

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 GIFT OF THE SABBATH

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

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

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nertonville, Kan.

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

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Fred Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

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

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

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Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Little Genesee, N. Y.

Northwestern—Mrs. Karl Sheldon, Albion, Wis.
Southeastern—Mrs. Harley D. Bond, Lost Creek, W. Va.

Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.

Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I. *Associate*—Mrs. Ina S. Polan, Brookfield, N. Y.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
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Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.

Miss Vivian Hill, Farina, Ill.
Miss Alberta Simpson, Battle Creek, Mich.

Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 15, 1930

WHOLE No. 4,475

Which Do You Choose? From time to time we have had something to say about the relation between our seed sowing and the harvest we must reap. We are living in a world filled with two kinds of sowers. Christianity on the one hand and skepticism on the other are both active seed-sowers; and in view of the inevitable harvest, the one practical and important question is: Which kind of seed are we sowing, and what harvest may we expect? The question applies to both individuals and nations.

I have marked the last hours of many who have gone the way of all the earth. There was one dear old friend who had for years lived a practical life in the Christian faith. As I watched him approach the end, the happy deathbed scenes impressed me wonderfully, and I could not help feeling that such a sunset was worth all the struggles of life's long day. "Let me die the death of the righteous and let my last end be like his."

The happy death bed scenes of those weeks have stayed by me for many a year. Death to him was like a glorious sunset after a well spent day. In his early life the acceptance of the Savior had made a marked transformation and the sinner became a new man in Christ Jesus. This is just what the religion of Christ is expected to do. It is a practical question as to what fruit you prefer. Everything in harvest depends upon the seed.

Look at the verdict of history regarding Christianity. When Christ came what do you see behind him? There was Babylon. Nineveh, Egypt, with the little they had done to make humanity better or happier. Greece gave literature, architecture and worldly fame, but nothing to minister to the spiritual wants of man. Their architecture showed no asylum, no real spiritual character-school. Rome could build the state, the Colos-

seum, the forum, the theater, but little did she care for the finer wants of man. There were Greece and Rome doing practically nothing for the finer wants of the soul.

Before him what do you see regarding the truer, higher things of earth? New institutions spring up on every hand. Homes become more sacred, churches are built for spiritual culture, hospitals and asylums multiply, laws relax their cruel vigor, and literature fairly shines with the glow of spiritual poetry. Tennyson supplants Homer, and under the influence of the Christ life, Alexander and Nero took back seats. There is no comparison between the Christian world of our time and conditions in Rome under Nero.

The Christ seed has changed the world's harvest. For Socrates we have St. Bernard; for Pythagoras we have an Oberlin; for Alexander, a Howard; for Plato, a Paul. Bless me! Strike out Christ and his few years on earth, and the sun goes down in darkness. Yes, indeed! "By their fruits ye shall know them."

Let me suggest that so long as the fruits of Christianity are so apparent, we need not fear the attacks of critics on the Bible. For two thousand years they have done their best, and still there was never an age when the precious Book held human hearts in more complete control. May heaven's choicest blessing rest upon the societies that provide it for those who can not buy it.

The Kind of Help Needed There are many ways to help bear the burdens of our fellows. Sometimes all the help needed is to inspire a disheartened man with renewed hope and courage. If by a cheery influence we can move a friend to help himself, we have given him a better and more profitable help than we could give by lifting his load for him.

Any kind of help that puts good cheer and firm determination into the heart and

life of one who is losing hope, or who is becoming worn out by hard work, may be the very best kind of help.

In every nook and corner of our scattered denomination there are those who are needing the very help you are able to give. I fear that some who are anxious to help are only hindering.

Really, I can see little that is helpful in persistent efforts that *belittle us as a people*. God has always carried forward his kingdom work with little flocks. Jesus chose only a dozen men to help him establish his Father's kingdom against the world of nations.

Please do not put too much stress on numbers. Let us all feel that we are on God's side, and thank him for what he has done and for what he can still do with us.

One Important Word For Every Church If my voice could be heard in every one of our churches, what do you think is the one word I would like to emphasize? It is not the word "debt." For if proper emphasis is placed upon my one word, there would be no debt; neither would there be any lack of funds.

It is the word "*budget*." The one important question I would like to ask every church, large or small is this, "*Have you paid your budget?*"

When every church can say, "*Yes,*" to this question, the work will all be cared for and the word debt will not appear in our records.

Starving Children On another page you will find Colonel Theodore Roosevelt's message regarding the serious conditions of hungry, suffering children "under our own flag in Porto Rico." Almost the next thing that comes to hand, is the report from China that "Five thousand children are dying daily in that country from starvation."

From twenty different countries more than fifty calls for help in such cases have been answered by gifts during the year. Unhoused, underfed children of America's unemployed people are also appealing for help at the doors of the Golden Rule Foundation, Number 50, East Forty-Second Street, New York City.

The most critical period of the year is right here, and it is hoped that liberal responses to the earnest plea from the Golden Rule Foundation will bring the much-needed relief.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

ANNUAL MEETING OF THE EXECUTIVE COMMITTEE

REV. A. J. C. BOND

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Washington, D. C., December 2-3, 1930, in the New York Avenue Presbyterian church, where many American statesmen have worshiped, including Abraham Lincoln.

There were present at this meeting four Seventh Day Baptists. Dean Arthur E. Main, who has been closely related to the council from its organization and who is a member of the executive committee, was not able to be present. Rev. Walter L. Greene, of Andover, N. Y., appeared as alternate for Doctor Main. The other member of the committee, Rev. A. J. C. Bond, of Plainfield, N. J., was present. Two corresponding members of the council attended also, namely, Rev. William L. Burdick, a member of the Commission on Evangelism, and Rev. Herbert C. Van Horn, member of the Commission on International Justice and Good Will.

The outstanding feature of this meeting in my judgment was the deep religious tone which was evident in the discussions, and the evident sense of solemn obligation on the part of the members present to rightly appraise the difficulties of our time, and also to lead the churches of Christ in America to meet the needs of the hour with a courage born of a fresh vision of the Master and a renewed consecration to him.

Instead of reporting at length on the deliberations I shall give RECORDER a three-fold view of the meeting as represented in the program, the address of welcome, and the farewell address of Dr. Charles S. Macfarland, for many years the corresponding secretary.

The program will reveal the wide range

of subjects considered, and will indicate the manifold activities of the council.

The address of welcome by Bishop William F. McDowell, of Washington, was so unusual in its character and so reveals the spirit of the council members as they met and deliberated, that the committee voted to give it the widest possible publicity. I am glad to present it in this connection, and I hope many will read it.

Doctor Macfarland gives up his active relationship to the council January the first, and he was asked to review his own life and the work of the council during the years of his service. He did so, and that story reads like a romance, but is not without its tragedies. I wish I might have the response of Dr. Robert E. Speer also, but that was not written. I remember one thing Doctor Speer said was that Doctor Macfarland in his capacity of secretary never forgot that he was the representative of the smaller denominations. Seventh Day Baptists have reason to be grateful to Doctor Macfarland for his thoughtful and intelligent consideration through the years. It was not that he was partial, but he was understanding and therefore fair. Seventh Day Baptists have never lacked opportunity to express their views on any matter which especially concerned them. And they were not given this opportunity as a special privilege, but as their right as a constituent member of the council. I believe our representatives have also been fair and considerate of the position of others who differed from them. But we owe much to the fine sense of fairness exhibited always by Doctor Macfarland. His address will be published in a subsequent issue of the RECORDER.

Doubtless others present at Washington will make some report of the meetings.

THE PROGRAM

Tuesday Morning, December 2, 1930,
at 10 o'clock

Call to order by the chairman, President Walter L. Lingle.

Prayer for Divine Guidance.

Welcome from the Washington Committee of the Federal Council, Bishop William F. McDowell, chairman.

Welcome from the New York Avenue Presbyterian Church, Rev. J. R. Sizoo, minister.

Appointment of committees:

- a. Business Committee.
- b. Committee on Resolutions of Courtesy.
- c. Committee on Necrology.

Presentation of Report of Administrative Committee, by Dean Luther A. Weigle, chairman.
Devotional service (jointly with North American Home Missions Congress)

Tuesday Afternoon, December 2, 1930,
at 2.30 o'clock

Recognition of retirement of Dr. Charles S. Macfarland as general secretary, after twenty years of service.

Address by Dr. Macfarland.

Response by Dr. Robert E. Speer.

Report of the Committee on Secretarial Personnel.

Recommendations from the Commission on Evangelism:

1. On the Northfield Conference and Retreat.
2. On Future Plans for Week of Prayer Topics.
3. On Consecration and Enrichment of the Lives of Church Members.

Recommendations — Commission on International Justice and Good Will:

1. On Proposed Message to the Churches.
2. On Current International Problems.
3. On Plans for a Comprehensive Declaration of "Christian Ideals and Principles for World Peace."

Tuesday Evening, December 2, 1930,
at 8.00 o'clock

Problems and Policy in Extending State and Local Federation.

Recognition of service of Dr. E. Tallmadge Root, executive secretary of Massachusetts Federation of Churches for twenty-five years.

Report of the Committee on Function and Structure (appointed by the last quadrennial meeting), President G. W. Richards, chairman.

Recommendations on Christian Education:

1. On Young People's Course in Preparation for Marriage and the Home.
2. On Education with Regard to the Liquor Problem.

Wednesday Morning, December 3, 1930,
at 9.30 o'clock

Report of the treasurer by Frank H. Mann, treasurer.

Presentation of budget for 1931 by Frank H. Mann for the Board of Finance.

Recommendations from the Commission on the Church and Social Service:

1. On the Church Conference on Social Work.
2. On the Relation of the Churches to Unemployment.

Address by Colonel Arthur Woods, chairman of the President's Committee on Employment.

Recommendation from the Committee on Mercy and Relief:

On China Famine Relief.

Devotional service (jointly with the Home Missions Congress)

Wednesday Afternoon, December 3, 1930,
at 2.30 o'clock

Report from the Department of Research and Education:

Concerning new study on the relation of church and state.

Recommendations from the Commission on Race Relations:

1. On Securing Accommodations for Church Conferences without Racial Discrimination.
2. On Securing Justice for Negroes in Economic Life.

Report from the Commission on Relations with Churches Abroad:

On Future Plans for Universal Christian Council on Life and Work.

Recommendations from the Department of Promotion.

Final Report of the Business Committee.

Report of the Committee on Resolutions of Courtesy.

Report of the Committee on Necrology.

THE CHALLENGE OF THE PRESENT HOUR TO THE CHURCHES

BISHOP WILLIAM F. MCDOWELL

Chairman of the Washington Committee of the Federal Council

(An address of welcome delivered at the opening session of the annual meeting of the Executive Committee of the Federal Council of Churches, held in Washington, D. C., December 2 and 3.)

The Protestant churches in the capital welcome the Federal Council of the Churches of Christ to the capital. At the same time we welcome the return of Congress and pray that the coming of both bodies may be in the name of the Lord. Each has a vital relation to the kingdom of Christ. The relations are not the same but each is vital. If either fails, the kingdom will suffer. If either is controlled by small politics or devotes itself to small policies or is governed by small ideals, the world will be worse off. And the world does not need to be any worse off than it now is. The call of the hour yonder under the dome and here in the church where Lincoln worshiped, is for statesmanship equal to any the Church or State has seen in the centuries.

The Federal Council seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. We can depend upon Congress for certain things, certain very noble things. I am not of those who think or speak flippantly of Congress, but we can not depend upon Congress for the things that make the very life of the churches of Christ. However much we desire it, we can hardly expect Congress

to be as concerned to know the perfect will of Christ for today and to identify itself with him in his purposes and plans as the churches of Christ must. We are very likely to see the duties of Congress more clearly than we see our own, and to be more aware of the faults and shortcomings of Congress than of our own. But a clear vision of other people's duties is not the largest achievement of a body like ours. So that I think our supreme concern here this week is not what Congress shall hear and heed from us, but what we shall hear and heed from the living Christ whose name we bear.

It is the natural fate of a body like ours to become absorbed in its policies and its activities, sometimes even to develop its chief assurance and affirmations in realms somewhat apart from its own true center. We are too prone to try to handle the significant affairs of the day with hands that are both withered. The churches of Christ can easily consume themselves on the secondary though highly useful interests and neglect the first things of life and the kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or to speak with immediate and direct words, life needs evermore closer contact with God, clearer vision from God, a deeper fellowship with God, and a wider understanding of God. We are coming here as churches of Christ in America, but both America and the churches have all too meager and shallow a life in God. The anniversary of Pentecost passed over us and through us all too superficially. It has not left upon the churches, or their sons and daughters a mark that will be talked of through the years as that early experience did when the Church was young.

We may make here this week great affirmations upon many subjects. We ought to make them upon such themes as world peace, world morals, liberty under law, human life and human relations. But we shall miss our high calling unless we chiefly make mighty affirmations in the realms of religious life and experience, the will of God

"PROHIBITION—A MORAL ISSUE"

EIGHTY-FOUR PASTORS SPEAK ON SAME THEME

Eighty-four pastors in as many churches speaking on the one theme, "Prohibition—A Moral Issue," might well constitute a body blow at the organized forces working against the Eighteenth Amendment.

Three days before the primary election in Pennsylvania, a full-page advertisement appeared in each of the daily newspapers of Scranton. On opening his paper to this page, two things immediately caught the reader's attention, the words *extending* across the top of the page, "PROHIBITION—A MORAL ISSUE," and the outline of the large cross in the center of the page. He would then instantly note that the names of the churches, the preachers, and the topics for the coming Sunday occupied the page, including the space outlined by the cross, and that all the topics were the same as given in the heading, repeated with the name of each of the eighty-four churches and pastors, "Prohibition—A Moral Issue." Below the heading were the only other words to be found on the page, as follows:

"The liquor traffic has always been the insatiable foe of the home, the Church, and the State. Its record is one of degradation and death. Always it has spawned those septic sins against society which poison life. Rotten politics, commercialized gambling, and organized prostitution are its diseased offspring. To license such a moral menace is to sanction it, and sanctioning a sin is the moral equivalent to participating in the outrages it perpetrates. Prohibition does not altogether abolish the drink habit, but it does make the liquor traffic an *outlaw*."

That the plan described above was a successful master stroke which had a decided effect on public sentiment was shown in the outstanding victory of dry candidates over those whose platforms called for repeal of the Eighteenth Amendment, of the state prohibition enforcement act, and defeat of all dry candidates for Congress and the state legislature. It may furnish a suggestion for pre-primary or pre-election activities elsewhere.—*The Union Signal*.

for human character and society, the redemption of life from evil by Jesus Christ, and the filling and irradiating of life by the Holy Spirit. In these realms we can speak with authority, in these realms as no where else, here as no one else can or will. These are the gates that we can open and none can shut. And we are not opening any gates unless we are opening these.

I must speak frankly, my dear brethren. I believe the worlds wants from us, expects from us, needs from us, deserves from us a great word from God, the God of our Lord Jesus Christ. 'Tis God of whom our lives are scant." Here is where American life is breaking. "God is not in all our thoughts." We are not seeking to make America a disciple of Christ, to swear it to him by a new sacrament of baptism, to lead it to observe all the things that he commands. I am not sure that the early Christians outthought the world on every subject, but they did outthink is as to the meaning of God in human life. They had seen the face of God in Jesus Christ and had not died but lived. They saw the life that was the light of men. And I can see no way out for us except God's way as shown in Jesus Christ. If we take for granted that the American mind and the mind of Christ are hopelessly incompatible and that we need not seek to make them one, then all our ideals as churches of Christ are changed if not lost.

Members of the Federal Council, we are glad you are here. We want to feel your influence, to read and approve what you may say in resolution and speech. But I speak for this, your capital, when I say that chiefly we want to remember when you have gone that new heavens opened while you were here, that we saw you sitting together in heavenly things in Christ Jesus, that we saw *him* sitting in your midst with a new light upon his face. We would like to remember that we heard a new sound as of a rushing mighty wind, that we saw cloven tongues like as of fire, and that with a new human understanding we heard again of the living God.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—*John 6: 35*.

MISSIONS

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

MONTHLY STATEMENT

October 1 to November 1, 1930

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Dr.

Balance on hand, October 1, 1930	\$1,827.33
Tithe money from friend	5.00
Memorial Board, D. C. Burdick, Bequest	11.25
Memorial Board, Hornell Seventh Day Baptist Church	101.39
Northern Wisconsin and Minnesota churches, semi-annual collection	19.17
Margaret Wingate, for debt	.50
Bluebird Class, C. E. Juniors, Little Genesee, for debt	4.20
Three friends, Albion, Wis., for debt	3.00
Liuho Industrial Work—China, for debt	7.70
Onward Movement	782.60
First Alfred, Mrs. M. S. Waterburg	15.00
Milton Junction, for General Fund	5.00
Milton Junction, for home missions	5.00
Salemville, quarterly offering	30.00
West Edmeston	25.00
Middle Island, for debt	15.00
Mr. and Mrs. S. S. Powell	17.00
New York City, for debt	125.00
Verona	10.00
White Cloud, for foreign missions	12.00
	<u>\$3,021.14</u>

Cr.

William A. Berry, September salary, rent, helpers, etc.	\$ 30.00
Royal R. Thorngate, September salary	93.75
D. Burdett Coon, September salary, traveling expenses	149.77
Special native worker	20.00
William L. Burdick, September salary, and office supplies	157.80
Clerk hire	33.34
Ellis R. Lewis, September salary, traveling expenses	152.25
L. D. Seager, September salary	41.66
Verney A. Wilson, September salary	33.34
R. J. Severance, September salary	41.66
Clifford A. Beebe, September salary	25.00
W. L. Davis, September salary	25.00
John T. Babcock, September salary	16.66
E. H. Bottoms, September salary	33.34
James H. Hurley, September salary	25.00
S. S. Powell, September salary	41.66
B. I. Jeffrey, work on Pacific Coast	125.00
Rosa W. Palmborg, September salary	41.66
Gerard Velthuysen, work in Holland	312.50
Paul S. Burdick, third quarter's salary	25.00
William Clayton, third quarter's salary	25.00
Interest on note in bank	205.67
Prudential Insurance Co. of America, salary account of H. E. Davis	21.63
Bank of Milton, account salary of H. E. Davis.	40.00
Treasurer's expenses	35.00

Total expenditures for month	\$1,751.69
Balance on hand November 1, 1930	1,268.45
	<u>\$3,021.14</u>

Bills payable in November about \$1,700.00

Special funds referred to in last month's report now amount to \$2,720.84; balance on hand No-

vember 1, 1930, \$1,268.45; net indebtedness to special funds \$1,452.39. Indebtedness to loans \$12,500. Total indebtedness \$13,952.39.

S. H. DAVIS,
Treasurer.

HELPS FOR FAMILY DEVOTIONS A GOOD MOVE

DEAR EDITOR GARDINER:

My class in "Practical Theology and Church Administration" in the seminary, recently prepared and sent out a questionnaire to our local churches with a view to ascertaining how many families had family devotions and if there were a felt need for aid along this line. It was found that the great majority did not have family worship and that one reason was, people simply do not know how to get at it. Many expressed a desire for help in selecting Scripture, and other helps.

My class is attempting for their project work to prepare a list of devotional helps, and I wondered if it might not be a good plan to publish a month's such readings in the RECORDER. This might encourage the daily use of the RECORDER and lead to a more familiar use of the daily altar. If you have space and care to use the readings, we will send enough for a week at a time for the rest of this year. If the reaction is favorable, we might continue longer. In time these might be published for more extended use.

I know there will be some who may say this savors of liturgy and formality in prayer, but many may be helped and I would like to see it tried out, if it seems wise to you.

With love and good wishes,

E. D. VAN HORN.

Alfred Station, N. Y.,
December 7, 1930.

THOUGHT FOR THE FIRST DAY—THE BLESSEDNESS OF GIVING

The very heart of Christianity is the *Spirit of giving*. God so loved that he gave. He gave the best he had not that he might receive in return, but that those whom he loved might come to know the beauty and power of true living. *Jesus gave*—his time, his service, his love, and

his life that men might have the abundant life. This is an imperishable truth. It is the message of the Bible and it is written in God's other book, Nature. The clouds give, the rain gives, the earth gives, man gives, God has given, and all else gives. Man gives imperfectly, to be sure. But let this season teach us to be more Christlike in that giving.

Scripture.—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

"Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1: 17.

"There is that scattereth, and yet increaseth. There is that withholdeth more than is meet, but tendeth to poverty." Proverbs 11: 24.

Song—

"I gave, I gave my life for thee,
My precious blood I shed,
That thou might 'st ransom me
And quickened from the dead.
I gave, I gave rich gifts for thee;
What hast thou given for me?"

Prayer—

Our Father, help us as we approach this Christmas season to remember the words, "It is more blessed to give than to receive." May the true Christmas spirit enter into all our plans. May our ministry like his be to the poor and needy as well as to our own loved ones and friends. Thou hast taught us that, "Inasmuch as ye have done it unto one of these, the least of my brethren, ye have done it unto me." May the Star of Bethlehem guide us to him with our gifts of love, that many may be led to join in the heavenly chorus, "Peace on earth, good will to men." Amen. E. D. V. H.

THOUGHT FOR THE SECOND DAY—THE RADIANCE OF CHRISTMAS

There is a feeling of radiance and a warmth about Christmas that is quite universal. Not only do Christians celebrate it but the indifferent, the godless, and even the infidel will almost invariably join in the festivities of this happy event. There is a contagion of the Christmas spirit in the very atmosphere. Business worries are forgot-

ten, the wrinkles of care are smoothed out, selfishness hides away, a generous spirit takes possession, purse strings are loosened, men smile as they think of giving and making others happy. There is a tenderness, a thoughtfulness, a wave of generous impulse that sweeps over us and we are lifted into a higher realm of Christian sunshine and love. Yes, Christian radiates a wonderful spirit of happiness and good will.

Scripture.—"He directeth his light to the ends of the earth." Job 37: 3.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burden, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou coverest him?" Isaiah 58: 6, 7.

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." Numbers 6: 24-26.

Prayer.—Our Father, for the radiance of the Christian religion, for the light that has shone in the darkness, that in the fullness of time thou didst send forth thy Son to be the light of men, we give thanks. And now as our minds turn again to that happy event, may all coldness, all malice, all bitterness be done away, and may warmth, tenderness, forgiveness, and the spirit of true Christmas be ours. Amen. E. D. V. H.

THOUGHT FOR THE THIRD DAY—REMEMBERING THE LESS FORTUNATE

A ragged, hungry boy from the streets of one of our large cities went into a gospel mission one cold night and heard a short talk by one of the mission workers on the love of God. At the close of the talk he said to the speaker, "You don't mean to tell us that a kind and loving God made this world with all its hungry, cold, and sick people in it." The speaker said, "No, God made it good and beautiful, but man through his selfishness has made it what it is."

Scripture.—"And God saw everything that he had made, and behold it was very good." Genesis 1: 31.

"The earth is full of the goodness of the Lord." Psalm 33: 5.

"Thou visitest the earth . . . Thou greatly enrichest it . . . thou preparest them corn when thou hast provided for it. . . . Thou crownest the year with thy goodness." Psalm 65: 9, 10.

Prayer.—Our Father, we are filled with a sense of sorrow and shame when we remember that a good and beautiful world has been so marred by the sin and selfishness of thy children. In a world where there should be peace, good will and plenty, there is unrest, strife, and want. May this Christmas period awaken a deeper sense of justice, a spirit of brotherhood, and a more generous response to human need. May the spirit of him who came that men might have life, bring food to the hungry, shelter to the homeless, and health to the sick, jobs to the unemployed, and to every toiler, even the humblest, the right to the pursuit of life, liberty, and happiness. We ask in Jesus' name. Amen. E. D. V. H.

THOUGHT FOR THE FOURTH DAY—THE MESSAGE OF OUR GIFTS

As we begin to lay our plans for the observance of Christmas, we shall do well to study the motive that lies back of all our giving. Let no mercenary motive creep in. "I seek not yours but you" was Paul's motive. "God so loved that he gave." All giving should be the spontaneous overflow of a heart of love, reflecting the love and goodness of God who gave that his children might be happy and good. Mere custom, the formality of exchanging gifts, is not enough. "The gift without the giver is bare." The most inexpensive gift that carries a message of good will and love is worth a thousand fold more than the most costly gift without these sentiments.

Scripture.—"Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Matthew 20: 28.

"Let no man seek his own but another's good." 1 Corinthians 10: 24.

Prayer.—Our heavenly Father, thou hast taught us the value and the glory of life in the gift of thy Son, Jesus Christ, who came to redeem us from sin and show us the way to everlasting life. Teach us the beauty of true giving. May we give, first, ourselves to the work of thy kingdom, that

we may give to others the joy of appreciation and good will which thou hast shown to us. Fill our hearts with love, not merely to our loved ones, but to the poor, the friendless, the needy, the unlovely. May our lives reflect the divine message of love and forgiveness, that the lost may be redeemed to a life of Christlikeness. We ask in Jesus' name, Amen. E. D. V. H.

THOUGHT FOR THE FIFTH DAY—A CHRIST-LESS WORLD

Has it ever occurred to you what the world would be had there been no first Christmas? Suppose Christ had not come—what then? A little girl was fond of playing with her toy village. It was a model village and she never tired of setting it up. Her father asked, "What kind of a town is that?" "A Christian town," the little girl replied. "Suppose we make it a heathen town," her father suggested, "what shall we take out?" "The church." "Yes, what else?" "The school." "Yes, what else?" "Nothing, I guess," replied the little girl. "Oh, yes," said the father, "the library, the old people's home, the hospital, and isn't that an orphanage—that must go out." "But father, I wouldn't live in such a village," cried the little girl.

Scripture.—"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee." Isaiah 60: 2.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Matthew 6: 23.

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, . . . lovers of pleasure more than lovers of God." 2 Timothy 3: 2-4.

Prayer.—Almighty God, we tremble when we think what the world would have been had Jesus not come. We praise thee, we bless thee that thou didst send the light. Thou hast not left us to grope in darkness, nor in the shadow of death. Thou hast given us the light, and the glory of the

Lord has risen upon us. Help us to walk in the light and to rejoice in it. Amen.

E. D. V. H.

THOUGHT FOR THE SIXTH DAY—ROOM FOR CHRIST

What a strange world this is. We have room for so many things but little room for Christ. We have room for work, for pleasure, for wealth, for ambition, powers, kingdoms, armies, wars, but oh, how little room for Christ—born in a manger, because there was no room in the inn. He came to his home village of Nazareth, and they had no room for him and cast him out. He came to his own and his own received him not. They had no room for him. He wept over Jerusalem, but they cast him out for there was no room for him. The Son of man had not where to lay his head—no room for him.

If Christ should come to our village, our town, or our city today would he find it less different? Would it be said of us, "No room in the inn"? His pleading words are, "My son give me thy heart." Let us make room for him in the warmth of the soul.

Scripture.—"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Luke 2: 7.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Isaiah 53: 3.

Prayer.—Our Father, we are humiliated when we recall that the coldness and indifference of that far-away day is with us still. In thine infinite pity and loving kindness forgive us and help us to make room for him. May we give him rightful place in our thoughts, our plans, our work, and our pleasure. Shed upon us the warmth and light of that first holy night, that our spirits may wonder and worship and praise and be filled with peace and good will towards men. Amen. E. D. V. H.

THOUGHT FOR THE SEVENTH DAY—TO WHOM SHOULD WE GIVE MATERIAL THINGS?

At the Christmas season when we make out a Christmas list, whose names are in-

cluded—our relatives whom we love, but who have plenty; drunken men who have scarcely enough to eat or wear; the washer woman who is trying to make an honest living for her four children; those who are sick or have had some misfortune? There are not many who can give material things to all classes listed above. Our problem is, who should be first on our list. Matthew 7: 6, "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." Does this eliminate the drunkard? It does as far as material things are concerned, but there are other things we could give that would help him much more. Those who are in need and who use gifts to the glory of God should always be remembered in so far as it is possible.

Scripture.—Romans 15: 1, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves."

Prayer.—Our Father, we ask thee for help and guidance in the matter of deciding to whom we should present gifts. May we always be unselfish enough to develop a love for those less fortunate, that we may help them. May we share with them a part of the material blessings which we enjoy. Amen. M. S.

THANKS TO GOLDEN RULE COMMITTEE

FOLLOWING IS A RADIOGRAM RECEIVED FROM PORTO RICO

Heartiest best wishes for success of dinner. Could you see the crying need for aid here you would realize how much your work means to us. Every penny that you raise will alleviate suffering of an actual nature and in many instances will change the entire course in after life of the children helped. Without proper food our children are the prey not merely of starvation but of disease, for their power of resistance is weakened. Last week I visited many country schools and saw their school lunchrooms. Unless we get aid and considerable aid from you, these lunchrooms will have to be discontinued in large measure and that will spell disaster for thousands of our little boys and girls.

THEODORE ROOSEVELT,
Parker Insular Bureau.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

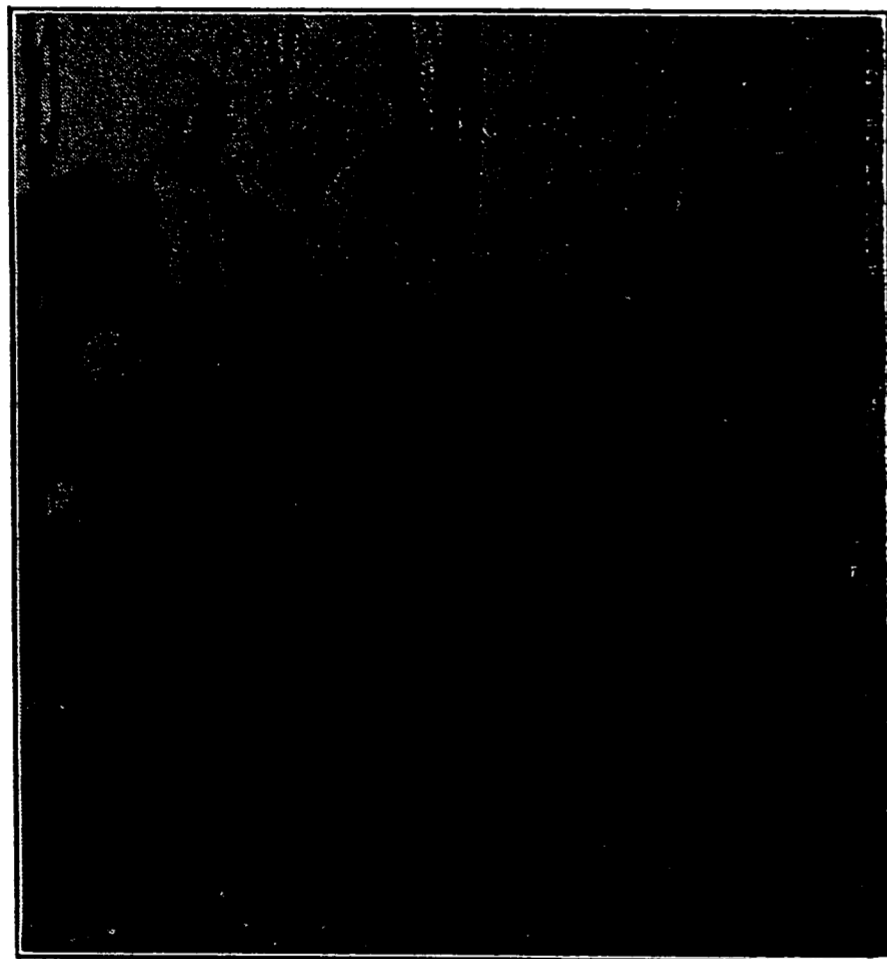
The picture here is of the five pastors of the Central Association. A report of their splendid work and its results appeared in the SABBATH RECORDER last month. The writer merely wishes to comment a little. We are gratified at the many evidences of deep religious interest reflected from all over the denomination. The things we have observed and known of the work by these men in the Central Association are but one of the evidences. Look these men over. A finer group would be hard to find, yet I may dare say as good looking a group of pastors might be found in some of our other associations. Well may we be proud of our ministry. But, just now, of this group I am thinking. By their united personal work, their gospel messages, their consecrated singing together with their prayers and those of earnest Christian church members, many souls were led to confess Jesus Christ as Lord and Savior. In this Brookfield meeting thirty-three conversions are reported. What a fine piece of work! Their organization was commendable, and their methods Scriptural. They prayed; they sang; they went out two by two in personal effort to bring men to the Savior; they trained laymen to go out likewise; they aroused the church; and under the blessing of God they succeeded.

A few weeks ago there appeared in these columns a picture of a fine group of young people just received into membership of the Second Alfred Church. That ingathering was the result of painstaking effort, training, gospel preaching, loving invitation and personal work, and prayer. Other pastors

are planning for similar services. The corresponding secretary of the Missionary Society has many invitations to assist in such meetings, more by far than he can accept. Berlin wants him; Jackson Center wants him; Michigan wants him; others want him. These are all indications of spiritual hunger and quickened interest in our churches. These are all reflections of the deep spiritual interest in evidence all over our denomination. Why not pastors go to it and conduct a series of meetings, special revival services in their own churches alone—and with God. We read, "It is not by might or by power, but by my Spirit saith the Lord." A church would be wonderfully blessed if its pastor would do such a work. I believe the church would respond in a way helpful and adequate to the situation. The pastor would be blessed. Why not try it, brother pastors? An interchange of pastors is helpful where it can be achieved. We might remember that organization is necessary, just the best we can make; co-operation is necessary, just the best we can secure; prayer and testimony of saved men are necessary, just the best they can be; but—the power and the saving grace is of God; it is of his Spirit. We are

channels. Let us keep them open and give God's Spirit a chance to flow through to bring refreshing to thirsty and needy souls.

We like Brother Scannell's good spirit, stirring up the churches and their peoples to *back up the entire budget*. Let us not forget, *if the budget is raised one hundred per cent*—in other words, in full—there will be no Missionary debt left at the end of this Conference year, and no debt on any of our boards. And not only so, but a full and complete denominational program can be carried out *as never before*. I am for the



Pastors Herbert L. Polan, Loyal F. Hurley, Theodore J. Van Horn, Paul S. Burdick, George Sorenson, of the Central Association.

budget. Let us all be for the *budget*. That means your church; and that means you, and you doing your part, going the limit, giving till it hurts and hurts hard. David of old said, "I will not give unto the Lord that which costs me nothing." Real giving comes high. It is worth the price.

MESSAGES FROM THE W. C. T. U.

BAR ASSOCIATION POLL

The American Bar Association vote of 13,779 to 6,340 in favor of repeal of the Eighteenth Amendment, represented only three-fourths of the entire membership.

And in this connection, Edward T. Lee, dean of the John Marshall Law School, Chicago, bids us remember:

1. That the American Bar Association is composed of about twenty per cent of the lawyers of the country.
2. That eight states and the District of Columbia, where people do not vote, contain more than one-half of the membership.
3. That of its 27,000 odd members far more than one-half live in cities of 50,000 and over. New York (including Brooklyn), Chicago, Boston, Washington, D. C., Los Angeles, Philadelphia, Detroit, and St. Louis—eight cities—contain more than one-fourth of the membership.
4. That the total vote cast by the American Bar Association for repeal of the Eighteenth Amendment, 13,770, represents about one in ten of the total number of lawyers in the United States.
5. That the result of the vote merely discloses what is no news, that cities are wet while the country is dry.

"CHURCH" TEMPERANCE SOCIETY DIES

Rev. Dr. James T. Empringham, at one time head of the notorious wet organization masquerading as the "Church Temperance Society," is no longer a clergyman of the Episcopal Church. He was unfrocked by Bishop William T. Manning of New York.

"The action," said the *New York Times*, November 17, 1930, "took place . . . after Bishop Manning had frowned upon his methods of conducting anti-prohibition propaganda and his management of the Health Education Society Clinic."

The Church Temperance Society was as false a thing as the wets have organized. The character of its leadership is understood by the fact that not only has Doctor Empringham been removed from the ministry of his church but has also been in difficulties with New York State authorities because of the character of his Health Education Society.

And yet this was the sort of thing on which the wets have based much of their assumptions.

DECLINE OF DEATHS FROM ALCOHOLISM

Deaths from alcoholism are declining under prohibition. The census figures show an actual and proportional decline in 1929 compared with 1928.

The total number of deaths from alcoholism in 1929 was 4,339, or a death rate from that cause of 3.7 per 100,000 of population, while in 1928 the total was 4,627 or a rate of 4.1 per 100,000.

THIRTY YEARS AGO

Chicago. — Gambling in many forms is wide open on the west side. Poolrooms, crap games, poker rooms, and slot machines are being operated in defiance of the law and in plain view of policemen patrolling their beats. The Democratic city administration, anxious to secure the saloon vote next Tuesday, has granted saloon keepers and gamblers privileges which heretofore have been refused.

—*Chicago Tribune*, November 2, 1900.

FRED PABST'S MILLION

There were nearly 800 brewers in the United States before prohibition; many of these remain using their breweries for profitable purposes such as the manufacture of ice cream.

Only *one* old time brewer, Fred Pabst, has said he is spending money to expand his single brewery in the expectation that there will be an early resumption of the beer business; and Mrs. Boole of the W. C. T. U. seems to have effectively closed Mr. Pabst's lips by telling him that if he is really investing money dependent on the modification of prohibition for his dividends, the money will remain idle a long time, which is not good business.

YOUNG PEOPLE'S WORK

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

WITH THE YOUNG PEOPLE OF DIXIE

Seventh Day Baptists in the South may be few, but they are true. We felt this truth during the week we spent, last month, at Athens, Ala., as well as since we have been here.

There is an active Christian Endeavor society at Athens, organized through the efforts of Pastor Wilson, with Lucile Wilson as president and Lillian Bottoms as secretary. You can see their work in some of the Christian Endeavor topics in this department, this month. Both Christian Endeavor and Sabbath school are active, using the house which Deacon A. T. Bottoms has given for a church. Deacon Bottoms and family are soon to leave for West Virginia, and that will be hard on Athens; but what is their loss is Berea's gain, and for this we are rejoicing. We only pray that the work at Athens may be carried on. One of their young men has decided to prepare for the ministry, and, I suppose, preached his first sermon last Sabbath.

Here with the Little Prairie Church, we have, too, a small group, but loyal. Brother Van Horn and family have done some real constructive work here, and we were glad to find him here to welcome us. There has been a great religious awakening in this community this fall, beginning with the association and continuing till now. We had a prayer meeting last Sabbath eve that would put many larger churches to shame—over forty present, and at least three-fourths testifying or offering prayer.

We have no Christian Endeavor here, at least yet, but we have a good group of young people, and especially a large number of children, who need the training of Junior Christian Endeavor. Pray for the work here.

Nady, Ark.

C. A. B.

LESSONS OF THE YEAR

Christian Endeavor Topic for Sabbath Day,
December 27, 1930

DAILY READINGS

Sunday—It is easy to wander (Isa. 53: 6)
Monday—False ambitions (Matt. 20: 20-28)
Tuesday—Sin is punished (Gal. 6: 7, 8)
Wednesday—Kindness breeds kindness (Luke 6: 36-38)
Thursday—Don't judge harshly (Matt. 7: 1)
Friday—Worry doesn't pay (Phil. 4: 4-7)
Sabbath Day—Topic: Things this year has taught us (Deut. 8: 1-6)

LUCILE WILSON

In looking over the past year there have been many things that have been rather discouraging. Practically all the country has been hit by the greatest drought perhaps the country has ever known, and along with it "hard times." These things have added much to the sorrow of all alike. Many times has the distressing cry been heard from those thus afflicted. One might think at first glance of the past year that it has been an "awful" one. And looking at it from that viewpoint, it has been a gloomy one.

To every cloud there is a bright side. If we look at the dark side only we lose sight of many blessings. With all the discouragements of the past year there have been many things that we should be thankful for, as they have taught us things that perhaps we would never have known to their fullest extent. We have learned that God is divine, and that he is mindful of his people. In all these things he has not allowed them to go too far. He has called a halt in many instances and we must acknowledge it. Since he has done it so noticeably, we have learned to love him more. The more we love him the more we will obey him. Therefore we have learned stricter obedience. We are willing to follow him more closely than before. We should all be willing to follow him as the poet says "through the valley." If we have learned to follow him more closely we have learned to be better Christians.

R. No. 4, Athens, Ala.

QUIET HOUR THOUGHTS

LYLE CRANDALL

"And thou shalt remember all the way which the Lord thy God led thee."

HISTORY OF THE PAWCATUCK CHURCH

RUTH E. VAN VLECK

This is not a complete record of the history of the Pawcatuck Seventh Day Baptist Church, as such a record would be too long to give tonight. I am only going to give some of the points of interest in the growth of the church from its organization, in 1840. It was the sixth Seventh Day Baptist church to be organized in New England, the other five being the one at Newport, 1672; the First Hopkinton, 1708; Waterford, 1784; Rockville, 1835; Second Hopkinton, 1835; and First Westerly at Dunn's Corners, 1837.

"We, the following named persons, members of the First and Second Seventh Day Baptist churches in Hopkinton and the First Seventh Day Baptist church in Westerly, having had the previous consent and approbation of the above named churches, by the agency and assistance of Elder William B. Maxson and Elder Daniel Coon were regularly organized into a distinct church, in fellowship with the churches above named, at the Union Meeting House at the village of Pawcatuck in Westerly on the sixteenth day of April, 1840, styled the Pawcatuck Seventh Day Baptist Church. And did then and there enter into solemn covenant to walk in, and maintain the commands of God and the faith of Jesus Christ, and all the ordinances of the house of God, taking the Scriptures of the Old and New Testaments for our only rule of faith and practice and agreeable thereto to maintain a regular gospel church discipline."

Signed by twenty-five men and twenty-five women.

The first business meeting of the church was held the next day, when it was decided that the communion seasons be held on the first Sabbath in June and once in two months, with church and covenant meeting the sixth day preceding those seasons.

Meetings were first held in the old Union Meeting house, on Union Street. The first year the church had no regular pastor, but in August a special meeting was called for the purpose of calling Elder Alexander Campbell to the pastoral care of the church. He became its pastor on June 4, 1841, and the following year the church appropriated \$300 for the support of his household.

One of the things which I have learned this year is to let the Lord lead me in all ways. Through experiences which I have had I have learned to put my trust wholly and completely in him, and to let him guide me. I have lived closer to him than ever before, and he has blessed me abundantly. This trust and unwavering faith in him has kept me cheerful through trials, and has taught me that I should not worry.

The Lord will do this for you, young people, if you will let him have his way with your lives. Surrender your lives entirely to him, and he will guide you in the way everlasting.

"Have thine own way, Lord,
Have thine own way,
Thou art the Potter, I am the clay."

"'Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to lean upon his promise,
Just to know 'Thus saith the Lord'."

[The following "Thoughts" are on the topic "Joy to the World," but came too late to go in last week.]

Why did Jesus come into the world? Did he come simply because he was sent by the Father, or was there a purpose in his coming? If we believed that there was no purpose in his advent, it would mean nothing to us, and his coming would have been in vain.

Jesus came into the world to bring peace among men. He has been called the Prince of Peace. The world at that time was wandering in darkness. There was unrest, due to the oppression of the Jews by the Roman government. The people were forced to pay very heavy taxes, and were not given the rights and privileges of citizenship. This condition caused turmoil and strife. The world needed a Savior, and he came at the right time. He came to bring "peace on earth, good will to men."

The world of today needs a Savior to bring peace and good will. When we look around us we see unrest, turmoil, and strife everywhere. Jesus is coming again, and when he comes the condition of the world will be changed. He comes to someone every day. Will you be prepared to meet him?

"Christ, who illumines all life, gives it meaning, fills it with hope and trust and God."

From the beginning the church allied itself with the denominational organizations, applying in the July following its organization to the General Conference for membership and in May, 1842, sought membership in the Eastern Association.

This church has always been prominent in community, state, and national affairs. As early as 1843 this resolution appears on the records: "Resolved that we will entirely refrain from the use of all intoxicating drinks as a beverage and also by precept discountenance their use in the community — and that all who may hereafter unite with this church shall with us abide this resolution."

The Sabbath school which was organized December 12, 1843, was the result of a Bible class appointed at the first business meeting of the church. As late as 1868 the meetings were held in the afternoon.

The Christian Endeavor societies were of more recent origin, that of the young people's society being organized in 1884, and the Junior society on October 15, 1929.

Members have been received into the Pawcatuck Church by baptism, letters from other Seventh Day Baptist churches and on confession of faith. But it is interesting to note that up until October 5, 1884, it was the policy of this church not to give certificates of standing to members desiring to join churches outside the denomination; they were simply dropped from membership. The ones who were baptized during the year 1881 were the last to be baptized according to the old custom of the church, in the Pawcatuck River. During the year of 1885, fourteen were baptized, the baptistry of the Calvary Baptist church being used for that purpose. The baptistry in the Pawcatuck church was put in during the extensive alterations and additions to the church the fall and winter of 1885 and 1886. There were fifty charter members of the church and another fifty-four were added during the next three years. Since 1869 the membership of the church has remained in the three hundreds except for four years, when it ran into the four hundreds, the largest membership being four hundred ten, in 1902.

June 4, 1847, the question of building a house of worship was raised and it was considered expedient that immediate measures

be taken to build a meetinghouse if the amount of funds necessary for the purpose could be raised. It was voted to build by voluntary subscription. George Gavitt donated a lot for a site for the meetinghouse and a building committee was appointed and directed to proceed to business as soon as the state of the subscriptions would warrant it. In December of that year it was voted that the building committee be authorized to purchase a bell of about one thousand pounds weight.

The meetinghouse was opened for divine worship on the fifth day before the last Sabbath in February, and Elder Lucius Crandall was invited to preach the opening discourse. The church was built at a cost of \$4,000.

From 1852 to 1885 various additions and alterations were made. In 1885 a committee was appointed to solicit funds for enlarging, repairing, and improving the church building.

April 17, 1886, the rededication services of the church were held at ten-thirty a. m. with an address by Rev. Lewis A. Platts, a former pastor. In the evening another service was held with a sermon by Rev. A. H. Lewis, another former pastor. The reports from these addresses show the comparison between the old and the new church and together with the report of the building committee as it appears in the records we have a fairly good picture of the alterations and improvements which were made at this time.

"The lofty, clumsy pulpit and the straight back seats which were guarded by doors that even made the deacons cringe during prayers have disappeared. The walls do not present that cold, prison-like appearance that they once did. Now everything is modern and bright with its tinting and frescoing. The old walls have been torn out as well as the old seats. As one enters this magnificent edifice now from the high porch in front, he finds himself within a vestibule the whole width of the church, twice the size of the old one, with stairs on either side leading to the gallery above and the vestibule below. To the auditorium three doors open, a double one in the center and two small ones at the sides. The audience room is covered with an ingrain carpet and con-

tains eighty-four seats of cherry cushioned in peacock blue. The old auditorium held sixty pews; these were placed in the gallery, making a seating capacity there of ninety to one hundred, and the new arrangements of seats in the auditorium would accommodate about three hundred forty. The gallery was extended into the audience room seven feet to make room for the stairs and vestibule and to give the necessary light. The rostrum, two feet above the main floor, is partially overarched and beneath it is located a baptistry. Thirty-six feet were added to the rear end of the building to make room for the baptistry, organ, choir, staircase, etc. The pastor's desk in cherry, to match the seats and interior finish of the room, was made and donated by E. Clark Saunders. The seven chairs, communion table, and flower stands to match were presented by the Christian Endeavor society."

This report goes on to tell of the other improvements made at that time. During the fall of 1905 the interior of the church auditorium and vestibule was renovated, being entirely refrescoed. A new hardwood floor was laid in place of the carpets, except in the aisles, on the platform, and in the vestibule. During this time services were held in the Calvary Baptist church.

In 1927 extensive repairs and alterations were again made to the auditorium to make the church more beautiful and more convenient.

So the church has grown by the earnest endeavor of its members to maintain the commands of God and the faith of Jesus Christ, as was set forth in the solemn covenant of its first members.

Westerly, R. I.

MEETING OF THE YOUNG PEOPLE'S BOARD

October 2, 1930

Rev. Wm. M. Simpson opened the meeting by reading 1 Samuel 3: 11-21, and led in prayer.

The report of the corresponding secretary was received as follows:

Letters have been received from Neal Mills, Mrs. Raymond Sholtz, Miss Ethel R. Wear, Mrs. Blanche Burdick, Mrs. Elisabeth Austin, Mrs. Grace Osborn, Miss Marcia Rood, Miss Marjorie Burdick.

Letters and cards written, 5.
Form letters were sent to the Junior superintendents who had not enrolled in the Junior Leadership Training Course.

Three lessons (14 pages) of Pastor Simpson's denominational study have been mimeographed. The October bulletins have been mimeographed and sent to the societies.

The awards in the social contest have been mailed to the winning societies.

RUBY C. BABCOCK,
Corresponding Secretary.

A discussion of Miss Burdick's bulletin followed.

It was voted that Miss Burdick confer with Herman Ellis in regard to the best method of securing the co-operation and help of the pastors in planning and reporting the work of the societies.

Pastor Simpson was appointed chairman of the Christian Endeavor week committee.

Much time was spent in the discussion of the possibility of the co-ordination of the work of the young people in the denomination, at present carried on by the Tract Board, the Sabbath School Board, and the Young People's Board. Many phases of this work were considered.

The board was glad to have Dr. Boothe C. Davis at our meeting, and he expressed his pleasure in being present and his interest in our work.

Members present: Miss Marjorie Burdick, Miss Lucile Simpson, Miss Sara Davis, Miss Alberta Simpson, Dr. B. F. Johanson, L. E. Babcock, Rev. Wm. M. Simpson, Mrs. Ruby C. Babcock.

Visitors: Dr. B. C. Davis, Mrs. Wilbert Davis.

RUBY C. BABCOCK,
Secretary pro tem.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

One superintendent asked on the annual report blanks: "How get more reverence from children for the church?" I find it is the problem of several of our superintendents. Although the following true illustration taken from my scrap-book is on irreverence for the Bible, the same remedy may be applied to leading boys and girls to be more reverent for their church. And notice I said "their." Make them feel through talks and projects for their church that it belongs to them as much as their homes do.

And above all teach them that it is God's house; look up Bible references on "God's house" with them, and thus teach them respect for the church for this reason. Worship services are a great help, too.

"Our Juniors are shockingly irreverent!" said a horrified teacher. "Look at the Bibles and hymn books lying on the floor. I even saw a Bible thrown by one of the boys." "Irreverent?" mused a younger teacher. "No, not irreverent; that is a positive attitude. These boys and girls are merely negative. They are non-reverent. They have never really found God in Bible or hymn book. When they do, there will be no need to speak of reverence to them; that will come naturally." A series of simple talks was begun about the Bible and what it may mean. Time was taken for the pupils to ascertain for themselves the truth of certain statements by study and research in their Bibles. A marked change of attitude began almost at once, and in a few short weeks had developed in a most gratifying way. Bible and hymn book were no longer mere collections of printed pages, but storehouses of real value to the boy and girl from their own point of view."

CAUSE OF HARD TIMES

Since the business depression started about a year ago millions of people have expressed opinions as to the cause of the trouble. So varied are the diagnoses of our industrial illness, even by experts, that there is still much mystery about it. Some give it up by saying that it is just the old "business cycle" still in force—which means that things like this happen just because they are bound to happen.

But President Richard Whitney of the New York Stock Exchange pronounced a judgment that certainly appears logical and convincing. He said: "Business is today paying the price of unsound attempts to maintain price levels in the face of decreasing production costs."

That agrees perfectly with Henry Ford's expressed opinion that the way to make good business is to make things cheaper, as well as better. But we are forced to pay as much for bread today as when wheat was more than twice as high; power companies charge from two to five times as

much as they should for current; much of what we wear, what we eat and what we use still comes to us at war-level prices. It is a well known fact that many manufactured articles are held at prices that mean from one hundred to five hundred per cent profit. There is a common conviction that if some of these big merged manufacturers should succeed in cutting the cost of production in half they would still keep the selling price at the same level—in fact, might possibly increase it.

Mr. Whitney is right in calling such attempts "unsound," and it is not surprising that business troubles should result from such an unhealthy state.

—The Pathfinder.

MY CONSCIENCE AND I

I sat alone with my Conscience,
As oft in days before,
And to prevent all intrusion,
I shut and bolted the door.
"Let me be free, O my Conscience!
Free for a little space,
Cease thy reproaches, leave me in peace,
Hide for a time thy face.
"Why must I do thy bidding,
Wherefore thy law obey,
Never be free to do as I will,
Either by night or by day?
May I not have any license,
My heart's own desires to fulfill?
Leave me but briefly to walk my own path,
Whether for good or for ill!"
"Think of me not as thy master,
Count not thyself as slave,"
Softly my Conscience made answer,
With love in the glance she gave.
"I am thy guardian angel;
I am the spark divine,
Breathed from the soul of the great I AM,
Into that soul of thine.
"List to my gentlest whispers,
Listen, and heed, and know
It is the wooing of God's own voice,
Because he loves thee so.
Quench not the light that is in thee,
Spoil not the image divine;
He knows the way, trust him to lead,
And life's truest pleasures are thine."
"Then stay with me ever, my Conscience,
Heed not my heart's fevered cry;
Smite me in kindness; guide me in love;
Stay by my side till I die."
Thanks be to God for my Conscience!
Thanks be to him evermore!
Thus doth he lead me, Shepherd of Love,
Till I reach heaven's bright shore.

—Alena Maxson, from Nortonville Review.

**STATEMENT ONWARD MOVEMENT
TREASURER**

November, 1930

	October, 1930	July 1, 1930, to November 30, 1930
<i>Receipts</i>		
Adams Center	\$ 200.00	
Albion		
Alfred, First	426.29	
Alfred, Second	113.50	
Andover	15.30	
Attalla		
Battle Creek		35.50
Berlin	42.00	67.00
Boulder		
Brookfield, First		49.60
Brookfield, Second		
Carlton Sabbath school	\$ 12.16	
Golden Rule class	2.00	
Ladies' Aid society	10.00	
	\$ 24.16	35.16
Chicago		
Denver		25.00
De Ruyter	\$ 61.00	
Special	26.00	
	\$ 87.00	87.00
Detroit		
Dodge Center		21.00
Edinburg	6.85	45.05
Exeland		
Farina		100.00
Fouke		
Friendship	\$ 70.00	
Special	10.00	
	\$ 80.00	80.00
Genesee, First		
Gentry		7.00
Hammond	15.00	42.00
Hartsville		
Special	2.00	2.00
Hebron, First	\$ 5.00	
Special	25.00	
	\$ 30.00	40.00
Hebron, Second		
Hopkinton, First		
Christian Endeavor society,		
special	12.00	42.00
Hopkinton, Second	1.00	10.25
Independence	64.00	119.00
Jackson Center		
Little Prairie		2.00
Los Angeles		
Lost Creek		
Marlboro		51.47
Middle Island		15.00
Milton	\$ 181.62	
Special	9.00	
	\$ 190.62	778.49

Milton Junction		\$ 525.43
New Auburn		
New York City	\$ 15.04	
Special	25.00	
	\$ 40.04	353.81
North Loup		352.00
Nortonville		55.31
Pawcatuck	\$ 350.00	
Christian Endeavor society,		
special	14.00	
Junior Christian Endeavor		
society, special	4.00	
	\$ 368.00	1,813.00
Piscataway		67.00
Plainfield		397.30
Portville		10.00
Richburg		
Ritchie		
Riverside	250.00	250.00
Roanoke		
Rockville	\$ 7.25	
Christian Endeavor society,		
special	4.00	
	\$ 11.25	50.65
Salem	150.25	705.25
Salemville		30.00
Scio		
Scott		
Shiloh		25.00
Stonefort		20.00
Syracuse		
Verona	\$ 10.00	
Special	30.00	
	\$ 40.00	120.00
Walworth		
Washington		
Waterford	\$ 61.00	
Christian Endeavor society,		
special	6.00	
	\$ 67.00	107.00
Wellsville		
Welton	\$ 30.00	
Special	12.00	
	\$ 42.00	185.62
West Edmeston		50.00
White Cloud Sabbath school		
Thanksgiving offering	42.00	95.25
Individuals		
F. C. Wells, Honolulu	\$ 100.00	
Reta I. Crouch	10.00	
Mrs. Clara E. Wiard	50.00	
Mrs. J. A. Hardy, Ports-		
mouth, Va., special	10.00	
Interested friends	50.00	
	\$ 220.00	319.00
Interest		9.29
Conference collections		573.10
		\$ 8,523.62

Denominational budget, five months	\$7,409.00	
Specials	1,114.62	
<hr/>		
Total, July 1, 1930, to November 30, 1930	\$8,523.62	
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<i>Disbursements</i>		
Missionary Society	\$838.50	
Specials	140.00	\$ 978.50
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Tract Society	\$202.20	
Special	25.00	
<hr/>		
Sabbath School Board		227.20
Young People's Board	\$ 46.50	98.10
Special	4.00	
<hr/>		
Woman's Board	\$ 12.90	50.50
Special	20.00	
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Ministerial Relief		32.90
Education Society		103.20
Historical Society		38.70
Scholarships and Fellowships		12.90
General Conference		31.05
		115.95
		<hr/>
		\$1,689.00

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
December 1, 1930.

POINTS FROM FEDERAL COUNCIL COMMITTEE

REV. WALTER L. GREENE

Through the inability of Dr. A. E. Main, one of the Seventh Day Baptist representatives on the Executive Committee of the Federal Council of Churches of Christ in America, and the inability of either alternate to attend, it was my good fortune to attend the annual meeting in Washington, D. C., December 2 and 3, by appointment of the president of the General Conference.

About two hundred representatives of twenty-seven denominations were in attendance to hear reports from the various commissions and discuss policies and adopt plans for the coming year. It was a privilege to sit for two days with the many leaders of the Protestant churches of America in council concerning the Christian attitude toward some of the problems of national and international interest of vital concern at the present time. Evangelism, social service, race relations, prohibition, reduction of armament, unemployment, World Court,

church federation were some of the questions under consideration.

The executive committee expressed its conviction "that the United States should now join the World Court" and urged ratification of the protocols relating thereto; that "The time has come for the churches to give attention to the educational aspects of the temperance movement," and that "A disproportionate amount of time has been expended by the Church in political activities." The committee agreed to encourage "All feasible plans for relieving unemployment favoring public works and seed and feed loans to farmers and normal expenditures for replacement and improvements."

It was declared that "The United States can give tangible proof of its earnest desire for general disarmament by exercising restraint in the building program to be pursued under the London treaty, and by continuing active co-operation with the League of Nations disarmament commission, and by shaping its naval policy with the view of enhancing the success of the naval disarmament conference scheduled to meet in 1935."

A statement was adopted and ordered sent to the church leaders of Germany saying that "Many of the church people of the United States no longer subscribe to the theory that Germany was solely guilty for the World War."

Dr. Chas. S. Macfarland retires on January 1, 1931, as general secretary of the Federal Council, after twenty years of service. Dr. Robert E. Speer gave a worthy tribute for his splendid achievements, during these years. His successor has not yet been elected.

This meeting selected Indianapolis, Ind., as the meeting place for the quadrennial session in 1932.

It has long been my conviction that Seventh Day Baptists should be represented in the Federal Council for the sake of sharing in the great common task of Protestant Christianity and helping to shape a united Protestant and Christian consciousness on moral, social, and religious questions that are of concern to all. This feeling has been increased by attendance at the recent Washington meeting.

Andover, N. Y.,
December 8, 1930.

CHILDREN'S PAGE

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

SOME THINGS WE HAVE LEARNED THIS YEAR

Junior Christian Endeavor Topic for Sabbath Day, December 27, 1930

MRS. HERBERT L. POLAN

Decorate your room with a display of poster work, hand work, illustrated hymns, and other work done by your committees or the society during the year.

Have someone write the motto taken from our Scripture lesson in large fancy lettering on blackboard with artistic trimmings—"Hold fast that which is good. Abstain from all appearance of evil."

Have one junior review the topics for the year, using the topic cards and mentioning special meetings. Another junior may review the memory work for the year and Bible drills, etc., noting what improvements we have made in the year. One may tell of goal work and denominational effort. Sing Goal Song. Still another may review the committee work, telling of accomplishments.

Close the meeting by singing songs which have been committed to memory during the year, repeating Scripture learned, etc.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am fourteen years old and a junior in high school. I live in Texarkana; it is about sixteen miles from Fouke, where the church I belong to is located. I go to church and Junior Christian Endeavor whenever I can.

Mrs. Nancy Smith is my Junior teacher. There are eight boys and five girls in our Junior class.

We had a church Thanksgiving dinner at Fouke Thursday. I have stayed with my grandparents, Mr. and Mrs. J. N. Pierce, ever since. I've been having a real nice vacation.

I enjoy reading the Children's Page of the SABBATH RECORDER very much. It is

the first thing I do when the RECORDER comes.

I am real busy in my school work and do not find much time to write, but you may hear from me again soon.

Yours very truly,

RUTH JOY FITZ RANDOLPH.

Texarkana, Ark.,
November 30, 1930.

DEAR RUTH JOY:

It is hard for me to realize that you are a great girl of fourteen for you were not very large when I saw you last, and very much smaller when you visited us in Independence. Probably you do not remember that time, but perhaps Lura does. I am so glad you have begun to write for our page and hope you will write often. It is fine indeed to hear from old friends.

You surely have quite a journey before you when you start for church, but I am sure you all find it a very worth while journey when it is possible for you to go. The Sabbaths on which one is able to attend church are by far the best I think, don't you?

We had our Thanksgiving dinner in the parish house at Independence, a Thanksgiving dinner for the whole community which we have almost every year, and which we all enjoy very much, so I can imagine just what a good time you had Thanksgiving day. It is lovely, too, that you can have such a nice long visit with your grandparents.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have read the letters in the RECORDER. I thought I would like to write a letter to put in the RECORDER, too.

I am ten years old and in fifth grade. I like to live with Mrs. Cottrell very much.

We had a nice cat come to us, so we took her in to live with us and she seems to like it. Also she likes to get in Uncle Milton's chair.

With love,
MARGARET MATHER.

R. D. 2, Andover, N. Y.,
December 3, 1930.

DEAR MARGARET:

I am just as pleased as I can be to have you write a letter for the RECORDER. Of course I told you so yesterday, but I must say so again for the benefit of other RECORDER children you see. You must write as often as you can.

What color is your new kitty? What have you named her? We are all very fond of our yellow and white cat Skeezi, and he too likes his home and also likes to get into the most comfortable chair in the house. He rather objects to have us sit in it, and sometimes will get under it and nip our ankles if we do not sit somewhere else. However, he does not nip very hard, just gives us a little hint that he likes that chair. He is rather hairy, so we put a cloth over the chair cushion when he is to sit there, so that we will not be hairy, too. Does your cat get hairs on Uncle Milton's chair?

Your sincere friend,
MIZPAH S. GREENE.

THE PLACE OF YOUNG PEOPLE IN SABBATH PROMOTION

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

ELSTON H. VAN HORN

I think you will all agree with me that the place of the young people is behind this great work—not behind it to hide but behind it to push.

This subject is, or should be, of great importance to all Seventh Day Baptist young people, because the young people of today will be the church workers of tomorrow. Therefore if we are not interested in the work of Sabbath promotion now, soon there will be no Sabbath. Then we must back the church and the Sabbath; without us the Sabbath will fail.

We may help by being loyal to the church and to the Sabbath. Being loyal to the church and Sabbath is not always easy. Sometimes our work or social activities may come between us and the Sabbath. It is easy for others to tell us how easy it is for us to keep the Sabbath and make a success in life, but it is not always as easy to do so. But it is possible for us to do this if we do our best. Our loyalty to the church and to the Sabbath encourages our leaders in this great work to make new effort.

We should become acquainted, through study and discussion in our different meetings, with the history of Sabbath and Seventh Day Baptists. Inspiration to do better work comes to us when we learn of the sacrifices and accomplishments of the ones who have gone on before. Also we learn about the mistakes that have been made and so are better able to avoid them and do better work.

Lincoln said in his great Gettysburg address, "It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced." And so we should be here dedicated to the great work of Sabbath promotion which our ancestors have advanced so far.

We should learn about the great work that is being carried on by our leaders. This is possible through the publication of the SABBATH RECORDER and tracts on the Sabbath. As we learn about the goals and aims of our denomination, also about the things that are being accomplished, we are inspired to take up the work and push it forward.

Let us remember that if the *young people* are not behind the Sabbath it will soon fail. It is up to us to carry on the great work of promoting the Sabbath. May we do our work faithfully and well.

IMPORTANCE OF RELIGION IN THE HOME

Probably the most critical and determining situation for religion today exists not in our churches but in our homes. Religion could and would survive the breakdown of our churches, and would produce new and better ones, but religion can not survive the breakdown of family life.

Not only is Christian phraseology drawn from the home, so that we think religiously in terms of fatherhood, sonship, brotherhood, and love, but the family is essentially the place where basic attitudes toward life are most contagious. No other influence, therefore, can effectively sustain religion if our home life becomes irreligious, and only a blind man can fail to see that multitudes of our American families are shouldering off their religious responsibility.

Some parents say religion is an intimate, personal matter, which every child has a right to choose for himself, and that they

propose to leave the child neutral while he is growing up and then let him freely select his own religion. Anybody who knows child psychology at all knows how absurd that proposition is. Even if we wish to we can not keep the child religiously neutral. Religious is not an addendum appended to life; it is the spiritual atmosphere and climate that pervades the whole of living; and as soon as a child is born in any home it begins creating in him a spiritual climate, teaching him basic reactions to life, attitudes toward life, feelings about life, which inevitably enter into the very substance of any religion which he ever will possess.

The spirit of religion is a fire passed from one life to another, not primarily by instruction but by kindling, and in a good home that process is most effective. Conscious instruction may be given in a church school, but the only deliberate teaching which amounts to much in religion consists in explaining to a child the history, meaning, and reasonableness of something which he already has vitally caught.

Take one doctrine of Jesus, the sacredness of personality. Whether in man or woman, king or slave, saint or sinner, all personality, said Jesus, is sacred. Whatever is most distinctive and original in Jesus' message radiates from that center; and one can not understand his conception of God, his ethical teachings, or his practical program of life, unless one understands that. Nevertheless, take a little child and set him down before that statement as a doctrine and try to teach it to him. Get the matter logically set out; all personality is sacred. Arrange the corollaries and make a neat, dogmatic lesson of it. How much will the child really learn in that way? What a child gets about the sacredness of personality he chiefly absorbs from the way his parents live with each other, with the household servants, with their friends and enemies, with folks of other colors, other races, other classes. If we see a child to whom personality really is sacred, across all the lines that divide us prejudicially from one another, so that he counts nothing human alien to himself, we may be sure he caught that from somebody. Moreover, conscious instruction about it will be valuable in proportion to the vitality of the contagion.

Nothing can replace the home in religion. Modern parents in shoals have been abandoning the religious training offered by the churches. Fathers have preferred the automobile or the golf course to the sanctuary and mothers have followed, or becoming modern on their own account, have espoused some *ism*, all the way from positive atheism to general indifferentism. One way or another a large proportion of the children of the United States today are being reared without any religious training worthy of the name. When, however, the pendulum swings far one way it is time to expect it to swing the other. Things are not going well with the moral character of America on the basis of irreligious family life, and irreligious education. Many fathers who are not particularly worried about themselves, although probably they ought to be, are deeply worried about their sons. One hears parents lamenting the lack of something in their children—they are not quite sure what—which they had in their youth—something stabilizing and directive that produced quality in character and purposefulness in life. They vaguely suspect that it may have been the religious influence in their home. They wish that their children had something like it. They are certain that their children need it.

—Harry Emerson Fosdick.

COMING HOME FROM CHINA

DEAR EDITOR GARDINER:

RECORDER readers will be interested to know that the Rev. J. W. Crofoot, Shanghai, China, has notified the trustees of Milton College, by cable on December sixth, of acceptance of their invitation to become President of Milton College, and that he will take up his duties at the college next July. The cable also states that the Rev. H. Eugene Davis and family will arrive in San Francisco January first, Los Angeles January fifth, on furlough.

Cordially yours,
JAMES L. SKAGGS.

Milton, Wis.,

December 8, 1930.

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

OUR PULPIT

THE CROSS IN MODERN LIFE

REV. JAMES L. SKAGGS

(Pastor of the church at Milton, Wis.)

SERMON FOR SABBATH, DECEMBER 27, 1930

Text—Matthew 16: 24.

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

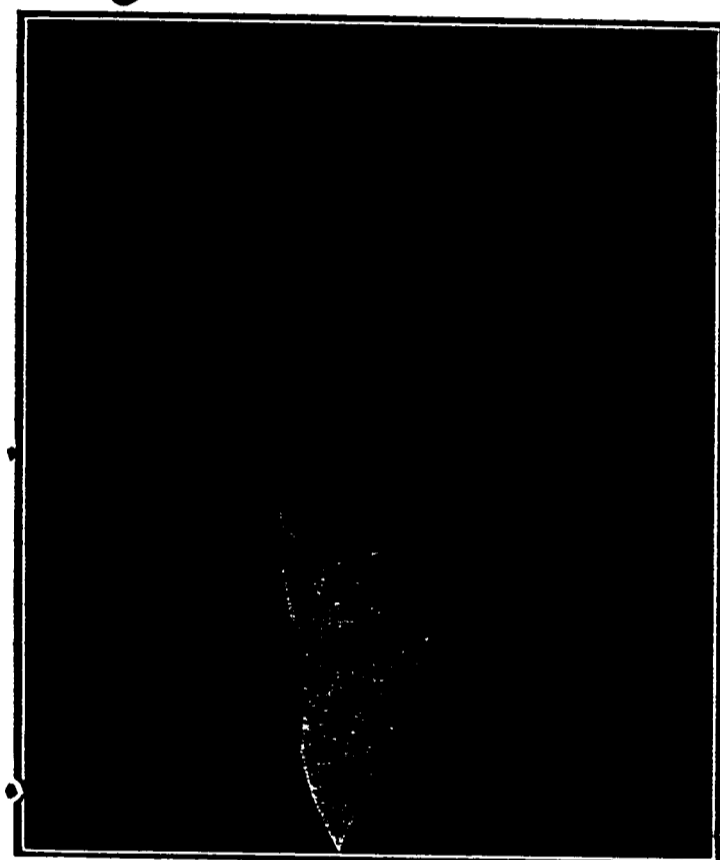
HYMN

SERMON

HYMN

CLOSING PRAYER

stitute for wicked men, that in his death the wrath of God was appeased, his justice upheld, a satisfaction for sin was made, and thereafter all men who would accept the crucified Jesus would be saved: an angry God had been reconciled to men, the sinless Jesus having paid the price for all. Our theology and many of our hymns have been tinged with that conception. I have no doubt many people were so moved by such a view of the cross that they turned away



"If any man would come after me, let him deny himself, and take up his cross, and follow me."

Christianity has transformed the *cross* from an instrument of shame and torture into a symbol of the finest and noblest manhood. The cross which Jesus carried until he fell beneath its weight and on which he died, was made of rough wood and it was the most cruel means of death which Rome could devise, and no one dreamed when Jesus hung there on Golgotha, that men would someday sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

There have been many interpretations of the meaning of the cross and the meaning of the death of Jesus on the cross. There was the pagan idea that Jesus died as a sub-

stituted from their sins and in genuine penitence and devotion sought the love of God and the fellowship of Jesus.

But it does not seem to me that such a view can in any way harmonize with the teachings of Jesus. Jesus taught all the time through his ministry that God loved all men; and he said, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." And he further illustrated that teaching in a beautiful and touching story—the story of a wayward son who went away from home, wasted his father's property, came to be in want, and finally made his way back to the family home. This son did not expect his father to receive him as a son any more, but thought he might become one of the hired servants. But when the father saw

him coming, he ran to meet him, paid no attention to the son's plea to become a hired servant, but threw his arms around his neck, kissed him, brought him into the house, gave him new clothes and shoes, put a ring on his hand, told the servants to kill the fatted calf and make merry, because this wayward son had come back home.

And Jesus told that story to illustrate how God feels about sinful men repenting and coming back to him.

And we may ask, how was it possible for men to distort such teaching as that into the grotesque view of God as an angry judge or monarch, who could not and would not forgive men until Jesus died on the cross?

Then men ask in real anxiety, why did Jesus have to die on the cross? Why did God let him die in that terrible manner? How does the crucifixion of Jesus help men into fellowship with God? I wish I were sure that I could answer these questions correctly, and be correctly understood. And in brief let me say, the story of Jesus from his birth in Bethlehem to his death on Calvary was a revelation of God's love and purposes for men.

Jesus came into a very wicked world. Wickedness is never easily displaced. Men who are rooted and grounded in sin will always fight against any effort to uproot them and change them. Go out into our own community, or some other community, today. Try to break up a gang or a den of vice, gambling, bootlegging. Denounce the rottenness publicly, endanger the profits, and you will be hated for your effort. If the stake in this wickedness is great enough and those engaged in it are hard enough, you may be shot, or poisoned, or your house may be fired while you are asleep, or it may be blown to bits with a bomb. Such things are happening in our country today.

The situation may not be quite so spectacular as that. Your enemies may not be those whom the community regards as its outcasts. They may in most respects be regarded as decent, respectable, religious people. Such was the case in the experience of Jesus. His chief enemies were the leaders in religion. Their religion had deserted their hearts and gone to their heads. It was superficial, mechanical, hypocritical. They had no love for God or for men. But

they were believers in their creeds, their forms, their organizations, their way of saying and doing things. And woe unto the man who dared to say and do things differently in their midst. They trusted in themselves that they were righteous, and were even brazen enough to stand in the temple and thank God that they were not sinners like other men.

This was the situation which Jesus faced. And when he began to talk to them about love, kindness, service, brotherhood of all men, they labeled him a revolutionist, a radical, a red, a dangerous man, because he was against the established order of things. And the common people, those of sincere and earnest hearts, hungering for love and sympathy and helpfulness, when they heard Jesus, they rejoiced. This added to the fury of those who hated him. And they said: We will kill him; we will make him suffer and die on the cross for daring to oppose us and teach these new ideas. And they took him before the governor, and on to the cross.

It was not the loving Father who took Jesus to the cross; it was the wickedness of men. The love and devotion of Jesus was so great that even the cross could not turn it back. Jesus foreknew what his enemies would do to him; he saw that their hatred had no bounds and that they would kill him in the most cruel way. And in the face of it he said, "And I, if I be lifted up, will draw all men unto myself."

Jesus knew what he was doing. He knew that when his love for God and men had stood the test of the cross, men would be drawn to him. The cross became the proof and seal of his love. Humanly speaking, he could have forsaken his mission, renounced his teaching, avoided the cross, and those Pharisees would have taken him into their bosom and made him one like themselves. But no, Jesus could not do that. His message, his love, his vision, his devotion, were too great for that. Death on the cross was sweeter than life with Pharisees and hypocrites. So he could say, "No man taketh my life from me; but I lay it down of myself."

And Jesus transformed that cross of shame and suffering into a symbol of life fully consecrated to the service of God.

And Jesus said, "If any man would come after me, let him deny himself, and take up his cross and follow me."

Surely Jesus used the word *cross* here in a figurative sense. He did not expect all his disciples to carry great wooden crosses, like the one he was compelled to carry until he went down under its weight. The cross for us can be only a symbol of our devotion with Jesus to his mission, his message, his service.

But we notice in this text, he says, "Let him deny himself." And we hear people talk about *self denial* as if it were doing without a new hat, a new dress, or a new overcoat, in order to be able to give something to missions or the church or charity. Such a course is doubtless often good for the soul; but I am quite sure it is not what Jesus meant. You know people can be very selfish and very proud of doing a thing like that. Occasionally we find one who seems to be very proud of his gifts, and perhaps he boasts a little about how much he has sacrificed or given. It seems to me that I read somewhere of one such sacrificial person, who was so proud of his sacrifices that his friends could see his pride sticking out through the holes in his old coat.

Well, I am sure it was nothing like that that Jesus had in mind when he said, "If any man would come after me, let him deny himself." I think he meant forget himself—quit thinking about himself, and concentrate his whole interest on being such as Jesus was. Then he added, "Take up his cross and follow me."

Now it must be clearly obvious that the cross which we followers of Jesus are asked to carry is not a rough, heavy beam of wood; neither is it any sentimental thing which has no burden, no hardship, no suffering in it.

In the first place, before one is prepared to in any sense "deny himself, and take up his cross," he must *see something of such value and beauty* that he will feel he can afford to pay any price that he may achieve it or help achieve it.

The view which Jesus had was of a world of men, children of a common Father, living in mutual love and helpfulness—a world in which sin with all its curses, its hatred,

its violence, was overcome. Contemplation of such a world—faith in its realization, consciousness of being a help in achieving it—was enough to make him forget himself, take up whatever cross was necessary, and bear it even unto Calvary.

So we men who would be followers of Jesus must get such a vision of worth of the enterprise that all else will be secondary to it.

"If any man would come after me, let him deny (forget) himself, and take up his cross, and follow me."

Rev. Carl Knudson said in the *Christian Herald*, almost a year ago: "Carrying a cross means understanding the needs of struggling men, and suffering with them as they aspire toward freedom of body and soul." And he goes on: "Many of you, however, demand an easy life. For you the perscription is simple. Lest you be disturbed by discords, be careful not to develop an ear for music. Are you inclined sometimes to grieve over the sufferings of humanity? Be sure to avoid the 'haunt of wretchedness and need.' . . .

"Here is a story about a father who faints on the street. He has been tramping the streets for five days looking for work. . . . He has had no food during that time. But he is too proud to ask for help. He hangs on with a death grip to self-respect. He collapses. It is a pitiful story. But close your ears, forget it, and you will be walking the easy way. Close your soul against this world, and you will be as placid and unmolested as an oyster by the sea. . . .

"Too many twentieth century Christians are so pampered with conveniences and screened off from the realities of the common man's life that they have lost all capacity to sympathize. They can become furious only against movements that jeopardize the deep sleep of contentment. . . .

"Indeed, there is reason to think that Jesus would be crucified afresh if he should confront western civilization as it is today. He would be rejected as an impossible visionary, as an extreme pacifist, as an undesirable."

Are these statements true? Have we got so far away from forgetting self and from sharing the cross? Are we putting our comforts, our pleasures, our successes

first? All the sin and wrong, and hatred, and suffering in the world was the cross of Jesus. He carried that cross all through his ministry. That beam upon which he died only furnishes the seal and symbol of it. This weight of human need was the real cross of Christ, and it is this cross which he asks all his followers to take up and carry. So the cross in modern life ought to mean that the Christian is burdened by all that he sees out of harmony with the purposes of Jesus and the kingdom of God. How can a man in fellowship with Jesus look upon war? Upon industrial situations in which the poor are at the mercy of the rich? Upon trade where every advantage is taken of men's necessity? Upon little children in some parts of the country working in mines and factories and mills and fields when they ought to be at school and at play? Upon the debaucher that follows in the wake of drugs and alcohol? Upon the crime and violence of our day? Can a Christian wash his hands, like Pilate, and say it is none of his business? Christianity has its Godward side, but it must have its application among men. These sins of the world were the cross of Christ; and he asks every follower to help him bear it.

And you ask, what can I do about all these wrongs? You can bear them on your heart. You can refuse to participate in them. When all Christians take up this cross a new day in human happiness will dawn. Each cross-bearer can contribute something.

MRS. EVA HOUGHTALING

Eva Louise Houghtaling, only child of Isaac and Katherine Voke, was born January 4, 1854, in Thompkins County, N. Y., and died at the home of her daughter, Mrs. L. L. Daggett, October 7, 1930, being 76 years, 9 months, and 4 days of age.

She came with her parents to Minnesota when quite a young child, settling on a farm three miles north of Dodge Center, and lived there until her marriage February 13, 1873, to Andrew Jasper Houghtaling. They made their home in Dodge Center, Minn., till the death of her husband on April 12, 1921. To this union were born six children, one of whom died in infancy.

She was converted and joined the Methodist Church but later joined the Dodge Center Seventh Day Baptist Church in March, 1893, remaining a true and faithful member to the end. She, being by profession a practical nurse, made a wide circle of friends. She was of a retiring nature and quiet, but the example of her life was to do for others, not thinking of herself. She was of a happy nature, always seeing the pleasant side of everything.

She leaves four daughters and one son: Ora, Hattie, Louise, Jessie, and John; sixteen grandchildren and twelve great-grandchildren, and a host of relatives and friends.

She suffered a paralytic stroke September 24, 1929, and has been confined to her bed since. She was so lovingly and tenderly cared for during this time by her daughter, Mrs. Daggett, that many times during her sickness her happy, jovial nature would assert itself.

The funeral was held in the Seventh Day Baptist church Thursday afternoon, October 9. A former pastor, Rev. James Hurley, assisted by Pastor Scannell, conducted the service, and the body was laid to rest beside that of her husband in Riverside Cemetery.

The relatives from out of town who came to attend the funeral were: Mr. and Mrs. Bruce Daggett, Bloomer, Wis.; Mr. and Mrs. Hubert Daggett, Bloomer, Wis.; Mr. and Mrs. Emil Lehman and son Sewell and Mrs. Frank Schuh of Robbinsdale; Mrs. Harry Clark and children, St. Paul; Mrs. Vernon Williams and Mrs. Thelma Lewis of Haugen, Wis.; Mr. and Mrs. Archie McCartie, New Auburn, Wis.; and friend, Mrs. Emma Jenson, St. Paul. J. H. H.

Yes, my brethren, Christ will reign—must reign. Oh, what a grand, glorious destiny awaits us who are saved! I stand in the presence of a scheme that I have neither power to comprehend nor to delineate. I tell you, when the end shall come, and God Almighty shall gather into his kingdom the souls and bodies of men saved upon the earth, they will reach the pinnacle of eternal life in all its splendor! Happy, happy will be the day when you and I, by God's grace, stand in full proportion on the granite platform of an eternal, happy immortality!—*Bishop Daggett.*

Fundamentalists' Page

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

MIRACLES OF JESUS

X.

MIRACLES OF HEALING (Concluded)

He Took Our Infirmities

In the first fifteen verses of the eighth chapter of Matthew are recorded three miracles of healing. Christ here presents himself as the Healer of bodily diseases—leprosy, palsy, fever. That eventful day was crowned with a busy evening. The tidings of the three miracles were quickly noised abroad, and "when evening was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and he *healed all that were sick*" (Matthew 8: 16). Mark, recording this same evening of miracles, says, "He healed *many that were sick* with divers diseases, and cast out many devils" (Mark 1: 34).

Critics have unduly magnified the differences in these two records. They affirm (1) that the records are contradictory and, therefore, unreliable; or (2) that Mark implies there were some cases which Jesus did not, and presumably could not, heal, and therefore, Jesus had only limited power. But these records are not contradictory. Mark says "he healed many that were sick," and Matthew says "he healed all that were sick." The "many" of Mark gives us some idea of multitude; while the "all" of Matthew tells us that no sick person there was neglected. Many came to be healed, and no one was turned away—"He healed all."

And Matthew who "weaves his gospel on the unfinished warp of the Old Testament" (Burton) tells us that these miracles were the fulfillment of the prophetic words of Isaiah, spoken of the Messiah that was to come—"Himself took our infirmities, and bare our sicknesses."

The above quotation raises the question of our Lord's personal relation to disease. By his every act Jesus indicated that he was superior to disease. It could not contaminate him. There is nothing recorded in the

gospels anywhere to indicate that Jesus ever suffered from any personal sickness or disease. But he "bare our sicknesses." That is the picture the gospels consistently present. "How then," says the critic, "could Jesus be tempted in all points as we are, if he was not subjected to personal disease and infirmity?" I think the answer is found in this quotation from Isaiah, "Himself took our infirmities, and bare our sicknesses." Christ's relation to human sickness and infirmities is like his relation to human sin. He was "in all points tempted like as we are, yet without sin" (Hebrews 4: 15). Though personally he knew no sin, he was made sin for us (2 Corinthians 5: 21), that he might feel the intolerable burden of sin pressing down upon him, as he did in the garden and on the cross.

In like manner, when Jesus bore our sickness and infirmities it cost him far more than we think. Think what it cost the Master when he laid his hand on the leper and said, "I will: be thou clean." Think of the tremendous draft upon Jesus' own self when at the touch of his hand the fever left the stricken woman, and "she arose and ministered unto them."

It was only by the sacrifice of his life on the cross that Jesus could take away the sin of the world. What, then, shall we say when Jesus takes away the disease of some sufferer? Did it cost him nothing? We find the answer in the healing of the woman with an issue of blood. Luke, describing this healing, says: "A woman having an issue of blood twelve years . . . came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. . . . And Jesus said, Somebody hath touched me, for I perceive that virtue is gone out of me" (Luke 8: 43-46).

The Testimony of Healing

These three miracles, as do all miracles of healing, testify to certain truths which are inescapable:

(1) They focus our thought and attention on the one central truth—Jesus Christ, the divine Healer. They testify to his authority and power as that belonging to God himself.

(2) They witness to an insight—a knowledge—of Jesus that is not human. They reveal him as the Omniscient One.

"What is man?" has been the question of the ages. The Psalmist asked the question long centuries ago. We are still asking the question, and the question is still unanswered. Oh, yes, we know a good deal about man. But the question still baffles us.

The physiologist has named and numbered his bones; he has catalogued his different organs, and defined their functions. The chemist has resolved his body into its constituent elements. The psychologist has weighed his brain, and tells us that his brain is but a special arrangement of chemical atoms, and that his thoughts are but the rearrangement of those atoms. The biologist has dissected man, and then seeks to mortify us by saying that we are an aggregation of cells, just as is the amoeba. The evolutionist has traced man's origin back to a single primordial cell, and declares man's solidarity with the rest of creation. Rising out of a brute ancestry, through a sifting out process—successive divergences of New World monkeys, of Old World monkeys, of small apes, of large apes, of tentative men (Hominidae), at last *man*, of the evolutionist's creation, has emerged. But none of these scientists, or pseudo-scientists, has answered the question, "What is man?"

But Jesus knew. The palsied hand, the eating sore, the fevered pulse were no mystery to him. His knowledge of man was an exact and perfect knowledge. With him there was no warped and biased judgment. The mind of man was an open book before him. John says of him, "He knew all men, and needed not that any should testify of man; for he knew what was in man" (John 2: 24, 25). Earth and heaven were without a covering to his gaze. What shall we say then? His miracles reveal him as the Omniscient One.

(3) The miracles of Jesus testify of his power. We need not enlarge on this fact. The completeness of his cures testify of this. Others before him had performed miracles of healing, but their power was always a delegated power. Not so with Jesus. His power was inherent. He performed them in his own right.

(4) The miracles of Jesus testify of his compassion. Jesus willingly healed; it was his delight to do so. His heart was ever drawn to suffering, sorrowing humanity.

Yet in all his miracles of healing there is something deeper, something more fundamental, than mere sympathy. Miracles were a part of Jesus' ministry—miracles of healing. There is no escape from the truth of this fact, not if we believe the gospel records. But if Jesus' miracles were only to attest his divine mission, then, it would seem there was no need for him to constantly repeat them. Nor does mere sympathy explain them. What then?

(5) Sickness and sin are related. This will be brought out clearly in a later discussion. *Sin is the transgression of some moral law.* Likewise, sickness results from the transgression of some physical law. Says Dean Chadwick, "Disease being the cold shadow of sin, its removal was a kind of sacrament, an outward and visible sign that the Healer of souls was nigh." The divine Son of God that healed the diseased bodies is the divine Healer of sin-sick souls. When Jesus said, "Somebody has touched me," he did not refer to the jostling crowd. He perceived that there was an outflow of his life—"Virtue has gone out of me," is the way he put it. It cost him something to heal a sick body. The price was a partial shedding of his own precious blood. Isaiah says, "Himself took our infirmities and bare our sicknesses"—that's the price of physical healing. Peter says, "He bare our sins in his own body on the tree"—that's the price of spiritual healing. Jesus the Healer and Redeemer of men! No wonder Paul exclaims, "Thanks be to God for his unspeakable gift."

THE PROMISE OF POWER

"Behold I send forth the promise of my Father upon you; but tarry ye in the city until ye be endued with power from on high."

If one were to attempt an explanation of Jesus, the first sentence would inevitably be, "The world has seen none other who so surely knew of God's reassuring presence in the midst of life." It seems most happy, therefore, that in the later days of his post-resurrection appearances and also as a significant spiritual antecedent to his glorious ascension, Jesus should so characteristically declare, "The promise of my Father is upon you." All his life

he had tried to show them that the Father's heart is overflowing with rich promises born of his immeasurable love; every utterance implied that supreme fact, every attitude and act was but the expression of this primal joy. Remember his gracious words when he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." These were not the last desperate words of a hopeless leader who did not know when he was beaten; these were the pregnant reassurances as to God's view of things and the absolute confidence that he had in their ultimate glory. Never man spake like this man in reassuring the hearts of men. I think I can hear him calling that great good word even to us down the centuries, "I send forth the promise of my Father upon you."

In this declaration of Jesus there is redemption and recreation in the recognition of God's blessed presence. True, we need a new sense of sin, that we may fly, horror-stricken, from the wrath that is and is to come. We need a Savior who shall lift us from the pit of shame and futility. But somehow or other in this sophisticated and thoroughly-informed later day, men of candor and sincerity shy at the suggestion of repentance. They have seen too much of superficial readjustment religiously; they have been made into cynics by the unreality and undependability of our confessions; they have hearts and are sensitive toward God and fellow-men in need, but they protest against a public demonstration of their spiritual remorse even in Jesus' name!

A PROMISE RATHER THAN A THREAT

Can it be that this unreadiness of mankind to repent is a sign of the last days of degeneration, or may we not find in it a promising integrity which we may better direct otherwise? When Jesus started in preaching he did not cry, "Shame"; he declared, "The kingdom of heaven is at hand!" And when he left this earthly scene, he called mankind to a holy consecration with a promise rather than a threat. He said with a tremendous yearning, "The promise of my Father is upon you." I repeat, may we not find a greater incentive to Christian character and usefulness in the positive investment of ourselves with God's presence toward his purpose, than in mere

sense of shame and sorrow for "things done which never should have been, undone so much the better"?

Responsibility to holy expectancy is always redemptive and recreative. I know a lad who can be won to attempt the most ridiculously impossible things should the mother whom he adores but suggest them. I know a man of world renown, giant among these who have achieved, and I have often heard him tell of the greatest male friend he ever had, a fellow physician older than he, who on every possible occasion gave him responsibility and followed that with expressed confidence that he would do well what he had asked him to do. I know a statesman who has had large place in the late outworkings of the campaigns for peace, and I know that with all the pull of the necessity for national security, his mind has never been able to get away from what he believes to be the great inarticulate hope of the masses of mankind that somehow God shall lead the nations of the world into a better way. Responsibility to the expectation of the holiest is redemptive and recreative. May our evangel not include a large evidence of this divine expectancy, saving the hearts of men and the ways of the world unto a glory of a kingdom whose builder and maker is God? May not the Church in this hour feel a new power coming to prevail within it, if the declaration of divine reassurance is taken more seriously? "The promise of my Father is upon you."

Pentecost could not come without that quickened eagerness of heart to his blessed promises. They had to accept his assurance as to their particular and unique significance in his plan. They had to let the amazing implications of his good word course through all their thinking until it had made them crusaders and conquerors in his name. They had to give the divine Spirit place. And so he said, "Tarry . . . until . . . ye be endued with power from on high." Until—what a word is that! What a testing word!

PROTESTANTISM'S PATHETIC SUPERFICIALITY

Protestantism, by and large, has been guilty of a pathetic superficiality. Thoroughness has been seldom a true characterization of its outlook or endeavor. Take the stampede of Protestantism toward theological disputation. Its emphasis upon

intellectual integrity has made controversy inevitable, but what a barrenness has resulted! While we have argued ourselves into discredit about the virgin birth of Jesus, the Roman Catholic Church has not ceased to build into the affections of generations of little children an assurance that the mother of Jesus holds a preferred position in the matter of the divine administration of human affairs. We discuss a delicate question of scientific accuracy; they continue to establish, even inaccurately, a devotion and an affection toward divine personality.

Or turn to a more practical aspect of the question of thoroughness. Thousands of our young men turn themselves over to the Spirit of God and the disposition of the churches as they enter upon the sacred calling of the gospel ministry. Years pass and hundreds of them bear the blight of disillusionment and often poorly submerge their sense of resentment at the turn of things in general. It is not enough to decry our loose-jointed and awkward system of supposed democracy; it will not do to hurl at these men the charge that they should not have taken up the ministry had they not expected to "suffer with him" who leads them through trial to triumphs of the soul. It must be said that our whole outlook is questionable if not faulty. Too many churches feel that they hire these men for a price and that they should show certain definite results for their hire, most of which results appear scant in spiritual content and shamefully materialistic. Such things ought not so to be. If God calls a man to the leadership of his people—and I believe he does that very definitely—he is God's man first, a priest, a prophet, a revealer of eternal truth, a shepherd of souls, a lover of the saved and the lost, a minister to the weary and bewildered, always primarily God-directed! No man can carry the multitudinous secondary cares of a modern church six days of the week and feed the hungry souls of men on the seventh, no matter how human the experience may keep him. The crying need of the Protestant ministry today is above all that the churches and the ministers alike shall hear the call of Jesus to retirement, meditation, refreshing, and fulfillment, in desert places. With all that

the new world of universal intelligence demands, the call to be inspired by lonely hours with the heavenly Father is vastly more important.

Furthermore, the assurance that Christianity will continue as a vital force is conditioned chiefly by the Christian's willingness to retreat at length alone to the embrace of God's Holy Spirit. The promise of the Father may be offered for our having; the glory will pass, however, unless we appropriate the blessing with all the passionate studiousness of a devotee, tarrying until we be endued with power from on high.

Note also the source of real power—"From on high." The Church is very self-conscious nowadays. It is so much criticised for its ineffectiveness; friends and foes speak of its shortcomings so generously. One wonders that it survives! But it does not do to adopt a trifling optimism and look to a better tomorrow that, please God, may happen. It does do a tremendous service to the spirit and morale of the Church to have its people really recognize anew its specific genius. We may not be able to discover or reveal to the world the last planet, but we can continue to help the children of men find the blessed God in human experience. We may not be able to discuss with convincing brilliancy all the "ifs" and "buts" of competing or correlating philosophies, new and old, but we can tell people that the character and outlook of Jesus are pearls above purchase which can be had by humble-minded people anywhere and at any time when the heart is earnest and sincere. We are sure that we remain bewildered in the entanglements of economic and social destiny, but we can declare that we have heard One from on high say, "And thy neighbor as thyself." There is much we are sure we do not know about the wonderful world in which we live with increasing meaningfulness, but we are sure that we know of a kingdom and a King, whom to know is life eternal. Indeed, the Church has a unique glory. Its particular and especial distinction is that it is the instrument of the translation of that which is "on high" to the needy in the rugged ways of human life.—Ivan Murry Rose, in "The Baptist."

THE GREAT BLUEBONNET MOVEMENT

The streets of the city of Houston bloomed with literally thousands of "bluebonnets" on Thursday preceding the opening of the national convention. One could imagine that acres of Texas' exquisite state flower, the famous "bluebonnet," had by some magic been transported into the heart of the city, except that these bluebonnets were bigger and more alive, and from beneath them were to be seen bright faces and shining eyes of women, young, old, and middle-aged, and of children of all ages. Everywhere they were to be seen. They greeted us in the railroad station as we arrived. They escorted us to cars, to go to our places of entertainment, they answered all our questions, and helped solve all our problems—these bewitching bluebonnets—the hostesses of the fifty-seventh National W. C. T. U. Convention. They were the creators of the artistic parade, which heralded the national convention, and which was participated in by nearly two hundred beautifully decorated automobiles, bearing approximately one thousand members of the W. C. T. U.

The Houston police band headed the column of automobiles and directly behind it came a banner, which declared:

"Fourteen Million Women Say Prohibition Can and Will Be Enforced."

Two floats and the line of automobiles completed the parade. One of the floats, labeled "Purity," showed a boy and girl standing at a well, holding up glasses of refreshing water. The other was by the Salvation Army and carried the proclamation: "The Salvation Army Believes in Prohibition."

In the parade was the automobile in which Mrs. Baines and her co-workers drove to Indianapolis to invite the convention to come to Houston, Tex.

Several hundred local W. C. T. U. members and church members, under the leadership of Mrs. W. M. Baines, district W. C. T. U. president, had worked tirelessly for weeks to prepare this attractive parade.

To distinguish themselves, they wore blue sunbonnets of crepe paper—symbolic, they said, of Texas' state flower, the bluebonnet.

Another major event preceding the convention was a musical program Thursday night, "Salute to the Flags," staged at the city auditorium for convention delegates.

—Union Signal.

FOLLOWING THE STAR

How shall we go on
When the way is so far?
We can not turn back
For we follow his star.

We ask you the way:
"Say, where is he born
Whose Star in the East
Illumines the morn?"

In Bethlehem town
We look for the King;
Gold, incense and myrrh
As our treasures we bring.

Lo, here rests the Star.
In this lowly place
We worship the Lord
Of glory and grace.

We offer our gifts,
Our worship, our love
To Jesus the King,
God's Gift from above.

Oh, wise were the three
Who finished their quest,
Who worshiped the King
And gave him their best.

We, too, would be wise;
We have found him most fair.
Let us offer at once
Our gifts and our prayer.

Lord, bless thou the gifts,
That others afar
May worship the King
And follow the Star!

—Edith G. Estey.

DEATHS

HOUGHTALING.—Eva Louise Houghtaling died October 7, 1930.

A more extended notice will be found elsewhere in this paper.

KELLY.—Frances De Ette Babcock, daughter of Henry and Temperance Burdick Babcock, was born at Brookfield, N. Y., June 5, 1852, and passed from this life November 18, 1930, at the home of her son, Henry, at Albion, Wis.

She was married to Nathan Kelly, son of Asa and Emily Ford Kelly, February 4, 1884. To this union was born one child, Henry A. Kelly, who survives her. She leaves to mourn her loss, her

son, daughter-in-law, five grandchildren, and three great-grandchildren.

Mrs. Kelly was the last of her family to answer the summons to the "Great Beyond"—all of her brothers, sisters, and parents having preceded her to the "Better Land."

Practically all of Mrs. Kelly's life was spent in or near Albion Village, and she will be greatly missed in the community. She was a kind friend and neighbor, always ready to help in time of sickness or trouble.

She was a member of the Seventh Day Baptist Church and was always present at the services, until the last few years when the loss of her hearing kept her at home. She was a great reader and also a lover of flowers.

Funeral services were held at the home of her son on Friday, November 21, conducted by the pastor, Rev. Charles Thorngate, who spoke from the text, Revelations 14: 13.

Mrs. M. J. Babcock and Mrs. J. J. Noble sang "Jesus Lover of My Soul," and "Some Time the Silver Cord Will Break."

Interment was made in Evergreen Cemetery beside her husband, who died two years ago.

R. T.

SAUNDERS.—Edith Jane Burdick Saunders was the third of four children born to Herbert D. and Mary A. Burdick. She was born in Little Genesee, N. Y., August 24, 1889, and died in the Olean General Hospital, Olean, N. Y., November 11, 1930, being 41 years, 2 months, and 17 days in age.

Mrs. Saunders acquired her education in Little Genesee. She was baptized by Rev. S. H. Babcock, and united with the Seventh Day Baptist Church of Little Genesee, N. Y., March 7, 1907.

On May 4, 1911, she was married to Claude N. Saunders, of Richburg, N. Y., where they made their home. After taking up their residence in Richburg she transferred her membership to the Richburg Seventh Day Baptist Church. She was regular in her attendance at the Sabbath services, and faithful in her church duties. At the time of her death she was church clerk, and also member of the Ladies' Aid society.

She had been ill for the past nine months. Eighteen days before her death she was removed to the hospital where she remained a patient sufferer until the end came.

She is survived by her husband and a foster son, Harry Saunders; by her mother, Mrs. Mary A. Burdick, of Richburg, N. Y.; by a sister and a brother—Mrs. Clayton Lewis, Pontiac, Mich., and Jesse A. Burdick, Richburg, N. Y.

Funeral services were held from the home in Richburg, November 13, 1930, conducted by her pastor, Rev. A. L. Davis, and burial was made in the Richburg cemetery.

"We shall miss thee a thousand times along life's weary track,
Not a sorrow or a joy but we shall long to call thee back;
Yearn for thy true and tender heart, long thy bright smile to see,
For many dear and true are left, but none are quite like thee.

Not upon us or ours the solemn angel hath evil wrought,

The funeral anthem is a glad evangel, the good die not.

God calls our loved ones, but we lose not wholly what he has given.

They live in thought and deed as truly as in heaven." A. L. D.

Sabbath School Lesson XII.—Dec. 28, 1930

TIMOTHY (The Influence of Home Training).

Golden Text: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3: 15.

DAILY READINGS

December 14—Timothy's Faith. 2 Timothy 1: 1-6.
December 15—Timothy's Instruction. 2 Timothy 3: 14-17.
December 16—Love in the Home. Titus 2: 1-8.
December 17—Training in the Home. Ephesians 6: 1-9.
December 18—Worship in the Home. 1 Corinthians 16: 15-20.
December 19—A Happy Home. Psalm 128: 1-6.
December 20—Youth and God's Law. Proverbs 3: 1-6.

(For Lesson Notes, see *Helping Hand*)

CHRISTMAS LESSON (This may be used instead of the lesson concerning Timothy if desired by the school).

Golden Text: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Luke 2: 11.

DAILY READINGS

December 14—The Birth Foretold. Isaiah 9: 1-7.
December 15—The Place Foretold. Micah 5: 2-9.
December 16—Christ's Work Foretold. Isaiah 61: 1-6.
December 17—Christ's Birth. Luke 2: 1-7.
December 18—Shepherd Seekers. Luke 2: 8-16.
December 19—The Child in the Temple. Luke 2: 40-47.
December 20—The Child's Growth. Luke 2: 48-52.

(For Lesson Notes, see *Helping Hand*)

If radio's slim fingers can pluck a melody from the night

And toss it over continent or sea,
If the petaled white notes of a violin
Can be blown across a mountain or a city's din,
If songs like crimson roses are culled from the thin blue air,

Why should mortals wonder if God hears prayer!
—Missionary Advance.

"I will lift up mine eyes unto the mountains
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth."

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

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