

The Sabbath Recorder

OTHER INTERESTS

Budget for complete needs - \$9,490

Woman's Board	\$ 500
Historical Society	500
Ministerial Relief	4,000
General Conference	4,490
Total	\$9,490

The amount on Ministerial Relief is for "deferred payment" on a life of service inadequately remunerated.

Amount for General Conference includes items as Year Book, Building Maintenance, Operating expenses of Commission, etc.

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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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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The Sabbath Recorder

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

VOL. 109, No. 21 PLAINFIELD, N. J., NOVEMBER 24, 1930 WHOLE No. 4.472

A Good Closing "Loyalty Week" was For Loyalty Week

full of good things in the Plainfield church. The thought of loyalty to church and denomination had been emphasized by pastor and people, and on the closing night a festival was held in the church, the main object of which was to raise funds for the denominational budget.

The Sabbath school room was well filled with tables loaded with good things to eat, and the church people took dinner together. The spirit of sociability ran high. An interesting program had been carefully prepared, which every one seemed to enjoy. In a quiet way the soliciting committee did its work and quite a sum over three thousand dollars was pledged for the denominational budget.

This did not include money for the local church, but simply for the general budget. Everybody seemed to enjoy the work and so far as we could see, no one felt burdened. It was a very good meeting and proved to be profitable for the cause of our Master and his work.

Loyalty Is a Good Word

There is something attractive about the word *loyalty*. It is a good thing to have a "loyalty week" in our church calendar. Of course every week should be a loyalty week so far as the interests of the truths we hold dear are concerned; but it is worth while to have a special week now and then in which particular attention is to be given to the matter of loyalty to the important truths which make us a separate people.

This is specially needed when a small people hold important truths that are not accepted by the great mass of men and women by which they are surrounded.

Unless careful attention is given, in such cases, to proper instruction and to inspiration tending to hold our young people true, the pressure will be great, tending to draw them away. Seventh Day Baptists especially are called upon to emphasize the spirit of

loyalty to our good cause if their hopes for the future of God's Sabbath are to be realized.

A Real Tragedy

The fact that more than three and one half millions of workers in this land are unable to get employment and are facing starvation, is indeed a sad tragedy. One of the really touching scenes pictured in the New York *Herald Tribune* showed a church official standing in the rain, doling out dinners to hungry men. There were more than four thousand wet and penniless, in the line, and the bishop gave each one a dime. As the hungry men in line held out a hand to receive his dime, each one touched his hat and expressed thanks; and many of them asked for a blessing from the bishop.

The outlook for many thousands in cities like New York is sad enough, as cold weather comes on and no chance for earning a living is in sight. While charity does bring a little present day relief, it by no means settles the main question. Providing employment is the only way to meet the case, and thousands are longing for it.

The outlook for the unemployed in time of peace is worse than for the soldiers in war time. The unemployed have no uniforms, no provision for food; while soldiers are well cared for. It takes only a little thought to see that the army of starving men and women and children need national help as certainly as do the men who carry guns and wear national uniforms.

"The Verdict Of the Ages"

This is the title of a small folder in which is given the sayings of wise men who have lived in the ages from the early Egyptian period until our own day. It is worthy of note that in all generations the great and true leaders of men have rendered the same verdict regarding intoxicating drinks. What a world this would be if the people of every age had heeded carefully the instructions given.

Even ancient tombs reveal something of the teachings regarding the temperance question, as will be seen in the following items:

Early Egyptian Tomb

His earthly tenement was shattered by beer and wine, and his spirit departed before it was called for.

Solomon, 1000 B. C.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright,

At the last it biteth like a serpent and stingeth like an adder.

Buddha, 550 B. C.

Drink not liquors that intoxicate and disturb the reason.

Xenophon, 300 B. C.

Temperance means, first, moderation in healthful indulgence and, secondly, abstinence from things dangerous, as the use of intoxicating wines.

Pliny, the Elder, 79 A. D.

There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

Chaucer, 1340

Character and shame depart when wine comes in.

Shakespeare, 1600

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln, 1842

Liquor might have defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

Gladstone, 1898

The ravages of drink are greater than those of war, pestilence, and famine combined.

Cardinal Gibbons, 1915

The great curse of the laboring man is intemperance. It has brought more desolation to the wage earner than strikes or war or sickness or death. It has caused little children to be hungry and cold and to grow up among evil associations. It has broken up more homes and wrecked more lives than any other cause.

M. Georges Clemenceau, 1920

It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for this reason, of society as a whole.

Sir Wilfred Grenfell, 1928

Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor.

Thomas A. Edison, 1930

I still feel that prohibition is the greatest experiment yet made to benefit man.

Chester Rowell, 1930

One drink is too many for the man at the automobile wheel, and the danger point is far short of the drunken point in nearly all of the occupations of life.

Josephus Daniels, 1930

The man who opposes prohibition and says in the next breath that he never could tolerate the return of the saloon, either is practicing deception or he does not know that as surely as night follows day, the fall of prohibition means the re-enthronement of the saloon.

OUR QUESTION BOX

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

Question: In "Sunday the World's Rest Day"—the story of the fourteenth International Lord's Day Congress in Oakland, Calif., on page 547, the following appears: "While the Seventh Day Baptists are opposed to Sunday laws, they are not working aggressively against them. Their numbers and influence are waning. (Two centuries ago they had seventeen flourishing churches in England. Now they have only one society with fewer than ten members. Forty years ago they had 10,000 members, but now they have about 8,000.) *God's blessing does not seem to abide upon the Saturday-Sabbath.*" (Underscoring is mine.)

Just today I met the same argument in a different form. A lady said to me, "If we are keeping the wrong day, why does God give us the assurance of salvation and bless our work? The first day churches are growing, and their work for the Lord is prospering—they are winning souls."

It is an argument that I do not know how to meet.

Answer: This generation seems to be completely enamored of bigness. It may not be peculiar to Americans, this judging by size and numbers, but that spirit seems to obtain here in greater measure perhaps than in some other countries. Three years ago I was going by rail from Amsterdam to Flushing, and in my compartment was a very fine looking young man, who was evidently a Hollander. As we approached a certain bridge he called my attention to the fact that it was a very long bridge—the

biggest in Holland. Then he suddenly looked a bit abashed and said, "It is a long bridge for Holland. Doubtless you have many of them longer in America." I replied that I was not familiar with the length of bridges in America, and that I was not sure but what the bridge we were crossing was as long as any to be found in my own country. I tried to be as modest as I found him to be, for I admired it in him.

Even in the material world bigness does not always weigh or numbers count, and certainly it is the height of folly to even intimate that the number of adherents has anything whatever to do with determining whether a given principle is right or wrong. The prophet has said, "Not by might nor by power but by my spirit saith the Lord of Hosts." And that is a principle that is reiterated time and time again throughout the Scriptures. When Gideon would conquer the enemies of his people, it became necessary first to reduce the number of his own men. One of the outstanding sins of David was the enumeration of his people, which seemed to imply that numbers counted more than did faithfulness and loyalty to God.

This brings me to the point of saying that the best way to meet the argument of one who presents the number of its adherents as evidence to prove the value of a given truth is to deny the premise. Numbers prove nothing in the realm of truth or in the things of the spirit. It is quite likely that the one who raises the question of numbers does not himself belong to the largest religious body in the world. If the majority is more likely to be right than the minority why not go with the majority? Why stop short of it?

The comparison in numbers found in "Sunday the World's Rest Day" is applied to *Seventh Day Baptists* and does not apply to *Sabbath keepers*. The reason for losses in the membership of the Seventh Day Baptist denomination is one for Seventh Day Baptists to consider seriously, but the statement with reference to it has no point here. The fact is there are many more Sabbath-keeping Christians today than there were two centuries ago. The number of Sabbath keepers has increased greatly during these later years. Of course that does not prove that Sabbath keeping is right. It

does prove that an increasing number of people believe it is right, and believe it strongly enough to observe it under great difficulties.

There is another fact that may be stated that has a bearing upon the argument presented, but again which has no bearing whatever upon the question of right and wrong. That is the fact that the great Methodist denomination experienced a decrease in membership last year. In spite of that fact I am quite sure that the Methodists are nearer the truth than are certain other sects that have had large increases in membership. Numbers simply do not spell anything in the quest for finality in the field of spiritual truth.

Of course the first and final and sufficient appeal of the Sabbath observer is to the Bible.

One of the girls who work in the office with a Seventh Day Baptist young woman asked the latter one day last week why she kept the Sabbath. She replied that she could find nothing in the Bible to support any other day. Then she very properly asked the girl why she kept Sunday. The latter replied, "I do not know. I am going to ask my Sunday school teacher." What will the Sunday school teacher say? ~~She~~ teaches the Bible. Will she appeal to it for an answer? Will her answer be in harmony with its teachings? Will teacher and pupil do as did Mr. Bonham and Mr. Dunham, two hundred twenty-five years ago in this same community, decide the question according to the Word of God and then start out together to walk in that way?

Have the words of the disciples of old been outmoded? "We must obey God rather than men."

The following paragraph by Halford E. Luccock in *The Christian Century* gives food for thought and might well be brought to the attention of those who would attempt to prove that a thing is right because many people practice it.

It was when Christianity was in the catacombs as a despised and feared minority that it had its most glorious period in history. When it stopped being the faith of a minority, so deadly in earnest that they had to live underground, and became the superficial and conventional faith of a majority, the Church lost its distinctly Jesus-like character. Then began a series of accommodations, the heritage of which rendered it almost powerless in the face of war, of social waste,

of individual exploitation and personal ostentation, of all the elements in our civilization, in fact which rendered it definitely anti-Christian. *Our most urgent task is not the extension of Christianity as a conventional majority faith; it is rather the preservation of its essential Christian quality and purpose*, the preservation of the power to look at the world with realistic eyes, see where our ways of life deny the validity of Christ, and then to fling ourselves against those pagan forces. It would cost terribly! It will lead us along the way of the cross. But where else could a road with Jesus lead?

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

IV.

PAUL AND THE SABBATH

Introductory note: Paul is the great outstanding figure in the early history of the Christian Church, and had more to do with passing on to us the principles of faith and practice than any other one leader. Hence, if there were any change in the day of rest and worship before his death, we would expect to find him living and teaching the same. His relation to the Sabbath is second in importance only to that of Jesus.

A. Did Paul Observe the Sabbath?

1. Acts 23: 6a—"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee."

Philippians 3: 5, 6—"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee."

Acts 26: 5b—"After the most straitest sect of our religion I lived a Pharisee."

First Deduction—Paul was one of the strictest sect of the Jews, a Pharisee.

2. Acts 13: 14—"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day and sat down." (1 Sabbath)

Acts 13: 44—"And the next sabbath day came almost the whole city together to hear the word of God." (1 Sabbath)

Acts 16: 13—"And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." (1 Sabbath)

Acts 17: 2—"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." (3 Sabbaths)

Acts 18: 4, 11—"And he reasoned in the synagogue every sabbath . . . and he continued there a year and six months, teaching the word of God among them." (78 Sabbaths)

Second Deduction—On his ten-year tour of Asia Minor, Macedonia, and Greece, Paul preached on eighty-four specifically named Sabbaths, "as his manner was." He certainly observed the Sabbath.

3. Acts 13: 16 and 44—"Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience."

Acts 14: 1—"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."

Acts 16: 13, 14a—"And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us."

Acts 17: 4, 10, 12, 17—"And some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. . . . Paul and Silas . . . who coming thither went into the synagogue of the Jews. . . . Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. . . . Therefore disputed he in the synagogue with the Jews, and with the devout persons . . ."

Acts 18: 4—"And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks."

Third Deduction—Paul preached not only to the Jews, but also to the Gentiles, on the Sabbath. These "god-fearers," as the Bible calls them, were Sabbath keepers, worshiping with the Jews. There is no record of Paul's meeting with them on any other day, nor of his telling them of a change of day.

4. Acts 25: 8—"While he answered for himself, Neither against the law of the

Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." (Paul before Festus)

Acts 26: 4, 5—"My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." (Paul before Agrippa)

Acts 28: 17b—"Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." (Paul to the chief Jews in Rome)

Phil. 3: 6b—"Touching the righteousness which is in the law, blameless." (Paul to the Philippians)

Fourth Deduction—From his own testimony, Paul observed the Sabbath, for he would never have claimed not to have broken the law of the Jews or violated the customs of the fathers had he given up the seventh day for some other.

CONCLUSION—Paul observed the Sabbath, preaching in the synagogues and other places to the Jews and the Gentiles, many of whom believed. He testifies himself that he never went against the laws or the customs of his people. Paul was a Sabbath keeper.

B. Did Paul ever teach by example or precept that the Sabbath was abrogated?

1. Acts 15: 1-35—The Jerusalem Council, called to settle disputes as to the doubtful practices of the Church.

First Deduction—The Sabbath does not come under consideration, nor was there any dispute concerning it, for this council, called to settle differences between the different groups of Christians regarding their relation to the old Jewish ceremonies, makes no mention of it.

2. Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Second Deduction—This meeting occurred on what we know as "Saturday night," for the days were reckoned from sunset to sunset at this period. Paul spent

the next day (Sunday) walking nineteen miles across the isthmus. He did not consider the day to be sacred in any way.

(Note: This is the only mention of any meeting for worship on the first day.)

3. Romans 14: 5, 6—"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

Galatians 4: 10, 11—"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

Third Deduction—Paul in this fourteenth chapter of Romans is discussing questions of conscience, and setting forth the law of love concerning doubtful practices. These were eating of meat, drinking wine, observing ceremonial days, etc. The Galatians had taken up all the ceremonial of the old covenant. Since there is no record anywhere of any difference of opinion regarding the weekly Sabbath, Paul could not have had this in mind, but the feast days, "new moons," etc.

(Note: Dr. Charles R. Erdman (*Commentary on Romans*, p. 143) says: "So too, one man regards certain days as particularly holy, while another regards all days alike, excepting of course the Sabbath day. There is no exact rule as to the observance of such "holy" days or holidays. Each one must be certain as to what he regards to be right.")

4. Ephesians 2: 13-16—"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Fourth Deduction—Since there is no record of the Sabbath being a divisive question,

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and since it was not an "ordinance" at all, the "wall of partition" must have been something else. It was the Jewish ceremonial system as typified by circumcision. Paul is speaking of the union of Jew and Gentile in Jesus, without the necessity of circumcision.

5. 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 holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ."

Fifth Deduction—Quite evidently from the list, the "sabbath days" mentioned are those based on the phases of the moon—the ceremonial days—and not the seventh day Sabbath, which was connected with the weekly cycle of seven days. The latter was not one of the "ordinances that was against us," nor a "shadow of things to come," as the ceremonial days were.

6. Acts 13: 42, 44—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God."

Sixth Deduction—That the Gentiles observed the Sabbath is evident from the fact that they did not ask Paul to preach to them "tomorrow," or "on the next first day," or on the "Lord's day," but "on the next sabbath." And Paul evidently did not know of any change in the day, for these Sabbath-keeping Gentile converts should have been instructed then and there as to their duty in that regard. He did not tell them that the day had been changed, and that "tomorrow is the Christian's day of rest and worship," but met them—"almost the whole city"—"the next sabbath day."

7. 1 Corinthians 16: 2—"Upon the first day of the week let every one of you lay by

him in store as God hath prospered him, that there be no gatherings when I come."

Seventh Deduction—This is the only time that Paul mentions the first day of the week, and he gives it no title of sacredness, nor sets it apart as a day of public gathering, nor of worship or commemoration of any event. It is designated as a day of book-keeping in which they were to figure up their accounts and lay aside their tithe at home, so that there would be no necessity for an "every-member canvass" when Paul came to take up the money for the "saints."

CONCLUSION—Neither by example nor precept did Paul teach that the Sabbath was done away, nor that the first day should be observed. He speaks several times about the old system, but never includes the weekly Sabbath among things that were abrogated in Christ. He gave no instruction to the Sabbath-keeping Gentile converts as to the keeping of another day.

SUMMARY—Paul, a Pharisee, observed the Sabbath, preaching and teaching upon it, not only to the Jews, but to the Gentiles as well. His own testimony is that he never committed anything against the laws or customs of his forefathers. The Sabbath was not a matter of difference in his time, for we hear nothing of it in the Jerusalem council, called to settle differences, nor in any of Paul's instructions to his converts—Jew or Gentile—who were Sabbath keepers. The only meeting for worship on the first day was on "Saturday night," and Paul walked nineteen miles to Assos that "Sunday," which he certainly would not have done had he considered it sacred at all. The only time he mentions the first day it is not as a day of worship, but a day of business. Paul was a Sabbath keeper and never lived or taught anything else.

To avert national decay, then, the moral character must be guarded. The mighty heart of the nation must be kept sound, so that its pulses, when once roused, will, like the ocean in its strength, sweep all before it. So long as the moral tone is preserved, the sun of our glory will not set; there will come no national decay and death.

—F. W. Robertson.

MISSIONS

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

AN EVALUATION OF THE ONWARD MOVEMENT

(Sermon preached Sabbath morning, November 15, 1930,
in the church at Ashaway, R. I., by
Pastor Carroll L. Hill)

Every home needs an outside interest. The most of our homes have at least one. Some homes are connected with the school, some with the church, some with other interests, while a few embrace all of these and more. A home which is connected with the school is a better home than it would be if it did not have that approach to community affairs. A home that has established a relationship to the church is a much better home than it would be otherwise. A home which exists for itself alone weakens itself by its own inactivity. And, neglect at home will show up first in the interests that lie outside the home.

It is just so with a church. As Secretary Burdick has said so many times, "When a church ceases to have a missionary spirit, that church is doomed." In other words, when a church is interested no longer in the affairs of the world at large, that lack of interest shows itself first in diminished giving, fewer recruits for Christian service, and a constantly decreasing spirit of evangelism.

A former professor of mine has said, "The gospel is *good news*—not good advice." The implication of that statement is, I believe, that if we have the gospel, we will be eager to reach out in our interests to carry the good news to others. If we do not have it, we automatically become a member of the legal profession and give advice. A live church has the spirit of good news.

It is the opinion of many religious leaders that the Church faces the greatest crisis of 125 years. Particularly is this true with regard to missions. Not since the establishment of the modern missionary movement has there been greater possibility either for the success or the failure of the Church. We

need to remember this as we consider the Onward Movement and our support of it.

That we may understand our situation better, let us look back around the historical corner that marks the beginning of the present century. We can have no adequate appreciation of the Onward Movement otherwise. Let us look at ourselves as contrasted with what we see around that corner. Two examples will suffice.

In the first place, since so much has been said about young people in recent years, what contrast is there between the last century and the present one? The young people of that century went courting on foot or horseback, or with a horse and buggy. Suppose they went out to spend the evening; at best they would go but four or five miles from home, would be all of the time in territory familiar to both, and among people with whom they were acquainted. Wherever they went or whatever they did, it was pretty certain that they were to be recognized. But today a party of young people can take a car and, in the course of one evening (or a night), go a hundred miles away from home, not see anyone they know, and perhaps no one they will ever see again. They are entirely out from under supervision, and the speedometer may be so treated as to tell no tales. Even the country through which they pass is unfamiliar, and there is no outside influence to hold them in check. Fifty years ago the church may not have needed to feel interested in affairs outside the sound of its own bell, but today its interest must reach out through the town and county and state. It can do no less.

In the second place, our fathers of the last century did not have at hand the means of communication which are open to us. A message was carried to the neighbors by a person on foot or horse, and the mails were not carried on trains running sixty miles per hour. Today we ring the telephone, summon the Western Union messenger, or sit down at the radio. Instead of being bounded by the limits of the town or village, we know no bounds upon this earth, either in the air, on sea or under it, or under the earth. This being true, the Church of Jesus Christ, professing possession of the "good news," can claim no narrower limits.

During the first years of this century things were pointing toward a great war.

The crisis came in 1914 and the years of the war established several records in the matter of enlistments, deaths, speeding up of industry, sacrifice, and giving. Then came the Armistice, and with every possible wheel turning and every possible man and woman at work, our nation has over-run itself with a supply of things that are not needed. Re-adjustment is under way.

As the World War closed, the religious leaders of our nation decided to capitalize on the situation and so established a five year Forward Movement. It was begun in 1919, carried on for five years, and, in our denomination, became then the Onward Movement. It is a concentrated effort to do our part in the world of affairs. We are faced with the fact that we must soon decide whether it will continue to be a Forward and Onward Movement or a Backward Movement.

Perhaps a few statistics will help give point to the argument. From 1890 to 1922 there was a rapid increase in missionary giving among all denominations. But, since 1922 there has been little if any increase, and in most cases a decline. In the year 1900 there were twelve hundred recruits for missions in the United States. In the year 1922 there were two thousand young people in our nation who volunteered for missionary service. But in the year 1928, the number of recruits has fallen to barely three hundred in a year.

If you will examine our *Year Books* since 1915, you will find that in the year 1915 there was reported by our churches a grand total of \$73,506.08 spent in that year. That included pastors' salaries as well as giving to the boards and societies. In the year 1922 the grand total was \$127,719.65, or approximately that. In the year 1928 we reported about seventeen or eighteen dollars less than in 1922. While our local expenditures have increased, our real missionary giving has decreased. In 1928 we paid only \$28,186.28 to the Onward Movement, while last year we paid less than fifty per cent of the budget.

The above figures may mean a great deal or very little. We are establishing a firmer base of operation at home, but it needs to be strengthened a great deal more. In our reaching out into other interests, we are less than fifty per cent whole hearted.

In the material sent to the pastors by the Committee on Finance there is given a list of results of the Onward Movement. I quote them here, with some brief comments:

1. China was reinforced. New workers and new buildings. (Yes, a hospital, two schools, a doctor with his family, and a nurse. And more in other ways.)

2. Home field work enlarged.

3. Pastors better supported. (An increase of \$10,000 in ten years.)

4. Retired ministers provided for.

5. Consecrated laymen called into pastorates.

6. Splendid and well equipped young men giving themselves to the ministry, and more adequate assistance given them for their preparation. (Duane Ogden, Hurley Warren, Clifford Beebe, Lester Osborn are among them.)

7. Religious Education promoted and better training of children provided through Religious Vacation Bible School.

8. Emphasized evangelism with many brought into a more intimate knowledge of Christ as their personal Savior.

9. Modern churches built and dedicated. (Riverside, Berea, Battle Creek.)

10. A fine Denominational Building erected and dedicated—the realization of the dream of past generations.

"All this and much more has been accomplished in spite of the fact that never has our whole budget been raised. Some things on our program have not been attempted because of this. Think what could be accomplished with an adequate budget subscribed and fully paid."

Years ago an Arctic explorer was able to cover eleven miles per day with a dog team. In recent years Commander Byrd has flown over both the North and South Poles. Years ago a Seventh Day Baptist started on horseback from one of the Eastern states and traveled in the Middle West for several weeks. On his return home he presented a bill of expense of something less than five dollars. Today we have missionaries traveling in automobiles both at home and abroad. Our support of them must keep abreast of improvements.

"Our task is difficult but not impossible.

'Most any poor old fish can float
And drift along and dream;
But it takes a regular live one
To swim against the stream.'

"Last year, of the \$57,000 budget \$28,245.43 was raised. A little less than fifty per cent. In spite of this fact a large amount of work was accomplished, but some debt accumulated. This year there is added to the budget the amount of \$1,100, making a total of \$58,100. If this is fully raised our work will go forward as planned and our indebtedness largely reduced if not entirely liquidated."

There are some among us who believe that we should, for the time being, turn our efforts entirely toward the raising of our debts. In the Missionary Society alone the debt is about \$15,000. If we stop to think of it, the amount of debt which we had incurred up till last June is included in the present budget, while that which has accumulated since would be wiped out by the raising of the present budget. Who, then, would destroy the unity of the budget by turning our whole attention to this or that portion of it?

Our loyalty to the tasks of the kingdom of God, as represented by the Onward Movement, is reflected in our loyalty to Christ, the Church, and the home. It is the expression of that missionary interest which is the very life of the Church and the Christian. Quoting again from material sent out by the Finance Committee: "The Onward Movement is *not* an agency merely for raising funds. It is deep rooted in the conviction of spiritual need in the life of individual and church. 'First of all,' we read in the report of 1919, 'the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy the name of Christians; this is fundamental.' We believe a Loyalty week in 1930 will help attain this spiritual goal."

Let me close with quotations selected from material received from the committee:

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

"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.

"On a tablet in Westminster Abbey are these lines inscribed to the memory of John and Charles Wesley: 'The best of all is, God is with us.' 'I looked upon all the world as my parish.'

"In a day like ours, of unrest and transition, 'charged with peril and opportunity, these great words remain abidingly true, and are our pillars of strength on which to lean.' Because of their truth these words deepen the assurance, challenge the enterprise, and stir the heart of every forward looking Christian interested in our Onward Movement as representing the work of the kingdom of God. 'If God be with us, who can be against us?'"

EVANGELISTIC CAMPAIGN AT BROOKFIELD, N. Y.

The great silver disc of the hunters' moon was slipping down behind the western hills. It seemed to pause to cast a friendly farewell to the speeding car. The glorious sunshine of a marvelous Indian summer day was melting the last remnants of a recent snow upon the hillsides and warming the highway into ideal condition.

Three weeks and a day—! The pastors of the Central Association who had been laboring at Brookfield for three weeks and a day, were returning to their homes. Leonardville, Adams Center, Verona, and De Ruyter had loaned their pastors to the evangelistic work in Brookfield and had bade them Godspeed while the congregations remained at home to pray and "carry on."

It was at Salem, at Conference time, that these men had met together to quietly pray and plan for the work that had been laid upon them by the missionary committee of the Central Association.

And on October 12 there began at Brookfield an evangelistic campaign, some fea-

tures of which were unique but which have seemed, to at least one observer, to be almost ideal in character.

Pastors Polan, Hurley, Van Horn, and Burdick have had much experience in male quartet singing, and their trained and seasoned voices brought a deeply spiritual message in song each evening. There was real inspiration in their music, to which was added good congregational singing and special numbers, both vocal and instrumental, brought by musicians and choirs from neighboring towns. Each contributed his share, to the glory of God rather than to win praise for self. After the first week, Pastor Sorensen joined the forces and the "quartet" then numbered five.

Young people have been especially interested in the pictures that have been shown each evening. A Bible scene, as pictured by some great artist, was accompanied by a brief talk to describe the meaning of the artist's conception.

The plan of the campaign was early arranged so that each man had the responsibility of directing a certain department of the work. Pastor Paul Burdick, chairman of the association's missionary committee, arranged the special music; Pastor Sorensen led the devotions; Pastor T. J. Van Horn had charge of the personal work; Pastor L. F. Hurley was the preacher; and Pastor Herbert Polan was in charge of the congregational singing and served in every situation where help was needed. Each man's work was closely correlated to that of the others. Every morning at ten o'clock, the men met to pray and plan the day's work under the guidance of the Holy Spirit and to practice their service of song. Each afternoon under the plan worked out for personal work, the men went out "two by two" to visit the homes of the village. As Pastor Van Horn told the congregation, it was the purpose to carry the gospel invitation to every man and woman, boy and girl within a radius of at least two miles of Brookfield, and they might be certain when they saw the workers coming, that they were on the "King's business." So far as is known, this purpose was fulfilled during the three weeks and a day. Faithful and consecrated Christian men and women joined in the personal work. And a glimpse

at the speedometers of the ministers' cars revealed an astonishing hundreds of miles covered in this earnest work.

The sermons by Pastor Hurley carried a warm, spiritual gospel straight to waiting hearts. Pastor Polan announced at the beginning that these meetings were not for any one church alone, but for the spiritual upbuilding of the entire community. There was a fine response to this by Christians of every sect. The evangelists avoided all temptation to resort to questionable methods for arousing undue excitement. A quiet, earnest, sincere, tender, and worshipful spirit pervaded all the meetings. And decisions were made soberly, sincerely and in the quiet of human hearts drawn by the power of love and loyalty to a heavenly Father and a redeeming Savior. At one service when there were perhaps one hundred fifty people present, fifteen persons, or ten per cent of the congregation, came to the front to surrender to Christ.

While the attendance during the first two weeks was marked by the presence of groups from neighboring villages who had been drawn to the meetings by a desire to participate in the good work, the interest among Brookfield people grew until it was noticeable at the last service the large congregation was made up almost entirely of Brookfield folks.

There were thirty-three who dedicated their lives for the first time to kingdom service. At least three of these were men whose locks already show silver lines. The majority were school boys and girls and high school students. At least one new home was established upon the "sure foundation." Of the entire number about half of them will unite with Seventh Day Baptist churches; the others will probably be received into other local churches.

The men who conducted the campaign gave their labors whole-heartedly to the cause, and seemed to feel that the joy of service was ample compensation. I understand that an offering taken upon two evenings covered their expenditures for gasoline.

A QUIET OBSERVER.

Be noble, and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.
—Lowell.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Our first observation is concerning the variation in climatic conditions of localities close together. Sabbath morning at De Ruyter was a cold one and snow three inches deep covered the ground at noon. As we drove toward Syracuse at two-thirty the same afternoon, within half an hour we were out of the snow and saw no more until the day following as we approached Brookfield. But these variations of temperature did not exist among the people, for everywhere we have found warm, earnest people, interested in the Christian life and all that pertains to the kingdom of God. A gracious revival has just been experienced in the dear old Brookfield church, and many souls born into the kingdom, and many others refreshed and renewed. But someone in close touch with that glorious experience is reporting it for our RECORDER readers.

As the writer rode by auto-bus to Cazenovia from the good home of Brother Raymond Burdick in Syracuse, he rejoiced in the increased conviction that a Seventh Day Baptist, in these times even, can be successful and remain true to the Sabbath. Not only so, but it is a stronger conviction of mine than ever, that loyalty to the Sabbath truth and the other things that go with it *make for success*. We are too often "weak-kneed" and for fear we shall lose out in prestige or position we "soft pedal" the Sabbath or give way entirely. "Weak knees" and "soft pedals," if one may be allowed to mix figures of speech, go hand in hand, and to the detriment and loss of all concerned.

EXCERPTS FROM A SERMON

While waiting for Brother T. J. Van Horn to pick him up at Cazenovia the observer made a few excerpts from an interesting "Give and Take" sermon preached by Rev. Cas. F. Banning, Delaware Church of Syracuse, February 10, 1929. The reader may be interested in the ones below.

"Laws can not be broken . . . men only break themselves against the law." Here is the "Law of give and take. If you receive you must give. If you give, you will

receive. 'Whatsoever a man soweth that shall he also reap,' is the way Jesus expressed it, and no one has ever broken the law. . . . The law to give and take applies to every phase of life." It is true of the physical life, of education, of business, home. "The trouble in so many homes is that people want to take but are not willing to give. . . . If it is to be a happy home one must expect to give more than he takes. At the heart of every happy home there are two people who are perfectly willing to give more than they take. At the heart of every broken home you will find one or both parties trying to take more than they give."

The same law holds true in the Christian life. The religion that only sings "Jesus paid it all," is the take religion. True it is we can not purchase salvation. It is the free gift of God through his Son, Jesus Christ. But it is also just as true that it must be a *give* religion. He who said 'Come unto me and rest,' also said, 'Take my yoke upon you, and learn of me.' He said, 'Tarry till ye be endued with power,' but he also commanded, go, preach, teach, be witnesses. Giving and taking must be balanced. Miserable, selfish bargain hunters are those who try to get without giving. . . . To expect God to love you without your ever trying to win anyone for him, is a poor way to be honest. To expect God to watch over your children, and the church to train your children, and yet you refuse to use the time and ability God has given you to teach or sing or serve, is pure selfishness."

"Whenever the preacher talks about faith or love or prayer or immortality, everyone feels fine . . . it is the old-time religion. But let him emphasize tithing as a Christian duty, which it is, just as much as prayer, let the preacher say that a Christian robs God if he does not obey the plain teaching of the Scripture . . . and immediately someone says that the church has become a money grabber . . . they like to hear the *take* emphasized but they want the soft pedal put on the *give*." "He is the vine, we are the branches. The branch receives strength from the vine, but the branch in turn is expected to bear fruit. It must obey the law of give and take. . . . The Christian is one who tries to keep the give and take of life properly balanced."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

FROM THE CORRESPONDING SECRETARY

The Woman's Board has been very much pleased with the response from some of the societies in the RECORDER Reading Contest. Although the reports to the corresponding secretary of the Woman's Board and the monthly prize are to be discontinued this year, we hope that the questions will still be used in society meetings and stimulate RECORDER reading.

We would be very glad to publish the names of all the ladies who have had perfect papers for six or more months if the society secretaries will please send them in.

The following names have been reported from Circle No. 2, Milton, Wis.:

Mrs. Etta Crandall, Mrs. Metta Babcock, Mrs. E. L. Barnes, Mrs. George Boss, Mrs. H. Vine Clarke, Mrs. Martha Rasmussen, Mrs. E. D. Haskins, Mrs. Mabel Emerson.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, November 9, 1930, at the home of Mrs. O. T. Davis, Clarksburg, W. Va. Members present: Mrs. George B. Shaw, Mrs. L. R. Polan, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. G. H. Trainer, Miss Conza Meathrell, Mrs. O. T. Davis, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Following the reading of Psalms 95 and 100, prayer was offered by Mrs. Trainer.

The minutes of the previous meeting were read.

The treasurer made the following report which was adopted:

Mrs. L. R. Polan, *Treasurer*,
In account with the
WOMAN'S EXECUTIVE BOARD

Receipts

Balance October 12	\$ 94.89
H. R. Crandall (October)	12.04
Mrs. Lucy E. Sweet	10.00
	\$116.93

<i>Expenditures</i>	
Fouke Ladies' Aid	\$ 2.00
Balance November 8	114.93
	\$116.93

Correspondence was read from Mrs. Lucy Sweet, Corona, Calif., Rev. Willard D. Burdick, Rockville, R. I., Mrs. H. C. Van Horn, Dunellen, N. J., Federation of Woman's Boards of America, and the National Council of Federated Church Women.

EXTRACTS FROM MRS. VAN HORN'S LETTER TO
THE BOARD

*To the Woman's Board,
Salem, W. Va.*

DEAR SISTERS AND FRIENDS:

I am glad to report concerning my first contact with some of the women of this association as your associational secretary. I had a very pleasant time with three of the New England societies—Ashaway, Westerly, and Rockville. I met with the society at Ashaway at their regular meeting—they were making aprons for a sale. Westerly has two societies. One of them met the same afternoon as the one at Ashaway and I had hoped to be able to be present for a short time, but could not do so. Mrs. Crandall and Mrs. Healy had arranged for a meeting at the church for all the ladies that same night, and of course I was present then. At Rockville, Mrs. Burdick invited the ladies to come to the parsonage to meet me. At all of these places I spoke of the change of the location of the board, its work last year, and as much as I knew of the plans for the future. I was well received, much interest was manifest, and many questions asked which I answered to the best of my ability.

I feel that it was well worth while and that work on the field by the associational secretaries would stimulate interest. I am sure you all feel, and have felt the same way.

Sincerely,

ABBIE B. VAN HORN.

It was voted to use the \$10 sent by Mrs. Sweet in the way suggested by her—\$5 to Java mission field, and \$5 to Jamaica mission field.

It was voted to send the president to the meeting of the Commission to be held in Plainfield, N. J.

It was voted that the president be chairman of the worship committee with power to choose the other members.

A letter from Miss Miriam Shaw was much enjoyed by all.

Adjourned to meet with Miss Lotta Bond the second Sunday in December.

MRS. GEORGE B. SHAW, *President*,
MRS. ORIS O. STUTLER,
Recording Secretary.

HOW PROHIBITION HAS PAID

Prohibition has made good in just the measure that it has been enforced. Even in the wet areas the abolition of the saloon has been all to the good. It is better to have a slinking bootlegger that has to deal furtively than a licensed barkeeper dealing in the open. When a drinker has to get his liquor by devious ways he gets less of it. The result is improvement in public welfare. We said prohibition would reduce crime, insanity, pauperism, etc., and we said it would increase sobriety, savings, working efficiency, schooling, health, and all things that count for human betterment, and it has done all these things in just the measure that it has been made to prohibit.

DRUNKENNESS

Under prohibition, drunkenness decreased 61 per cent in New York City (computation from the *World Almanac*, 1928).

Drunkenness commitments throughout the United States have declined under prohibition 55 per cent (*United States Census*, volume on "Prisoners," page 31, table 12).

Prior to prohibition there were nearly or quite 250 inebriate hospitals or "cures," supported by addicts seeking to escape the slavery of drink. Less than 10 per cent of these remain as liquor cures.

"First-time drunks," the record of which measures the number of recruits to the staggering army of inebriates, has fallen in New York City from 24 per 10,000 in 1914, wet, to 6 per 10,000 in 1925—a reduction of 75 per cent (Karl G. Carsten, from record of *New York City Finger Print Bureau*.)

LABOR

Industrial wages, all industries, 1914, wet, \$4,000,000,000; 1925, dry, \$10,730,000,000 (*United States Statistical Abstract*, 1926, page 148).

Strikes and lockouts, 1916, wet, 2,579; 1926, 828—a decrease of more than two-thirds. Men involved, 1916, 1,600,000; 1925, 428,416—a decrease of nearly three-fourths (*World Almanac*, 1928, page 192).

Number of industrial workers, 1914, was 7,015,000; 1925, dry, 8,384,000 (*United States Statistical Abstract*, page 748).

Wage index, 1914, wet, 102; 1927, dry, 260, or more than double; "actual wage," or purchasing power of the average wage, has

increased by one-half (Dean Edward T. Devine, American University, in *Current History*, August, 1928).

Pounds of bread and butter purchasable at retail with one week's wage in America and other countries, computation made on wages of day labor, textile workers, coal miners, carpenters, electricians, and railway engineers:

United States, 561 pounds; United Kingdom (Britain), 240 pounds; Sweden, 206 pounds; Germany, 150 pounds; France, 127 pounds; Italy, 125 pounds; Japan, 99 pounds; Belgium, 96 pounds (United States Department of Commerce).

Moreover, hours of labor per week are fewer in America than in any of the other nations.

BUSINESS

During the first eight dry years population increased 8 per cent, but—

Dividends paid, 1913, wet, \$1,777,000,000; 1926, dry, \$4,335,000,000; gain, 144 per cent.

New capital stock, 1920, wet, \$4,000,000,000; 1926, dry, \$7,000,000,000; gain, 75 per cent.

Raw materials 1914, wet, \$14,000,000,000; 1926, dry, \$35,000,000,000; gain, 150 per cent.

Value of products, 1914, wet, \$24,000,000,000; 1925, dry, \$67,000,000,000; gain, 189 per cent.

Added value 1914, wet, \$19,000,000,000; 1925, dry, \$27,000,000,000; gain, 42 per cent.

Deposits in bank, 1916, wet, \$23,000,000,000; 1926, dry, \$49,000,000,000; gain, 53 per cent.—*Alva W. Taylor*, in "Social Trends."

It was love that built the mountains,
It was love that made the sea—
It was love that put all beauty
In the world for you and me;
It was love that gave us flowers,
It was love that gave us tears,
It was love that lent us laughter,
To make gay the lonely years.
It was love that gave us friendship,
It was love that offered peace—
Oh, love can bring to suffering
A splendid, swift release.
It was love that planted happiness
Wherever hearts are found—
Oh, it's love, love, love, love,
That makes the world go 'round.

—Unknown.

YOUNG PEOPLE'S WORK

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

BEST CHRISTMAS GIFTS

Christian Endeavor Topic for Sabbath Day,
December 6, 1930

DAILY READINGS

Sunday—Love (1 Cor. 13: 1-13)
Monday—Light (Eph. 1: 15-23)
Tuesday—Friendship (1 Sam. 18: 1-4)
Wednesday—Christ (2 Cor. 9: 15)
Thursday—The church. (Ps. 42: 1-5)
Friday—New courage (Heb. 12: 1, 2)
Sabbath Day—Topic: The best Christmas gifts
(2 Cor. 8: 1-5. Consecration meeting)

"What shall I give him, poor as I am?
If I were a shepherd, I would give him a lamb;
If I were a wise man, I would do my part;
But what shall I give him? Give him my heart."

That is the one best Christmas gift. I never could see why Christmas has become a time of selfish giving "hoping to receive as much again," instead of a time for laying our hearts before Jesus as a gift to him. It ought to be, most of all times, a time of revival.

The shepherds brought their adoration; the wise men brought the costliest gifts that could be found; we need to give our best, and that best is our heart.

"The gift which I would like to have at Christmas is one that I alone can give—it is a heart of pity and love. A working man who lifted a lame dog from the street to the sidewalk had such a gift.

"Our gifts should first be given to Christ, then to our friends. The old Indian was right who said, 'I must give something to Jesus. I will give him my dog.'"—*Endeavorers' Daily Companion*.

Yes, and I heard of another old Indian chief, who, after he had given his dog, his bow and arrow, his horse, his blankets, to Christ, still felt that it was insufficient, and came to the altar saying, "Indian chief give himself to Jesus Christ." Oh, that more of us would truly give ourselves!

Try to make that the leading thought of this meeting, that out of it shall come the determination on the part of some to give their hearts fully to Jesus.

If you have the recitation, "We Give Our Best," get some of your juniors to give it. Use the song, "Give of Your Best to the Master."

(Note.—I am sorry that Lyle Crandall's "Quiet Hour Thoughts," and John Randolph's "Intermediate Corner," are not at hand. I suppose they are in the postoffice at Nady, waiting for me; perhaps we can get them in the next issue in time to be of some help.)

C. A. B.
Athens, Ala., November 14, 1930.

THE ROCKVILLE SEVENTH DAY BAPTIST CHURCH

JULIA C. IRISH

The Rockville (R. I.) Seventh Day Baptist Church was constituted in the year 1835, with a membership of fifty-three, all of whom previously held membership with the First Seventh Day Baptist Church of Hopkinton.

Previous to its organization as a separate church, Sabbath worship was held in the old meeting house, south of Rockville, which was built in 1770. Elder Matthew Stillman was the preacher at both lower Hopkinton and Rockville.

The Third Seventh Day Baptist Church of Hopkinton (now Rockville Church), declared itself as holding "the same principles and order" of the old church, "holding the Scriptures contained in the Old and New Testaments as sufficient rule of faith and practice, without creeds or articles of faith other than covenanting to keep the commands and precepts of the Gospel as contained therein."

For several years Elder Christopher Chester supplied as preacher, until in April, 1845, when Elder Alfred B. Burdick became the pastor. This was Elder Burdick's first pastorate, which closed in 1849, when he was called to the Pawcatuck Church in Westerly.

Early under Elder Burdick's leadership a Sabbath school was started and a new meetinghouse was erected in the village, fully paid for without debt.

A revival, following its dedication, added more than fifty to the membership.

Elder Charles M. Lewis, well known to many as an evangelist of great power, succeeded Brother Burdick, and seventy names

were added. Elder Lewis was called from Rockville to be the pastor of the First Hopkinton Church in Ashaway, in 1853. Since that time supplies and pastors have been as follows: Joel Green, Phineas Crandall, Lucius Crandall, Stephen Burdick, Lebbeus M. Cottrell, Charles A. Burdick, Stillman Coon, James R. Irish, Uri M. Babcock, Joshua Clarke, Alexander McLearn, Erlo E. Sutton, Alonzo G. Crofoot, Ira Lee Cottrell, Paul S. Burdick, and Rev. Willard D. Burdick, who is the present pastor.

The deacons who serve the Rockville Church today are: John F. Palmer, Charles O. Crandall, Stephen B. Andrews, and George V. Crandall.

Our present clerk, Albert S. Babcock, has served the church since 1887, a period of forty-three years.

The Rockville Church during its existence has enrolled nearly a thousand names; its total membership today is a little less than one hundred. Connected with it is a well supported Bible school and a live Sabbath evening and Sabbath morning service, also the Senior Christian Endeavor and Junior Endeavor societies.

The Church, from its earliest days, has always been self-supporting.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

It is as important that our juniors become familiar with the story, history, and use of the Bible as to learn passages from its contents. May we this year devote a part of our time to this work with the Bible during our Junior meetings.

These supplies are listed under the different publishing houses from which they may be purchased and not as arranged in our Junior "Program of Work" for this year.

American Baptist Publication Society, 16 Ashburton Place, Boston, Mass.;

Bible History by Price and Robertson, \$1.

xHow Our Bible Came to Us, teacher's text book, 35c.

What Every Bible Reader Should Know (Free Leaflet)

Bible Games:

Bible Characters, 25c.

Bible Books, 25c.

Bible Lotto, 60c.

Bible Girls, 50c.

Bible Cities, 25c.

Bible Drills, 25c.

Bible A B C's, 25c.

Bible Commandments, 25c.

Bible Boys, 50c.

Lemon's Bible Games, 75c.

Books of the Bible, a card in colors, \$1.50 per 100.

xThe Bible Bookcase (handwork), \$1.

Bible A B C Blocks (handwork), 35c.

The Something to Do Bible Alphabet Book, 30c.

The Children's Bible Puzzle Book, 30c.

Bible Puzzle Book, 30c.

International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.:

Using the Book With Juniors, 25c.

The Books of the Bible, 15c.

Hammond Publishing Co., Milwaukee, Wis.:

The Sunday School Manual, 20c.

The Divine Library (handwork chart), 40c per dozen.

Oxford University Press, New York City:

xThe Bible Treasure Chest, 25c.

The Abingdon Press, New York City:

xThe Bible, Story and Content by Laufer, \$1.

Rev. Ralph S. Maxson, Box 231, Toronto, Canada:

How God Gave Us the Bible (a chart), size 7x16, 10c and 15x21, 50c.

Thomas Nelson and Sons, 381 Fourth Ave., New York City:

xThe Story of Our Bible, 10c.

William H. Dietz, 20 East Randolph St., Chicago, Ill.:

A Miniature Scroll of the Law, 50c.

The Vermont Printing Co., Brattleboro, Vt.:

Flash Bible Drill Cards, \$5.

American Bible Society, New York City:

Our Chief Executives and the Book of Books, free.

Great Men on the Greatest Book, free.

If the Work Should Stop Tomorrow, free.

The Bible in the World, free.

Facts and Figures, free.

John 3: 16 in 23 Languages, free.

The Only Way Out of the Dark, free.

(Note: If I had but a small amount of money to spend for these materials I would purchase the ones checked with the cross.—E. K. A.)

FAREWELL TO PASTOR BEEBE AND FAMILY

November 1 the Berea Christian Endeavor society met and had the following program, followed by a farewell social for Pastor and Mrs. Beebe.

Topic: "Why Uphold the Eighteenth Amendment?"

Songs: "Yield Not to Temptation," "The Foundation of God Standeth Sure."

Scripture: Proverbs 20: 1—Definition of Wine. Proverbs 23: 29-32—"A drinker."

Prayers.

Introduction of objects suggested by *Christian Endeavor World*: An empty bottle; a dirty, ragged coat; a crust of bread; a padlock, and a coffin twenty years too soon.

Questions: (1) Parents, do you want your boys, girls, and friends to follow this road? (2) Young people, do you want this?

Special talks:

- (a) "Get Facts."
- (b) "Duty to Eighteenth Amendment."
- (c) "Henry Ford and alcohol."
- (d) "Comparison of worst condition of past and worst of present."
- (e) "Be unselfish in upholding the Eighteenth Amendment."
- (f) "Why vote?"

Special music: Provided by music committee and rendered by: Miss Mabel Ehret, Mr. Harold and Orlean Sutton, Mrs. Beula Sutton, at piano.

Regular consecration meeting, observed by volunteer roll call, answered by verse of Scripture.

Regular monthly business meeting. Collection.

Repeating together of Christian Endeavor Pledge, a regular custom at each business meeting.

Dismissed by benediction.

We also observe pre-prayer service each week a few minutes before regular services. This was observed at this meeting also.

After dismissal, while a few visited with pastor and Mrs. Beebe, the remainder of the crowd, about eighty, hurried up to the parsonage and prepared a surprise.

As it turned out it was a double surprise as Pastor Beebe was detained at the church while Miss Julia Meathrell and Mrs. Beebe went on up to the parsonage with Ann. Mrs. Beebe was surprised and the crowd waited and surprised Pastor Beebe; then they all returned to the church basement which was made ready by the janitor and Miss Conza Meathrell (the social committee chairman).

When the crowd returned they presented Pastor, Mrs. Beebe and Ann with many nice presents. Then we had about one-half hour for an "old-fashioned" sing, which must have been enjoyed by all, the way the basement rang with voices.

It was led by Mrs. Beula Sutton with Mrs. Orma Sutton at the organ.

Then the Junior Christian Endeavor society gave a program consisting of songs and yells, led by their superintendent, Mrs. Beula Sutton. After this program the social committee served light refreshments.

At a late hour we bade Pastor Beebe, Mrs. Beebe, and Ann God-speed and returned home, feeling that we were all losing very dear friends and a good shepherd.

Many folks outside our church joined us in this, as they will be missed by our community as much as by our church. They will be missed by our county and state Christian Endeavor organizations as well. Just a short time ago we joined in our County Christian Endeavor Rally, with state officers, to give them a vote of appreciation and farewell.

While we feel that our loss is state-wide and mutual, we also feel that God is leading them and has a work for them in the new field, and that he will bless their efforts there and the people with whom they work.

[This write-up is also intended to be a surprise to Mr. and Mrs. Beebe, coming directly to the RECORDER instead of going through Mr. Beebe's hands.]

WIPING OUT THE DEBT

It is not often you hear from the S. D. B. Society of the Pawcatuck Church in Westerly, but we are holding our meetings once a month as usual and doing our regular work. And it is about one of our regular meetings I want to write. We have an annual missionary thanksgiving meeting in November; the one held this month was our ninth. As the name implies, it is used in mission work or to cheer a bit and encourage our wonderful missionaries, to let them know we think of them. This year the amount was \$68 and we thought we could cheer the most by giving \$58 to the Missionary Society.

Suggestions for sacrifice and giving up some pleasure each week were offered to help pay the debt of the Missionary Society. Let us do our bit that the debt may soon be wiped out.

ELIZABETH HISCOX.

"One loving spirit sets another on fire."

CHILDREN'S PAGE

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

THE BEST GIFTS FOR JESUS

2 CORINTHIANS 8: 15

CONSECRATION MEETING

Junior Christian Endeavor Topic for Sabbath Day, December 6, 1930

MRS. HERBERT L. POLAN

Have your prayer meeting committee make some boxes—to represent gold, frankincense, and myrrh, as seen in pictures—and have them placed on a low stand near the leader's table. Decorate this stand with some style of covering to make it look oriental, and have a cardboard sign reading:

"They fell down and worshipped him and when they had opened their treasures they presented unto him—"

During or before the meeting have each child write on a prepared slip of gilded (gold) paper what he wants to give to Jesus for his birthday present this year. Then have a formal service, passing quietly one by one and kneeling on an oriental rug in front of the little stand and saying a sentence prayer, then dropping the slip into one of the three boxes.

OUR LETTER EXCHANGE

DEAR BILLY CRANDALL:

Are you surprised to have your name in print again this week, and do you exclaim, "What on earth is Mrs. Greene writing to me about when I haven't written to her at all, at all?" Read on, my boy, and you'll soon find out.

In the first place, I do not think I told you how much I liked your story, nor did I tell you, as I am telling you now, that I do wish you would write some more stories and send them to me for the RECORDER: In the second place, I have received a letter recently which I think you will enjoy reading as it lets a little more light on the lion question. Here is the letter:

DEAR MRS. GREENE:

You say to ask Billy Crandall what he would do if he really did see a big lion

come trotting over Pine Hill to meet him. He might do what Professor A. B. Kenyon dreamed he did under like circumstances. He put his hand in the lion's mouth and grabbed hold of his tail and turned him inside out, and he ran the other way.

I enjoy your page, too, you see.

With best wishes,

ELMINA DE WITT.

Alfred, N. Y.

Don't forget Billy, that I'm expecting a story.

Sincerely yours,

MIZPAH S. GREENE.

EVERY DAY THANKSGIVING

Thanksgiving day we give our praise
For blessings gained in many ways;
But do you think that's praise enough
For all the blessings of God's love?
Oh no, indeed, each day should be
A real thanksgiving, don't you see?

Of course we can have only one Christmas day, one New Year's day and one Easter day in each year, but we have so many things for which to be thankful every single day of our lives that we ought to make each day in the year a thanksgiving day, don't you think so?

I do not mean that we should not have a special Thanksgiving day on the last Thursday of each November, for it is wonderful to have one day in which we can all together sum up our blessings and realize anew just how good God is to us.

We are told that on Mt. Sinai there is a chapel which has one window through which the sun shines only one day in the year; but it shines with a wonderful brightness. Let us think of Thanksgiving day as a window through which the light of praise may shine through with very special brightness to make us realize God's goodness.

But God's mercies are new every day, so, don't you see, we ought like David to say, "Every day will I praise thee." Wouldn't it be fun, boys and girls, to write down each night some blessing that has happened to us during the day, and then on Thanksgiving day to count them all up? Even dark days make us appreciate the sunshine more when we have it, and so sometimes disappointments and sorrows make us appreciate our blessings more.

One Thanksgiving morning when the Jones family came home from church they

heard the dog howling upstairs. "How did that dog get shut up there?" said mother.

"I shut him up," said Annie, "so that when I let him out he'd be thankful enough for Thanksgiving day."

And surely the dog, when the door was opened for him, acted as if he did have special reason for Thanksgiving.

So children, let us "Count our many blessings, count them one by one," and "enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and bless his name."

Lovingly,

MIZPAH S. GREENE.

LOYALTY WEEK IN PLAINFIELD

Four successive prayer meetings considered the four sets of information slips sent out by the Finance Committee of General Conference. Pastor Bond preached "Loyalty" sermons on November 8 and November 15, and Loyalty week closed with a get-together meeting and supper Sunday night, November 16, at which time pledges to the Onward Movement Budget were collected. The result in pledges was a fifty per cent increase over last year, and a feeling of new interest and enthusiasm was manifested in the work of the church and Seventh Day Baptists everywhere.

When members of the congregation, who had braved a rainy night to come out to the meeting, were all assembled, the chairman of the soliciting committee, Nathan E. Lewis, invited all to take seats at the supper tables. Attention was called to the pledge cards at each plate and the guests were smilingly notified, "No pledge, no soup."

Asa F' Randolph introduced the object of the meeting by reviewing the work of the boards and calling attention to the various items in the denominational budget. Orra S. Rogers explained more particularly the items in the budget for ministerial relief and the scholarship and fellowship funds. Alexander W. Vars gave an inspirational talk on the work of the denomination and how we may help in carrying on the work by subscribing the Onward Movement Budget one hundred per cent. "If we raise our budget there will be no debts."

Attention was then given to the delicious supper prepared by the women of the church and served by the men.

After the supper dishes and tables were cleared from the Sabbath school room, the balance of the evening was given over to a "denominational" program, sponsored by the young people, assisted by members from each Sabbath school class.

The first historical sketch portrayed the organization of the Woman's Board in 1884 at the session of the General Conference at Lost Creek, W. Va.

The second, "put on the air" in the form of a radio broadcast, the "voices" of those men and women who organized the first Seventh Day Baptist Church in America at Newport, R. I., January 3, 1672.

The third represented Hezekiah Bonham at work in the fields on Sunday, the conversion of Deacon Edmund Dunham (who first rebuked Mr. Bonham for working on Sunday but later was convinced that the seventh day was the Sabbath) and the organization of the Piscataway Church in 1705.

Then followed a lot of charades representing each Seventh Day Baptist church of the denomination, the successful "guesser" to call out the name of the pastor as soon as he recognized the church.

Thus Loyalty week has quickened the interest of Plainfield people in the work of the church and the "Kingdom." And we hope it may mean the same to other churches of the denomination who are observing it in their own ways.

L. H. N.

Let everything that hath breath praise the Lord.
Praise ye the Lord.
—Psalm 150: 6.

We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of
need;

They reach thy throne, encompass land and sea,
And he who journeys in them walks with thee.
—Lanfer.

"All things praise thee, Lord Most High,
Heaven and earth and sea and sky
All were for thy glory made,
That thy greatness thus displayed,
Should all worship bring to thee;
All things praise thee: Lord may we."

"For the gift of life in this wonderful world;
for days of health and nights of quiet sleep—
Father, we praise thee."

OUR PULPIT

IF THE READINESS IS THERE

REV. A. J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, DECEMBER 6, 1930

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

Text—2 Corinthians 8: 12.

ORDER OF WORSHIP

DOXOLOGY—Old Hundredth.

CALL TO WORSHIP—"Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed."

THE LORD'S PRAYER—The congregation uniting.

RESPONSIVE READING.

HYMN—"Light of light, enlighten me."

SCRIPTURE LESSON — 2 Corinthians, chapter eight.

PASTORAL PRAYER.

OFFERTORY.

HYMN—"I gave my life for thee."

SERMON—If the Readiness Is There.

Text: 2 Corinthians 8: 12.

HYMN—"We give thee but thine own."

BENEDICTION.

"For if the readiness is there, it is acceptable according as a man hath, not according as he hath not."

"Money" is thought by some to be a delicate topic to handle in the church. One who feels that it is a subject which ought to be discussed in the church, and who desires Scriptural support in doing so, counts himself happy in having two chapters from the pen of St. Paul in which he treats, at some length of a collection.

It is interesting to note however that "money" is not mentioned. Money itself has no character, and no meaning apart from what it may represent. Paul undertakes to apply the mind of Christ to this subject of giving and we find him using over and over again the Greek word "karis," which means grace. Giving is a Christian grace. It is not a natural growth of the

soul, but a gift of God. Other terms used are, "diakonia" meaning "service," and "eulogia" which means "blessing." He also uses other expressions which may be translated, "A communion in service," and, "A manifestation of love." It is with such language, rich in content, and expressing the deeper instincts of the soul, that Paul treats the subject of giving.

Figures and tables and amounts find small place in such a discussion. The great apostle is talking about an attitude of mind and heart; he is commending a spirit. Paul is concerned primarily in the developing of human life, and he knows that the best in the souls of men is realized when they live in the atmosphere of the very highest aspect of things. The commonest things of life may be full of spiritual meaning if they are come at on this higher level, and approached with a lofty purpose and with spiritual insight.

"For if the readiness is there, it is acceptable according as a man hath, not according as he hath not."

Perhaps there is no test of character that is oftener experienced, or that reveals more accurately the stuff we are made of, than that which we involuntarily apply to ourselves in the way we respond when a great cause appeals to us for assistance. And the story can not be summed up in the amount written on the subscription paper or the pledge card. Quite likely the result of the test will be revealed to no one but God and the giver. The Christian should seek therefore to develop a sensitive conscience here, lest he fail to measure up to the expectation of God, and miss the joy of giving his life where it will count most.

I fear sometimes we magnify our small gifts until they look large to us, and we fool ourselves into thinking we are generous when we are not. We haven't measured our gift by the needs, nor by the amount we spend on ourselves. We give in accord with our feelings, but we haven't sufficiently informed ourselves so that the proper feelings are aroused.

You may have heard the story of the boy who was given two nickels to put on the collection plate. When he returned home it was discovered that he still had one nickel. When he was asked to explain, he was ready with an explanation, backed up by the Bible.

He said, "You know it says in the Bible that the Lord loveth a cheerful giver. I could give one nickel much more cheerfully than I could two." That is the tragedy with us sometimes. We give such small amounts so very cheerfully. We place too much emphasis on one word of the sentence to the neglect of the other. The Lord loves a cheerful giver. It is bad enough to give a penny a day when we should give a dollar per week. But when we can do it *cheerfully*, feeling that we have fulfilled our obligations, then certainly it is nothing less than tragic. Such a one is jeopardizing the interests of his own soul; while betraying his brethren in the church, proving disloyal to his denomination, and failing to share the sacrifice of the Master who gave all.

I do not wish to be misunderstood. There are no doubt still givers of pennies who receive the commendation of the Master as did the widow of old who cast in two mites into the treasury. The poor widow was commended not because she gave two mites, but because she gave all. It was not the amount she gave that counted so much but the spirit that led her to bring all that she had—her living—and cast it into the temple treasury.

I find great inspiration in contemplating the method by which Moses rescued the Israelites from the bondage of Egypt, and especially in following his progressive stand against the long series of attempted compromises on the part of Pharaoh. At first Pharaoh would make their tasks harder. Then he agrees to let them serve God "in the land." Again he proposes to let them go if they will not go very far away. And yet again he will permit the old folks to go but the children must be left behind. Finally, when he can no longer resist the forces that are set against him in his selfish struggle he declares that they may go—all of them—young and old, but that he will keep their flocks and herds.

Then Moses in noble language, in which he goes to the very heart of the whole movement and reveals its religious character, gives his final answer, and sharply turns away, the argument forever ended. In substance this is what Moses said:

"Pharaoh, you have missed the whole

purpose of this movement. We are leaving here for a reason which you are wholly incapable of understanding. Our God has called us. We are going out there to worship him. We are planning to offer sacrifices unto him, and we want them to be worthy of us and above all to be worthy of our God. We know not yet what he shall require at our hands, but we are going to take everything with us. Whatever he shall require will be at hand and ready. No sacrifice can be too great, for he is a great God. Not a hoof shall be left behind."

There was a readiness which was complete and which kept back nothing. We do not know just how many animals were sacrificed as burnt offerings in actual religious worship. But since the readiness was there, it was acceptable according to what they had, and therefore it was all an offering to Jehovah.

This readiness may determine the acceptability of our gift not only when applied to the *amount* of our possessions, but when applied to the *nature of our talents*. Doctor Reisner of New York City tells of an experience which he once had in a certain college. He was speaking to a company of college students and at the close of his address he called for volunteers for the mission field. Several young people came forward to dedicate themselves to the great missionary task to which the Savior has called his Church. Doctor Reisner says that when these young people had come forward, he saw that some of the young men and young women who still stayed back, had a wistful look in their eyes. Then he gave a second invitation. He addressed those who felt that their life work was to be found in some profession or in a business career. He asked all who would pledge themselves to live on what these missionaries would have to live on, and who would devote their surplus earnings to the Christian cause, to come forward. Many who had waited behind now came with radiant faces and took their places beside the missionary volunteers.

"For if the readiness is there, it is acceptable according as a man hath, not according as he hath not."

My friends, we are approaching in this church the end of what we have called "Loyalty week." I trust that we find al-

ready in our hearts a spirit of readiness—a desire to give according as we have, in order that our gifts may be acceptable.

I shall not discuss the budget. You have it in your hands, particularized and summarized. I shall give a few reasons why each member should give this matter fresh and definite consideration now.

The canvass for the Onward Movement budget gives us our annual opportunity to register ourselves in favor of the missionary program of the Church. Need I add that an organization is not a church, no matter what it may be called, if it has no missionary program. We have a history and a record to be proud of with a righteous pride.

It was in the Plainfield church more than eighty years ago that our first foreign missionaries were consecrated to their great kingdom task. That must have been a thrilling experience, in that pioneer day, in a world so different from the world in which we live! Amid all the changes that have taken place the one primary need of the world remains the same. The world still needs the gospel. And from the day that Solomon Carpenter and Nathan Wardner and their wives landed in far Cathay, Seventh Day Baptists have sent of their best to that, then sleeping, but now awakened and troubled land. We have felt it to be true ourselves, and we have heard it from representatives of other mission boards, that no better equipped or more consecrated workers can be found in China than those whom we have sent out during the years and those now on the field. And don't forget, *don't forget* that China with her millions never needed more than she does now the Christian message.

The history and present status of our work in Holland is most encouraging and the prospects for the future were never so bright there as they are now. Heading the work in Holland is a man knighted by the Queen for his social purity service in that kingdom, and consulted by the nations of Europe as a specialist in that great field of service. Associated with him is another refined gentleman and a Christian scholar. Their spirit is such that a man familiar with Christianity in Europe, said to me that he didn't know but the key to Christian cooperation in Holland was in the hands of

the Seventh Day Baptists of Holland. They have some splendid laymen, and more recently have been developing the work among their fine groups of young people.

In England the prospects are brighter than they have been for a generation. The old Mill Yard Church has a virile, consecrated young man as pastor, and they have organized an evangelistic missionary society and have set their faces forward.

Nearer home is South America and the British West Indies, and at home the field is far flung with special efforts just now on the Pacific coast.

Our gifts promote the particular truth for which God has preserved us through the centuries. We have set out to capture our own young people for Christ and the Sabbath, and there is being built up among them a mutual acquaintance, and a comradeship and loyalty which augurs well for the future. We maintain interdenominational contacts which demonstrate the sanity of our religion while recommending to Christian leaders the Sabbath truth. A representative on the field gives a large share of his time and consecrated energy to this special mission. In other ways our support of the budget promotes the Sabbath and vital Godliness.

We are helping to educate some of our best young men and are setting them over the churches, and we are caring for those who have spent their lives in the service and have grown old without the opportunity to accumulate anything for their declining years.

I have named but a few of the things that we do when we subscribe to the denominational budget. "Budget" does not sound inspiring, but if the recital of these things I have mentioned does not move us, we need to be converted. I believe they do move us.

May I be pardoned if I close by saying that I am anxious to see this church do something that will surprise ourselves and send a heartening wave of encouragement throughout the churches. Paul reported to the churches of Macedonia what the churches of Greece had done, and the zeal of the Greek Christians had stirred up very many of the Macedonians. And he was in this letter appealing to the Corinthian brethren partly on the basis of their example. I

have a noble precedent therefore for my appeal to you this morning when I ask that the Plainfield Church set an example in this grace. We can warm our own hearts and fan the zeal of others; we can encourage the workers, and above all win the approval of our Lord and Master, *if the readiness is there.*

OUR GREAT GUTENBERG BIBLE

LIBRARY OF CONGRESS NOW OWNS THE CHOICEST BOOK IN THE WORLD WITH THE GREAT VOLLBEHR COLLECTION OF CRADLE BOOKS

The Library of Congress now owns a Gutenberg Bible. That is a fact that brings a surge of pride to the heart of every American who respects the Book of books, or reads any books at all. Heretofore the average American had no chance of even getting a glimpse of a Gutenberg Bible. Only those who went to Europe and succeeded in getting into the very sanctum sanctorum of the most famous public or private book collections could boast of seeing this rarest of books. Now we have one of our own—the best of the lot.

Everybody has heard of the Gutenberg Bible. It is mentioned—or should be—in all histories of Europe, of the art of printing and in all histories of literature. All are familiar with pictures of old Johann Gutenberg, credited with inventing movable type, laboriously working at the cumbersome hand press—the first. And he did some wonderful work, too, some forty years before Columbus sailed for America.

All Gutenberg Bibles are rare and costly, but they are not all alike. Today there exist forty-one copies printed on paper, seven of which have been acquired by Americans—the latest price paid being \$123,000. But there are just three complete copies printed on vellum. One of these is in the Bibliotheque Nationale at Paris; another is in the British Museum, and the third belongs now to the Congressional Library. Ours is considered the best of all because it is the only three-volume copy; because it is believed to be the first book ever printed, and because of its splendid preservation. It was sold by Gutenberg's

notorious partner, Johann Faust, to the Benedictine monks at Paris for \$25, and it has been jealously guarded by them ever since.

This Book took five years to print. It is in Latin, of course, and each page has two columns of forty-two lines each, with spaces left for illuminated initials. It has been called the "choicest book of Christendom." The hundreds of thousands of visitors at the capital will hereafter flock to view it.

This Bible constitutes the most valuable unit in the Vollbehr collection of incunabula (cradle books—so called because printed in the fifteenth century, the century in which printing was invented) for which Congress appropriated \$1,500,000. It was an unexpected, an unusual chance never likely to be repeated, for our national library to get one of three (and the best of the three) perfect Gutenberg Bibles on vellum, and it was accepted by Congress. The Bible alone has been appraised at \$1,000,000, and the whole collection has been estimated to be worth from \$3,000,000 to \$5,000,000. The largest share of credit for getting Congress to buy this splendid collection—an act which all newspapers, learned bodies, and scholars acclaim—belongs to Ross A. Collins of Mississippi who introduced the bill in the House and labored for it valiantly.

But while the Gutenberg masterpiece will be the main attraction it will not be the "whole show." Among the other three thousand incunabula, or books published before the year of our Lord 1500, are fifty-five other Bibles. There are twenty books concerning the discovery of America—all written while Columbus was still living and exploring. Among them are many examples of Gutenberg, Faust, Schoeffer, Mentel, Rusch, and other famous early printers. Besides the most famous Greek and Latin classics there are works of the great writers of the contemporary Renaissance, like Petrarch, Boccaccio, and Erasmus. There are 424 of those first editions so eagerly sought by book collectors. The books modern at the time are printed in German, French, Italian, Spanish, English—and even one in Chinese. They treat of such subjects as law, medicine, natural science, geography, temperance, travel, philosophy, matrimony, cookery, and chess.

The collection of these rare books was the labor of thirty years of Dr. Otto Vollbehr of Berlin, a retired dye magnate. He combed all the countries of Europe, and after the World War he found the field especially rich because many war sufferers were willing to sell their treasures who would not consider parting with them before. It was in 1926 that he persuaded the Benedictine monks of the St. Blasius monastery near Klagenfurth, Austria, to sell their precious Bible for \$305,000. They needed the money to restore the monastery.

Doctor Vollbehr promised to have the abbot of the monastery bring the Bible personally to Washington and dignify the delivery by solemnly transferring the wonderful Book while dressed in the medieval monastic robes of his order. It would thus be, in reality, the second transfer of the book—from Faust to the Benedictines and from the latter to the Congressional Library. Vollbehr never took possession of it—in fact, it was reported that he merely had an option on it. It was also reported that complaint was raised in Austria over the Book leaving the country, but it was brought there from Paris to conceal it from Napoleon's troops, so Austria had no original claim on it.

The question has arisen as to why Doctor Vollbehr was willing to sell to the United States his great collection at half its value. The explanation given was that he meant all along to present the collection to the German government, but that since it came to constitute practically his whole fortune and he had a family to consider, he felt constrained to sell it. But he was not willing to break it up and sell it piecemeal. He desired his life work to remain intact. That brought him to the United States, because Europe now is rather poor. Visiting the Congressional Library in Washington he admired it and felt a strong desire to have his beloved collection placed there. Representative Collins met him and was fired with the same zeal. American experts were asked to place a value on the collection as a whole. They put the value at \$3,000,000, and said that by pieces it would bring much more. So Vollbehr offered to let the government have it for half price, and Collins secured the acceptance.

There was some scratching of heads among the law-makers over buying these books for Uncle Sam. In the first place the tradition is to buy only practical books, such as congressmen may use, while all these were in foreign languages such as few can read. Then the fact was that only twice in all history had Congress made special appropriations to buy book collections. In 1815 it paid \$23,950 for Jefferson's library; in 1867 it voted \$100,000 for the Peter Force collection of American books. This time it looked like paying a lot more than ever for books that had little practical value, so they hesitated.

But the fact stood out prominently that the market value of these books was far greater than Congress was paying; and then it was generally realized that it was in just such books, or "museum pieces" that our great library is inferior to the greatest ones in Europe. Librarian Dr. Herbert Putnam urged the purchase, declaring it to be a good investment in "cultural distinction." But to appeal to the practical law-makers he argued further that the purchase of such a collection would probably bring valuable contributions of the sort to the library in the future.

—*The Pathfinder.*

A BIBLE MISSIONARY

A missionary is one sent with a message. Jesus said, "As thou hast sent me into the world, even so have I sent them into the world," John 17: 18. The blessed Christ came to seek and save the lost. Luke 19: 10; John 3: 14-16. Oh, how each one of us, as God's blood-bought, should strive to do our part to assist in saving every lost one we possibly can. Please read Acts 8: 31; 16: 17. God uses a servant of his to teach a convicted soul how to believe and secure soul salvation. John 6: 45. I am glad he called me as a heavenly fisherman. I am very much interested in Brother Scannel's good article in our last RECORDER—a burning plea for lifting the \$15,000 debt over our boards. I am willing to send my \$2 to lift this debt, also my good old wife, who has just sent in \$10 for missions. I do know if every Seventh Day Baptist would do this *important* thing, we could go free. Why are we decreasing? Simply

because we are afraid of "proselyting," and fail to do our duty in teaching people. I always tell my subjects about the Sabbath. Only a few nights ago I was with a brother I baptized forty-four years ago, while I was a young student pastor. I tried to show him, God's plain truth on many subjects. I hand out RECORDERS and tracts to every one I can. We need more real, good Bible evangelistic work among all our churches, then—and not before—will we increase in numbers and spiritual strength. I'm giving more of my time to this work, and trust for a full consecration all next year, and the remainder of my life, or till Jesus comes. Pray for me and mine. God bless us all in all our labors. Write me for meetings. Thanks to all who have sent papers.

Yours in his delightful service,
ANDREW J. WILLIAMS.

P. O. Box 22,
Morales, Tex.
Sabbath, November 8, 1930.

SALEM COLLEGE

The many friends of Salem College will be pleased to learn that the net enrollment greatly exceeds the former expectations of the officers of administration. The severe drought and economic depression which affected the country in general, and West Virginia in particular, led the friends of Salem to believe that enrollments this fall would be severely curtailed. In spite of these adverse factors the freshman class is the largest in the history of the college. Of the enrollment, one trend in particular is gratifying: the increased enrollment in liberal arts with the consequent decreased enrollment in the normal course.

With the opening of the special term for rural teachers next spring, a large increase to the present enrollment, will be made.

REPORT ON ENROLLMENT AS OF NOVEMBER 1, 1930

	Men	Women	Total
Liberal arts	146	110	256
Normal course	11	60	71
Music (not listed elsewhere) (Most of the music students are listed in liberal arts)	3	12	15

Net total (Resident)....	160	182	342
Extension students	18	58	76

Total	178	240	418
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W. R. HARRIS.

AN APPRECIATION

The news of the recent death of Doctor Charles Beed Clarke caused pangs of sorrow in the minds of many who were his friends and former students. The news also awakened in memory thoughts of happy experiences of those days when we came together as teacher and pupils in the closest of relationships.

During my college course at Alfred University it was my happy privilege to have had Doctor Clarke as my teacher in sociology, history, philosophy, and education. So I had the best of opportunities to know the man intimately. To know him was to love him.

Now as I look back to those days of 1901-04 I can clearly discern some qualities which made him an outstanding teacher and a favorite with the students. For instance, his being a thorough-going educator, had the faculty of inspiring his pupils to do and be their best. He despised laziness and sham and could mercilessly bear down upon the pupil who indulged in either. Yet he would retain the respect and devotion of that one, and often inspired him to make something of himself and his opportunity.

His personal interest in his pupils and their problems was invaluable. Many of them are grateful today because of his interest and advice in matters social and religious.

His scholarly abilities, his courteous, gentlemanly manner, his upright character, and his sane counsel caused him to be admired and appreciated by his colleagues and the student body.

I rejoice in the invaluable privileges that came to me personally in having such a teacher and friend and in coming under the direct influence of his life. And as deeply do I mourn his passing.

HENRY N. JORDAN.

A haze on the far horizon,
The infinite tender sky;
The ripe, rich tint of the cornfields
And the wild geese sailing high—
And all over upland and lowland,
The charm of the goldenrod—
Some of us call it autumn,
And others call it God.

—Carruth.

Fundamentalists' Page

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

A STUDY OF MIRACLES

VII

THE IMPORTANCE OF THE VIRGIN BIRTH

In a series of four articles we have discussed the virgin birth. We have done so for the very reason that this is one of the neglected truths of our religion, and one that vitally affects our Christian faith. In this concluding article I want to make certain things clear, even though I may repeat a good deal of what I have said in previous articles.

Let us ask ourselves frankly if the doctrine of the virgin birth has any direct bearing upon our religious faith and conduct. Is it essential to Christian faith for us to believe in the virgin birth? Does belief in this truth have any direct bearing upon the Christian? Does it really make any difference whether we believe this doctrine or not? If it is true, does it make any difference to God whether we accept it or reject it? What is the importance of the fact of the virgin birth?

1. The trustworthiness of the gospel records.

First, the virgin birth involves, in general, the integrity and trustworthiness of the entire gospel tradition. Never more than at the present time has the doctrine of the virgin birth been assailed. And both the *presuppositions* of the attack and the *methods* of attack involve a general and a radical undermining of *confidence in the testimony of the gospel witnesses*.

As pointed out in previous articles, there are professed Christians who consider it a matter of indifference whether one accepts or rejects the virgin birth; that it in no way affects Christian faith. They glibly ask, "Is the virgin birth essential to salvation?" And by asking such a question, they make it appear as a non-essential, if they do not mean to imply a denial.

We grant that much of the preaching and teaching of the New Testament makes no

mention of it. But this is true of other facts in the life of our Lord. While no one, I am sure, would say to our friend, "Believe in the virgin birth and thou shalt be saved," I want to say with the utmost frankness that *such a belief is an essential if we are to preach a full gospel*. That is an inescapable fact. The Christ we are to preach is a supernatural Person, supernatural in his birth, life, death, and resurrection. Christ's divine conception is a part of the gospel record, and a *part of the whole meaning and significance of Jesus and the gospel*. It is an essential element in the Gospel of Matthew and the Gospel of Luke—as much so as the Sermon on the Mount. If these two gospels are trustworthy in their report of Jesus' teachings, by the same logic they are equally trustworthy in their records of Jesus' birth. If the records of Jesus' birth can not be accepted as true, there is no reason for accepting any other statement which these writers make.

But Jesus makes the claim of a *supernatural birth*. Nothing can be further from the truth than, as some affirm, that Jesus did not claim his birth was entirely different from that of other people. True, there was no reason why Jesus should speak in detail of his supernatural birth. But that Jesus recognized his unique sonship with God, there can not be a shadow of doubt. He said, "Ye are from beneath; I am from above" (John 8: 23). Certainly he contrasts the method of his coming into the world with that of other folks. He calls himself the only begotten Son of God (John 3: 16, 18). On any other basis than the virgin birth, what can these words mean? In declaring himself the only begotten Son of God, he set the seal of supernaturalism upon the *method* of his entrance into human life.

We have the gospel in miniature in Jesus' own words, "God so loved the world that he gave his only begotten Son." What more could Jesus have said indicative of his supernatural origin? The modernist questions, or denies, Jesus' supernatural origin. But I have never seen any other plan suggested whereby God could come into the world, combining perfect humanity and unquestioned Deity, except through his divine conception and birth. Let that be as it may, Jesus claimed that as the way God chose

to redeem a lost world. And we have the choice of recognizing Christ's claim, or saying that Christ was deceived, or else, purposely deceived others.

2. The historical reality of his Person.

The virgin birth is important for the simple historical reason that it involves or is involved in any clear, consistent account of the Lord's birth and early years. Any man's life and personality consists of a series of facts—his birth, parents, life, work, death, and burial. The life of Jesus is not otherwise. His life is made up of a series of facts, and only these facts give us any conception of the Person of Christ. Without the infancy narratives of Matthew and Luke we are left absolutely without any direct information of our Lord's birth, parentage, and early years.

"Apart from these narratives we have no information as to the marriage of Joseph and Mary; we are shut up to vague inferences as to this entire period. No biographer ever leaves these points obscure if he can avoid it. It is very earnestly suggested that those who cast discredit upon the infancy story do not clearly recognize the seriousness of the situation brought about in the absence of any narrative which can be trusted as to this vital point. Calumny there is and has been from an early day. If there is nowhere an authoritative answer to the calumny, in what sort of a position is the Christian believer placed? He can assert nothing, because apart from what he has too lightly thrown away he knows nothing."—*Louis Matthew Sweet*, in *"The International Standard Bible Encyclopaedia."*

3. The virgin birth is a witness to the incarnation.

Here and there we hear a voice which says that the incarnation is not involved in the virgin birth, and that a man can believe in the one and reject the other. Theoretically, that may be true. But as a matter of fact, for the most part, denial of the virgin birth carries with it the denial of the incarnation, and the Deity of Christ. Those who deny the virgin birth and yet claim to believe in the incarnation have a lowered conception of the meaning of the incarnation. When they say they believe that "the Word was made flesh," they in no sense mean to subscribe to Christ's supernatural

conception and birth. They simply mean to affirm that Christ's conception and birth were both normal—that is, of human parentage—and that the human child Jesus came to know God and his own mission through the same experiences, common to all men.

Says Dr. Charles Briggs: "Only a God-man who had taken human nature into organic union with himself and so identified himself with the human race as to become the common man, the second Adam, the head of the race, could redeem the race. The doctrine of the virgin birth gives such a God-man. Natural generation could not possibly give us such a God-man. Therefore, the doctrine of the virgin birth is essential to the integrity of the incarnation, as the incarnation is to the doctrine of Christ and Christian salvation."

The doctrine of the incarnation is an interpretation of facts. So is the doctrine of the virgin birth. These facts stand together. The more closely we study the facts of Jesus' life we find that in the midst of those facts, harmonizing with them, shedding light upon them, and receiving light from them, is that central fact of our religion, as it is expressed in the oldest symbol of our historical faith, "Conceived by the Holy Ghost, born of the Virgin Mary."

4. It is a witness to the sinlessness of Jesus.

"He was manifested to take away sins; and in him is no sin" (1 John 3: 5). Here John declares the purpose of the incarnation was the taking away of sins, and the process of accomplishment was that of the incarnation.

God created one man, sinless, yet free to fall. The first man, created in God's image, sinned and fell. After him all men have sinned and fallen. Generation after generation, race after race, nation after nation, have come and gone with the same results—"All have sinned and come short of the glory of God." Then God sent forth a new creation, the pre-existent and eternal God, manifest in the flesh, to begin again the new creation. Thus Jesus' entrance into the world was due to a new creative contact of God with the human race—"manifested to take away sins"—he was manifested in order that he might come into relationship

with human life, that passing underneath the load of human sins, he might lift them—take them away.

"He was manifested"—Says G. Campbell Morgan: "In the name of God let us not read into the 'he' anything small or narrow. If we do, we shall at once be driven into the place of having to deny the declaration that he can take away sins. If he was man as I am man merely, then though he be perfect and sinless, he can not take away sins."

Then let us get the reaction. If Jesus were the son of Joseph and Mary, he was not free from the taint of sin, and hence not separate from sinners. If Jesus were the son of Joseph and Mary, then the babe of Bethlehem becomes a great prophet, leader, dreamer, reformer—but Jesus our Redeemer, Saviour, and Lord is gone. If the incarnation were merely the birth of a human child, in whom we are to learn the secrets of childhood, and in whom we are to see the glories of manhood, then Jesus can not take away our sins, for such a one can not destroy the works of the devil. Such a one would be born of the flesh and the will of man, not of the will of God.

A Concluding Word

Our Finance Committee of the General Conference has suggested that November 15-23 be observed as "Loyalty week," centering around the thought of a "New evaluation of our Onward Movement." The suggestion is timely, and has real merit in it. May God bless the committee as it seeks to create this new sense of denominational loyalty. I pray it may succeed. But may God raise up someone who can call us away from our critical attitude toward God's Holy Word, away from our cold intellectualism, away from our materialism, away from our spirit of trying to tell God what in the Bible is worth believing and what is not—someone who can lead us away from these and back to Bible-centered, Christ-centered lives. That is our fundamental need. It is our hope of tomorrow; it will solve our financial problems.

The Lord is my strength and my song and he has become my salvation.—*Exodus* 15: 2A.

EMELINE BURCH WHITFORD

Mrs. Emeline B. Whitford died in this village Sabbath afternoon, November 1. She was one of the oldest residents of Madison County, having attained the age of ninety-seven years and seven months.

Emeline Burch was born March 27, 1833, on property in Brookfield which was settled upon by her great-grandfather, Captain Daniel Brown, famous as the first settler in the town and as the father of "sixty feet of daughters." He had ten daughters six feet tall. Emeline, however, did not descend from one of these daughters, but from the son, Jabish, who was equally as tall and sturdy as the girls. Jabish's daughter, Temperance, married Nathan Burch, and their two children were Emeline and Courtland. Courtland Burch died in 1904. Emeline attended school at Five Corners and also a "select school" in this village. This school building is now standing and is used as Morrrows' garage.

She later went three years to De Ruyter Institute, a famous school in those days. While in De Ruyter she was baptized and joined the De Ruyter Seventh Day Baptist Church. When she came to this village in 1855, she transferred her membership to the Seventh Day Baptist Church here. She taught school in several different places in Madison County. Her first certificate as a teacher happened to be issued to her by Calvin Whitford, superintendent of schools.

On September 25, 1854, she was married to Calvin Whitford, son of William Whitford and Hannah Clarke. Soon after their marriage they bought the home on North Academy street, which has been her residence for seventy-five years, except for brief absences. During Calvin Whitford's second term as county clerk, the family resided in Morrisville, 1865-1868.

Calvin Whitford ran a private bank in this town from 1872 to 1900, and died September 29, 1902.

The children were: Angelette, who was born June 18, 1855, and died March 15, 1869; and twins, William Calvin and Edward Everett, born January 31, 1865. William C. Whitford was professor of Greek and Hebrew in Alfred Theological Seminary and died August 12, 1925. Edward E. Whitford is associate professor of mathe-

matics in the College of the City of New York.

Surviving her, besides this son, are: one grandson, Robert Calvin Whitford, who is professor of English and director of personnel in Long Island University; and four great-granddaughters, Mary, Ann, Cynthia, and Sarah, the last two being twins.

Mrs. Whitford was teacher of a Sabbath school class for more than half a century. For many years she was president of the Ladies' Aid society. Among her leading characteristics were devotion to her children and loyalty to her church.

—*Brookfield Courier.*

SOMETHING ABOUT HYMNS

MRS. L. R. WHEELER

[Paper read in Sabbath service when the pastor was away, and requested for the SABBATH RECORDER. The choir had full charge of the service.—ED.]

I have been asked to write something about hymns. What I have to say will apply to church music in general. I wish to tell you first something about the hymns we are using today. "Rescue the Perishing," was written by Fanny Crosby, the blind composer. She lost her eyesight through the blunder of a physician when but a babe. Meditation upon God's Word has been the perennial spring from which has flowed her flood of sacred songs, some five thousand in number. She was a firm believer in prayer, and made it a life practice to talk to her heavenly Father about her life work. "Rescue the Perishing" was probably the most popular of all because of the part it has played in religious revivals in all parts of the world.

Ray Palmer was the composer of "My Faith Looks Up to Thee." He wrote this hymn when he was but twenty-two years old. He says it was the expression of his own feeling at a time of great trouble.

Charles Wesley was the composer of "Jesus, Lover of My Soul." This hymn is said to have been written immediately after a narrow escape from death by shipwreck. It was one of the favorite songs of the Chinese Christians who perished during the Boxer uprising, many dying with it on their lips.

John Fawcett, an English pastor, wrote

that well known hymn, "Blest Be the Tie That Binds." It is said that after he had served the little congregation at West Gate for several years, living on a small salary, he accepted a call to an important church in London. He packed his goods and prepared to leave—but the affection for his people led him to recall his acceptance and to remain with them. On that occasion he wrote the hymn, "Blest Be the Tie That Binds."

Few things in literature exert a greater power over us than good hymns; they are to be counted among the most influential factors in religious nurture. They are, to very large numbers of people, all that the Hebrew Psalms were to smaller numbers.

Religious truth which in the form of a sermon would have failed to find welcome in the mind, has often entered freely and been understood when presented in the sentiment of a hymn. The hymns of the English speaking people have done more to mold their characters than all the sermons spoken or written.

Our hymns are but the old songs of the Hebrew, the aspirations and inspirations, of the great religious teachers resung, set again into the forms to which we are accustomed. We are indebted to the ancient people, whose religion was antecedent to the Christian faith, for an important part of the Church service. The book of the Psalms (called the book of praises), in one form or another, is used by all denominations. As we all know, the book of Psalms is a commentary of the author or authors, to current events in their own lives, or that of the nation; but by the touch of poetry, their memory has been kept alive and transmitted to us, unbroken by the long years that have elapsed.

How vital a hold these outpourings of the soul had on pious Hebrews can hardly be estimated. Religious truths in the form of hymns are valuable because they are easily learned; they are associated with inspiring tunes, with melodies often that sing them back again and again to the mind, thus storing themselves in memory's treasury. They come out automatically, perhaps in some hour when the soul is feeling its spiritual poverty, a rich asset to remind the soul of its yet greater unseen source.

The song that the people sing, year after year, in the hour of trial, in the quietude of the evening by the hearthside, in the church—the song that is sung because it satisfies, strengthens, inspires—this is the one our people need to know. These (we are told) are the days when materialism is eating the heart out of men, when the family altar stands neglected, or overthrown, in the rush. The outlook is not so dark as some would have us believe, but it is a day when by every power at our command we need to bring the hearts of men back to things that are eternal.

Someone has said, and I think truthfully, "He who would sing to God must have God in his heart." A good musical service attracts many, and it is as innocent to use that attraction as the eloquence of a preacher. When people go to the "House of God" to hear fine singing, they are not attracted by the highest motive, but it is quite as high as when they go to hear fine talking, and in both cases God often takes advantage of the attraction to produce a spiritual result.

There is a story of a clergyman, sitting in his easy chair on a Monday morning, going over in his mind the wonderful service of the day preceding. An angel appeared and asked, "Why was not service to the Lord rendered in your church yesterday?"

"Why," said the clergyman, "we had the most wonderful service yesterday we ever had in our church; Signor Doremuni sang the offertory and the church was packed."

"Queer," said the angel, "we have no record of it in heaven; on the other hand, the Sunday before was a red letter day."

"Oh," said the clergyman, "that was one of the worst days we ever had; it was raining hard; we had few in the choir and congregation; the music was poor and we had no flowers."

"Perhaps," said the angel, "the explanation lies in that yesterday you worshiped Signor Doremuni, while the Sunday before you worshiped the Lord."

We want what St. Paul called "the melody of the heart," which, wherever found, has the habit of coming out in perfect sweetness and fullness of worship. Music is the oldest among the arts. It is said that when the earth was finished and stood before its Creator, pure, sinless, and

beautiful the morning stars sang together and all the sons of God shouted for joy.

Music has the power not only to soften our feelings and elevate our thoughts, but to bring us in touch with the Infinite. Let the choir that from Sabbath to Sabbath is engaged in the service of the great Ruler of the universe, fulfill its obligations faithfully, and reverently and obediently, bearing in mind the great important truth that it is doing work, not only for time but eternity.

"God sent his singers upon earth,
With songs of gladness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again."

A SUGGESTIVE LETTER

Editor Sabbath Recorder,

DEAR SIR:

In considering America's commercialized vice problem, it is interesting to recall Mr. Orebaugh's recent *Current History* quotation from an alien now here:

I am an immigrant. You want to change our way of life and wipe out our background. You will do nothing of the kind. When I came here as a girl you were a race of prudes. Women were so modest and sweet, men so sickening in their milksop politeness. You have not changed us; *we changed you*. We are no longer jailed for acting as we did at home. You will not make sops of us.

The above stimulates thought. The prohibition question, for example, is, in the last analysis, largely an immigration problem. Lists of defendants in federal courts from New York to California are rolls of names overwhelmingly of highly fecund immigrants from non-Protestant areas, whose whole cultural background is radically different from ours.

Yet, right now, the old-time American stock slumbers on, while highly organized hyphenates are nibbling away at the Quota Act. Upon the outcome hereof depends, not only whether the supply of missionary man power can be continued, but the very existence of Protestantism in America.

Respectfully,

Sacramento Church Federation,

By M. F. Harbaugh,

Secretary.

November 1, 1930.

A WORK FOR THE CHURCHES

TIME THE CHURCHES STOPPED INCREASED
PREPARATIONS FOR WAR, SAYS
LLOYD GEORGE

Bournemouth, England, July 4 (AP).—A grave warning that the international atmosphere is "poisoned with mistrust and suspicion" was delivered at the banquet held by the International Congregational Church Council delegates tonight by former Premier David Lloyd George.

The Liberal leader said the peace of the world depended upon the co-operation and good will of Great Britain and the United States.

"It is vital in the interests of the human race that Britain and America should march side by side, solving the great problems that await us," said Mr. Lloyd George. "Peace is by no means secure. In spite of treaties, man has not yet given up the idea of war. Preparations for war are going on in every country of the world. There are more men trained for war in Europe, Asia, and America than before the great catastrophe of 1914."

Mr. Lloyd George asserted that, except for countries like Germany which were forced to reduce their armaments, Great Britain was the only country that had diminished its forces to a point where they were at least no greater than before the war.

"I speak from personal experience," Mr. Lloyd George continued, "when I say that although I have gone to live in a quiet place in Surrey I hear every day the rattle of machine guns in one camp, the hoarse roar of cannons in another, and, carried by the westerly breeze, I hear the boom of naval artillery from the direction of Portsmouth and the drone of airplanes. That is going on in every civilized land on earth. It is really time the churches took this thing in hand. I do not know who else can do it."

"We have got covenants against war, we have got pacts, which we have all signed, that there shall be no more war, and we are spending more preparing for things that we have determined should never happen again. If a drunkard signed a pledge that he would take no more drinks, and you heard he was filling up his cellars with the choicest and most expensive wines and that he was occasionally taking a nip to taste them, you

would know he was preparing for another spree. This is the case of armaments in the world. I do not believe in pledges signed in a full cellar.

"The international situation is bad. We are building up barriers against each other, putting up fences against each other and restrictions against each other. We are blockading each other and we are trying to starve each other. Trade is treated as if it were contraband. The atmosphere is poisoned with suspicion and mistrust."

"Let us have brotherhood," was his final plea. "It is only the Christian churches that can do it. It is for you to do it."—*New York Times*, July 6, 1930.—*National Council to Prevent War*.

PABST'S MILLION-DOLLAR DREAM

WOULD COST AMERICA A BILLION A YEAR,
DECLARES PROHIBITION FOUNDATION
CHAIRMAN

"The million-dollar dream of Fred Pabst, Sr., famous Milwaukee brewer, who declares that America's national economic structure would be strengthened by the return of legalized beer, would, if realized, cost the American people not less than a billion dollars a year in increased consumption of drink, in decreased industrial efficiency and depreciated productiveness," declared Charles R. Jones, chairman of the American Business Men's Prohibition Foundation.

"Mr. Pabst and all his colleagues in the brewing and distillery field completely ignore the facts of pre-prohibition years, which proved that neither labor, industry, nor agriculture have anything to gain by the restoration of government-protected beer and whisky making. On the contrary, our economic records show that re-legalizing the liquor traffic would saddle our civilization with costly and ever increasing burdens. The only 'economic structure' that would be strengthened would be the rejuvenated liquor traffic, once more restored to the dignity and vantage ground of government protection."

—*Union Signal*.

As long as we abide in Christ, our action is from him, not from our corrupt and broken nature.—*Horace Bushnell*.

MARRIAGES

HAWTHORNE-ADAMS.—In Lower Buxton, Brown's Town P. O., Jamaica, B. W. I., on November 1, 1930, Mr. Edward Hawthorne and Miss Louise Adams, both of Lower Buxton, were united in marriage, Rev. D. Burdett Coon officiating.

JOHNSON-HAWTHORNE.—In Lower Buxton, Brown's Town P. O., Jamaica, B. W. I., on November 1, 1930, Mr. Alexander Johnson, of Brown's Town, and Miss Rosey Hawthorne, of Lower Buxton, were united in marriage by Rev. D. Burdett Coon.

DEATHS

GLASPEY.—Wardner Rogers, son of L. Frank and Anna Ayars Glaspey, was born in Shiloh, N. J., December 8, 1872, and passed away November 14, 1930, after a long illness.

October 6, 1892, he was united in marriage to Miss Mary Bonham. To this union were born Mrs. Metta Horner, Arthur, Roy, Mrs. Margaret Goodrich, Lewis, Mrs. Emma Kellog, Mrs. Miriam Hollon, Edward, and Mrs. Ruth Shans, deceased.

At the age of twelve Mr. Glaspey was converted with many others, during a revival conducted by Rev. T. L. Gardiner, during his pastorate of the Shiloh Church. He was a lover of music and a talented singer. He served the church faithfully for several years as chorister. He will be missed greatly by the community where he has always lived, and by the family who have lovingly cared for him. Especially do we commend to the loving Father the bereaved companion and aged parents.

Farewell services were held in the home, conducted by Pastor Loofboro. The body was laid to rest in the Shiloh cemetery.

E. F. L.

STILLMAN.—Frank E. Stillman was born June 24, 1861, and died October 26, 1930. He was the son of William H. and Susan J. Stillman, and was born in Little Genesee, N. Y.

His early life was spent in Little Genesee and De Ruyter. On September 14, 1887, he married Lora C. Coon of Scott, N. Y. They chose Nile as their home, where they lived until 1911 when they moved to Alfred, where they have since lived.

Mr. and Mrs. Stillman were the parents of two foster children; Mildred Leona, who died October 9, 1918, when the epidemic of the "flu" was so prevalent; and William C., who lives in Hornell, N. Y. Mrs. Stillman died October 26, 1924,

just six years to the day before the going of Mr. Stillman.

On February 3, 1926, Mr. Stillman married Phalla C. Allen of Alfred. Together they have worked hand in hand in their home and mercantile business.

Mr. Stillman has always been interested in community betterment. At an early age he united with the Little Genesee Seventh Day Baptist Church. Later he transferred his membership to Nile, and when coming to Alfred, he and his family brought their membership here. He was faithful in his attendance at church and for a number of years served on the board.

For a number of years his health has not been good, but through grit and perseverance he kept going until a few days before the end came when he was taken to the Bethesda Hospital of Hornell for an operation. From this he never survived.

Funeral services were conducted from his home by his pastor, who was assisted by President Davis. He was laid to rest in the Alfred Rural Cemetery.

He is survived by his wife, his son, a number of nieces and nephews, and a host of friends, who are scattered over the communities where he lived, and over the country.

A. C. E.

WHITFORD.—Mrs. Emeline Burch Whitford died in Brookfield, N. Y., November 2, 1930.

A sketch of her life is given on another page in this issue.

Sabbath School Lesson IX.—Nov. 29, 1930

ZACCHAEUS THE PUBLICAN (A Business Man Converted).

Golden Text: "The Son of man came to seek and to save that which was lost." Luke 19: 10.

DAILY READINGS

November 23—Zacchaeus the Publican. Luke 19: 1-10.

November 24—A Tax Collector. Luke 5: 27-32.

November 25—A Tentmaker. Acts 18: 1-6.

November 26—A Lawyer. Matthew 22: 34-40.

November 27—A Judge. Exodus 18: 13-20.

November 28—Many Workers. Romans 16: 21-27.

November 29—Heavenly Citizenship. Psalm 15.
(For Lesson Notes, see *Helping Hand*)

"In pastures green, not always, sometimes he
Who knoweth best, in kindness leadeth me
Through weary ways where heavy shadows be.
And by still waters? No, not always so.
Sometimes the heavy tempests o'er me blow,
And o'er my soul, the winds and billows go.
Above the tempest's roar I hear him say,
'Beyond the darkness lies the perfect day;
In every path of thine, I lead the way.'
So where he leads me I may safely go,
And in the blest hereafter I shall know—
Why, in his kindness, he hath led me so."

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 during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, 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

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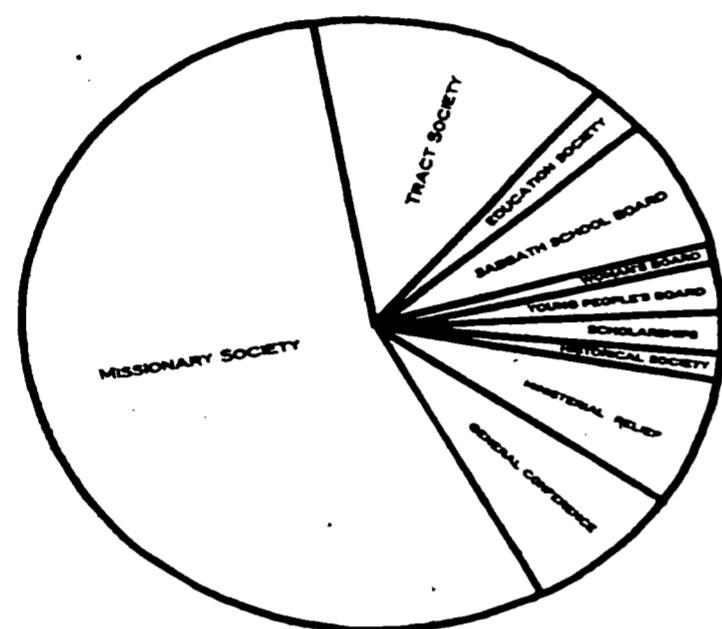
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If you did not receive yours send your name to

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If in nature we may come into fellowship with *the Creator* of the heavens and the earth, in the Sabbath we may find the highest expression of the love of *our Father*. The faithful observance of God's holy day becomes for us a mode of worship and a method of praise.

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

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