

The Sabbath Recorder

IN OBSERVING THE SABBATH men honor God who, in the beginning with the Word, created the world and instituted the Sabbath. In keeping the Sabbath men honor Jesus who was with the Father in the beginning, and who came to do the will of his Father, and to reveal to men his faithful and infinite love.

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

POOR PRINT IN ORIGINAL

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

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President—William M. Stillman, Plainfield, N. J.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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The Sabbath Recorder

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

VOL. 110, No. 1

PLAINFIELD, N. J., JANUARY 5, 1931

WHOLE No. 4,478

Alfred's Million Goes Over the Top Every reader of the SABBATH RECORDER will join heartily with President Davis in rejoicing over the "wonderful achievement" of which he writes in the following letter of December 22, 1930:

Rev. T. L. Gardiner,
 Sabbath Recorder,
 Plainfield, N. J.

MY DEAR DOCTOR GARDINER:

I am inclosing a copy of the resolutions passed by the Board of Trustees of Alfred University last night a little before midnight at the close of our centennial campaign.

You will rejoice with us at the wonderful achievement, and the splendid loyalty of the more than three thousand friends who have made this achievement possible.

Telegram and telephone subscriptions kept coming in until nearly midnight, and belated ones are still coming in this morning, so that ultimately we will go considerably over the \$13,945.38 excess, which we had when we voted the adoption of these resolutions.

With kind personal regards and the best greetings of the season, I am

Very truly yours,

BOOTHE C. DAVIS,
 President.

See last week's RECORDER for the resolutions referred to above. The editor knows enough about such an uplift for a college to feel sure that the close of this campaign must have broken "Prexy" all up.

Christmas at Plainfield Our church people in Plainfield always have good times during the holidays. This year has been no exception. On the Sabbath after Christmas we found our church beautifully decorated with evergreens, and everything ready for a good service.

Pastor Bond was at his best; the choir loft was filled with singers who seemed to enjoy the holiday service of song. It seemed like a continuation of the holiday work begun on the evening before.

The call to worship—"And when they saw the star, they rejoiced with exceeding great joy"—was followed by the Lord's

Prayer, and the congregation enjoyed the songs: "Good news from heaven the angels bring," "The holly and the ivy," and "When Christ was born"; also, "Silent night, holy night," which was followed by the sermon entitled, "The Supreme Surprise." Text: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

There was a "get-together supper" in holiday week while the young people were home from school to enjoy it. The pastor announced the covenant meeting for next Sabbath evening, at the regular prayer meeting time, when baptisms will occur; also that new members to the church will be welcomed on next Sabbath morning.

A fine company of young people carried early Christmas joy to several homes on Christmas morning by singing the good old carols, so dear to every one.

We were favored with a "white Christmas," and the large public Christmas tree in the park just across from our office was beautifully illumined with many lights.

Nothing can be more appropriate than such pleasant reminders of the birthday of our blessed Lord.

Say Something Worth While In many cases where large public meetings are held, the speakers seem to think their audiences have come simply to be amused. Many a speaker "falls down" because he seems to have the impression that it is his business simply to tell funny stories to jolly up his audience.

Addresses filled with sound thought on some real human appeal are sure to meet with quick response from an ordinary gathering. There is a greater desire than many people think for things big enough to stir the hearts of men. This is one thing that encourages our hopes for many a good cause, even though it seems to move all too slowly. Make a real live subject of your cause and say something worth while, in real

earnest, and you may expect success. I have seen this principle verified more than once in our various forward movements in the last quarter century.

At heart, people do love to aid in real worth while causes. Had it not been for several faithful speakers on our denominational building matter, during a dozen years, this wonderful movement could not have succeeded.

Wherever you may see a real need in order to strengthen and advance our influence as a people, do not hesitate to make it clear that you have a live cause to present; and then say something worth while when you talk about it.

THE AMERICAN HOME MISSIONS CONGRESS

MRS. ABBIE B. VAN HORN
(Representative of General Conference)

NUMBER 1 IN GENERAL

On a cold December morning the corresponding secretary of the Tract Society and a delegate from the Seventh Day Baptist General Conference to the North American Home Missions Congress left their home in New Jersey for Washington, D. C., bound for the above mentioned congress and the meeting of the executive committee of the Federal Council. The way led through Trenton where they, too, "crossed the Delaware," wondering as they did so about the scene of the more historic crossing, which later was found to be about three miles away. On to Philadelphia, where after driving many miles on Roosevelt Boulevard, crossing the Schuylkill, and following the City Avenue, they found themselves safely through the city without being under the necessity of asking any directions. This was for them a unique experience.

From thence they drove to Baltimore where a stop was made to visit headquarters of the Maryland Christian Endeavor Union and find Maryland's field secretary, an old friend and comrade-in-arms in the Crusade for Christ in West Virginia.

From Baltimore they drove over Maryland Avenue to Washington and Hotel Commodore for headquarters during the remainder of the Home Missions Congress. From the window could be seen the dome

of the Capitol, illumined at night by electricity and in the morning by the gleam of the rising sun,—a sight not so familiar as to have lost its thrill.

The corresponding secretary in his "Observations" will doubtless recount the happenings of his onward drive with the missionary secretary into North Carolina. The delegate remained in Washington to complete her task at the congress and seek to comprehend in a limited way the purpose of the great gathering and to assimilate a part of the great mass of material ready at hand.

The Home Missions Congress meeting, December 1 to 5, was under the joint auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches. It was a part of a five year program projected following the Church Comity Conference in Cleveland in 1928.

This program was approved by the three councils, the congress being the third objective of the program, all of which tends to a better understanding and co-operation of the Protestant denominations in the home mission enterprise. The congress was a strictly delegated body and was limited to five hundred official and three hundred associate delegates. The total number was nearly reached as there were more than seven hundred delegates in attendance. Two delegates to this meeting were appointed by our General Conference last August, and it was the great pleasure of one of these delegates to be present at the larger part of the sessions of the congress. The meetings were held in Calvary Baptist church, corner H and Eighth streets. This large church with its great number of rooms furnished ample provision for the many conference groups and committees of such a gathering.

The beauty of the auditorium and the great antiphonal organ, the largest in the city, were sources of great pleasure, especially to those unaccustomed to our great city churches. One of our presidents, though the Washington resident who furnished the information couldn't remember which one, attended the church.

Noon lunches were served in the large dining room where five hundred people were seated at one time with room for half as many more without crowding.

Many different phases of home mission work were considered by separate groups on themes ranging geographically from Alaska to the West Indies, and covering the attempts to bring the gospel to all the races within the borders of North America. The findings and recommendations of these different group conferences were discussed by the body as a whole and the most important matters were embodied in the report of the findings committee of the congress.

Rev. William R. King, executive secretary of the Home Missions Council, and other leaders, consider this Congress of Home Missions as epochal in missionary history and of great and far reaching consequences.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

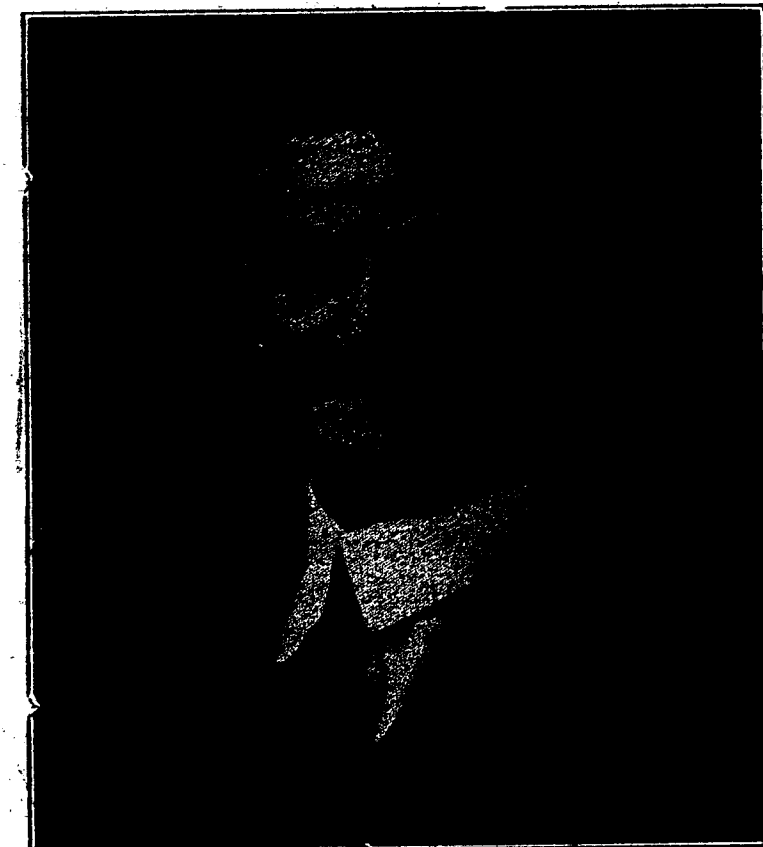
Committee on Denominational Administration.—Early Sunday morning the writer welcomed the arrival of Rev. Edgar D. Van Horn, pastor of the Second Alfred Church, and a few minutes later, Dean Moses H. Van Horn of Salem, W. Va., members of the Conference committee appointed to consider the problems of denominational administration. These problems are grave and their solution important and of far reaching implications. Within half an hour of their arrival these men were at work in the Memorial Board room of the Seventh Day Baptist Building, a room at present being used by Pastor Ahva J. C. Bond, in his Sabbath Promotion work.

The secretary's observation is this: Our leaders, hard workers at home, waste no time when on special denominational (The King's) business. They come from their own crowded time and tasks and at once attack the problems that bring them together. With well trained minds, disciplined hearts, and with wide experience they cheerfully set themselves to their task with courageous faith and optimism.

Another observation is this: It is a matter of large satisfaction to all interested that we have this splendid building where our boards, Commission, and committees can meet and expeditiously consider our problems and do our work. Here at hand

are conveniences and materials: year books, files, records, and other such first hand information as may be needed. It was not always so. Congratulated are to be our leaders, who with vision have pushed the building program to such splendid consummation, and all the other practical workers and donors who have made it possible.

Commission Meeting.—And now the Commission of General Conference is in its mid-year meeting, in the Seventh Day Baptist Building. The meetings are being held in the American Sabbath Tract Society room. President of Conference Rev. Willard D. Burdick, whose genial face here greets you, is in the chair. With well de-



REV. WILLARD D. BURDICK
President of Conference

finer program of interests and activities to be considered he has come, and in a carefully organized way the work is being mapped out for the sessions while this observation is being made. Other members of the Commission already present are: George B. Utter of Westerly, R. I.; Professor J. Fred Whitford, Bolivar, N. Y.; George M. Ellis, Milton, Wis.; Dean M. H. Van Horn, Salem, W. Va.; Professor Edward E. Whitford, New York City; and Asa F. Randolph, Plainfield, N. J. The corresponding secretary of the General Conference, Courtland V. Davis, Plainfield,

N. J., is the secretary of the Commission and is at his desk. Representatives of the boards, invited to "sit in," presenting the interests of their respective societies, have not yet arrived, except Mrs. George B. Shaw, Salem, W. Va. Important problems of administration, readjustments of denominational machinery, unified budget, and other vital matters of our great kingdom task are before this group of consecrated men. However, it is not the place of the writer to do more than speak of these things at this time. Full reports of the Commission proceedings will shortly be available.

"What is that in thy hand?"—A rod. A staff. Maybe a shepherd's crook. A man is being called to do some of God's work. He is making well sounding excuses. He pleads he has no ability and that he has no resources. He finds that the rod in his hand, used as God directs, will become a powerful sign of God's power and ability. The rod, cast on the ground, becomes a serpent. The serpent, fearlessly seized, becomes a rod again.

Our ordinary abilities, used as God directs us, become potent to accomplish mighty tasks. Commonplace tools, if used as God directs, become powerful instruments—his "signs" in the difficult work we may be sent to do. Rightly used, our possessions may become blessings; a fearful withholding of the hand may mean our opportunity has become a menace.

"What is that in thy hand?" A SABBATH RECORDER. Are you using it? And how? On alighting from a train in Haarlem, Rev. James McGeachy, pastor of the Mill Yard, London, Church, was recognized by Dr. G. Velthuysen by the SABBATH RECORDER held in his hand. That rather captures one's imagination. Of course we can't just carry it around in our hands. But why not make a wider use of it than we do? It is true, some carefully keep the RECORDER on file for future use and reference. But for many it just accumulates. Why not make it of dynamic value by sending it out after we have read it? Certainly none of us but has some neighbor or farther-away friend who might be helped by our sending it on. It will do no harm to try it.

We can not tell what the thing in our hand amounts to—merely a staff, or a sign of power—until we use it as God directs.

Whatever it is—faith, Sabbath observance, Sabbath promotion—let us permit God to use it. So shall his truth and his people be identified and helped.

MOUNT SINAI

DR. ANDREW C. NELSON

Let us fancy ourselves standing on a mountain just across from Sinai and the camp of Israel in the valley between. Close to Sinai we see the glorious tabernacle with the cloudy pillar hovering over it. We see the camp pitched with each tribe in exact order. There is a busy stir in the camp. All are preparing for some great event. Bounds are set about the foot of Sinai, beyond which no living being can pass and live.

We lift our eyes from this glorious spectacle to the barren heights of Sinai, and as we gaze in wonderment that Israel should camp towards these rocks heaped so high, we notice a cloud descending upon its lofty peak. This cloud mingles with the cloudy pillar until but one is seen. A silence that is noticeable to even the far off spectator permeates the camp. Then a voice comes from the cloud speaking to Moses, bidding him come up into the mountain with Aaron his brother. Now we see them ascending the mountain-way steep and soon disappear in the cloud that encloses the heavenly delegation.

Moses is then bidden to return to Israel and caution them not to go beyond the limit, but come up close to the Lord of heaven and earth. Israel is now gathered before the Lord. Moses again ascends the mountainside steep to stand face to face, as it were, with the majesty of heaven and earth.

We now hear the timbrels of heaven sounding forth in a glorious strain. From out this sweet strain we hear the trumpeters sounding long and loud and yet louder. The golden harps add their marvelous accompanying notes to a strain unrivaled in the world of music.

When the trumpets' sound has finished the announcement of the Prince of heaven, a solemn awe permeates every living being from the infant in the mother's arms to the aged and gray. As the feet of the heavenly ambassador touch the mountain we see the smoke as of a great furnace ascending

to heaven; the mount is on fire. The earth quakes and trembles. The awe which fills the heaving breast of father and son now turns to terror as they flee from the mount. All Israel is now seized by a sense of their sin and wanderings, a realization that they are far separated from heaven so that they can no longer stand face to face with the Eternal One. The lightning flashes as the thunder drum of heaven adds to the awfulness of the solemn hour. Then comes a pause of silence, the heavenly music has ceased, the golden harps are silent in reverence of the heavenly ambassador as he is about to speak. This silence with the cloud hovering over the mountain is even more terrorizing than the quaking of the earth, the sounding of the trumpet, the lightning's flash, yea, the burning of the mountain. Then come the words from the divine lips as the sound of many waters and as the sound of a great thunder rolling over them saying: "I am the Lord thy God, which brought thee out of the land of Egypt out of the house of bondage." In these words he forever settled the doubting mind as to whether they were led out of Egypt by man or, as Moses claimed, by God himself.

While the earth is still trembling from the vibrations of that omnipotent voice, all Israel can but say, "Moses was right, we are undone sinners whose existence must be dispensed of if this shall long endure." The awe-stricken assembly, too fearful to move, would welcome one word from Moses, one word bidding their surging breasts "be still." He could now be their leader, their prophet. Whereupon another sentence rolls out over the world from that thunder-riven mountain: "Thou shalt have no other gods before me," again meeting the hidden intents of their hearts.

Slowly and clearly each word is spoken to a people who had forgotten the precepts of heaven handed down from the very beginning of creation. It has now become necessary for them to hear from God's own lips their duties to him, the Sovereign of heaven and earth, and learn more of their duties to their fellow men.

Such awful words, the most appalling the world had ever heard! So terrible was this heavenly drama that Moses the beloved servant of God said, "I exceedingly fear and quake." Moses was fearless at the bid-

ding of God, fearless when he ascended Pisgah's lofty peak to die and be buried at the hands of angels. Yet so terrible was this experience that Moses trembled exceedingly.

"Remember the sabbath day to keep it holy, six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates, for in six days the Lord made the heaven and earth, the sea and all that in them is and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it." Thus closed the commandments with reference to our duty to God, and with the pledge of our salvation, the emblem of eternal rest, the blessed Sabbath, the token of our salvation from sin and death.

When the heavenly ambassador had finished the ten words, and Moses had again returned, Israel besought him that he would speak to them and not God "lest we die."

Wonderful words were these from heaven spoken, words of life, words of rest and happiness, words of cheer for we know from whence they came, as no other than the divine Creator could speak and the very foundations of the earth tremble.

In face of all this evidence we are told by some that the law spoken from heaven is done away, annulled and made of no effect. Where, my dear friend, have we a record that the law spoken from heaven, honored by angels and seraphs, has been changed or abolished? It could not be changed or done away by less authority or in a different manner than it was given. Given from heaven mid lightnings and thunders and quaking and trembling of the earth, and the trumpets' sound, it would have to be changed in the same manner. To this change records fail us, tradition is silent, and of such a proof we have none.

Therefore I, for one, choose the words spoken from heaven and engraved upon the tablets of stone as my counselor and guide, so that this same voice which once shook the earth shall again shake not only the earth but heaven also, that I, like Moses, though trembling may go up unto him in Mount Zion there to hear the glad words, "Well

done," and abide in the presence of that compassionate One who gave himself a ransom for you and for me, to redeem us from the curse of that law which could not be changed, but which is durable as his righteous dominion and eternal as God himself.

A CHRISTMAS STORY

UNCLE OLIVER

I'll call this a Christmas story, though it is really about a "Night Before Christmas," when I was only five years old. I had four uncles, brothers of my mother, all of whom I saw every day. They were all good men and I liked them, but one in particular, the youngest, Uncle George. One reason for this was that he used to pay some pleasant attention to me the little boy, and he had a very pleasant smile.

I am thinking now of a certain evening after the candle was lighted—eighty years ago this very night—that he had me by him at the window, when he said, pointing to a little crack in the glass, "Do you see this little crack? Now if you will hang your stocking on this nail when you go to bed it may be that when Santa Claus comes driving by with his reindeer in the night one deer will poke his little foot through this crack and put something into your stocking for you."

Now this story about Santa Claus and his reindeer was all new to me, and I wondered what it could mean. My grandmother was a New England Yankee and many of those New England people did not pay much attention to Christmas and the Santa Claus stories because they had something of a pagan origin. Thanksgiving day as we have it came from New England and was of a religious nature.

I did not know what to think of the story my good Uncle George told me—could not understand how a deer of any kind could put his foot through a crack in the window. Yet after his nice story, with some of his help I got my little stocking hung to the nail close by the window. Then I went to bed, yet with not very much faith. But I was up betimes in the morning before it was very light to find my stocking, and I found to my delight something in it—well

filled with as nice popcorn as I had ever seen. I knew that Uncle George had planted and raised some popcorn, and that sometimes of an evening enough of it had been popped upon the kitchen stove to feed the whole family; yet I could not understand just how Santa's deer had got hold of it all ready to put through the little crack in the window glass and into my stocking there on the nail. It did bother me a long time before I got it all thought out.

I've wondered whether my Uncle George did right in leading me to think there was a real Santa Claus with reindeer driving all over our country with presents for good children on the "night before Christmas," or the story is something made up to deceive children until sometime when they shall come to consider it untrue—in fact a lie, based upon pagan traditions. If I should consider it only a matter of deceptive fiction, what may I not say of the beautiful story in Luke 2: 8-15? Are not both alike to be taken with their spiritual meaning and the good lessons they teach? It is not easy for any of us, whether young or old, to pass over from the seen to the unseen. Christ in his parables undertook to teach the eternal truths of the unseen by means of the seen.

May we not believe that there is a real spiritual living Santa Claus just as there is a real living Holy Spirit; just as there is a real living Christlike spirit, not so much to be *seen* with our eyes as *felt* in our souls and *shown forth* in our living one with another? It is this spirit that shows itself in every loving, kindly deed. It is this spirit of love, and Christlikeness, whether manifested by a spiritual Santa Claus or a disciple of him whose birth was announced that glorious morning at Bethlehem to the shepherds there watching their flocks. This may not be commonly accepted theology, yet it is in harmony with the life and teaching of him born there to become the life and the Light of the World.

HELPS FOR FAMILY DEVOTIONS

It is suggested that for this week the Week of Prayer program be used. It will be found on pages 712-714 in RECORDER of December 8.

MISSIONS

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

WHAT HAVE WE TO CONTRIBUTE?

The old year has come to a close and the new year has opened its pages to us. This is the time above all others when people review the past to determine their present condition, and plan for the future. This applies to our lives as well as to the business undertakings in which we may be engaged. After a review of the past year, which may be thorough or otherwise, millions of people will plan for the future and make New Year's resolutions. This is all well and helpful for individuals, and it ought to extend to church organizations, denominations, and boards.

One of the questions we may well put to ourselves at this time is, what have we to contribute to the world's good? Every person has some worth while contribution which he can make the ensuing year. If he will study himself in his surroundings, this will be apparent. Also every church should ask itself, what contribution can this body make to the local community and to the world? Every denomination should ask itself, what contribution can this organization of churches make to the good of humanity? If there was ever a time when Seventh Day Baptists ought to ask themselves what contribution they can make to the kingdom of Christ, it is now. Have we anything the world needs which other denominations do not have? If we have we should by all means give it in the fullest measure.

This leads to another question which should be pressed at this time, namely, are we willing to make our contributions freely and fully? Perhaps one of the reasons why the cause which we hold dear has not been more prosperous is that we have not been more faithful in the stewardship committed to us as a people. When we proclaim half-heartedly and haltingly the truth which has made us a peculiar people, our lukewarmness is taken as an evidence of our insincerity in regard to the things which

we profess to believe. There is no better way to show we really believe that which we profess than to support to the utmost the boards to whom we have entrusted our work.

Do we as a people really believe that we have a contribution to make to the colossal task of the world's redemption? Do we believe that we have something which is needed in the United States, West Indies, South America, China, Holland, and all the world? We do! Then let us push our work throughout the year as those who are in earnest.

RELIGIOUS SITUATION IN CHINA AS SEEN BY CHINESE

All interested in China are peering into the darkness trying to determine what the situation really is, and welcome the fullest and widest discussion. In the November issue of the *Chinese Recorder* is an article entitled "Religious Situation in China," by Professor T. C. Chao. Professor Chao is on the staff of the Yenching University, Peiping, China. His views regarding religion and education in China are of interest because he is a cultured native, and though by no means infallible they are valuable when studied in connection with the situation as seen by others, native and foreign.

After discussing the religious situation in a number of paragraphs in which he says: "religion in China may be considered at its lowest ebb today"; "Of the three traditional religions in China, Confucianism, Buddhism, and Taoism, none is verile today"; and "We may almost say that China today is a nation without religion," he writes of Christian education in part as follows:

"The Nationalist party has adopted as its slogan 'to govern the nation by the party,' therefore the party has the power to do anything it pleases. But no matter how this works out, it seems to some people that a nation should have some religion. At least it should have a faith which could take the place of religion. Perhaps it is due to this fact, namely, the necessity of creating a new national soul, that all organizations and institutions must observe the civic ceremony prescribed by the party at all their formal meetings, that is, bow three times before the picture of Doctor Sun and the national and party standards, read the last testament of Doctor Sun, and remain standing in silence for three minutes. The Nationalist party also claims that the authority of the party is above everything in the nation.

Therefore the party is above the nation and the party is above religion. 'The education in all the schools must become partyized.' This partyized education is now called 'Education according to the three People's Doctrine.' Such a method of education is not very different from the old-fashioned religious education. It appears also that certain parts of it are not altogether compatible with modern scientific attitudes. The effect of such education, however, remains to be seen. We shall only know when the party publishes the results of such endeavor. Judging from the general situation, apart from the effort of the Nationalist party to try to create a new faith and unify the people, the intelligentsia, or the youth of China, have hardly any religion. Since it is impossible to unify the people without some sort of religion many are, in consequence, looking for some substitute for religion."

"From what we have reviewed thus far, China today is not only in a period of superstition, a period of no religion, but is also in a period in which the youth are seeking for a great message to which they might dedicate their life and blood. Through this period of search for a new social order and new life, we are witnessing the radical and destructive behavior of youth. The youth of China today opposes the old social order, they oppose any social order that oppresses human life and, for this reason, oppose religion also. Because of this an anti-religious movement has arisen in China."

"As to the Christian schools, although there is not any unanimity in their thinking yet they are one in their efforts to render service in education and to make contributions to the building up of personality. But the Ministry of Education of the Central Government has declared unequivocally its policy, that is to separate, in a very clear cut way, religion from education. It requires all private schools to be registered according to the regulations, and many schools under the auspices of the Christian Church have already registered. In these registered schools, all the courses which are related academically to religion are either changed into electives or are being excluded from the regular curriculum. All religious ceremonies are left to the voluntary attendance of the students. These measures are based upon two ideas, namely, the absolute independence of education and the absolute freedom of religious belief. Seven or eight years ago some of the Christian universities, such as Yenching University, Shanghai College, and Soochow University, had already advocated the abolishment of regular religious courses. Before the promulgation on the part of the Ministry of Education of the regulations concerning private schools, there were already some Christian schools that had adopted the practice of making every religious course elective and attendance on religious services voluntary. Very recently the Ministry of Education prohibited the elementary schools and lower middle schools from having any religious teachings or ceremonies. It was also advocated that no organization that is not purely Chinese should run an elementary school. This policy of education naturally raised many

serious problems in Christian educational circles in China; these will find, and can only find, a solution if the educational institutions under the auspices of the Christian Church live true to their principles, namely, to exemplify thoroughly the spirit of Christ; and if Christians who are engaged in the work of these institutions can maintain the spirit of self-sacrifice, love, endeavor, and joy."

"The anti-Christian movement has, then, during the course of this year become more active after a period of apparent dormancy and the Church accordingly carries on all its work along a path strewn with numerous difficulties. The activities of the anti-Christian movement are beneficial to Christianity because it was born in difficulties and grew in difficulties. Suffering is almost a tonic to Christianity. The number of church members has, of course, been reduced. The opportunity of 'eating religion' is gone. But the work of the Church still goes on and it has been experiencing a certain amount of success. Several good movements have appeared within the Christian Church, that is, the Church of Christ in China Movement, the Union Movement within the Anglican and other communions, the Five Year Movement of the National Christian Council, the Christian Student Movement, and the Independent Church Movement. These and others are signs of the life of Christianity in China."

GREETINGS FROM MISS MIRIAM SHAW

On a card bearing Christmas greetings, Miss Miriam Shaw gives interesting items regarding her work. Though not written for publication, many readers of the SABBATH RECORDER will be pleased to know how Miss Shaw is beginning her new tasks, and on this account the contents of the card are given below:

DEAR SECRETARY BURDICK:

Perhaps someone has written that I am in language school. This is certainly a wonderful opportunity to really enjoy studying the language. Through the kindness of a friend I knew at Hartford, I am staying at the Presbyterian Mission outside the city wall. We go by ricksha forty-five minutes to the university to study. The university is Southern Methodist. There are ten first-year students. We have five periods a day with different teachers.

Soochow is a very old city full of interest. I have visited several temples, gardens, and have been to a real old-fashioned Chinese drama.

Helen and David are coming up to see me next week. I felt so much at home at Liuho I hated to leave them. Of course I am anxious to get into the work, and probably will the first of February.

The hospital is paying my tuition here. The Soochow people are very fine to us.

Sincerely,

MIRIAM SHAW.

Soochow, Ku, China,
November 16, 1930.

THE SECRET OF PERSONAL HELPFULNESS

Every true Christian desires to be helpful. He longs to make his life a blessing to as many people as possible. He wishes to make the world better, his neighborhood brighter and sweeter, every life he touches in even casual association, somewhat more beautiful. Just how we must live if our lives would reach this ideal is worth while to consider.

We can not come upon this kind of life accidentally. We do not drift into a place and condition of great usefulness. Nothing but love will make another happier, will comfort sorrow, will relieve loneliness, will give cheer. You never can be of any real help to a man if you do not care for him, and you care for him only so far as you are willing to make sacrifices to help him.

It is never by chance therefore that one finds oneself living a life that is full of helpfulness. Such a life comes only through a regeneration that makes it new. That is what it means to become a Christian. The secret of Christ was abounding personal helpfulness. We say he gave his life for the world and we think of the cross. But the cross was in his life from the beginning. He never had a thought or a wish for himself. He never pleased himself. Ever he was ready to give up his own comfort, his own ease, his own preferment, that another might be pleased or helped. With this thought in mind, it will be a most profitable piece of Bible reading to go through the gospels just to find how Christ treated the people he met. He was always kind, not only polite and courteous, but doing kindly, thoughtful, obliging things. His inquiry concerning every person was, "Can I do anything for you? Can I share your burden? Can I relieve you of your suffering?" The Good Samaritan was Christ's illustration of love and was a picture of his own life.

Ever that is the one answer to our question. There is no way of personal helpfulness but his way, and there is no other secret of attaining it but his secret. You can not learn it from a book of rules. It is not a system of etiquette. It is a new life—it is Christ living in the heart.

It is personal helpfulness of which we

are thinking. A man may be useful in his community, may even be a public benefactor, may do much for the race, and yet may fail altogether to be a real helper of the individual lives he touches in his daily associations. A man may do much good with his money, relieving distress, founding institutions, establishing schools, and may not be a helper of man in personal ways. People do not turn to him with their needs. The sorrowing know nothing of comfort ministered by him. The baffled and perplexed do not look to him for guidance, the tempted for deliverance, the despairing for cheer and encouragement. It is this personal helpfulness that means the most in the close contacts of human lives.

Jesus never gave money to anyone in need, so far as we are told. He did not pay rents for the poor, nor buy food or clothes, but he was always doing good in ways that meant far more for them than if he had helped with money. There were needs that only love and kindness can meet. Countless people move about among us these days starving for love, dying of loneliness. You can help them immeasurably by becoming their friend, not in any marked or unusual way perhaps, but by doing them a simple kindness, by showing a little human interest in them, by turning aside to do a little favor, by manifesting sympathy, if they are in sorrow. A little note of a few lines sent to a neighbor in grief has been known to start an influence of comfort and strength that could not be measured.

It is the little things of love that count in such ministry—the little nameless acts, the small words of gentleness, the looks that tell of interest and care and sympathy. Life is hard for many people and nothing is more needed continually than encouragement and cheer. There are men who never do anything great in their lives and yet they make it sunnier all about them and make all who know them happier, braver, stronger. There are women, overburdened themselves perhaps, but so thoughtful, so sympathetic, so obliging, so full of little kindnesses, that they make the spot of the world in which they live more like heaven.

How can we learn this lesson of personal helpfulness? It is not merely a matter of geniality of disposition, a matter of natural

temperament. Anyone can learn it if he takes Christ for his teacher. Then self must be displaced in thought and purpose and affection by "the other man." If love fills the heart, every expression of the life radiates helpfulness. A young woman, speaking of the way different people had been a comfort to her in a great sorrow, said, "I wish some persons knew just how much their faces can comfort others." Then she told of an old gentleman she sometimes sat beside in the street car. He did not know her, but she was always helped by just being near to him and seeing his face.

There is a great deal of this unconscious helpfulness in the world. Indeed many of the best things we do, we do without knowing we are doing them. If we are full of love we will be helping others wherever we go, and the things we do not plan to do when we go out in the morning will be the divinest things of the whole day.

Not only is the life of personal helpfulness most worth while in the measure of good it does, in its influence upon others, but no other life brings back to itself such rewards of peace, of strength, of comfort, of joy. What of love you give to another you have not really given away—you have still in yourself in larger measure than before. Then no gain one gets in this world is equal to the love of hearts that one receives from those one serves in unselfish love.

"My dear, the little things I did for you
Today have brought me comfort, one by one,
As through the purple dark a shaft of sun
Strikes far as dawn, and changes dusk to blue;
The little things it cost me naught to do,
Remembering how slow life's sands may run,
Today a web of purest gold have spun
Across the gulf that lies between us two."

—J. R. Miller, D. D.

RUTH AND BENJAMIN

(By Benjamin)

Now Ruth, the Campbellite, had as her husband Benjamin, the son of Jay-elle-ess, and they lived together in harmony—most of the time.

And there was a season when the younger daughter of Ruth came to spend a week with Ruth and Benjamin while her husband was on a vain expedition to the north woods seeking venison. And she brought with her their two-year old daughter and a baby son.

And when Benjamin came down at eventide from College Hill where he spendeth most of his time and efforts, he found them at his home. And when he had inspected the furnace, and had added a bountiful supply of fuel to the fire, and was returning to the part of the house above the basement, Ruth spoke softly but distinctly saying, "Benjamin, before you take the baby you should wash your hands." And when he had complied with the suggestion and had sat himself down in an easy chair the little daughter of the daughter of Ruth straightway climbed into his lap. And when she had seated herself comfortably she began plucking at his sleeve and saying " 'tory, 'tory, 'tory."

So Benjamin began thus:

"Hey diddle diddle, the cat and the fiddle,
The old cow jumped over the haystack."

And at once the daughter of the daughter of Ruth broke in saying, "No, moon." But Benjamin continued:

"The little dog laughed to see such sport,
And the dish ran away with the automobile."

And again he was interrupted, "No, 'poon."

Ruth who was busy in the kitchen, preparing the evening meal paused in the doorway a moment to inquire, "Benjamin, why dost thou change the rhyme and the meaning of the verses? Will not the child lose her interest? Will not her mind be upset? Will not her confidence in the integrity of the Mother Goose stories be shaken?"

A shadow passed across his face as Benjamin slowly replied, "Thou art, my dear, no doubt correct, as usual. It may be unwise to change a word; for the child mind delights in repetition, and in sameness, and what is already known. And yet I sometimes feel that in dealing with our children, by just such hide-bound adherence to fixed unchanging standards we erect a bar to progress; and furthermore"—but he was fortunately interrupted by the ringing of the telephone bell. And by the time he had answered the call, coming from a student asking where further data could be found concerning speculation and hedging in the grain markets, Ruth appeared with the summons, "Come now, the table is set, let us have supper."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JANUARY

SUBJECT—THE BEATITUDE OF MEEKNESS

1. Recitation of the Beatitudes as a response, the leader and others alternating in the service.

2. The leader's talk. Meekness is a state of mind characterized by gentleness and submission to the will of God. He who said, "Blessed are the meek," said also, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Rest unto your souls is the finest and best inheritance of the earth. Jesus also said, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Meekness is that quality of Christian charity that Paul describes as not easily provoked, suffereth long, and is kind.

Moses is said to have been the meekest of men, and he inherited the earth in a most unusual way. Turning away from worldly honor, he received the highest honor of all men. Turning away from wealth, he was provided with that which money could not always buy, for his clothing did not wear out and meat and bread came to his tent's door and water from the rock. Turning away from sinful pleasure, he experienced the highest joys of communion with God and the pleasure of his service.

3. Prayers by members of the group, followed by the singing of some appropriate hymn such as "Have Thine Own Way, Lord."

QUESTIONS FOR JANUARY

1. What church in the Central Association has been conducting an evangelistic campaign?

2. Who were the pastors participating? What per cent will likely unite with the Seventh Day Baptist Church?

3. Where is the contributing editor of the Young People's Page now located?

4. Have you read "An Evaluation of the Onward Movement"?

5. What encouraging report does Second Alfred Church make concerning its membership?

6. What are some of the interesting things from the Home News in December first RECORDER?

7. What were the Sabbath mottoes chosen by the recent Teen-Age Conferences?

8. Is the local budget raised? If not, what are you doing about it?

TWO VERY INTERESTING LETTERS

*The Woman's Board,
Salem, W. Va.*

DEAR MISS BOND:

Following are the names of the members of the Women's Missionary Society of Hammond who had a perfect record for six months on the RECORDER questions:

Mrs. Lela Coalwell, Mrs. Mabel Crandall, Mrs. Phoebe Mills, Miss Juanita Crandall.

We enjoyed the questions very much and thank the Woman's Board for the prize money which was received from them.

We are all anxious about the denominational debt and are planning to send a gift of money at Christmas time to apply on this debt. Though there doesn't seem to be much we can do, still we know that every little helps.

We wish all the members a very happy Christmas.

Yours in the work,

MRS. JOHN CAMPBELL.

Hammond, La.,

December 10, 1930.

DEAR MISS BOND:

I am sending you a list of our ladies who had perfect answers in the RECORDER contest for six months or more. We wish to thank you for the money sent as prizes.

We have all enjoyed the contests and I think it has been a great help in getting us more interested in reading our RECORDERS.

We are still interested in the questions and expect to discuss them in our monthly meetings.

Our societies are so scattered it does not seem best, financially, to try to visit them.

I am sure Mrs. Beebe will be a great help to the women at Nady. At Gentry they have Pastor Lewis' wife to keep things going, and at Hammond they have several good workers. Here we have Pastor Severance's wife who is such a help to us. I am not sure they have a society at Edinburg, Tex., or at Attalla, Ala. I plan to write them soon. I would be glad if you have any suggestions in any way in which I could be of help to these societies.

Here we make most of our money by quilting but on account of hard times we will have very little of that to do this year.

Trusting that you will remember us in your prayers that we may do what God would have us do for his cause.

MRS. W. J. S. SMITH.

Fouke, Ark.,

December 6, 1930.

LADIES HAVING HAD PERFECT ANSWERS TO RECORDER QUESTIONS FOR SIX MONTHS OR MORE:

Mrs. E. G. Scouten, Mrs. S. J. Davis, Mrs. Nathan Monroe, Mrs. J. N. Pierce, Mrs. R. J. Severance, Mrs. Earl Godfrey, Mrs. Ada Sanders, Mrs. C. H. Longino, Mrs. Edgar Davis, Mrs. W. J. S. Smith.

MRS. W. J. S. S.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met in regular session Sunday, December 14, 1930, at the home of the corresponding secretary, Miss Lotta Bond, Lost Creek, W. Va., with the president, Mrs. Shaw, presiding.

Mrs. Shaw led devotions, reading the second chapter of Matthew. Short prayers were offered by the board members.

In the absence of the secretary, the chair appointed Mrs. Okey Davis secretary *pro tem*.

Minutes of the previous meeting were read.

The treasurer's report was read and approved and is as follows:

The treasurer of the Woman's Board reports the receipt of \$12.90 from the Onward Movement and \$20 from Verona. Disbursement for November was \$10 to the Missionary Society, leaving a balance of \$137.83.

Correspondence from the following was read and discussed: Mrs. J. S. Smith, Fouke, Ark.; Mrs. H. Vine Clark, Milton, Wis.; Mrs. G. L. Walters, Albion, Wis.;

Mrs. J. Frank Hubbard, Plainfield, N. J.; Council of Cause and Cure of War; Presbyterian Board of Foreign Missions; chairman of Children's Work Committee of Woman's Boards; Mrs. H. C. Van Horn, Dunellen, N. J.

Voted \$10 to pay annual dues to Federation of Woman's Boards of Foreign Missions of North America.

Voted to refer correspondence from children's work committee to Mrs. Walter Greene.

Voted that Mrs. Shaw reply to Mrs. Van Horn's letter and express the board's approval of the plan suggested in the correspondence.

Voted that Mrs. George Trainer represent the board at the Conference of the Cause and Cure of War, to be held in Washington, D. C., January 19-23, 1931.

Voted an order be drawn on the treasury in favor of Mrs. Shaw to the amount of \$55 to defray the president's expenses to the Commission meeting to be held in Plainfield, N. J., the last of the month.

Members present: Mrs. George B. Shaw, Mrs. L. R. Polan, Mrs. Eldred H. Batson, Mrs. Edward Davis, Mrs. Harlie Bond, Miss Lotta Bond, Mrs. Okey Davis. Mrs. Thomas Bond was a guest at the meeting.

These minutes were read and approved.

Adjourned to meet with Mrs. Eldred H. Batson the second Sunday in January, 1931.

FRANCES EDWARDS DAVIS,

Secretary pro tem.

HOME NEWS

WATERFORD, CONN.—Our friends who are acquainted with those living in the "Old Waterford" church community will enjoy reading this item from the *New London Day*, regarding an interesting golden wedding on November 25.

Mr. and Mrs. Bertis A. Brooks of Waterford celebrated their golden wedding anniversary yesterday at their home. Open house was kept from two o'clock in the afternoon until nine in the evening and during that time Mr. and Mrs. Brooks received one hundred four guests. The house was prettily decorated for the occasion. Refreshments were served during the afternoon and evening.

Among the callers in the afternoon were Rev. and Mrs. Clayton Burdick of Westerly. Mr. Burdick offered prayer for the continued health and happiness of Mr. and Mrs. Brooks and Mrs. Burdick sang the hymn, "God Be With You 'Till We Meet Again." Mrs. Mary Anderson read a poem composed by her for the occasion.

The Ladies' Aid society of the Seventh Day Baptist Church presented the couple a large and beautiful wedding cake. Mr. and Mrs. Brooks also received a goodly sum of money in gold and many other gifts, including some beautiful flowers.

Mr. and Mrs. Brooks, who are well known and loved by many people in their community were married fifty years ago at Pleasure Beach by the late Elder Edmund Darrow and have resided in the Pleasure Beach section since that time. They are the parents of a family of fifteen children of whom eleven are living. They also have thirty-eight grandchildren and four great grandchildren.

Mrs. Brooks is well beloved by the community where she has for many years been known for her kindness and thoughtfulness to the sick and needy, lending a helping hand when needed.

Mr. Brooks is an artist of exceptional ability and pictures he has painted are hung in the homes of many in his community.

YES, "WHAT IS FAITH IN CHRIST?"

A good friend and practical Christian, whom I have known for many years, expresses his views regarding the thoughts often met in certain writings upon the difference between salvation by "obedience to Divine law, and by faith in Jesus Christ." To the thought, "Law is not a means of salvation, but a guide to living; that we are saved by faith in Christ," our friend asks this question, "Now what is faith in Jesus Christ but conformity to the law of God?" He quotes Psalm 19: 7-11, as follows:

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

What now does Christ require of us? And he calls attention to Galatians 3: 21-26, in which law is spoken of as our "schoolmaster to bring us to Christ, that we might be justified by faith."

While law and grace are distinguished in the Bible, they are in a very real sense not opposing systems, but parts of one plan for the redemption of mankind.

Why then should this distinction be made? It is true that Christ gave a new and clearer vision of the character and design of his mission to the end that he came to sustain the law and the prophets and not to destroy them.

The laws of God have never been changed but they remain in force and will stand forever, the same today as yesterday, eternal and immutable. Christ endeavored to show to the scribes and Pharisees that the outward observance of the law was not enough and that true observance must come from the heart; that true righteousness must be more than the cleansing of the outside of the cup and the platter; it must include the cleansing of the heart. This could be accomplished only by observance of the laws of God.

The great trouble with the world (as it ever has been) is noncompliance with the demands of the Divine commands. The Christian Church has for centuries been trying to serve God and mammon at the same time.

The Israelites represented God as a man of war, and millions of lives have been sacrificed as a consequence. So it has been the world over. We can never have permanent peace on earth while we preach peace and keep right on preparing for war; thus making of ourselves a nation of hypocrites, violating the law of God and the teachings of the Prince of Peace.

G.

MORE RECORDERS WANTED

Wanted, three thousand clean copies of the SABBATH RECORDER and Sabbath tracts, sent postpaid to Frank Jeffers, Racine, Wis., 1676 Douglas Ave., to be distributed from house to house, this winter.

December 23, 1930.

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR WEEK

The International Society of Christian Endeavor has sent to the denominations its outline of plans for Christian Endeavor week, which is from January 25 to February 2, 1931. This is Christian Endeavor's Golden Jubilee. Manifestly, each society in our denomination will have to adapt to local conditions these plans, which call for denominational day, society day, long-timers' day, two devotional days, fellowship day, Junior day, Christian Endeavor day, and Golden Jubilee day. Emphasis should be placed upon denominational day, Christian Endeavor day, and Golden Jubilee day; and I think our societies will arrange these programs around the two Sabbaths—January 24 and 31. The North Loup young people, at the request of the Young People's Board, has furnished us their plans for the week, adapted to their local conditions. And the Battle Creek young people offer to exchange their plans for a denominational exhibit for North Loup's pageant. Ashaway will furnish us with their program for Christian Endeavor day. Plan your own Christian Endeavor week program to suit your own conditions, and write to the RECORDER what you do. Thanking you all in advance for these write-ups,

I am, cordially,

WILLIAM M. SIMPSON, *Trustee,*
International Society of Christian Endeavor.
Box 39 A, R. F. D. 3,
Battle Creek, Mich.

NORTH LOUP'S CHRISTIAN ENDEAVOR WEEK PROGRAM
MARCIA ROOD, PRESIDENT

Prayer meeting—Friday evening, January 23—led by the pastor. Subject: "Seventh Day Baptist Heroes and Heroines."

Sabbath morning service, January 24 (Denominational day)—sermon by the pastor. Subject: "Creative Sabbath Observance."

Social—Sunday evening, January 25—for all young people of the church.

Prayer meeting, Friday evening, January 30—subject to be in keeping with the theme of Christian Endeavor week.

Sabbath day, January 31 (combining Fellowship day, Junior day, Endeavor day, and Golden Jubilee day).

A. Morning Service

Opening worship program arranged by the pastor.

Pageant—"Youth Decides." (This pageant is ready, and is available to any of our societies that wish to use it.)

B. Fellowship Luncheon (evening)

Toast-mistress—Marcia Rood, president
"Fifty Years of Christian Endeavor"—H. H. Thorngate, an old-time member.

"Christian Endeavor Leaders, Past and Present"—L. O. Green.

"The Greatest Organization in the World"—Vesta Green.

"A Glimpse of the Future"—Virginia Moulton.

The music is to be arranged by Rev. Hurley Warren.

C. Union Meeting

Juniors, intermediates, and seniors will be led by Mrs. Warren in a decision meeting.

BATTLE CREEK'S DENOMINATIONAL DAY PROGRAM
HERMAN ELLIS, PRESIDENT

Sabbath morning service will be devoted to our denomination and Christian Endeavor. In the evening there will be in the social rooms of the church a denominational exhibit, followed by a pageant. The exhibit will include the following interests with their respective exhibitors:

Our Denomination's Historical Background—
Geraldine Maxson

The Associations—Alice Virginia Jeffrey

The General Conference—Herman Ellis

The Missionary Society—Bernard Talbot

Our Missions in China—Dorothy Davis

The American Tropics—Ronald Crandall

Holland and Java—Dena Ameyden

The Tract Society—Alberta Simpson

The Sabbath School Board—Lucile Simpson

The Young People's Board—Virginia Willis

The Education Society—Richard Burdick

The Woman's Board—Sara Davis

These exhibits will include posters, maps, statistics, photographs, publications, budgets, curios, etc. And each exhibitor will be expected to acquaint himself with his subject so as to be able to explain to the people who visit the exhibit.

SUGGESTED PROGRAM FOR CHRISTIAN
ENDEAVOR DAY, JANUARY 31, 1931

THE ASHAWAY C. E. SOCIETY

Make especial effort to have all members present.

Suggested hymns:

"Pass On the Torch," "To the Knights in the Days of Old," "O Master, Let Me

Walk with Thee," "Take My Life, and Let it Be," "Young People's Rally Song."

Scripture 2 Timothy 2: 1-15.

Prayer.

Special music.

A roll-call of reconsecration.

Invitation for others to take part.

Talk: The History of Christian Endeavor.

Short talks on any of the following subjects:

1. What Christian Endeavor Has Done for the Young People of Our Church.

2. Our Societies at Work in Our Church.

3. Christian Endeavor's Contribution to Christian Unity.

4. Youth for Youth.

5. Our Plans for the Future.

Close with Young People's Rally Song and Christian Endeavor benediction.

WHAT YOUNG WOMEN SHOULD BE

Christian Endeavor Topic for Sabbath Day,
January 17, 1931

DAILY READINGS

Sunday—A good housekeeper (Prov. 31: 27-31)

Monday—Modest (1 Peter 3: 1-6)

Tuesday—Interested in spiritual things (Luke 10: 38-42)

Wednesday—A good companion (Ruth 1: 16, 17)

Thursday—A real partner (Prov. 19: 14)

Friday—A real "find" (Prov. 18: 22)

Sabbath Day—Topic: My Idea of What a Young Woman Ought to Be (Prov. 31: 10-31)

MY IDEA OF WHAT A YOUNG WOMAN
SHOULD BE

MRS. VERNEY A. WILSON

My ideas of what a young woman should be are almost unlimited. I think of an ideal young woman as being virtuous, kind, and true, but above all as having a strong Christian character. I do not think of her as being a "flirt," a cigarette smoker, as one who would "pet," neither as one who would attend the dance halls. It seems in these days of "fast" living that the young woman who can be the "smartest" is the one who thinks she stands highest in society. One may do these things and "get by" with them for a while, but what will the end be? What young man would want to choose for a life partner a young woman who had been a "flirt" or whose breath was tainted from smoking cigarettes? What young man would choose for a life companion a woman

who had been the object of "petting" parties; or what man would go to the dance hall to find the woman to be his life help-mate? No man who prizes his own character would choose a companion for life of this kind of character.

An ideal young woman must be a good "home maker"; she must be tidy in appearance and in her work. She must be modest, a good companion, a real partner, and be interested in spiritual things.

These are a few of my ideas of what a young woman should be.

Athens, Ala.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Play the man (2 Sam. 10: 6-12)

Monday—Trust in God (John 19: 10-11)

Tuesday—Calm courage (Ps. 91: 1-16)

Wednesday—Faint heart and brave heart (Num. 13: 26-33)

Thursday—Courage in defeat (Job 13: 15)

Friday—Ready to die (2 Tim. 4: 6-8)

Sabbath Day—Topic: The best kind of courage (Eph. 6: 10-20)

Topic for Sabbath Day, January 17, 1931

COURAGE

Every one admires courage in some form: the heroes of the motion picture, the knights of Arthur's court, stories of frontier life and Indian warfare, tales of adventure, hunting big game, flying over the North or South Pole. There is usually lots of action and display of physical courage in such stories, and they are very attractive to the reader.

There may be those who enjoy physical courage for physical courage's sake, a fight for the sake of the fight; but I believe most people like to see physical courage coupled with moral courage, a courage to stand for the right. Goliath had courage to defy the armies of the living God, but we admire David, not only for his physical courage in meeting the giant but because he showed a trust in God when others were afraid. We admire the knights of Arthur's court because their physical prowess was always displayed in behalf of the oppressed. Jesus did not die just to show his enemies that he was not afraid to die, but he sacrificed his life for a purpose—the sins of the world.

It takes more courage sometimes to stand for a truth without using physical force than it does to use it. It is easier to jump in and lick a fellow that does not agree with you than it is to live in a way that will convince him that he is wrong. You will not attract so much attention, nor have the cheers of the people, you will be misunderstood, but you will be displaying the *best kind of character.*

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The subject of our worship services during the month of February will be "Our Father's Care."

Leader—"The Lord is nigh unto all them that call upon him."

"Tis not far to Jesus;
He is everywhere,
Watching o'er his children
With a tender care.

"If we want to love him,
Let us go and pray;
Then our hearts can find him,
Now, this very day."

Prayer—Superintendent.

Hymn—"God, Who Made the Earth."

Leader—Matthew 6: 25-33.

Hymn—"God Will Take Care of You."

A Junior—

"Remember God is watching you;
For whether wrong or right,
No child in all this busy world
Is ever out of sight.
Yes, he who blessed the little ones
Is marking all you do;
Then let each word and thought and deed
Be honest, brave, and true."

Another junior, while all bow heads—

"Dear Savior, as we bow,
We lift our hearts to thee
In gratitude and praise
For blessings full and free.
Go with us to our homes,
Watch o'er and keep us there,
And make us, one and all,
The children of thy care." Amen.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 14, 1930, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Herbert C. Van Horn, Asa F' Randolph, Ahva J. C. Bond, Irving A. Hunting, George R. Crandall, Courtland V. Davis, A. Burdet Crofoot, William C. Hubbard, LaVerne C. Bassett, Winfred R. Harris, Mrs. William M. Stillman, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Edward E. Whitford, Franklin A. Langworthy, John Reed Spicer, Bernice A. Brewer, Business Manager L. Harrison North.

Visitors present, Miss Dorothy P. Hubbard.

Prayer was offered by Dr. Ahva J. C. Bond.

The minutes of the last regular meeting were read.

Rev. A. J. C. Bond, leader in Sabbath Promotion, reported informally the holding of a Teen-Age Conference at New Market, N. J., November 30, at which forty young people were present. He also spoke regarding his attendance at the meeting of the Executive Committee of the Federal Council of Churches of Christ in America, held in Washington, D. C.

Corresponding Secretary Herbert C. Van Horn submitted his regular report:

REPORT OF CORRESPONDING SECRETARY

Office.

Sermons for Our Pulpit department of the SABBATH RECORDER have been solicited, and furnished for each issue during the month. Words of appreciation of this department are not wanting.

Work of correspondence and other desk duties have been performed in spite of interruptions incident to absence in the field work. Thirty-five letters have been written. A letter prepared and mimeographed was sent to all the churches. It had to do with the calendar and its distribution. Fifteen hundred copies of the Seventh Day Baptist Calendar and Directory have been published and are ready to be sent out. Already 838 copies have gone out as ordered by the churches; 863 Sabbath tracts and 18 SABBATH RECORDERS have been mailed. Items for the SABBATH RECORDER under the caption "Observations by the Corresponding Secretary" have been prepared each week. Considerable time and thought have been given to the promotion of our Onward Movement.

Field Work.

By far the larger part of your corresponding secretary's attention has been given to field work. At the time of the last board meeting I was among the churches of the Central Association, visiting and speaking in all of them. I spoke three times in each of the churches, DeRuyter, Adams Center, and Brookfield, and once each at

Verona, Syracuse, Leonardsville, and West Ed- neston. Congregations ranged from twelve to ninety-nine. Work of the Onward Movement was presented, program and interests of the American Sabbath Tract Society explained, the Sabbath message delivered, a gospel sermon with evangelistic appeal preached, and in one church an address on "The Meaning of the Christian Endeavor Emblem" was made before a group of young people. In this association sixty-nine personal visits and calls were made. In four of the churches a round table conference was conducted, using a sheet of questions prepared to stimulate inquiry and discussion. Your secretary was much gratified by the interest manifested in this.

Our people are interested and are anxious to know about our work. In four of the churches I took the assembled Onward Movement leaflet prepared by our Finance Committee, and brought to their attention the great program of the denomination, with a brief review of the many things accomplished in the past eleven years. Then their thought was directed to the unified budget, and the fact emphasized that with the budget fully subscribed and paid our entire program would be fully carried out and all present indebtedness liquidated.

At the recent Plainfield yearly meeting of the New Jersey, Berlin, N. Y., and New York City churches opportunity was given the secretary to speak on The Importance of the Sabbath and Mission of Seventh Day Baptists, and to conduct a Symposium on Our Onward Movement. Three other speakers most admirably assisted in this: Rev. A. J. C. Bond, speaking on The Inspiration of an Onward Movement; Mr. Courtland V. Davis, The Opportunity of the American Sabbath Tract Society; and Mr. Alex Vars, What the People Can Do.

December 3 and 4 were spent in Washington attending the meeting of the Executive Committee of The Federal Council of Churches of Christ in America. December 5-8 were given, with Secretary Wm. L. Burdick, in a trip to Fayetteville, N. C., to visit and encourage the little church of Cumberland. Three meetings were held and our denominational interests presented by both secretaries, besides the sermons preached by them. Following the advice of these visitors, the church voted to license to preach one of its members, Brother Walter Fillyaw, and to call him to be its pastor.

The Sabbath involved in this trip is not counted one of the thirteen given to field work by the secretary. In the pastor's absence the Piscataway pulpit was supplied by the president of the Tract Society.

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

December 14, 1930.

Report adopted.

Mrs. William M. Stillman, treasurer, reported that the Permanent Fund has been increased \$500 by the will of William C. Whitford.

It was voted that the matter presented by

Business Manager L. Harrison North relative to certain banking details be referred to the Supervisory Committee.

It was voted that the treasurer be authorized to borrow, in addition to the present loan from the Plainfield Trust Company, when and as needed up to \$1,000.

Rev. Herbert C. Van Horn reported for the Advisory Committee as follows:

REPORT OF ADVISORY COMMITTEE

Meeting of the Advisory Committee was held December 14, 1930, at 10.30 a. m. in the corresponding secretary's office, as called by the chairman, Esle F. Randolph. With the exception of Rev. Wm. L. Burdick, all members were present including the president of the Tract Society.

The corresponding secretary gave a brief report of his field work among the churches of the Central Association, and of his trip with the secretary of the Missionary Society, Wm. L. Burdick, to North Carolina. This also included his attendance of the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

The committee approved of his accepting the invitation of the Second Alfred Seventh Day Baptist Church, Alfred Station, N. Y., to assist in its centennial celebration January 23-25, 1931, and of his tentative plans for meetings with the other churches of the Western Association at that time.

The secretary's suggested plans for visiting the churches of the Northwestern Association were tentatively approved.

The committee recommends to the board that it grant translation and publication privileges as requested in the letter herewith attached; provided, it be understood that any of our literature so used shall bear the name of its author or authors, and shall show that it is so published by the permission of the American Sabbath Tract Society, Seventh Day Baptist Building, Plainfield, N. J.

Sincerely presented,

Committee—

ESLE F. RANDOLPH,
AHVA J. C. BOND,
WILLIAM C. HUBBARD,
WILLIAM M. STILLMAN,
WILLIAM L. BURDICK,
ASA F' RANDOLPH.

December 14, 1930.

Report adopted.

The recording secretary was authorized to convey to former Recording Secretary Arthur L. Titsworth, now in Muhlenberg Hospital, the sympathy of the board with its hopes for his rapid recovery. Flowers and a personal visit by the secretary were the means of expression.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

CHILDREN'S PAGE

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

"IF I HAD NOT COME"

It was Christmas eve and little Bobby was very much excited. Usually he did not like to have bedtime come and would coax mother to let him read just one more chapter of an interesting book, or to play just one more game, or seek some other way to put off going to bed; but on this Christmas eve he could hardly wait for bedtime to come, and hurried off to bed early just as soon as he had hung his stocking by the fireplace.

Now Bobby and his father had formed a very good habit; each day they studied some verse from the Bible. Their verse for that day had been the words spoken by Jesus to some of his best friends; it was John 15: 22. Five words of that verse had been running through his head ever since, and he went to sleep repeating them over and over again, "If I had not come."

It seemed to Bobby that he had been asleep only a short time when suddenly he awoke with a start. He sat up in bed and looked around him for he thought he heard a gruff, cross voice say, "Get up! Get up! Why don't you get up?" But although it was bright daylight he could see no one.

Thinking of all the wonderful things he was expecting for Christmas, that fine pair of skates, the motor, the big flashlight, and that shelf full of books, he hurried on his clothes, which he had placed close to his bed so that he could put them on as quickly as possible, and rushed downstairs.

But where was everybody? Everything was silent. He looked toward the mantel where he had hung his stocking, but no stocking was there; in the windows were no beautiful wreaths and in the corner of the living room was no wonderful Christmas tree, shining with its bright ornaments. What could it mean?

Bobby opened the front door and looked up the street. What was his surprise to see that the factory was running; he could plainly hear the noise made by the heavy

engines. That would never do on Christmas day; he must tell them to stop for surely they had forgotten. Putting on his coat and cap he hurried to the factory. At the door he was met by a cross looking foreman who asked him gruffly what he wanted.

"Why, don't you know this is Christmas-day?" asked Bobby. "The factory should be closed today."

"Christmas!" replied the man, "I never even heard the word. Get out of here! This is our busy day."

Bobby started up the street towards the stores which had been gay with Christmas decorations the day before, but all were doing business and not a sign of Christmas could he see. Over and over again he said, "This is Christmas, Jesus' birthday. The first part means Jesus. You should not be open today." But nobody seemed to know anything about Christmas and one and all told him to get out of their way; that it was their busy day.

"I will go to the church, our own church," thought the little boy. "Surely I will find signs of Christmas there for I helped trim the tree last night."

Around the corner he ran, and looked where he supposed the church stood. Then he rubbed his eyes with dismay. Could he be lost? No church was there, only a vacant lot; and looking closely he saw a sign which read, "If I had not come."

Slowly, Bobby wandered along the street. "I'll go to the orphans' home," he said, "and see the children open the presents which we juniors took them yesterday. It will be fun to see how happy they are." But no orphans' home was to be found, only a high board fence and a sign bearing the words, "If I had not come."

As Bobby turned away he heard a low moan, and looking toward the side of the pavement the worried little boy saw a poor old sick man lying there. "Oh! you poor old man," said he. "You are too sick to help yourself. I'll run to the hospital and get an ambulance for you." But where the hospital had stood with its beautiful buildings and wide, spacious grounds was an old ruined building, bearing upon its boarded up windows the message, "If I had not come."

"What shall I do?" sighed Bobby. "I must find help for that poor man or I am afraid he will die. Oh, I know!" he exclaimed, brightening, "I'll go to the Rescue Mission for help. They will gladly take him in there." But in place of the Rescue Mission Bobby found only a disreputable building from which came the sounds of gambling and swearing, and over the door he read the words, "If I had not come."

"I'll go home," decided the little boy. "Father and mother will tell me what to do."

When he opened the door of his home he thought, "I'll look in the Bible which is always on the table in the living room and see if I can find the words, 'If I had not come.'" But when he tried to find the New Testament he found what looked to be only blank pages, on which he found written in faint letters, "If I had not come."

"Oh, what a terrible world it is!" sobbed Bobby. "No churches, no homes for poor little orphans, no hospitals, no rescue missions; nothing but jails, and gambling houses, and sickness, and wrong and—". Just then he heard the sound of bells, the chimes pealing out his favorite hymn, "Joy to the world, the Lord has come," and his mother's cheery voice calling, "Merry Christmas, Bobby, it is time to get up." Why, there he was in his own little bed. He had only been dreaming, after all. Quickly he bounded out of bed and kneeling beside it he said, "Dear Jesus, I am so glad you *did* come. I'll try to be the best little boy I can to show you how thankful I am that you came." M. S. G.

(Adapted from "If I Had Not Come," in the *Journal of Religious Education*.)

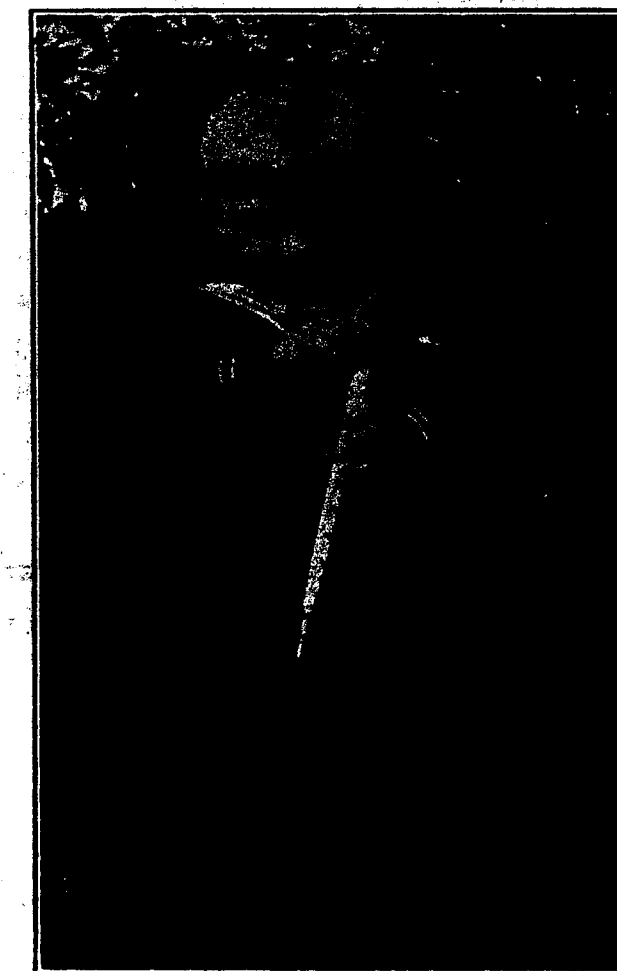
A CHRISTMAS GIFT FOR JESUS

MRS. JOHN BLAKE

"Will Jesus take little Dorothy too when he comes to gather his elect?" said little David one evening as mother was hearing him and sister Dorothy saying their evening prayers. "Certainly," answered mother. "Why did you think he might not take Dorothy?" "Because she is so little. She can't tell Jesus that she wishes to go with him," was David's reply. "Papa and mother have told Jesus about her, so he surely will take her together with us should he come," said mother. Then after a moment's hesi-

tation she added, "What about you, David? Have you told Jesus that you want to go?"

"Why, yes," was his prompt reply. "Don't you remember, mother? I did that long ago." And then he called mother's attention to a time some months ago when



LITTLE DAVID

he had knelt by the side of her chair and told Jesus to write his name in the books of heaven as one who wished to go with Jesus in the first resurrection.

Little David believed God's holy Word. He believed that Jesus would in no wise cast out anyone who came to him. He trusted Jesus and because he had told him he wished to go, he was satisfied that the Savior would take him; and because he loved his sister he was anxious that her name also should be recorded; and she, of course, was too little to tell Jesus herself.

How many of our little SABBATH RECORDER readers have given themselves to Jesus, and have told him they wish to go with him? If you have not already done so, do you not think Jesus would be glad to have you remember him with a Christmas present and give yourself to him? (Romans 12: 1.) Would not God, who gave Jesus to us, rejoice if we remembered him at Christmas time and gave him a present?

Let us present ourselves to him and thus be ready for the first resurrection and escape the hard things that are coming upon the earth after the saints are caught away. (Luke 21: 36.)

Little David fell asleep in Jesus and his body was placed in the grave; but those who knew and loved him rejoice to know that he had presented himself to Jesus and was one who looked for Jesus' return for his loved ones. (Hebrews 9: 28.) (2 Timothy 4: 8.) Therefore they will meet him when the trumpet sounds and Jesus gathers his elect. (1 Thessalonians 4: 16.)

And should Christmas day be past before you read these lines, remember that now is the accepted time and this present will please Jesus at any moment and at any time of year.

APPRECIATES QUESTION BOX

*Rev. A. J. C. Bond,
Plainfield, N. J.*

DEAR SIR:

I have just been reading with genuine interest your "Question Box" on page 674 of the RECORDER of December 1 issue, regarding the "Day Line," and I can not let the opportunity pass for saying it is the best, most practical explanation I have ever seen. The question never troubled me, as my religious and astronomical knowledge made the matter perfectly plain; but I could not in this instance have given a creditable answer to anyone whose doubts prompted such a question. Your paragraphs bringing the Sabbath day's beginning right home to the divine evening sunset instead of the man-made watch or clock, are especially valuable arguments, which I hope can be perpetuated by further circulation to make history and influence the future.

I have followed with much interest also your efforts in the work made necessary by calendar reform, and pray that the inspiration and blessing of God may go with all the laborers in this field of usefulness throughout the coming year.

Yours truly,
LOIS R. FAY.

*Princeton, Mass.,
Sabbath, December 20, 1930.*

THE TEST OF COURAGE

To the battle's front do we need to go
For the place where our courage is tried?
There's as big a fight just to keep right,
And for this men have fought and died.

In the quiet walks of the lowliest life,
Where the eyes of the world may not see,
Many a battle is fought and a victory wrought
That's as great as triumph can be.

Can you dare to be kind when wounded sore,
When deceived by those you thought true?
Can you dare to keep sweet when the sting of
defeat

Is piercing you through and through?

Can you dare to be faithful in hidden things,
Which from praise or from blame may be free?
Can you dare to put will and an artist's skill
In your work, how'er humble it be?

Can you dare to smile when vexed and worn,
When everything fails that you trust?
Can you dare to keep pure and defy the allure
Of the graft or the greed or the lust?

'Tis a courageous band that is seeking recruits,
'Tis an army with God in the van;
And the everyday life gives the biggest of strife,
And a test of the best that's in man.

—Willis E. Johnson
in "Milton College Review."

THE GOSPEL OF LABOR

This is the Gospel of Labor—
Ring it, ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.
This is the rose that he planted
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.
—Henry van Dyke.

A friend loveth at all times, and a brother is
born for adversity.—Proverbs 17: 17.

"True friendship is a golden chain
Enduring, sprung from above,
A bond that none can rend in twain
If every link is made in love.

"True friendship is a lovely flower,
Unfolding for another's sake,
Growing more beautiful each hour
If loyalty its petals make.

"True friendship is a stalwart bridge,
Unchanging, joining man to man,
A high and holy privilege
If service makes up every span."

"True friendship will be the same under
all circumstances, will not be affected by
any temporary changes. Real love goes out
to its object unselfishly, seeking no return.
It is this gives love its steadfastness and
guaranty of permanency."

OUR PULPIT

CHRIST THE GOOD SHEPHERD

REV. ELLIS R. LEWIS

Pastor of the church at Gentry, Ark.
General missionary of the Southwestern field
SERMON FOR SABBATH, JANUARY 17, 1931

Text—Isaiah 40: 11.

ORDER OF WORSHIP

OPENING HYMN—Majestic Sweetness
Sits Enthroned

INVOCATION

HYMN—My faith looks up to thee

HYMN—Safe in the arms of Jesus

SCRIPTURE—John 10: 1-16

PRAYER

SCRIPTURE READING—In concert—Isaiah
53

OFFERING

HYMN—There were ninety and nine

SERMON

CLOSING HYMN—Safe in the arms of
Jesus

BENEDICTION

"He shall feed his flock like a shepherd;
he shall gather the lambs with his arm, and
carry them in his bosom, and shall gently
lead those that have their young."

Only in the semi-arid ranges of our own
Southwest do we today have anything in
America approximating the pastoral life and
customs of the Holy Land. The deep and
rich significance of the text can only be sur-
mised unless one has spent the full six weeks
of lambing time among the herds with the
shepherds. At that time the "good" shep-
herd stands out most distinctly from the
mere "hireling." In the case of the good
shepherd one wonders when or if he ever
sleeps.

Predatory animals, sensing the greater
ease of taking toll from the flocks at this
time of the weakened condition of the moth-
ers, are more numerous and far more bold
than at other times. The lambs, too, in their
youthful ignorance of danger fall a ready
prey by wandering away from the vicinity

of the shepherd. A good shepherd is there-
fore a most valuable man.

In Jesus we have the perfect Shepherd,
the one in which are combined all those es-
sential things: he leads into greenest of
pastures; we walk with him beside the still,
deep streams of existence; and of him we
learn the meaning of life's richest experi-
ences. Daily he provides the "hidden manna"
as well as the daily bread. With his arm
he gathers together the lambs of his fold
and when they are weak or, as so often hap-
pens, broken by the difficulties of their en-
vironment—he "carries them in his bosom."
We who have our little ones can testify of
his gentle guidance, and gladly confess that
without him we could not know how to
even go to sleep at night.

"He shall feed his flock like a shepherd."
It is the "Good Shepherd" who said:
"Blessed are they that do hunger and thirst
after righteousness, for they shall be filled."
And oh, how rich and sweet is the experi-
ence of that infilling! Again he says to the
lonely exile on his desolate Patmos, "To
him that overcometh will I give to eat of
the hidden manna." Too often we think
only of the material things, forgetting that
he also said, "Man shall not live by bread
alone but by every word that proceedeth out
of the mouth of God." Or let us learn from
the greatest Undershepherd to whom was
given charge of all the little ones and the
older too, "As newborn babes desire the sin-
cere milk of the word that ye may grow
thereby."

Only a few years ago the papers were
full of the account of a man who had gone
into the fastnesses of the Arizona Moun-
tains for his summer vacation, and died
miserably from starvation and thirst. There
is nothing remarkable about that; many die
in this manner every year. The remarkable
thing in his case is in the fact that he un-
doubtedly had spent days in the immediate
vicinity of the place where he had cached
his supply of food and water. It is believed
that due to some constitutional trouble he
was suddenly struck with sun blindness and
was unable to locate the cache.

Is it possible there are those even among
our own number who are perishing here
from hunger and thirst because they will
not open the door of the food cache and eat

and drink with Jesus from the rich stores of the Word?

If we would know how royally he will feed our empty lives, how rich and sweet our Christian experience may become, let us daily feed on his Word and commune with him in the secret place of the garden of our souls. Somewhere in every life there is a secret chamber where the world can not come. Somewhere in every soul there is an upper room where Jesus longs to meet with us and sup with us and give of his bounty to us. May our God give us to go there often, and seek his face.

"He shall gather the lambs with his arm, and carry them in his bosom." I think there is no more beautiful parable in the Book than the one of the lost sheep and the seeking shepherd. The lambs of the fold are the babes in Christ Jesus. They may be young with the innocent bloom of earliest youth upon them, or their hoar heads may be bowed with the weight of the past and passing years. Yet except we have grown in the graces and knowledge of our Lord Jesus despite the years we are of the little ones. When in our inexperience, our stubborn self will, the hot fires of our passions, or whatever it may be that sends us wandering away from the fold of God, it is sweet to know he does not seek for us nor does he meet us upon our return with the chastening rod of his just and righteous wrath. Instead, his strong and outstretched arm in tender love and gentlest mercy gathers up the wanderers and brings them back to the safety and sure refuge of the Master's fold. There is no harshness, no bitter recriminations, no rebuke. In love he seeks, in joy he finds, in merciful forgiving love he gathers up the poor, weak miserable things he finds us to be, sets us upon his shoulder; and when he returns with us truly repentant, with a broken and a contrite heart, there is rejoicing even among the angels of heaven. "Rejoice, for the Lord brings back his own."

Can not we find a valuable suggestion for ourselves in this connection? Much of the so-called reclamation work of many professing Christians serves only to further estrange those they seek to save. Too critical of the weaknesses of others, too harsh toward their downright sinnings, too destitute of the milk of human sympathy and

kindness, their good intentions fail of fruition because of these things.

There was a girl in her early teens whom I once knew, rather a longer while ago than I might care to think. Like all people she was anxious for pleasure, and like most of us not too particular what it was, so long as it was not too questionable. In most cases there is a tendency from such a beginning that there will be a rather well understood finish. If persisted in, there will almost inevitably follow a complete shipwreck. A natural musician, she played the organ for a certain church in the village in which she lived. One of the good sisters in the church was delegated to remonstrate with her on the course in life she was taking. With the best intentions in the world she did so, but with disastrous results. Later her pastor who lived in another town was called in, but it was too late for the wiser course to avail anything. Suspicion and a sense of being misunderstood sent her farther and farther from the path of decency and right. In a few months she was soliciting men on the streets to buy her wares, a well nigh hopeless wreck. Three years later she was rescued from that state of shameless things because that pastor happened to have enough of the Christ spirit in him to persist in his open friendship for her, and to continue to press the claims of Jesus on her heart and broken life. Today she is happily married to the man of her choice. Jesus, the Good Shepherd, through the poor instrumentality of that pastor has gathered that particular lamb with his arm, and carried her back to the fold, even in his bosom.

There is the story of Michael Angelo who, walking along the way, spied a rough lump of marble. Stained by the dirt and the soil of the accumulated filth of the years, it appeared valueless, but to him it had value. Hiring a carter to take it to his studio, he began to clean and scrub that shapeless thing. Said one, "Why do you do this to that dirty, messy thing?" Said Angelo, "You see only the dirty, shapeless stone of the roadside; but there is an angel in it and I must bring it out. Out of the evil smelling, smoking flax Jesus can bring a flame whose pure light shall cheer a household. Out of the bruised reed he can bring the music that becomes an anthem of praise to God and a solace to all who hear. In

the vilest sinner he sees more than the slime of the cesspools of evil, more than a broken, unhappy life. He sees all obliterated and marred past human help the very image of God, and he longs to bring it out. Do we wish to help? There are those about us everywhere who need our help—our sympathetic, kindly love and understanding.

May we give it today and every day.

"He will gently lead those that have their young." Men are prone to try to drive those whom they wish to aid. Jesus leads. Satan always drives, ever more viciously, those whom he has for his own. Jesus leads.

In the beautiful figure of our text there is the greatest comfort for parents of all the good words of God. Somehow there is and has always been a sense of terrific responsibility entailed by parenthood. There is the sense of having approached a task altogether too great for us. We find young men and women of sane minds everywhere shrinking in fear from its duties; yet here is promise from a source that has never disappointed that Jesus our Good Shepherd will in a special way lead those who have their young. Nay, more. We have the evidence of every parent in the Lord today testifying from actual personal experience that it is true. He does lead, and that gently. Often we are not conscious of his gentle hand at the time. Only in retrospect we see that Jesus led us all the way.

"CAN CHINA BE FORSAKEN NOW?"

David A. Brown, chairman of the board, China Famine Relief U. S. A., 205 East Forty-second Street, New York City, asks and answers the above question. He says: Is it an indictment of the humanity of the world that within the past three years over eight million people starved to death in a country that has always looked to the United States as its best friend? Were it not for the fact that we have been enabled to send money to China, such an indictment would stand against us.

The aftermath of that frightful tragedy is that two million more people will die before another crop is harvested unless they are helped from the outside. The Chinese are doing much, but they have their hands pretty full. I am sure that China Famine Relief U. S. A. interprets the wishes of the people of good will in the United States

in its determination not to forsake the starving in China.

Humanitarians tell us that we have instituted a great movement in China. Work has been started that needs to be completed, and with the certainty that there will be other famines, we think it our duty, as well as our opportunity, to carry on in a special endeavor to prevent the necessity of recurring calamities and their consequent appeals for help from this country.

We have demonstrated that famines in China can be prevented, and, at a recent meeting, decided that we would go ahead in a movement to show the Chinese how it can be done. I know, of course, of the status of our own country and am proud of the way our needs are being met.

Ours is a charitable enterprise, but at the same time it would be an economic blunder to drop it now, only to have to face it more seriously in a few years. Moreover, that limiting restriction that charity begins at home would prompt us to do what we can to restore the buying power of the Chinese.

We have learned what is necessary and with the spending of a limited amount of money, and the leadership in China that is available, we can help bring life and comparative prosperity to a population that will otherwise either perish or remain as a constant cause of need.

—China Famine Relief.

EXCAVATE NORDIC SETTLEMENT

The Central European Expedition of the University of Pennsylvania Museum and the Peabody Museum of Cambridge, Mass., has excavated and explored a Nordic settlement of the earliest bronze age at Homolka, northwest of Prague, Czechoslovakia. Many valuable primitive objects belonging to a people who flourished fifty centuries ago have been unearthed. Besides various earliest bronze age objects, these include beautiful bronze pottery, earrings, bracelets, iron knives and arrowheads, and still older types—even some of the Neolithic period.

—The Pathfinder.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. —2 Timothy 2: 15.

Fundamentalists' Page

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

THE SPIRIT OF ANTICHRIST

REV. LESTER G. OSBORN

2 Thessalonians 2: 3—"Let no man deceive you by any means: for that day, shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

One of the signs of the end of this age, of the nearness of the "day of Christ" when he shall come to earth again "in the clouds of heaven with power and great glory," the same Jesus which the disciples saw go into heaven (Acts 1: 11), will be the revealing of the "man of sin," the "son of perdition," the "lawless one." It is not our purpose in this article to say who or what is the Antichrist. Many different theories have been advanced as to that. Neither do we intend to add to the guesses as to "the number of his name"—666—nor as to the "mark" which will distinguish his followers. One thing is certain—the Antichrist is not yet revealed, his coming is still future. And we believe that until he is revealed we can not know for certain the meaning of the number or of the mark.

That Antichrist is a person, and not a system, is plain too. In speaking of him the masculine pronoun is always used. From the very name we can deduce this; for as Jesus Christ is a person, the incarnation of God, so the Antichrist, who is to be the incarnation of Satan, will be a person. He is the "seed of the serpent" as opposed to the "seed of the woman." He is to be a king—an atheist king—at the head of a kingdom or system. It would seem also that he is to be a Jew, coming out of the land of Palestine, owned by Israel as their Messiah, acclaimed by them as their religious and political leader.

The names applied to him—"man of sin," "son of perdition," "lawless one"—are appropriate; for the Antichrist will "oppose and exalt himself above all that is called God, or that is worshiped, so that he

as God sitteth in the temple of God, showing himself that he is God" (2 Thessalonians 2: 4). He will deny God the Father, and Jesus the Son, and the incarnation of God in Jesus (1 John 2: 22; 4: 3). He will put himself in God's place, accepting, indeed demanding, worship of himself as the supreme representative of humanity. He will own no God outside of and above the universe.

The spirit of Antichrist is working in the world today, preparing for his coming. It is the spirit of the "prince of the power of the air" (Ephesians 2: 2), Satan, whose incarnation he is to be, working "in the children of disobedience." There are even now "many antichrists," shadows or types of that "son of perdition" who is to be revealed in the end of the age. The working of this spirit results in an apostasy. "That day" (the day of Christ) "shall not come except there come a falling away first, and that man of sin be revealed" (2 Thessalonians 2: 3). Jesus himself spoke of this apostasy, saying, "Many false prophets shall arise, and shall deceive many" (Matthew 24: 11). Speaking through Paul, the Holy Spirit said that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4: 1), and that men will not "endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn their ears away from the truth, and shall be turned to fables" (2 Timothy 4: 3, 4). Peter writes that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Peter 2: 1). Paul tells us again that "in the last days perilous times shall come. For men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof" (2 Timothy 3: 1-5).

This same spirit of Antichrist, we are told, will not only oppose himself to God and his Son, exalting himself to God's place, denying the incarnation and the atonement; but "there shall come in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter 3: 3-5).

The spirit of Antichrist will lead men to deny Jesus' own words concerning himself, that "the Son of man shall come in the glory of his Father with his angels. . . ." (Matthew 16: 27).

Can we identify this apostasy? Can we point to the "many antichrists" who are preparing mankind to receive the incarnation of Satan, when he shall be revealed? We need only to find those who are exalting themselves and their humanity above God's Word; those who are in fact, if not in word, pan-theists, saying that God is the force working in and directing the universe, even as our spirits inhabit and use our bodies; those who are denying the deity of Christ, the incarnation of God in Jesus, with all the exaltation of humanity which this brings about.

For the last quarter century there has been a steady increase in the tendency toward liberal theology. Broad-minded modern scholars claim more and more to be applying Christianity in a modern way, according to modern conditions and modern knowledge. They claim to be "rediscovering the religion of Jesus," which has been buried under centuries of tradition and creeds. They style themselves as apostles of the "new reformation." They are, according to themselves, working out a reasonable "faith" for a scientific age. But a study into the tenets of modernism will show that this "modern reformation" is nothing more and nothing less than the "spirit of Antichrist" in operation today according to the foregleams given us by Jesus, Paul, Peter, and other Biblical writers.

The basic doctrine of modernism is the doctrine of Antichrist—the denial of the deity of the Lord Jesus Christ. Ask any modernist if Jesus was God come in the flesh, and he will tell you that the divinity of Jesus is the same as that of all men, but that in him it reached perfection. God was incarnate in Jesus only in the sense that Jesus yielded entirely to the leading of the Spirit of God, showing the possibilities for all men. Ask him about the virgin birth of Jesus, and he will say that science makes belief in such a thing impossible. Ask him about the resurrection of Jesus, and he will either "spiritualize it," or say that it was the imagination of the followers of the Master, denying the plain statement of the

Bible that the resurrection is an actual, physical fact. Ask him about the death of Jesus, and he will tell you that it was blind devotion to an ideal; that Jesus went to the cross rather than surrender his principles; that it was man doing his best for God; that it is related to our salvation only as it is the supreme example to us of self-sacrifice and loyalty to truth. We are not to have faith in Christ, but the sort of faith in God which he had. Modernism denies that Jesus was God come in the flesh to make atonement for our sins. "This is a deceiver and an antichrist" (2 John 7).

Another characteristic of modernism is that it will not accept anything that does not "appeal to reason." It weighs the doctrines of Scripture in this balance—the balance of human reason—thus setting itself up in the place of God and his Christ. It exalts humanity above God's word. Man is not by nature corrupt, but has within him the spark of divinity, which he, by his own efforts, can fan into flame, and can, if he follows Jesus' example, attain perfection. Man is at the peak, and is not the unworthy creature that the Bible pictures him, deserving of eternal punishment. Man deserves heaven because of his morality, because of his "works." Instead of needing to be "born again," man is gradually lifting himself—or if you prefer, is evolving. Instead of the "heaven and the earth, the sea and all that in them is" being created for the glory of God, the universe "evolved," and man is the product, and is to be exalted. Modernism exalts humanity and human achievement and human reason even above God.

Test modernism by the Bible portrait of the Antichrist. It sounds very much like what the Bible says about the workings of the spirit of Antichrist in the last days. Indeed, it has all the "earmarks" of being the "falling away," which is to precede and prepare for the coming of Antichrist himself. Apply the test: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of Antichrist." The denial of the incarnation takes with it the fact of the virgin birth, the miracles of Jesus, which attest to his deity, and his bodily resurrection—all Scriptural truths. "Without the shedding of blood there is no remission" (Hebrews 9: 22). "This is my blood of the new testament

which is shed for many for the remission of sins" (Matthew 26: 28). Modernism scornfully calls this the "religion of gore" and says that such an idea is "foolish and futile." "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). "The Lord himself shall descend from heaven" (1 Thessalonians 4: 16). But modernism scoffs at such an idea, saying that this "blessed hope" is a figment of the imagination of the Bible writers.

Truly the "prince of the power of the air" who is one day to be incarnate in the "man of sin," is working now. The "spirit of Antichrist" is indeed seen in the present time. We are in the midst of a "falling away," which will eventually head up in the worship of humanity as personified in this same "son of perdition" who is to be revealed at the end of the age. Modernism is this apostasy.

God grant that we may be "stedfast, unmovable" resisting the spirit of Antichrist, even as we yield more and more to the Holy Spirit of God, by whom we are "born again" to an inheritance incorruptible, and by whom we are kept and guided until that day when Jesus comes and delivers us from the very presence of sin, and sets up his kingdom for eternity, "that where he is we may be also."

KANSAS-CALIFORNIA

G. M. COTTRELL

After four or five years of doctoring with as many doctors, and wearing out my wife with the care and work of it, we thought it time to see what a warmer winter climate could do for us. So we gave up the office, ordered out the telephones, cut off the gas and water, locked up the house, and hied away through two or three days of warm, early November sunshine to the land of perpetual sunshine, fruits and flowers—Southern California—Los Angeles and Hollywood. With the help of friends we were not long in finding a cozy little bungalow, furnished, near the foothills of West Hollywood, where we're doing our best to enjoy the situation.

About the first thing the visitor will notice is how anxious the business people are

to supply his wants. In almost no time four or five laundrymen, building and loan companies, and the banks are on hand soliciting your patronage, and that without any publicity on your part—not even an express or public truck to haul a trunk. And what banks! Here they allow branch banks all over the city, becoming much like the chain stores which are aplenty—the Safe-Way stores according to the 'phone book numbering some two hundred. The recent consolidation of the Bank of Italy and the Bank of America gives that institution over a billion resources, largest west of Chicago.

Just now the city is in her holiday attire, pushing and rushing the Christmas trade, both in the downtown district and more than a mile of Hollywood Boulevard, the colored electrically decorated trees making a riot of color and glory at night.

I guess nearly all RECORDER readers have heard of Aimee Semple McPherson, evangelist, and builder of Angeles Temple here, author of the four square gospel, and publisher of the *Watch Tower*. She was in the lime light when I was here the last time and also is this time. She was said to have been kidnaped one day at the beach and carried into Old Mexico and left in a shack from which she emerged and found her way back to the states, where she told her story. Since then she has been across this country and to Europe preaching as she goes, establishing missions, etc. Recently she has been absent four months in the East, New York, Cuba, and the Panama Zone, returning only two or three Sundays ago to receive a loyal and royal welcome from her people at the Temple. I attended this meeting and was fortunate to get a good seat in the gallery. About six thousand crowded into the building. There was a variety of speakers telling of work of the temple and predicting the best year of all in 1931.

An elderly minister preached on the Signs of a Christian Church and told of his first meeting with Mrs. McPherson years ago in Kansas, where they worked in revivals together. He told of the early New Testament Church being of "one accord," "filled with the Holy Ghost." They "healed the sick." "The poor had the gospel preached to them." Through their deacons, food and clothing were supplied the needy—a truck load of it I saw in the vestibule as I went

out. One thousand or fifteen hundred had been baptized, 102,000 parcels delivered. This was all a fine refutation of Doctor Shuler's sermon that very Sunday night, asking if the temple was a Christian church, implying it was not.

At the close of the service in the temple, Mrs. McPherson, clad in white and leaning on her son's arm, spoke to the people. The curtains were drawn aside and a large illumined cross appeared in the background. She gave a short talk but her weakened voice showed she had been a very sick woman, and it may be a question whether she will ever "come back" to her former strength and power.

The Christian Science churches here have shown phenomenal growth, numbering thirty-one now as against sixteen some ten years ago.

Last Sabbath we attended our S. D. B. church near Broadway on Forty-second street, where we heard Rev. G. W. Hills in sermon and Bible study which was as good as the best.

And now we have our silent Ex-President, Calvin Coolidge, beginning to talk. And I like it. I like his New England morality and philosophy. I suspect he would stand on our old multiplication tables and still insist that two and two make four, and two times four make eight under all circumstances. He believes in the gospel of common sense, economy, and hard work; and if his men were working six days and barely making a living he wouldn't advise them that by working only five days they would have more money to spare; rather they would be short one day's feed.

Mr. Coolidge steadies the boat.

THE TALENTS GIVEN TO SEVENTH DAY BAPTISTS

C. A. HANSEN

When Jesus left this world, he gave a commission to his people to get busy and finish the work he left them, so he could return and reap the world. He gave this command in this lesson in the form of a parable. He gave to one servant five talents, to another two talents, while to another class he gave one only. The inference was that they should, to the best of their ability, trade with these talents till he should return.

Like all kinds of business, trading in souls has been better at some times than at others. It was brisk in the early days of Christianity, when men looked for the early return of their Master, and while persecution whetted their appetites for a better world, to be ushered in at the advent of Jesus. In the Dark Ages trading was restricted by the powers of darkness, and it was at the risk of their lives that they ventured to offer the costly pearl to hungry souls. It has been said that many of the Waldensian missionaries were slain in their tracks, for offering the simple gospel to people who needed to hear it. These brave workers wore long garments as they went about selling their wares, and carried the gospel in folds of their coats; and when they felt safe in so doing, they would say, "Dear hearts, I carry a far more precious gem than I have yet offered," and then they would draw out a page or two of some gospel and explain it to the hearers. Some times they doubled their talents by winning the souls present, and sometimes they watered the seed with their blood.

Business in souls is always good when men have eyes to see the value of eternal realities, when a home in heaven seems worth more than one on some earthly avenue, and when the most precious news we can get is that someone has accepted God's precious truth. We as Seventh Day Baptists have been given our quota of talents to trade with here in this life, until Jesus comes again. It consists in teaching the good news of a crucified and risen Savior, who is soon coming again to divide the sheep from the goats, and the Sabbath truth which the world has turned down for various reasons.

Some have thought that by the larger number of talents was meant the ministers of our people. May be so; if so we have the greater responsibility in trading with God's wares, that is we should gain the most converts to the Sabbath. It is generally agreed that by the one talent was meant the layman; if so, there must be a great danger that the layman should be kept from doing the missionary work expected of him, and yet no one has a better chance to gain Sabbath keepers than the regular church members, who are mixing with people in their daily business affairs. They

can hand out a tract, or give away a **SABBATH RECORDER**, of course having been thoughtful enough to first have marked some good article in them. They can invite people to church and Sabbath school, and if they study the problem of how to introduce the Sabbath, as they would how to sell insurance or some other article, many of our lay brethren could get additions to our churches without much trouble. There is no need of burying our one talent out of sight, just because we do not have more of them; that is refusing to bear witness for the truths we know. Give me ten men and women in any city—souls who burn with a desire to see souls obey the truth, men and women who are not ashamed to have it known that they keep the Sabbath and who will lovingly invite people to study our message—and I have no fear but that our membership list will grow. It must needs rest heavily on our laymen, for we have so few ministers who can trade in souls. The competition today is great. Satan offers every inducement to keep laymen from doing missionary work. Missionary meetings are good if they lead to actual work, but if it merely kills a half day each week, and no real efforts are made to get people into our church, I fear they will amount to very little. Let every missionary meeting have a report of actual efforts to get souls in the way of the Sabbath truth. Count that report a tame one that has no efforts put forth to get new members into our fold. It matters very little who did the reading, or singing, but who was fired up to go out this week and trade with their talents.

Brethren, Jesus is coming one of these days. He will ask of every one of us, "What have you done with your talent?" May it be our happy experience then to exclaim with joy, here is the talent you gave me and one more which I have gained. If we can answer him thus, we shall hear the thrilling reply, "Enter thou into the joys of thy Lord."

A GOOD PLAN

DEAR BROTHER GARDINER:

We see by the last **RECORDER** that Mr. and Mrs. Edward E. Whitford are assuring their many friends that they wish to send them Christmas Greetings, but they

are not sending cards this year as they are putting their Christmas money into the missionary debt.

I am wondering how many others are in the same class. Wife and I are not sending cards as we have adopted the plan suggested by Brother Scannell and have put the week's salary into the missionary debt, and so must forgo the pleasure of sending the cards to the many friends who always remember us, and to whom we would be glad to extend the good wishes of the season.

We love the friends, but sometimes it is necessary to choose between expressions given to them and the cause of Christ, that needs the support of our prayers and our means.

God bless all hearts and warm them with the indwelling of his presence.

MR. AND MRS. E. ADELBERT WITTER.

December 23, 1930.

CAST THY BREAD UPON THE WATERS

Sam Rawlston, a traveling salesman, swung briskly up to the bulletin board, and after making sure of his train time, turned away with a cheerful smile on his round and good-natured face. As he was walking toward the news stand there came to his ears the sound of low, suppressed sobbing. He wheeled quickly, his keen eyes searching the crowded terminal, curious to know from whence it came.

Seated in a far and obscure corner of the room, an old and white-haired lady was using a handkerchief freely, her body trembling with the force of quivering sobs. Others there were in the big room who heard them, but with the exception of a few curious glances they hurried by indifferently. The smile faded from Sam's face, and he strode quickly over. "What's the trouble, mother; won't you tell me?"

The salesman waited patiently and, between her sighs and tears, learned she had just arrived from an eastern state and was on her way to her sick boy in Colorado. She had stopped there for the purpose of changing cars, and in the station the noise and bustle had confused her, and in some manner she had lost her ticket. Her train was due shortly, and, without enough money to pay her way on, her trouble seemed more than she could bear.

"Well, don't cry," he said kindly. "We'll fix it up some way."

He didn't want her to miss her train, and besides there was the sick boy in Colorado waiting for his mother. His pocketbook contained around a hundred dollars. But it was expense money, and if used for any other purpose he might have to pinch pretty hard. The salesman thought quickly. The world was full of people, old and young, who were trying to make a living without work and by dishonest ways.

As he gazed at the bowed woman who sat there weeping, the thought of his own gray-haired mother flashed before his mind, and the thought urged him to help the old woman. He hurried to the ticket window and in a few moments returned with another fare. "But it isn't right for you to buy my ticket," said the old lady, looking up through her tears. "You may be a poor man and can't afford it."

"Oh, yes, I can," said Sam recklessly. "I've got scads of money. That is—I—I mean I have plenty. Don't let that ticket worry you."

"But it does!" she persisted. "You don't even know me!"

"That makes no difference; you can send me the price of it after you arrive there. Wait here," he added hurriedly; "I'll be back pretty soon and help you on the train."

He rushed to the lunch counter where, at his order, a waiter placed a nice lunch in a clean pasteboard box, and he had just time to return to the waiting room when the caller announced the train's departure.

Quickly he gathered the old lady's belongings, and taking her arm helped her across the tracks and onto the train. He found her a comfortable seat near a window and placed the lunch box down by her side.

"I must go now," he said as he stepped out in the aisle; "the train is moving. Take good care of yourself. I hope you find your son much better."

As he swung down from the fast-moving train and walked across the tracks to the iron gates, the thought came to him that somewhere in the Bible he had read, when a boy, a story called the Good Samaritan. Perhaps after all he had done the right thing.

As time went on, the incident became a hazy speck in his busy mind, though at times

he was conscious of it and hoped that the old lady had made the journey safely and that her boy had regained his health. The fact that she hadn't sent him the price of the ticket didn't lower her character in Sam's mind. He still held the conviction that she was a lady and some day would make it good.

In his profession as traveling salesman, he met many different kinds of people and witnessed some delightful and some sorrowful scenes. And though not a "churchgoer," Sam believed that the God of the human race would watch over the erring ones and sometime would gather them all in his fold. Old incidents soon passed from his mind to make room for the new ones that were sure to appear. That he was about to be reminded of the occurrence at the station, in a startling though in an agreeable manner, Sam had not the slightest inkling. A year had passed by when he was called one morning to the sales manager's office.

"We're going to try out a new field," said the executive, "and I'm going to send you to Denver. There's a big department store there, and this house wants their business. Go to it. Sam! Bring home the bacon!"

Sam stepped down from the train in the city of Denver. After checking in at a nearby hotel, he walked briskly up the street, entered the department store, and knocked on the door of the manager's office. He was invited in, and the man who rose to greet him was one of middle age whose face bore the stamp of fine character and a winning personality.

Sam seated himself after presenting his business card, and was about to extol the merits of the different goods he carried, when an elderly lady entered the room, and after asking a few questions of the manager in regard to a sales department, she went out, closing the door softly behind her.

"That woman," remarked Sam, "reminds me of an incident that happened one night in Chicago. There was an old lady in the station who had lost her ticket and was trying to get to her sick boy in Colorado. Come to think of it, I believe this is the town where he lived. I bought her another ticket and I——"

"Wait a minute!" cried the manager excitedly. "You're the man I've been trying to get track of for the last year. That lady

you're talking about is my mother. She tells me you were so good to her and that you called her 'mother.' And now," as the two men rose to their feet and gripped hands. "you're coming up to dinner. No excuses. Mother will be overjoyed to meet you."

The salesman reached down for his grip. As he straightened up, the manager added, "You can tell your house when you go back that you've landed the business of Gray, Curtis and Company." And as Sam walked slowly back to the hotel he was reminded of the Scriptural passage: "Cast thy bread upon the waters; for thou shalt find it after many days." —*Marlboro Messenger.*

PATHFINDER QUESTIONS ANSWERED

Who was the only Vice-president elected by the Senate?

Richard M. Johnson of Kentucky was the only Vice-president of the United States elected by the Senate. The Constitution provides that a candidate must receive a majority of the whole number of electoral votes in order to be chosen Vice-president. If no candidate for Vice-president receives a majority the Senate must then choose a vice-president from the two candidates who received the largest number of electoral votes. Johnson was elected after the general election of 1836.

Did William Penn own slaves?

William Penn, the Quaker founder of Pennsylvania, was a slave owner. He owned a number of Negro slaves at the time of his death.

SEVENTH DAY BAPTIST YEAR BOOK

The *Year Books* for 1930 are being distributed this week to the churches, by parcel post or express. If enough were not sent to supply each family with a copy, please send in your request and additional copies will be forwarded.

The book consists of three hundred and four pages and cover, page size six by nine. An excellent likeness of Edgar D. Van Horn, president of the 1930 General Conference, appears as a frontispiece.

Ninety-eight pages are devoted to the minutes of the General Conference, held at Salem, W. Va., last August. Then follow the reports of the Memorial Board, the

Missionary Society, the Tract Society, the Education Society, and the Sabbath School Board. On pages 265, 266, and 267 is the official list of all Seventh Day Baptist ministers. The 1930 statistics of Seventh Day Baptist churches, Sabbath schools, and Christian Endeavor societies appear on the next thirty pages. A comprehensive index completes the book.

The book contains invaluable information to those who are interested in Seventh Day Baptists. It merits your careful study.

L. H. NORTH,
Business Manager.

MARRIAGES

SEYMOUR-PETERMAN.—On Friday evening, December 12, 1930, at the home of Pastor Hurlley, and by him, Mr. Frank M. Seymour of Watauga, So. Dak., and Mrs. Opal Peterman of Welton, Iowa.

DEATHS

CHESTER.—Olivia E. Chester, daughter of Christopher N. Chester and Clarissa Ann Maxson Chester, was born near Rockville, R. I., in January, 1846, and died in the Rhode Island State Infirmary, December 1, 1930.

She had two brothers, Henry and Horace, older than she was, and a sister, Mattie, who was younger. All are now dead.

A brother-in-law, Palmer Greene, lives at Rockville, and she has several nephews and nieces living.

She lived the greater part of her life at Rockville. For several years she has been blind.

Miss Chester was baptized by Rev. Charles A. Burdick and united with the Rockville Seventh Day Baptist Church in September, 1866. Although she was unable in recent years to attend the services of her church, she appreciated calls and letters from members of the church and from other friends.

Funeral services were held on December 3, at Avery's Funeral Home in Hope Valley, conducted by her pastor, Rev. Willard D. Burdick. Burial in the Rockville cemetery. W. D. B.

FISHER.—Lora Adele Black, daughter of E. W. and Nellie Chase Black, was born at North Loup, Neb., May 21, 1890, and departed this life at Edinburg, Tex., October 28, 1930.

While the shadows as of night wrap us about, yet the precious memories of the past remain to inspire to a nobler life.

She was a graduate of the North Loup High School, also of the School of Music of Milton, Wis. A great lover of music, she found time in the last months of her life to help another in piano lessons.

On December 30, 1911, she was married to Alfred G. Fisher, who with three children survives her. She also leaves to mourn their loss, her father, E. W. Black, and sister, Georgia B. Greene of North Loup; a brother, Henry Chase Black of Detroit, Mich.

Though she had only a small circle of friends, she is greatly missed. We are made poorer but heaven will be richer.

Services were conducted by her pastor from the funeral home at McAllen, Tex., and burial was made in the cemetery of the same place.

J. T. B.

MAXSON.—Rudolphus Maxson, son of Joseph G. and Biancal (Davis) Maxson, was born at Jackson Center, Ohio, June 9, 1857, and died at the home of his son, at Wapakoneta, Ohio, December 5, 1930, aged 73 years, 5 months, and 25 days.

Left an orphan at nine, he had his home with relatives until his marriage, September 15, 1881, with Mary A. Arnett. It was a very congenial union, unbroken until death. They lived at Jackson Center, Sidney, and later, till health failed, at Battle Creek, Mich.

When a young man he was baptized by Elder S. H. Babcock and united with the Seventh Day Baptist Church at Jackson Center, remaining loyal to his faith to the end of life, rigidly maintaining his integrity, ever standing for the things he believed right, leaving blessed memories for his loved ones.

He is survived by his wife, their son Lloyd S.; three grandchildren and four great grandchildren; a sister, Mrs. L. D. Seager; other relatives and many friends.

After the storm that sweeps the sea,
After the drifting to the sea,

After the rocks and sands are passed,
Cometh the joy of home at last.

After the long and toilsome day,
After the sun's fierce burning ray,

After the toiler homeward goes,
Cometh the night and sweet repose.

After the winter long and drear,
After the snow clouds disappear,

After the wind sweet odors bring,
Cometh the ever welcome spring.

After the march of time shall cease,
After earth strife shall end in peace,

After the hands are on the breast,
Cometh the long eternal rest.

Funeral services were conducted by Rev. L. D. Seager; interment at Port Jefferson.

MAXSON.—Mary A. Maxson, daughter of John and Eliza (Nichols) Arnett, was born in Jackson township, Shelby County, Ohio, May 30, 1860, and died at the home of her son Lloyd, Wapakoneta, Ohio, December 13, 1930, aged 70 years, 6 months, and 13 days.

She was united in marriage with R. Maxson September 15, 1881, a very happy union unbroken until his death only eight days before her own. She was the last of her father's family. There are left to mourn her loss her only child Lloyd S. of Wapakoneta, Ohio; his sons, Stanley of Dayton, Ohio, Welcome of Wapakoneta, Ohio; and Eva of Wapakoneta, Ohio; there are four grandchildren, and many relatives and friends. Very early in life she became a member of the M. E. Church at Montra, Ohio, but after marriage united with the Seventh Day Baptist Church of Jackson Center. She was of a quiet disposition, embodying the character commended by the Apostle Peter. "The ornament of a meek and quiet spirit, which is in the sight of God of great price." She was ever faithful to her convictions, virtuous, a companionable wife, a devoted mother, a true friend. She is a blessed memory for all who knew her.

Funeral services at the home in Wapakoneta, December 16, conducted by L. D. Seager, burial at Port Jefferson. L. D. S.

ODELL.—Mrs. Frank Odell of Friendship, N. Y., who has been a helpless invalid for more than four years, died at her home in this town December 10, 1930.

She was born in the town of Alfred, August 3, 1858, and was the daughter of Isaac and Maranda Hull Lewis. Having lived many years in the town of Alfred, she was well known by a large circle of friends and relatives. Eighteen years ago Mr. and Mrs. Odell moved to Friendship where they have since lived on a farm.

At an early age Mrs. Odell became a Christian and was baptized and united with the Second Alfred Seventh Day Baptist Church, of which she remained a faithful member till her death.

In 1883 she was united in marriage to Franklyn J. Odell of Alfred Station, N. Y., who has been her faithful companion throughout her life, being her constant attendant through her recent long illness. To this union were born three children: Faith, now Mrs. Fred Morehouse of Nile; Ruth, now Mrs. Roy Otis; and William, who died in infancy. There also remains Roy, who came to her home and was tenderly cared for as her own.

Mrs. Odell was a kind neighbor, a faithful wife, and a good mother. Much of her time was given for the welfare of others, and though it was a great cross to her to become helpless and dependent upon others, she never murmured once but bore it with patience and great fortitude.

Funeral services were conducted by her pastor in the Second Alfred church at Alfred Station, N. Y., Friday, December 12, and the body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

PIERCE.—Charles Allen Pierce, sixth child of John and Mary Hawks Pierce, was born in Alfred, N. Y., June 17, 1882, and died at his home, 4734 Central Ave., Riverside, Calif., on December 12, 1930, at the age of 48 years, 5 months, and 25 days.

Mr. Pierce was united in marriage to Lena Partlo on August 15, 1903, in Ashaway, R. I. To

this union were born six children — Raymond, Royse, Lloyd, Virginia, Jean, and Charles, Jr.

At an early age Mr. Pierce gave his heart to his Master, uniting with the church of Alfred Station, N. Y. He was made a deacon in Ashaway, R. I., thirteen years ago, fulfilling a position of consecration in the church since, for he was a member and deacon in the Riverside Seventh Day Baptist Church at the time of his death. His life was marked by a close fellowship with his fellow man in service and his God in worship.

Mr. Pierce moved with his family to Riverside about eight years ago. He had previously lived in Ashaway and Westerly, R. I., Alfred Station, N. Y., Milton and Milton Junction, Wis.

He leaves to mourn his going his wife, children, and one grandson Richard, of whom he was very fond; also ten brothers and sisters: Mrs. Leona Watts of Hornell, N. Y.; Edson Pierce, Mrs. Lottie Emerson, Fred Pierce, Mrs. Bertha Palmiter of Alfred Station, N. Y.; Harry Pierce of Riverside; Ira Pierce, and Mrs. Edna Lewis also of Alfred Station, N. Y. His youngest brother Ernest preceded him beyond.

He leaves a great breach in life's line of duty for he was faithful to a multitude of tasks. A few months ago he suffered an accident which was the indirect cause of his death. He was restless to be up and doing again and was always praising God for his deliverance. Since he has lost no time in getting much done that needed to be done, apparently God gave his servant a little more time for duties he wished to perform.

We have lost a friend, a churchman, a neighbor, a brother, a husband, and father par-excellence. A multitude of friends join in sorrow in this separation.

Farewell services were held in the Preston Funeral Home, Riverside, Calif., on December 16, in charge of Pastor Hargis, assisted by Pastor Ballenger. Interment in Olivewood Cemetery.

G. D. H.

Sabbath School Lesson III.—January 17, 1931

THE MINISTRY OF JOHN THE BAPTIST.—Luke 3.

Golden Text: "Bring forth therefore fruits worthy of repentance." Luke 3: 8.

DAILY READINGS

January 11—John's Call to Repentance. Luke 3: 1-6.

January 12—Fruits Worthy of Repentance. Luke 3: 7-14.

January 13—The Humility of John the Baptist. Luke 3: 15-20.

January 14—The Baptism of Jesus. Matthew 3: 13-17.

January 15—Effective Testimony. John 1: 35-42.

January 16—Final Testimony Concerning Christ. John 3: 22-30.

January 17—The Forerunner of Christ. Isaiah 40: 3-11.

(For Lesson Notes, see *Helping Hand*)

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year	\$2.50
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Per Copy05

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

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