

The Sabbath Recorder

WHAT IS THE ONWARD MOVEMENT?

The Onward Movement is the denominational program of work which we, as Seventh Day Baptists, are engaging in for the advancement of the kingdom of God. It is the practical expression in faith and work of our oft' repeated prayer "Thy kingdom come, Thy will be done on earth."

It is not an "extra" call for money. The Onward Movement is the REGULAR program of our denomination carried on through all our boards uniting under one budget and asking for the money needed under one united appeal instead of many competing appeals of the different boards, as in times past.

The Onward Movement is not a new and additional appeal for money. It is the one united effort of the denomination which replaces the many we used to have when each board had its own program of work and each raised its own budget through its own independent campaign.

The Onward Movement DOES NOT INCLUDE any special projects, such as building programs. It includes only the REGULAR, long established work of our boards and the work of the general conference. It is the only regular denominational program of work for the kingdom of God which Seventh Day Baptists have, the only thing in which the churches unite year after year for larger work than the local church can do, working alone.

To have a part in the Onward Movement is to have a part in the work which we are doing as a denomination. To fail to contribute to this cause is to fail to have a part in the world-wide work which Seventh Day Baptists are engaging in for the kingdom. Giving toward the Onward Movement is sharing in the task which is ours. To support it is to be workers together with God and sharers in his kingdom.

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.

FINANCE COMMITTEE
Seventh Day Baptist Building,
Plainfield, N. J.

THE WORLD

weary and sin-sick, needs nothing more than it needs to feel the presence and power of a righteous and benevolent God. Men, busy and preoccupied with the burdens of life, need frequent reminders of God's interest in them. The holy Sabbath ordained of God is the means at hand for this high service.

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

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WHOLE No. 4,474

Why Not Say "Golden Rule Life"? Much is being said in the papers about "Golden Rule Week" and I must confess to a feeling that the plea calls for a splurge of right living just for one week. Of course it is a good thing to live right for one day or for one week, and make much of it; but some way the appeal for such a life for a week carries an implication which I do not quite like.

Why not make a strong plea for a golden rule life? Let it avoid the implication of a special splurge of generous, loving life, and make it an appeal for a *lifetime* service under the golden rule.

A week is not enough. Of course it would be more than a day, but the call should be for a golden rule *lifetime*. Why not appeal for a Christianity week, or an honesty week?

The very way in which the call for a week of right living somehow seems to imply a return to ordinary ways when the week is over. Instead of appeals for a special week of good living, why not enlarge the thought to cover a lifetime? A golden rule lifetime is the ideal.

You Can Help Without Money Some people whose hearts are all right and who are anxious to see the Master's work go forward, say, "I would like to help, but I have no money to give," just as though giving money were the only way to help.

Of course there are some cases where nothing but money can bring needed relief. No amount of sympathy or of love can pay for the greatly needed things where the poor or the sick have to suffer. Gifts will always be called for in such cases, so long as sin and sorrow continue on earth. But let us not forget that in most cases where help is needed, something more than money must be given if the case is to be fully met.

When the poor man "at the beautiful gate" called for help, Peter said, "Silver and gold have I none, but such as I have give I thee."

What Peter had to give was far better than money. Indeed, it was the very best gift that a poor man ever received.

Many a man today is as helpless in view of his outlook as was the beggar by the gate, and what he most needs is to be helped up and started on his way with renewed courage. If a kind friend can come near enough to take a disheartened man by the hand and put new purposes, with life and good cheer into his heart, and set him to trying again, he has done a better thing for him than to fill his hands with gold and silver.

What most people with heavy burdens need, is not to have their burdens lifted and carried for them, so much as to have their hearts cheered and strengthened so they may be able "to carry on" themselves.

Those who go about with hopeful hearts, cheering the discouraged and inspiring them to do for themselves, are usually doing most to make life easier and the way brighter for those who think they are down and out.

Thus, without any money, we may make our lives abundantly helpful, and exert an influence that shall go on for years to come, giving cheer and hope to others and filling their hearts with songs of love.

The Bible Society's Good Work Every now and then I receive reports of the work being done by the New York Bible Society. It is furnishing the Bible to many thousands who might not be able to secure one in any other way. It is a fine seed sowing work, and no one can fully estimate the harvest that must come as the years go by.

There are two elements at work in this country. The one cherishes and propagates Christian principles, while the other tends to weaken faith in the blessed Book, both of which are bound to bring forth a harvest according to the seed they sow. "Ye shall know them by their fruits" is a truth which holds on both sides of this all-important subject. No matter what name may be

given to the movements tending to weaken, or to undermine faith in Bible teachings, whether they be called Tom Paine Clubs, Free Thinkers, or a less conspicuous and more subtle kind, which regards the Bible as an "old ruin" in literature, the *tendency* is all one way. I sometimes fear that in the more subtle skepticism which only *insinuates* that untrue things are cherished by Christians, the danger is greater of being led astray. The tendency of such doubts is to unsettle faith and to set you adrift with no anchor.

When we remember that the Bible is the true light at which our little life candles are lighted for life's highway—indeed it is the one source of light at which God's people in all generations have learned the way of life; when we remember the place the Bible has held in the hearts of all Christian leaders throughout the centuries, every thinking man must admire the good work of the Bible Societies and bid them God speed in placing the Scriptures in the hands of every alien coming to our shores, and in the homes of the poor and friendless who sorely need the help of the Friend of sinners.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

VI.

THE CHRISTIAN'S RELATION TO THE LAW IN THE DISPENSATION OF GRACE

Introductory Note. — When forced to evacuate all other positions, the final trench of those who hold to the observance of Sunday is that under the dispensation of grace the law is done away, being nailed to the cross with Christ, and we are no longer under any obligation to keep it. In the present study we are to try to determine whether this is the teaching of the New Testament, for all will agree that before the death of Christ the law was in force.

In dealing with this subject we must bear in mind two distinctions regarding the whole matter of "law." One of these has been mentioned before, namely, that the Mosaic code was three-fold. The moral law as expressed in the Ten "Commandments," ten great imperishable moral principles, God's righteous will for our conduct, must be distinguished from the "ordinances" or

ceremonial law, which governed the religious life of Israel, and the "judgments" or civil law, which regulated their social life. The first is eternal and universal, while the other two were temporal and national. The other distinction is between this same moral law, and "law" as God's method of dealing with mankind between Sinai and the death of Christ. This system is what we term the "dispensation of law" as over against the "dispensation of grace." It is the same as the "old covenant" as opposed to the "new."

A. The Character and Purpose of the Law.

1. Psalm 19: 7-11 — "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More are they to be desired than gold, yea than much fine gold: sweeter also than honey in the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

Psalm 111: 7, 8 — "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness."

Matthew 5: 18—"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Luke 16: 17—"It is easier for heaven and earth to pass, than one tittle of the law to fail."

Romans 7: 12 — "Wherefore the law is holy, and just, and good." (Compare verses 14, 16.) (complete), sure, right, pure, true, righteous, holy, just, and everlasting.

First Deduction — God's law is perfect

2. 1 John 3: 4—"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law."

Romans 7: 7—"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law."

Romans 3: 20, 28, 31—"Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin. . . . Therefore we conclude that a

man is justified by faith without the deeds of the law. . . . Do we then make void the law through faith? God forbid: yea, we establish the law."

Second Deduction — Law sets forth the will of God for our conduct, thus showing us what sin is. It is not a means of salvation, but a guide to living. We are saved by faith in Jesus Christ. We "establish" the law "in its right use and honor by confessing our guilt, and acknowledging that by it we are justly condemned" (Schofield).

3. 1 Timothy 1: 8—"But we know that the law is good, if a man use it lawfully."

Third Deduction—The "lawful" use of the law is as a standard of conduct, and to convict men of sin (Compare verses 9, 10).

4. James 2: 10, 11 — "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

1 John 3: 4—"Sin is the transgression of the law."

Romans 6: 23a — "The wages of sin is death."

Fourth Deduction—It would be in keeping with James' illustration to go on and say, "He that said, Do not kill, said also, Remember the Sabbath day to keep it holy. Now if thou do not kill, yet if thou do not observe the Sabbath, thou art become a transgressor of the law." This is sin, and the wages of sin is death.

5. Isaiah 2: 2, 3—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Fifth Deduction—During the millennium the law will be kept.

6. Galatians 3: 23-26 — "But before faith came, we were kept under the law, shut up unto the faith which would afterwards be revealed. Wherefore the law was

our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

(Note: The other passages dealt with the moral law. This one, like all in the Galatian epistle, deals with law as the divine method of dealing with mankind, before the dispensation of grace.)

Sixth Deduction — While "law" and "grace" are distinguished in the Bible, they are in a very real sense not opposing systems, but parts of one plan—the redemption of mankind. There was grace before Christ—all the "law" looked forward to him. Enoch, Noah, Abraham, Isaac, Jacob, Moses, etc., were saved by grace, through faith, "not having received the promises, but having seen them afar off." But grace was not fully revealed until the death of Christ. Through the types the law led to Christ. The "law" was the shadow, Christ was the substance; the law the pattern, Christ the reality.

(Remarks: It can be said that the moral law leads one to Christ, for it points out what sin is, and convinces man of his guilt, and shows him his need of a Savior. But Paul is talking here of "law" as the method, not the moral law.)

B. The Law Done Away.

1. Matthew 11: 13—"For all the prophets and the law prophesied until John."

Luke 16: 16—"The law and the prophets were until John: since that time the kingdom of God is preached."

John 1: 17—"For the law was given by Moses, but grace and truth came by Jesus Christ."

First Deduction—The dispensation of law ended with Jesus, and was replaced by the dispensation of grace, law in its teaching capacity—as schoolmaster.

2. Matthew 5: 17, 18—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Second Deduction—Jesus did not abrogate the law, but fulfilled it—the moral law by obeying it perfectly and by revealing its

spiritual meaning; and the ceremonial law by taking the place of all its types.

3. Matthew 4: 14—"That it might be fulfilled which was spoken by Esaias the prophet."

Romans 13: 10—"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

Galatians 5: 14—"For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself."

Galatians 6: 2—"Bear ye one another's burdens, and so fulfil the law of Christ."

Third Deduction—"Fulfil" does not mean to do away with. Who will say that "bearing one another's burdens" does away with the law of Christ—"Love one another"?

4. Galatians 3: 23-26—"But before faith came we were kept under the law, shut up unto the faith which would afterwards be revealed. Wherefore the law was our schoolmaster (Greek *paidagogos*) to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

(Note: The Greek *pedagogue*, or tutor—literally "child-conductor"—was a person who attended the son and had charge of his education until he became of age. The father gave his orders, and the "schoolmaster" saw that they were carried out. But when the boy became of age, he was no longer under the "schoolmaster" but directly responsible to his father, whose wishes he carried out not because he feared the pedagogue, but because he loved his father. The father's will for his behavior was the same as always.)

Fourth Deduction—Under the dispensation of law obedience was demanded, was imposed from without. Under grace obedience to the will of God is "inwrought" (compare Hebrews 10: 16): we keep the commandments because we love him. The dispensation of law is done away, but not so the moral law. God's will for our conduct is the same as always. It is the motive for obedience that is changed. Where formerly men obeyed because of fear of the "schoolmaster"—the law—we now obey because "the love of Christ constraineth us."

5. Romans 10: 4, 5—"For Christ is the

end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them."

Fifth Deduction — We no longer obtain righteousness by observing the law, but by faith in Jesus Christ, whose righteousness is imputed to us. This does not mean that the moral principles of the decalogue are ended, but that righteousness through the observance of the law is ended.

6. Colossians 2: 14-17—"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

Sixth Deduction — The "handwriting of ordinances," including the ceremonial "sabbaths," was nailed to the cross with Jesus. The system of law was done away in him.

(Note: This passage does not refer to the weekly seventh day Sabbath. The list which Paul gives is a list of ceremonial observances. The weekly Sabbath was not an "ordinance," and being made for the welfare of mankind, could not be considered as "against us." The "sabbath days" mentioned are those feast days built around the phases of the moon.)

7. Ephesians 2: 14-16—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Seventh Deduction — Jesus broke down the "middle wall of partition" between the Jews and the Gentiles by taking the "law of commandments contained in ordinances"—the Jewish ceremonial system of which circumcision is the symbol—to the cross with him.

8. Jeremiah 31: 33b—"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Hebrews 10: 16, 17—"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sin and iniquities will I remember no more."

2 Corinthians 3: 6-8 — "Who also hath made us able ministers of the new testament; Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?"

Eighth Deduction — The law demanded obedience, but gave no power or encouragement to obey. The new covenant gave a living force, within, making a person willing and able to keep it. The law said, "Obey or die"; in Christ we say, "I want to obey." The moral law was not abolished, but the "ministration of death" which accompanied it. The "ministration of the spirit" took its place. But the moral standard of conduct for believers and unbelievers remains the same. That which was done away was the "old covenant"; that which was abolished was the ceremonial law.

9. Romans 6: 1, 2, 14, 15—"What shall we say then, shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

Ninth Deduction—It is absurd to say that because we are under grace the law is done away, for if the moral law which expresses God's righteous will for our conduct is done away, then there is no sin, and if no sin, then no need of a Savior today, and Calvary becomes a meaningless crime. If there is no law, we are free to do as we please—kill, steal, swear, dishonor our parents.

Surely Christ did not bring such an anarchy into being.

CONCLUSION—The "law" was indeed done away in Christ, nailed to the cross with him, but it was the system, the method, the dispensation, and not the standard of conduct which is contained in the moral law. The Ten Commandments are not changed or abrogated; but we are, through faith in Christ, put into a new relation to them.

C. The Christian's Duty Concerning the Law.

(Note: As regards the "law"—the dispensation—we are free, with no responsibility. Jesus took that out of the way, and brought us under grace. We are "not under the law.")

1. Romans 6: 15—"What then, shall we sin, because we are not under the law, but under grace? God forbid."

1 John 3: 4—"Sin is the transgression of the law."

First Deduction—Because we are under grace is no reason for our transgressing the law. We are not freed from the obligation of observing the moral principles.

2. Ephesians 6: 2—"Honour thy father and mother, which is the first commandment with promise."

1 Corinthians 10: 14—"Wherefore, my dearly beloved, flee from idolatry."

Romans 13: 9—"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

James 5: 12—"But above all things, my brethren, swear not, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Second Deduction — The apostles Paul and James, writing to Christians, quote from the Decalogue, showing that it is still binding upon people.

3. Jeremiah 31: 33b—"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."

Hebrews 10: 16—"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their

hearts, and in their minds will I write them."

Third Deduction—The moral law is not "written on stones" for us any more, it is not something external, but is part of our very being, being written in our hearts.

4. Hebrews 10: 30b—"The Lord shall judge his people."

James 2: 12, 13—"So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."

Romans 14: 12—"So then every one of us shall give account of himself to God."

Fourth Deduction—The Lord's people—Christians—will be judged by the law, not for salvation, but for the apportionment of rewards.

5. 1 Timothy 1: 8—"But we know that the law is good, if a man use it lawfully."

Fifth Deduction—To use the law "lawfully" is to consider it as God's unchanging standard of conduct, not that we expect to earn salvation by it, or that we keep it because of fear, but use it as a "yard stick" to measure our life by.

6. Romans 3: 31—"Do we then make void the law through faith? God forbid: yea we establish the law."

Sixth Deduction—The sinner establishes the law by confessing his guilt and acknowledging the justice of his condemnation by it. The Christian establishes it by living according to its precepts, through the power of the Spirit.

7. Romans 8: 3, 4—"For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

Seventh Deduction—The "righteousness of the law" is fulfilled in us by the power of the Spirit, which certainly means that it is the standard by which we are expected to live.

8. I John 2: 6—"He that saith he abideth in him ought himself also so to walk even as he walked."

Eighth Deduction—Jesus observed the moral law. If we are abiding in him, we

will be following his example, in his strength.

9. James 2: 12—"So speak ye, and so do, as they that shall be judged by the law of liberty."

John 8: 34—"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

1 John 3: 4—"Sin is the transgression of the law."

Ninth Deduction—Observing the Ten Commandments is living according to the "law of liberty," for to break them is to become the servant of sin.

(Remarks: No one feels that the law against murder deprives him of liberty, yet it is part of the same law.)

10. Romans 13: 10—"Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

John 14: 15—"If ye love me, keep my commandments."

Tenth Deduction—Love is not the abrogating of the law, but the fulfilling, for it prompts to obedience. We manifest our love to God by doing his will, by conforming our lives to the standard he has set up.

11. 1 John 2: 3, 4—"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

John 17: 3a—"And this is life eternal, that they might know thee, the only true God."

Eleventh Deduction—Eternal life is "knowing God," and an evidence of knowing God is keeping his commandments.

12. Revelation 12: 17—"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus."

Revelation 14: 12—"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

Revelation 22: 14—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Twelfth Deduction—In the judgment day, those who belong to the Lord, who

have the right to the tree of life, who enter into the city, are those who not only have the "faith of Jesus," but also "keep the commandments of God."

CONCLUSION—Though the believer is freed from the ceremonial law under the new covenant, he is under obligation to observe the moral precepts of the Ten Commandments, in love to God, and as a witness to knowing God.

SUMMARY—The Christian and the Law. In the dispensation of grace God's will for our conduct is the same as it was under the old covenant. This will is expressed in the great eternal principles of the Ten Commandments, which are as binding upon God's people now as ever. The Decalogue is still the standard which defines sin, and measures Christian conduct, and by which the Christians will be judged for their reward.

These Ten Commandments have never been done away, but under grace the Christian is in a new relation to them. They are written in his heart. The dispensation of law is done away, and now when we sin (transgress God's law), instead of bringing an animal to the priest, we point to Jesus on the cross, and plead forgiveness in his name. This sacrifice, unlike those of the old covenant, both makes us want to keep the law, and gives us strength to do so. We are freed from the system of law, but not from the moral requirements of the Decalogue. By these we are to measure our conduct and receive our reward. And when the time of the consummation of all things comes, we will keep the seventh day Sabbath holy with Jesus, in his kingdom.

THE LATEST PROHIBITION FACTS

The freshest and fullest collection of facts and figures dealing with the liquor traffic and the temperance reform is found in the *Anti-Saloon League Year Book* for 1930, just issued from the press (American Issue Publishing Company; paper, 75 cents; cloth, \$1.15). The year book devotes sixteen pages to a summary of federal governmental action with respect to prohibition from the inauguration of President Hoover to the date of the publication of the year book. Decisions of the Supreme Court in cases relating to the Eighteenth Amendment, the National Prohibition Act,

and supplementary acts since the 1928 year book are given with full analysis.

Two sections of the new year book are especially interesting. One discusses the Canadian experiments with so-called government control, and contains articles by former Prime Minister Drury of Ontario, and Ben H. Spence, of Toronto. Another section entitled "Student Survey," presents the growth of colleges under prohibition with many pages of quotation from academy and high school heads, refuting the slanders that youth is being debauched by drink under prohibition.

The economic aspects of prohibition and its effect upon health, crime, and general social conditions is dealt with at considerable length. The newest scientific facts concerning the effect of beverage alcohol are set forth in special articles by Miss Cora Frances Stoddard of the Scientific Temperance Federation, and by Horatio M. Pollock, of the New York State Department of Mental Hygiene, and Frederick W. Brown, National Committee of Mental Hygiene.

"Working and Results of Prohibition in United States," and the statement of General Superintendent F. Scott McBride, made to the National Commission for Law Observance and Enforcement, cover the more significant phases of the current problems of prohibition.

A summary of votes on national prohibition is given in detail from 1919 up to and including 1930. President Hoover's recommendations to Congress and Chairman George W. Wickersham's appeal to the press to aid in creating respect to law are quoted rather fully. A classified bibliography of the present-day literature on the alcohol question, a list of the personnel of the Prohibition Bureau and the Bureau of Industrial Alcohol, a roster of officers, directors, and superintendents of the national and state Anti-Saloon Leagues and of the principal officary of national and international temperance organizations, with a very full index of the contents of the whole volume make this book one of the most valuable reference works in the library of those concerned with current aspects of the fight against beverage alcohol.

—Ernest H. Cherrington, General Secretary, World League Against Alcoholism.

MISSIONS

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

AN OBJECT IN MISSIONS SOMETIMES FORGOTTEN

As we plead for missions men sometimes ask, "What do you hope to accomplish in missionary endeavors?" Not only do people have a right to raise such questions, but those of us who are giving our entire time to mission work should analyze our own hearts and minds till we have definite ideas regarding that for which we are working.

One may be led into mission work for the mental, social, or spiritual thrill which one hopes to receive, and may the good Father pity one engaged in mission work who does not get a spiritual thrill. Individuals and churches may enter the mission fields for the sake of building up their denomination. A denomination that is not missionary can never expect to thrive. Such objects as these, though legitimate in their proper place, are useless when they stand alone. The purposes which the foremost missionaries today are pressing to the front are, first, to make known to all the world the good God as revealed in Christ; and second, to transform all men and human society by bringing them into fellowship with the good God through Christ his Son.

There is another object which is overlooked, and that is that Christians must engage in mission work for their own sakes. It is God's purpose to redeem the world through the prayers and activities of Christians. But this is not the only reason why he wants us to give our best to missions, home and foreign. We need to do it for our own growth. It is not simply that we cease to be Christlike when we fail to be missionary, though such is the case. We are so constituted that our spiritual growth depends upon our uniting our hearts and our efforts with Christ in redeeming the world. "There is that withholdeth more than is meet but it tendeth to poverty." We beggar our own souls when we dry up our interest, withhold our money, and cease our

activities for mission work in our own community, country, and all the world. Missionary activity as opportunity offers is a means of grace which no one can afford to neglect.

WEEK OF PRAYER FOR THE CHURCHES

January 4 to 10, 1931

For many years—forty or fifty at least—one week at the opening of the new year has been set aside and observed as a week for universal and united prayer for the churches. This has come to be a world affair. The topics are arranged by the Federal Council of the Churches of Christ in America and the Evangelical Alliance of Great Britain. They are circulated in all English-speaking countries and are translated into other languages. For six or seven years the topics for the week of prayer have been given in the Missions Department of the SABBATH RECORDER and literature regarding the subject has been sent to all the pastors. The same plan is being followed this year, the date appointed for the Week of prayer being January 4-10, 1931. It is the hope that Seventh Day Baptist churches will join with the Christian churches of all the world in the observance of this week and it is also hoped that Christians in churches where the week of prayer is not publicly observed will observe it in their private devotions. Below we give the topics as prepared for this year.

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 4, to Sabbath, January 10, 1931

Sunday, January 4, 1931.

Suggested Topics for Sermons and Addresses:
World Evangelization—The Lord's Command.
Matt. 24: 14; Matt. 28: 16-20.

World Evangelization—The Divine Dynamic.
Acts 1: 6-8.

World Evangelization—Essentials to Success.
Luke 24: 49; Acts 2: 1-4.

World Evangelization—The World's Only Hope. Acts 4: 12.

Monday, January 5, 1931.

WORLD EVANGELIZATION: THANKSGIVING AND
CONFESSION

Thanksgiving:

For the fathomless love of God that sought us and redeemed us; that we are the temple of God and that the Spirit of God dwelleth in us.

For the help that has come to us by seeing in others something of the beauty of Christ, and for any we may have been enabled to lead to him.

For a growing apprehension by the Church of the extent of its unfinished task.

Confession:

That the burden of the world's need has not driven us more frequently to prayer and effort.

Of the Laodicean state of so many churches, and of lack of unity when terrible anti-Christian forces are so well organized.

Prayer:

For a great Church awakening and world-wide spiritual revival.

Scripture Readings: Luke 24: 36-53. Ps. 72:
Acts 2: 1-18.

Tuesday, January 6, 1931.

WORLD EVANGELIZATION: THE CHURCH UNIVERSAL
Thanksgiving:

For the fellowship of those of all races who have found in Christ the true meaning of life.

For the elimination of denominational prejudices and a growing realization of the fundamental underlying unity of all who acknowledge Christ as Lord and Savior, and the consequent growing power for world witness.

Confession:

That there are deaf ears that hear not what the Spirit saith unto the churches, and that many have lost their first love and have merely a name to live.

Prayer:

That love and zeal and life more abundant may characterize each church so that "Thy saving health may be known among all nations."

That the Church may realize that, holding as it does the secret of love, joy, peace, and life everlasting, it is debtor to all who have not heard or have not understood the gospel at home and abroad.

That the Church may know how to deal with the drift away from public worship, and that no church may rest content unless souls are being born again within its walls.

Scripture Readings: Eph. 4: 1-13. Col. 1. 1 Cor.
12: 12-27.

Wednesday, January 7, 1931.

WORLD EVANGELIZATION

INTERNATIONAL FRATERNAL CO-OPERATION

Confession:

Of prevailing national sins; selfish materialism; disrespect for law; indifference toward the suffering and oppressed; gambling; disregard of the Sabbath.

Of international jealousies and suspicions; lack of international understanding.

Of economic exploitation without regard to human, moral, and spiritual values.

Thanksgiving:

For a growing desire for peace and good will, and belief in the possibility of abolishing war.

For the large measure of kindness and benevolence found in community and national life.

For outbursts of righteous indignation against injustice and tyranny in any form.

For increasing international fellowship and co-operation.

Prayer:

For a Christian settlement of social wrongs, and industrial disputes, a Christian solution of international difficulties, and complete religious freedom everywhere.

That men and nations may realize the dangers of wealth, power, and material and scientific progress divorced from Christian character and may learn to build the entire social order on Christian principles. For a true appreciation of moral and spiritual values, for a strengthening of the bonds of world-wide Christian brotherhood, and for effective world-wide proclamation of the gospel, which holds the only solution for every problem, individual, national, and international.

Scripture Readings: Luke 2: 1-14. Ps. 67. Isa. 2:
1-5. Acts 17: 24-31. Rom. 13.

Thursday, January 8, 1931.

WORLD EVANGELIZATION: FOREIGN MISSIONS

Confession:

Of failure to realize that the greater and more difficult part of the task of world evangelization yet remains to be undertaken.

Of the failure of so-called Christian nations to be truly Christian in their own life, thereby placing the missionary's proclamation of the gospel under the gravest handicap.

Of the fact that we think too much of missionaries as a class apart, forgetting that every Christian should be a missionary—a witness at home or abroad.

Of failure to recognize the fact that Christ's command means that none on earth should be deprived of the opportunity to hear of the Savior's love.

Thanksgiving:

For evidences of grace in every land and among every race, thus proving that the gospel is the power of God unto the salvation of the whole world.

Prayer:

That in Asia's two million villages indigenous churches may be planted in numbers sufficient to carry on and complete the evangelization of rural areas.

That intercessors may be multiplied for the huge largely untouched regions in Central Asia; for India's borderlands and hundreds of native states; specially for closed lands like Afghanistan, Nepal, and Tibet; and for the neglected problem of the Malays, the unreached tribes of New Guinea and Borneo, and for neglected millions in the Dutch East Indies.

For the Moslem lands of the Middle and Near East and for the Balkans and parts of Europe where the evangelical witness is weak.

For North Africa, Islam's stronghold; for specially needy regions like the hinterlands of West Africa, large regions in Abyssinia, the Anglo-Egyptian Sudan, British and French Somaliland; and for millions in Africa who are entirely unevangelized.

For Latin America, whose importance in the world of the future will be immense.

For the practical success of survey work which is directing attention to the problems and needs of the missionary movement today.

Scripture Readings: Isaiah 52. Isaiah 11: 1-9.
Matt. 9: 36-38. Mark 16: 14-20.

Friday, January 9, 1931.

WORLD EVANGELIZATION: FAMILY, SCHOOL,
AND UNIVERSITY LIFE

Thanksgiving:

For parents who, amidst the prevalent disregard for the sanctity of the home, foster the spiritual as well as the mental and physical development of their children.

For students in schools and universities who cherish a Christian idealism and are concerned to win their fellows to Christ.

Confession:

Of the decline of family worship, and family attendance at the house of God.

Prayer:

That parents may realize that there is no substitute for the influence of the Christian home.

That parents may so live as to make it easy for their children to think aright of the Fatherhood of God, and that they may pray unceasingly for their spiritual welfare.

That teachers may realize the solemnity of their responsibility to God and to the world, and discharge it by exercising a Christian influence upon their pupils.

That Bible school teachers and all workers among young men and women may not rest content until they have brought those under their care to know Christ as Savior.

That reverence, appreciation, and love of the Holy Scriptures may be found in schools, colleges, and universities.

Scripture Readings: Deut. 6. Ps. 34. Prov. 4.
Mark 10: 13-16. 2 Tim. 2: 1-15.

Sabbath, January 10, 1931.

WORLD EVANGELIZATION: HOME MISSIONS

Thanksgiving:

For the multitude of earnest workers in the cause of Christ, and for the widespread desire that ours may be truly a Christian nation in every aspect of its life.

Prayer:

That all workers may be brought closer together in co-ordinated effort to reach all ages and classes, so that there may be none in village, town, or city who have not heard and understood the meaning of the gospel. That every Christian may be a keen student of the art of soul-winning—may learn how, by prayer, kind words, and helpful deeds, to create opportunities, and then under the power of the Spirit of God to speak words that will live for ever.

That there may be a fuller awareness of what it means to follow Christ in our industrial life.

That the Church may bear persuasive witness to inter-social fellowship and co-operation.

For a spiritual revival that will reach the ends of the earth, and for the speedy coming of the kingdom of our Lord.

Scripture Readings: Luke 24: 44-49. Rom. 2.
Rom. 11.

PRAYER THE FIRST PREPARATION FOR THE COMING OF THE HOLY SPIRIT

For the coming of the Holy Spirit, the first preparation was one of prayer. Is it not, therefore, fitting in the highest degree that we should begin the new year with a week of prayer—a time when we carefully examine our own hearts? Are we troubled with doubts? When we have told them to God with open heart they seem to melt away. Are we confused about our duty? When we practice the presence of God, we face our duties and the world's need in a manner pleasing to him. Is not the first attitude of prayer the "waiting before God"? If we wait for his voice, we shall be more likely to utter the petition which he has indited and which he waits to answer. Thus shall we come to feel the passion for the souls of men which Jesus felt; thus will our field of service be as wide as human needs the world over.

Like the first disciples, we must begin "at Jerusalem." If the Christian forces of our own land become imbued with the Master's spirit, the ends of the earth will be made to rejoice. When the individual heart is quickened, society will feel an uplifting power. If the Church in America is not able to do more than maintain itself on an equality with the increase of population, how can it expect to conquer the world for God? Receiving our own anointing, we shall be able to go forth with new power until both at home and abroad society feels the uplift. Sectional and national misunderstandings will be allayed and all lands will feel the evangelizing influence of a new birth of spiritual passion under the guidance of the Holy Spirit. Let us all unite in prayer that the "least and the last and the lost," to earth's remotest bounds may hear the Good News and turn for pardon and light to him who is the Light of the world.

[Taken from an address to the churches by the Commission on Evangelism and Life Service of the Federal Council.]

YEARLY MEETING AT PLAINFIELD

The yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches convened with the Plainfield Church on November 28 and 29, 1930. Pastors Luther A. Wing of the Berlin, N. Y., Church,

Herbert L. Cottrell of Marlboro, Eli F. Loofboro of Shiloh, and Herbert C. Van Horn of the Piscataway Church were present and assisted in the services, which were in charge of Rev. A. J. C. Bond of the Plainfield Church. A goodly number of delegates were present from the above mentioned churches together with those from the New York City Church, which at present has no pastor.

Pastor Bond welcomed the visiting delegates at eight o'clock Friday evening at the time of the regular prayer meeting. After a song service and the opening prayer by Rev. Luther A. Wing, Rev. Herbert C. Van Horn preached on "Borderland Christianity," using as his text Numbers 32: 19. A prayer and conference meeting closed this service.

The Sabbath morning service began at ten-thirty o'clock, with the following program:

Organ Prelude—Prelude in E Minor *J. S. Bach*
Doxology—Old Hundredth

Call to Worship—"I was glad when they said unto me, Let us go unto the house of the Lord"

The Lord's Prayer—The congregation uniting
Anthem—A mighty fortress is our God
(Extended Chorale) *J. S. Bach*

Responsive Reading 54—The Great Mission
Gloria—Smart in D

Hymn 454—O Master, let me walk with thee
Scripture Lesson—1 Corinthians 3: 1-23

Prayer—Rev. Eli F. Loofboro
Choir Response—

Father, Hear the Prayer We Offer *Jones*
Offertory Anthem—O Brother Man
Geoffrey Shaw

Hymn 494—God of the strong
Sermon—In Partnership with God

Text: 1 Corinthians 3: 9

Rev. Herbert L. Cottrell
Solo—Lord God of Abraham *Mendelssohn*

Roy O. Titsworth

Hymn 511—Master, no offering
Benediction and Sevenfold Amen

Organ Postlude—Prelude in C Minor
Mendelssohn

A pleasant social hour, with dinner served at twelve-thirty in the church parlors, was enjoyed by about one hundred fifty people.

The afternoon session opened at two-thirty with the singing of the hymn, "What a Friend we have in Jesus," and continued as outlined below:

A Character Sketch—Zaccheus.. Esle F. Randolph
Symposium—Conducted by
Corresponding Secretary Rev. H. C. Van Horn

Introduction Rev. H. C. Van Horn

1. The Inspiration of an Onward Movement
Rev. A. J. C. Bond

2. The Opportunity of the American Sabbath
Tract Society Courtland V. Davis

3. What the People Can Do
Alexander W. Vars

Solo Mrs. Eleanor Prentice Anderson
Address: The Sabbath and Mission of Seventh

Day Baptists Rev. H. C. Van Horn

Hymn—Faith of Our Fathers

4.30 p. m.

Social Hour and Supper

The evening service began at six-thirty, and after singing "I need thee every hour," the meeting was opened for business.

It was voted that the secretary's book be forwarded each year to the Denominational Building at Plainfield, N. J., and placed in charge of the manager of the publishing house; and that each secretary be asked to complete the minutes and send in the book within six weeks following any meeting.

It was also voted that the old minute book, now in custody of the Plainfield Seventh Day Baptist Church, be also placed for safe keeping in the Denominational Building.

Voted that the date of holding the next yearly meeting be left with the Berlin, N. Y., Church.

Mrs. Eldred Batson, of Salem, W. Va., sang a solo, accompanied by Mrs. Roland M. Davis, of Plainfield.

The Scripture lesson, the third chapter of Philippians, was read by Rev. A. J. C. Bond.

Then followed the sermon by Rev. Eli F. Loofboro using as his text, "I press on toward the mark."

"Savior, like a shepherd lead us," sung by the congregation, and prayer by Rev. Luther A. Wing, brought the 1930 yearly meeting to a close.

Many of the younger delegates remained over till Sunday morning to attend a Teen-Age Conference held at New Market.

L. H. NORTH,
Secretary pro tem.

[Note—The above minutes of the meeting were not read or adopted; and if there are any omissions or corrections, you will help in keeping the accuracy of the records by sending in your corrections to the secretary.]

YOUNG PEOPLE'S WORK

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

JOY TO THE WORLD

Christian Endeavor Topic for Sabbath Day,
December 20, 1930

DAILY READINGS

Sunday—Joy of angels (Luke 2: 13-14)
Monday—Joy in heaven (Luke 15: 1-7)
Tuesday—A day of joy (Matt. 21: 1-11)
Wednesday—Joy of achievement (Luke 10: 17-21)
Thursday—Joy of faith (1 Pet. 1: 3-9)
Friday—Joy of giving (Acts 20: 35)
Sabbath Day—Topic: Joy to the world (Luke 2: 13, 14; Eph. 5: 19, 20. A music meeting)

LILLIAN BOTTOMS

SUGGESTED SONGS

It Came Upon the Midnight Clear.
O Little Town of Bethlehem.
Holy Night, Silent Night.
Joy to the World, the Lord Is Come.

Again the year has revolved, and the Christian folks throughout the world commemorate the birth of the young child Jesus, and in so doing we celebrate the glory of innocence and meekness, of simplicity and tenderness. Let us also celebrate the power of One, who, from the moment he entered into this world, has stirred the human race to its very depths, and has laid his hand upon all, compelling the most powerful and most humble to consider and worship him. He reveals all and has been the meeting place for humanity.

Guided by the star, which shines in every man's heart rather than by the star of the heavens, those worshipers of old found their way to the manger of Bethlehem. And so, many thinkers, poets, artists, discoverers, have found their way since; for the music of modern times and also its drama, its science, and universities have all had their birthplace in Bethlehem.

The working folks in that day were not artisans, but countrymen who cared for their flocks through the watches of the night, and to them came the message of Shiloh. For the moment they abandoned

their sheep and took their way from the midst of labor to the Infant's cradle. For this Child had not been born into a palace, but into a stable of a village inn; not into plenty, but into poverty; not into a life of ease, but into a long travail of hardship. The proletariat is sanctified in the child of Mary and the Son of the carpenter, and the great multitude of every age and of every nation whose lot it is to toil with their hands for their daily bread are understood; their labor is lightened and glorified by the Christ Child.

Word came also to the king in his palace, though not from an open heaven. He scented rivalry and danger. In his intention he came breathing hatred and murder.

As the little country of Jewry was stirred on that day, so has the whole world since been stirred by the arrival of Jesus. No other birth has so profoundly affected human history or so changed the destiny of the human race. The light from that village inn stable, touches every idea and every movement through all the conquering nations of the world, and lights the Church in her great mission unto all people. Beside his manger all conditions remain the same, all enmities must be laid to rest. There we come as life begins or life ends, with our questions, our cares, our sins, our sorrows, hoping that by the power of the Holy Child we may be born again, leaving behind our pride, ambitions, cares, and fears, and passing into the peace of which the angels sang, and which Christ brought to earth — the peace of God, which passeth all understanding.

The coming of a child often transforms a family. The Christ Child transformed the family of God on earth. Civilization, education, and Christianization have followed his lead. The humanitarian, philanthropic, religious institutions of this age are results of the influence of Jesus during the past nineteen centuries. His light will illuminate mankind as long as time and eternity endure. It is shining brighter and brighter as we near the perfect day of his triumph. More hearts welcome the coming of Christmas this year than ever before. Nations are in accord with the angels' proclamation of "Peace on earth, good will to men." There is more living for and thinking of others than ever before.

"Strange we so toil to fashion for our unseen ends
The splendors that the tarnish of the world doth mar,
When all the lasting glory of our life depends
Upon a little Child, a stable, and a star."
Athens, Ala.

FOR CHRIST AND THE CHURCH

SINCERITY AND CREATIVITY

Christian Endeavor is not primarily a social organization, although one of its aims is to foster Christian fellowship. It is not for the main purpose of promoting recreation, but it should have a well-planned recreational program. It can not be wholly for intellectual purposes even though it is more progressive when the members "study to show themselves approved unto God."

Christian Endeavor stands "For Christ and the Church." It should count for that in whatever it does. Only those things should be included in the program of this organization which promote Christ's work.

It is the hope and prayer of the board that our young people will make this year one of definite purposing toward this end. In other words, let us all be sincere in our endeavor to be Christian. Would that every young person would pray sincerely for this, that we might be more closely bound together in this great cause!

If you pray sincerely,
If you truly worship,
If you work and serve sincerely,
If you learn in earnest,
If you play when you play,
If you are "friend of all, the foe, the friendless,"

And all

"For Christ and the Church"
Then you need not worry about
"Creativity";
It follows.

MARJORIE J. BURDICK.

PLANS OF THE ROCKVILLE SOCIETY

FOR DECEMBER, 1930

The prayer meeting committee plans to meet the leaders appointed for December the last Sabbath night in November to talk over with them plans for the meetings in December.

At the first meeting in the month the missionary committee will have missionary

books and articles present and invite the members to take them and read them during the month. At different times during the month the committee will call attention to missionary articles in the SABBATH RECORDER, and encourage those present to read them.

The social committee is planning a Christmas social which will consist of Christmas solos, poems, and stories for the program, and appropriate Christmas games and refreshments.

The music committee chairman has charge of the Christian Endeavor meeting for December 20, and plans to devote the greater part of the meeting to music. There will be solos, duets, hymns, and a piano solo.

C. E. NEWS FROM LITTLE GENESEE

DEAR C. E. FRIENDS:

You haven't heard from Little Genesee in such a long time that probably you think we are not very much alive. But no! Indeed we are! In fact we are very much alive!

Last winter we started to raise money to send our society to the New York State Christian Endeavor Convention that was held in Rochester, the earlier part of the summer vacation. We had a Saint Patrick's social. Previous to this we had sent out little aprons asking the people of the community to come to this social. We asked that they bring the aprons with the pockets filled with as many pennies as their waist was inches around (invitations in form of a poem). To be sure we saw to it that all the big folks in town received aprons!

Another night we held a homemade ice cream social. We sold hot dogs and coffee besides the ice cream.

In the summer we put on a three act play, "The Path Across the Hill."

Twelve members of our society attended the Rochester convention. We went by means of three cars. On the way there and back we visited historical places of interest. While in Rochester we all enjoyed every moment. It was a new experience for some of us and helpful to us all.

We recently attended the annual convention of Allegany County. We won the C. E. banner that is passed from one society to another each year for the society traveling the farthest and having the greatest percentage of their members present.

November first we attended a Hallowe'en party at Nile, given by the Nile society. We all had a delightful time and were highly amused at the various costumes that were displayed.

In the early part of October our Sabbath school had a rally day program. This was also the "moving up" day for four Junior members to the Senior society. Besides these new members we have received two others into membership. One of these, Gladys Whitford, died a short time after she had joined our society. We all mourn her going. We loved her much, and had looked forward to the time when she would be with us and work with us. But we do thank the Lord for giving her to us for a time. We feel that we were much helped for our relationship with her. We are planning to make our society a better and bigger one in the coming year.

Sincerely yours,

LETA CAROLINE CRANDALL,

Press Committee.

Little Genesee, N. Y.,
November 3, 1930.

HISTORY OF THE SECOND HOPKINTON CHURCH

HOPKINTON, R. I., 1835-1930

(Paper read at the rally of the New England Seventh Day Baptist Christian Endeavor Union, held at Waterford, Sabbath evening, September 13, 1930)

LEWIS F. RANDOLPH

The first records of the Second Hopkinton Seventh Day Baptist Church make this statement:

"Be it remembered that on the seventh day of January, 1835, that according to appointment a meeting was holden at the meeting house at Hopkinton City and after due deliberation and prayer and preaching by Elder Matthew Stillman, he proceeded to form a church of a number of brethren and sisters living in the vicinity of said meeting house, all of which were members of the Seventh Day Baptist Church at Hopkinton and were formed into a distinct or separate church by their own request and not without consent of the parent church."

The church was organized with forty-four members. The first pastor was Elder Amos R. Wells, although the church was organized by Elder Matthew Stillman.

There were seventeen articles of faith. Lucius Crandall was licensed pastor from 1837 to 1838, when Elder John Greene came from Brookfield, N. Y., and served until 1846. Then Lucius Crandall again served until 1847, when Rev. S. S. Griswold was extended a call from Independence, N. Y. He accepted this call and served as pastor until the time of his death which occurred in November, 1882. This measures out thirty-five years of continuous service as a pastor and is the longest period of service held by any pastor in our society. After Elder Griswold's death, the church was supplied by different pastors until May, 1883, when Elder Lewis F. Randolph came from Greenbrier, W. Va., to serve as pastor.

Elder Randolph served the Second Hopkinton Seventh Day Baptist Church for thirty years, 1883 to 1913, and was taken from this earthly life by only a short illness of three weeks, the end coming on July 18, 1913.

The writer of this paper feels that it is very fitting in connection with the history of this church to quote from a tribute to the memory of Rev. Lewis F. Randolph, as follows:

"The death of Pastor Randolph closed a life of faithful service among a people to whom he had ministered for thirty years. His death has brought sadness into many homes. The best years of his life were given to this church and community; and in the many ways as a faithful under shepherd cares for his flock, he has been true to his convictions of duty. There have been broken home circles and afflicted ones among those he served where his presence has given help and encouragement, and many could be found who would gladly testify to the helping hand he has thus extended to all. Pastor Randolph was a friend to all. His friendship was loyal and sincere. His great desire was to be led and used of the Master whose cause he had at heart, and the faithful ministry of his life has attested the sincerity of his purpose.

"His daily life among us was a strong incentive to better living and in this way he has preached the most faithful sermons.

"Our church and homes are left desolate by his going home, and our tender sympathy extends to those who were nearest him. His life was worthy. He fought a good fight and for him is the crown promised those who love the Lord's appearing."

During Elder Randolph's pastorate he administered 161 baptisms, 248 marriages, and 335 funeral sermons.

From July, 1913, to April, 1914, our church was without a pastor, being supplied by pastors from the different local churches. In the spring of 1914, Rev. E. A. Witter was called as pastor and he served from 1914 to 1920. From May, 1920, to August, 1921, our church was again without a pastor. For a year and three months we struggled on the best we could, becoming almost discouraged at times with the thought of our ever having a pastor again, when the name of Brother Paul S. Burdick was mentioned and a call was given him by the Rockville and Hopkinton churches, and this call was accepted. Pastor Burdick served very efficiently for eight years, from August, 1921, to May, 1929. From our church Pastor Burdick accepted a call as pastor to the Leonardsville and West Edmeston churches of New York State. From May, 1929, to September, 1929, our church was supplied weekly by Mr. Gilbert Main, a student of the Dudley Institute, Dudley, Mass. In the spring of 1929, our church together with the Rockville Church extended a call to Rev. Willard D. Burdick, Plainfield, N. J., to become pastor of our churches; this call was accepted. Our first Sabbath with Rev. and Mrs. Burdick was on September 14, 1929. Pastor Burdick's text was from Romans 1: 16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

We feel richly blessed with the presence of Pastor and Mrs. Burdick among us. We have, however, to regret the fact that our society is diminishing somewhat in numbers and also in the general interest of church activities. We have but a few young people at present, many of them having gone away into other fields of labor. Again, much of the membership is in a scattered condition, only a very few living in the vicinity of the dear old church. However, we are glad to be able to report that there are still loyal and courageous members who have a very deep interest in the welfare and continuance of the dear old Second Hopkinton Seventh Day Baptist Church.

May we have the sincere and constant prayers of the sister churches of the denomination, that we may continue to live and grow in the grace and spirit of the Master, that new members may be added and that present members may be revived and come to realize the necessity of boldly and fearlessly holding up the standards of the kingdom of Christ in our community, as the harvest of the Lord is ready, but the reapers are few.

Hark the voice of Jesus calling,
"Who will go and work today?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"

Earnestly the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me"?

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Joy because of a Savior (Luke 2: 11)
Monday—A joy-message (John 3: 16)
Tuesday—Joy because of power (Luke 10: 17-20)
Wednesday—Joy of victory (Jas. 1: 2, 3)
Thursday—Joy of heaven (1 Pet. 1: 3-5)
Friday—Joy of the redeemed (Rev. 7: 9-17)
Sabbath Day—Topic: Joy to the world (Ps. 95: 1-3. Musical service)

Topic for Sabbath Day, December 20, 1930

SUGGESTIONS FOR THE LEADER

Favorite Christmas carols should be called for and sung in this musical service. Use one of these carols as the theme song of the meeting. Sing it. Read it. Discuss its various phases till the meaning of the song is very clear. Three or four topics suggested in the song should be given out beforehand to be developed in a five minute talk. You may choose any carol you wish to discuss in this way, but for illustration I will use the song, "Joy to the world; the Lord Is Come."

1. "Joy to the world," suggests the topic: *The Joys of the Christian Life*. What are the joys that the Christ brought into the world?

2. "The Lord is come," suggests the topic: *Hopes Fulfilled*. Why was a Messiah looked for? Was this hope fulfilled in Christ?

3. "Let earth receive her King," suggests: *The Kingdom of Heaven*. What is Christ's relation to the kingdom of heaven?

4. "He rules the world with truth and grace," makes us think of *World-wide Christianity*. When and how will the world be ruled by Jesus Christ? Can we help?

5. "Let every heart prepare him room," means a *Heart Religion*. Does Christ rule in our own hearts?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Following is a suggested outline for the first worship service in the month of January on the subject, "Our Father's Book."

Juniors—"The Bible Forever."

(Tune—Let Us Rally Round the Flag, Boys).

The Bible forever
My watchword shall be,
I'll honor its teachings
And lessons obey.
So I'll love my dear old Bible; yes,
I'll love it evermore,
Telling its message of salvation.

E. K. A.

Leader—Psalm 119: 18, 97, 105, 160.

Hymn—"Thy Word Is Like a Garden, Lord."

Juniors—

"Oh let me read my Bible o'er
With ever new delight;
And may I love its pages more,
And seek God day and night.
Oh, let it purify my heart,
And guard me all my days;
Its wonders, Lord, to me impart,
And teach my lips to praise."

Offering

Prayer by leader—

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand." Amen.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

THE SUNNY SIDE

I sat on the sunny side of the Lehigh Valley train, clicking away at the "Corona"

on my knees, and enjoyed the warm sunshine coming through the window while outside blustered a cold November wind. I was comfortable and happy at my task. But when I got onto the "Black Diamond" at South Plainfield I had taken a seat on the other side of the aisle where I had soon discovered that the car was cold. I thought of complaining to the conductor about the matter but noticed that there was plenty of room on the sunny side, changed my seat, and at once was comfortable with everything about me seeming so different. The rest of the day was pleasantly and profitably spent as I was carried toward my De Ruyter destination.

Many times folks live on the shady side of life. So often it is cold there and they are uncomfortable and ready to find fault and criticize. All the while across the aisle may be sunshine and warmth, with comfort and joy of service. Why not change seats!

OFF TOO SOON

This same day I offered a fellow passenger a current magazine to read as I was busy with the typewriter. He seemed pleased with the courtesy and interested in the periodical. However, shortly, as we drew into a station he handed it back to me with the remark, "I get off here," and left the train without time to finish his reading. Often, in life, people get off too soon, before they finish what they have undertaken. A lad quits school before he finishes. One stops in his task just short of success; another, discouraged, gives up when a little more perseverance would have brought larger returns. So blessings are missed. We get off too soon. There is danger of that in our Sabbath keeping and Sabbath promotion; in every walk of the Christian life. Let us not miss blessings in store for us by stopping short of our Onward Movement goals. Let us stay on the train till we receive the blessing.

But I have been thinking, too, that perhaps I did not offer the stranger the magazine soon enough, or as soon as I easily might, and so contributed to his loss. Think that through, reader, concerning our message to the world concerning salvation and the Sabbath.

OUR CALENDAR

We are off for a good start on the calendar for 1931. At the time of this writing, December 1, the calendar is off the press and will soon be ready for distribution. As I came into the office the other day from a three weeks' field trip, I found the first answer to a letter recently sent to our pastors. How much we depend upon them, God bless them! The answer contained a check to cover the order, in full. What a fine and stimulating response to the appeal to help make the calendar entirely self-supporting. Here are the closing words of the letter accompanying the order—"We old men, who can not do much work, ought to spend more time smiling." I can see the smile of brother — twelve hundred miles away. It helps. A few other orders are now at hand. There ought to be at least sixty more, very soon. Send them in, please.

"DIDN'T START IN TIME"

When a man came rushing at a terrific pace to catch a car, and arrived just after the conductor had shut the door, a bystander remarked, "You didn't run fast enough." "I ran fast enough," replied the disappointed man, "but I didn't start in time." How true this is in so many phases of life and work. A church gets a late start in its local yearly program, perhaps makes a fast enough run, but misses the "car." May this not be one of the heavily contributing reasons why we fail in reaching the goals of our Onward Movement? Some of us believe we get too late a start. The best it could do, this year, the Finance Committee could not get into action until the middle of November, four and a half months after the Conference year began—more than one third of the year gone. "Didn't start in time." Many of our churches will not make their Onward Movement canvass until after January 1—six months of the year gone; some will make their canvass even later. They may "run fast enough" but they "didn't start in time."

Why could not the Commission lay out the work at the mid-year meeting, assemble the budget, tentatively at least, present it to the churches and let all the canvassing be done by the end of June? Then, at Con-

ference, it would be definitely known what could be depended upon. The plan would, at least, have the advantage of affording the churches of Conference an early start. If one failed then, it would not be because he did not have a chance to "start in time."

TEEN-AGE CONFERENCE

Forty young people attended the Teen-Age Conference held at New Market in connection with the Plainfield Yearly Meeting of the New Jersey, New York City, and Berlin, N. Y., Churches. The writer feels like congratulating all of us—our churches, our homes, our young people, and our Doctor Bond, who with so much vision and care plans these gatherings. I know of no group of young people anywhere finer than these groups of Seventh Day Baptist young people; or churches, in spirit and purpose, finer than ours; or homes, in love and service, finer than ours. And the Sabbath has helped all to be what they are. Loveliest and best day of all the week! It will do even more for us if we will permit God to use us as he would.

Four splendid addresses were given by the young people and have been requested for the RECORDER. One of them follows this "Observation." Four Sabbath mottoes were selected by a committee appointed for that purpose, and from them was chosen, by vote of the conference, the one for this group. It follows:

"If it costs much to keep the Sabbath, then it becomes a surer test of our love. If the sacrifice that we make seems great, then to make it gladly measures a greater love."

It is hoped that every young person in these churches will secure this motto, commit it to memory, and use it daily in connection with the Quiet Hour meditation. It may be secured from the guardians of the motto, free for the asking. Guardians appointed are for:

Shiloh—Rachel Dickenson,
Marlboro—Emma Tomlinson,
Plainfield—Janet Whitford,
New Market—Eleanor Kellogg,
Berlin—Dorris Strait.

The luncheon served in the social rooms at the noon hour proved a credit to the hospitable women of the Piscataway Church. After a few "pep" songs and Miss Bernice Brewer had presented the interests of the

Lewis Summer Camp, friendship's circle was formed by all joining hands, while a verse each of "Have thine own way, Lord," and "Blest Be the Tie that Binds," was sung. Brief and earnest prayer was offered by Doctor Bond in closing. The pastors of the churches represented with their wives were present, thus manifesting their deep and abiding interest, love, and confidence in their young people.

THE PLACE OF YOUNG PEOPLE IN THE LIFE OF THE CHURCH

(Given at Teen-Age Conference at New Market, N. J.)

EMMA G. TOMLINSON

The young people are some of the most important people in any church. Without young people a church does not grow but becomes lifeless and stagnant; for it is upon the young people that the church depends for its future. In order that a church may be prosperous there must be generation after generation of young people who take up their church duties as the preceding generation lays them aside.

In the thirtieth chapter of Job it is written, "On my right hand rise the youth." We are the youth of today. In the future years we will be the ministers, elders, deacons, and laymen of our churches.

How are we to fit ourselves for our future responsibilities? One of the best methods of preparation is that of working in our Christian Endeavor societies. By doing this we are helping ourselves, our society, and our church. In the smaller churches perhaps the young people are offered direct responsibilities in the church work. This is helpful, for it creates added interest in the church as a whole.

Young people, especially the smaller children, should not think that the small things which they do are unimportant. As they are doing these things they are preparing themselves for the greater things which they will be called to do as they grow older.

And so it is our duty and privilege to assume our allotted responsibilities, for on us rests the future of the Church.

Marlboro, N. J.

HOME NEWS

HAMMOND, LA.—We have just been favored by a visit from Rev. Erlo E. Sutton, official representative of our Sabbath School Board and director of religious education. Mrs. Sutton is with him on his trip. We were delighted to have them in our midst for a brief season and would have been glad if their stay could have been longer. We all appreciate the work which Brother Sutton is doing on the *Helping Hand* and feel that it is most important. We also discover that he is doing other important work in these trips which he is making. He preached three most interesting sermons while with us, and strengthened the work all along the line.

Our congregations are always good in attendance, including that of our prayer meetings, which are helpful and inspiring. Considering our number we have some capable and zealous workers, whose services are very much appreciated.

S. S. P.

FOUKE, ARK.—We are a small church, therefore we must work extra hard lest we become discouraged.

Our Ladies' Aid society does a great deal of quilting. There are only a few members, but they are faithful and diligent workers. Last spring the pastor, assisted by several laymen, piped gas into the parsonage. The Ladies' Aid paid the bill and also purchased six lights, a kitchen range, and one heating stove.

This is the time of year when one wonders if he has been duly grateful for God's kindness, love, and mercy during the past months. Though the drought very nearly ruined the crops in this section, and times are hard for all, we are able to find many things for which to be thankful.

Just now we are still rejoicing over the recent visit of Rev. and Mrs. Erlo E. Sutton. Mr. Sutton gave us some splendid messages that ought to inspire us to greater endeavors. While they were here the Christian Endeavor society held a social at the home of Mr. and Mrs. J. N. Pierce.

We ask your prayers that the spirit of Christ may prevail among us, and that we may prove faithful to the end.

M. S. S.,
Press Reporter.

CHILDREN'S PAGE

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

WHAT CHRISTMAS SHOULD MEAN TO US

LUKE 2: 8-20

Junior Christian Endeavor Topic for Sabbath Day, December 20, 1930

MRS. HERBERT L. POLAN

Talks to be Assigned:

Christmas should mean—(1) Peace, (2) good will, (3) love, (4) joy, (5) giving, (6) sympathy, (7) cheer, (8) kindness, (9) brotherhood, (10) salvation.

Place this list of talks and names of the speakers on the blackboard.

Sing—"Joy to the World," "Wonderful Words of Salvation," "I Gave My Life for Thee," "My Jesus I Love Thee."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I hope my letter will find you as it left me.

I attended a wedding of one of my cousins in Bath, on Sunday, September 28. I was the ring bearer. It was a rainy day but I had a nice time.

My examination is past and I am in fifth book now. I am doing my best in school.

I hope the pigeons are not disturbing Mr. Greene still.

Our Sabbath school is not well attended by the children. Sometimes at the beginning of the Sabbath school there are no children except myself, and then the others begin to drop in. My teacher is very strict with us.

Some people did not believe that I could carry a two gallon can of water until they saw me do it.

I am living at Pastor Coon's now.

I remain your friend,

LLOYD JONAS.

23 Camperdown Rd.,

Winward Road,

Kingston,

November 14, 1930.

DEAR LLOYD:

I was delighted to receive another good letter, and also very pleased to have Mrs. Coon send me the photo of you and May Hamid. Of course the best thing of all is to be able to see and visit with one's friends, but it is fine to see how they look and to read their letters. It makes them seem nearer, don't you think so?

I am glad to hear that you were able to pass your examination, and that you are working so well in school. That is right, always do your best.

The pigeons are not bothering Mr. Greene now for he fastened up all the shutters in the belfry. Now they are living in the Methodist church belfry. They are pretty birds, but they make lots of trouble. I guess I'll have to finish the Children's Page this week with some verses I have written about the pigeons.

Sincerely your friend,

MIZPAH S. GREENE.

PIGEONS IN THE BELFRY

There dwelt within the belfry of our church
For many years, a homing pigeon band;
And oft on sunny days, they came to perch
Upon the slanting roof on every hand.
The gleaming light upon their plumage fell,
And added rainbow tints to sober hue,
While in my heart methinks was cast the spell
Which beauty brings for every day anew.

But in the onward passing of the years,
We've found the wisdom of an adage old:
However beautiful a thing appears,
It must be worthy to our homage hold.
And so our pigeons fail to charm the eye
When most destructive they have proved to be:
They push the belfry shutters all awry
And scatter filth and dust right wantonly.

And so with driven nails we bar them out;
Although they are a part of God's great plan,
There is, alas, no homing place about
Our belfry tower for such a ruthless band.
And though they hover round most mournfully,
With graceful, flapping wings and cooing cry
As if to chide us for our cruelty
That we their erstwhile home to them deny,
Perhaps to tempt us to at last relent
And shelter of our tower to them restore;
We close our ears to all their drear lament
And grimly mutter, "Never, never more!"

M. S. G.

"We have spent time in asking for things, in thanking God for his gifts, in serving him, and trying to do his will. Have we, however, bowed our heads and hearts before him in adoration and worship?"

OUR PULPIT

FILLED WITH THE HOLY GHOST

REV. E. ADELBERT WITTER

Pastor of the church at Walworth, Wis.

SERMON FOR SABBATH, DECEMBER 20, 1930

Text—Acts 2: 4, last clause.

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

They are read in those acts by their fellow men, but is it to the glory of God? Is it to the encouragement of needy ones, to seek Christ the daily Helper? Really, can any one feel that such an attitude towards others is Christlike? Listen: A certain man went down from Jerusalem to Jericho; he fell among thieves who robbed him and left him half dead. A certain priest came and, looking upon him, passed by. Then there came a Levite who, when he saw him, passed by on the other side. These were exalted, es-



"Ye are epistles known and read of all men," is said of all persons or number of persons; but when speaking of those who have "Christ formed within the hope of glory," it may be said, "Ye are epistles known and read of all men, to the glory of God." The reading is the same; in one case it is the revealing of the inner self, in the other the revelation is to the glory of God.

There are those who make full profession of faith in Jesus Christ; they seek to exalt God in their words and their exhortations. They, like the Pharisees of old, are looked upon and thought of as pillars of the church. This is natural. But for some reason they turn the cold shoulder to some of the members of the household of faith; they pass them by again and again without a word of recognition, or an expression of good cheer.

teemed among men, but they gave no word of cheer or recognized a need. Then there came along a despised Samaritan. When he saw the man and recognized his need, he not only spoke the word of cheer, but poured into his wounds the healing oil, took him up and cared for him. It was this last one to whom Jesus gave commendation. Often these discourteous acts on the part of God's professed followers become a hindrance to the work of the Lord, an obstacle in the way of progressive work in the church.

There are two things that sharply differentiate Pentecost from many modern teachings and tendencies. It is often contended these days that there are those who can receive and realize God, and those who can

not. Our text says, "All were filled with the Holy Ghost."

This text is taken from that wonderful account of the outpouring of the Holy Spirit at Pentecost. Every person who wanted to find this divine gift found it when he wanted it sufficiently to pay the price.

If we live with the spirit a dimly realized fact, and our souls are not filled with a strong, bounding life of faith, it is because we have not been willing to pay the price of an abundant life. We have not been willing to surrender self, that the Holy Spirit might have full possession. All the doors of God are open to every thing we need to make us live the abundant life.

Stanley Jones said, "It would strike a terrific blow to my faith if I were compelled to accept the notion that certain people, by the structure of their being, are incapable of receiving and realizing the spirit in conscious fullness."

Who of us would not have the same feeling? God is no respecter of persons; he giveth to all according to their several ability. All will not have the same amount of ecstasy and exuberance of spirit, but all will have the Spirit, and be filled to their capacity, when the price has been paid—when they have been emptied of self that they may be filled with Christ.

We have seen that the first great difference between Pentecost and the oft repeated theory of today is, the one declares the inability of all to receive and recognize God, and the fact that, "all were filled with the Holy Ghost."

The second thing that differentiated Pentecost from modern tendencies is, that whatever happened there at Jerusalem, seems not to have come from within man but from without. Jesus chose his disciples from among the common herd of men. He went with them from place to place, from one experience to another, that they might have a full, rounded out training of mind and spirit for the work he should commit to their keeping. He showed to them every phase of the work to which he had called them. He placed within their hands the very keys of the kingdom of heaven. He breathed into them of his own spirit, and when all this had been done and he was about to leave them we hear him say, as a

parting word, "Tarry yet at Jerusalem until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you." Then the record declares, "There came a sound from heaven, as of a rushing mighty wind and filled all the house where they were sitting." "And they were all filled with the Holy Ghost." Not some who should be recognized as bishops and leaders, but *all* were filled. Pentecost presented resources from without to man; it was not merely an awakening and a developing the resources from within.

A Hindu once said to a Christian teacher, "Aren't the roots always within us? Aren't we born from within, instead of from above?" Here he put his finger upon the crux of our modern religious problem. The modern cults of Self Culture, New Thought, and Christian Science, as well as Hinduism, tend toward the divinity of man, so that he is to be awakened to grasp the oneness with the Divine, or to discover that man has latent resources that make him self-sufficient. In either case he is born from within and not from above; when properly aroused he becomes his own savior." The New Testament teaches a very close union of the human and the Divine, so close that life flows into life, mind into mind, purpose into purpose, being into being. "In him we live and move and have our being." Again as Jesus said, "As thou, Father, art in me and I in thee, that they also may be one in us." Paul recognized this closeness of relation between the Divine and the human when he cried out, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." While the closeness of this relationship is indisputable, the New Testament can not fairly be quoted on the side of the modern cults. The New Testament teaches that men are to be born "from above," the power is from "on high," and the Holy Spirit is to come "upon us," not from within us. Pentecost leads to fullness, because the truth of Jesus' statement holds good, "He that findeth his life shall lose it; and he that loseth his life, for my sake shall find it."

Stanley Jones said, "I never truly had a soul until I surrendered it. I had a set of warring, clashing desires, but not a soul, a real soul, until Christ gave it back, cleansed, harmonized, found. A great many young

people are talking about self-expression who have no self to express. They have chaos and call it self. The way to self-realization is by way of self-renunciation."

This quotation from Mr. Jones is very illuminating and strikes a heavy blow to some of the manifest conditions existing today. If we carefully peruse the philosophical writings of today, we will not be long in realizing that the East, that is the cults of the East, alternate between the assertion of the divinity of man and the assertion of the nothingness of existence. On the other hand, the gospel begins with the demand for a self-letting-go, a supreme denial of self, but it ends with a self-finding, a finding of life's supreme affirmation.

The word of the gospel is, let go of self and let God have control. Paul Rader puts it this way, "Let go and let God." But why does God demand this self-surrender? Self-surrender is at the basis of all true love. Were there no mutual self-surrender, say between husband and wife, there would be no love. Where each holds back the essential self, love can not spring up. The Divine self-surrender to us has been complete. The cross is its sign. God can go no further; he has reached the utmost limit.

The infilling of the Holy Spirit can never be ours unless there is a complete self-surrender to God. When that comes, then can be experienced the thing spoken of in our text. "They were all filled with the Holy Ghost."

Pentecost stands for the abundant life because Pentecost stands for the total losing of self. Among the Jews, Pentecost was the festival of the first fruits of the harvest. But here in our text, in a deeper and more significant way it stands for the beginning of the harvest of victorious human living. Pentecost was experienced by those waiting disciples because, after some forty days of tarrying in fasting and prayer, they had become so self-surrendered it was possible for the Holy Spirit to find admittance to their lives and begin the work of regeneration in the world. I think I hear the glad shout of triumph as they felt the warming, strengthening, presence of the Holy Ghost.

No wonder they spoke with tongues the wonderful things God had revealed to them. No wonder they went forth to persecution and even to death in this revelation of the

Divine presence. With this Pentecostal experience it is no wonder that the believers increased and there were added daily to the church those who had believed. A new study of Pentecost, its nature and meaning, will not fail to arouse the children of God to the new, yet old, religious life.

When God's people can take and put into practice the lesson of Pentecost, and become emptied of self that Christ may reign within, then will be heard again the glad songs of redeemed souls. Then will the Church stand forth with new garments of righteousness.

God has done all that is possible for him to do to make salvation possible to all men. All that is needed to complete the work of salvation in every heart is to feel the truth and force of the thought expressed in the following lines:

My Jesus I love thee, I know thou art mine,
For thee all the follies of sin I resign;
I will love thee in life, I will love thee in death,
And praise thee as long as thou givest me breath.

SEVENTH DAY BAPTISTS ON CALENDAR REFORM

(Taken from a leaflet recently published)

During the last few years a good deal has been said in the public press and otherwise about "calendar reform." There may be those who would like to know what position Seventh Day Baptists take on this question.

There are many aspects to this subject but this little leaflet has been prepared for the sole purpose of setting forth in the briefest compass possible the position taken by Seventh Day Baptists, who keep the Sabbath of the Scriptures.

A representative of the denomination attended a hearing on this question before the Committee on Foreign Affairs of the House of Representatives held at Washington in November, 1928. At that time it was stated that Seventh Day Baptists as a Christian body are not opposed to the calling of a conference to consider calendar revision, provided such proposed change does not interfere with the unbroken continuity of the week as it has come down to us from earliest times and ending with the holy Sabbath identified always with the seventh day.

It was stated before the committee, on the

other hand, that we do object to our government's joining other nations in calling a conference on calendar reform unless it is clearly understood that such conference shall not consider any proposal that shall affect the week which has come down to us from ancient times in an unbroken sequence of seven days as a fixed and unalterable time unit.

Resolutions passed by the Seventh Day Baptist General Conference which met in annual session at Riverside, Calif., July 23-29, 1928, are presented below. These resolutions represent the official action of the denomination and express in their essential meaning the mind of all Seventh Day Baptists.

Mr. George Eastman, proponent and chief advocate of calendar reform, solicited the opinion of leading ministers of the country on this subject, engaging the good offices of the Federal Council of Churches in an effort to get a representative list of American clergymen. In the list submitted were the names of several Seventh Day Baptist ministers, among them that of Rev. Walter L. Greene, professor of Church History in Alfred Theological Seminary.

Mr. Green's reply to Mr. Eastman's letter is presented herein also as representing the views of the ministers of the denomination.

If this leaflet should fall into the hands of anyone who is interested in knowing more about Seventh Day Baptists and their beliefs with reference to the Sabbath he may receive literature or further information by writing Rev. H. C. Van Horn, Corresponding Secretary, American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J., or the undersigned at the same address.

Presented in the interest of the preservation of the seven day week, in order that the Sabbath which was made for man may be preserved for him now, in a day when it is so much needed, and throughout the future years.

A. J. C. BOND.

REPORT OF THE COMMITTEE TO CONSIDER THE PROPOSED SIMPLIFIED CALENDAR

Your committee, to whom was referred the communication from the Federal Council of the Churches of Christ in America, recommends the adoption of the following:

WHEREAS there has come to our body a communication from the Federal Council of the Churches of Christ in America, asking for an expression of the attitude of our denomination toward the proposed simplified calendar; therefore, be it

Resolved, That we express to the Federal Council of the Churches of Christ in America our most earnest opposition to the adoption of such proposed calendar, based upon the following reasons:

1. We are Seventh Day Baptists. We regard the seventh, or last, day of the week as the **Sabbath of the Lord our God**. To us, the seventh day of the week—the Sabbath of the Decalogue, of Christ, and of the Early Church—is sacred time, in a sense that no other day can ever be since it was the seventh day of the week that God blessed, sanctified, and commanded us to keep holy.

In all previous calendar revisions the week has not been disturbed. In this weekly cycle, the Sabbath has always held its rightful place. The proposed simplified calendar with its "year day" and "leap day" destroys the present sequence of the days of the week.

2. It makes it impossible for Sabbath keepers to be true to their convictions and at the same time carry on their normal educational, professional, business, and industrial activities, since under the proposed calendar the Sabbath will fall upon different days of the week.

3. The proposed calendar, forcibly trampling upon the rights and consciences of others, is, in fact, religious legislation which would inevitably lead to persecution. As an illustration, consider the application of our compulsory school laws.

4. The proposed calendar, seeking to stabilize our holidays, destroys those sentiments that cluster about definite days, such as our national holidays, birthdays, etc.

5. We feel that the Sabbath, religious liberty and convictions, and sentiment should not be held subservient to industrial demands.

ALVA L. DAVIS,
JOHN F. RANDOLPH,
LURA B. JOHNSON,
Committee.

March 10, 1930.

The National Committee
on Calendar Simplification,
Rochester, N. Y.

DEAR SIRs:

Your pamphlets on "Religious Aspects of Calendar Reform" and "What is your Opinion on Improving the Calendar" have recently come to my attention, and I am glad to give, briefly, my views which I am confident agree with the views of many Sabbath-keeping Christians and Seventh Day Baptists.

I favor a fixed date for Easter.

From my point of view, there would be no objection on *religious grounds* to calendar revision except as it may interfere with the regular continuity of the divinely appointed and divinely approved day for Sabbath rest and observance. Changes of the calendar that do not affect the regular succession of the *seven* day week from year to year would not be opposed on religious grounds by Sabbath keepers.

It is my opinion that the disadvantages and confusion resulting from calendar revision far outweigh any advantages that might be gained. The proposed changes seem to be wholly in the interests of business and statistical convenience, and little consideration is given to the inconveniences, the confusion in historical dates, readjustments in social customs and holidays, and the lessened regard for sacred time. If certain business interests for statistical and bookkeeping purposes wish a uniform month they may do as many are now doing, adopt such a plan as best suits their needs. Coming generations may not wish to subject all life to business as does this generation.

If any change is to be made, and if, as your pamphlets seem to imply, Sunday keepers have no conscientious objection to calendar change, why not adjust the calendar so that the weekly rest day will coincide with the last day of the week, the Sabbath that antedated the Jewish nation and the Mosaic legislation, which was kept and sanctioned by Jesus Christ and his apostles, and was observed by the early church and only gradually gave way before racial and religious prejudice, the compromising spirit of New Testament Christianity with pagan philosophy and festival observ-

ances, the pressure of ecclesiastical councils and civil legislation, and the persecution that resulted therefrom. Such a return to the Sabbath of history, of Christ and his apostles, and of Christian experience and divine favor, would mean more for the welfare of mankind, in my judgment, than any calendar revision that has in mind only business interests.

The members of your committee will, I am sure, stand by the principle of religious liberty and the rights of religious minorities. One of the functions of government is to guarantee to its citizens, life, liberty, and the pursuit of happiness, and the Constitution of the United States in its first Amendment wisely provides that no law shall be made that prevents the free exercise of religion. Any calendar change that necessitates a change in the day of the week for Sabbath observance, surely stands in the way of the free exercise of religion.

Yours in the interests of truth and religious liberty.

WALTER L. GREENE.

TIME TO WAKE UP?

REV. C. GRANT SCANNELL

"Awake thou that sleepest and arise from the dead, and Christ will give thee light." Ephesians 5: 14.

In the recent article by the writer entitled "The Denominational Bogy Man," the plan offered was for a special purpose—that of retiring the Missionary Board deficit. Since the publication of the article, many letters have been received from ministers and laymen commending the plan, and hoping that it may succeed.

In a communication from Brother W. L. Burdick it appears that this plan, if put into effect for one special department, would not harmonize with the denominational program. He also explained that the Missionary Board deficit was included in the denominational budget which is to take care of *all* departments of our work. *Fine!*

I am glad to know this, as it is an added reason why every member of the Seventh Day Baptist denomination should welcome this plan, which will help to put the budget over. As the budget embraces *all* the work of our denomination, I am convinced that

all our efforts should be directed toward the raising of the *whole budget*, that each department of the work may function as it should.

Several letters have been received from some who seem to take the attitude of, "It can't be done," and give many excuses—which are not reasons—to bolster up their contentions. In answer to these, let me say, that we can usually do the thing we *want* to do. Money is *always* forthcoming for our own devices, regardless of hard times, unemployment, or anything else. However, when the Lord's work needs cold, hard cash to carry it on, we can very conveniently hide behind these things, and if we can not find a plausible excuse, Satan always stands ready to frame one for us.

The raising of the whole budget, among other things, will enable the Missionary Board to enter into an evangelistic campaign that should add hundreds to the faith, that now sit in darkness. If our denomination is to live and grow, it must cease to live in the past, and recognize its responsibilities to the world at large. It must feel that to it has been entrusted the promulgation of the Sabbath, and the pure Bible truths, without the dross. It must cease to be just a little family denomination, and must reach out through evangelism and touch the suffering heart of humanity and bring it into the light of truth as it is in Christ Jesus. Less than this will mean failure.

We may have obstacles to meet and overcome. Paul, the great master Christian of all time, had many things to contend with. Paul had a mighty urge for the souls of men. It obsessed him. It was a passion with him. When sent to Philippi he turned a devil out of a poor young woman, and brought to naught the schemes of a set of godless rascals. When put in jail, he held a midnight prayer meeting in a dungeon and baptized the jailer and his family. When sent to Athens, he gathered a great congregation on Mars Hill and told them of the "Unknown God." When he stood before the judge, he told of the blessed Jesus in words that caused the judge to exclaim—"Almost thou persuadest me to be a Christian."

Brother ministers, this comes home to us and strikes at the door of our hearts and

should cause us to take stock of ourselves. I am speaking to some who in early life met Jesus, and with transformed life entered into his service. Christ spoke through us in those days. The Holy Spirit was poured out upon men. The Bible was preached in its entirety, and the Lord added to the Church such as should be saved.

Something has happened. What is it?

We need a re-establishment in the faith of our fathers—a call back to first principles. We need a reconsecration through sacrifice to the work of the Master. How can we ask our flocks to do that in which we are unwilling to lead?

Brothers and sisters, our denominational budget is sending out a challenge to our love for our faith, our urge for the souls of men, our loyalty to the Christ who gave us our commission. The *whole* budget should be raised. It is not such an "awful" sum of money. It *must* be raised, for it is the very life blood of the denomination. It *can* be raised if we *all* place our shoulders under the load *and lift*.

A period of sacrifice will work just as well when applied to the budget effort as it would if applied to the Missionary Board debt. It will give every one a chance to do his "bit." We ministers are the key men to the situation. Our attitude toward this plan will insure its success, or doom it to failure. The blessing of sacrificial service can be ours if we meet our responsibility in this matter. Just forget that "pestiferous" preacher up at Dodge Center, and plan for a period of *real* sacrifice on your own part, and then work to put it over the top for the benefit of the budget.

Women's benevolent societies, here is the place where you can get in the strong work for which you are justly famous. If I want any *real* work done I always ask the women. Then you Christian Endeavor folks who have pledged yourselves to the service of the Master, you also can play a big part in helping to put over the budget. There are so many things that each one of you young people can think of, in which you can sacrifice for Jesus, that what you can save will help lots. Then there are the Sabbath school little folks, who can also have a part in helping to raise the budget. Your nickels and pennies will make dollars, so why not plan to earn fifty cents or one whole dollar

to give toward the budget fund? I know that you will enjoy doing it.

The whole budget raised will mean evangelization. Evangelization will mean souls saved, and added to the church. More members mean a larger and more efficient denomination. A larger denomination means increased evangelism, and the Sabbath truth brought to thousands who know it not, and the eventual carrying out of the Master's command, "Go ye into all the world."

Is it not worth working for?

Dodge Center, Minn.

A QUESTION ANSWERED

(An answer to a question asked in issue of November 17, 1930, as suggested by Rev. A. J. C. Bond)

M. WILEY

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

Answer—By the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin, Romans 3: 20. For all have sinned and come short of the glory of God. "The Scripture hath concluded all under sin" (Galatians 3: 22), "that the promise by faith of Jesus Christ might be given to them that believe." Galatians 3: 24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Romans 6: 23, "For the wages of sin is death."

As all have sinned and have in consequence thereof become subject to the penalty of death, justification and remission of sins could not be by the law, because the penalty had to be paid. The law brought us to Christ, because there was no other by which we could be saved (Acts 4: 12). John 3: 16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Ephesians 2: 8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Verse 9, "Not of works, lest any man should boast." Romans 5: 6, "Christ died for the ungodly."

It took the blood of the sinless Son of God to satisfy the just claims of the holy law of God. Only he who was without sin

or blemish could be offered as a sacrifice for our sins, thus showing that the law could not be set aside or done away with, as some in error seem to think; but it was demonstrated that it must needs ever be the standard of God's righteousness. Christ testified that he came not to (change) or destroy the law but to fulfill, and Paul testifies that the law is holy, just, and good. Where no law is, there is no transgression; therefore it must ever remain to condemn sin in the flesh.

Christ kept his Father's commandments, and taught others the duty of doing so. He instructed his disciples and apostles to teach all nations whatsoever he commanded them. His disciples plainly teach the necessity of keeping the Ten Commandments in the following Scripture verses: 1 John 5: 2, 3, "By this we know that we love the children of God, when we love God and keep his commandments. And this is the love of God, that we keep his commandments: and his commandments are not grievous." The beloved disciple John testifies in 1 John 2: 4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And in 1 John 5: 18, he saith, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself (from sinning) and the wicked one toucheth him not." 1 John 3: 9, "Whosoever is born of God doth not commit sin." Thus Christ and his disciples plainly teach that the true Christian will by divine grace keep and teach the observation of the Ten Commandments. See also James 2: 10 which includes the fourth commandment.

CORRECTION

The article, "Something About Hymns," in the RECORDER of November 24, 1930, on page 668, was written by Mrs. Herbert Saunders, and was read at a church service in the Boulder, Colo., church, which was conducted by the choir.

EDITOR.

But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.

—2 Peter 3: 18.

Fundamentalists' Page

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

MIRACLES OF JESUS

IX.

MIRACLES OF HEALING (Continued)

The Centurion's Servant
(Matthew 8: 5-13)

In three particulars this miracle differs from the former, namely, the request comes from a Gentile, it is not made for self but another, and it is made for one not present.

Jesus had healed a Jew. Will he now heal a Gentile? He had healed the leper who made his request in person. Can he heal this man of his palsy who is miles away? Without the slightest hesitation, Jesus said to the centurion, "Go thy way; and as thou hast believed, so be it unto thee. And his servant was healed in the self same hour."

It was but a nameless servant of a nameless master for whom aid was sought. Jesus did not hesitate. He who voluntarily took upon himself the form of a servant, who came into the world, "not to be ministered unto but to minister," now became the Servant of a servant, a Savior of a Gentile as well as a Jew. Oh, the matchless love and compassion of the Christ who can save even unto the uttermost. Who but the Incarnate Son of God could have thus done? Who but God himself could have passed judgment upon Israel in his words to the centurion? "And I say unto you, That many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 8: 11, 12).

The Fever Patient (Matthew 8: 14, 15)

"The leprosy and palsy were symbols of sin wholly possessing its victims: the one suggestive of the state of those who are positively defiled by sin, the other of the condition of those who, though sound to all outward appearances, are simply want-

ing in inward life, paralyzed in that part of their being which constitutes life. These two cases, then, were most suitable for setting forth the saving power of the Christ of God as regards the unconverted, be they Jew or Gentile. This third cure is within the circle of the disciples. It is a case of fever in the home of Peter. It fitly suggests the diseases to which those are still liable who have come to Christ and have been healed of their leprosy or palsy, the chronic diseases which defiled or paralyzed them in the past; but who are still liable to contagion, still exposed to attacks of fever, acute diseases which, though temporary, are most dangerous, and, just as certainly as the others, need the touch of the great physician for their healing" (Gibson.—*The Expositors' Bible*, page 111, 112).

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." Mark says that "they entered into the house of Simon and Andrew, with John and James," and that the disciples "tell him of her." Luke adds, "They besought him for her." They had seen Jesus heal the leper and the palsied, and they had faith to believe he could heal this woman.

Oh, why will our modern critics so rivet their attention upon the miracles of our Lord as mere wonders that they fail to think of them as works of love. Some think that there was a hesitancy on part of the disciples to ask Jesus to heal the woman, yet that was the very thing upon their hearts. If there was any hesitancy, this miracle must have banished that hesitancy forever. He was more willing to heal than they were to ask.

If we would know his mind and his love we need to study his miracles. He went to this sick woman, took her by the hand and raised her up, laying a cool touch on her fevered hand, giving her his strength for her weakness, his health for her sickness, just as he would heal all humanity. At his touch "virtue went out of him." Thus the disciples' prayers were answered, and "she arose and ministered unto them." Thus her gratitude for healing was expressed in service. And here are two great lessons for us—a lesson in prayer, and a lesson in service.

Does God Answer Prayer?

Sometimes there are personal desires and temporal gifts which we scarcely know whether to pray for or not. Our feelings, emotions, and desires are complex, and at times confused. What are we to do? Pray to God about these, or keep them cloistered in our own hearts? Are we not commanded to talk all these things over with the Lord? Paul says: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And the great benediction becomes ours: "The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus" (Philippians 4: 6, 7).

Oh, I know what our modern critics say about prayer. It doesn't change external things. "Its chief value," they say, "is subjective." Our own prayers react upon ourselves, and we, not God, answer our own prayers. It is pure paganism, they affirm, for us to ask and expect God to modify in any way his own laws and decrees. The materialist locks God out of his universe, and the pantheist locks him in. Both declare God to be powerless in the face of our importunities.

For the past several months our country has had a long, and almost universal, drought. Tens of thousands of people have prayed to God for relief, both in private and public devotions. Did God hear the cry of his distressed children? The Psalmist said, "In my distress, I called upon the Lord . . . and he heard my voice" (Psalm 18: 6). If God heard their cry, did he answer? The Psalmist said, "Out of my distress, I called upon the Lord, and the Lord answered me" (118: 5).

In the *Christian Century* some weeks ago, the question was asked: "Does prayer change the weather?" Doctor Fosdick answered it just as we would expect him to answer it. Says he: "Of course, prayer does not affect the weather. The crude supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying, 'Almost thou persuadest me to be an atheist.'"

Thousands of God's children will resent that libel on prayer. They know better. It

is no more inconsistent to pray about the weather than it is for the recovery of the sick, or the conversion of sinners. It will altogether depend upon *who does the praying*, and the *spirit* in which prayer is made. It would be foolishness to pray, of course, if one does not believe in prayer. *Elijah prayed and it rained.* To a man of superlative faith all things are possible.

God says, "He shall call upon me and I will answer him." I believe that promise. It says prayer reaches God, and he answers. That promise tells us that God ever bears the believer on his great heart of love. And that promise is not made to those over whose spiritual skies no shadows ever pass. There is none such. We have the limitations of our common humanity. God knoweth our frame, and he remembereth we are dust. Believers are those whose hearts are fixed on God, the trend of whose life is Godward, as they battle their way in unsundering spirit through storms, mist, and clouds to the heights where they can see the unclouded glory of the Father's face. To such people prayer is the life breath, even though times may come in their human weakness when their faith may be streaked with unbelief. But even here, God has the willing sanctions of their souls. They want him. As truly as the swallows seek the sunny South when the winter comes with its cold, or the cooler North when the rays of the southern sun are burning hot—so surely they seek God. The dynamic of prayer from the human side is the assurance of access to the Father. God wants me to talk with him. My heart answers, "Yes, Lord." There is the essence of prayer.

"He shall call upon me." For what? To get something from him? Yes. We do get things from God, an abundance of them, too, in answer to prayer. But these are the corollary things. The main thing is God himself. We call upon him—that is prayer. In terms, not always of our wants, but his infinite wisdom, he fits the key into the lock of the storehouse of his affluence, and brings forth to us "his good and perfect gifts."

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For he satisfieth the longing soul, and filleth the hungry soul with goodness."

SALEM COLLEGE MEN VISIT NORTH LOUP

President S. O. Bond of Salem College, Salem, W. Va., and Doctor O. P. Bishop of the department of buildings and finance of Salem College, arrived in North Loup early Sabbath morning after a long hard drive, in order that they might be present at the Seventh Day Baptist worship. Notwithstanding their lack of rest they participated in the services, Doctor Bishop bringing the morning message.

President Bond and Doctor Bishop are making an extended trip in the interests of the college, having visited several of the Great Lakes states before arriving here. They left Tuesday morning for Boulder, Denver, and other Colorado points and will later visit in Kansas and follow a southern route home.

One of the pleasant features of their stay in North Loup was the father and son supper on Sunday evening. At the high school on Monday morning they spoke briefly to the students.

Some of the reasons that make North Loup people interested in Salem College are that Pastor and Mrs. Hurley Warren are products of that institution; former pastor, Geo. B. Shaw, is now connected with it; and Miss Alta Van Horn of North Loup is occupying a position there.—*The Loyalist.*

THROUGH THE EYES OF CHILDHOOD

Contrary to what many think, the Bible school child's mind is not a melting pot where every new ingredient entering it merges to produce a new substance, but more like mother's handy-bag in which are placed thimbles, pins, buttons, bits of string, buckles, and shoe laces for possible future use.

It would seem as if two characteristics of our treatment of children in Bible school and the home were chiefly responsible. One is the belief that religion is for use mainly in adult life. If we sought to make our religion serve the demands of child life, we would be more careful in selecting our materials. Another is the fact that we have set out to give the child a series of impressions and not a continuous, integrated experience. We have turned children's minds into handy-bags rather than into mills to

grind the grist we feed into them. With the exception of a few outstanding experiments and the popularization of the discussion method, there is little evident in teaching methods which aims to meet the need of integrating the child's experiences into a maturing philosophy of life.

So far it would seem as though the investigation of Bible school children was ultimately to issue in a disclosure of the weaknesses of adults. However, some of the reactions of children can not so easily be paralleled among adults. Failure to grasp complex concepts is responsible for many childish notions. One child found it difficult to reconcile the idea of a personal God with the claim that he is everywhere. His mother undertook to explain, saying, "God is everywhere just as the wind is." The next day he was found punching the eye of a neighboring boy who would not believe with him that God and the wind were one and the same thing.

Sometimes peculiar ideas are due to other preventable misunderstandings. This was undoubtedly the case with the child who interpreted the celebration of Easter as meaning that Jesus arose from the dead once a year.

Sometimes unhappy ideas about God are offshoots of the actual experiences children have had with God. A childless couple known to the writer adopted a young girl. When asked to say her prayers it was discovered she knew nothing about God. Consequently, the new parents undertook to tell her about God then and there. They explained that people prayed to him to ask for the things they wanted. She immediately responded with joy and asked for a scooter, a pair of skates, and a skipping rope. The parents then felt obliged to purchase the articles before morning to save the child from distressing doubt. This child believes firmly in the efficacy of this type of prayer.

Many small children think of God as a glorified organ of sight or hearing. "He sees all over" and "He has his eye all over" are typical statements. This is probably the fruit of experience with a disciplinarian God who so often has come to the assistance of harassed parents. A small boy defines prayer as "putting your hands under your chin and saying your prayers." He is al-

most certainly interpreting *his experience* accurately.

Children also hold ideas which adults do not often teach intentionally such as that God lives above the clouds or that Jesus is a baby. Again and again these can be clearly traced to hymns or the constant harping of teachers on favorite themes like "The Baby Jesus." Some ideas are also assented to by children, not because adults hold them but because they are implicit in the behavior of adults. By way of illustration—over eighty per cent of the children already referred to agreed that "There will always be poor and needy people, and all God wants us to do is to send them food and clothing and nice things at Christmas and Thanksgiving to show that we love them."

There is also every indication that when children have had careful teaching they have responded to it. The groups among those tested who had had unusually competent leadership displayed unusual capacity which could not be due altogether to superior mentality. Here is a primary child who comes very near to scaling the heights of sophisticated humanism. She says, "God is a Spirit. He doesn't really live but gives you thoughts to do things to help people." Another who might satisfy the most modern of atheists says, "God doesn't talk to you. He puts it in the spirit; you know what you can do and what you can get; what is good and bad."—*Child Study.*

ABOUT CHRISTMAS PRESENTS

Christmas has always meant a lot to her. At least that is what she has told me. Her conduct ever since I have known her witnesses to the sincerity of her assertion.

The matter came up for discussion at the breakfast table this morning. And the discussion of that subject always begins in our family at least six weeks before Christmas. While we were talking a bright thought came to me. Bright thoughts always come in conversation with her. And I at once resolved to give you all the benefit of that bright idea. Now it should in fairness be confessed that this idea is in part the reflected brightness of the letter from Brother Scannell before its appearance in the SABBATH RECORDER.

This is the "idea." There will be thousands of dollars spent for Christmas presents in Seventh Day Baptist homes this year. These presents will be given not so much because our loved ones need them as that we want to express our love for them. Can we not this year persuade them of our love without a Christmas present? Then take this money that would be spent in the usual way to express our love for our dear ones, and turn it into the "Onward Movement" in order to express our love for Christ and his kingdom work. Write your friends a love letter and suggest this plan and let it be mutually agreed that for this year, in view of our most urgent denominational needs, we forgo the pleasure of exchange of love gifts, and we will all make the biggest love gift, ever, to our Lord and Master for the promotion of the cause for which he laid down his life.

This suggestion is contributed to the rising tide of interest that is evidently swelling to liquidate our denominational indebtedness. Our church meets next Sunday according to the suggestion of our "Finance Committee," from whom we have been receiving a flood of literature to wash away our indifference. All these suggestions from that source have been favorably received. It will be proposed that Brother Scannell's proposition of giving a two days' wage shall be added to our regular "Onward Movement" subscription and go through the usual channels and this extra amount be specified, if the donor prefers, for the missionary debt. Emphasis will also be placed upon the *absolute need* of making our contributions at regular stated intervals and that the moneys be forwarded without delay to the "Onward Movement" treasurer for immediate use.

P. S. I have just read this letter to "her," and she thinks that its language might indicate that I have been "watering the stock."

"T. J."

De Ruyter, N. Y.
November 18, 1930.

I waited patiently for the Lord and he inclined unto me, and heard my cry . . . and he hath put a new song in my mouth, even praise unto our God.—*Psalms* 40: 1-3.

Sabbath School Lesson XI—December 13, 1930

SAUL OF TARSUS (How a Pharisee Became a Christian)

Golden Text: "I count all things to be loss for the excellency of the knowledge of Christ my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." *Philippians* 3: 8.

DAILY READINGS

December 7—Saul's Early Life. *Acts* 22: 1-5.
December 8—Saul's Conversion. *Acts* 22: 6-15.
December 9—Saul Praying. *Acts* 9: 10-16.
December 10—Paul Preaching. *Acts* 9: 17-22.
December 11—Paul's Vision. *Acts* 16: 6-10.
December 12—Paul Persecuted. *Acts* 21: 27-36.
December 13—Isaiah's Call. *Isaiah* 6: 1-8.

(For Lesson Notes, see *Helping Hand*)

Who answers Christ's insistent call
Must give himself his life, his all,
Without one backward look;
Who sets his hand upon the plow
And glances back with anxious brow
His calling has mistook.
Christ claims him wholly for his own—
He must be Christ's and his alone.
—*Osenham.*

DEATHS

THOMPSON.—George Ellis Thompson was born October 10, 1868, in Berlin, Wis., and died at his home in Hammond, La., November 15, 1930.

In boyhood he went to reside in Dodge Center, Minn., where he attended the services of the Dodge Center Seventh Day Baptist Church. It was in this period of his life that there came to him the beginning of his religious experience. He sought and found the Lord in the days of his youth, was baptized and united with the Seventh Day Baptist Church in that place; and from that time to this it may be said of him that he never knew what it was to decline from his religious interest.

After residing for a few years in New Auburn, Wis., he went to live in Beauregard, Miss., a little place near Wesson, where had been recently established a new Seventh Day Baptist Church. It was there that he married and established his home. He was married to Mrs. Florence Pierce Cottrell, to both of whom were given three sons—Lewis, Glen, and Ernest.

About the first of September, thirty-one years ago, the family moved to Hammond, where they have resided ever since.

On Sabbath day, April 22, 1916, the subject of this sketch was ordained to the diaconate by the laying on of the hands of Rev. W. D. Burdick and the present pastor of the Hammond Church, to the services of which Deacon Thompson was ever devoted.

For the last six years or thereabouts he was laid aside from the activities of life, and in the early morning hours of Sabbath day, November 15, his spirit quietly passed away to him who gave it. It had been his expressed desire that he might depart from this world on the Sabbath, and his desire was granted.

His last church attendance, which gave to him very great comfort and satisfaction, was on our last communion Sabbath, when he received the elements of our Lord's broken body and shed blood.

A good man has gone, who left a good example, worthy in many respects of imitation.

"The cross for only a day,
The crown forever and aye,
The one for a night that will soon be gone,
The one for eternity's glorious morn.

"The cross then I'll cheerfully bear,
Nor sorrow for loss or care;
For a moment only the path and the strife,
But through endless ages the crown of life."

S. S. P.

A man who looks toward the light sees no shadow, a man who walks toward the light leaves darkness behind him.—*Armory.*

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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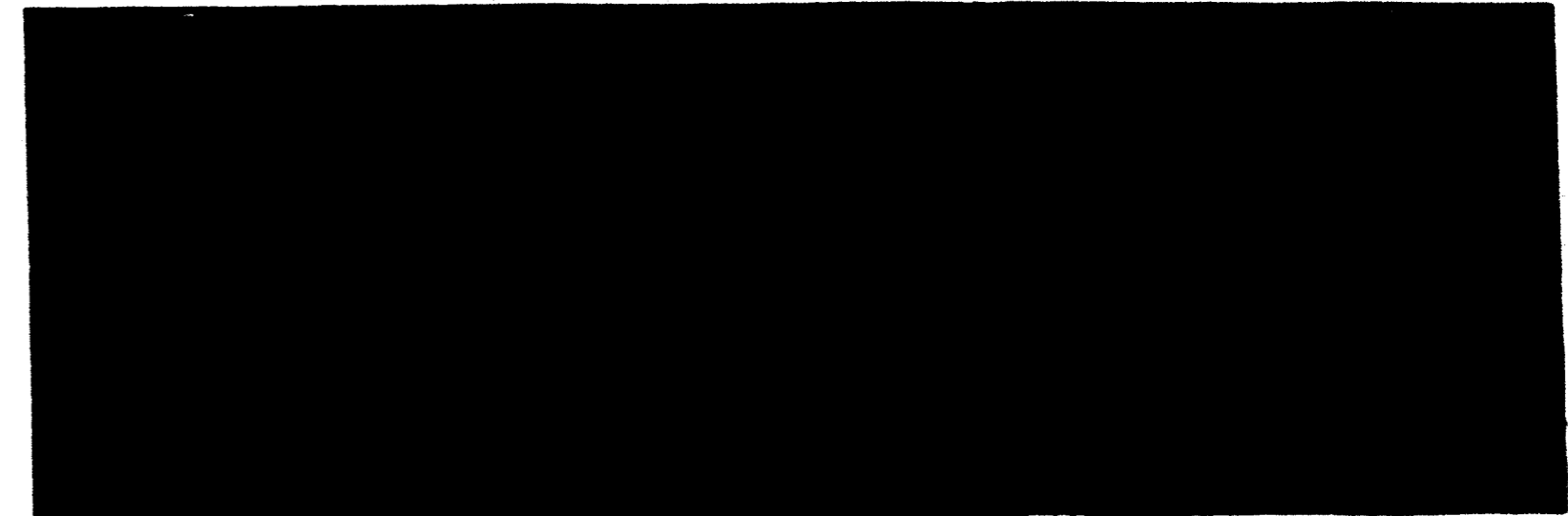
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The Onward Movement DOES NOT INCLUDE any special projects, such as building programs. It includes only the REGULAR, long established work of our boards and the work of the general conference. It is the only regular denominational program of work for the kingdom of God which Seventh Day Baptists have, the only thing in which the churches unite year after year for larger work than the local church can do, working alone.

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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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