

The Sabbath Recorder

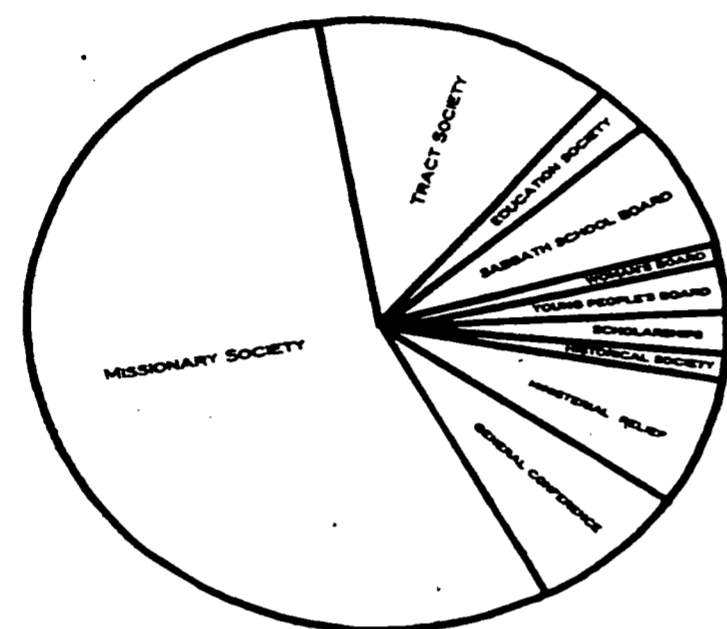
If in nature we may come into fellowship with *the Creator* of the heavens and the earth, in the Sabbath we may find the highest expression of the love of *our Father*. The faithful observance of God's holy day becomes for us a mode of worship and a method of praise.

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

CONTENTS

Editorial —Let Us Magnify the Budget.—We Must Look Ahead.—Good Words From Secretary Van Horn... 673	Battle Creek Teen Age Conference... 688
Our Question Box 674	The Place of the Church in My Life... 689
Bible Studies on the Sabbath 676	Children's Page —How Christmas Is Celebrated in Other Countries.—Our Letter Exchange 690
Missions . — The Missionary Spirit.—Caring for Our Spiritual Children.—Letter from Miss Susie Burdick 679-681	Observations By The Corresponding Secretary 692
Second Alfred Receives Twenty Young People Into Membership 682	Tract Society—Meeting of Board of Trustees 692
Woman's Work —Contributions from North Carolina.—Who Is The Christ Child?—Where Is He? 683	Our Pulpit —The Baptism of the Holy Spirit 695
Home News 684	Another Pioneer Gone 696
Massacred by South American Indians 685	In Memory of "Aunt Annie" Hevener 697
Young People's Work . — The Best Christmas Gifts. — Making Others Happy.—Intermediate Corner ..686-688	Fundamentalists' Page —Miracles of Jesus 698-700
	Letter from Riverside 700
	Marriages 701
	Deaths 701
	Sabbath School Lesson for December 6, 1930 703

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The Sabbath Recorder

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WHOLE No. 4.473

Let Us Magnify The Budget I am not sure but that we make a mistake in singling out special departments of work and pleading for a rush of help for that line. My attention has recently been called to what may seem to be a departure from the spirit of denominational unity when we make special pleas for certain boards and their need of funds.

The RECORDER wishes to stand true and loyal to every line of our work—the Missionary Board, the Tract Board, the Sabbath School and Young People's boards—indeed, to all the interests we hold dear as a people. It has been suggested that strong pleas for the "budget" would be better.

I am inclined to think this may be true. This is the reason: the budget method is the denominational plan for meeting all our needs in the work of the boards.

Therefore, if our churches unite in raising the budget, there will be no debt. It covers all the financial needs. Then why will it not be better to plead for the churches to meet in full the calls for their budget? There is a debt simply because some churches fail to raise their budget.

If I could meet with every church in the denomination and plead for money, it would not be for funds to pay a debt; but it would be for the raising of its budget. General Conference carefully estimated the amount needed for our work, and assigned to each church its share in money so all churches would co-operate in our good work.

So then, let me appeal to all the churches—each one, large or small—"Have you raised your budget?" If you have, well done. If you have not, then that is why there appears a debt to be met.

Please give attention to this: When every church has met and satisfied the call of its budget, there will be plenty for the various lines of work, and there can be no debt.

We Must Look Ahead One thing seems certain to one who looks the tendencies of our age squarely in the face. The Church of tomorrow must be run by our children; and if we hope for progress and for better work in days to come, we must prepare our boys and girls for the burdens which the next generation is sure to bring.

If we are now ministering only to ourselves,—that is, to this generation—we are failing to provide for the future of the Church.

We must face the fact that we are living in a changing world, and the messages and methods of work which stirred our hearts in years gone by may not appeal to our children.

The young people of today must face problems such as their parents never dreamed of when they were young.

The fact that Christianity is a great matter, does not, of itself, mean that it will be victorious in our changing world, unless we face it with methods suited to the needs of a new day. If the Church of tomorrow succeeds it will be because it takes religion to heart and faithfully expresses the Christ-power in its members. It must take an open stand in Christlike leadership if it holds its young people amid the destructive worldliness of the multitudes.

We need able leaders among the laymen as well as in the ministry—men who can get out and battle with strong forces that would overthrow the influence of the Church and destroy Christianity. If new methods are needed, let us use them. Let the churches stand in the front line of every moral reform and take issue with the sinful things of earth in the same spirit which Jesus manifested, and God will give it a glorious victory.

Good Words From Secretary Van Horn In a personal letter from Secretary Herbert C. Van Horn, written in Verona, N. Y., we find these encouraging words:

I have been greatly encouraged on this trip by the evident thirst of the people—desire for information concerning the work of the denomination as represented by its different boards. I find them everywhere responding to the call of the Finance Committee of Conference.

A gracious revival has occurred at Brookfield. But you have already received a write-up of that from one who was there all through it. That speaks for itself, so I need not mention it. But it makes me anxious to get back to my own church and get into some intensive work and activity for the church.

I am anxious to finish up this tour and get back to the office. How interested the folks all are in the building and want to know all about it.

OUR QUESTION BOX

REV. A. J. C. BOND

Leader in Sabbath Promotion

Question: I have never had the "day-line" question settled clearly enough in my own mind so that I can explain it to anyone else. I'd like to see a discussion of it in the RECORDER.

Answer: I take it that the one asking this question has no personal difficulty with reference to the "day-line," but finds it difficult to meet the question when raised by others.

Personally I have never felt it necessary to be able to explain this question, which puzzles the minds of some, but which so far as I know has never involved anyone in difficulty who sets out to observe either the first day of the week or the seventh. One is able to determine the day of the week simply by consulting the calendar. If it happens that he has lost out in his count most any child can set him straight.

Perhaps that is the first answer to give. Nobody seems to be having any real difficulty in making out the day of the week. Seventh Day Baptist missionaries to China observe the same day that we do when in America on furlough, and I understand they are faithful Sabbath keepers in China. They observe the seventh day of the week in either country, and thus fulfill the law of God with respect to the holy Sabbath.

I suppose the theoretical difficulty arises in the minds of those who think that if there is a sacred day it must include the

same identical twenty-four hours by their watch. Of course that is an absurd idea. The day does not begin at the same time in every place. If all undertook to keep the same twenty-four hours with all watches set by the same master timepiece, then all would be keeping different days. Only those living in exactly the same longitude would be observing the same day. A given day, any day of the week, begins later successively as one moves westward.

I shall never forget my one Sabbath eve in England. We were returning from a visit to Windsor Castle and Eton, and had driven for miles through the royal parks. As we approached the city the sun was setting, which indicated the dawn of the Sabbath. Three hundred years before, my English ancestors had begun the Sabbath with an English sunset just like that. But at home the sun was five hours high. My family were doubtless busy doing "the Friday's work." I would be keeping Sabbath while they were at work! Is that consistent? Absolutely yes. The seventh day is the Sabbath of the Lord thy God. I was observing the seventh day. So were they. The seventh day began in London five hours before it began in Plainfield, N. J.

The fact is there is no other way to measure sacred time except by a natural phenomenon like the setting of the sun. There is no other way by which all can observe the same identical day. When Deacon Morris of the Mill Yard Church begins the Sabbath at sunset on Friday evening I have just finished my lunch here in New Jersey, and Deacon Coon of Riverside, Calif., is digging around in his garden, in the middle of the forenoon. As the evening comes on in Plainfield I begin to think of the Sabbath, and with the sunset the seventh day has arrived for me and God's Sabbath has come. A little later the seventh day arrives to those who live on the Pacific Coast and the sacred day of rest has come to Deacon Coon.

Deacon Ehret and I carry the same time, eastern standard time. But we don't begin the Sabbath by our watches. The sun sets in Plainfield almost an hour earlier than it does in Salem, W. Va. If we consulted our watches we would both observe the same hours, but we would not both observe the same day. Since we observe the day from

sunset to sunset we both observe the same day, which starts a bit earlier here than it does there by our watches, but which for both of us starts at sunset Sabbath eve.

I fear we do not sufficiently appreciate the fact that our Sabbaths are "etched in sunsets." Neither daylight saving time nor an uncertain timepiece nor any other sort of artificial time affects the Sabbath.

It is clear to everyone, to be sure, that if I could travel as fast as the sun, and should start westward some fine morning with the sun, it would be morning all the way, and when I arrived in Plainfield again it would be morning—but what morning? While I had not seen the noon time, or evening, or midnight, still in Plainfield a day has gone by. And if it was Monday morning when I left it would be Tuesday morning when I arrived, and I should have to make an adjustment of one day. But I should find Deacon Whitford undisturbed, and when Friday night came he would be at prayer meeting as usual. Of course that is what happens to one who circumnavigates the globe, no matter how long it takes him to do it. He gains or loses a day, depending upon which direction he starts. The adjustment of a day has to be made. But no matter where he should happen to anchor his boat or land his plane he would find the week, beginning with the first day and ending with the seventh.

"Remember the sabbath day to keep it holy." The seventh day is the sabbath of the Lord thy God." "From even unto even shall ye celebrate your sabbaths." "The Son of man is Lord even of the sabbath day."

The one who asks the above question desires a discussion in the Sabbath RECORDER. To contribute to that discussion I am presenting below a few paragraphs from "The Sabbath in Divine Revelation and Human History" by George Arthur Main, B. S. Mr. Main advances a theory with respect to the selection of the "date line" which is interesting, to say the least.

FROM "THE SABBATH IN DIVINE REVELATION AND HUMAN HISTORY"

The Old Testament writers do not refer to the rotundity of the earth. The Chinese knew of it. The earliest known astronomers universally regarded the earth as a

sphere, and they endeavored to measure it. Aristotle taught it. He declared the mathematicians had measured the earth's circumference. However, when circumnavigation of the globe had been accomplished and the rotundity of the earth definitely established, a new element was introduced, namely, the determination of the days of the week. It then became necessary to fix upon a north and south line, a meridian, which should serve two distinct purposes: first, that of determining the points on the earth's surface where each of the days of the week should first be given its distinguishing name, and, second, that of providing a north and south line at the crossing of which east and west travelers could compensate for the one day error which would otherwise enter into their reckoning of the days, since complete circumnavigation was throwing travelers forward or backward one day, depending upon the direction of their travel.

Since the command to observe the Sabbath would be meaningless, and compliance with the command an impossibility; and since God neither commands the meaningless nor the impossible; and since, while this day-line problem was a new problem to man, it was a definite and intended part of creation, we may be sure that the Creator had perfectly provided for this coming new factor in the determination of his Sabbath, and we may be sure that our duty lies, not in assuming the nullification of God's Laws when the rotundity of the earth was discovered, but in trying to ascertain just where God wishes this very necessary imaginary line to be.

Since this date line necessarily involves more or less inconvenience to east and west travelers, and since the Sabbath, which the line helps to determine, was "made for man," it is obvious that God's will would be that it be established in the most convenient place for man's good. The merest glance at the world map shows that the approximate present location in the Pacific Ocean, which on account of its greater width will probably always have lesser travel, is the ideal place for this line, and suggests that the present location may have been chosen through divine inspiration.

So far as this date line affects the time of the real Sabbath we may be sure, there-

fore, that the world's present accepted seventh day (Saturday) is the true Sabbath, and that the only people in the whole world who have the least occasion to feel concerned over the date line question are the scattered inhabitants of the few islands of the Pacific Ocean who dwell so near to this present accepted date line as to be in doubt on which side of the true date line they really are.

Still further evidence that the present date line is substantially the ideal one is seen in the fact that Bering Strait at the north portion of the line and a deep depression near the South Pole, Ross Sea, provide almost continuous water throughout this line, conditions ideally adapted for such a line and conditions found nowhere else in the entire world.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

V.

THE FIRST DAY OF THE WEEK IN THE NEW TESTAMENT

Introductory Note: If the first day of the week was substituted for the Sabbath as the weekly day of rest and worship by the command or example of Jesus or of any of the apostles, we should find it holding a prominent place in the New Testament, considered as sacred, and a day on which meetings for worship were regularly held. It is our purpose in this study to determine the status of the first day of the week in the New Testament.

A. In the Gospels.

1. Luke 23: 56—24: 1-3—"And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in and found not the body of the Lord Jesus."

Mark 16: 1, 2—"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen."

First Deduction—The Sabbath just preceding the resurrection was observed by Jesus' followers, and the next day, the first day of the week, they came to the tomb to anoint the body—to work. They found the tomb empty, for Jesus had already risen.

2. John 20: 1—"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb." (Mary ran to Peter and John with the news, they came and found the sepulchre empty, and "went away again to their own house" leaving Mary "standing without the tomb weeping.")

Mark 16: 9—"Now when he was risen, early on the first day of the week he appeareth first to Mary Magdalene."

(Note: Scholars tell us that "early" qualifies "appeareth" rather than "risen.")

Second Deduction—Mary, Peter, and John found the tomb empty early on the first day of the week, but thought that his body had been stolen. Later in the morning Jesus appeared to Mary, and she believed in his resurrection.

3. Matthew 28: 1—"Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

(Note: The same Greek word here translated "dawn" is elsewhere as in Luke 23: 54 translated "draw on." The first day could not be "dawning" "late on the sabbath day," but it could be "drawing on.")

Third Deduction—Late on the Sabbath day the tomb was empty.

4. John 20: 19—"When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and saith unto them, Peace be unto you."

Mark 16: 11, 14—"And they, when they heard that he was alive, and had been seen of her, disbelieved. . . . And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Luke 24: 36, 37—"And as they spake these things, he himself stood in the midst

of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit."

Fourth Deduction—This first appearance of Jesus to his disciples as they were gathered together with locked doors for fear of the Jews was certainly not to celebrate his resurrection, for they did not believe that he had risen. The fact that he selected this day has no significance, for what would be more natural than that the first day out of the tomb he should go to his disciples who were in sorrow and despair because of the loss of their leader, to prove to them that he was indeed alive.

5. John 20: 26—"And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you."

Fifth Deduction—"After eight days" may possibly mean the following first day, but it is very doubtful. Even if it were, there is no significance in the fact that the disciples were gathered together, for we know that they were abiding together every day "for fear of the Jews." Neither is there any special significance in Jesus' appearance at this time, as he appeared only to prove to Thomas, who was not present the other time, that he was risen, for Thomas still doubted. It is not recorded as a meeting for worship.

(Note: Professor J. Ritchie Smith says, "No stress can be laid upon the fact that he appeared to his disciples on the first day of the week (John 20: 26) unless it could be shown that all his appearances were on that day (Teach John, page 42).")

CONCLUSION—Only six times in the gospels do we find the phrase, "first day of the week," and each time it refers to the same day, the one on which Jesus' resurrection was discovered. One other passage may possibly refer to that day, although it does not definitely mention it. In all these passages there is no evidence of any special regard for the day. There was no command of Jesus, no precedent of a meeting for worship, not a hint of its being considered sacred in any way. In fact, from Matthew 24: 20, studied before in the section on Jesus' relation to the Sabbath, it would seem that instead of expecting them to be

observing the first day, he knew that they would be observing the Sabbath, at least as late as A. D. 70.

B. In the Acts and Epistles.

1. Acts 2: 1—"And when the day of Pentecost was now come, they were all together in one place."

First Deduction—This meeting may or may not have been on the first day of the week, as its date is set by the ceremonial Passover sabbath. Even if it were, it does not signify anything as to the sacredness of the first day, but of the Pentecost, for they still observed that day. The gift of the Holy Spirit had nothing to do with the day. They were all together for the feast. What better time for the special baptism of power?

2. Acts 20: 7-12—"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with a deep sleep; and as Paul discoursed yet longer, being borne down by his sleep, he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and talked with them a long while, even till the break of day, so he departed. And they brought the lad alive, and were not a little comforted."

Remarks: Several questions arise as to this passage. (1) When was the meeting held? It would appear to have been at night, for there were lights, and Paul preached until midnight, was interrupted, and then continued his speech until day-break, when he departed. Since they reckoned time from sunset to sunset in those times, it must have been on "Saturday night." (2) What is the meaning of "break bread"? Is it the communion or simply an ordinary meal? We find the term used in the institution of the Lord's Supper (Matthew 26: 26; Mark 14: 22; Luke 22: 19). This is the term Paul uses in 1 Corinthians 10: 16 and 11: 23, 24. In

Acts 2: 42 we find the same phrase with a list of religious acts. And in verse 46 it is similar, but looks more like the ordinary meal. In Acts 27: 35 it seems to be used simply of eating, of course asking God's blessing first. Luke 24: 30, 35 are like these, but might have had a religious significance. On the whole it seems that it might be taken either way. But in this study it is of minor importance, for if it does refer to the communion, it has no bearing on the sacredness of the day, for from Acts 2: 46 we saw that it was celebrated every day. (3) There is another possibility concerning this meeting. Some have argued from the "many lights" (verse 8) that it was the Habdallah, or Feast of Lights.

Second Deduction—This, the only meeting for worship on the first day of which we have any record, was on "Saturday night," and Paul spent "Sunday" walking across the isthmus to Assos to join his company. The meeting was not a regular weekly worship service, but simply an incidental "farewell service" with Paul. There is nothing to show that the first day was considered sacred in any way.

3. 1 Corinthians 16: 2—"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."

Third Deduction—This verse refers to book-keeping and laying aside *at home* the contribution for the collection for the saints. There is no hint of a meeting on that day, or any sacredness attaching to it.

(Note: Compare the French "chez lui" and German "zum Hause.")

4. Hebrews 10: 25—"Not forsaking the assembling of yourselves together."

Fourth Deduction—This passage may refer to any day or all days and meetings, and has no importance whatever in the present study of the first day, although it is advanced by some in support of Sunday observance.

C. "The Lord's Day."

1. Revelation 1: 10 — "I was in the Spirit on the Lord's day."

First Deduction—Although this term is applied to the first day of the week about the middle of the second century, the context of the Book of Revelation shows that here the "day of the Lord," the judgment

day, is meant. John was projected in the Spirit into the future, and wrote what he saw prophetically there.

2. Psalm 118: 24—"This is the day that the Lord hath made; we will be glad and rejoice in it."

Second Deduction — The Psalmist is speaking here not of the first day, nor yet of the Sabbath, but of the day of the gospel and salvation—the dispensation of grace in which we are now living.

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

Isaiah 58: 13—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord. . . ."

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

Third Deduction—The seventh day, the Sabbath, is the true "Lord's day," and if John meant any particular day, it was the Sabbath.

CONCLUSION—The first day of the week is not known in the Bible as the "Lord's day." In Revelation 1: 10, this phrase means either the judgment day or the Sabbath, probably the former. There is nothing in this passage to show that the first day was considered sacred at all.

SUMMARY—The phrase, "first day of the week," occurs just eight times in the New Testament. Six of these refer to the same day, that on which Jesus' resurrection was discovered. One other specific first day is mentioned in Acts 20: 7, and the meeting held on that day was on "Saturday night," Paul spending Sunday in walking nineteen miles across the isthmus, which he would not have done had he considered the day to be sacred. In the other passage, first days in general are referred to, and not as days for assembling in the church, but as book-keeping days at home. In no other passage do we find any reference to the sacredness of the first day, or of assemblies on that day, or of any special significance whatever. The first day of the week was not the day on which the apostles and the early church met for worship, but was just one of the six "working days," the seventh day being the Sabbath, the true "Lord's day," on which they met and worshiped.

MISSIONS

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

THE MISSIONARY SPIRIT

"She comes the nearest possessing the real missionary spirit of anyone I know." Such was a statement made by a business man regarding a missionary. In his mind the missionary spirit stood for something very definite and his remark set the writer of this paragraph to thinking, as he has often done, that all of us, with great profit, may examine ourselves to see whether we have the true missionary spirit. Missionaries, missionary secretaries, members of mission boards, and all Christians for that matter, ought to have a genuine missionary spirit, but it is entirely possible that we do not. We may have possessed it once and lost it, or we may never have come into possession of such a spirit—may not even have caught the New Testament vision of what constitutes a missionary spirit. Therefore we need frequently to examine ourselves, not our brother, to determine the motives prompting our missionary activities.

What is the test of a true missionary spirit? Whatever else may be said, all familiar with the life and teachings of Christ and his apostles will agree that a passion to help men is at the heart of this whole matter. There is a difference between a heart aflame to help all men to the best in life and eternity, and a heart burning to get other people to think as we do and accept our dogmas. The latter may have something or nothing to do with the true missionary spirit. Very often it has nothing.

Then again we may have hearts aflame to help some, those who agree with us and those who do what we think ought to be done, while at the same time we feel and act quite contemptuously towards those who disagree with us, oppose us, and may have done wrong. The real missionary spirit gives us the passion to help all, removes our ill-feelings toward anyone, prevents us from uttering unhappy insinuations, and restrains us from proclaiming derogatory

sentiments. Here we reach the acid test as to whether we have the true missionary spirit or not, and in the light of this we should examine ourselves. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

We may not know whether we ourselves have the real missionary spirit but others soon know, as did the business man mentioned above, and the value of our work is nullified if those whom our lives touch conclude that we do not have this spirit. Only Christ had the missionary spirit in all of its fullness, but all who have to do with missions can and must have it to that extent which will show to the world that their endeavors are prompted by a passion to help all men, their enemies as well as others.

CARING FOR OUR SPIRITUAL CHILDREN

Not to care for our children is considered a high offense against society in general and child life in particular. This conclusion rests on the fact that children have the right not only to be well born but also to be cared for in their helplessness and given a fair opportunity with others. Therefore parents are culpable who bring children into the world and do not care for them provided they are able to do so.

The same principle holds true regarding our spiritual children. A church is, or was intended to be, a spiritual home. It receives into its fold young people and others who need Christian nurture; but sometimes by virtue of neglect the spiritual children are left more or less in the cold to starve and die. This would seem to be a high offense in the Father's eyes, and Christ has made it very plain that it is. A church, whether it be large or small, which receives the Father's children into its fellowship must use the utmost diligence to care for them.

Furthermore, this principle holds regarding mission boards and denominations. Missions have reached a crisis in China and other lands, and some are murmuring that Christians might as well withdraw and leave the benighted peoples to themselves. The future of missions may be bright or dark; but however this may be, Christian denominations, having entered upon this

task, can not withdraw with impunity. They have brought into the folds of the church millions of converts in heathen lands, ten million of whom are now living and looking to the churches in America for the succor now needed. Christian denominations can not ignore these followers of Christ and be blameless, whatever the future of missions may be. Seventh Day Baptists have established missions in foreign lands and they can not escape their obligations to the members of their churches though the road seems difficult. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

LETTER FROM MISS SUSIE BURDICK

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

DEAR SECRETARY BURDICK:

My time to write the RECORDER may be a little overdue. There has been some difficulty in finding out what has been written. If I repeat, the editor has his shears at hand, I trust.

Our joint commencement with the Boys' School came on June 26. We had expected to have a class of five girls to graduate but three of them failed to meet the requirements, so two really completed the junior high course and the other three are back this year finishing, we trust. Several girls also received sixth year certificates.

We saw the girls going home at the end of the term, not knowing what was ahead of us. The old school building seemed really hopeless for another year. The morning of July first, money for the new building was cabled, and a few minutes after it came Anna West was out having things removed, by night it was pretty well stripped and in two weeks or less the building itself was down.

It seemed best to make some much needed repairs on the "Old House," the dwelling house which Doctor Davis put up nearly fifty years ago and which was connected with the girls' school. It was decided that this would have to house the boarding department when school reopened in the fall, and will still have to be used as it has been in the past. For a time we hoped to be able to continue living here while repairs were going on, but that proved

impossible, and the Davis and Crofoot houses opened hospitable doors to us.

It was indeed a busy time, what with moving out and other changes around, committee meetings and all that goes with such alterations. It is futile to undertake to tell the story in detail. Possibly one would need to have had experience with building in China to fully understand the delays, disappointments, and the continual care necessary to watch against poor and unsafe materials being used. Mr. Crofoot and Mr. Davis certainly had to bear the burden and the heat of the days, and Anna West has had her full share. The contractors have made many a fine promise which we have sometimes suspected they had no idea of fulfilling. "They wouldn't be so mean as not to promise," Mr. Crofoot sometimes says.

We had early evidence that there would be no lack of pupils. The number of boarders had to be limited, but during very recent years many tenements of a rather better class have been put up all around us and from these "walkers," day pupils, not a few, come. Whatever the objections to mission schools in China, it is certain the people want them. Mission schools generally are full to overflowing. Although with the new building we were able to take in more than ever before, the time came when applicants had to be turned away and at least a hundred children had to be refused.

By "new building" I mean the new one that has been put up in the spring and has been, during the vacation, gradually coming into order and being equipped. This is the boys' school and is to house permanently the first four grades, which admit both boys and girls. Temporarily the fifth and sixth grades were to have a room here, but it became so crowded the sixth graders had to be put elsewhere. For the first time we have a kindergarten and that is also in a room in the new building, a room very suitable as to size, but alas, without sun and with poor light. We cherish the hope that there will be money enough to put up a real kindergarten building.

When one realizes that this is the first time in our history that any grade or department has been able to have a room by itself, it must be seen what an opportunity

for enlarged service and better work it means. Of course, it also means more teachers. We think we are very fortunate in our kindergarten teacher, who comes to us from Hangchow. The new teachers in the fourth, fifth, and sixth grades are former pupils of ours who have finished courses in other high schools. They are doing excellent work.

The first unit of the girls' building, the kitchen, was promised by the first of September. It is self-evident that a kitchen is necessary to a boarding school; but this one was not only to furnish cooking facilities but the second and third floors, which will eventually have other uses, were to serve as bed rooms for the time being. September 1 came and the readiness of that part seemed to be far in the future. Words fail to tell the annoyance which has come with delayed fulfillment of promises—stairways not in, walls not plastered, smoking range, water pipes not in place, no drainage. This dwelling house has been crowded to capacity. Mrs. West and Anna gave up their sleeping room, the former moving over to Mrs. Crofoot's and Anna occupying what is to be our kitchen. There is not a room in the house that is not used in some way, some time during the day, for school purposes.

The astonishing thing to me has been the good cheer with which the girls have met it all.—crowding, getting settled and then having to move, and inconveniences generally. We wondered how the children would adapt themselves to the torn up condition of the yard, which the taking down of old buildings and the scattered materials for the new were bound to bring. We've had a bit of amusement in seeing how quickly they adapted themselves. They had glorious times in the sand piles until the contractors hastened to remove the sand. The floor boards put up to dry made fine tents, and boards balanced on any sort of support made teeters where six children could exercise at a time, and there could be as many teeters as space allowed. The old material with up-standing nails scattered about gave us much anxiety and there was effort to get it removed. When one little girl finally did step on a nail, Miss West insisted upon a fence being put around the old rubbish.

Wherever possible a degree of order has been brought about. The boys now have a good playground which, under Mr. Eugene Davis' direction, is being speedily equipped for hand ball, basket ball and volley ball.

School opened for the grades on September 9; the junior high girls, three, came back a week later. The promise of a full school has been realized. The work on the new building for the girls has gone steadily forward. We wish it were larger. Last week the roof was put on, so now whatever the weather there need be no delay.

The various lines of work are under way. The women's meetings did not begin until the first of October. There have been now four meetings. Last month the men's Bible study class came together at Liuho. They are meeting here today, a record attendance. Mr. Davis says. There are fourteen. Had they been able to come, there would have been three more.

This is the third week our beloved Dzau Sing Chung has been very ill at the Liuho Hospital. His youngest son, Dzau Chung-ung, has been there several months trying to get well of tuberculosis. Both of these men have been faithful attendants at the monthly Bible study class. At the meeting today they have made plans for an intensive evangelistic effort at Liuho, beginning the end of this month.

So the days go very quickly. Do entreat God's blessing on them.

Very sincerely yours,

SUSIE M. BURDICK.

Grace School for Girls,
St. Catharine's Bridge,
Shanghai, China,
October 19, 1930.

Not a step can be taken in any direction without perceiving the most extraordinary traces of design; and the skill everywhere conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we feel no hesitation in concluding that, if we knew the whole scheme of Providence, every part would appear to be in harmony with a plan of absolute benevolence.—Edmund Burke.



Beginning with the bottom row, reading from left to right they are as follows:
 Nina Champlain, Winifred Davis, Bernice Odell, Donald Pierce, Frances Langworthy, Laverne Palmiter, Esther Colgrove, Thelma McHenry.
 Second row above: Fanny Woodruff, Mildred Burdick, Leighton Austin, Lyle Pierce, Basil Emerson, Maxson Davis, Lulu Burdick.
 Third row above: Bruce Davis, Robert Odell, Leland Emerson, and Rodney Davis.

SECOND ALFRED RECEIVES TWENTY YOUNG PEOPLE INTO MEMBERSHIP

I am sure that our many friends will be glad to know that the church at Alfred Station has just completed a successful drive for new members. There was nothing sensational or spectacular about this drive but the logical culmination of faithful work done in Sabbath school, Christian Endeavor, Vacation Religious Day School, and personal work by the pastor. The pastor's preparation class in connection with the Vacation Religious Day School this summer formed the nucleus of the work done. Instruction was given in the meaning and significance of baptism, the Sabbath, and the privileges and responsibilities of church membership. The offering by the young people of themselves for baptism and church membership was both normal and logical and testifies to their wisdom and fine consecration.

After his return from Conference this fall the pastor took up his pastoral work which had been somewhat neglected last year due to Conference duties. This work has been fruitful in many ways. Closer contacts have been formed, friendships deepened, and an increased attendance at

the Sabbath services. This work is progressing as time permits and we are hoping and praying for still larger results.

Just now we are looking forward to and preparing for the celebration of our centennial this coming February. We plan not only to review the last one hundred years, but we hope to outline plans for the next one hundred years, or at least fix a goal that will call for decided advancement along many lines. This church has in it not only the promise of permanency but of steady growth. With the right kind of leadership I can see a great future for this community.

E. D. V. H.

Congregations must justify their existence. If they only bring people together to be "very much pleased," why, the lecture bureaus will contract for all that. "Did you worship? Were you edified? Did the Lord speak to you? Did you speak to him? Do you mean more seriously to be pure, honest, upright, generous, manly, holy, from what you did and heard today?" These are the questions which the best part of mankind feel to be proper, and to which we must have affirmative replies.—*John Hall.*

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

CONTRIBUTIONS FROM NORTH CAROLINA

[The two following poems were sent to your contributing editor by Mrs. Mary E. Fillyaw of Fayetteville, N. C., who is past eighty years of age and who, though very frail in body, has prepared these lines for us.]

WHO IS THE CHRIST CHILD?

Who is the Christ child that comes to your door,
 With sorrowful eyes and locks wet with midnight dew?

'Tis the aching heart that through the keyhole looks

Into the hidden chambers of your inmost soul.
 'Tis the heart that aches with its burden of love,
 That longs to break over your drooping head
 The alabaster box filled with ointment sweet.

The years pass on, and we know him not,
 Because "His visage is so marred."
 His shoulders stoop, for many a burden he hath borne—

His gray hairs float on the wintry wind,
 His trembling hands outstretched are filled
 With blessings; but, not knowing him,
 We shut the door.

Again, the Christ man comes with blood-stained robe
 From dark Gethsemane — and now the cruel thorns

Upon his brow are pressed—the threefold cord cuts deep

Where Roman soldiers lay it on with cruel rage:
 But we know him not and cry, "Not this man."

Again he comes with bleeding hands and feet
 And pierced side from whence a healing stream
 Flows on for ever more for sin-sick souls—
 Not knowing him we shut our eyes,

For we had looked for some great, kingly warrior, crowned

With laurels and with gold and precious stones;
 And conquering nations by his mighty power
 The Babe of Bethlehem, the Carpenter, the Nazarene,

The Man by sorrows bowed, the thorn-crowned, stricken One,

The Crucified, we looked not for, and shut our eyes

Upon the Light and Life of men!

Once more he'll come—his chariot wheels shall roll in fire,

While myriads of angels him attend while he descends the sky;

And upward rise long-buried saints to meet him in the air,

While trumpets sound and lightnings flash, and thunders roll

In one long, loud, triumphant swell of millions joining in

One grand and joyful "Hallelujah!"

How shall we meet him—we who opened not the door

To let the Christ child in—we who bade the aged man

With trembling hands and weary feet to "Onward go"—

Who shut our eyes when we beheld his woe?

How shall we meet him? How?

MARY E. FILLYAW.

WHERE IS HE?

"Then the Jews sought him at the feast, and said, Where is he?" (John 7: 11).

Where is the Nazarene today,

That from our feast he stays away?

While sheep and goats and bullocks burn
 Will he not to the temple turn?

Where is the Sabbath breaker? he who said,

"Arise and walk, take up thy bed,"

Him, though healer, we must slay,

For he hath broken the Sabbath day.

Where is the Christ, the Son of God, today?

That Lazarus pines and moans his life away;

My brother yet would live, if he, my Lord,

Were here to speak the healing word.

Where is the Lamb of God today?

To Calvary's hill, oh haste away;

Stretched on a cross your Savior dies—

Victim of hate and wicked lies.

"Where is the temple-builder now?" they say,

My sad heart cries, "Oh, where is Israel's hope today?"

They've sealed the tomb, yet I can go

And on his sepulchre a loving look bestow."

The sun is sinking low, the Sabbath day

Is almost gone; I'll see the tomb where they did lay

My Lord. I go: an angel says, "He is not here,
 But is risen." I flee away in grief and fear.

Before the breaking of the day

I come again, I can not stay away;

Where they have laid him I must know;

I haste to John and Peter, and they go.

Once more I go and stand without;

My heart is sorely rent with grief and doubt;

But Jesus comes, and calls me by my name,

And then I know him, yesterday, today, forever the same.

MARY E. FILLYAW.

HOME NEWS

BOULDER, COLO.—Nine baptisms are reported in the *Boulder Church News Letter* of November.

Great improvements have been made on the church grounds under the direction of Mrs. Sutton, chairman of the grounds committee. Grading, seeding, and graveling of drives and the south lot for auto park.

H. N. Wheeler has sent an oak and a birch in memory of his father and mother. These have place on the church lawn.

A brief but impressive outdoor service dedicating the trees to the memory of Elder and Mrs. Wheeler was held immediately after the morning service of ordination.

Nonresidents, please write us occasionally. News of you will interest and encourage us. Address R. H. Coon, 493 Marine Street. He will read your letters to us.

The juniors had their first social for the whole church membership. It was a Hal-lowe'en party and was exceptionally well planned and managed.

F. C. Wells of Honolulu gave the Boulder Church and the Colorado field a fine picture projector. It will greatly aid the work here and is much appreciated. We call it the Wells lantern.

The fine gift of a piano for the recreation room by Mr. and Mrs. D. M. Andrews is greatly appreciated by the church. It supplies a long felt want.

A joint Sabbath morning service was held at Denver at which Lester Osborn preached. The Boulder folks were entertained by the Denver people.—*Church Bulletin*.

NORTH LOUP, NEB.—As a fitting close to Father and Son week, November 9-16, a father and son supper was served by the Seventh Day Baptist ladies to more than a hundred men and boys of the church and a few others, Sunday evening. Fathers and sons, or else borrowed fathers and borrowed sons, filled the places at the long tables where covers were laid for one hundred eight persons, leaving only four or five vacant chairs when the last one was seated. And it was an inspiring sight. Young and old, together like one big family, ranging in age from four year old Donald Guy, son of George Clement of Mira Valley, to

elders such as Alpha Crandall—young lads and young dads, older sons and older fathers—three generations in several instances. And yet, even the eldest, only boys grown tall—hearts not changed much after all.

The table decorations were arranged by Mrs. Myra Barber assisted by Vesta Thorngate. Potted plants and mounds of golden corn were arranged at intervals down the center of the long tables. These beautiful ears were loaned by Will Wetzel, for the occasion. Attached to the glass at each plate was a cardboard representation of a six inch rule, bearing the inquiry, "Do you measure by your father's standard?" A paper sole at each plate bore the words, "Do you follow in the footsteps of your father?" Father and son song leaflets and folders containing the menu and toast list were also found at each place.

W. T. Hutchins acted as song leader and before being seated nearly one hundred men's and boys' voices joined in the song of thanks. Following, grace was said by Dr. O. P. Bishop of Salem, W. Va. Other songs with words fitting the occasion were sung at intervals during the supper course and the program following.

Preceding and during the supper hour an orchestra from the rest room furnished a pleasant background of music for the hum of conversation. Members of the orchestra were Ruth Babcock, Margaret, Roger, and Edwin Johnson, playing violins, with Mrs. Warren at the piano.

The bounteous repast consisted of chicken pie, mashed potatoes, baked beans, cabbage salad, cranberry sauce, parker house rolls, butter, pickles, cheese, doughnuts, pie and coffee. Mrs. Esther Babcock was chairman of the committee in charge of the arrangements and was assisted by a number of the younger women of the church.

George Hutchins acted as toastmaster at the program which followed the supper. He gave a preliminary talk before announcing the numbers, paying a brief tribute to his own father. A toast to our dads by Kenneth Barber was followed by a toast to our lads, by Superintendent L. O. Greene. Edgar Guest's poem, "Father," was effectively sung by Ralph Sayre to the music of "Let the Lower Lights be Burning." The

toastmaster then called on the two Salem College visitors, Doctor Bishop and President Bond, the former responding with two original poems, dedicated to his father, and the latter with a story of the watch given him by his father with a tribute to him at the close.

The address of the evening was given by attorney Bert M. Hardenbrook of Ord, who spoke on the subject, "What America Offers Us." His talk was attentively followed by the men and boys present.

A verse of "Blest Be the Tie That Binds" fittingly concluded the evening of fellowship, and big dads carried sleepy lads home to their beds.—*The Loyalist*.

ANDOVER AND INDEPENDENCE, N. Y.—Two series of week-end meetings have been held this fall in the Andover and Independence parishes in which the two congregations were united.

September 26-28 seven public meetings were held in the Independence church, beginning Friday evening and closing Sunday night. Rev. E. D. Van Horn was the preacher for the first three, and Rev. A. L. Davis for the last four. These brethren presented timely and soul stirring messages that brought decisions in both the Andover and Independence congregations. On Friday night following these meetings, through the courtesy of the Second Alfred Church, Pastor Greene baptized three candidates in the baptistry of the Second Alfred church on the same evening when Pastor Van Horn was also baptizing some candidates from his congregation.

It had been planned to hold a second series the next week at Andover, but an epidemic of scarlet fever in Andover village delayed this plan until November 21 and 22, when a series of three meetings was held Friday night and Sabbath day. Rev. A. C. Ehret preached very acceptably and with convincing effect at these sessions. Special music was furnished by local talent and by a quartet from Alfred, consisting of Henry Pieters, Fred Palmer, Curtis Randolph, and Daniel Rogers.

A noonday lunch was served in the church parlors at each place and the social fellowship was very enjoyable and spiritually

profitable. The congregations wish to express their appreciation to the pastors and singers who helped make these week-end meetings so well worth while.

MASSACRED BY SOUTH AMERICAN INDIANS

An assault by the savage Nhambiquara Indians was made, late in October, upon American missionaries serving under the Inland South American Missionary Union, of New York, at Juruena, Brazil. Rev. Arthur F. Tylee, his daughter Marion Neill, two and a half years of age, and Miss Mildred Kratz were slain. Mrs. Tylee, formerly Ethel M. Canary, of Memphis, Tenn., was painfully injured, but is recovering. The bodies of the slain were buried at Juruena by a fellow missionary, Albert E. W. McDowell.

The mission station at Juruena was opened by Mr. and Mrs. Tylee five years ago. It is located two thousand miles inland, fully five hundred miles from a railroad, and in a well-nigh impenetrable jungle. The missionaries had been steadily winning the favor and friendship of the primitive people whom they had in every way sought to help. An epidemic of pneumonia had caused the death of several natives, and letters from the seat of trouble, received within recent weeks, justify the inference that the unfriendly chief, or witch doctors, aroused the superstitions of the natives, placing the blame upon the missionaries, the massacre resulting.

Mr. Tylee was nobly furnished for service, a graduate of Amherst College, with further training at the University of Besancon, France, and the Harvard School of Law. He fitted himself for his missionary ministry at the Moody Bible Institute, Chicago, where he and his wife each were graduated in 1922. Miss Kratz, also a graduate of the Moody Bible Institute, took her college training at Coe College, Cedar Rapids, Iowa, and had been graduated in nursing by the Augustana Hospital, Chicago. She had but recently come to this field of service when the tragedy occurred.

The names of these devoted workers will be remembered as of the noble company who loved not their lives unto the death.

—*The Moody Bible Institute*.

YOUNG PEOPLE'S WORK

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

THE BEST CHRISTMAS GIFTS

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 6, 1930

MRS. LYLE CRANDALL

Now as Christmas time is with us again we are thinking and planning what we should give, what would be the best gifts, and to whom we should give. In making our plans we must think of the best friend first, and what we should give to that friend. What should we give to the Christ child? He is our best friend. We can give him our love by giving to our fellow men, for he said, "Whatsoever ye do unto the least of these, my brethren, ye do unto me." Do some good to a poor, unfortunate child, for so many are in need now.

On last Christmas we invited a little crippled boy, whom we found selling papers, into our home. He was made happy by a pleasant evening, a Christmas tree, and a gift on the tree. In return for this kindness we received a great blessing. "It is more blessed to give than to receive."

We can also help our missions with gifts. God gives us so many gifts, but he does not wish us to keep them. We must pass them on, and he will return his gifts and graces in abundance to us.

"Just take the waste
You can not taste
To some poor soul in sorrow,
I'm quite inclined
To think you'll find
Your stock increase tomorrow."

MAKING OTHERS HAPPY

Christian Endeavor Topic for Sabbath Day,
December 13, 1930

DAILY READINGS

Sunday—Be kind (Col. 3: 12-17)
Monday—Be patient (Jas. 1: 3, 4)
Tuesday—Be willing to help (Mark 2: 1-5)
Wednesday—Be forgiving (Matt. 18: 21-35)
Thursday—Be gentle (Tit. 3: 1, 2)
Friday—Be true (Prov. 11: 13)
Sabbath Day—Topic: How to make others happy
(Eph. 4: 31, 32; 5: 1, 2)

The children have a little verse that they sing:

"The time to be happy is now;
The place to be happy is here;
The way to be happy is make others happy,
And bring your own heaven right here."

And is it not true that we gain the greatest happiness by bringing it to others? Let us not bring it to others for selfish ends, but still let us remember this truth.

Here are a few helpful thoughts from the "Endeavorer's Daily Companion":

SOME BIBLE HINTS

Heart bitterness, anger, evil speaking make a great deal of the unhappiness of the world, and happiness can never come until these are vanquished.

Our own happiness and the happiness of others depend upon how much kindness we can show; and should unkindness be shown us, how much we can forgive.

God, who is forgiving love and unlimited generosity, should be our example.

"Walk by the rule of love," doing nothing that kindness does not prompt, is the Golden Rule for happiness.

A FEW ILLUSTRATIONS

A little fellow wanted a playmate, for he said, "all the games are made for two." Life itself is that way. The more joy we give, the more we get.

Horace Bushnell, greatest of preachers, said, "If I had my life to live over again, I should not push." Pushing, so-called masterfulness, causes a plenty of sorrow.

TO THINK ABOUT

What chances have we to make people happy?

What sort of things make us happy?

Why is happiness desirable?

[Note.—The topics for the next few weeks will be written by the young people of the Athens, Ala., Christian Endeavor society, with whom we spent the past week.

—C. A. B.]

INTERMEDIATE CORNER

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

Topic for Sabbath Day, December 6, 1930

DAILY READINGS

Sunday—The spirit of Jesus (Rom. 8: 9-14)
Monday—The spirit of giving (2 Cor. 9: 6-11)

CHRISTMAS AND ART

Stirring events and important persons have always been subjects for the artist's brush. The birth of Christ has been no exception, and many artists have given their interpretations of that first Christmas night. One picture says more than many words.

There are many thoughts to be expressed regarding the birth of Christ, whether by word picture or by canvas and brush. The glory of the child as Son of God must not be forgotten. We are reminded of his humble origin as son of Mary and Joseph, and his humble place of birth in a manger. The joy of the heavenly hosts, the adoration of the visitors from the East and the shepherds suggest what he means to the world. Even in the joy of his birth we must remember that a life of hardship and sacrifice lies before him. All these thoughts have been expressed on canvas, differently by different artists, as one emphasizes some of these thoughts, and another emphasizes others. Each picture is an artist's idea of the scene and what it should express. We have no pictures of the real scenes.

It is hoped you may have before you two pictures for study in connection with this lesson: "Adoration of The Shepherds," by Bouguereau; and "Arrival of The Shepherds," by LeRolle. Both represent the same moment, when the shepherds arrived at the manger scene. Bouguereau emphasizes the *glory* of the Son of God whom the shepherds adore. He does not forget that Christ was born in a stable for this is suggested in the beams and rafters, the whisp of hay and rope, but they are only suggestions of what we already know. To the casual observer it is not too rough for a dwelling; there are no animals in sight beside the lambs, which do not necessarily suggest a stable. In fact the thick walls and arched entrance in the background suggest a castle or even a temple, a suitable setting for the Holy Child who holds the central position in the group, the center of attraction within the group, lighting the faces of all; and Bouguereau would solicit our adoration also.

LeRolle emphasizes the *humility* of Christ's birth. Can you imagine a less attractive place for the Savior to have been born, a cave with walls of dirt and rocks, partly covered with rough logs and broken

Tuesday—The spirit of praise (Ps. 150: 1-6)

Wednesday—The spirit of compassion (Prov. 19: 17)

Thursday—The spirit of kindness (1 Cor. 13: 4-7)

Friday—The spirit of service (Ps. 100: 1, 2)

Sabbath Day—Topic: What is the "Christmas Spirit"? (Luke 2: 14; Phil. 2: 5. Consecration meeting)

THE CHRISTMAS SPIRIT IS

The spirit of praise: "Glory to God in the highest."

The angels expressed their feelings on that first Christmas in praise to God. The shepherds returned from the manger glorifying and praising God. Theirs was a praise for the beginning of Christ's work. We have the added blessing of nineteen hundred years of his influence among men.

The spirit of peace: "and on earth peace." When we see the strife among nations, the contention between factions within a nation, the misunderstandings between individuals, we realize how much we still lack of the spirit of Christmas. When we see men out of harmony with God, lacking spiritual peace, we see even more the need of the Christmas spirit in our midst.

The spirit of good will: "Good will toward men."

Good will, it would seem, is the heart of the Christmas spirit; God's good will toward men in sending his Son to show them the way to God; Jesus' good will toward those who were spiritually sick, being their physician; the spirit of good will that he would instill in men toward one another, is the true Christmas spirit.

The spirit of Christ-mindedness, "Let this mind be in you."

Here the Christmas spirit touches the whole life. At Christmas time especially are we reminded of a Savior who came into the world, whose thought and deed furnish us our example.

Have we the Christmas spirit?

Topic for Sabbath Day, December 13, 1930

DAILY READINGS

Sunday—Art is divine (Exod. 35: 30-35)

Monday—Art abused (Exod. 32: 1-6)

Tuesday—The Madonna (Luke 1: 46-55)

Wednesday—Madonna and Child (Luke 2: 15-20)

Thursday—The waiting shepherds (Luke 2: 8-14)

Friday—The boy Jesus (Luke 2: 41-52)

Sabbath Day—Topic: Christmas in sacred art
(Phil. 4: 8)

thatch? It must have been deserted even as a stable. The only animal seen is the donkey which doubtless brought Mary to this place. The shepherds' appearance, partly clad in rough skins, fits into the humble scene. But here too the child is the central figure, the center of attraction as the rising sun bursts through the broken roof and lights up the dark cavern about him.

This gives some idea of the thoughts expressed in these works of art. Try studying other Christmas pictures in the same way.

BATTLE CREEK TEEN-AGE CONFERENCE

The first session of the Teen-Age Conference at the Seventh Day Baptist church of Battle Creek, was held Sunday, October 12, 1930. A fellowship breakfast was served at eight o'clock. Morning prayer was offered by Rev. Wm. M. Simpson.

After breakfast Mr. Simpson had a fine program planned for the first few minutes. He asked the White Cloud people and half of Battle Creek's young people to go up to the auditorium with Rev. L. D. Seager. This group learned and sang the old Seventh Day Baptist song, "Majestic Sweetness Sits Enthroned." The Jackson Center folk and the rest of the Battle Creek young people dramatized a small play, "The Organization of the First Seventh Day Baptist Church of America." This group stayed down stairs with Rev. R. W. Wing. The rest of the meeting was turned over to Rev. A. J. C. Bond. There were four reports given by the young people of all three churches. They were Miss Leona Branch of White Cloud, Ronald Crandall of Battle Creek, Sara Davis also of Battle Creek, and Pauline Groves of Jackson Center.

There was a committee appointed by the pastors of all churches to select several mottoes for the Michigan and Ohio churches. They are: from White Cloud, Forrest Branch; Jackson Center, Rex Zwiebel; Battle Creek, Dalyn Ling. A prayer was offered in closing by Rev. R. W. Wing.

At two o'clock the meeting was again called to order. There was a sermon by

Rev. L. D. Seager. A duet, "In the Garden," was sung by Nadine Zwiebel and Pauline Groves, accompanied by Dorothy Jane Lawhead, all of Jackson Center.

During this session the motto was chosen, and one from each church to be guardian of the motto. They are: Richard Burdick of Battle Creek, Phyllis Zwiebel of Jackson Center, Rolloin Branch of White Cloud. The motto chosen is: "The gift of the Sabbath is an expression of our heavenly Father's love. True spiritual Sabbath keeping is an expression of our love to God. God speaks to us from week to week through the Holy Sabbath day. We answer him back by the way we keep it."

I am sure that the three churches wish to live up to this motto as well as we know how and that we will answer God by keeping the Sabbath day as well as we know how.

The conference was closed for the year by prayer by Rev. L. D. Seager.

JUNE CAVINDER.

Battle Creek, Mich.

DEAR MR. BOND:

The following is my opinion of the Teen-Age Conference:

To me, the Teen-Age Conference is the most interesting part of a semi-annual meeting. If it were not for this Conference, I think the young people's attendance would be much smaller. Young people are apt to lose interest if they have no part to play. God wants both old and young to help in his work. So I think the Teen-Age Conference is wonderful in the way it helps the weak and puts responsibilities on the young people's shoulders. We get acquainted and see that there are other young people keeping the Sabbath, as well as ourselves. It weaves the web and makes us feel we are part of the meeting and not just onlookers.

FORREST BRANCH.

*White Cloud, Mich.,
November 16, 1930.*

Man is the crowning of history and the realization of poetry, the free and living bond which unites all nature to that God who created it for himself.

—John McC. Holmes.

THE PLACE OF THE CHURCH IN MY LIFE

(Paper read at Battle Creek Teen-Age Conference)

LOLA BRANCH
(Twelve years old).

When Jesus was on earth he gathered about him a body of followers who accepted his teachings, and after his resurrection they spread the gospel about Jerusalem. Within a few years this body of followers became known as the Church, which name means "dedicated to the Lord." During the time of the apostles the name "Church" was applied to each different group of Christians. Some of Paul's letters are addressed to these scattered churches. In Revelations the Church is spoken of as the Bride of Christ. This shows the deep spiritual meaning of the name.

When I became a member of the Church it was with the understanding that from that time forth my life, thoughts, actions, belongings, were all dedicated to the Lord, that without reservation I was submitting my will to Christ's and trusting him to lead me in the right way.

Now, having done this, what does the Church mean to me?

First it means that I have taken a place which for honor and power compares with the most exalted on earth. If my life is truly dedicated to the Lord I am accepted as the child of the King of all the world. My Father is all powerful. No good gift will he withhold from his children.

The Church, this dedicated body of followers, furnishes me with opportunity for service. On every hand there are cries, "Come over and help us." As a part of the Church, I can practice the virtues that Christ taught.

The Church brings to me new supplies of spiritual food. As enthusiasm runs low there is a source of strength in the fellowship of those who have given years of service to the cause of Christ and who have proved God's promises true again and again. There is strength, too, in association with those who, like myself, have spent only a short time as an active part of the Church. The chance to work together in the biggest task and the greatest joy of all the earth is one I would not lose. Then the Church furnishes a chance for my influence

to be felt among those too young to take on full responsibilities. The knowledge that my life may stand among the little people as a representative of the Church keeps me trying to measure up to their estimate of me. This need for watchfulness for the sake of others is one of the large benefits the Church has for its people.

This fellowship with those "dedicated to the Lord" gives me friendships which are not dependent upon money, fame, or anything but the love of Christ. These friendships will last forever. In the Church I find those who rejoice in my joy, bring comfort in my affliction, and lead me out of wrong into ways of light.

Among all the personal blessings which accompany my church membership, this one stands supreme, that it helps me to a closer fellowship with the Son of God who gave his life for me.

The earthly Church is not perfect. I must not expect perfection in its membership. But I can expect and I do find a reaching out toward the best, and I must do my part toward helping it to do what God expects of it.

COLLEGE HONESTY

Let all good men stand up and cheer the chancellor of Denver University who refused admission to fifteen students who were found to have been enticed to the school by alumni on account of their demonstrated athletic ability. "A clear case of proselyting," said the chancellor, and his prompt action spoiled the making of a fine football team for the future.

This is not the first case of overzealous alumni getting caught and thwarted at this sort of thing but it is an encouraging indication of the present state of feeling in the matter. So much dishonesty has been revealed of late years in politics, business, sports, and even schools that every turn of the tide is gratefully welcomed. In no place is a new birth of honesty more desirable, nor could it be more effective, than in our institutions of learning. They teach the rest of us, and the country will be in a bad way indeed when its teaching source becomes corrupt.—*The Pathfinder.*

"Work is love made visible."

CHILDREN'S PAGE

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

HOW CHRISTMAS IS CELEBRATED IN OTHER COUNTRIES

PHILIPPIANS 4: 4

Junior Christian Endeavor Topic for Sabbath Day, December 13, 1930

MRS. HERBERT L. POLAN

The leader may assign to each of several juniors a country to look up in regard to the customs at Christmas time. The weekly home-town paper often has something which could be used, as also school libraries and encyclopedias for children.

Here follows a story of one little Japanese girl's Christmas:

O AI SAN'S CHRISTMAS

"O Ai San! O Ai San!"

The little girl looked up and saw the smiling face of her father and the smiling face of a lady in foreign dress who was looking back from the crowd of passengers toiling over the high bridge that hung above the railroad track. O Ai San carried on her arm a beautiful bag made of red and blue and purple and green thread. She had been to see her soldier brother in the hospital, and he had given her the beautiful bag made with a crochet hook by his own fingers in the long hours of pain and loneliness. It was not so exciting to make bags for dear little sisters as it was to fight at Port Arthur, but it was less dangerous, and the soldier brother had been happy in making the bag. O Ai San was happy in receiving it, too. She thought she had never seen anything so beautiful as the way the bright red and the royal purple came together on the front. What an exciting day it had been! And now more excitement, for the foreign lady had dropped something right into the new bag as she passed up the steps of the bridge. O Ai San could not see what it was, but it looked like a lovely little picture, and she hastened to put her little hands in proper position and to make a delightful bow to the departing foreign lady.

What was it in O Ai San's bag? Why, just the cunningest little package of cards you ever saw, with a tiny but altogether lovely picture of an old-time soldier on the outside! O Ai San thought she had never seen anything so beautiful in her life, and when she got home and found that there were thirty-six cards inside the package, and that, put together in the right way, they made a big, big picture exactly like the tiny one, she was almost too happy to hold her chopsticks and eat her rice! How good the foreign lady was!

Always and always O Ai San kept the precious package of cards in the red and purple bag, and only on rare occasions did she venture to bring it out to show to her friends. It was her very dearest plaything.

Christmas day came, and the children of O Ai San's Bible school were in a state of wild happiness. They were to have exercises, and O Ai San was to recite a piece. She took her bag on her arm, and, seeing that it was so great an occasion, she made sure that the precious cards were in it. She *might* want to show them to somebody!

Everything passed off beautifully. And now came the most enjoyable part of the whole Christmas—the giving of the gifts. The children who had been most faithful in attendance and the best in behavior were to have first-class presents; the next best children were to have second-class presents; and the children with the poorest marks were to have the third-class presents. O Ai San had one of the first-class presents—a fine hair ornament in the shape of a bright red plum blossom and two green leaves. Just as she was admiring her gift, the children began to march out, and Christmas was over!

No, not over, for at the door was a group of miserable looking children. They stood gazing with longing eyes at the crowd that came out of the church doors. They hadn't even third-class presents—no share at all in these good times. There was one girl, especially, with a baby sister on her back, her poor empty hands held down in front of her, untidy hair streaming down in front of her face, for whom O Ai San was sorry. O Ai San wished she had something to give her; some old toy at home would have done nicely. Nothing? Had she nothing? She

looked in her bag; there was only the precious package of cards. A little shiver seemed to creep along over the surface of what O Ai San called her heart. The poor girl looked for an instant at the beautiful kimonos with its handsome chrysanthemum pattern, that O Ai San wore, then, hitching the heavy baby a little higher on her back, turned away.

"You! You!" called out a voice after the poor girl, and there was O Ai San running after her and holding out a lovely little package with a soldier on the front. "I give it to you," said O Ai San.

"I take it," said the girl, returning O Ai San's bow, and there was a little pain, but a great joy in spite of it, at the heart of O Ai San.

That very night after O Ai San had parted with the little package of cards, her mother brought a big box to her little girl, saying, "Just see what the foreign lady in the house next to the church has sent you!"—and there was a perfectly lovely dolly all dressed in foreign clothes, with a real jacket, and a real hat on her head!

The poor girl often came to the door of the church where she had received such a beautiful gift, and finally became a member of the Bible school. And then O Ai San was very glad she had given her the gift.

—Emma E. Dickinson.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have ever written a letter to you.

I have a cat and four little kittens and three little calves and one little dog.

I go to school. I am in the second grade and am eight years old. I go to church and Sabbath school, too.

I have a brother four years old and a baby sister two years old.

Your friend,

LUELLA VAN HORN.

North Loup, Neb.,

November 18, 1930.

DEAR LUELLA:

I am so glad that you have begun to write for the RECORDER, and I do hope now that you have made the start that you will write often. Wouldn't it be fun to keep a sort of

diary of interesting things you do, or that happen to you day by day and then put them into a letter for the Children's Page? That suggestion is for all RECORDER children as well as you.

You surely have some nice pets. I should like to watch your four little kittens play together. What colors are they and what have you named them? Aren't little calves funny when they are very small? Their legs are so wobbly and look so long. A dear old gentleman, called Uncle Asa, whom I once knew was crippled with rheumatism and walked with two canes. A little neighbor boy of his, of three years old or so, went out to the barn one morning to see a little new calf. When he saw the calf try to walk, he shouted, "He walks dust like Uncle Asa."

I wish I could see you and your little brother and sister, but since I can't you must let me get acquainted with you by letter.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR BOYS AND GIRLS:

Christmas is almost here with all its joys, its toys, and all manner of good things. I am wondering if some of you could not make the RECORDER some Christmas presents of Christmas stories, either of your own composition or some stories you have read and enjoyed and wish the rest of us to enjoy, too, written perhaps in your own words. Wouldn't that be fine? I hope you will begin to plan Christmas stories as soon as you read this story. Or perhaps, some of the grown folks who read the Children's Page have a story for us. If so we trust they will not hesitate to send it to the RECORDER.

Christmas letters, too, will be very acceptable. You see letters are becoming few and far between of late, so I am giving this very plain hint to you all. Hurry, please! Who is going to be first?

To write a Christmas story, or letter full of spice,
Telling of Christmas pleasures or Christmas goodies nice;
Of Christmas fun and frolic for everyone please write,
Don't keep it to yourselves, but send it on tonight.

Sincerely yours,

M. S. G.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

WELLS

"How is your well holding out?" "What about the water at your place?" is heard on every hand. Water supply is a serious problem in Central New York, as it is in so many places this fall. There is no water to wash cars, to say nothing about fighting fires. Just a night or two ago here at Adams Center a fine large house burned to the ground, and a whole town was threatened because there was no water with which to combat fire. People here are digging new wells, cleaning out cisterns, hauling water. We can not live without water.

But what about our spiritual wells? While men are concerned about dry wells, empty cisterns, and lack of rain, ought they not to be as deeply exercised about the spiritual drought in individual, home, and church life?

The Bible has much to say of wells and springs and fountains. Isaac was a well digger. The name of Jacob is loaned to the famous well on which Jesus sat and imparted living water to a soul in whom a thirst was stimulated. We hear him saying, "Whosoever drinketh of the water that I shall give him shall never thirst; but the waters that I shall give him shall be a well of water springing up into everlasting life."

It is so easy for the springs and wells to become filled up and the water dried up. We need to keep them open by prayer and Bible reading and active service. Many are thirsting for other waters than for the springs of God. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Let no one hesitate—but let him hear the invitation—"Ho, every one that thirsteth, come ye to the waters." "And the Spirit and the Bride say come, . . . and let him that is athirst come, and take the water of life freely."

AN INSPIRATION

However the battle is ended
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto,
In letters of living light,
No question is ever settled,
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak to dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight,
No question is ever settled
Until it is settled right.

Let those who have failed take courage;
Tho' the enemy seems to have won,
Tho' his ranks are strong, if he be in the wrong
The battle is not yet done;
For, as sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 9, 1930, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, La Verne C. Bassett, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, William L. Burdick, A. Burdet Crofoot, John R. Spicer, Bernice A. Brewer, Business Manager L. Harrison North.

Visitors present: Miss Dorothy P. Hubbard, Arthur L. Titsworth.

Prayer was offered by Dr. William L. Burdick.

The president expressed the pleasure of the board to Mr. Jesse G. Burdick, for his recovery and presence at the meeting. Mr. Burdick in reply thanked the president and members for their interest and kindness during his illness.

The minutes of the last regular meeting were read.

In the absence of the corresponding secretary, L. Harrison North presented the report of Secretary Van Horn which follows:

REPORT OF CORRESPONDING SECRETARY,
NOVEMBER 9, 1930

This report is prepared as the secretary is getting ready to go to the churches of the Central Association where he will spend the next three

weeks, November 7 to 25. It is with regret that this board meeting can not be attended, but if plans for covering the field among these New York churches are to be carried out this fall, it is quite necessary to be about it now.

Office Work

The monthly correspondence has been attended to, including two letters from foreign fields. Twenty-five letters have been written, mostly concerning the work on the field, and in the interests of "Our Pulpit" department of the SABBATH RECORDER.

Short paragraphs, under "Observations by the Corresponding Secretary," have been prepared each week for the SABBATH RECORDER. Sermons for "Our Pulpit" have been solicited and passed on to the editor.

Since September first, 4,803 tracts have been sent out, forty-one SABBATH RECORDERS, one copy of "A Course in Church Membership" with one set of Perry Pictures.

The stock is now exhausted on the two following tracts: "Beginning the Christian Life," and "A Study of Baptism."

Work on the calendar for 1931 is completed and the material is ready for the printers. Miss Bernice Brewer has very kindly given much assistance to this work.

Considerable time has been given to the work of the General Conference Committee on Finance, in preparing copy for letters to our pastors, and for the leaflets sent out to the churches.

Field Work

The secretary attended the quarterly meeting of the Missionary Board, at Westerly, R. I., October 19. He was cordially granted the usual privileges of such a meeting. The Missionary Board is confronted by serious problems of interest, vital to every Seventh Day Baptist, and should have the sympathy, prayers, and support of all.

Some time of the week in New England was spent in conferences with Missionary Secretary W. L. Burdick, and General Conference President W. D. Burdick. Homes were visited and the interests of the American Sabbath Tract Society were urged.

On Friday night, October 24, a meeting was held in the Pawcatuck (Westerly) church, where your secretary was given the full time; Sabbath morning he spoke at Ashaway, in the afternoon at Hopkinton City, and that night at Rockville. Sunday night was spent at Waterford. On all these occasions the theme was Our Mission as Seventh Day Baptists, with a brief presentation of the work of the American Sabbath Tract Society. With one exception, discussion and questions followed. At Rockville, the secretary also addressed the Christian Endeavor Society on Mission Work in West Virginia.

On the whole, the secretary felt encouraged by the attitude of the people met concerning our work. In New England, as elsewhere, they are feeling the economic pressure—and some of our strong Sabbath keepers are being confronted

with the apparent necessity of working on Sabbath in order to provide a living for their families. At the close of our meeting, twice heart stirred men said to me, "Brother Van Horn, I am one of those unfortunate Seventh Day Baptists who has to work on the Sabbath." It is a sad and serious situation. What can we do about it?

With a prayer for our people everywhere, and especially for the members of this board, this report is submitted.

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

November 5, 1930.

It was voted that the matter of exhausted tracts be referred to the Committee on the Distribution of Literature and that the report be adopted.

Leader in Sabbath Promotion Rev. Ahva J. C. Bond presented his report.

REPORT OF LEADER IN SABBATH PROMOTION

I attended the semi-annual meeting of the Michigan and Ohio churches at Battle Creek, Mich., October 10-12, 1930, speaking several times and conducting a Teen-Age Conference. Forty-four were enrolled in this conference, as follows:

Battle Creek	25
White Cloud	11
Jackson Center, Ohio	8

About forty of the number were young people. I have never had finer co-operation on the part of the pastors, and the young people responded loyally and in fine spirit. The talks given by the young people themselves were of a very high order.

Following is the motto chosen for the year:

The gift of the Sabbath is an expression of our heavenly Father's love. True spiritual Sabbath keeping is an expression of our love to God. God speaks to us from week to week through the holy Sabbath day. We answer him back in the way we keep it.

An eight page leaflet entitled, "Seventh Day Baptists on Calendar Reform," has been published as approved by the board, and copies sent to the National Committee on Calendar Revision for distribution to those who inquire concerning the religious objections to calendar reform.

Rev. Lester G. Osborn has submitted a manuscript presenting a Bible study of the Sabbath, asking whether it can be published by this society. I have called his attention to the very limited amount of the appropriation for this phase of the work this year and recommended that it be published in the SABBATH RECORDER with the further suggestion that he might be able to have it printed from the RECORDER columns at the expense of those who will use the studies.

I have been asked by the director of religious education of the Sabbath School Board to pre-

pare the thirteenth lesson for each quarterly edition of the *Helping Hand* for 1931, and have prepared the first lesson.

The Continuation Committee of the Faith and Order Movement has authorized the publication of a bibliography which shall include books and pamphlets published by the various denominations which will give information on the subjects that were considered at Lausanne. I have submitted the title, "Manual of Seventh Day Baptist Procedure" by Burdick and Randolph, since it really sets forth the nature of the church as held by Seventh Day Baptists. This bibliography is for use especially in theological seminaries.

At the meeting of the Continuation Committee held in Switzerland last summer it was voted to hold another world conference not later than 1937. Suggestions are now being received and considered with reference to the program of the next conference. The committee will meet in England next summer.

There will be a Teen-Age Conference held at New Market, November 30, including the young people of New Jersey, New York City, and Berlin, N. Y., churches.

Report was adopted.

The Treasurer, Mrs. William M. Stillman, submitted an informal report as to balances.

Miss Bernice A. Brewer, for the Committee on the Distribution of Literature, reported as follows:

REPORT OF THE COMMITTEE ON DISTRIBUTION

The Committee on Distribution of Literature met last Wednesday evening and discussed several matters that needed their attention. The Denominational Calendar and Directory for 1931 was discussed, and the following action resulted:

It was voted that we allow no returns on unsold calendars this year, in view of the fact that there are usually some returned in unsalable condition. The same commission is to be offered that was offered last year, but we will suggest to those who handle the calendars in the churches that the calendar usually does not "break even," and that if they feel that they can do the work of distributing it without commission, it will be appreciated. The same plan for getting orders is to be used this year, that of enclosing a return card with the letter to the pastor.

One recommendation came out of this item of business, that we print fifteen hundred copies of the calendar.

A manuscript from Rev. Lester G. Osborn, entitled "What About Law and Grace?" was received and considered by the committee. An estimate has been obtained from Mr. North, who says that it will cost about \$130 to print this tract. The committee thought, in view of our present low funds for printing, that it would be impossible to print the tract now, and it therefore recommends that action on the matter be deferred until the June meeting of the board, at which time the committee will have a recommendation ready to present. Meanwhile, Sec-

retary Van Horn has been asked to look over the manuscript and to pass it on to the leader in Sabbath Promotion, Mr. Bond, and to any others they may choose for consideration.

Respectfully submitted,

COMMITTEE ON DISTRIBUTION OF LITERATURE,
BERNICE A. BREWER,
Secretary Pro tem.

Voted that the report with recommendations be adopted.

The chairman of the Supervisory Committee reported informally that business in the publishing house is, in spite of the general business depression, very good.

The recording secretary presented a letter from Mr. Irving A. Hunting, thanking the board for flowers sent during his convalescence in a New York hospital.

Mr. Vars reported, informally, for the Building Committee.

1. Designs and prices for bronze tablets for the front of the building.

2. Bids submitted for painting the interior of the building.

Dr. William L. Burdick, corresponding secretary of the Missionary Society, and a member of this board, stressed the need of closer co-operation between the members of the Tract Society and Missionary Society boards.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

He stood, the Carpenter, within his shop,
With cedar sweet, with shavings strewn,
"Come neighbor, see my finished work," said he,
"Share my rest at noon."

Cradle and chair—a crutch—a staff, and lo,
In the deep shade a coffin stood.
"I work for all," he said; "what each one needs
I fashion out of wood."

I mused upon his work—how he had formed
The cradle that a child might rest;
The broad, low chair, a mother's humble throne,
Since womanhood was blest.

The staff for yonder old man's faltering steps;
For a lame lad, thine crutch just done;
This coffin, quiet bed for pilgrim worn,
Whose quest of life is won.

"But for the men—what make you for strong men?"

The fragrant shop I scanned, at loss,
Until his eyes met mine. "For men, strong men?"
"For them I make a cross."

—Selected.

OUR PULPIT

THE BAPTISM OF THE HOLY SPIRIT

REV. W. L. DAVIS

Pastor of the church at Salemville, Pa.

SERMON FOR SABBATH, DECEMBER 13, 1930

(Taken from the Salemville "Church Messenger")

Text—Acts 19: 2.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

"Have ye received the Holy Spirit since ye believed?" This question was asked by Paul of a number of Christians who had been baptized according to John the Baptist's baptism, but had not yet heard of the Holy Spirit and the higher ministry of Jesus Christ. As soon as they understood their Christian privileges, they were baptized in the name of Jesus and received the Holy Spirit.

This question marks the boundary line between the two classes that make up the Christian Church—those who know Christ only as a Savior who forgives their sins, and gives them a hope of heaven, and those who know him as a living presence, a personal reality, and a perfect Savior from all sin.

When the Lord Jesus left this world, he promised that the Holy Spirit should come after him and finish the work he had begun. He even added that the Spirit's work was to be so important it was "expedient" for his disciples that he should go away. For the time the presence of the Spirit would be of more value to them even than his

own continued presence. Dear friend, have you something with you and in you, or rather Someone in you who is more valuable to you even than if Christ were living on earth today?

But immediately someone will begin to argue and say, "Is not the Holy Spirit in the heart of all Christians?" The Holy Spirit is *with* all Christians, but he is in those only who have opened their hearts, surrendered their beings, and wholly received him. A guest can not come into your house without your consent and until you welcome him and give him the right of way.

There must be a preparation for his coming. When your whole being has been awakened to welcome him, and co-operate with him, then he comes, "to do exceeding abundantly above all" that you "ask or think."

The coming of the Holy Spirit is the coming of God; he is a divine Person; he is a very glorious Being. We must receive him with deep humility, veneration, and obedience.

But he is also the Spirit of Jesus Christ. He has lived in the very body of Jesus when he was here on earth, and he has been humanized and brought nearer to us by having wept in his tears and loved in his sacrifices and services. He comes to us as the Heart of our dear Redeemer.

The Pillar of Cloud and Fire that led the camp of Israel was a beautiful type of the Holy Spirit. For the first year this Shekinah led them as a distant and glorious Presence on the mount and in the heavens. But after the first year, it came down and entered the tabernacle, and ever after it was in the "midst of Israel." So the Holy Spirit comes into our Christian life and leads us at some distance at first; but later, when we yield ourselves as Moses yielded up the tabernacle to be God's residence, he comes in, and henceforth his throne is in our heart, and heaven is not far off in the sky but within us. Dear friend, have you this heaven within your heart? Have you this blessed Presence ever "in the midst" to direct and dominate your life?

Would you like to know the evidence so that you may know when he comes into your heart and life? Here are some of the

things the Holy Spirit will bring you when he comes into your heart and life to dwell:

1. He will bring you Jesus. He will make the Person and Presence of Christ very vivid and very dear to your heart (John 14: 20).

2. He will bring you holiness, and "cause you to walk in his statutes, and keep his commandments and do them" (Ezekiel 36: 27).

3. He will bring you power, and your words, your prayers, and your work will tell for God (Acts 1: 8).

4. He will bring you joy; and even when things are dark and sad around you, you will have happiness that you can not explain, like the disciples of old, of whom we read that they "were filled with joy and with the Holy Spirit" (Acts 13: 52).

5. He will give you victory over yourself and your spiritual enemies, "for if ye walk in the Spirit, ye shall not fulfill the lusts of the flesh" (Galatians 5: 16).

6. He will be the Spirit of prayer in your heart; He will teach you to pray and he will bring you the assurance that your prayers are answered (Romans 8: 26, 27).

7. He will kindle your heart with love, for "the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5: 22, 23).

8. He will make you love and read your Bible, and he will make your Bible very clear and interesting and very dear to you (John 16: 13).

9. He will fill you with hopefulness, "for if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8: 11).

So, we see that the greatest and best prayer that we can pray is to pray God for the ever blessed Holy Spirit; and God has promised that he "will give the Holy Spirit to them that ask him."

Dear Father, we pray thee to send into our hearts and lives thy Holy Spirit, to guide us into "all truth and bring to our remembrance whatever Jesus hath spoken unto us." We ask it in Jesus' name. Amen.

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land;
Weary souls fore'er rejoice,
While they hear that sweetest voice,
Whisper softly, "Wand'rer, come,
Follow me, I'll guide thee home."

ANOTHER PIONEER GONE

Eugene Kincaid Burdick, a son of Mr. and Mrs. Delos Burdick, was born December 21, 1836, at Persia, Cattaraugus county, N. Y., where he spent his boyhood days, and died at his home in Nortonville, November 13, 1930.

He attended Alfred University for several terms. He ran a dairy at Alfred, N. Y., for a time and united with the Seventh Day Baptist Church while living there.

In 1860 he was married to Miss Francelia Hammond, who taught school at Persia. His father, being one of the trustees, sent his son for the new teacher, and Mr. Burdick cherished all these years a valentine which he composed and sent her at that time. They began housekeeping at Dodges Creek near Little Genesee, and in 1872 they moved to Kansas and lived northeast of town on a farm now occupied by Wm. Wehking, Sr. He had a thirty acre orchard there and it was a beautiful sight.

In 1892 they moved to town and he built the cold storage plant which was filled with ice for several years.

Mrs. Burdick's health failed but he tenderly cared for her for several years, until she fractured her hip and died in 1922.

Mr. Burdick voted for Lincoln and said that is how we came to have him for President. He always enjoyed a good joke and was a great practical joker. Many are the tales of the tricks the men played on each other in the early days.

He enjoyed flowers, and planted shrubbery on the parking opposite his home, which he carefully tended.

His hearing became slightly impaired and during the last few months he could neither read nor walk as of yore, so when he heard others complaining of their ills, remarked that he was blind and deaf and lame but was still able to live by himself. On his ninety-third birth anniversary, last December, he walked across town to church

as was his custom, but it was almost his last trip.

He was always a lover of music and was chorister at the Seventh Day Baptist church for several years. He kept the family organ and often used to play and sing the old hymns. He loved to read the Bible and good sermons and sang his favorite songs to the last and frequently prayed to be taken home.

In heaven above where all is love
There'll be no sorrow there.

He is survived by a son, Elmer, and a daughter, Mrs. Ed. Glaspey, both of Nortonville; six grandchildren—Mrs. Ethel Burdick Carter and Mrs. Ruby Burdick Shifflet, of Delano, Calif., who were reared by their grandparents; Fay Burdick, of Emporia; Henry Glaspey, of Atchison; and Miss Cora Glaspey and Miss Ruth Burdick, of Nortonville;—seven great grandchildren Ruby and George Shifflet, of Delano, Calif.; Eugene and Peggy Burdick, of Emporia; and Getchen, Nadine, and Claude Glaspey, of Atchison.

Funeral services, conducted by Rev. Duane Ogden, were held Sabbath afternoon at the Seventh Day Baptist church. Music was furnished by the Stephan male quartet and at the close Hatfield Stephan tenderly sang "The End of a perfect day." Burial was in the local cemetery.—*Nortonville News*.

IN MEMORY OF "AUNT ANNIE" HEVENER

We gathered at the close of a perfect day. The sun had gone down behind the rugged hills, the realities of a life had passed, only memories could linger as the lifeless form of one, once a child, once a youth, once a lover, once a companion, once a mother, once a grandmother, and always a friend and a neighbor, was laid to rest on the hillside where marks the resting place of the pioneers of the Roanoke Seventh Day Baptist Church.

Bettie A. (Bird) Hevener, daughter of Valentine and Elizabeth Bird, deceased, was born February 2, 1861, and departed this life, November 3, 1930.

On April 17, 1879, she was united in marriage with Mansfield M. Hevener. She was the mother of fourteen children, five of whom preceded her in death.

She was received into the Roanoke Seventh Day Baptist Church, November 4, 1883, and remained a consistent member until death.

She leaves a husband, nine children, and sixteen grandchildren. The children are: Maude V. Ehret, of California; Anita J. Bowyer, of Akron, Ohio; Lula A. Nay, of Pennsboro, W. Va.; Lela I. Conley, of Mt. Clare, W. Va.; Claude F., of Lakewood, Ohio; H. L., J. L., O. P. and C. W. Hevener, of Roanoke, W. Va.

Aged men and women came to this beautiful sunset to see the face of years gone by once again, and recount the pleasant memories of childhood and youth. The companion sat by her side and as he touched the gentle hands that had caressed, the flower that had been plucked shone in its perfection.

Children of her own and of her neighbors, who had played in her dooryard, who had sat around the old fireplace, and who had enjoyed the memories of many times around the old dining room table, were anxious to pay their last respects. The grandchildren could do no more than bear the tribute, expressed by many, in the beautiful flowers that God, in his wonderful way, had prepared for occasions like this. The flowers had been made to grow, blossom, fade, and die, but the memory of their fragrance and beauty were made to live forever in the lives of those who had been touched by them.

The life that God has taken away has left memories sweeter than the perfume of lilies and more beautiful than the bud of the rose. To see "Aunt Annie's" pleasant face, to be served by her gentle hands, to enjoy the hospitality of her humble home, to listen to her quiet tongue, was to see God.

God knows that while this life is gone, its influence shall live forever. May we who live cultivate the qualities that have made this life so beautiful.

ORVILLE BOND.

The more we can be raised above the petty vexations and pleasures of this world into the eternal life to come, the more shall we be prepared to enter into that eternal life whenever God shall please to call us hence.

—Dean Stanley.

Fundamentalists' Page

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

MIRACLES OF JESUS

VIII.

MIRACLES OF HEALING

In a series of articles we have discussed the virgin birth of Jesus. There is no logical explanation of the gospel content and message, no explanation of the power of Christianity in the world, if the supernatural birth of Christ be denied. Jesus stands apart from man, unique and alone. That his personality was clothed in human flesh, "being born of a woman," no one would think of denying. The gospels make that claim. But Jesus was more than a man. The gospels consistently present Jesus as the divine Son of God, speaking and acting, not as a man, but as One with ultimate authority. The Jesus of the gospels is God, clothed upon with human flesh.

CHRIST SPOKE WITH AUTHORITY

Christ spoke with authority. Study the Sermon on the Mount for a verification of this fact. Jesus said, "Ye have heard that it was said *unto them* (R. V.) of old time . . . but I say *unto you*." Here Jesus claims to occupy the place, not of one repeating the Law of Moses, but of God who speaks with authority. Prophet after prophet preface, or close, their messages with such words as, "Thus saith the Lord," "The mouth of the Lord hath spoken," etc.

Neither Moses, nor Jeremiah, nor Isaiah, nor any other prophet ever dared to assume, or even dream, that devotion to *them* was of equal rank with devotion to their message. Yet Jesus makes *his authority* central in every thing he says. "Blessed are ye when men shall revile you . . . *for my sake*." "Whosoever heareth these *sayings of mine*, and doeth them," Jesus declared was the wise master builder. Everywhere his teachings carry the note of personal authority. This was not an assumed authority, not that of man, but of God. No wonder at the close of the sermon, we are told, "The people were astonished at his doctrine; for he taught them as one having authority."

But did not Christ reveal his authority in his deeds as well as in his speech? In other words, did Christ work miracles? Did he heal the sick, cleanse the leper, feed the hungry, raise the dead? Yes, deeper than that, has the world a divine Redeemer in whom it can trust? Our gospels say that Jesus did work miracles. The miracles of Jesus are so inwrought in the very structure of the gospel records that they can not be eliminated without doing violence to the entire gospel records. They can not be denied without impugning the integrity of the gospels themselves. Furthermore, the gospels tell us that these miracles were designed to testify unto the world that Jesus is what he claimed to be—the divine Son of God—and that Christianity is true.

Among the claims which Jesus made were these: that he fulfilled prophecy; that his kingdom is an everlasting kingdom; that heaven and earth shall pass away, but that his word should endure. He claimed that he was God, and that by his sacrificial death men's sins were to be forgiven. Miracles were wrought to give evidence of these facts. "Jesus of Nazareth, a man approved of God unto you by miracles" (Acts 2: 22).

CHRIST'S THREE-FOLD MINISTRY

In Matthew 4: 23 are these words, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people." These words are likewise repeated in Matthew 8: 35. Notice, we have here the three-fold ministry of Jesus—teaching, preaching, and *healing*.

In the Sermon on the Mount we have Jesus revealed as a marvelous teacher and preacher. And let us remember that he teaches and preaches, not like the Scribes—not like men—but *with authority*. The people recognized this fact and they marveled at it.

But the Sermon on the Mount does not reveal Jesus in his fullness. I know there are people who are wont to reduce the gospels to the compass of the Sermon on the Mount. I have heard people say, in substance, "If our gospels were destroyed and the Sermon on the Mount, only, were preserved, out of this sermon our gospels could be reproduced." That is a thoughtless, misleading statement. It is a false state-

ment, and it is either made thoughtlessly, or else with a studied attempt to banish the evidences of the supernatural in Jesus' life. The Sermon on the Mount *does not give us a complete picture of Jesus Christ, his message, and his mission*. If it did then the gospels might have ended with the sermon.

THE HEALER'S TOUCH

In the Sermon on the Mount, in a most marvelous way Jesus presents what some have termed, "The Jesus Way of Life," by which they mean the rules of life, involving counsel, guidance, conduct. And if this were all that mankind needed then Jesus might have closed his ministry with that matchless sermon. But the facts are, the Sermon on the Mount *is not the complete gospel*. We need more than that. We need more than ethical ideals of life and conduct if we are to be saved. We need a mighty Healer as well as a mighty Teacher and Preacher. And if we could know ourselves as Christ knows us; if we could see ourselves as Jesus sees us—sinful, sick, dying, lost—we would thank God for the Healer, for those wonderful accounts of how Jesus dealt with the leper, the palsied, with the woman with a fever, with poor creatures vexed with evil spirits, and even with the dead. While Jesus lays down the law for perfect righteousness, thank God he shows himself a friend of sinners. "I came not to call the righteous, but sinners" (Matthew 9: 13). As Gibson says, "The Christ of God had come, not as a mere Ambassador from the court of heaven to demand submission to its laws, but as a mighty Savior, Friend, and Comforter."

It is my purpose to inquire into, very briefly, the series of miracles wrought by Christ, as recorded in the eighth and ninth chapters of Matthew. No attempt here is made to compare these miracles with those found in the other gospels, no attempt to place them chronologically, but merely to study these as they appear in Matthew's Gospel.

HEALING THE LEPER

(Matthew 8: 1-4)

When Jesus concluded his Sermon on the Mount, we are told the people were astonished at his teachings. But this astonishment was to be followed with even greater astonishment.

"And when he was come down from the mount, great multitudes followed him. And behold there came a leper and worshipped him." For what purpose? "Lord, if thou wilt, thou canst make me clean." This man was too late for the sermon. But the sermon was not what this poor leper needed. He needed the Healer rather than the Preacher. There was not a sentence in that sermon that would answer that cry, "Lord, if thou wilt, thou canst make me clean." What was Jesus to do? He "put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

What a beautiful picture of the ministering Christ! Says Doctor Chadwick: "He stretched forth an unshrinking hand, and touched that death in life. It is a parable of all his course, this laying of a clean hand on the sin of the world to cleanse it. At his touch how was the morbid frame thrilled with delightful pulses of suddenly renovated health. . . . The warm and generous nature revealed by this fine narrative is what most impresses the doubter, and ought most to comfort the Church."

Yet men refuse to accept this miracle. They deny Jesus' supernatural origin, and hence can not accept his supernatural deeds. We know well the reasoning in which they ground their denial. "Miracles," they say, "can not happen." They interfere with the laws of nature. They are impossible because these laws are fixed, and their operation uniform, etc.

But the truth is, that in our world today, while natural laws remain fixed, human intelligence modifies their operation. We see this fact demonstrated daily in a thousand ways. The wonderful inventions of steam and electricity, the airplane, radio, and X-ray are before us daily. Why then assume that a miracle must interfere with the laws of nature, or change the sum total of the forces of nature? Can we not believe that God is as truly present *within his world*, working in harmony with his laws, or modifying their operation as is the doctor, or chemist, or physicist, or engineer?

Others refuse to believe these miracles of Jesus, explaining their presence in the records as fabricated legends, or myths, or the work of interpolators. This objection we have answered in previous articles. But

remember this: Jesus' work as a Healer is just as well authenticated as is his work as Teacher.

But let me ask you, my friend, if Jesus came down from heaven to save men, does not intelligent reason demand that he should show that he is able to save? How could people be expected to welcome Jesus as a Savior unless he could show them that he had the *power* as well as the *will* to save?

Is it a stumbling block to our faith to believe that Jesus actually healed this leper? Leprosy is the Bible symbol of sin. Is it a stumbling block to our faith to believe that Jesus can heal my sin-sick soul? Both are miracles. My friends, try to visualize this picture: Jesus is preaching the gospel of the kingdom with the note of authority in every thing he says. Then he is brought face to face with human need and suffering. Suppose, then, that he refuses to heal this man, or is unable to do so. What kind of a Christ would we have? Just a teacher, a helpless man in the presence of sin and suffering, either a self-deceived man, or a deceiver.

Oh, what nonsense to try to banish the miraculous from Jesus' life! What nonsense to talk about the impossibility of miracles, or of the difficulty of believing in Jesus' power to heal. "With God all things are possible."

LETTER FROM RIVERSIDE

WE CAN IF WE WILL

DEAR BROTHER GARDINER:

Since reading your editorial and Brother Scannell's article in the RECORDER of November 3, I have been impressed, regarding our Missionary Board's debts, to add just a few more words.

His plan is, no doubt, a good one, if everyone will co-operate, and surely they can if they will. They say, "Where there's a will there's a way."

Why are we in debt so heavily? Is it because the board has been extravagant? We think not. Is it because they have not used good judgment? Surely not. Is it because they have not had the financial support of the denomination? We believe this is the only reason.

Will we, as a denomination, lie down on the job, and say it can't be done, or will

we leave off the "tea" and use something stronger, and say *it can be done*, and *do it*. We can if we will. Do we want the board and denomination to suffer because of our neglect?

I dare say there are but a few, if any, among the laboring class, who can not give two days' work, and not many, if any, of our pastors but could give a week's salary. Then why not do it, and pay off the debt? We *can* if we *will*. If not, *why not?*

There are a good many among us, no doubt, who spend that amount, or more, in a very short time, for things we could get along just as well without. Then why not? Can we not deprive ourselves of some luxury, or pleasure, such as movies, or baby golf, or some other sport, long enough at least to save this small sum?

To whom does this money belong which we are spending so freely? Are we not just stewards for our Master? When he comes again will he say to us, "Thou wicked and slothful servant. . . . Take therefore the talent from him . . . and cast ye the unprofitable servant into outer darkness?" Matthew 25: 26-30. Or when he shall separate the sheep from the goats, will we be on his left and hear him say, "Depart from me, ye cursed. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me?" Matthew 25: 41-45.

I believe if all of us would give a tithe of our income or wage, just for a month, the debt would be paid. *We can if we will!*

The tithe belongs to the Lord. Will we not render unto the Lord that which belongs to him? I know a preacher who is giving six months' salary which he is getting from the board for this purpose. It isn't very much, but I dare say it is more than any other minister of the denomination is giving, or maybe any other man. And this man is compelled to labor with his hands to keep the wolf from the door, as he has a large family. What this brother is doing is a great sacrifice. Are we not willing also to do this for the Master's cause?

Some will no doubt say, "Charity begins at home." Maybe so. But does it end there? Paul says, "Bear ye one another's burdens, and so fulfil the law of Christ." Galatians 6: 2. If you have not read the article in the RECORDER of November 3, "The Bogy Man," read it. And if you

have, read it again. The Onward Movement budget has been decreasing every year. Our numbers have also been decreasing. What does this spell? He that hath ears to hear let him hear; and eyes to see, let him take notice.

This article is too long already for its kind, but I wish to add just a few more words to the pastors as leaders of our churches, if I may. Could you not take the matter in hand, and appoint a committee to canvass your church to raise money for this purpose? And why not set the pace by signing your check for one week's salary, as suggested by Brother Scannell (instead of six months as one pastor has done)?

We are practicing what we preach. We are enclosing herewith a check which we think will more than cover our allotment.

In Nehemiah's time, when they were rebuilding the walls of the city, it is said that the walls were finished because the *people* had a *mind to work*. Let each of us put our shoulder to the wheel and put this over before the first of the year. *We can if we will.*

With hopes for a clean page before January 1, 1931, I remain, your brother in the Master's service,

C. C. BABCOCK.

I must work the works of him that sent me while it is day: The night cometh when no man can work.—*John 9: 4.*

We should fill the hours with the sweetest things
If we had but a day;
We should drink alone at the sweetest springs
In our upward way;
We should live with a life time's love in an hour
If our hours were few;
We should rest, not for dreams, but for greater power
To be and to do.

We should waste no moments in vain regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun.
We should from our clamorous selves be set free
To work and to pray,
And to be what our Father would have us to be
If we had but a day.

—*Mary Louise Dickinson.*

"Speak a shade more kindly than the year before;
Pray a little oftener; love a little more;
Cling a little closer to the Father's love;
Life below shall liker grow to the life above."

MARRIAGES

CAMENGA-JENNINGS.—At the home of the bride on October 30, 1930, Harold F. Camenga and Jean Jennings, both of Brookfield, N. Y., Pastor H. L. Polan officiating.

LINDEN-PERSELS.—At the home of the bride, Farina, Ill., on November 1, 1930, Stanley Lindman, of Chicago, Ill., and Kathryn Persels were united in marriage, Pastor C. L. Hill officiating.

DEATHS

BURDICK—Eugene Kincaid Burdick, died in Nortonville, Kan., November 13, 1930 (Extended life sketch on another page.—Ed.)

BLAKE—Charles L. Blake died in Ashaway, R. I., September 19, 1930, in the eightieth year of his age. He was the son of the late Eden and Frances Crandall Blake.

After attending school in his native town he took up the occupation of chef, for a number of years—first on the yacht owned by Eugene Atwood of Stonington, Conn., and later a like position at the Watch Hill Coast Guard Station.

Of Mr. Blake's immediate family there remain one brother, Daniel Blake, of Ashaway, R. I.; a sister, Mrs. Sarah F. B. Hood, also of Ashaway, who had been with him in his declining years.

Charlie was a good and steadfast friend, and one who always appreciated and remembered a kindness.

A large number attended the farewell services at two o'clock on Sunday, September 21, from his late home, conducted by Rev. Clayton A. Burdick, pastor emeritus of the Pawcatuck Seventh Day Baptist Church of Westerly.

C. A. B.

CRANDALL—Jeanette Langworthy Crandall, daughter of Christopher and Louisa M. Kellogg Langworthy was born October 24, 1838, and died November 14, 1930, in the ninety-third year of her age.

Mrs. Crandall was born and reared in Brookfield, N. Y. As a young lady she attended and was graduated from Cazenovia Seminary for women.

She was married in 1878 to Dr. Calvin B. Crandall and the two moved to Kansas in 1890, locating at Nortonville, where Doctor Crandall practiced as a dentist until his retirement about 1910. Doctor Crandall preceded his wife in death about nine years, passing to his eternal home in January, 1921.

Mrs. Crandall was a woman of culture, an active musician and instructor of piano during much of her life. Besides being a capable and devoted wife, she was always active in church work and in social and community endeavors. She was a prominent leader and worker in the Woman's Christian Temperance Union during the days of that movement's most strenuous activity, being long the president of the local union at Nortonville.

She joined the Brookfield Seventh Day Baptist Church early in life and upon moving to Kansas affiliated with the Nortonville Church of the same faith. She was a faithful Christian and a beautiful character to the very last.

Mrs. Crandall is survived by Mrs. Amos Leach, Oskaloosa, Kan., whom she and Doctor Crandall raised as their own child. The following nieces and nephew remain: Mrs. Devillo Frair, Mrs. Lina Brooks, Mrs. Jennie Case, Mrs. Bertha Rogers, all of Brookfield, N. Y. and vicinity; Mrs. Nellie Peach, Newark, Del.; and Frank Bancroft, Wyoming, Del.; Mrs. Eva Langworthy, Brookfield, N. Y., a sister-in-law, also survives.

Funeral services were held from the home of Amos Leach, Oskaloosa, Kan., on November 16, her pastor, Rev. S. Duane Ogden, officiating, and Rev. E. A. Ahrens assisting. Burial was at Oskaloosa, Kan.

It is a fact of exceptional interest that the funeral of Mrs. Crandall was the fifth consecutive funeral of a nonagenarian which the Nortonville pastor has been called upon to conduct during 1930. All five of these unusually old people were his parishioners. There have been no other deaths in the parish between these.

S. D. O.

CRANDALL.—At the Margaret Edward Anderson Hospital in Westerly, R. I., November 13, 1930, Herbert Hewitt Crandall, in the seventy-fourth year of his age.

Mr. Crandall was born in the town of Hopkinton, R. I., April 21, 1857, and was the oldest of six children born to Frederick T. and Harriet Burdick Crandall. He availed himself of such opportunities for education as were at hand and during his early manhood he taught school for a few years. Later he took up farming and this occupation followed till his death. For a generation or so he had owned and operated a farm near Ashaway, and this was his home at the time of his death. For many years he had been caretaker of the First Hopkinton Cemetery and superintendent and caretaker of the Oak Grove Cemetery.

On July 13, 1889, he was united in marriage to Miss Amelia Kenyon, who throughout these years has been his helpful and faithful companion. Besides his wife he is survived by three children: Herbert Kenyon Crandall, Clarence Ellison Crandall, Tacy Angeline Crandall; one brother, Richard Crandall of Westerly, R. I.; and three sisters: Mrs. Spencer Newton, Bradford, R. I.; Mrs. William Webster, Tomaquag, R. I.; and Mrs. Carrie I. Thomas, Westerly, R. I.

In early life he professed Christ during evangelistic meetings conducted by Elder J. L. Huff-

man, was baptized, and united with the Seventh Day Baptist Church at Bradford, R. I. Later he transferred his membership to the First Seventh Day Baptist Church of Hopkinton, and of this church he remained a faithful member until called to join the Church Triumphant. Mr. Crandall was a man of strong convictions and stood uncompromisingly by the principles which he believed to be right and just. He was upright and honest in his dealings with his fellow men and worked for the best things in the community, state, and nation.

Funeral services conducted by a former pastor, Rev. William L. Burdick, assisted by Rev. Carroll L. Hill, were held November 16, in the church in which he and his family have worshiped so many years, and interment took place in the First Hopkinton Cemetery. C. L. H.

HEVENER.—Bettie A. (Bird) Hevener, daughter of Valentine and Elizabeth Bird, was born February 2, 1861, and departed this life November 3, 1930. (A more extended account is given elsewhere in this issue.)

JENCKS.—Mrs. May E. Jencks, daughter of Rev. Alexander McLearn and Harriet Coffin McLearn, was born in Dansville, Mich., April 24, 1875, and died in the Westerly Hospital November 1, 1930.

Mrs. Jencks had been employed for some time by the Narrow Fabric Company in Shannock, R. I. Three weeks before her death she was taken to the hospital and underwent an operation, but her condition was so serious that she could not rally.

She was baptized and united with the Walworth, Wis., Church, but when her father became pastor at Rockville she joined here by letter. When Rev. and Mrs. McLearn left Rockville she took a letter and joined with them at Walworth.

Mrs. Jencks is survived by her husband, Hiram Jencks; a sister, Mrs. Minnie Maxson of Albuquerque, N. M.; and by a brother, Addison A. McLearn of Westerly, R. I.

Funeral services were held at the Avery Funeral Home in Hope Valley on Tuesday afternoon, conducted by Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. W. D. B.

Sabbath School Lesson X.—December 6, 1930

STEPHEN (An Early Interpreter of Christianity)

Golden Text: "They chose Stephen, a man full of faith and of the Holy Spirit." Acts 6: 5.

DAILY READINGS

November 30—Stephen's Power. Acts 6: 7-15.
 December 1—Stephen Stoned. Acts 7: 54-60.
 December 2—Micaiah Persecuted. 1 Kings 22: 24-28.
 December 3—Jeremiah Persecuted. Jer. 32: 1-5.
 December 4—Daniel Persecuted. Daniel 6: 10-18.
 December 5—Help in Persecution. 2 Corinthians 1: 3-11.
 December 6—The Sacrifice of Christ. Isaiah 53: 7-12.

(For Lesson Notes, see *Helping Hand*)

THE LAST LEAF

With the death of Major Charles M. Stedman, representative from North Carolina, there was a turning of a page of history—a calm and silent turning, but one, nevertheless, of much import. His death marked the passing from the halls of Congress of the last member who fought in the Civil War. This event, then, puts the final legislative seal on a momentous era that began some seventy years ago. It makes the nation realize with a sort of shock that the thin blue line and the tottering ranks of gray will soon have disappeared entirely,

and of that conflict that rocked the nation there will be left only the mute witnesses that go to make up history.

From the day of Appomattox until this year of grace the stalwarts of the '60s have made their presence felt in both Senate and House—with frequently one also in the White House. Long ago they ruled, and with distinction. Time's clock ticked on, and they dwindled in numbers. Now, A. D. 1930, the end has come. In capitol corridors the blue and gray giants have become memories.—*The Pathfinder*.

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ZECHARIAH 7, 8.

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

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

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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 Arzvie Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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The above is reprinted from the "Onward Movement Dollar" folder recently sent to all Seventh Day Baptist Churches for free distribution. A few copies of the complete folder are still available.

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CONTENTS

Editorial — Why Not Say "Golden Rule Life"?—You Can Help Without Money.—The Bible Society's Good Work	705	The Place of Young People in the Life of the Church	722
Bible Studies on the Sabbath	706	Home News	722
The Latest Prohibition Facts	711	Children's Page — What Christmas Should Mean To Us.—Our Letter Exchange	723
Missions — An Object in Missions Sometimes Forgotten. — Week of Prayer for the Churches.—Topics for Universal and United Prayer.—Prayer the First Preparation for the Coming of the Holy Spirit.	712-714	Our Pulpit — Filled With the Holy Ghost	724-726
Yearly Meeting at Plainfield	714	Seventh Day Baptists on Calendar Reform	726
Young People's Work — Joy to the World.—For Christ and the Church.—Plans of the Rockville Society.—C. E. News from Little Genesee.—History of the Second Hopkinton Church. — Intermediate Corner. — Junior Jottings	716-720	Time to Wake Up?	728
Observations of the Corresponding Secretary	720	A Question Answered	730
		Correction	730
		Fundamentalists' Page —Miracles of Jesus	731
		Salem College Men Visit North Loup.	733
		Through the Eyes of Childhood	733
		About Christmas Presents	734
		Deaths	735
		Sabbath School Lesson for December 13, 1930	735