words to describe, we all went into the reception room and listened to a musical program as given thirty, forty, or fifty years ago. The program consisted of vocal solos, piano and violin, and choruses. One of the best was the youngest, Mary, aged ten, who sang, "I Dreamt that I Was Grandpapa," and was heartily cheered. The oldest soloist, eighty years old, their voices a little cracked and trembly, lacked some in quality but made up in quantity. I think, without any dissension, that the most enjoyed solo and chorus was "The Old Canoe," and by far the best solo, "Three Fishers," sung by the oldest son, who has the same sweet voice of years ago.

The program will never be forgotten by any who were present. I wish all of you might have such family gatherings.

Your oldest timer,

A. W. WHITFORD.

Plainfield, N. J.

Human society reposes on religion. Civilization without it would be like the lights that play in the northern sky—a momentary flash on the face of darkness ere it again settles into eternal night. Wit and wisdom, sublime poetry and lofty philosophy, can not save a nation, else ancient Greece had never perished. Valor, law, ambition, can not preserve a people, else Rome had still been mistress of the world. The nation that loses faith in God and man loses not only its most precious jewel, but its most purifying and conserving force.

—George Washington.

Fundamentalists' Page

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

A STUDY OF MIRACLES

VI.

THE FACT OF THE VIRGIN BIRTH

We have affirmed that the doctrine of the virgin birth is ultimately a question of fact. Let us keep that clearly before our minds. In our article last week we answered a general objection raised against the virgin birth, namely, that the narratives found in Matthew and Luke are mythical and legendary, or the work of some interpolator. I think we have established beyond reasonable doubt that the narratives recording Jesus' conception and birth, as found in Matthew and Luke, were placed there by the writers of these gospels, and that they are just as reliable as any other narratives recorded by these writers. The integrity of these two gospels stands or falls as a whole. In this article we propose to answer a second objection raised against the virgin birth, namely,

THE SILENCE OF MARK, JOHN, AND PAUL

The Silence of Mark and John. Critics affirm that because Mark and John do not mention the virgin birth that the silence of these two writers invalidates the integrity of Matthew and Luke. Two gospel writers affirm the virgin birth; two do not mention the fact. It only seems natural to wonder why two fail to mention the fact. But it is an exceedingly strange process of reasoning to say that because two are silent touching the event that silence of two should have greater weight than the positive declaration of two. I submit that by every rule of logic, the silence of Mark and John should be construed, not as a denial of the virgin birth, but rather as taking that fact for granted. But the type of critics we are dealing with are not noted for being logical.

But let us try to follow the course of their reasoning. It is something like the following: Since Mark's Gospel was the first to

be reduced to writing, the writer certainly would have mentioned it had it been true, or had he known anything about it. But that is a sweeping assumption, as we shall show a little later. They make similar charges in reference to John's Gospel, affirming that since John's Gospel was the last to be written, John's silence proves conclusively that these mythical stories were unknown to him, or else, if they were known to him, his very silence was meant to be a refutation—another sweeping and illogical assumption.

Argument from silence is an unsound argument. And by its use the reasoner usually tries to prove too much. It is true that Mark says nothing of the virgin birth. Neither does he say *anything whatever* concerning the birth of Jesus, or his childhood. Shall we argue, therefore, that he came into the world *as a man and had no childhood, or that he was not even born?* "That is absurd," you say. True, but it is just as logical reasoning as the former. Mark never refers to any popular notion of Jesus as Joseph's son. In fact, he never mentions Joseph. He speaks of Jesus as Mary's son. What will the critic do with these facts? While Mark does not mention the virgin birth, the opening statement of his gospel is very significant—"The Gospel of Jesus Christ, the Son of God."

Although John does not refer to the divine conception and birth of Jesus, he does in his prologue, state the fact of the incarnation—"The Word Became Flesh." And by no clear thinking and reasoning can John's Gospel be construed to contradict the virgin birth. In fact, *his whole gospel presupposes it.* In every chapter, Jesus stands forth as the supernatural Christ, the divine Son of God. Like Mark, John begins his life of Jesus, not with his birth, but his baptism. Both Mark and John knew that Jesus had a human birth, infancy, and an early life, and that his mother was called Mary. But they deliberately chose to say nothing about these. Mark is eager to tell about what Jesus did, and he plunges at once into his public ministry. And John traces his divine ancestry and tells us the "Word became flesh," but *how* this miracle of becoming flesh was wrought, he does not say. It was not in his plan. That is all we can say in face of the facts.

We can't conceive of John being ignorant of the Church's belief concerning the virgin birth. *He had the gospels narrating the virgin birth in his hands.* The one logical conclusion from John's Gospel is this: He takes the teaching of the virgin birth for granted.

The Christ of John's Gospel is such a personality, such a character, as can not be accounted for in any natural way. John presents Jesus in such a light that a supernatural conception is in perfect accord with his character. Here is the key verse to his theology: "We beheld his glory, the glory as of the only begotten of the Father" (John 1: 14).

The Silence of Paul. We are told that Paul is silent concerning the virgin birth, and therefore, "even if the virgin birth might possibly be true it can not be fundamental." But the question to determine just now is not how fundamental a truth is, but whether it is true. Because Mark and John and Paul did not refer to it, *if this were the fact,* would not prove that it was not true. Paul does not refer to the Sermon on the Mount, neither does John. And both Paul and John omit most of the events and sayings of Jesus. Because they are silent concerning these, shall we say that they disprove Matthew and Luke? That is the way the critics argue concerning the virgin birth. The same logic that rejects the virgin birth by the silence of Paul would reject the Sermon on the Mount.

Paul admittedly bases his preaching on the broad, public facts of Christ's ministry, death, and resurrection. But it would violate every law of sound reasoning to say that because of these facts, Paul had no knowledge of Christ's miraculous birth, or having such knowledge, by his silence repudiated it as false.

Notice the fact that Luke who records the virgin birth was Paul's traveling companion. No doubt Luke shared with Paul all the knowledge which he had gathered. At least this much is absolutely sure, as Doctor Orr says, "Paul could not have believed in the divine dignity, the pre-existence, the sinless perfection, and the redeeming headship of Jesus as he did, and not have been convinced that his entrance into humanity was no or-

dinary event of nature, but implied an unparalleled miracle of some kind."

To reject the virgin birth upon the silence of Paul, or one or more of the gospel writers, is a dangerous, unreasonable thing. Upon the same grounds great portions of the New Testament narratives could be rejected. The Lord's Supper would have to go, because John, "that disciple whom Jesus loved," and who, on the last night at the Passover Supper, leaned upon Jesus' breast, *in his gospel tells nothing of the institution of the Lord's Supper.* Then the transfiguration would have to go. For of the four gospels, the only one written by a disciple who was present with Jesus on the mount—John—says nothing about it. But why multiply instances? "The whole Christian tradition," as Dr. C. E. McCartney says, "would disintegrate did we apply this rule of argument from silence."

But is Paul silent? In speaking of the incarnation Paul employs some wonderfully significant expressions. In asserting God's unique Fatherhood he quotes the second Psalm: "Thou art my Son, this day have I begotten thee," and then immediately connects his *unique origin* with his *unique end* in the resurrection. (See Acts 13: 33, 34.) He speaks of the Son of God, who "emptied" himself, who was "born of a woman, born under the law," who "knew no sin" (See Philippians 2: 7, 8; Galatians 4: 4; 2 Corinthians 5: 21.) Certainly such a being was not, and could not be, a simple product of human nature.

Robert E. Speer says: "Both John and Paul—the former in his prologue of his gospel and the latter in the first chapter of Colossians—deal with the pre-existence of Jesus in a way that makes it utterly impossible to think of him as originating and entering the world as an ordinary human child. In one word, the New Testament in certain books asserts unequivocally the virgin birth of our Lord, and in its other books either assumes it, or implies it, or says nothing inconsistent with it. If the New Testament representations of Jesus, accordingly, are *trustworthy,* the virgin birth must be accepted as a fact as reliable as any other fact of the life or character of the Savior."

Our next article will deal with the meaning of the fact.

STATEMENT ONWARD MOVEMENT
TREASURER, OCTOBER, 1930

Receipts		July 1, 1930, to Oct. 31, 1930	Oct., 1930
Adams Center		\$ 200.00	
Albion			
Alfred, First	\$ 166.94		
Special	15.00		
	\$ 181.94	426.29	
Alfred, Second		113.50	
Andover		15.30	
Attalla			
Battle Creek	33.50	35.50	
Berlin		25.00	
Boulder			
Brookfield, First		49.60	
Brookfield, Second			
Carlton		11.00	
Chicago			
Denver		25.00	
De Ruyter			
Detroit			
Dodge Center		21.00	
Edinburg	5.25	38.20	
Exeland			
Farina	100.00	100.00	
Fouke			
Friendship			
Genesee, First			
Gentry		7.00	
Hammond, Rev. and Mrs. S. S. Powell—Special	17.00	27.00	
Hartsville			
Hebron, First		10.00	
Hebron, Second			
Hopkinton, First		30.00	
Hopkinton, Second	1.50	9.25	
Independence		55.00	
Jackson Center			
Little Prairie	2.00	2.00	
Los Angeles			
Lost Creek			
Marlboro	51.47	51.47	
Middle Island			
Special	15.00	15.00	
Milton	186.04	587.87	
Milton Junction	\$ 186.25		
Special	10.00		
	\$ 196.25	525.43	
New Auburn			
New York City	\$ 14.62		
Special	125.00		
	\$ 139.62	313.77	
North Loup		300.00	
Nortonville		55.31	
Pawcatuck		55.31	
Piscataway	350.00	1,445.00	
Plainfield	37.00	67.00	
Portville	89.30	397.30	
Richburg		10.00	
Ritchie			
Riverside			
Roanoke			

Rockville	4.25	39.40
Salem		555.00
Salemville		
Special	30.00	30.00
Scio		
Scott		
Shiloh Christian Endeavor society	25.00	25.00
Stonefort		20.00
Syracuse		
Verona	\$ 70.00	
Special	10.00	80.00
Walworth		
Washington		
Waterford	25.00	40.00
Wellsville		
Welton		143.62
West Edmeston		
Special	25.00	50.00
White Cloud		
Special	12.00	53.25
Individuals		99.00
Interest		9.29
Conference collections		573.10
		\$6,738.45
Denominational Budget, four months	\$5,812.83	
Specials	925.62	
Total, July 1, 1930, to October 31, 1930	\$6,738.45	

Disbursements	
Missionary Society	\$ 782.60
Specials	259.00
	\$1,041.60
Tract Society	188.72
Sabbath School Board	91.56
Young People's Board	43.40
Woman's Board	12.04
Ministerial Relief	96.32
Education Society	36.12
Historical Society	12.04
Scholarships and Fellowships	28.98
General Conference	\$ 108.22
Preferred claim	400.00
	508.22
	\$2,059.00

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
October 31, 1930.

"May the giver of gifts give unto you
A path that leads where the sky is blue
The courage to dare and the will to do,
With a song in your hearts, and a purpose true;
May the Giver of gifts give these to you."

Remember now thy Creator in the days of
thy youth, while the evil days come not, nor
the years draw nigh, when thou shalt say, I have
no pleasure in them.—Ecclesiastes 12: 1.

MISS FAY'S LETTER AND "CLIPPING"

DEAR EDITOR:

I am enclosing a clipping from the *United States Daily* which seems to be of an important nature, as expressing (1) the voice of the civil government; (2) the result of the influence of Sabbath keepers' efforts; and (3) shows what may be accomplished in the future, if we hold fast the beginning of our confidence firm unto the end.

The national scope of this report, issued from the Department of Labor at Washington, D. C., indicates that the life and teachings of consistent Sabbath keepers have influenced public opinion. That former intolerant attitude toward persons who worked on the first day of the week, after resting on the seventh, has passed, in most communities; and thus the conscientious lives of those who have gone before, keeping the Sabbath of Jehovah, have helped give us a quiet and peaceable living, instead of persecution and worry.

It is a signal victory for the Sabbath, and for Sabbath keepers seeking employment, to have the court of Georgia rule that one day of rest in seven shall be granted to those who perform work of necessity on "Sunday."

We may therefore thank God and take courage for the future.

LOIS R. FAY.

Princeton, Mass.,

Sabbath Day, October 25, 1930.

OBSERVANCE OF SUNDAY HOLIDAY NOW BASED
ON PUBLIC POLICY

Sunday is legally a day of rest in all states and territories except the District of Columbia and Philippine Islands, according to a statement just made public by the Bureau of Labor Statistics, Department of Labor.

The laws are now almost universally upheld as being social and economic in effect, rather than religious, and a valid expression of public policy in protecting the well-being and general welfare of citizens, it was pointed out.

The observance of another day of rest usually secures exemption from observance of the Sunday law, it was stated, and many states have made exceptions to the general law because of the necessity of certain lines of endeavor. Persons employed on Sunday in works of necessity are to be given some other day of rest, according to many state laws. The statement follows in full text:

All of the states and territories, with the exception of the District of Columbia and the Philippine Islands, have enacted laws prohibiting

various kinds of work on Sunday, though the observance of another day of the week as a day of rest usually secures exemption from this provision. In practically all of the states Sunday labor in general is prohibited, yet these same states have made many exceptions to the general law, where public necessity demands the operation and conduct of certain lines of work.

As early as 1880, laws forbidding Sunday labor were condemned as a violation of the principle of religious freedom (Ex parte Newman, 9 Calif. 502), but they are now almost universally upheld as being, rather, social and economic in their effect and a valid expression of public policy with regard to the well-being and general welfare of persons within the state. The state has, under its general police power, the authority to enact laws for the benefit of the health and welfare of its citizens. Laws, however, which have singled out special places of employment, such as bakeries and barber shops, have been held discriminatory and invalid.

The power of the state to pass legislation creating a day of rest is discussed in the case of *Hennington v. Georgia* (163 U. S. 299, 304, 308, 1896). The court in that case, said that "the legislature having, as will not be disputed, power to enact laws to promote the order and to secure the comfort, happiness, and health of the people, it was within its discretion to fix the day when all labor, within the limits of the state, work of necessity and charity excepted, should cease. It is not for the judiciary to say that the wrong day was fixed, much less that the legislature erred when it assumed that the best interests of all required that one day in seven should be kept for the purposes of rest from ordinary labor." The court quoted from a California decision relating to the Sabbath day as follows:

CESSATION FROM LABOR

"Its requirement is a cessation from labor. In its enactment, the Legislature has given the sanction of law to a rule of conduct, which the entire civilized world recognized as essential to the physical and moral well-being of society. Upon no subject is there such a concurrence of opinion, among philosophers, moralists, and statesmen of all nations, as on the necessity of periodical cessation from labor. One day in seven is the rule, founded in experience and sustained by science. . . . The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well-being of society promoted."

In the case of *Soon Hing v. Crowley* (113 U. S. 703, 710, 1885), a prohibition against labor on Sunday was in the same section of the law with the provision for the cessation of labor in laundries during certain hours of the night, which was before the court. The Sunday prohibition was not involved, but the court, in upholding the night prohibition, cited as an example the laws setting aside Sunday as a day of rest, saying that they are upheld "not from any right of the government to legislate for the promotion of religious observances but from its right to protect

all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the states."

The case of *Petit v. Minnesota* (177 U. S. 164, 168, 1900), involved the constitutionality of a Minnesota law prohibiting Sunday labor. The law was attacked on the ground that though works of necessity or charity were excepted, the statute was invalid because barbering was specifically declared not to be a work of necessity or charity. In upholding the statute as valid, the Supreme Court said that the courts would take judicial notice of the fact that "owing to the habit of so many men to postpone getting shaved until Sunday, if such shops were to be permitted to be kept open on Sunday, the employes would ordinarily be deprived of rest during half of that day." (For Sunday labor see also the early case of *Powhatan Steamboat Co. v. Appomattox Railroad Co.* (24 Howard, 65 U. S., 247, 1860).

PERMISSIBLE OCCUPATIONS

Since it is recognized that certain works of necessity are demanded on Sunday, several of the states have provided laws requiring that all employes so employed shall be given a weekly day of rest, and those obliged to labor on Sunday are therefore given a free day at some other time during the week.

The states in general prohibit Sunday labor with the exception of works of necessity and charity. And in most states observance of another day than Sunday exempts a person from the act. While Montana prohibits all Sunday labor, Nevada and Oregon forbid barbering only. The California law provides only for one day of rest in seven, as laws forbidding Sunday labor have been held unconstitutional.

Arizona, Colorado, Delaware, and Tennessee except only works of charity or necessity in their Sunday labor laws, but other states make varying numbers of additional exceptions.

—U. S. Daily.

DEATHS

BORMAN.—Joseph A. Borman, Jr., oldest son of Joseph A. and Beulah Greenman Borman, was born January 19, 1928, at Milton Junction, Wis., and died at the Memorial Hospital, Edgerton, Wis., October 30, 1930, on account of complications following malarial fever.

He is survived by his parents and two younger brothers, William H. and James R. Borman, his grandmother Greenman, and both his grandfather and grandmother Borman, and other relatives.

Farewell services were conducted from the Greenman home in charge of Pastor J. F. Ran-

dolph, using the text, "And a little child shall lead them." Isaiah 11: 6; Matthew 18: 1-4. Rev. J. L. Skaggs of Milton, Wis., assisted in the service. Mrs. E. R. Hull and Mrs. R. E. Dolan sang, "Jesus loves me this I know." Little J. A.'s favorite cradle song was also used:

I am Jesus' little lamb,
Happy all day long I am.
I am his and he is mine.
For I'm his lamb.

Those in attendance from a distance were Mrs. J. H. Borman, and Mr. and Mrs. Earl Kindig, all of Cedar Rapids, Iowa.

Interment was made in the Milton Junction cemetery.

DAVIS.—Gladys Beryl, daughter of O. G. and Armetha Belle Davis, was born at Jackson Center, Ohio, April 25, 1897, and died at her home in Dayton, Ohio, October 17, 1930.

May 20, 1918 she was united in marriage with O. R. Coleman, who, with their little boys, Robert Ellsworth and William Davis, are left to mourn her departure. Her father also survives her and a sister, Mrs. C. W. Snyder of Jackson Center. There are many relatives and a large circle of friends.

Gladys was ever religious, given to prayer even in childhood, baptized at twelve by Pastor D. C. Lippincott, she has filled her place in all the activities of the church.

Loyal to her convictions as a lone Sabbath keeper she remembered the day with services in the home; she was devoted to her husband and children, anxiously planning for the development of her boys, and especially solicitous for her loved ones when she realized that she could not be with them long. She was very sympathetic in her nature; every case of need appealed to her, and many were her acts of kindness and help.

She was a helpful factor in those influences that make for better conditions in the community, in the church, and in the home.

Gifted with a beautiful voice she has enlivened many a public occasion, and was often called by the bereaved to lend comfort in the last sad rites for their loved ones. She leaves a blessed heritage of pleasant memories to cheer our hearts through the days to come. "Beautiful flowers are speaking for us stories of wondrous grace;

Here it was faith, 'over there it is sight-seeing him 'face to face.'"

Funeral services were held at the Seventh Day Baptist Church in Jackson Center, Monday afternoon at two thirty, Rev. L. D. Seager, officiating. Burial at the Seventh Day Baptist cemetery, Jackson Center. L. D. S.

SATTERLEE.—John H. Satterlee, son of David G. and Uretta Davis Satterlee, was born in Berlin, N. Y., January 1, 1862, and passed from this life September 22, 1930, in the sixty-ninth year of his age.

March 19, 1884, he was united in marriage to Eliza Breer, who preceded him in death January 12, 1930.

He with his wife professed Christ and was baptized by Rev. G. H. F. Randolph, and united with the Seventh Day Baptist Church of Berlin, N. Y., December 14, 1895, of which church he was a trustee for many years, serving in that capacity at the time of his death.

Mr. Satterlee has been a very prominent citizen of Berlin, serving on the board of education for thirty-nine years, and officiating as president of the board for the last twenty-three years. Largely through his instrumentality the high school was organized.

He was elected town clerk in 1888, later being appointed postmaster by President Grover Cleveland.

For many years he was a member of the town board, and was serving as justice of the peace at the time of his death. He was also a member of Star Lodge, No. 670, F. and A. M. of Petersburg, being one of the oldest postmasters.

He leaves to mourn his loss one brother, H. R. Satterlee, and two sisters, Mrs. Etta Griswold and Mrs. Evalina Vars, also a number of nephews and nieces—Supervisor Jesse D. Vars, Lawrence Tefft, Mrs. Eva Bentley, Mrs. Julia Dobbs, and Mrs. Walter Stillman, of Berlin; Wm. B. Satterlee, probation officer of Rensselaer County; Miss Maud Town and Wm. Breer of Troy; and Charles Breer and Mrs. Harry Hawks, of Hoosic Falls, and other relatives.

In view of his prominence in public service, the funeral services were held at the church and were largely attended, including officials from Troy.

By general consent, Brother Satterlee will be missed by the church and community. Thoughts suggested by John 11: 35 were used by his pastor, trusting that they might be especially suited to the sad occasion.

L. A. W.

VINCENT.—Joseph G. Vincent, son of Christopher and Clarissa Burdick Vincent, died at his home in New Auburn, Wis., Thursday afternoon, July 31, 1930, after many months of illness.

Funeral services were held Friday afternoon, August 1, from the United Brethren church, Rev. R. M. Hilton officiating. Interment was made at the Prairie View Cemetery at Chippewa Falls.

Joseph G. Vincent was born at Milton, Wis., December 28, 1854. He united with the Seventh Day Baptist Church early in life and remained a member until ten years ago, when he transferred his membership to the First Methodist Church of Chippewa Falls, at which place he then resided. He was married on September 17, 1877, to Artilda A. Garlock. To this union were born seven children. One son, Byron, of Chippewa Falls died November 6, 1918. He leaves to mourn his loss his wife and six children: Floyd and Mrs. Carl Gray, Milton Junction; Charles of New Auburn; Lawrence of Chippewa Falls; Ezra of Two Rivers; and Mrs. Herbert Stuewer of St. Paul, Minn.; also seventeen grandchildren, four great-grandchildren, and a host of friends.

R. M. H.

WILLIAMS.—De Etta Scriven Williams, daughter of Zebulon and Clarissa Lawrence Scriven, and widow of the late Julius J. Williams, was born at Verona, N. Y., January 16, 1859, and died at the home of her daughter, Mrs. Winfred Harris, Plainfield, N. J., October 26, 1930.

Early in life she joined the Watson Seventh Day Baptist Church, and when she and her husband removed to Plainfield forty years ago, both joined the church of their faith in this city. Throughout her life she was a devoted Christian woman, exemplifying always those virtues that marked her as a woman of faith. The God whom she trusted in the days of her strength was with her a comforting and joyous presence in the hour of her weakness, and to the very end of life's journey. We may think we need many things in this life for our joy and comfort, but at the end only God remains. For those who have lived the life of faith and trust in him he is sufficient. Mrs. Williams in a very remarkable way found this to be true.

Mr. Williams died in 1920. There were born to Mr. and Mrs. Williams two daughters, both of whom live in Plainfield—Miss Zilpha Williams, and Mrs. Winfred R. Harris. The daughters say of her, "She was a good mother." It may well comfort them to recall in this hour of their deep sorrow that to her they demonstrated their love and devotion in their constant and tender care during her long illness.

She leaves besides the daughters, one granddaughter, Evelyn Harris, and two brothers, Albin Scriven of Lowville, N. Y., and William P. Scriven of Fanwood, N. J. A third brother, I. J. Scriven, died recently in California.

Farewell services were conducted by her pastor, Rev. A. J. C. Bond, and interment was made in Hillside Cemetery.

A. J. C. B.

Sabbath School Lesson VIII.—Nov. 22, 1930

THE RICH YOUNG RULER (Refusing a Life of Sacrificial Service).

Golden Text: "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23.

DAILY READINGS

November 16—The Rich Young Ruler. Mark 10: 17-22.
November 17—The Handicap of Riches. Mark 10: 23-31.
November 18—The Danger of Riches. 1 Timothy 6: 3-10.
November 19—The Rich Man and Lazarus. Luke 16: 19-25.
November 20—Living Unto Christ. 2 Corinthians 5: 11-19.
November 21—All to God's Glory. 1 Corinthians 10: 23-33.
November 22—Better Than Gold. Psalm 19: 7-14.

(For Lesson Notes, see *Helping Hand*)

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 Arville 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

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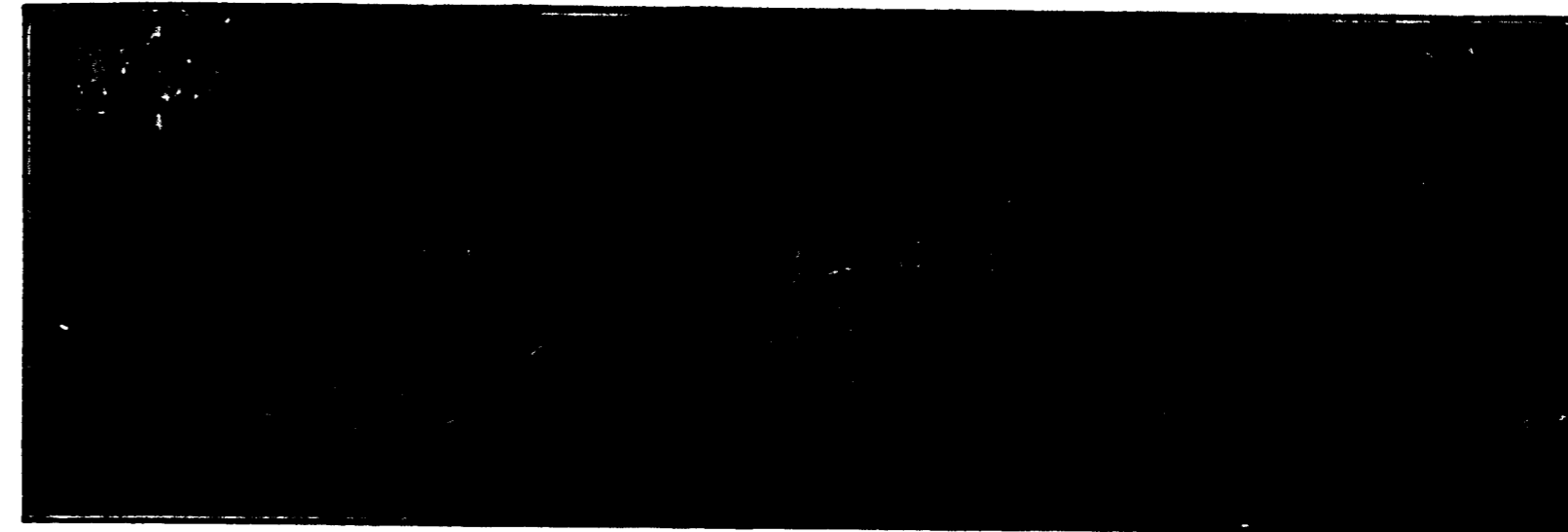
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The above is the matter which was sent to all churches for free distribution last week by the Finance Committee of the General Conference.

AS GOD

is represented as having rested on the seventh day in contemplation of his work of creation, so our Sabbaths should be spent in the contemplation of a week's work faithfully done; and in spiritual rest in God, who created the heavens and the earth, and who crowned his creative work by making holy the seventh day.

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

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