

The Sabbath Recorder

MISSION WORK
 SABBATH PROMOTION
 EDUCATIONAL PROGRAM
 OTHER INTERESTS
 THE COMPLETE PROGRAM

The money asked for in the Onward Movement program is used as follows:

Missionary Society	\$32,476.00
Tract Society	7,834.00
Education Society	1,500.00
Sabbath School Board	3,800.00
Woman's Board	500.00
Young People's Board	1,800.00
Scholarships and Fellowships Fund	1,200.00
Historical Society	500.00
Ministerial Relief Fund	4,000.00
General Conference	4,490.00
Total	\$58,100.00

THIS MONEY MUST COME THROUGH GIFTS FROM THE PEOPLE. There is no other way to secure it. With the loyal support of every member there will be no lack. God has entrusted Seventh Day Baptists with a great work for his kingdom and we must not fail. Are you true to your trust? Are you supporting this great work with your influence, your prayers, your work and your money? It is both your duty and privilege to do so.

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 purpose of the Sabbath is not merely to commemorate the creation as a completed act of God, but to lead us to contemplate creation as an evidencing fact of God's presence now in this beautiful, wonderful world.

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

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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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.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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WHOLE No. 4476

Too Self-confident Whenever a Christian comes to have too much confidence in his own power to meet and overcome temptation, he is in danger of falling. No church can build a wall high enough to always keep the tempter out. All have some weak points and Satan knows very well where to press his claims.

It was the self-confident Peter who said, "Though all men forsake thee, yet will not I." But Peter was the first of the disciples who fell. He had not laid to heart the admonition, "Let him that thinketh he standeth, take heed lest he fall."

This presumptuous spirit of self-confidence did not help Peter when sore pressed by the enemy. Just hear him curse and swear in denial of the Christ, when the tide turned against them and the Master was in danger.

Poor Peter had to learn by the hardest way that his strength was but weakness, and that he could stand against the tempter only in abiding in Christ. This great truth is still the Christian's stronghold. We stand, not in our own strength, but in the strength which Christ offers to every trusting soul.

This God-given power is within the reach of every soul who is anxious to overcome all evil influences, and who longs for true manhood in Christ Jesus.

Peter learned his lesson by the hardest road. But we have the benefit of all such experiences by which we may profit. Happy is the one who learns to put trust in Christ rather than to rely on his own self-confident spirit. Putting confidence in divine help has enabled thousands upon thousands to gain victories over temptation, and to build true Christian character.

Keep Out Of The Currents If one wishes to make safe sailing along life's dangerous shores he must learn to keep out of the currents that run the wrong way.

Just as soon as a wise man discovers that the path in which he is going ends where he does not want to go, then is the time for

him to change his course, and choose a better way. Many a drunkard would have escaped his bitter end, if he had given up his cups just as soon as he discovered a growing taste for drink. Of course it would have been better still if he had never taken his first glass; but even now, after he has once begun, there is only one safe, sure way, and that is to *stop short*—forsake entirely the course which offers nothing but temptation.

Not only so, but he should avoid the pathway which surely leads to places where he is likely to be tempted.

Boys, you know very well where the evil currents flow, and your wisest course is to carefully avoid them. You know that some companions and some places are sure to tempt you to do wrong. There is only one safe course for you. I am sure you know very well where it is. Why don't you take it?

A Serious Matter It is a serious matter when a young man anxious about salvation seeks counsel from a Christian leader. The story is told of one who was convicted of his sin in the midst of a revival, and who went to a leading educator for advise. He was almost persuaded to become a Christian, and his adviser whose opinion he requested said, "If I were you I would wait until the excitement is over and then come."

The young man soon lost his interest in the matter and never again had any desire to accept Christ. Probably that Christian leader meant to help the young man, but in fact he only hindered him. From that date the influence of that boy, for all his years, was against the Christian religion. Had the words of his counsellor been clear and enthusiastic for Christ, it is probable that Aaron Burr would have been brought to Christ and his lifetime influence would have been for the Christian religion.

It is indeed a serious matter when a young man just starting out seeks help as to what course he should take in life.

DOCTOR MACFARLAND'S FAREWELL ADDRESS

(Address to the Executive Committee of the Federal Council of the Churches of Christ in America, December 3, 1930)

DR. CHARLES S. MACFARLAND

My address today takes a very personal form, first because several of my friends have requested me to tell something about the earlier life of myself and of the council, but also because this is one of those moments when to be other than personal would be artificial. This is a very intimate occasion for me and I can not be other than retrospective.

I was born in 1866 in a tenement house located in a court or alley on Old Fort Hill in Boston. My father was a sailor and my mother, a woman of congenital ill health who had lost six children, largely through malnutrition—our home being one of poverty and hardship.

My father died when I was eleven years old and I went to work at twelve as a news boy on the streets, cash boy in a dry goods store, in a tailor shop, and in a printing office—my hours often being from five in the morning until ten at night.

Meanwhile, incidentally, I managed to go through the grammar and high schools and went into business at seventeen, first as a bookkeeper, then as a salesman, and at the age of nineteen became the general manager of a manufacturing and commission house with offices in Boston and New York, and had no thought other than of following that life in which I promised reasonable success.

I had, however, joined the church at the age of nine and had become deeply interested in religious work, was a member of a Methodist quarterly conference at eighteen, and superintendent of a Sunday school at twenty-one. My home at this time was in Melrose, Mass., where I initiated the movement for the organization of a Young Men's Christian Association and became so deeply interested in it that I decided at twenty-four to leave business and become a Y. M. C. A. secretary. The international committee invited me to make a visitation of the associations in Virginia, and while there I was called to the secretaryship of the Association at Petersburg where they wanted a man to build a new building. In the meantime,

the infant association at Melrose, while I was away, extended me a call to begin there, which I accepted.

Within six months, however, I decided, as a result of a week of constant consultation, thought, and prayer, that I wanted to enter the ministry. When I talked with my mother about it she told me what she had never told me before, namely, that when a baby in arms she had consecrated me as a minister of the gospel and had been in constant prayer about it ever since. She was a woman of rare spirit and character who bore a life of constant hardship with sublime faith. It was my privilege to care for her from boyhood until she died in 1918, leaving my sister, who has been for many years an invalid, in my care until the present time. I have never, from the moment of her confession to me, had any doubt in the reality of prayer, and whatever theology I possess has been due more to her life and simple teaching than to my teachers of theology. They taught me belief, she taught me an infinitely greater thing—faith.

Within a short time after I made my decision to enter the ministry and had conferred with several of my friends in the pastorate, I received a letter from a pastor, Rev. Elija Horr, in my boyhood home in East Boston, inviting me to become his assistant to take charge of a branch mission in one of the almost disreputable parts of the city. I was immediately licensed to preach by the Congregational Association at the age of twenty-five and had a predominantly evangelistic ministry for a year and a half, meanwhile pursuing studies under a teacher in the Newton Theological Institution. In my pastorate I had many of my old schoolmates and some of my former teachers in the grammar and high schools. It was a novel experience to be baptizing the babies of my old school and playmates, who, I may say, flocked in large numbers to my mission as attendants and helpers.

After I had been there for about a year, Doctor Horr called me into his study, said he wanted me to go to Yale and that he was in correspondence with Professor Stevens who desired to see me. Professor Stevens talked with me very sympathetically, telling me frankly of the difficulties at Yale to a man who had only three years of high school education, but advised me to make

the attempt. We sold out our furniture, my watch, and other effects for enough to take care of my mother and sister for a year or two and I entered Yale at the age of twenty-six. I had not been inside of a schoolroom for ten years, but I soon adjusted myself to the situation.

While at Yale I preached nearly every Sunday and wrote for the *Congregationalist*, *Outlook*, *Independent*, and other papers. I suppose I supplied in fifty different churches in the state, and in 1896 was asked to become acting pastor of Bethany, where I was ordained. After being graduated from the divinity school I decided to continue for the degree of Doctor of Philosophy in Semitic Languages, Biblical Literature and Philosophy, completed the course in two years, and was invited to become assistant to Professor Sanders, meanwhile continuing my pastorate at Bethany.

I had become so deeply interested in systematic and Biblical theology that I thought I had decided to pursue an academic life. Within six months again however, I revised my decision and let it be known that I desired a pastorate. I accepted the first call which came to me to Malden, Mass., very close to my old home, in a suburban community where again I was among former associates. My first interest was to pour out upon those innocent people all of the theology, new and otherwise, that I had acquired at Yale. I had classes in Biblical theology, evolution, and all other subjects of the kind. One evening after I had been there for about three years a working man, a printer, who was a member of the church, asked for a conference with me and opened up before me the opportunity of the church in the field of social service, particularly in industry. Here again the whole course of my thought and life was changed in one evening and within a month after that interview I addressed the Typographical Union in Boston being, I believe, the first pastor in that city ever to visit a labor union.

After six years in Malden I felt a strong desire for a pastorate in an industrial community. Without any initiative on my part I was shortly after approached by a former pastor at South Norwalk, Conn., who had been a classmate at Yale, asking me to visit

that church, the result being an early call to its pastorate.

I spent five happy years there and my desire for service in the field of industry was very fully gratified. It was a splendid opportunity. The church had in it on the one hand many of the large employers of labor, and on the other hand many of their workmen.

I have thus had pastorates in a large city, a rural community, a city suburb, and an industrial field, covering nearly the entire range of human life.

Reverting to my pastorate at Malden, I vividly recall the occasion on which I read in the newspapers and religious press of the Inter-Church Conference on Federation at Carnegie Hall in 1905. I had known Dr. E. B. Sanford while a student, had written articles for his magazine, and I followed the new movement with profound interest. Indeed, while a student at Yale I had written for Dr. Samuel T. Carter's paper, *The Church Union*, and my classmate, Doctor Lynch, and I, when Doctor Carter was about to retire, conceived the idea of taking over the magazine with the innocent assumption that in addition to rendering some service in that direction we might help ourselves along by the profit from the enterprise. When Doctor Carter told us, however, that it cost him personally \$1,800 a year to carry on the magazine, we relinquished the idea with sadness and we regretted the expenditure of our railroad fare.

From my pastorate in South Norwalk I continued to follow with deepening sympathy the meeting of the Federal Council in Philadelphia in 1908, and was especially interested in the report on the Church and Modern Industry and the organization of the Commission on the Church and Social Service. Shortly after, upon the request of Graham Taylor, I was made a member of the newly organized commission. I attended, as a corresponding member, the meeting of the executive committee of the council at Washington in 1910, where it was decided to finance and administer the commission as the first active department of the new Federal Council.

Inquiry was begun for a secretary. One day after a meeting of the commission, one of its members came to me and said, "I

think that is a work you ought to undertake." That was the first thought I had had as to any possible relationship. The last thing in the world that I would have expected to undertake would have been ecclesiastical or administrative service. My interests had been entirely in other directions. Later on, however, I learned that the nominating committee was giving some consideration to the matter but also that some members hoped Doctor North might be persuaded to undertake it. I immediately communicated with the chairman of the committee urging that Doctor North be persuaded. Unfortunately he did not feel able to do so and within a short time the commission invited me to become its first secretary, at the age of forty-five. To accept it meant another complete change in the kind of service I might render, and I consulted widely with my friends in the Congregational ministry. I should think perhaps I may have talked with at least thirty of them. They all advised against it, thinking it to be altogether too precarious a movement. One of them who later became the chairman of one of our important commissions, said he would give the whole movement but two years to live. There were only two men who actually advised me to undertake it. One was Dr. Augustus F. Beard and the other was Mrs. Macfarland's father, former president of Fisk University, James G. Merrill. I think it was his attitude that removed all doubts, although, as a matter of fact, I think that in any case my profound interest in the undertaking would have led me to dismiss all fears as to the outcome.

I came down to New York and renewed the friendship of student days with Doctor Sanford and started in. Administratively speaking, the institution consisted of little more than a constitution, a small office, and a stenographer. As to what I was going to do I had not the slightest idea.

This was in May, 1911. I received a letter immediately from Dr. F. B. Meyer of London, expressing the hope that I might come to visit him in London. A friend volunteered the expenses and I spent that summer in London studying the Free Church Council and also went to Berlin by request of some of the German brethren with regard to a movement for interna-

tional peace which resulted on my return in the organization of our Commission on Peace and Arbitration.

Meanwhile, Doctor Sanford began to fail in health and at the first meeting of the executive committee of the council I was requested to become acting executive secretary of the council in addition to my duties as secretary of the Commission on the Church and Social Service.

In order that this occasion may not be too funereal I will now give it one touch of humor. Phillips Brooks once preached a sermon in which he said that it was well in the providence of God that we did not know in advance the difficulties which we are to meet. I suspect that had I made more intimate inquiries as to the financial support of the new movement, I might have lost courage.

The problem at that time may be viewed now with humor and amusement but it was more difficult to do so then. When I came first to the office I asked the beloved treasurer, Alfred R. Kimball, for a check to meet my moving expenses which had been agreed upon by the nominating committee. I shall never forget his look of distress as he informed me of the financial situation with regard to which I had never even made any advance inquiry. He said the best he could do would be to give me his note for the \$300 involved. And I may add that I still possess that note which I never attempted to redeem.

At the end of the first month I made a timid suggestion as to salary, the result being that I went uptown to a former parishioner and borrowed not only that month's salary, but later on several others, as well as funds to meet obligations of the council.

The previous budget of \$15,000 had been enlarged to \$25,000, but it was not long before the deficit was pretty nearly equal to the original budget.

Doctor Sanford and Mr. Kimball fortunately and wisely had secured apportionments from the denominations amounting to \$16,000, of which, however, they were paying only a little over \$10,000. The movement had not yet secured the cognizance of more than a few individuals. Doctor Sanford and I spent many heart-rending hours over it.

The sources from which I had been making personal borrowings soon felt obliged to cease and Mr. Kimball secured a loan of \$10,000 from our bank. But this lasted only a short time and the bank called for early payment, so there we were.

I was not personally acquainted with a single man or woman of wealth in New York and I did not know a single banker. I started out, however, and visited I should say nearly twenty of the New York banks asking for a loan. They all listened kindly, agreed that the Federal Council was a charming proposition but all concluded by saying, "It is not a banking proposition" or words to that effect. One president, a leading churchman, looked at me quizzically and was in evident doubt as to whether I was joking or mentally unbalanced. Finally, however, Mr. Kimball took it up again with one of the banks and its president invited me to another interview. When I entered the bank I discovered that the former president was a Baptist deacon whom I had known intimately at South Norwalk. He saved the day. The result was that I went out with \$10,000 borrowed capital with no security but an idea. It is quite possible that that interview may have saved the council, at least administratively.

The question still remained of finding popular support. The men who composed the administrative committee were nearly all administrators carrying heavy financial burdens. One of them came to me very sympathetically after a meeting, and putting his hand on my shoulder said, "My boy, I think I ought to tell you frankly, it is up to you."

Well, I took a list of about fifty churchmen of wealth, largely downtown, called upon them in one week and came back with one contribution of \$25. The first returns I got came from letters to a list of about 1500 people who had been invited to our wedding and included every living personal friend of my wife and myself, with all her relatives.

By the end of the first year we reduced the deficit to \$7,000, and by the time of the quadrennial meeting in 1912 it was within manageable limits. As fast as the movement became known and more particularly as it justified itself in practical terms,

friends began to rally and the number has grown to large proportions. Nevertheless, those first four or five years were years of trial and faith. I went out every Sunday and at other times preaching and speaking for compensation which was turned into the treasury of the council amounting to about \$3,500, and meanwhile I had borrowed about \$4,000 personally, to meet my family needs.

It was an engrossing task and for several years my home was mostly without a husband or a father. But they were great days, just the same.

I have said that administratively our frail organization consisted of a constitution, an office, and a stenographer, but the significant thing is that with all these difficulties we had men of such faith. There was my beloved predecessor, Doctor Sanford; there was his assistant, Rev. G. Frederick Wells; there were the two district secretaries who were spreading the news of the kingdom but who had to be released on their own volition during the second year because of inadequate financial support.

But above all, there were the men who composed the administrative committee. Some day I hope to write some personal sketches of them. I think I shall entitle the article, "And There Were Giants in Those Days." Perhaps there are as many giants among us now, but of course I can not help going back to those men in those days when there was little in the way of assets except those of faith. Whether you would have equalled them—well, I am not sure. And if I seem invidious to present day prophets, I can only say that when I contrast myself with my old associate, Elias B. Sanford, I become at least the momentary subject of the deepest humility. I will not attempt to name these men now but some day I want to make adequate record of them. If on this occasion this body should wish to give recognition of what was accomplished in those first three or four years, the tribute should be paid to them. We are men of co-operative thought and action. They were men of co-operative faith in the things which were unseen and eternal.

We now have men rendering great service on this and the administrative committee whom I endeavored to enlist then, but who saw little in it. Some of them have only re-

cently by letter confessed their lack of faith and vision. Only a few of the men of that day are left, but you, my brethren, are but reaping where they sowed.

But we had another asset and we owe that to those same men. The Federal Council had and by the grace of God still has, a constitution. There have been several times during these years when that constitution has been threatened and I will say frankly that there never has been a time when I would not have given my life to defend and maintain it. The men of those days built upon a rock. They gave us a constitution that embodied their sublime faith.

Well, we are what we are. These years have been in a large measure years of experiment, yes even of opportunism. We have mostly approached the abstract from the concrete. We have built according to the material that we could lay hold upon. Meanwhile I have had the rare privilege of some share in a movement that is now reaching the great life of our cities (How vividly I recall those frail city federations in whose early initiation I had a part) and have seen the federative movement extend over Europe and other parts of the wide world.

I shall not take your time today with any attempt to foresee or forecast the future. I may hope to do that on some future occasion. I have dealt with the administrative progress of the council, and in personal terms, as I have said, by request of several of my associates who felt that it might be of interest to you to know of some of those early days. I have never before told the story. The Federal Council is far from a finished product. Up to the present time many of its parts are disproportionate to each other but I will venture to say that throughout these more than twenty years its procedure has been constructive. We have never had much tearing down or reconstruction. While more deeply conscious today than ever of my personal limitations and shortcomings, I can not forbear this word on behalf of our army of builders.

Its leadership has not been individually personal. If you think so, you are wrong. It has been that of co-operative thinking. So far as individuals have carried on its administration, it has been but the expression of this co-operative thinking.

During these years the staff has brought together a body of men of rare spirit and their thinking, too, has been co-operative. I can recall many occasions of long discussions and even of debate but I can recall no occasion with that staff when there was anything for one single moment but the spirit of brotherhood. I am told that there are those who think the council somewhat secretarially bureaucratic. I have been familiar as a member with many somewhat similar organizations and I will say unhesitatingly that I do not know of one that is less so than our council. Any one who attends the meetings of our administrative committee where every question of general or departmental policy and every larger question of activity is considered sometimes over two or three successive meetings, will, I believe, be persuaded of the accuracy of what I say. Of my secretarial associates I am unwilling to admit that they could be duplicated in their fields, and shortly I am going to write them up for you.

Of one I must speak individually. Caroline Chase has been with me from the beginning, and what this council owes to her will never be adequately known; and fortunately I have so shared responsibilities with my associates that our administration will go on just as though I had never been. You need have no fear of that.

But I have kept you long enough. I have put this in writing just for the purpose of avoiding loquaciousness. Perhaps I have failed. Within the next few weeks I complete forty years of professional life in the pastoral, educational, and social work of the churches, and twenty years of my present responsibilities.

I am profoundly grateful for both the forty years and the twenty. I can not think of anything of major importance that I now would have changed. I tell you honestly, I'd love to do it all over again except my many mistakes.

I am quite convinced that almost any man has given all that he has to give, in twenty years, to a position such as it has been my privilege to hold. Among these privileges is that of the more deeply personal association that I have had with the members of the council, the executive and administrative committees, and above all, my associates

on the staff. The letters that I have received from members of the council and its committees during the last few months, nearly three hundred in number, are a treasured possession.

I have said that in twenty years I have given all that I have to give to this administrative service. But I shall hope that out of the experience of these periods of forty and twenty years I may have still something in a voluntary unobtrusive way to contribute to the churches and to our council and I will repeat the closing words of my letter to the administrative committee "that I remain available for any voluntary services that may be requested so long as I shall live."

And even if I be consigned to future uselessness, either by threatening physical limitations or because I am just a spent force, I shall have two abiding possessions which can not be taken away. I can look back upon privileges such as few men, even those much worthier than I, have had and I can follow this council, my associates and my successors, with unceasing heartfelt prayer and deeply solicitous sympathy and joy, so long as life shall last. Let us pray.

THE MARCONIGRAM

A PARABLE OF SAFED THE SAGE

I went down to the sea in a ship, and I did business in great waters, and crossed to other lands. And when we were in mid-ocean returning, I thought of home and my loved ones. And as I went down to lunch I stopped at the office, and I wrote a short message unto my children and my grandchildren, and told them that I was well, and on my homeward way, and I gave them the probable date of my arrival. And I paid no great sum, and pocketed my change and went to lunch.

And as I came back after lunch, I was met by a bellhop, with small brass buttons that reached from his chin almost to the floor, and he gave me a marconigram. And I signed for it, and went my way reading it. And I had not thought possible that I should have mine answer so soon. But it was an answering message from the daughter of Keturah, sending me the love of my children and my grandchildren, and saying

that they were all well and would meet me.

Now I considered that what had happened was this. After I had written my message and gone down to lunch, the officer had called a bellhop, who had taken my message to the top deck. And the Marconi operator had hailed another ship some hundreds of miles away and sent unto it my message. And that ship had hailed another, and sent the message on to the large station on Cape Cod. And there it had been sent by wire nigh unto where my children were, and thence it had been sent on by telephone. And the daughter of Keturah had telephoned the answer, and it had been sent by wire to Cape Cod, and thence hurled out over the waves, and transmitted from ship to ship and so to me. And all this had been done almost as quickly as if I had sent a message unto a near neighbor.

And I said, O my God, I live in a day of signs and wonders. I desire no greater miracles than those which I witness and myself have a share in performing. What man could have believed a few years ago the things that I now see and hear?

And I said, O my God, if I can send out my messages over the trackless waves, and these messages can find their way over the waters and through the woods until they reach my children and bring their answering word back to me with marvelous precision and in a time incredibly short, shall I ever permit myself to doubt that mine own Father in heaven hath in his possession means of communication with his children, or that my prayers go over the waters unheard or unheeded?

And I comforted myself in the thought that God hath at least as many ways of speaking unto his children, whether they be on land or sea, as I have.

—*Christian Century.*

"May we have a feeling of gratitude to the early heroes of the cross who laid down their lives for the faith and made the way easy for us. May we follow their example of courage and carry on the work which they began.

"Like them may we be brave in times of danger and stress, and never give up until the cause of Christ is won and his kingdom has spread throughout the world."

MISSIONS

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

EVANGELISM

MESSAGE TO THE CHURCHES FROM THE
EXECUTIVE COMMITTEE OF THE
FEDERAL COUNCIL

We, the members of the Executive Committee of the Federal Council of the Churches of Christ in America, are moved to send to our constituent bodies a message which embodies our profound conviction as to the duty of the hour in the realm of religion.

It can not be denied that in some quarters the old passionate longing to win the people to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, they have become content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. A false psychology is asserting that the sense of sin has disappeared. So that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, "Ye must be born again," have lost their compelling force.

Against all this we make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is his power whose name was called Jesus, for he should save his people from their sins and who said of himself, "And I, if I be lifted up, will draw all men unto me." To know him is life eternal. How are we to gain that knowledge? Jesus himself said that the only way to discover him was by the Holy Spirit. It is through him alone—the Spirit of Truth—that Christ is revealed. The religion which Jesus came to bring is not a thing to be argued about, it is a life to be

experienced. Faith in the God of love inspires the life of love.

We have recently observed the nineteenth-hundredth anniversary of the first Pentecost. That observance has by no means been a failure. In many of our communions a new inspiration has come to ministers and people with larger gatherings into the church. And all are rejoicing that the same Power which brought the first Pentecost has brought a Pentecost to them. If others have not felt that Spirit it is because they did not claim it. Pentecosts are bending low and all men may have them who are willing to pay the price.

Let the Church go on to the same victories which marked the first century after Pentecost, when Rome herself yielded to a power which she did not understand and could not overthrow. The same brace which conquered the voluptuary in Caesar's time will conquer the same spirit today.

Shall we not hear from all our pulpits the same thrilling affirmation which fell from the apostle's lips, "I am determined not to know anything among you save Jesus Christ and him crucified!"

To those who clamor for a religion up-to-date, we offer a dateless religion—the same yesterday, today and tomorrow—and for the vagaries of a godless speculation, his message who said, "The words that I speak unto you they are spirit and they are life." There is but one remedy for all the world's maladies. It is found in him who was the son of Mary and is the Son of God!

JEWISH INSTITUTIONS SEVERELY TESTED BY THE CHANGING THOUGHT OF MODERN TIMES

Owing to the Sabbath, Seventh Day Baptists stand in a unique position to the Jewish people and to their acceptance of Christ. Seventh Day Baptists usually recognize this and at different times during the last century have made especial effort to conduct mission work with the Jews. Though we are not attempting any work of the kind at present, we are deeply interested in the things that are taking place in connection with the Jewish people and their religion.

Everything is in a flux these decades and every religious system is having a serious

time in adjusting itself and its institutions to the merciless changes which are taking place. Perhaps this is truer regarding Judaism than almost any other religious system. What the outcome will be no one can tell; but tremendous changes are already far on the way. These will have a marked influence, good or ill, on the future of Christianity, and especially upon Seventh Day Baptists.

This fact is brought out in an article by Rev. John Stuart Conning, D. D., published in the *International Review of Missions*, for October. Doctor Conning is secretary of the Home Mission Board of the Presbyterian Church and gives especial attention to Jewish work in North America. He has had a wide experience in connection with these matters in America and observed them in other countries. The title of his article is Religion and Irreligion in Israel. After stating in the introductory paragraphs that beyond its cardinal doctrine of the unity of God the Jewish religion has no authorized creed; that it has built up one of the most elaborate rituals ever devised, which covers every act of conduct from the cradle to the grave; that dietary laws and the cleansing of vessels are equally obligatory with the requirements of worship; and that though there have always been devout souls such as Simeon and Anna, Judaism is as defective today as it was in the time of Christ; he takes up the situation in a thorough, extensive way. Below we quote some of the paragraphs:

"What makes it especially difficult to estimate the real religious situation among Jews of our own time, however, is the revolutionary changes now taking place in their life and thought. Orthodox Judaism is a religion of the ghetto. It needs the shelter of the ghetto for its maintenance. Today the ghetto is largely a memory. Its walls have fallen, and Jews, everywhere emancipated, share the common life of the world. The ancient faith is no longer secluded from Gentile influences. It is being tested in the open marts and forums of the world. Three influences in particular are putting Judaism to the proof:

"First of all, it has met industrialism. This is an influence upon which orthodoxy had not counted. The factory, warehouse, and department store have no regard for religious peculiarities. The Jew, whether manufacturer, factory hand, or shopkeeper, finds his religion a hindrance and not a help in gaining a livelihood. The observance of the Saturday Sabbath, the dietary laws, and other traditional observances

become increasingly difficult and irksome. He is compelled every day to compromise and make adjustments which lead him farther and farther away from his earlier habits and ideals."

"Then traditional Judaism finds its claims and authority challenged by modern thought. It stepped out of the shelter of the mediaeval ghetto, where its own culture reigned supreme, to be subjected to the scrutiny of science and philosophy. Western knowledge has called in question its fundamental conceptions and scouted the notion of divine sanctions for its most hallowed customs."

"Still another factor in modern life that militates against the ancient faith is the daily contact of the Jew with his neighbors. Separation from non-Jews is the conception around which Judaism is organized. It has elevated exclusiveness into a religion. . . . The daily associations of the modern Jew are not conducive to racial separateness. The meetings on the street and in business, at the political gathering and social functions, over the telephone, across the conference table, with endless variations, wear away bit by bit the notion that companionship with his Gentile neighbors involves spiritual peril."

"The cumulative effect of these and other influences has been revolutionary. Wherever we look throughout the world, we see traditional Jewish life in a state of flux. Jewish leaders everywhere are showing the utmost concern for the future of their people. Their councils are filled with lamentations and forebodings. Things are not as they were, and no amount of repining can turn back the hands on the dial. The people are in perplexity, and the pathos of the situation is only augmented by the distracted voices of Jewish official leaders."

"Another utterance in the same key was recently sounded by Rabbi Stephen S. Wise in one of his sermons in New York. His theme was 'The Agony of Israel.' He said:

"The agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard, nothing more to cherish, nothing left to preserve, and as if there were to be no future—this the end. Religion! Are we not becoming its destroyers rather than its guardians? There is something which calls itself religion current in certain smug circles of Jewish life here and in other lands. For the most part it is nothing more than a poor pulseless imitation or simulation of a decorously unvital mysticism. And save for this there is little, if any, so-called religion in the household of Israel—orthodoxy being almost as dead as reform."

"But what is giving Jewish leaders most concern is the entire abandonment of the synagogue by large masses of the people. A multitude of Jews today has no connection with organized religion. In the old days rabbinic Judaism was the cement that held all the Jewish atoms together. Under the corrosive influences of modern life that bond is disintegrating. Each year the number of observant Jews is steadily decreasing, and the synagogue has no lure to woo back the wanderers to the heritage of Israel. It is the racial tie rather than the religious that binds

Jews together, and that is slowly slackening under the pressure of modern social conditions. Even the ghettos of Poland, where for centuries orthodoxy held undiminished sway, and from which wavering valiant defenders of the faith were drawn to fortify the wavering Jewries of the West, are themselves today in need of support. Jewish life in those areas of Soviet Russia which were once the home of the staunchest orthodoxy, under the anti-religious communist campaign is being reduced to the most dire straits."

"The religious instinct, however, is deep in the heart of the Jew, and in spite of prevalent widespread irreligion there is in many quarters a real search for spiritual satisfaction. For young Jewish working people socialism has taken the place of Judaism. They claim that its doctrine of human brotherhood and its call to humanitarian service adequately replace orthodoxy. Others are seeking satisfaction in new thought, ethical culture, theosophy, spiritism, Christian Science, and other modern cults. Christianity also is having its chance. Jews today are more openminded than they have been for many generations. Emancipation and liberal tolerance are leading them to examine the faith from which they have been so long estranged. Many are reading the New Testament and other Christian literature, listening to messages over the radio, and occasionally visiting Christian churches."

"The work of various denominations for the Jews is also having its effect. More than one hundred thousand Jews in Eastern Europe since the war have entered the Christian Church. . . . In other lands, especially in the West, many Jews dissatisfied with Judaism are finding the answer to their deepest longings in the faith of Christ. In America, at least twenty thousand Jews are now connected with various Christian churches."

"What is of special significance is the changing attitude of Jews to Jesus. The long silence concerning the greatest Jew of history is passing away. The mute years were effectively ended when Professor Joseph Klausner, of the Hebrew University, Jerusalem, published in Hebrew his scholarly and critical study, *Jesus of Nazareth*."

"Other Jews have gone farther and have confessed to the spell cast over them by the study of Christ's unique personality. The great Jewish physicist, Albert Einstein, declared recently: 'I am a Jew, but I am enthralled by the luminous figure of the Nazarene.'"

"The movement to which Gustave Lazlo refers is an 'Alliance of Jews who believe in Jesus.' According to Doctor Foeldes, a prominent lawyer of Budapest who is the leader of the movement in Hungary, the whole land is astir, and the movement is spreading in Germany, France, England, America, and other lands. Members are Jews connected with either the synagogue or church. They accept both Testaments. The only requirement for admission to the alliance is a confession of faith in Christ. This is the sole bond that holds them together. They may differ in many things, observe either Saturday or Sunday as the Sabbath, but all unite in a personal allegiance to Christ and a sincere purpose to follow him."

"An interesting movement has also taken form in America, under the direction of Solomon Shwayder, a well-known business man of Denver. His proposal is to bring together an accredited sanhedrin of seventy Jewish leaders in Jerusalem, whose chief duty it will be to review the action of the sanhedrin that condemned Jesus and issue a pronouncement concerning it. The personnel of the council, which is now being selected, will include rabbis, lawyers, and business men recognized for their fairness and good judgment. It is proposed to present to this council the best evidence obtainable, from both Jews and Christians, of the character of Jesus and the legality of the procedure by which he was condemned."

"In America the lack of Jewish education is recognized as one of the most acute problems that Jews must face if the drift into irreligion is to be stayed. Doctor Melamed says: 'As far as knowledge of Jewish theory and practice is concerned, the Jewish child in America knows as much as the Eskimo child. Ignorance of everything Jewish among Jewish children is appalling. I daresay that sixty per cent of the boys and ninety per cent of the girls have not heard the name of any of the great prophets of Israel. A great many of them do not even know who Moses was.'"

"Efforts are now being made to meet this clamant need through the erection of Talmud Torahs, the organization of modern curricula and the expenditure of ten million dollars annually for qualified teachers. But even yet not more than twenty-five per cent of the young people receive any religious instruction whatever."

"What is of especial interest to missionary workers at the present time is the determined opposition of Jewish leaders to all missionary propaganda among their people, and the defensive measures which are being employed for their protection. Jewish opposition is nothing new, only today it is more open and aggressive."

"In America the propaganda of Jews against the evangelizing efforts of Christians is particularly persistent and vociferous. One of the most active in this field is Rabbi Israel Goldstein, of New York. He appeared before the Home Missions Council, which represents the Evangelical Churches of the United States and Canada, at its annual meeting in Atlantic City, January, 1929, to protest against missionary work for Jews by denominations belonging to the council. When an official reply was given insisting that 'every group of people has the right to propagate its faith,' he issued 'A Challenge to the Christian Mission to the Jew' in the *Jewish Tribune*, in which he allowed that Christian missionary effort might be justified among uncivilized races of the earth, and then asks, 'How can the same justification apply with regard to the Jews?'"

"We need a new apologetic concerning Jesus. We must state the Christian faith in the light of Jewish assertions, the historic facts and Christian experience. The present Jewish situation demands this of us. It is becoming more obvious every day that the whole problem of the

relationship of the Church to the Synagogue revolves about the person of Jesus. Christians are being put on the defensive, and it is high time that they bore full and convincing testimony to Jesus as he was and is—the Christ of God."

"It is truly providential, in a day like this when Jews are passing through the most revolutionary changes they have experienced since the fall of their state, when they are slipping the old moorings and venturing out upon strange currents, that the International Missionary Council should have accepted work for the Jews as an integral part of its missionary responsibility. At the request of the Budapest-Warsaw conferences, and by the action of the Jerusalem meeting of the council, giving the gospel to the Jewish people is now in the place which Christ meant it to occupy as a definite part of his great commission. These actions, with the appointment by the council of an International Committee on the Christian Approach to the Jews, and the determination formed at Williamstown to establish a central office and secure a secretary to give direction to the program of the council, mark the most important steps that have been taken in the work of Jewish evangelization since the first century. We may hope that as a result of wise counsels and wide co-operation a way may be found to bring the race of Jesus and his followers everywhere into a common allegiance to Christ as Lord. When that day arrives, the long estrangement between Jew and Christian will end, and the advent of the time for which the ages have waited and prophets and apostles have looked will be at the door."

REV. J. W. CROFOOT ACCEPTS PRESIDENCY OF MILTON COLLEGE

The first of last September Milton College extended a call to our missionary, Rev. J. W. Crofoot, Shanghai, China, to become its president and a cablegram received a few days ago announces that he has, after long deliberation and earnest prayer, decided to accept. Both Milton College and Mr. Crofoot had approached the Missionary Board regarding this matter and were informed that if Mr. Crofoot felt constrained to accept the call of Milton College, the Missionary Board would not feel justified in standing in the way of his going where he thought duty called him.

Mr. Crofoot has become markedly skilled in the Chinese language and literature and has done very efficient work as a missionary in China. He has come to fill a unique place in our mission and all trust that he will be eminently successful and efficient as president of Milton College.

Mr. Crofoot plans to begin his duties as

president of Milton College next July. The furlough of Rev. H. Eugene Davis and family is due to begin next summer. Since Mr. Crofoot is to come home in July, it is now planned to advance Mr. Davis' furlough that the mission may not be without the services of both men for a very long time. The cablegram from Mr. Crofoot states, "Davises arriving San Francisco January first, Los Angeles fifth."

DOCTOR PALMBORG VISITS OUR CHURCHES

A recent letter from Doctor Palmberg, who is home on a furlough, gives an account of her work among the churches since Conference, and suggests that some items in the letter be given to the people.

Since Conference she has visited Berea, W. Va.; Salemville, Pa.; Shiloh and Plainfield, N. J.; New York City, Brookfield, Leonardsville, West Edmeston, Verona, Adams Center, De Ruyter, Alfred, Alfred Station, Petrolia, Little Genesee, and Richburg, N. Y.; Battle Creek, Mich.; Albion, Walworth, Milton, and Milton Junction, Wis.; Chicago, Ill.; Nortonville, Kan.; and North Loup, Neb. While making these trips she has received \$39.09 from churches and individuals, which has been applied on her traveling expenses. The balance of her traveling expenses she has paid herself. December 20 she expects to be in Boulder and Denver, Colo. "From there," she writes, "I go to Albuquerque for a few days' visit with Miss Reta Crouch, and then to Phoenix, Ariz., for a rest of three weeks; after that a week will be divided between the churches and friends in California, and I shall sail on January 31 on the Nippon Usen Kaisha Steamship Company's boat, the *Tatsuta Maru*."

MONTHLY STATEMENT

November 1 to December 1, 1930

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand November 1, 1930	\$1,268.45
S. C. Maxson, M. D.	5.00
Mr. M. Wyley, for debt	2.00
Woman's Board, for Java field	5.00
Woman's Board, for Jamaica mission	5.00

Anna Crofoot, for missionary work	5.00
Georgetown Church, rebate on insurance	13.57
Three friends, for debt	6.00
Pawcatuck S. D. B. Society, for debt	58.00
C. C. Babcock, for debt	25.00
R. I. Crouch	5.00
Short term loan	1,000.00
Onward Movement	838.50
Mrs. J. A. Hardy, for Bibles for the poor	10.00
Rev. J. H. Hurley, for debt	12.00
First Hebron	25.00
De Ruyter	26.00
Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica worker	40.00
Hartsville, for debt	2.00
Milton	5.00
Friendship	10.00
Verona	10.00
	<hr/>
	\$3,376.52

Cr.

William A. Berry, October salary, etc.	\$ 30.00
Royal R. Thorngate, October salary	93.75
D. Burdett Coon, October salary, traveling ex- penses	142.53
William L. Burdick, October salary, traveling expenses, office supplies	220.34
Cablegram, clerk hire	44.11
Ellis R. Lewis, October salary	171.00
L. R. Seager, October salary	41.67
Verney A. Wilson, October salary	33.33
R. J. Severance, October salary	41.67
Clifford A. Beebe, October salary	25.00
W. L. Davis, October salary	25.00
John T. Babcock, October salary	16.67
E. H. Bottoms, October salary	33.33
James H. Hurley, October salary	25.00
S. S. Powell, October salary	41.67
B. I. Jeffrey, work on Pacific Coast	125.00
Rosa W. Palmberg, October salary	41.67
Ralph H. Coon, September salary, traveling ex- penses	172.35
Ralph H. Coon, October salary	113.90
Phillip Nat Brown, tax and insurance	196.70
Treasurer's expenses	21.00
Interest on loan	5.00
China draft	2.50
Total expenditures for month	\$1,663.19
Balance on hand December 1, 1930	1,713.33
	<hr/>
	\$3,376.52

Bills payable in December about \$4,000.00

Special funds referred to in last month's report now amount to \$2,720.84; balance on hand December 1, 1930, \$1,713.33; net indebtedness to special funds \$1,007.51. Indebtedness to loans \$13,500. Total indebtedness \$14,507.51.

S. H. DAVIS,
Treasurer.**CONCERNING IMMIGRATION**Editor, Sabbath Recorder,
Plainfield, N. J.

DEAR SIR:

From our field worker in Spain comes this story of Pablo, Andalusian swineherd. He worked in an oak forest where hogs are weighed on entering and leaving, rent being paid on the gain in weight. This Pablo was trying to raise eleven children on fifty cents daily wages. This meant perpetual near-starvation. There seemed only one solution . . . America.

The Quota Act banned him from New York. Pablo therefore planned to be smuggled in over the Rio Grande. For years he had been saving for a steerage ticket to Vera Cruz. To this ticket's cost, there had to be added \$25 Mex. for bribe money. The chief source of income of certain Mexican officials is certifying prospective American citizens into a Mexican birth, though these might come from Andalusia, Sicily, Malta, Greece, or Syria. Fortunately for such corruption these folk are overwhelmingly dark skinned. Most of them, with a schooling in Spanish, can pass for Mexicans.

Thus, through the neglected back door, the United States acquires not only Amerind (American-Indian) peons, but the dregs of the Mediterranean basin. These multiply like rabbits. Dare America delay longer legislation to enact the same quota against Mexico we maintain against white Europe?

Very earnestly,

IMMIGRATION STUDY COMMISSION,
C. M. GOETHE,
President.

December 7, 1930.

(Those interested in immigration control may care to read:—Grant's "Passing of the Great Race," Speranza's "Race or Nation," Stoddard's "Reforging America," "Racing Realities in Europe," "Revolt Against Civilization." "The Alien in Our Midst" is a series of up-to-the-minute essays by experts. Read the novel "Easy" by Nina Putnam. Siegfried's "America Comes of Age" is an illuminating study of us by a keen French critic.)

Be still and know that I am God. I will be exalted among the nations, I will be exalted in the earth.—*Psalms 46: 10.*

Wait only upon God; my soul, be still
And let thy God unfold his perfect will.
Thou fain wouldst follow him throughout this year,
Thou fain with listening heart his voice wouldst hear,
Thou fain wouldst be a passive instrument
Possessed by God, and ever Spirit-sent
Upon his service sweet, then be thou still,
For only thus can he in thee fulfill
His heart's desire. Oh, hinder not his hand
From fashioning the vessel he has planned.
"Be silent unto God," and thou shalt know
The quiet, holy calm he doth bestow
On those who wait on him; so shalt thou bear
His presence and his life and light e'en where
The night is darkest, and thine earthly days
Shall show his love, and sound his glorious praise,
And he will work with hand, unfettered, free,
His high and holy purposes through thee.
—Freda Hanbury.

WOMAN'S WORKMRS. ALBERTA DAVIS BATSON
Contributing Editor**WHAT CHRIST SAID**

I said, "Let me walk in the fields."

He said, "No! Walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There's nothing but noise and din."

And he wept as he sent me back;

"There is more," he said, "there is sin."

I said, "I shall miss the light,

And my friends will miss me, they say."

He answered, "Choose tonight,

If I am to miss you, or they."

I pleaded for time to be given,

He said, "Is it hard to decide?"

It will not seem hard in heaven

To have followed the steps of your Guide."

Then into his hand went mine,

And into my heart came he;

And I walk in a light divine—

The path that I feared to see.

—George McDonald.

QUESTIONS FOR DECEMBER

[Through some unavoidable error these questions did not reach your contributing editor in time for the first issue of the RECORDER for December. It seems wise, though, that the questions should be published anyhow, for there are some very interesting subjects brought up in them.]

1. Why not plan a Loyalty week in our Ladies' Aid societies?
2. About how many pupils are enrolled in the day school of our China mission, Shanghai?
3. What was the attendance reported at their Sabbath school on a certain Sabbath?
4. Which of our young ministers was recently ordained? Of what church is he pastor?
5. Have we been stirred to action by Brother Scannell's article?
6. What principles governed Jesus' conduct toward his friends?
7. What was Jesus' attitude toward his enemies?

8. How could Jones always be ready with a check when the call came?

9. What is the suggested project for the Sabbath schools?

FROM THE W. C. T. U.

Ninety thousand people gathered at King's Mountain Battle Field on the line between the Carolinas, last October to commemorate the battle and to listen to President Hoover. Local newspaper accounts contrast the sobriety of that great crowd with the drunken mob that surged over the field at the same place for a similar occasion just fifty years previously.

S. B. Lathan, of Chester, S. C., attended both of these celebrations and is quoted by the Chester, S. C. Reporter as saying that the difference in sobriety between the two occasions was a distinct triumph for prohibition.

Not only that, but the Spartanburg, S. C., Herald kept an eye on the situation at the October, 1930, King's Mountain event and printed in its columns:

"If anybody on the mountain throughout the celebration had indulged in a single drink of liquor, there was no evidence of it, visible or audible, which is one reason ninety thousand people could mobilize and demobilize without anybody getting mad or hurt.

"The Times-News corroborates the statement made by the Herald's observer. 'If there was a person at King's Mountain Battleground, Tuesday, who had indulged in as much as a drink of intoxicating liquor, there was no evidence that even suggested it. The vast crowd was quiet and orderly. There was no drinking—not the slightest evidence of drinking—no trouble of any kind—not even loud talking.'"

NO CRIME BEFORE PROHIBITION

"As a matter of cold, statistical fact, the present crime wave in New York is a 'kid crime wave.' Not one in ten burglars, hold-up men, or gangsters exceed the age of thirty, or even twenty-five for that matter. Most of them—perhaps seventy-five per cent—are under the age of twenty-one. The boys of New York are literally and absolutely running wild. New York itself is responsible—New York's carelessness, New York's lack of moral stamina, New York's

lust for money and contempt for old-fashioned ideas of right and wrong."— *New York "American,"* April 23, 1911, quoting Frank Moss, U. S. District Attorney. (Nine years before prohibition.)

NO DRUNKENNESS BEFORE PROHIBITION

"When I was interne in the Cincinnati Hospital about thirty years ago I remember that one day after election seventeen patients suffering from delirium tremens were brought in to the strong ward of the Cincinnati General Hospital. There were already ten in the ward when these arrived. Many of these patients had to be manacled and shackled to their cots and beds to prevent them from injuring others and harming themselves. The amount of drunkenness in Cincinnati in those days was indescribable and the number of homes and lives wrecked was appalling. No conditions of that kind are present in that city since the beginning of the prohibition era. Those men who advocate a repeal of the prohibition amendment or even a modification, simply do not know what they are talking about."—*Dr. Arthur Vos, Tilden Health School, Denver, Colo.*

BREWERS VERSUS PUBLIC SCHOOLS

"Men at work for the devil—that's what the prohibitionists call us. But they forget that the 'devil' has been read out of the history of human errors and imaginations produced by ignorance and credulousness.

"The devil no longer even frightens children tutored in American public schools, nor can they be made to believe that the trade, which caters to the tastes of the millions and their natural desire for the joys of life, is endangering their health and their morals. Education in modern science is doing away with beliefs; it inculcates concrete knowledge, the deadly foe of falsehood and nonsense."—*"Enlightenment," August 30, 1916, published by International Union of United Brewery Workmen.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Closing the Circuit.—Less than a year ago when the London Naval Conference was opened and King George's address was

broadcast in the United States, the millions who listened in had no knowledge of the real miracle being performed. Dr. Halford E. Luccock tells us, "Just a few minutes before the speech was to come on, an official of the Columbia Broadcasting Company, Mr. Walter Vivian, discovered that something was the matter with the wiring. He realized that it would take twenty minutes to make the repairs, and that meanwhile thousands who were listening for the king's message would not hear him. Without hesitation he grasped the ends of the broken wires, one in each hand, to restore the circuit. The shock of the 250 volt charge and the leakage of the current shook his arms and burned his hands, but he held on and through him went the king's message of peace."

The carrying of a royal message is a costly task. In this parable or miracle we may find the symbolic way in which we must carry God's message to the waiting multitudes. The royal message of the Sabbath as of the rest of the good news must go through us. Seventh Day Baptists, individually and collectively, must restore the circuit. The Sabbath message must come through you and me. We may be shaken and broken and burned—but as unhesitatingly as the broadcasting official we must close the breach with our lives. Jesus did just this, saying, "This is my body broken for you." Your life and mine must be the medium for carrying the full gospel message of the King.

North Carolina.—Many of us are ignorant concerning the little church of Seventh Day Baptists of Cumberland, N. C. The writer does not know who were the first visitors, as Sabbath keepers, who came to this place. But the truth first came by way of the *Sabbath Outlook* to Elder David Newton. His daughter, Miss Emily P. Newton, the only remaining constituent member, recalls visits to her father's home of Elder S. D. Davis, Dr. A. E. Main, Elder John Huffman, Elders George Hills and S. H. Babcock and others, and in late years, Rev. Walter L. Greene. The church was organized in 1887. Miss Newton is preparing a history of the church, parts, at least, of which we hope may be available for RECORDER readers. The church property was taken over during the war by the gov-

ernment and made part of Camp Bragg. Meetings are now held at the Confederate Women's Home of Fayetteville, and at the residence of Brother Walter J. Fillyaw.

Rev. William L. Burdick, corresponding secretary of the Missionary Society, accompanied by the writer, visited the church, December 5 and 6, encouraging them and holding several services. At this time the church called Walter J. Fillyaw to be its pastor. He is a son of the oldest living member who is known to our readers as "A Friend in the South." Brother Fillyaw is a man with an honorable war record and a wonderful Christian experience, aflame with the desire for the salvation of men and for the Sabbath truth. He is licensed by the church to preach and to perform such duties for the church as devolve upon a Christian minister. The Spirit of God seemed very near and comforting as the brother was dedicated to preach the gospel, as opportunity offers, by the prayers of every adult person present and upon his knees in this meeting. The clerk of the church, R. H. Rogers, was invited to become deacon, but declined, hardly feeling adequate for the responsibilities of such an office.

The two secretaries presented the work of the denomination and sought to quicken interest and carry encouragement to these few but loyal and godly people. Our stronger churches may well remember the smaller groups in their prayers.

A LETTER TO THE CHURCHES

To the Churches and Brothers and Sisters of the Seventh Day Baptist Denomination.

GREETING:

Owing to the financial condition of the Dodge Center Church, that has been the result of market conditions, in which our members have been unable to realize any money from the crops raised during the year just past, we find ourselves financially unable to call a pastor for the coming year.

Pastor Scannell has done conscientious work among us, and were it possible to finance a pastor for next year, we would be glad to have his continuous services.

We, as trustees of the Dodge Center Seventh Day Baptist Church, can heartily

recommend Pastor Scannell to any of our churches that might desire to call him into their service.

CHARLES SOCWELL,
W. H. LEWIS,
N. M. LINDAHL,

Trustees.

December 12, 1930.

BIBLE HISTORY IN COLLEGES AND UNIVERSITIES

ACROSTICS
MRS. NANNIE SHELTON MCCLARY

Colleges

C—was a mountain o'erlooking the sea.
O—was a prophet—most faithful was he.
L—was a pauper all the days of his life.
L—was the first who had more than one wife.
E—was the man whom his brother did fear.
G—was a messenger sent with good cheer.
E—was a prophet who foresaw much woe.
S—with a jawbone, did slay his great foe.

Universities

U—was a country productive of gold.
N—was a builder when many years old.
I—was a new name, received at the ford.
V—was a queen who displeased her great lord.
E—was a prophet who did wondrous things.
R—was obscure, but the mother of kings.
S—was a ruler who made a wise choice.
I—was a child when the Lord heard his voice.
T—was a doubter, who must see to believe.
I—was a patriarch, whom his son did deceive.
E—read the Law from a pulpit of wood.
S—was a king who was not at all good.

ANSWERS TO ACROSTICS

Colleges

C—Carmel—1 Kings 18: 42-43.
O—Obadiah—Obadiah 1: 1.
L—Lazarus—Luke 16: 20.
L—Lamech—Genesis 4: 19.
E—Esau—Genesis 32: 6, 7.
G—Gabriel—Luke 1: 26-33.
E—Ezekiel—Ezekiel 9: 1-8.
S—Samson—Judges 15: 14-16.

Universities

U—Uphaz—Jeremiah 10: 9.
N—Noah—Genesis 5: 32 and 6: 13, 14, 22.
I—Israel—Genesis 32: 22-28.
V—Vashti—Esther 1: 10-12.
E—Elisha—2 Kings, fourth chapter.
R—Ruth—Ruth 1: 14-16 and 4: 13, 17.
S—Solomon—2 Chronicles 1: 7-10.
I—Ishmael—Genesis 21: 17.
T—Thomas—John 20: 29.
I—Isaac—Genesis 27: 19.
E—Ezra—Nehemiah 8: 4, 8.
S—Saul—1 Samuel 19: 9, 10.

Riverside, Calif.

YOUNG PEOPLE'S WORK

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

KEEPING ON THE UPGRADE

Christian Endeavor Topic for Sabbath Day,
January 3, 1931

DAILY READINGS

Sunday—Striving (Matt. 7: 7-14)
Monday—Seek first the kingdom (Matt. 6: 33, 34)
Tuesday—Fight the flesh (1 Cor. 9: 24-27)
Wednesday—Follow the faithful (Heb. 13: 7, 8)
Thursday—Look to Jesus (Heb. 12: 1, 2)
Friday—Watch and pray (Matt. 26: 41)
Sabbath Day—Topic: How to keep on the upgrade (Phil. 3: 12-16. Consecration meeting)

EDNA RUTH BOTTOMS

"But I press onward" was Paul's motto, as he saw his shortcomings and was conscious of his imperfections in attaining progress upgrade. Paul put the things of the past behind him—forgot them—and turned his face and directed his steps up the grade to the ever gleaming goal—Christ.

The Christian life is but a race—a race upgrade. The goal or prize is duly reached by continuous and strenuous efforts. This is a race in which all entries may win the prize if willing to climb upgrade, if willing to devote an entire life to attaining.

But how are we to attain in this race—the wondrous Christian race that guides us upgrade? We go upgrade step by step and the first step is a self-examination. Let us uncover our inmost heart, sweep our soul clean by confession, and begin this new year by faithful performance of the common duties of daily life which will draw us up the grade, nearer the goal. Forsaking sin, being true, loyal, and pure leads us onward.

If we are on the wrong road, let us have courage and power to say to ourselves, "Halt! Right turn! Forward march!" and upgrade we go, seeing the power of Jesus as Peter saw it; clasping the strong hand of our divine Savior; denying ourselves for Christ; thinking always "Christ first, others second, and self third; trusting Jesus to lead us to the highest goal—eternal life.

We find the highest type of Christian experience divinely outlined in Christ. Nineteen hundred years ago he began the pathway to eternal life by his baptism in the Jordan. Then still clearer he made the pathway by giving his life a ransom for many—for even you and me.

Matthew 5: 48 says "Ye therefore shall be perfect, as your heavenly Father is perfect." Only righteousness, Jesus' conception of righteousness, will lead you upgrade. "He hath showed thee, O man, what is good: and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6: 8. To go upgrade and to keep upgrade is a challenge to imitate Christ or God—that is, be perfect, enter this service, follow him in doing what he would have us do. The Master needs your help. He is standing just up the grade. Don't you see him beckoning for you to take the road up the grade to him? Let us willingly fix our eyes upon Christ, the goal, and lean forward, forgetting as Paul forgot, the things behind us, and press bravely up the grade to win the glorious garland—the crown of life eternal.

Let us, like Paul, set our aim high for this new year and for other future years, and strive to make the grade to the goal. May we like Paul look ever to Jesus which is the only way to climb upgrade.

Become aware of God, consecrate yourself fully to Christ, join in the crusade, enlisting for Christian service and climb upgrade, keeping your face in the right direction, your eyes ever on the goal. Carry these, Paul's, words with you as a motto, "I press onward towards the mark, for the prize of God's heavenly calling in Christ Jesus." Be honestly set on attainment and the path upgrade will be easy to cover.

Onward, Christian soldiers, give God a square deal!

Salem, W. Va.

CHRISTIAN ENDEAVOR MISSIONARY WORK IN JAMAICA

DEAR BROTHER BEEBE:

It is long past time for an answer to your request for something from Jamaica for your department in the SABBATH RECORDER.

The portable organ furnished us by the Young People's Board continues to give

splendid service. The three hundred candle power lantern paid for by F. C. Wells, of Honolulu, continues to shine brightly. Good light and music are a wonderful encouragement to our work.

The \$20 per month that our New England young people are giving toward the support of a native missionary is giving eternal reward in souls saved and a church organized.

Last week Mrs. Coon and I returned from Lower Buxton, Brown's Town P. O., where we had spent two weeks assisting Brother N. A. Edwards in the work there. A week ago last Sunday we organized the Seventh Day Baptist Church of Lower Buxton with fourteen charter members. Twelve of these members are recent converts to the Sabbath. All are adults.

Brother Edwards, who has to feed and clothe five people, and pay rent for the home where he lives, is the one receiving the financial assistance from our New England young people. That little help enables him to do a lot of good missionary work. Lower Buxton is his birthplace and where he was brought up, and where his father and mother still live. He had not been back to his old home, nor had he seen his father and mother for nineteen years, till he returned there last year. He began at once talking the real Jesus religion which means the keeping of the commandments of God as evidence of our love for him. People of that community had never known anything about real Sabbath keeping till Brother Edwards and his wife went among them. He met with no little opposition from the first day Baptist people and their pastor. But his kind, persistent, Christian spirit has won a great victory.

He built a good, substantial booth, except that it needs a better roof, that seats more than two hundred people. A few people began observing the Sabbath and holding Sabbath services. By request of some in the community Brother Edwards organized a Sunday school. That was bitterly opposed by the Baptist preacher. But it now has one hundred and ten members on the roll.

Some three or four months ago he organized a Christian Endeavor society. That was something entirely new to that people. He got a dozen of the young people to write essays on the subject of "What can I do to

make this Christian Endeavor society a success?" He gave three prizes, first, second, and third. Some of the papers were very good. The society now numbers forty-four, all but three or four being young people. They have real, live, spiritual meetings two or three times a week.

(To be continued)

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica, B. W. I.
November 13, 1930.

RECREATION AND FELLOWSHIP

MARGARET FOWLER

(Given at the Michigan and Ohio Semi-annual Meeting, October 10-12, at the young people's program)

When Christ was engaged in his earthly ministry he often felt the need of separation from the multitude. At such times he sought the fellowship of his intimate friends, Peter, James, and John, and walked through the fields or into the hills, or sailed upon the sea. In the rush and confusion of our modern life there is a great need for frequent relief from ordinary daily tasks and distractions, and for close fellowship with those who have the same hopes and ideals that we hold dear. Christian Endeavor, through its recreation and fellowship program, tries to meet this need.

Recreation means the re-creation of body, mind, or spirit.

Using this definition, the things some people call recreation would be barred out. People give their time to activities which seem to fall short of any of these meanings.

There is an endless variety of kinds of amusement and entertainment offered to young people. It is not hard to find something to do which will suit every taste. With the Christian Endeavor motto, "For Christ and the Church," uppermost in the mind, the need of providing proper forms of recreation is apparent.

All through life we are given opportunities for choices. Some of the decisions we make keenly affect all our after life. Sometimes they lead to victory, sometimes to defeat. Ideals are set out before us. The promoters of each cry their wares. To us

is given the chance to choose. There is no compulsion. Sometimes the competition grows almost too strong to withstand but with us always is left the decision.

If from early years we have practiced making thoughtful choices, we need not fear too much our judgment. Habit is strong. One who has always carefully chosen the best would find it almost impossible to do otherwise. His mind is trained to act in just that manner. On the other hand, for those who have not carefully maintained practice in proper selections, there is danger.

Each of us has a set of personal standards. Somewhere along the way we acquired them. They are made up of feelings and attitudes we have taken from those whose lives we have touched. If we early learned to shun wrong and cling to right, we have found no trouble in setting up worthy standards. If, however, like a sponge we take from all, our standards are apt to be badly mottled. This matter of choice follows us in our recreational activities. Opportunities for choice are all about us. How do we meet them?

The Christian Endeavor is attempting to furnish satisfying fellowship to its members and friends, fellowship which will be safe and helpful, and will set our standards for personal conduct and thinking on a high plane. This is a part of Christian work. If the church and its auxiliaries do not direct the recreation of its young people, some less desirable groups are going to do just this.

There is no group of young people better fitted to enjoy the fellowship of each other than young Christians, working with a common purpose, having the same hopes and faith.

Christian young people can meet in full harmony and we believe God's blessing will rest upon such endeavors. Instances are known of actual conversion following as a result of social fellowship provided by Christian Endeavor.

The Young People's Board does not take the recreation and fellowship part of its program lightly. It is working in this way to win and hold young people to the work of Christ on earth.

White Cloud, Mich.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The new catalogues bring us "The Bible Readers' Roll of Honor," a chart, twenty-four by thirty-six inches, brass bound at top and bottom. There is room for the names of thirty-six pupils with sixty-six spaces opposite each name representing the sixty-six books of the Bible to be covered, one at a time, with a gummed seal as each separate book is read. The price of the chart, complete with thirty-six sheets of stamps, is \$1. Extra sheets of stamps may be purchased for two cents each. The catalogue I have before me now is that of the Hammond Publishing Company, Milwaukee, Wis., but the chart may be obtained through any denominational publishing house.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was opened by Miss Marjorie Burdick, who led in a few devotional thoughts on the theme, Jesus' Ideal—The Kingdom of Love.

The report of the treasurer was as follows:

Dr.	
TREASURER'S REPORT MONTH ENDING OCTOBER 31	
Amount on hand October 1	\$754.40
Onward Movement	46.50
Conference treasurer for Milton	5.00
	\$805.90
Cr.	
Miss Marjorie Burdick, balance of Conference and traveling expense	\$ 39.00
Mrs. Ruby Babcock, salary	15.00
Balance	751.90
	\$805.90

A letter was read from the Commission asking that a representative of the board meet with the Commission at the mid-year meeting in Plainfield, N. J. It was voted that if Rev. Wm. M. Simpson, a regular member of the Commission and of this board, is unable to attend, the president and the field committee use their discretion as to appointing and sending a representative.

A report was given of progress by the committee on plans for Christian Endeavor week.

There was a discussion of the welfare of the board and of its relationship with our young people.

The meeting closed with prayer by E. H. Clarke.

Members present: Rev. Wm. M. Simpson, Marjorie Burdick, E. H. Clarke, Dr. B. F. Johanson, Geraldine Maxson, Sara Davis, Herman Ellis, Richard Burdick, Russell Maxson, Virginia Willis.

Respectfully submitted,

VIRGINIA WILLIS,

Recording Secretary.

Battle Creek, Mich.,

November 6, 1930.

AMERICAN SABBATH TRACT SOCIETY PRESIDENT'S ANNUAL ADDRESS

(Presented to the General Conference at Salem, W. Va., August, 1930)

CORLISS F. RANDOLPH

Whatever else may be said of it, the American Sabbath Tract Society is the *one*, of all our denominational organizations, which stands primarily for the particular thing which distinguishes us as Seventh Day Baptists from the great body of Baptists; and this particular thing alone justifies our separate existence as a denomination. For we are, first of all, Baptists, conforming in every essential to that great evangelical body as to church polity and theological belief and interpretation—be that fundamentalist or modern. The very line of reasoning and of New Testament interpretation that makes them Baptists, we merely carry to its logical conclusion; and because our Savior observed the seventh day of the week as the Sabbath, so do we observe that same day as the Sabbath; just as, because Jesus was baptized in the River Jordan by immersion, all Baptists practice baptism by immersion.

Like all evangelical churches, while by no means ignoring any portion of the Divine Word, Seventh Day Baptists emphasize, above everything else, the teachings and example of Jesus of Nazareth.

The particular mission of Seventh Day Baptists, beyond uniting with other evangelical churches in evangelizing the world

and lifting social conditions to a higher level throughout the earth, is to restore the observance of the Savior's Sabbath to the Universal Church.

To that end, the American Sabbath Tract Society, as the accredited, organized agent of the Seventh Day Baptist denomination, and pursuant to the authorization of its charter, is, among others, engaged in the following activities:

1. The publication of a weekly, family, denominational periodical for the interchange of denominational and church news, and religious teaching. This paper has been published continuously in different forms for more than three fourths of a century, and its subscription list is almost twenty-five per cent of our total reported membership—a much higher rate than prevails with similar publications issued by the much larger denominations.

2. The publication of various periodicals for use in Sabbath school work.

3. The publication of tracts and books relating to our general denominational and Sabbath restoration work.

4. For the General Conference, this society publishes the *Seventh Day Baptist Year Book*, a compendium of current information concerning outstanding phases of our various denominational activities by whatsoever organization carried on.

5. The employment of a leader in Sabbath Promotion whose activities, more recently particularly, have been directed toward fostering our denominational interests among our young people. Mr. Bond, who serves in this capacity, will, as a part of this program, tell more fully of his work.

6. The society gives aid in various ways and by various means to numerous Seventh Day Baptist interests in many parts of the United States, and in foreign countries as well.

7. In the capacity of a committee appointed by the General Conference for that purpose, this society was charged with carrying into effect a project entered into several years ago for the erection of a denominational building in Plainfield, N. J., to house our printing and publishing plant; to provide offices for our various denominational activities situated in or near Plainfield; to afford rooms for a historical li-

brary and museum; to stand as a tribute to more than three centuries of Seventh Day Baptist history of the English-speaking churches of England and America; and, above all else, to be a tangible token to our young people and to the world at large of our faith that we shall endure through the generations to come.

For a period of some two years or more, every available energy of the society was centered upon the erection of the new building, and the collection of funds for that purpose, with the inevitable result that other activities were much overshadowed. That this sacrifice was made, of necessity, the board has no regrets. The trustees are the servants of the denomination; and it has always stood ready to co-operate with our various denominational interests, and especially with the General Conference. With the completion of the new building, the board is free to give its attention to its more normal activities; and, of equal necessity, must do so.

For the past two years, the Board of Trustees of the Society has struggled with the problem of a corresponding secretary. A temporary arrangement was effected with the Plainfield Church, whereby its pastor served in the capacity of acting corresponding secretary for a year. During the past year, Miss Bernice Brewer has served as assistant corresponding secretary. Both these incumbents served us well, in view of the limitations imposed by the conditions under which they necessarily worked. But the necessity for a man on the field for a reasonable part of his time, with the work of the board in hand all the time, has become increasingly apparent.

The question of finding an available man and the means of financing such an undertaking, constituted a very real problem—one which a special committee of the board has had under serious and prayerful consideration for two years. More recently the way has opened for the employment of a corresponding secretary on part time. At the same time, he will serve as part time pastor of the Piscataway Church, two miles away from Plainfield.

Rev. Herbert C. Van Horn, pastor of the Lost Creek Church, has accepted the call of our board and that of the Piscataway

church to serve under these conditions. By this arrangement, he will spend one fourth of his time on the field; and all the time will keep his office open in our new building in Plainfield, visiting it at stated hours, and at such other times as the interests involved may require.

In order partly to finance the new undertaking, we were obliged to sever our relations with Miss Brewer, with regret that the particular work which she has been doing may appear to be curtailed. The society's budget will show that one or two other phases of its work have been lessened somewhat in order to meet the financial need of this new undertaking. Thus the budget total is somewhat increased, in addition to the increase caused by the deficit incurred during the past year.

Our new corresponding secretary enters upon his duties the first of September, next, with a comprehensive conception of the demands imposed by the field upon his activities, and of the problems involved. The board bespeaks your cordial, sympathetic, and prayerful co-operation with, and support of, this move—a move which we believe will stimulate the interest of our people at large in the work it has committed to the Tract Society, and encourage its Board of Trustees, with its several committees, to move forward.

I must speak of the good work done during the past year by the board's Committee on the Distribution of Literature, and the continued good work done by Rev. Ahva J. C. Bond as leader in Sabbath Promotion, especially among the young people. More about these activities will appear elsewhere on this program.

With devout thanks to our heavenly Father for all his gracious blessings upon our work during the past year, we stand upon the threshold of the coming year with a confidence born of an abiding faith in him, and with a fervent prayer that his guiding hand will continue to lead us.

CHRISTMAS GREETINGS

Mr. and Mrs. Edward E. Whitford desire to extend Christmas greetings to their friends. Their usual expense for Christmas cards is devoted this year to the Missionary Society debt.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry I have not written to you before this, for I have wanted to for so long. I do enjoy the Children's Page so much, and I hope it will never be discontinued again as mother says it once was. It might be interesting to you to know how nicely it worked out to fit our family. When mother was a little girl she enjoyed the Children's Page in the RECORDER, but after she was grown it was discontinued, and then when my oldest brother and sister got old enough to read well the Children's Page began again.

I have three pet guinea pigs. Their names are Maggie, Jiggs, and Mary Mixup. Mary is the baby. I feed them hay in winter, and raw sweet potatoes, sweet milk, carrots, parsnips, and other kinds of vegetables. I enjoy them very much.

I go to school two miles from home and my mother comes by once a week to take me to the music teacher nine miles from home.

We have no Sabbath school near our home, but we have a Bible lesson in our home every Sabbath day, except a few times when we go over to Athens, about fifty-five miles, to church and Sabbath school.

Lovingly

HELEN RUTH BUTLER.

Woodville, Ala.,
December 3, 1930.

DEAR MRS. GREENE:

Well, I am writing you again. It has been over a month since I have written you, but for the last few weeks I have been studying for tests. I have not made a failure on my report card yet, but it looks as if I am going to this year. I am going to a different school this year, and I have to study harder than I did last year.

This year we have been studying a little book named Junior Home Problems. Our

teacher promised us that we would sew during the two periods that we had been studying Junior Home Problems when we got through with it. We finished it last week. We have been sewing this week. Some of the girls are working button holes, some are embroidering scarfs and pillow cases, and others are hemstitching. I am embroidering a spread to go on a baby's bed. We are always glad when the time comes for us to sew.

Maybe Ruth's letter will get to you as soon as mine this time. She will have to send you a picture of herself and her pets when she gets one made. She loves pets and has a kitten, three guinea pigs, and two chickens.

You must have Eleanor write some stories for the Children's Page. We would like to get some letters from her, too. I wish more children would write stories for the Children's Page.

Your true friend,
NANCILU BUTLER.

Woodville, Ala.,
December 4, 1930.

DEAR RUTH AND NANCILU:

I was very glad to hear from you both and your letters are very interesting. I have been looking for a letter from you, Ruth, ever since Nancilu said you were planning to write, and when your letter came I said to myself, "I knew it would before long."

If you and the other RECORDER children will keep on doing your part to make our Children's Page readable, and I do my best not to fall down on my job, we hope it will never be discontinued, at least until those who are now children shall be numbered among the grown-ups. You see it is up to you and me, is it not?

I hope, Ruth, that you will be able to send me a picture of you and your pets, as Nancilu suggests. Your pets must be very nice I think, especially the guinea pigs. Did you ever read "Pigs is Pigs"? I hope you can if you have not for it is very funny.

I asked Eleanor how she would like to go nine miles to take her music lesson, and she said, "Oh dear me!" You see she takes her lesson at eight o'clock in the morning, only a few doors from here, and finds it hard to get up in time for it. Do you know,

Ruth, I believe we get the most out of the things we have to make the most effort for.

That applies to you, too, Nancilu, that you are having to study hard in your new school may mean that your report card will have higher marks rather than lower. That's what I hope and expect will happen.

It is certainly fine that you can learn to sew in school. In the Alfred High school they have a course in domestic science. Eleanor is "crazy" to take it next year, but I am afraid she can't, as they do not have it here in Andover.

Write often, girls, we all enjoy your letters.

Ever your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I just heard the Children's Page read and the letter from Luella Van Horn. She is my cousin so I wanted to write a letter too. I am too small to write as I am not quite five years old, so do not go to school yet, but mama will write for me.

I go to church and Sabbath school and am in the beginners' department now. At Thanksgiving time our department filled a basket for the children that did not have much to eat. We are going to share our toys at Christmas time.

There is a story about "The Christmas Bells" that I like very much. Mama will send it with this letter.

Your little friend,
KEITH THORNGATE.

22 Roseneath Ave.,
Battle Creek, Mich.,
December 5, 1930.

THE CHRISTMAS BELLS

High in the steeple hung the Christmas bells. They had hung there for many, many years. On each Christmas day they had always rung beautiful music.

One year just before Christmas, the smallest bell cracked so that it could ring no more, and a new little bell was hung in its place in the steeple.

"What shall I do?" said the little bell to the other bells. "I do not know how to play the Christmas music. I do not know what to ring."

"Never mind," said the other bells, "You will know when the time comes. Just wait

and listen. You will know the song to sing."

So the little bell waited and listened. The street below was full of people, many people, some coming this way and some going that. At night time the street was full of lights. Some were on the street cars, some were in the store windows, and some were on the automobiles.

But the little bell liked best to watch the people passing and to hear what they said, for he was waiting to learn the song to ring on Christmas day.

The day before Christmas an old gentleman passed by, some one's grandfather. His arms were full of bundles. The little bell could hear him saying: "Now I have something for little John and the baby. Won't they be surprised?"

Then came some boys and girls home from school, -talking and laughing together. "Oh, I have something to give to mother and to father," said one boy. "And I have something for grandmother," said another. The little bell could hear each one telling what he was going to give. Soon came a mother walking past with a happy look on her face. She had a present for everyone at home—father, brother, sister, baby.

The little bell watched all the people hurrying past and he listened and thought.

At last Christmas day came and all the bells began to ring. All the people stopped to listen to the beautiful music. Then the little bell laughed to himself for he knew what to sing and he rang out with the others, "Loving, giving, Loving, giving, Loving, giving, Loving, giving."

DEAR KEITH:

It was lovely for mother to write a letter for you, and I was just wishing for a Christmas story for our Children's Page. I know the children will all enjoy it as well as you and I have.

I think the sharing of our toys and good things with others is the very best way to have Christmas. That is the way Jesus did, was it not, in whose honor we observe Christmas?

Please thank your dear mother for her interest in our page.

Ever your true friend,
MIZPAH S. GREENE.

OUR PULPIT

HAPPINESS

REV. A. CLYDE EHRET

(Pastor of the church at Alfred, N. Y.)

SERMON FOR SABBATH, JANUARY 3, 1931

ORDER OF WORSHIP

PRELUDE
DOXOLOGY
INVOCATION
RESPONSIVE READING
HYMN
SCRIPTURE—Matthew 5: 1-12
PRAYER
RESPONSE
NOTICES
OFFERTORY
HYMN
SERMON
HYMN
BENEDICTION
POSTLUDE

Time and time again you have received a message through the mail, have heard it over the phone and radio, and by word of mouth, "I (or we) wish you a happy New Year." We do not question for a minute but that the desire for us came from the depths of the heart of the well wisher and carried to us the best that his or her life has accumulated through the years. They convey to us this message of good will and human friendship that is the deepest and best that human experience has stored up through all the past ages.

In wishing each other happiness we are wishing that sadness, darkness, gloom, shadows, pain, loss, or misery of any kind be a foreign element throughout the year. Instead of these, we are wishing the opposite which is made up of such elements as joy, gladness, health, friendship, success, which culminate in the word we call happiness. And yet what is happiness, and just how can it be had? How can we grasp it, and

when we have grasped it how can we hold on to it? As I have received these good wishes from so many of you in the above named ways, and as I wish the same for each of you, it occurred to me that the subject, "Happiness," would be a good one to use this first Sabbath of the year 1931. From the depth of my heart and being I wish you a "Happy New Year." And could I have my way, each of you would be happy. But in many lines and methods I can not always have my way; perhaps you can, but after these years of experience in different communities and in different lines of work, I find that I must often submit to the wishes and opinions of others and thus surrender my own. And then the surprise of it all is that so many times I find myself happier than I would be if I had had my own way.

When the sentence, "I wish you a happy New Year" comes, what does it convey? What is wished, that will make one happy? It is not necessarily something big; perhaps it is something that, should it come just as desired, would be unnoticed or unrealized by even our most intimate friends. With one who has poor health, it might be health. With one who has a quick temper, it might be a desire to conquer that disposition. With one who has a bad habit, it might be that he would like to change that habit; or it might be that he would like to develop a more kindly feeling toward his fellow neighbors. And so we could go on and offer a hundred suggestions, and then perhaps we would not hit upon the one thing that in your most inner nature would be the change or addition to your life that would bring you the greatest happiness.

We know that happiness is not like a bird that can be captured and caged and kept. It is not something that comes because one is wealthy—rich in this world's goods—not something that necessarily follows good health or knowledge, yet these should contribute, and do, if there is not something else wrong with us. Righting the wrong perhaps is one way to contribute happiness, but when we wish one a "Happy New Year" we are not necessarily thinking that he has wrongs that we hope will be righted. Yet if any of you do have that which is wrong in your nature, we hope that you can

make it right and in that way add to your happiness.

Perhaps we can come to a definition of happiness by thinking of the times in life when we were most happy. And doubtless we have high spots in our experiences that do stand out and shine and leave a glow of joy and happiness that has not faded, even though years have passed since they came. Call some of these times to mind. Among such that shine in my own memory, not one stays with me quite as much and with such brightness as the time when an uncle of mine, after whom I was named, gave me my first pair of suspenders. Immediately after going to the store with him and selecting them myself, he paying for them, I took them in my hand without their being wrapped, and started for home, a mile and a half away—a distance I made in about "ten flat"—leaving my brother and my dinner behind, and spoiling a day's visit with my cousins in order that I might the sooner convey to my parents and to my brothers and sisters the good news that I was now about grown and could wear suspenders like other large fellows.

Perhaps this was not real happiness. It may have been just a childish glee, a passing glow that soon vanished; but with me it did not pass. It was not alone the value of the gift that stayed with me, but the kindly heart that I now know understood a boy's desire and contributed not what was a necessity to me at that time, but a friendship, a human interest, a tie of love that bound him and me closer together.

It is such as this—friendship, love, human sympathy, and understanding—that is expressed in a "Happy New Year" wish, that makes it appreciated and does add happiness to our lives.

Happiness implies emotion, feeling, state of mind. It implies that one is in possession of what to him are the good things of life, the worth while possessions. In early life we are likely to measure happiness by the material things we possess, by that which is outside us. Later, we more and more measure life by that which is within, by what we are and not what we have. What we are helps us to understand and appreciate what we have.

Happiness we said implies emotion, feeling, spirit. Seek it selfishly, and it is not

there. Seek life and love and beauty in thought and deed, and it is there.

"If somehow, we can bring beauty into a dull job, and beauty into our feelings and into our thinking, the mystic glow is with us. We might exclaim 'How surprising! I feel happy and yet nothing wonderful has happened.'"

Nothing wonderful need happen. The happiness is there because good deeds are happening within us. We are not ugly without, but beautiful. We have spoken kindly, we have loved, we have done the simple job simply and well, we have thought good thoughts; we have not had envy within us, or hatred, or discontent, or greed. We have not despised the thing we were to do and so have done it badly out of willfulness and under a silly protest.

We have not gone about grumbling that life owes us this and that, and we have not received it. Life owes us nothing; it just gives when we give.

Happiness is the secret of beautiful living, the beauty of good things done, of good words spoken, of patience and compassion, of a love that is not all for self.

Some one has defined happiness as "the result of harmonious powers, steadily bent on pursuits that seek a worthy end. It is not the lazy man's dower, nor the sensualist's privilege. It is reserved for the worker, and can never be grasped and held save by true manhood and womanhood."

A great deal of unhappiness in the world is caused by want of proper occupation. It is one of the greatest misfortunes in life to be without a purpose, to drift hither and thither at the mercy of every whim and impulse.

How many there are like a certain wealthy French gentleman of taste and culture, who had read much and traveled much, but, having no high aim in life, became overfed with worldly pleasure and grew weary of existence. He said: "I am at a loss what to do. I know not where to go or what to see that I am not already acquainted with. There is nothing new to sharpen my curiosity or stimulate me to exertion. Life to me has exhausted its charm. The world has no new face to show me, nor can it open any new prospect to my view."

A noble purpose is the cure for such a

disorder of the mind, and no better advice could be given than that which the poet Rogers gave to Lady Holland, whose life was almost intolerable from a feeling of weariness, "Try to do a little good."

"I appreciate," said a wise man, "there is not a more miserable as well as a more worthless being than a young man of fortune who has nothing to do but to find a new way of doing nothing."

Happiness demands not only that our powers shall be worthily employed, but that we shall be actuated by a generous and unselfish spirit. There is nothing so bracing as to live outside one's self, to be in some way the means of making brighter and happier the lives of others. We know little of true enjoyment unless we have spoken kind words of encouragement to those in distress, or lent a helping hand in time of trouble.

A gentleman was once asked, "What action gave you the greatest happiness in life?" He replied, "When I stopped the sale of a poor widow's furniture by paying a small sum due by her for rent, and received her blessing."

Happiness may be found in the line of duty no matter where the way leads. A clear conscience, a kind heart, and a worthy aim will do much toward making life a perpetual feast of joy; but this feast will be made up of a succession of small pleasures, which flow from the round of our daily duties.

"Happiness" says a writer, "is a mosaic, composed of many smaller stones. Each taken apart and viewed singly, may be of little value; but when all are grouped together, and judiciously combined and set, they form a pleasing and graceful whole—a costly jewel."

The kind words we speak will be echoed back to us from the lips of others, and the good that we do will be as seed sown in good ground, bringing forth an hundred fold.

Perhaps by this time many of you have noticed that no text was announced; or you may see that I have said nothing about religion or Christianity. Yet what has been said, I trust, is Christian. We do not have to label our acts to make them Christian. When we have done a good deed we do not have to say this is a Christian deed in order

to make it so. The above qualities that I have mentioned do not have to be labeled Christian to make them such. They are Christian by nature. Even before Christ came into the world there were acts and deeds that were recognized as necessary to happiness.

In Proverbs we find these words: (4: 21) He that sheweth mercy to the poor, happy is he. (16: 20) Whoso trusteth in the Lord, happy is he. (29: 18) He that keepeth the law, happy is he.

It is our religion that has brought to us such terms as friendship, goodness, kindness, duty, unselfishness; and when we are speaking of these as necessary to life and happy living we are saying that our religion, our Christianity, is essential to our happiness.

A wise man, John Oxenham, who was a poet, novelist, and essayist, deems religion enough for happiness.

"Religion," he says, "is enough to enable a man to carry on bravely and hopefully amid all the cares and distractions of life, as life is at present lived; enough to satisfy the need which every man sooner or later feels for something more than the daily round affords him—some bedrock foundation beyond the changes and chances of the world."

Some may not acknowledge such need. But sooner or later they will come to it. It is inherent in every man. The sooner he feels the need and satisfies it, the better. Every man worships something whether he knows it or not. And what he worships he yields obedience to, perhaps feeling satisfied that he is his own master and living only to please himself. But no man can possibly be self sufficing. To every man, something more is necessary—a religion of some kind, call it what he may. He needs a religion that colors the whole of his life, all the contacts in the home, in his business, in his pleasure, in his friendships, in his tasks and duties performed. Every aspect of one's life needs to be heightened and deepened and warmed and vivified by that to which he yields obedience.

You and I are alike called upon to seek happiness in the world. How do we find it? By doing our tasks well, by being charitable, long suffering, kind, by standing ready to help those in need, by cultivating unselfish-

ness, generosity, by practicing love and good will.

So, when the phrase, "Happy New Year," is cast upon us by friends, they are thrusting upon us something that has a great meaning; they are saying to you and to me, strive to make your life count through this coming year; strive to find your task, do your work well, do the part that belongs to you, go the way God is leading and you will find happiness.

HELPS FOR FAMILY DEVOTIONS

REV. EDGAR D. VAN HORN

THOUGHT FOR THE FIRST DAY—
HOW TO GIVE

Have you ever thought that there is a right and a wrong way to give? Paul says that if we give all of our goods to feed the poor and even give our bodies to be burned and have not love, it profiteth us nothing. A gift presented in the spirit of love, no matter how small, is of great profit to both the giver and receiver because there is more given than just the gift. In giving we should follow a carefully made plan. If we plan we may find that we can give more or find that it is best to give less, and we will know where our giving will do the most good.

God loves one who gives cheerfully and willingly rather than one who gives because he has received and considers it a matter of obligation. In selecting gifts be careful not to choose so as to give the appearance of being superior to those to whom the gift is given.

Scripture.—2 Corinthians 9: 7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Prayer.—Our Father, because we have the desire to give, help us to know how. Without thy help selfishness will enter in. We ask help from thee that the spirit of love may be the motive—the same motive that caused thee to send thy Son and that caused him to give his life for us. Amen.

H. S. AND M. S.

THOUGHT FOR THE SECOND DAY—
CHRIST GIVES US PEACE

In this age of speed, noise, and confusion, we need at times periods of quiet rest-

fulness. Some one has defined peace as that inner harmony and self mastery which comes from complete subordination of all our powers to a single controlling and embracing purpose. If Christ is in control of our lives and we feel ourselves to be children of God, we have this inner harmony and our restlessness is changed into quietness of spirit.

A group of society people had been trying all the modern ways of having a good time, such as bridge and dancing, and other frivolous pastimes. One evening after a few rounds at games and dancing they grew tired and someone asked, "What shall we do now?" Some of them tried remaining at home and were surprised to find they could have a good time in reading and quiet fellowship. So with us, our times of peace and contentment may come when we are alone with ourselves and Christ.

Scripture.—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14: 27.

Prayer.—Our Father who made peace in the world by giving us Christ, we thank thee for the peace and quietness which we may find in him. When the burdens of life press upon us and our spirits are restless, how grateful we should be for him who said, "Come unto me all ye that labor and are heavy laden, take my yoke upon you and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls." Amen.

H. S.

THOUGHT FOR THE THIRD DAY—HUMILITY

The Jews were looking for a Messianic King. They expected him to appear in a spectacular way and by his power and might deliver them from the hands of their enemies. Imagine their disappointment when the greatest King was born in the most lowly place, a manger. Here was taught the greatest lesson in humility that the world has ever learned. The teacher was God, who taught that he who would be greatest must humble himself as a little child. We need only to think of some of the great men of our day to know that humble men may become the greatest.

We, today, can see how this lesson of

humility is taught by the fact that the kingdom of Christ has grown from its humble beginning in Bethlehem to that of the greatest factor in the advancement of civilization. This also proves that the rewards of humility are great.

Scripture.—Luke 2: 7, "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."

Prayer.—May we pray as the publican who said humbly, Lord, have mercy upon me a sinner. May we be glad for whatever lot God has given us and for whatever suffering and hardships are in our path, realizing that these will help develop strength of character. Deliver us from the tendencies to be proud or self asserting, and make us humble as the little child. Amen.

M. S.

THOUGHT FOR THE FOURTH DAY—
THE WISE SEEK JESUS

The wise men had learned from Jews who lived in their country of the expected Messiah. They must have had persistence and faith to have made such a long journey facing many difficulties and barriers along their way. The star was their guide which led them to the Christ Child. In finding the Babe they found a home for every soul where Jesus himself could find no home. They gave to the Babe the very best that they had.

Are the wise men of today willing to pay the price of faith and persistence to find Christ, and finding him lay their best at his feet? Think of the wonderful achievements that could be made in Christianizing the world if only the minds and hearts of all inventors, philosophers, doctors, lawyers, and all other great minds were seeking Christ to do his will and give him their best!

All of us have the opportunity of growing in wisdom if we seek Jesus and do his will. The wise become wiser in Christ.

Scripture.—Matthew 2: 1, 2, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Prayer.—We pray that we may be unselfish so as to give Jesus the best that we have. Help us to guide someone along the way that he may catch a glimpse of the Star that will lead him to salvation. May more of the learned men of today use their minds to help bring about the kind of world that would be pleasing in the sight of God. Amen.

M. S.

THOUGHT FOR THE FIFTH DAY—
CHRIST'S BIRTH GAVE PROMINENCE TO
LOWER CLASSES

The Orient is noted for love of riches and splendor. Their kings have many attendants, wear fine robes, and live in magnificent palaces. Usually their kings are sons of kings. Their hopes of advancement are linked with the upper classes. There was little hope for the lower classes; Christ's parents were common folk; his father was a carpenter. His home was in Nazareth, and the low esteem in which Nazareth was held is expressed in the words, "Can any good come out of Nazareth?" The shepherds who were watching their flocks by night were given the privilege of hearing the angels sing and of coming to see the Babe in the manger. It was not the high priests nor the rulers of the synagogue but the lowly shepherds.

A man dreamed that he had fallen into a deep pit. Confucius came by and seeing the man said to him, "You are in a sad plight and you should get out," then went on without trying to help the man. Buddha came by and saw that the man was in trouble and reached down to help him but could not reach him. Christ came by and seeing the man in his plight jumped down and lifted him out. Christianity is worthy of being a universal religion because it offers salvation to all men.

Scripture.—Luke 2: 15, "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us."

Prayer.—We thank thee, God, that Christ said whosoever will. Help us never to feel ourselves above anyone. May we see the good in all men. Keep us from making

slandrous remarks about other people. May we have more of the spirit of Christ in our relation to those less fortunate than we, to those of other races and other nations. Amen.

H. S.

GOLDENGLOW

MRS. ELLEN W. SOCWELL RAMSEY

"Christian, the morn breaks sweetly o'er thee,
And all the midnight shadows flee.
Tinged are the distant skies with glory,
A beacon light held out for thee,
Arise, arise, the light breaks o'er thee.
Thy name is graven on the throne,
Thy home is in that world of glory
Where thy Redeemer reigns alone."

Not long ago two most wonderful rainbows appeared in my sky. They were not in the east, nor in the west; but in the northwest, and then the north. Each was a wonderfully bright, double one. Just at sunrise the shower came, and the one in the northwest rested on two hilltops a couple of miles away—the brightest one I had ever seen. Presently I looked out, and a still brighter one rested with one end right in the kitchen chimney of our neighbor across the street. I could see the colors—violet, indigo, blue, green, yellow, orange and red—all over the chimney, it was so near. The other end serenely sat on the chimney of one of the railway depots down the street. Our neighbor, all unconscious of his most elegant chimney, went about his work, while I wished it was my good fortune to have such a beautiful thing sit on my house.

Then I thought "you silly thing. You have rainbows and goldenglows and all sorts of precious things every day, that those people over there do not have." So I began to count up, but I quit before I got very far, as my wonderful blessings of rainbows and glowing things were legion.

To begin with, I am a Seventh Day Baptist from a line of Seventh Day Baptist ancestors reaching back to the beginning. To be sure I am a "lone" one, but I am coming to think it is not such a cross after all, as we take many a trip that would not be made in all probability, if we lived in a Seventh Day Baptist community. I have many friends I should not have otherwise, and then, too, here is a public secret I will tell you.

In this village is a run down United

Brethren church building. It is now being used by the people of the community as an undenominational church. A Methodist Episcopal minister comes seven miles every Sunday morning to preach the sermon at half past nine. When they organized the Sunday school they chose me as their superintendent, although they fully understand my belief. So you see my position is quite unique, as a Seventh Day Baptist Sunday school superintendent of an undenominational audience with a Methodist pastor, all in a United Brethren church. I am at my post every Sunday morning and hardly a Sunday passes without one or more expressing their pleasure in my rule. I can not go to church on the Sabbath, but I can do these people good on Sunday, and can any one say me nay?

Then, there is Rev. T. L. Gardiner, our venerable and beloved editor. How kind he is to print my scribbles. And how kind are those from near and far who write me sometimes to tell me how they enjoy these same scribbles. This all goes to make a golden kind of a glow permeate my life out here on Iowa's prairies.

In winter we are pretty well herded at home. But when spring comes and we are permitted to drive to Garwin, Welton, Dodge Center, or mayhap to Milton or Albion, then is when the goldenglow gets bright.

Not long since we had a regular cloud of rainbows and goldenglow settle right down with us. We had been warned as to its coming, and on a certain Friday I watched the hilltops to the north for a Chevrolet car. I missed it after all, and James was in the house before I knew it. Amelia, together with Sherman and Lucy, were soon in, too. And how the rainbows did glitter and the goldenglow warm our hearts. And talk! We all talked at once and no one heard what the rest were saying. Good Seventh Day Baptists *always* have a good time together.

On Sabbath day after an early dinner we all six packed ourselves in the "Green Imp" and away we went to Coon Rapids, thirty miles away, to attend services of the Church of God people there. Lucy sat in the back with James and Amelia, while "dad" and I sandwiched Sherman in between us on the front seat. This was quite a tight place for

a deacon to be in, but he weathered it all right. The Church of God people have no place to worship except in private homes. We did quite a bit of driving around Coon Rapids, but we finally located them, and they were pleased to have us there. Elder Walker could not be there, so they had James give them a talk, as he called it. But every one considered it quite a sermon. Afterwards the Sabbath school convened, and after the lesson, roll was called and each one responded with a verse of Scripture. About twenty-five, all told, were present, the children and their teacher being in the dining room. The improvised seats of boards laid across chairs carried me back to the days of my very earliest life on the wild prairies of Illinois, and those evening meetings held from house to house under the direction of my father, Mr. Goodale, and Tom Wright. As these people worshiped there that afternoon, I could hear those far away beloved voices and see those old time friends, as they were of yore; and here again came the goldenglow of peace and joy. The meeting was in charge of Mr. Goodwin who is an old time friend of my husband. So here too was pleasure in their meeting thus very unexpectedly. Here too were Mrs. Whitehall and her daughter, Mrs. Goodrich, who were warm friends of my brother. We were more than pleased to be here this day, and our thoughts traveled to Marion where the Michels, Carvers, Fleishers, and others had been worshiping too, as well as our friends all over the East, West, North, and South. Oh, the goldenglow and rainbows, are numerous in this world if we but give them a chance to shine.

Sometimes it takes clouds to make them, and so our cloud came on Sunday when our quartet of rainbow makers bade us good-by and went on the return trip to Welton. But such a glow of happiness and good will was left behind them that I have stopped envying my neighbor his chimney decorations. I believe I have a brighter one of our own.

Sometimes I look out into the west at evening, and my thoughts fly to a valley out in Montana. In this valley there once were people with whom my brother, the late Rev. E. H. Socwell, and Rev. James Hurley labored. Deacon Tabor and family lived in this valley, and there was also a mountain

—Mt. Tabor—named for him. Up this mountain there one day toiled two men.—Gene and James—until they reached its summit and sat down to rest and view the magnificent scenery of the Bitter Root valley spread before them. God's presence was there in every leaf, twig, stone, and tumbling stream. Together they gathered stones and builded them an altar there above the clouds on Mt. Tabor. Beside it they knelt and gave thanks to God their Father. I would that I might visit it. I know that the Almighty watches over it, and that he will care for the fruit of the labors of these two co-laborers.

I like to watch the gold in the northwest at evening. I seem to feel its reflection, and a great peace comes to me as I think of the Bitter Root valley and Mt. Tabor, Gene, and James.

There is no end to the glow—goldenglow, rainbows, and other fine things of life that come to us year by year. Sometime—when or where I know not—I shall face the river I must cross alone. No, not alone. For when my feet shall enter the flood my Pilot will take my hand and lead me safely across into the goldenglow of that City of God, where loved ones await my coming. Afraid? No, not with my Pilot.

LOYALTIES

Let us keep splendid loyalties,
For we are falling prey to lesser things.
What use are breath and strength if we no longer feel
The thrill of battle for some holy cause
Or hear high morning bugles calling us away?
Let brave hearts dare to break the truce with things
Ere we have lost our ancient heritage.
Are we to gain a world to lose our souls,
Souls which can keep faith until death
And die, triumphant, in some crimson dawn?
Nay, we must keep faith with the unnumbered brave
Who pushed aside horizons, that we might reach
The better things: We can not rest until
We have put Courage once more on her throne;
For Honor clamors for her heritage,
And Right still claims a kingdom of its own.
—Walter A. Cutler.

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—William Penn.

Fundamentalists' Page

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

MIRACLES OF JESUS

XI

MASTER OF ENVIRONMENT

The Storm Stilled (Matthew 8: 23-27)

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea: and there was a great calm. But the men marvelled, saying, What manner of man is this that even the winds and the sea obey him!

In the three specific miracles, thus far considered, Jesus had taught his disciples and others that human diseases were under his control, and that the gifts of healing and the blessings of health were at his disposal. But here is a situation beyond the power of the Great Physician, unless he is more than a physician. *And Jesus is more than that.* He now presents himself as the Lord of nature and *the Master of all its forces*, teaching that all nature is subject to him—"Even the winds and the sea obey him."

In Matthew 14: 22-33 is recorded a second miracle on the sea. The disciples are alone, "tossed by the waves," and in the midst of their distress Jesus came unto them, "walking on the sea." The first storm on the lake is verified by both Mark and Luke, and the second storm is verified by both Mark and John. Thus each gospel writer testifies to Jesus' power over the sea.

I know that our modernist friends are usually skeptical, or agnostic, concerning all miracles. But they regard these nature miracles with less favor than they do the miracles of healing. In fact, they regard nature miracles as contrary both to the laws of nature and reason. A friend recently said to me, "I regard it just as impossible for Jesus to walk on the sea as it is for me." He felt the same way in reference to his calming the sea.

Reading this miracle sympathetically, how natural it seems for Christ to do just what he did. The miracle was performed for his disciples; they needed it. It takes the place of the diseased whom Jesus had healed in their presence. The story is told with simplicity, told with picturesqueness, told with all the reality of truthfulness. Tired and fatigued by his journey, Jesus is asleep. The disciples let him sleep as long as they dare. Peril is imminent, and they awake him. He first stills the storm in their own hearts—"Why are ye fearful, O ye of little faith?" Then he arose, and stilled the storm without. And there was a great calm." The Christ of God, the Maker of heaven and earth, was speaking. No wonder the astonished disciples exclaimed, "What manner of man is this, that even the winds and the sea obey him?"

The Gadarene Demoniacs (Matthew 8: 28-34)

Matthew has presented Jesus as the Master of disease, and also as the Master of the forces of nature. Jesus is now met by a more terrible enemy—that of human nature enslaved and impelled by the forces of hell. Jesus had just stilled the raging storm on the sea. But even yet Jesus had not revealed his supreme mastery. *He who would be the Savior of mankind must be Master of the unseen world as well as the seen; he must be Master in the realm of the spirit as well as in the realm of the physical.*

Probably no subject has been the occasion of so much cavil as that of demoniacal possession, and probably no miracles that Jesus performed have met with such violent opposition as do those that deal with demon-possession. But this fact is taught in the New Testament. A careful analysis of the instances where used will show the importance of this fact. Taking into consideration repetitions, there are about eighty references to demons in the New Testament. A careful study of these references reveal certain facts very clearly. Among these are:

(1) There is a distinction made between demon-possession and other diseases. (See Matthew 4: 24; 8: 16; 10: 8; Mark 1: 32-34; 6: 13; 16: 17, 18; Luke 4: 40, 41; 9: 1; 13: 32; Acts 19: 12.)

(2) The results of demon-possession are not always mental or nervous. (See Matthew 9: 32, 33; 12: 22.)

(3) Epilepsy is specified in one case (Matthew 17: 15).

(4) A distinction in one case between one demonized and an epileptic (Matthew 4: 24).

Invaded Personalities

(5) In the miracles we now have under consideration—the Gadarene maniacs—the trouble is *distinctively and peculiarly mental*. In this the three synoptic writers agree.

The subject of demon-possession is difficult. I freely admit it. I don't pretend to explain it. It seems more rational to accept the record of demon-possession and admit my inability to explain the subject than, like the critic, deny it and admit my inability to explain it. In other words, in the light of human history and experience *belief seems more rational than unbelief*. Luke, the careful historian and physician, records this case of demon-possession. He evidently believed it. Such facts were known to him. Demon-possession is a fact in human life and experience. Like the gospel writers, physicians and psychologists catalogue the facts, but they can not explain them.

But it is well to note that while these disorders are attributed to demons, the victims are treated as *sick folks, and are healed*. While the gospel writers do not tell us the cause of their trouble, they do tell us that Jesus healed them. Says Dr. Louis M. Sweet:

"When one remembers the manifold cruelties inspired by the unreasoning fear of demons, which makes the annals of savage medicine a nightmare of unimaginable horrors, we can not but feel the world-wide difference between the Biblical narratives and all others, both of ancient and modern times, with which we are acquainted. Every feature of the New Testament narratives points to the conclusion that in them we have *trustworthy reports of actual cures*. This is more important for New Testament faith than any other conclusion could possibly be.

A further fact to be noted is that Jesus treated these cases of invaded personalities, of bondage, of depression, of helpless fear, as being due to a superhuman cause. But Jesus the great Master was also master here. The most direct and distinctive teachings we have upon this difficult subject are Jesus' own words as found in Mark 9: 23. (See also Matthew 17: 14-29; Luke 9: 37-43.) A father had brought his demoniac son to

Jesus' disciples, and they had failed to cure him. We hear his plaintive cry, "I spoke to thy disciples, that they should cast it out; and they were not able." The demon was cast out, and straightway the father cries out: "I believe; help thou mine unbelief." And when his disciples asked him privately why they could not cast it out, Jesus replied, "This kind can come out by nothing, save by prayer and fasting."

Yet the modernists who reject this miracle are inclined to center their attack, not so much upon the cure of the demoniacs, as upon the results growing out of the cure. The demons, conscious of the power that called them forth, said, "If thou cast us out, send us away into the herd of swine." Luke, the scientist and physician, tells us that the demons, fearing that they might be sent into "the abyss" of their final resting place, as a little respite, prayed to be sent into the swine. And Jesus "gave them leave." So the critics would divert our attention from this divine miracle of mercy and healing by asking a multitude of other related, though secondary, questions. "How could demons enter into swine?" "Can Jesus' conduct in destroying property be justified?" These, and many others they ask. Let me answer these by quoting from the pen of Dr. G. A. Chadwick. Says he:

Many questions have been asked about the petition of the demons and our Lord's consent. But none of them need much distress the reverential enquirer, who remembers by what misty horizons all our knowledge is enclosed. Most absurd is the charge that Jesus acted indefensibly in destroying property. Is it then so clear that the owners did not deserve their loss through the nature of their investments? Was it merely as a man, or as the Son of the living God, that his consent was felt to be necessary? And was it any part of his mission to protect brutes from death?

The loss endured was no greater than when a crop is beaten down by hail, or a vineyard devastated by insects, and in these cases an agency beyond the control of man is sent or permitted by God, who was in Christ.

How could devils enter into brute creatures? . . . How does spirit in any of its forms animate matter, or even manipulate it? We know not by what strange link a thought contracts a sinew, and transmutes itself into words or deeds. And if we believe the dread and melancholy fact of the possession of a child by a fiend, what reason have we beyond *prejudice*, for doubting the possession of swine? . . . And the consent of Jesus does not commit him to any judgment upon the merit or possibility of the project. He leaves the experiment to prove itself, exactly as when

Peter would walk upon the water, and a laconic "Go" in this case recalls the "Come" in that; an assent, without approval, to an attempt which was about to fail. Not in the world of brutes could they find shelter from the banishment which they dreaded; for the whole herd, frantic and ungoverned, rushed headlong into the sea and was destroyed. The second victory of the series was thus completed. Jesus was Master over the evil spirits which afflict humanity, as well as over the fierceness of the elements which rise against us.

Sabbath School Lesson XIII.—Dec. 27, 1930

THE SABBATH OF JESUS AND THE APOSTLES (Prepared by the Rev. Ahva J. C. Bond, Leader in Sabbath Promotion, American Sabbath Tract Society).

Golden Text: "How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day." Matthew 12: 12.

DAILY READINGS

- December 21—Jesus Attends Sabbath Worship. Luke 4: 14-21.
 December 22—Doing Good on the Sabbath Day. Matthew 12: 1-14.
 December 23—Temple Worship and Sabbath Healing. John 7: 14-24.
 December 24—The Sabbath at Antioch of Pisidia. Acts 13: 14-27.
 December 25—Europe's First Church Organized in a Prayer Meeting. Acts 16: 11-15.
 December 26—Paul Preaching on the Sabbath. Acts 17: 1-3; 13: 1-4.
 December 27—The Lesson Text.
 (For Lesson Notes, see *Helping Hand*)

Sabbath School Lesson I.—January 3, 1931

THE BIRTH OF JOHN THE BAPTIST.—Luke 1.

Golden Text: "Thou shalt go before the face of the Lord to make ready his ways." Luke 1: 76.

DAILY READINGS

- December 28—Jehovah's Messenger. Malachi 3: 1-6.
 December 29—The Parentage of John the Baptist. Luke 1: 8-22.
 December 30—The Birth of John the Baptist. Luke 1: 57-66.
 December 31—John's Testimony Concerning Himself. Matthew 3: 1-12.
 January 1—Jesus' Testimony Concerning John. Matthew 11: 7-14.
 January 2—John's Testimony Concerning Jesus. John 1: 29-34.
 January 3—The Benedictus. Luke 1: 67-79.
 (For Lesson Notes, see *Helping Hand*)

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12: 2.

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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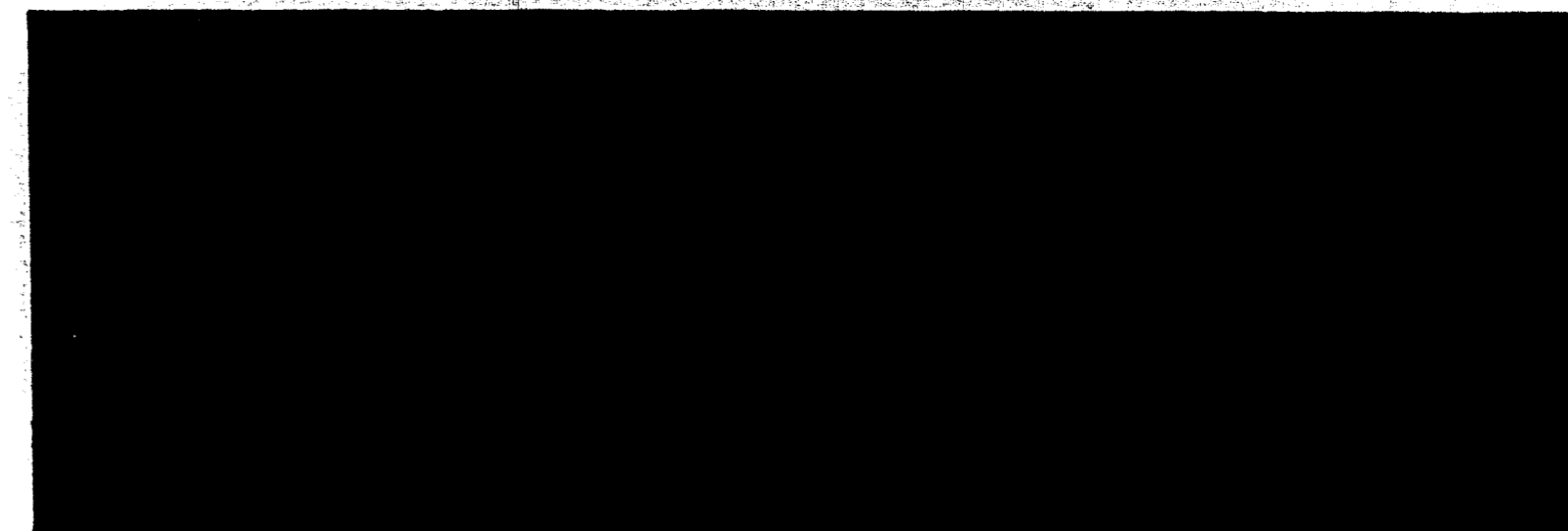
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A. J. C. BOND, D. D.

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