

Budget Information

for the use of those who are working to raise the Onward Movement Budget

100%



26 churches have reported to date
with pledges of\$18,067.00

These same churches raised last year ... 14,308.00

Gain over last year\$ 3,759.00

The Onward Movement treasurer reports
cash received for first six months of
this Conference year\$12,799.45

Received same period last year 10,778.48

Gain in receipts first six months\$ 2,020.97



Other churches have still to conduct their canvass. Will YOU help raise the budget

100%

The Sabbath Recorder

Vol. 110

JANUARY 26, 1931

No. 4

THE SABBATH

is not only a part of the law of God which must be obeyed, but Sabbath keeping affords one an opportunity to know the whole will of God.

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

Contents

Editorial. —President Hoover's Appeal.—One Word More.....	97
Summer Camps	97
The Mid-Year Meeting of the Commission.....	100
Philippians	102
Missions. —Co-operation.—Letter from Jamaica, B. W. I.—Furloughs of Missionaries.—Treasurer's Monthly Statement	103-106
American Sabbath Tract Society Treasurer's Receipts	106
Woman's Work. —Gospel of Work.—The Lawd, He Had a Job.—Annual Report De Ruyter Society.—Minutes of the Woman's Board	108
Christmas Sabbath in Berlin Church	109
Young People's Work. —God Is My Father.—Cedar River.—Intermediate Corner.—Junior Jottings	112-116
Texts and Themes from Philippians	116
Children's Page. —Our Letter Exchange.—How Dorothy Goes to Church.....	117
Our Pulpit. —The Church and Money	119-122
Observations by the Corresponding Secretary	122
Fundamentalists' Page. —A Confession and a Creed	123-125
Nancy's Reform	125
Religious Education. —The White House Conference and the Church	126
Regarding Our Negro Citizenship	127
Deaths.	127
Sabbath School Lesson for February 7, 1931	127

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

COMMISSION OF THE GENERAL CONFERENCE

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

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

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

AMERICAN SABBATH TRACT SOCIETY

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Recording Secretary—Winfred R. Harris, Plainfield, N. J.

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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

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

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Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

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

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
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Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.

Western—Mrs. Alva L. Davis, Little Genesee, N. Y.

Northwestern—Mrs. Karl Sheldon, Albion, Wis.

Southeastern—Mrs. Harlie D. Bond, Lost Creek, W. Va.

Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

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

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.

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

Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

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

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Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.

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

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

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

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

Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I.

Associate—Mrs. Ina S. Polan, Brookfield, N. Y.

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.

Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.

Miss Vivian Hill, Farina, Ill.

Miss Alberta Simpson, Battle Creek, Mich.

Southeastern—Miss Greta F. Randolph, Salem, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific Coast—Miss Alice Baker, Corona, Calif.

Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman;

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

The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 26, 1931

WHOLE No. 4,481

President Hoover's Appeal

So great is the suffering among the masses this winter that the President of the United States has found it necessary to issue a proclamation urging people of this country to contribute promptly and generously to make up the ten million dollars called for by the Red Cross in order to relieve the severe suffering in this land. Thousands of families are facing starvation and the relief societies need the help as soon as possible.

The Federal Council needs this help just as fast as possible. The Red Cross appeals to all the churches; and if all respond well the suffering will be greatly relieved.

Added to the general needs on account of the men being out of labor, there comes the extreme suffering in the drought-stricken homes in the Mississippi valley. The situation seems to be more critical this winter than usual.

One Word More

I fear I have not said enough above regarding the great need which even calls for an appeal from the President of the United States. It seems to many like the most gigantic task America has had.

In this "testing time" the statement from the Federal Council of Churches will certainly be in order here:

"This is a time of testing of the humanity and resourcefulness of the American people," the statement from the Federal Council of Churches declared. "Our neighbors in this area are facing the second winter of unemployment and simultaneously the catastrophe of a devastating drought. There is nothing to do but for the nation to organize its great resources to succor the unemployed and to meet the appalling condition of the drought sufferers. In that responsibility the churches have a great part to play. Pastors throughout the nation and all executives of denominations and councils of churches are being asked to rally the

churches immediately, and to do their utmost both to raise money and to arouse public concern. The call is to an unprecedented sharing by those who are in comfort with those who lack the bare necessities of life."

"The best plan for action," the Federal Council advised, "is for the churches to get into touch at once with local chapters of the American Red Cross, and to join in their efforts to raise funds. An especial appeal is being made to the women's societies of the churches. They have great influence and are especially fitted to do such work."

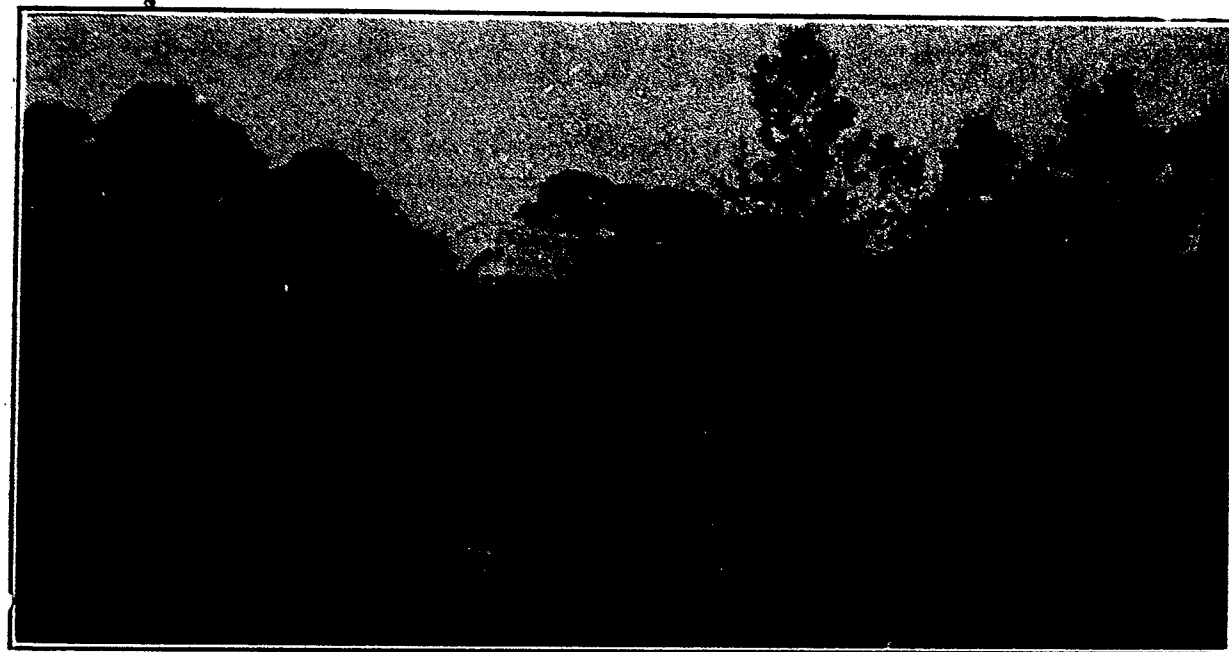
SUMMER CAMPS

REV. A. J. C. BOND

Leader in Sabbath Promotion

The Committee on Young People's Work of the Tract Board has asked me to write a review of our summer camp work. The object of this write-up is to bring the development of this work into review for the information of the committee as it plans its work for the future. And also that readers of the SABBATH RECORDER may be informed with reference to camp work and its support. While the Tract Board has promoted Lewis Summer Camp, it is our desire that it may be well understood by all concerned that the main support of Lewis Camp has been outside the Tract Board. A review of its development may encourage other sections of the denomination in promoting a similar camp.

In the summer of 1926, eighteen girls spent ten days at a camp at Bethel, Conn. The moving spirit in this initial enterprise was Miss Marjorie Burdick, then a member of the Plainfield Church. The girls were Plainfield girls and it was quite natural that the pastor of the Plainfield Church should be chosen to supervise this first camp which was in the nature of an experiment. We were granted the use of the rather meager equipment owned by a small group of Sabbath keepers who maintained a camp at



LEWIS CAMP—LOOKING ACROSS THE POND

Bethel. These people were very kind to us and rendered every assistance possible to make the camp a success, and I am sure every girl looks back upon that experience with pleasure. In order to express its appreciation to the friends at Bethel, the Plainfield Church made a cash contribution to the camp after our young people had returned.

While my duties at Bethel were indeed pleasant because I was engaged in trying to make this fine group of girls comfortable and happy, yet it was more strenuous than I at the time realized. When it was suggested to me later that a temporary breakdown which I experienced was due to my labors at Bethel, I was quite skeptical, but as I thought more about it I realized that perhaps my work in camp may have been responsible for my subsequent experience.

At any rate I was sent by the church to

Weekapaug, R. I., to recuperate and during my convalescence there Mr. Nathan E. Lewis, a member of the Plainfield Church who owns a farm near Ashaway, drove down to Weekapaug, and suggested that I get into his automobile and go back with him to his farm and together we would select a site for a camp which he himself would build. That is another very pleasant memory. That of going over that old farm owned for generations by substantial Seventh Day Baptists to look out a location for a camp where Seventh Day Baptists of the younger generation were to have a good time, and perhaps imbibe something of the spirit of our Rhode Island forebears, and receive instruction in the principles of our faith. We finally decided upon the spot and everyone who has since visited our camp has remarked upon the appropriateness of our selection.



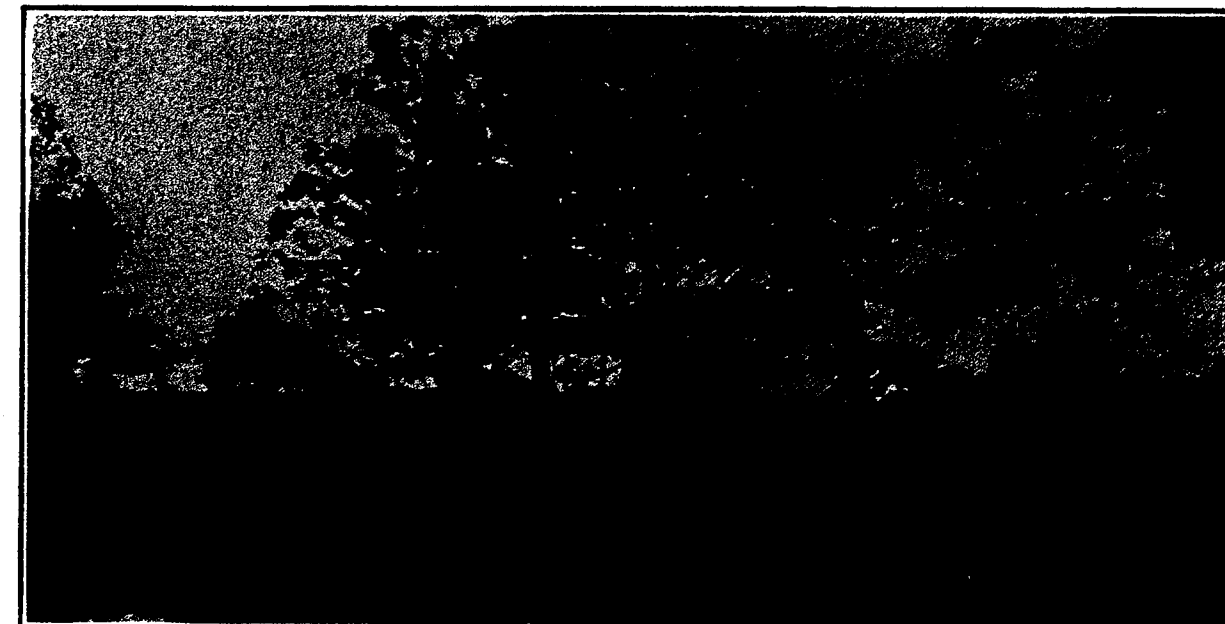
LEWIS CAMP—THE LODGE

Those who have visited Lewis Camp realize also that the building itself was planned with an intelligent understanding of the needs. Mr. Lewis gave the matter a good deal of study, visiting other camps to get ideas. A good many people have told me that it was well adapted to our use and I have received compliments on our camp from the Rhode Island State authorities who supervise the state camps. One point that should be emphasized here is that the buildings were erected by Mr. and Mrs. Lewis without expense to any one. In fact they are the property of Mr. Lewis but were built for the use of our young people.

In putting up the buildings, Mr. Lewis had in mind the girls who had been in camp the summer before, a Plainfield group of girls known at that time as Mrs. Lewis' Joy

ice for the young people. Some of the societies in the East are so much interested in the Lewis Camp that they make a yearly contribution of money which is used to procure added equipment and to provide replacement.

The first summer at Lewis Camp was in 1927; last summer was the fourth season. It seemed to be the consensus of opinion on the part of those who have been connected with the camp during the four years, that last year was our best season. We have been very fortunate from the beginning in being able to secure directors well adapted to the work and interested in the young people. Miss Marjorie Burdick has been with the girls each summer and has had capable assistants. The first director for the boys' camp was S. Duane Ogden, followed by



LEWIS CAMP—SUPERVISOR'S COTTAGE

Givers. When in conversation with him with reference to the camp I asked him if he would be willing for it to be operated under the direction of the Tract Board and in the interest of other Seventh Day Baptist young people, to which he readily agreed.

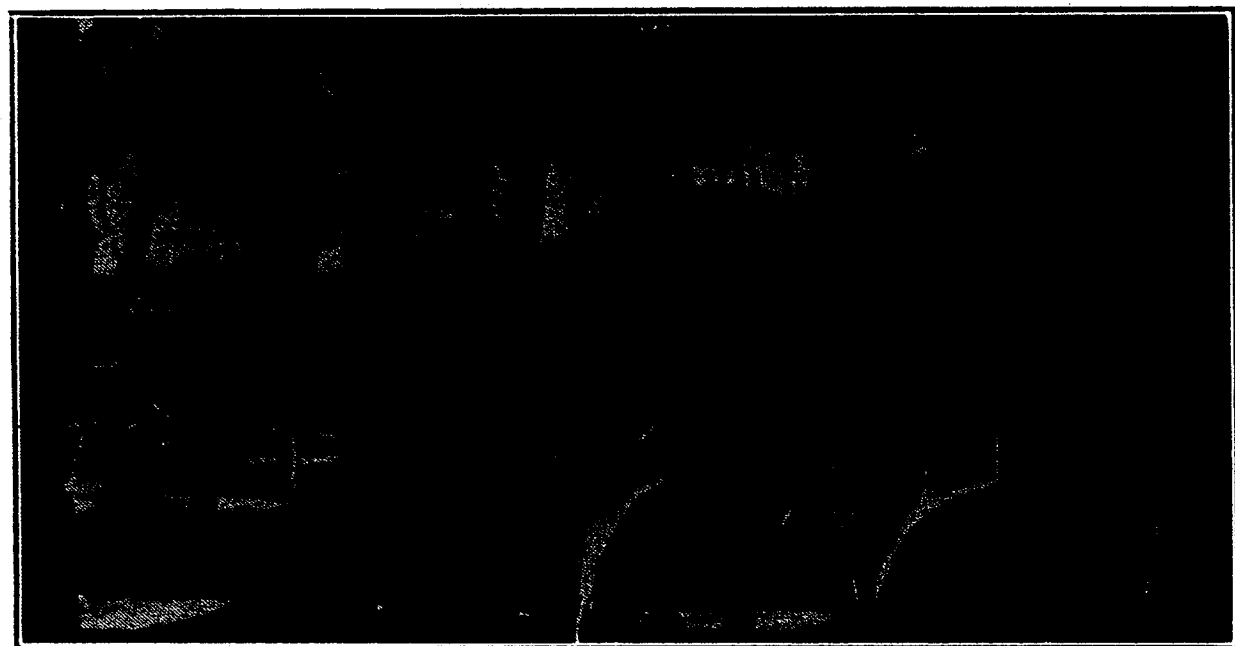
While everyone who sees the camp is pleased with its location and with its buildings, those who actually use the camp appreciate also the equipment, especially in the kitchen and dining room. This equipment together with the cots was made possible through the contribution of the women's societies of the churches of the Eastern Association. This is another point which should be emphasized for the benefit of others who may be interested in establishing a camp. It affords an opportunity for the women's societies to do a real serv-

Carroll L. Hill. Pastor and Mrs. Bond of Plainfield have supervised one or more camps each summer. Rev. and Mrs. Harold R. Crandall, formerly of New York City, now of Westerly, R. I., and Rev. and Mrs. William M. Simpson, formerly of Ashaway, R. I., have acted as supervisors. These have served without pay; their expenses, only, were taken care of by the Tract Board. The directors, usually but not always, have received a modest salary.

It is not the purpose of this article to speak especially of the value of the camp. More or less has been said with reference to that matter by the young people themselves at different times through the medium of the SABBATH RECORDER. Perhaps something along that line should appear in these columns again soon, as we look for-

ward toward another season. This is written more especially in order to make clear the origin of the idea and its development, especially on the side of its physical equipment and financial support. It is our hope that other centers may be developed where others of our young people can be given these same opportunities and privileges. And where the same conditions obtain, it will be the pleasure of the Tract Board as far as is consistent and possible to give encouragement and assistance.

There has been some discussion concerning a similar undertaking in Michigan. Such a camp as has been considered might well serve not only our Michigan young people but Wisconsin young people as well. In order to secure the best results it is better not to have too many camps but to bring young people together in a common center from several of the churches. For mutual acquaintanceship and the development of warm friendships on the part of our young people from different churches is one of the



LEWIS CAMP—THE OUTDOOR CHAPEL

Through the interest and initiative of Rev. Clifford A. Beebe, a camp was held last summer on Middle Island in West Virginia, and while it was conducted on a modest scale, it was quite worth while. I have received very definite and direct evidences of its value to a group of boys who came together from several of the West Virginia churches. There were not so many girls in the girls' camp but I have no doubt they received real benefit.

chief services rendered by a summer camp. There has been some talk also of a camp in Colorado which might be patronized by our fine lot of young people in Nebraska, Kansas, and Colorado.

This article is written at this particular time in order to bring this whole matter to the attention of any who are interested, for it is time to begin to think about it if anything is to be developed in any new field for next summer.

THE MID-YEAR MEETING OF THE COMMISSION

REV. WILLARD D. BURDICK
President Seventh Day Baptist
General Conference

The mid-year meeting of the Commission was held in the Denominational Building in Plainfield, N. J., December 30, 31, 1930. Three meetings were held each day.

Seven of the nine members of the Commission were present. Letters from Rev. S. Duane Ogden and Rev. William M. Simp-

son, the other members of the Commission, were received, and although we were sorry they could not be present we felt that they had sufficient reasons for not attending the meeting. Mr. Utter was not able to remain through all the sessions as he was called home by the death of his brother-in-law.

At the last General Conference the following recommendation was adopted: "The Commission recommends that each of our boards be invited to send a representative to sit with the Commission to participate in

the deliberations and to advise." (Year Book, page 70.)

The boards responded favorably to the invitation, and representatives were present from all of the boards except the Education Society.

The agenda of the Commission meeting covered the work of all of our boards, and their representatives brought to us the latest information concerning the work, problems, needs, and something of the possibilities of all lines of our denominational interests.

This is my sixth year of attending the meetings of the Commission, and I believe that at this meeting we had the most general and comprehensive discussion of all lines of our work that I have observed. It was a helpful survey of our denominational activities.

There is danger that we become prejudiced in favor of the line of work with which we are the most closely connected or know the most about. The Commission should face the denominational program with understanding and without prejudice. The mid-year meeting of the Commission is of great value in helping us to realize the ideal. And I believe that the attendance of board representatives at the Commission meetings will help to give each board a clearer understanding of the work of the other boards and will tend to help us to co-ordinate our plans in forming the denominational program and in carrying it out.

For some time the General Conference has had committees chosen to consider the question of denominational administration and the problems related thereto. At the last Conference a new committee was chosen to continue the work and report to the Commission. This committee brought to our attention some questions of interest to all who are concerned about our denominational administration. One of these was about the size of the Commission, the number of years that a member serves, and the representation of leading boards in the Commission.

There is a feeling that we suffer from not having a forward-looking program that is carried out uninterruptedly and with increasing power year by year. Can this de-

fect in our organization be remedied by so changing the Commission that it will be better able to lead us in forming a program and carrying it out year by year?

Another question brought out by the committee and board representatives, and discussed at length, relates to the proper co-ordination of our religious education program that is now carried on by three or four of our boards. There is a desire that there shall be a merging of these activities, or better co-ordination and co-operation in making and carrying out a program in the great work of religious education. The Sabbath School Board and the Young People's Board are especially anxious that an understanding shall soon be reached that will insure unified and advanced work in this important field.

I believe that I am expressing the unanimous opinion of the members of the Commission when I say that we wish the Sabbath School Board to continue Brother E. E. Sutton as director of religious education, and that we believe the denomination will make it financially possible for this service to be continued.

And the training of our young people is so vital to our present and future welfare as a denomination that we feel that the Young People's Board should be encouraged to plan, supervise, and carry out a program that will better fit our young people for their places in the church and denominational work.

Repeatedly during the Commission meeting the financial needs of the denomination were referred to. The work of the Conference Finance Committee was highly commended, especially the sending out of the leaflets and instructions about their use. Something of their value is seen in that over \$2,000 more was received by the Onward Movement treasurer during the first six months of this Conference year than was paid in during the corresponding months last year.

The Conference program received some consideration. It was suggested that the young people's pre-Conference meeting that is usually held on the Monday before the opening of Conference, be held on Tuesday forenoon, and that the General Conference open on Tuesday afternoon. In this way

the series of meetings can be shortened by a day. I have learned of no serious objection to this proposed change.

We decided that ample time should be given on the Conference program for the consideration of important business, and at times when we shall have a representative company of our people together. The Commission's report should be carefully considered. Among the several other important business matters that call for our consideration are the reports of the committee on denominational administration and of the committee appointed "to consider and recommend a plan and method of holding title to and maintaining the Seventh Day Baptist Building."

Friday and Sunday forenoons are to be devoted to business, but each service is to close with an inspirational address. We want *you* to plan to attend these important meetings of the General Conference.

I shall have more to say in future RECORDERS about the Conference program and about some of the important questions that are to come before us. We need to be thinking of these questions before we go to Conference so that we can help in planning for future work.

PHILIPPIANS

A BRIEF INTRODUCTION

Philippians is an interesting letter written by the Apostle Paul from Rome during his first imprisonment in that city. It is addressed to the first Christian Church in Europe, located at Philippi, chief city of Macedonia. It was here Paul made his first contact outside of Asia. At Philippi he and his company consorted, on their first Sabbath in the land, at the river side "where prayer was wont to be made." Here Lydia, a successful and prosperous dealer in finest color fabrics of the East, became one of the first converts in Europe, and offered to Paul and his companions the splendid hospitality of her home. Here, Paul and Silas, beaten with stripes and bruised and imprisoned, were liberated in a wonderful manner, and the jailer was converted. No reading or study of Philippians is complete without reading Acts 16: 6-40.

The epistle is quite evidently called forth in appreciative answer to expression of sympathy and substantial gift carried from the church by one Epaphroditus who becomes a personal helper of the apostle.

Attempts have been made to discredit the Pauline authorship for various reasons, one being its lack of great doctrinal teaching. None of the objections, however, are serious and have been successfully met and overcome. Paul is confronted in this church with no great heresies, as is the case when he wrote Galatians; or with divisions and improper living and thinking as when Corinthians were written. This letter to Philipians "is the spontaneous outflow of a heart of grateful love." It has often been called Paul's "love letter." Here we have him "in his most free and affectionate mood." Deeply touched by their sympathy and regard as evidenced by their messages and generosity, he does not hesitate to pour out his innermost soul and feeling.

His aim is to inculcate the practical application of Christian teaching. They know the gospel, and being in accord they need only to be urged "with the constant effort to allow these great truths to mold their life." In urging humility from the incarnation of Christ, and the mystical union which shall result in complete likeness to him, he is not afraid "to lay bare the secrets of his own spiritual life." The secret of his success is discovered to his readers in what is the keynote of the epistle—"For me to live is Christ"; and, "Let this mind be in you which also was in Christ Jesus."

No attempt is here made to analyze or outline the epistle. It will naturally outline itself in three or four distinct parts to one who will read it prayerfully, independently, continuously, and repeatedly. Good, brief introductions usually are to be found in the helps of a good teacher's Bible. Any good Bible dictionary will be helpful if one wishes to look further for assistance in reading the epistle. The Abingdon *One Volume Bible Commentary*, and Dummelow's *One Volume Bible Commentary* have good introductions to this letter. *New Century Bible* will be found helpful.

COMMITTEE ON RELIGIOUS LIFE

BY HERBERT C. VAN HORN.

MISSIONS

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

CO-OPERATION

A few months past a questionnaire was sent to twenty-seven secretaries of mission boards. After stating that "It is assumed that a Christian experience and conviction is the magnet core about which all these qualities will be coiled," this questionnaire asked the secretaries to name, in the order of their importance, five qualities most essential in a missionary. Out of seventeen qualities listed in the questionnaire, "Co-operative Ability" had the highest total score. "Unbiased Appreciation of Other Races" had second place. "Genuineness" stood third. "Capacity for Growth" was fourth, and "Sense of Mission" held fifth place.

There is food for thought that "Co-operation" was given first place by these men. In "Far Horizons" for January, Dr. E. C. Lobenstine explains why this is. He says in part:

It is a significant fact that in the judgment of those most intimately acquainted with the Protestant missionary movement, and upon whom rests the main responsibility for its direction, the ability of a missionary to do teamwork is regarded as his most essential qualification next to his Christian faith. They realize better than others can how vitally important it is that those they send to the field should be able to work together in the fullest harmony, if they are to succeed. Their files are full of the records of the inside history of every one of the many mission stations they have established, and they well know that no amount of ability on the part of individual members of a station or mission will bring the desired results if they lack the will and the capacity to work happily together.

They know also that such harmony in aim and work is a real spiritual achievement in view of the variety of cultural and religious backgrounds from which the members composing these local groups come, the educational environment in which they have been brought up, and the wide differences of age between the older and younger members. Where a deep, abiding friendship grows up between the members of such groups, as is true in the great majority of cases, effective co-operation becomes possible and they have reasonable chances of success. But if this is not the case, if causes of friction (which almost invariably arise at one time or another in a sta-

tion's history) are not removed and harmony restored, the usefulness of the entire group is seriously affected.

The station group is but one of the many groups of which at one time or another a missionary finds himself a member. As soon as he leaves the language school, he finds himself in a local group composed of missionaries and Christian nationals, where his ability to do really effective teamwork will be most severely tested, especially in this period when a great wave of nationalism is sweeping over the world. And there are the wider groups: the "mission," of which the local station is but one unit; the national church to which one belongs; and a considerable number of inter-church and inter-mission organizations. Some find it much easier than others to work happily in these groups. While holding firmly to their own beliefs, they recognize the right of other Christians to hold beliefs different from their own.

Others do not seem to be able to co-operate with any who do not hold their identical theological opinions. Sometimes these differences occur between workers in the same small group—more frequently in the larger groups in which they are thrown. At times, as in recent years in China, such differences have led to open breaks and to the withdrawal of certain church bodies from association with others. Then the most distressing theological controversies have broken out and greatly hindered the progress of Christian work.

It is natural that this should have had such disastrous results, since the spirit of controversy is so at variance with the end for which missions are working. That end was reconsidered and restated at the Jerusalem Meeting of the International Missionary Council. It is well to keep the definition in mind in discussing qualities needed by those who are going overseas to make this end their life work.

The ability to co-operate is as valuable an asset with all Christian workers as it is with the missionary. To be sure the term is often abused. The late Mr. Harriman, the railroad king, when asked by a director of one of his boards what he meant by co-operation, replied, "Do as I tell you and do it quick!" Personality is a sacred thing, nothing more sacred except God. He who would trample on the personality of another ceases to be human. Co-operation does not mean stultifying the intellect by permitting others to do your thinking, and your conscience by following others in wrong. Happy is the man who can do his own thinking and at the same time welcome the opinion of those who do not see a problem as he does; follow his own convictions, and respect those whose practices are different from his, and who can sit down with others to talk things over for the purpose of getting at the truth rather

than "to put something over." Such a man is on the road to co-operation, and he is very likely to find others willing to co-operate with him.

Christian people need to get at the heart of true co-operation and practice it. To churches and denominations with a democratic polity this is more vital than elsewhere. We should be willing to practice co-operation, and we should be Christian enough so that others can co-operate with us without stultifying their intellects and consciences.

LETTER FROM JAMAICA, B. W. I.

Rev. W. L. Burdick, D. D.,
Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

It is some time since I have written to you. I know that it was your desire from the very beginning of the work in this island to hear from me concerning its progress, so I have thought that my long silence should now be broken, and that you should know what I am doing in the field.

In order to surmount discouragements that come to all God's children, we must draw comfort from the things that were written afore times for our benefit. Men of the past age were of like passions as are we. Many among them were greatly discouraged, cast down, but not forsaken. In the hour of their sorest trials they were admonished to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Therefore their history is to be ours. "Call to remembrance the former days"—seven years ago, when Doctor Hansen and yourself came here; when you, in quite feeble health, organized our work. That work went forth triumphantly, and with much interest you have watched its steady growth. It is still growing. The organization of the Jamaica Seventh Day Baptist Missionary Association still exists. And I am still working as hard as I had been doing from its very incipency.

On my last trip I started from Kingston on September 10, and arrived at Post Road in Clarendon safely, and remained there, visiting and preaching for the brethren till the morning of the seventeenth of September. They enjoyed my stay among them,

and they were of good courage in the Lord, doing their best in creating an interest among their neighbors in the gospel work. On the date above mentioned, I rode off to Grantham. It was a long time since I had visited them. Sister Smikle had been to see them not long ago, and greatly helped them. They were very glad to have me among them. I remained there from the seventeenth till the twenty-eighth. On Sabbath, the twenty-seventh, Brother Alexander Beckford, a convert from Roman Catholicism, was united to Sister Vashti Briscoe in holy wedlock. Both parties desired baptism at a later time. Their leader, Brother Theophilus Samuels, has had to remove to his home in Manchester because of financial depression. But he still ministers to them, visiting them fortnightly, walking back and forth. He is certainly a faithful man, having a family and children to support, and also voluntarily looking after this church. The members are very poor in this world's goods, but are rich in their faith to God and his Word.

September 29, I journeyed from Grantham, crossing the great Trout Hall range of mountains, through Cave Valley, and around Brown's Town in St. Anns; thence to Ballimonay, a distance of some seventy miles, over hills, down hills, through valleys and rough winding paths. I was very happy in meeting with the brethren. Their leader, Brother C. M. Flynn, was away at Tydixon in St. Catherine, where he is keeping a very fine school. The school has increased numerically and in intelligence, but Brother Flynn suffers much financially, as the parents of the children are very poor, which is augmented in consequence of the terrible drought which prevailed over the entire island. On Friday, October 3, Brother Osbourne set me on his horse, accompanied by his son who carried a part of my baggage to Tydixon, and then returned. Tydixon is some seven or eight miles down in the forest. I stayed with Brother and Sister Perkins, and on the Sabbath a number of brethren came and we kept the Sabbath together. Sunday, October 5, together with some brethren I walked to Camperdown where I was joined by Brother C. M. Flynn, and held an open air meeting. We walked back to his schoolhouse and held a 7 p. m. meeting, when I preached to a packed house.

On Monday, October 6, Brother C. M. Flynn and I organized the Tydixon Seventh Day Baptist Church with a membership of ten, and seventeen children. Then I returned to Ballimonay. Brother John Beury, of Ballimonay, sent his horse for me on the return trip. On Tuesday, October 7, I steered the good "Apollyn" to Waterford, where I met a full house of cheerful brethren, made so by my safe arrival.

Leaving Waterford on the fourteenth, I arrived at Bowerswood, and found the brethren of good courage. Brother R. S. Wilson is the leader of this church. His co-workers and himself are doing excellent work there. In the early part of September I had married two couples there—one an outsider then, but both are now awaiting baptism. A recent letter to me from Brother Wilson informed me that there are eleven souls awaiting baptism, whom I hope to baptize soon.

I then left for Kingston on the fifteenth, and on the Sabbath day, the brethren and myself met at the house of Mr. and Mrs. Stanley Malvaney, at 18½ Hitchen Street. We spent a good day together. From Kingston I traveled to Pear Tree River in St. Thomas Ye East, and married a couple who are also additions to that church.

Returning to Waterford, I went to Jeffrey's Town in St. Mary, on the thirtieth of October. And on Sunday, November 2, I baptized three souls in the Halifax River. On the same evening, the brethren assisted by interested neighbors, rendered a very fine literary program in songs and recitations. This program was gotten up by Sister Linton. On Monday evening, November 3, we organized what is now an accomplished fact, the Jeffrey's Town Seventh Day Baptist Church, with a membership of seventeen, with six children. Brethren McDonald and Stuart, leader and treasurer of the Waterford Church, labored unceasingly among them when many had become discouraged and gave up the Sabbath. Through their untiring labors this organization became possible.

I can not write more on the progress of the work. But right here—Albion Mountain—to which place I came yesterday, there are three to be baptized, which rite I

shall perform next Sunday morning, and shall in the future acquaint you of further progress.

This letter is long enough, dear Brother Burdick. But as it is my time to speak, I have had to do so.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I must wish you success in all your undertakings, long life, and in the end, the enjoyment of life eternal. I remain

Your never to be discouraged
brother in Christ Jesus,
HENRI LOUIE MIGNOTT.

Albion Mountain,
Port Maria P. O.,
Jamaica, B. W. I.,
November 13, 1930.

FURLOUGHS OF MISSIONARIES

DOCTOR PALMBORG'S FURLOUGH ENDS AND
REV. H. EUGENE DAVIS' BEGINS

As is already known to the readers of the SABBATH RECORDER, Doctor Palmberg, who has been on a brief furlough in this country, returns to China next month. She sails from San Francisco January 31, 1931, and those desiring to send her letters to be read on the steamer can address them, Dr. Rosa W. Palmberg, S. S. *Tatsuta Maru*, Nippon Yusen Kaisha Steamship Company, San Francisco, Calif.

A letter just at hand announces that Rev. H. Eugene Davis and family arrived at Los Angeles January 5. Owing to the fact that Rev. Jay W. Crofoot is leaving China next summer to become president of Milton College, Mr. Davis' furlough has been advanced a few months and is to terminate next autumn, thus being greatly shortened. Future plans regarding Mr. Davis' activities will be announced later.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

GOSPEL OF WORK

Out of my work cometh a song
Glad'ning my heart all the day long;
Into my rest cometh the psalm
Filling my soul with God's own calm!

—David E. Roberts

THE LAWD, HE HAD A JOB

The Lawd, he had a job fo' me,
But I had too much to do;
I said yo' git somebody else,
Or wait till I git thoo.
I don't know how th' Lawd came out,
But he seemed to git along;
But I felt kinda sneakin' like,
'Cause I knowed I'd done God wrong.

One day I needed the Lawd,
And I needed him right away;
But he neva heard me at all,
An' I could hear him say
Down in my accusin' heart:
"Niggah, I'se got too much to do;
Yo' git someone else, or
Wait till I git thoo."

Now when the Lawd has a job fo' me
I neva tries to shirk;
I draps what I has on hand
An' does th' good Lawd's work.
An' my affairs can run along,
Or wait till I git thoo;
Fo' no one else can do the wo'k
That God wants me to do.

ANNUAL REPORT DE RUYTER SOCIETY

The Ladies' Benevolent Society of De Ruyter has held a business meeting each month during the year of 1930. Usually at these meetings, needles and thimbles have been busy preparing for the annual bazaar.

It has been the plan that each meeting should see some income, either from annual dues, thank offerings, birthday offerings, or sales. Three food sales, netting about \$50, were held, one in March, one in May, and one in September. In December the annual food sale and bazaar

netted about \$45. The net receipts from all sources during the year amounted to about \$137.

One of the activities of the society has been the carrying of sunshine boxes to the sick and shut-in. The society has also purchased seat covers for the church pews at an expense of \$52, bought material and made four white baptismal robes, packed a box of clothing and sent to the needy at Athens, Ala., papered two rooms and painted the hall at the parsonage.

In February the ladies were delightfully entertained at a Lincoln luncheon at the parsonage. An "April Shower Social" was enjoyed at the home of Mr. and Mrs. Leon Parker. The August meeting at Mrs. Frank Kenyon's was a pleasant occasion when ice cream and a birthday cake were served in honor of Mrs. George W. Burdick's birthday. Another enjoyable event was the reception held at the parsonage September 26, for Dr. Rosa Palmberg of Liuho, China.

While the society regrets the loss of the efficient services of Mrs. Flora Schule as secretary, there is cause for gratitude that otherwise the circle of workers remains unbroken.

Recognizing the evident blessing of God upon the year's work, the Ladies' Benevolent Society respectfully presents its annual report.

ADELIA N. CRUMB,
Secretary.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, January 11, 1931, at the home of Mrs. Eldred H. Batson, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. L. R. Polan, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. Eldred H. Batson, and Mrs. Oris O. Stutler. Mrs. M. Wardner Davis was a visitor.

The meeting was called to order by the president. After the reading of Psalm 19: 7-16, Mrs. M. Wardner Davis offered prayer.

The minutes of the previous meeting were read.

CHRISTMAS SABBATH IN BERLIN CHURCH

The service for Christmas Sabbath in the Berlin church consisted of a special program featured by choir selections and three papers. We are giving the papers below.

WHAT DOES CHRISTMAS MEAN TO YOU?

MRS. L. A. WING

Since the shedding of the blood of Abel in the Garden of Eden, this question, with perhaps a different wording, may have been properly asked; and the answers before the cross would, I am sure, have been similar to those of the people of our age and generation, could they be persuaded to answer in words in harmony with their daily living.

Down through the ages the thought of the birth of Christ was the cherished hope of many hearts, taught alike by prophet and priest, for in the fulfillment of this hope alone was there redemption from the curse that sin had brought to human life and to the world.

So the blood of bulls and goats was offered, typifying their belief in the fulfillment of the promise of the offering of the precious blood of Christ.

So their faith looked forward, and ours looks backward, to the same source of salvation.

"The little winds of Christmas blow very soft
and low;
The little stars of Christmas eve shine bright as
long ago.
The little trees of Christmas stand straight and
still and tall;
Yet, but for a tinv baby, we'd have no Day at
all."

So when the angels sang the joyous tidings on the hills of Judea, nineteen hundred years ago, hearts were filled with gladness at the realization of a faith made perfect.

But many—oh, the multitude of earth's inhabitants, then and now—have no interest in the true significance of the day.

Today the hurry and worry of the Christmas season has banished the true Christmas spirit from the hearts of the majority.

The treasurer gave the following report which was adopted:

MRS. L. R. POLAN, *Treasurer*,
IN ACCOUNT WITH WOMAN'S EXECUTIVE BOARD,
SALEM, W. VA.

<i>Receipts</i>	
Balance December 13	\$137.83
H. R. Crandall—Onward Movement, December	30.10
Walworth Helping Hand society	15.00
	\$182.93

<i>Expenditures</i>	
Federation dues for 1930	\$ 10.00
Expenses of president to Plainfield	55.00
	\$ 65.00
Balance January 10, 1931	117.93
	\$182.93

Correspondence from Mrs. S. A. B. Gillings was read and discussed.

It was voted that the offering of \$75 from Mrs. Gillings to the Woman's Board be applied on the denominational budget.

A bill of \$4.05 was presented by the corresponding secretary for mimeograph work. This bill was allowed and ordered paid.

The questions for February were read.

It was voted to send Mrs. Frank J. Hubbard \$25 to defray her expenses, as a representative of the Woman's Board, to the session of the Federation of Woman's Boards of Foreign Missions of North America, to be held in Bronxville, N. Y.

A very interesting report of meeting with the Commission was given by Mrs. Shaw.

It was voted that the president appoint a committee to plan a contest to be conducted by the societies on some phase of Sabbath observance.

Mrs. L. R. Polan was appointed to purchase stationery for the board.

These minutes were read and approved.

Adjourned to meet with Mrs. George H. Trainer the second Sunday in February.

MRS. GEORGE B. SHAW,
President.

MRS. ORIS O. STUTLER,
Secretary.

You can take nothing greater to the world
than the impress and reflection of the love
of God upon your own character. This is
the universal language.—*Drummond.*

True giving is where love goes with the gift, as God's gift came to the earth at the first Christmas time.

What does Christmas mean to you? It may mean a thrill as full of joy as that experienced by the shepherds on the hills of old Judea that night when the angels of heaven sang the wondrous story of hopes fulfilled.

In the poem, "The Inn That Missed Its Chance," the innkeeper said: "How were men to know"—yet the wise men knew.

"How were men to know?"

There was a sign they say, a heavenly light Resplendent; but I had no time for stars. And there were songs of angels in the air Out on the hills; but how was I to hear Amid the thousand clamors of an inn? If I had known."

If I had known—ah, yes!

If we have seen the star and heard the angels sing, and like the shepherds sought the Holy One, life will be fairer for ourselves and others, hope will be stronger, opportunities for service be gladly welcomed, and at the last—the glad "Well done." Every day down through the ages, God has been revealing to mankind his love in the story of the birth at Bethlehem.

But alas!

"His honor, Marcus Lucius, and the Men that take the census— High ladies and their lords."

and the thousand clamors of the world and sin have filled the mind and heart of many men, to bring at last regret—

"If I had known."

What does Christmas mean to you?

WHAT CHRISTMAS MEANS TO ME
MRS. JOHN MILLARD

Christmas means to me, first of all, a solemn and sincere gratitude for the birth of Jesus the Christ.

"Had not he breathed his breath Truly at Nazareth;
Had not his very feet
Roamed many a hill and street;
Had Mary's story gone
To time's oblivion;
Had the sweet record paled
And the truth not prevailed;
Dormant and bleak had been
This transitory scene,
And dark, thrice dark our earth
Unknowing of his birth.

"The flowers beheld his face,
The stars knew his white grace,

The grass was greener for
His humble stable door;
The rose upon its stem,
Redder for Bethlehem.
And we—are we not wise
To cling with avid eyes
To the old tale, and be
Moved by its memory?
Unutterably dim
Our bright world, lacking him."

—Towne.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." —Isaiah 9: 6.

Here is the great Christmas prophecy which in its fulfillment became "good tidings of great joy to all people"—then and down through time, intensely personal to every one of us today—liberty to the captives, comfort to all who mourn, beauty for ashes, and the garment of praise for the spirit of heaviness.

What a pity we can not all make Christmas a state of mind as well as a date in the calendar! What a pity that the celebration of the greatest advent known to Christianity should be so commercialized that it has been reduced to the monetary value of exchanged gifts! What a far step from the spirit of Christmas as conceived by those who in sincere adoration followed the star!

We are thankful today that this Savior, Jesus, was given to the world. We are especially thankful that he is not a Savior afar off, but linked to our own natures by manner of birth, by his childhood, by his love and understanding sympathy toward us. He who saw the light in the midst of beasts of burden when first he was clothed with the mantle of humanity, has lifted from us the burdens of sin and anxiety. In him we are glad. And to him who gave his life, his all for us, we can do no less than present our bodies, living sacrifices, holy, acceptable to him, which is our reasonable service. And the Christ who was born long ago still abides in our midst and calls us to service. Christmas should mean to us daily, conscientious Christian living, a life of continuous service to the Christ who con-

tinues to call today for followers from the varied walks of life.

Far, far away is Bethlehem,
And years are long and dim
Since Mary held the holy Child
And angels sang to him:
But still to hearts where love and faith
Make room for Christ in them,
He comes again, the Child from God,
To find his Bethlehem.

Beyond the sea is Galilee,
And ways which Jesus trod,
And hidden there are those high hills
Where he communed with God;
Yet on the plains of common life
Through all the world of men,
The voice that once said, "Follow me,"
Speaks to our hearts again.

Gethsemane and Calvary,
And death and bitter loss,
Are these but echoes drifting down
From a forgotten cross?
Nay, Lord, for all our living sins
Thy cross is lifted up,
And as of old we hear thee say,
"Can ye too drink my cup?"

O Life, that seems so long ago,
And yet is ever new,
The fellowship of love with thee,
Through all the years is true.
O Master, over death and time,
Reveal thyself, we pray,
And as before amongst thine own,
So dwell with us today!

W. Russell Bowie in
The Christian Century.

Christmas means to me the opportunity for the actual demonstration of the development of the Father's plan for the salvation of the individual soul and the salvation of the "whosoever" of the whole world; it means the call to personal service; to a daily realization of our privileges and responsibilities to sound the clarion call of "Peace on earth, good will to men" to a restless, distressed world.

How may we practice the Christmas spirit throughout the year? How may we exemplify the gift? Jesus said, "Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me."

WHAT CHRISTMAS SHOULD MEAN
TO THE WORLD
DELMAR B. ELLIS

When we speak of Christmas we think of the birth of Christ, a Savior, a Teacher, and a Lover of human souls.

What has Christ's birth and his teachings meant to the world? To answer this we have only to contrast the savagery, the cruelty, and even the cannibalistic customs of some of the heathen countries with that of a civilized Christian country, filled with brotherly love, love for God, and love for the teachings of Jesus.

Then in this light Christmas should mean to the world, the gift of Christianity, a religion which has developed the highest and best type of civilization, a religion which has done the most to prevent cruelty and encourage kindness, and last of all, a religion which has best served the needs of the people for almost two thousand years.

Then I think Christmas should mean to the world universally a day of festivity—a day of festivity that not only the richer class of people can enjoy, but a day that the higher class of people may help those less fortunate to enjoy.

Also we should not forget what an international Christmas spirit should mean to the world. It should bring to the world a spirit of good will, toward man and God, a spirit of helpfulness, a spirit of forgiving, and last, a social and congenial spirit which will do much to eliminate troubles and increase happiness everywhere.

These are only a few of the many things which Christmas should mean to the world, but nevertheless I think they are vital and should be observed by all to insure the greatest happiness and richest life to every one.

In everything that makes up our characters, the things we do today have a way of reaching out into our future. The prayer that springs up naturally in our hearts, the joy we feel when a new day breaks the darkness of the sky, the courage with which we face a hard task, the joy we feel in a child's chatter, the kindness we show to a stray dog, all these and countless other things water the garden of our souls so well that the flowers of Christian character bloom even until the frost of death.

—Hayward.

YOUNG PEOPLE'S WORK

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

GOD IS MY FATHER

Christian Endeavor Topic for Sabbath Day,
February 7, 1931

DAILY READINGS

Sunday—A new birth (John 3: 1-8)
Monday—A new life (Titus 2: 11-15)
Tuesday—God's care for us (1 Peter 5: 7)
Wednesday—Trusting God's care (Matt. 6: 24-34)
Thursday—Accepting God's discipline (Heb. 12: 4-11)
Friday—A father's love (Luke 15: 20-32)
Sabbath Day—Topic: What is implied in "God is my Father"? (Acts 17: 24-31)

Why not make this a "Fathers' meeting"? We have Mother's day, Father and Son banquets, and so on, so why would it not be a good plan to have a father-son, or father-daughter Christian Endeavor meeting? And don't let the fathers be just silent listeners to the program; give them a part in it, too. It may be that among them is an old college quartet, or evangelistic quartet, or a church soloist, or one who plays some musical instrument well. Get such people to enrich your program, being sure to ask them a week or so in advance. Perhaps others could deal especially well with some phase of the topic. Ask them to do it. But don't have too long a program!

A few good songs to use: Faith of Our Fathers; This Is My Father's World; I Know My Heavenly Father Knows; He Care for Me; as a solo, His Eye Is on the Sparrow; as a quartet, O My Soul, Bless Thou Jehovah.

LEADER'S TALK IN OUTLINE

God created us all, is therefore Father of us all. The child has, in a large measure, the nature of his father. "God created man in his own image." God gave us all spiritual natures, a soul, immortality.

He made us all, black, white, yellow, red; high and low, exalted and degraded, brothers, by the simple fact of his own eternal fatherhood. What, therefore, is our duty to the rest of mankind?

A father provides for and educates his children. All around us we see evidences of our Father's care. We have a beautiful world to live in, and most of us have enough to live on. If others do not have necessities of life, let us who have enough, distribute to their necessities. God is teaching us, daily, if we will let him, to know him better. But we must "seek after him," although "he is not far from every one of us."

A father disciplines his children. Unwise fathers sometimes let their children have their way. What a crop of sorrow they often reap!

God is Father of us all, and we all have duties to him. We can not turn away from God without finding sorrow and suffering. But if we turn again, like the Prodigal Son, to our Father's house, what a welcome we receive. How much better though, to remain, loving and obedient children, working together for our Father, in the world he has given us.

C. L. B.

QUIET HOUR THOUGHTS

MRS. LYLE CRANDALL

God is the Creator of all men. Therefore God must be the Father of all men, and we are his offspring.

The earthly father provides for his children, educates them, and disciplines them. He must also punish them. So the heavenly Father provides; observe the rich provision God has made for us in nature. God educates us. This world is a school room; everything is adjusted so that to live at all we must work and learn. Unwise fathers indulge their children and reap a harvest of sorrow; but it is not so with our spiritual Father. He uses discipline and we as his children must obey him. He loves us and we must love him in return. If we do we will keep his law, and if we keep his law and thereby love him we will not need a punishment. To turn away from the Father, like the Prodigal, is to find sorrow and pain.

Let us pray to the Father and tell him our needs and cares as we would go to our earthly father in time of need. Jesus told us when we pray to say "Our Father." He is the Father of the human race, therefore we are all our brothers' keepers. This is the reason for our duty to mankind.

How wonderful it is to have such a Father, one who knows and understands

when we come to him with our cares and needs.

So go often to your Father and talk to him; Jesus prayed to the Father, saying "not my will but thine be done."

If we go to him in this manner, he surely will give us his blessing.

CEDAR RIVER

II

At seventeen, Hope McMillen was up against a blank wall. As she rode for the last time the ten miles over the mountain toward home, the day after her graduation, she saw none of the beauty of mountain and forest.

"Babe, old girl," she said, patting her horse's neck, "I guess I'm done now. Nothing ahead—only back to the same old rut. I'm not being true to my name—but where can I see any hope? Where are all my dreams—my college course at Salem—my teaching I longed for so—all gone. It's hard, Babe—but I have always loved life—and I guess this is it."

And although the beauties of nature, the flowers, the birds that she so loved, were all around her, though she passed the grandeur of rocky cliff and stately forest, with Cedar River sparkling and bubbling on its way, far, far below, she saw none of it. This was not like Hope; but she was looking at other things: reviewing in her mind the past seven years, by way of not looking at the future, which was blank.

Hope had not realized, when she had ridden on that autumn day up Cedar River with Martha Ann, what that event would mean to her life. She had liked and respected Martha Ann, as everyone had—but more than that, she had grown to love her devotedly. It was Martha Ann who had given Hope her inspiration to go to high school, and to Salem College, and her desire to teach. And it was Martha Ann who had brought to her her Sabbath. Hope loved life and loved beauty in life, and to her the Sabbath was the very essence of beauty. The whole world had seemed beautiful and glorified on that day, ever since Martha Ann had first told her of it.

With the sympathetic nature of a born teacher, the older girl had known just how to explain the Sabbath to Hope, as she had

come to her one beautiful Friday evening, that first fall.

"Miss Marthy Ann, why do you keep Saturday for Sunday?" Hope had asked her.

"Come out here under the apple tree," her teacher replied, "and let's sit and talk about it for awhile." They went out where they could see, far down Cedar River valley, the glory of an autumn sunset, above hills all glowing with color. "It is God's sign," she said. "Just as that beautiful red sunset is the sign of a pretty day tomorrow, so God's Sabbath is a sign between him and his people. 'It is an everlasting sign between me and them, that they may know that I am the Lord that sanctifieth them.' So it can't be changed, Hope, honey, and it can not be done away. It is God's sign forever."

"O Miss Marthy Ann," Hope had exclaimed, the rapture growing on her face at the beauty that had been revealed, "I must keep the Sabbath, too. Can't I?"

Her teacher did not urge it on her. She knew Hope was only a child, that she realized nothing of the problems a Sabbath keeper, especially a lone Sabbath keeper, has to face. But Hope had gained a new vision of beauty which transfigured all her life, and from now on she was a devoted Sabbath keeper. And her father, not understanding the child, but with confidence in Martha Ann, did nothing, for the time at least, to interfere, but allowed Hope to go out on Sabbaths for climbs up the mountain-side or rambles down along Cedar River, with Martha Ann.

It was the second year that Martha Ann taught on Laurel, that her pastor came to visit her. A sympathetic, middle-aged man, full of kindly Christian spirit, the McMillens liked him at once; he was not argumentative or controversial regarding his belief, but showed the greatest of tolerance.

The coming of a preacher was an event on Cedar River. There was a little church at Cedar Bridge, cared for by a circuit rider from Woodburn, the county seat; but he came only once a month in good weather, and in the winter not at all, except sometimes for a revival; and there had not been a revival held for several years. So there was a demand that Martha Ann's pastor give out an appointment for the coming Sunday night. He finally yielded, and

preached and sang that night; the result was that he returned in the winter, to help the circuit rider in a revival meeting.

He did much besides preaching. He spent his days visiting among the people, going out into the lumber camps to talk with the men, rather than in holding day-time meetings. The first day preacher had not just approved of this at first, but came to see the value of it. Of course, the seventh-day minister had had no intention of preaching on the Sabbath question in a union meeting, and had said little of it, until one day at the sawmill, Jim McMillen (Hope's father) tackled him about it. Jim was not a learned Bible student, but was a sincere Christian, looking for the truth. Martha Ann's Sabbath keeping, and Hope's sudden turning to her teacher's faith, had troubled him, and he sought a way out. Jim was about ready to be convinced, with little persuasion. Others were studying the subject, too; and after the meeting closed, upon urgent request, the visiting minister preached a Sabbath sermon.

The community was deeply stirred; many felt that it was right, but had not the courage to stand out for it; others became bitter—especially the other McMillens, Jim's brothers, uncles, and cousins, on Laurel Run and farther up Cedar; the church was closed to further meetings by Seventh Day Baptists. But at this juncture, Jim McMillen came out and boldly announced, like Joshua, "As for me and my house, we will serve the Lord"; and from henceforth Hope and Martha Ann were not alone in their faith, for Sabbath had become a sacred day to the whole McMillen household.

The next Friday evening, Jim McMillen came home from the sawmill without a job; he had refused to work on the Sabbath. But he was not discouraged.

"We kin put in the rest of the winter cuttin' the brush up on the mountain-side," he told Roger, "and come spring we kin put it in corn. With three hawks in the smoke house, and plenty of corn bread and beans, I figure we kin git along. Miss Marthy Ann's board will make us a little extry." So Jim, with Roger's help, went to work clearing off the almost perpendicular mountain-side, preparing to plant it to corn.

It was early in the spring when the pastors returned for baptism. There were

twelve candidates, including Roger, Faith, and Hope. Little Charity had wanted to be baptized, but her family opposed it—a fatal mistake, as they afterwards learned; but she was only nine, and they thought she didn't understand.

For Hope, that was a never-to-be-forgotten day. As the company gathered on the bank where the still water was, below Cedar Bridge, it seemed that heaven and earth had conspired to create the most beautiful of days—this day when she followed her Lord in baptism. The sky shone such a clear, cloudless blue through the willows, the peach trees on the bank were flushing a lovely bright pink, while the mountain-sides were abloom with redbud and dogwood. Hope's face was aglow as her pastor led her out of the water, her curly brown hair dripping about her face. She joined in singing with the crowd standing on the bank and gathered above by the bridge:

"I have a song I love to sing
Since I have been redeemed."

Whatever it meant to others, to Hope it was an hour she would never forget—and the pool below Cedar Bridge would always be to her a sacred place.

They had started a Sunday school that spring, and Martha Ann had helped the young folks in organizing a Christian Endeavor society. The Sunday school faded out when it came winter again; but the Christian Endeavor lived longer, and became the center of the recreational as well as the devotional life of the community.

The next winter, Jim McMillen was back at work on the sawmill, with Sabbaths off. He was the head sawyer, and too good a workman to be spared. Martha Ann was teaching now at Cedar Bridge, but still living at McMillen's.

The winter was a tragic one for the little household on Laurel, as it marked an irreparable break in the family circle. Faith was only sixteen, but she fell violently in love with a young lumberman who had come back up in the mountains to estimate a tract of timber; and one morning the McMillens found her and her things gone. They soon learned the truth of what they had suspected—that she and Frank had gone over into Maryland and been married. Faith came home for awhile; but they finally settled down at Richwood, which was the head-

quarters of his work. Faith's Sabbath keeping was ended, and she found no church home among the first day people. She and Frank had not thought of that phase of the question when they were married.

Faith had been president of the Christian Endeavor society, and it was all Martha Ann could do to hold it together now; no one else would take the responsibility of leadership. Hope's dearest friend, Ellen Verner, was elected in Faith's place; but she was not one to take responsibility; besides her interest, which was mostly on the social side, lagged, and at the close of Martha Ann's last year at Cedar Bridge, the society died.

But that summer after Faith was married was another long-to-be-remembered one for Hope; for it was then that Martha Ann had taken her to the association at Salem. Hope had just finished the eighth grade at Cedar Bridge, and this, Martha Ann said, was a commencement trip. So for four days she enjoyed the fellowship of other Sabbath keepers, the inspiration of the meetings, the acquaintance with Seventh Day Baptist young people, the opportunity to go through the buildings of the college and learn something of its work. It was then that the resolve formed in Hope's heart, which she confided to Martha Ann, of going to Salem, and becoming a teacher.

So Martha Ann's mind began to work on that problem; the result was that the next fall found Hope enrolled as a freshman in the county high school at Woodburn.

Four glorious years in high school! — years of growing and unfolding personality as well as growing knowledge; of hard study, of forming warm friendships, of glorious time in basket-ball, in hikes to the tops of the mountains; and much time to think, on the long rides back and forth from Laurel Run, as she went home for Sabbath and Sunday. Babe was Hope's own horse, so she kept her at Woodburn through the week, and had some splendid rides after school hours with her friends. She was popular, as well as doing well in her studies; she made herself a reputation on the basket-ball team; and on hikes or wiener roasts, Hope always put life into things. The boys liked her, too; but she never let herself be attached to any of them; life was too full, and Hope was too young, for that. Yet,

she never would forget one moonlight night, after a party in her sophomore year, when she had strolled with Tom Parker out to the bridge over the river, just above the falls. The moon shone so beautifully on the water, and Tom was such a splendid pal; but she didn't see much more of him. He had come from over in Pendleton County at the beginning of that year; he would have finished in another; but that spring he had to go back home to work.

Well, those beautiful, busy years were over now; she was on her way home, to her father, whose rheumatism allowed him no longer to work at the mill; to Charity, wild, happy-go-lucky Charity, who must go to high school in the fall. What did Charity care for high school, except to get into town where she could go to shows and dances? But Hope had had her chance, and she would not begrudge Charity hers. Yet—Charity's schooling must be paid for, and their father couldn't do it. Roger had his wife and three small children to care for, on a miserable hillside farm; it was Hope's job! And what about Salem, and about her teaching? There was nothing ahead.

(To be continued.)

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Prayer is communion (Ps. 31: 1-5)
Monday—Pray for help (2 Thes. 3: 1-3)
Tuesday—Pray because God hears (Ps. 18: 6)
Wednesday—God is interested (1 Pet. 5: 7)
Thursday—Pray for light (Eph. 1: 15-23)
Friday—Pray when in trouble (Luke 22: 39-46)
Sabbath Day—Topic: Why should we pray?
(Jas. 5: 16-18)

Topic for Sabbath Day, February 7, 1931

WHY SHOULD WE PRAY?

Why should we talk with our parents? Why should we recognize them in our daily life? Why do we go to them when we want something? Why admit they have any part in our daily life? Such questions never come to our mind. They are an important part of our daily life. We couldn't ignore their presence. They have given us life and home; they love us, and we naturally go to them with our desires and our thanks. How much more should that be true of our

heavenly Father. He is the important part of our daily life. He gives us everything, including our parents. We should rather say, "Why should we *not* make him our constant companion through prayer?"

A thorough study of prayer would be a study of every part of the Bible, with the best example in the prayer life of Jesus, whose companionship with the Father was so perfect. He taught us to pray, "Our Father."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following poem by Mary Horton may be sung to the tune of "America" and used in your birthday exercises.

For birthdays bright and gay
And blessings all the way
Our thanks we bring;
Teach us thy will to know
As years shall come and go,
And always love to show
To Christ our King.

This poem may be read by the leader of the meeting following the singing of the hymn:

God will take care of you all through the year,
Crowning each day with his kindness and love,
Sending you blessings and shielding from fear,
Leading you on to the bright home above.

—F. R. Havergal.

TEXTS AND THEMES FROM PHILIPPIANS

REV. A. J. C. BOND

(Themes and texts of sermons preached from the pulpit of the Plainfield Church within the last several months.)

Theme: The Twofold Agency of Salvation.

Text: Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure. Philippians 2: 12, 13.

Theme: Pressing On.

Text: Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Philippians 3: 12.

Theme: A Christian Walk.

Text: Whereunto we have attained, by that same rule let us walk. Philippians 3: 16.

Theme: What the Onward Movement Means to Me.

Text: It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit. Philippians 4: 17. (Moffat's translation.)

It would be interesting and suggestive if other pastors would send in themes and texts of sermons which they have preached which were based upon the book which all have been asked to read repeatedly during the month of February. Doubtless there would be many duplications, but this would be an interesting discovery. No doubt also there would be revealed new uses of this Scripture, and texts which many have not employed.

THE FORWARD LOOK

O Lord, a few more years shall roll
And I shall stand, a naked soul,
Before my God, the Holy One,
My work on earth forever done.

My body, fashioned from the ground,
Shall have fulfilled its little round
Of toil and tears, of joy and pain,
And shall return to dust again.

In that great day when I shall see
Deep down into life's mystery,
I'll know my hours were long enough
To fashion out of life the stuff

Of an abiding character,
Such as the saints in heaven wear.
God give me grace that every day
May find me further on the way.

—Joseph Taylor Britan.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.—2 Thessalonians 2: 16, 17.

Take up thy cross again, but not thy fears,
For care—God careth—he will see thee through.
Hast thou God's shield, no wiser thing to do
Than to go worrying down the painful years?
Lift then thy thankful song—God's mercy hears,
His love enkindleth. Yet shalt thou renew
Thine ebbing strength, and thy great aim pursue.
Thy night is ended, and thy morning clears.

For Christ who walketh with thee in the way
Once heard all doubt, can whisper to the heart,
And all the threatening voices that essay
To shake man's courage. He that takes thy life
Went lonely to his death—thy life to be.
Hold thou his hand and he will walk with thee.

—Isaac O. Rankin, D. D.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

MY DEAR MRS. GREENE:

The other night Betty Webster was writing a story, and I asked her if I might read it. She let me take it, and I am sending it on to you for the Children's Page.

Betty is one of our most faithful attendants at our services here. Her folks belong to the Church of God. She is just one day older than my boy Loren.

Tell all the RECORDER boys and girls "God bless you" for me.

Sincerely,

LESTER G. OSBORN.

DEAR BETTY:

I was very much pleased to have Mr. Osborn send your nice story. It is very well written, I think, and I hope you will send many more stories. We can not have too many letters but we want stories, too, don't we?

Please tell Mr. Osborn "Thank you," for me.

Yours sincerely,

MIZPAH S. GREENE.

A HAPPY CHRISTMAS FOR PETER THE TRAMP
BETTY WEBSTER

It was Christmas day and the snow was falling fast. Peter the tramp tramped through the huge snow banks and the falling snow. After a while Peter came to a farmhouse in which lived Mr. Lee. Peter went to the door and knocked. Mr. Lee came to the door.

"Please may I stay in your barn and have something to eat?" asked Peter.

"To be sure you can. Wait a moment." And Mr. Lee went into the house a minute. The next minute he came out with some food and led Peter to the barn where he left him.

Pretty soon Bobby came out with some water for Peter. After a while Mr. Lee

came to look at Peter. As he stood looking there seemed to be a far-away look in his eyes. Perhaps he was thinking about his son who had gone away two years ago. Then he stared at Peter and suddenly his face lighted up with joy and he threw his arms around Peter's neck.

"Peter, oh Peter, my son, my son! Where have you been since you went away two years ago?"

Then Peter recognized his father.

"Oh father, I—" Peter could say no more for the tears of joy that ran down his cheeks. "I—I want to see mother," said Peter.

So mother came out, and as soon as she saw Peter she fainted away, which soon brought Peter and his father to her aid. Then Peter poured out his story of how he had suffered hardship and sickness, and how he had been turned out in the cold, and how he was heart-broken and weary and doubted whether he would ever find his home again, when he suddenly found it.

And that was the happiest Christmas Peter and the Lees ever had.

DEAR MRS. GREENE:

I was very glad to receive your letter.

My school closed for the Christmas vacation on the eleventh of December, and on the twelfth we had a "breaking up." Our teacher said we were to invite our parents to see the work we had done through the year. None of my folks were able to go so I invited Mrs. Coon as my own, and she went.

Our books for inspection were on the desks and our visitors came around and looked at them. The girls did some lovely fancy work.

Our program consisted of music, a dialogue, and speeches from teachers, and Rev. Edwards and Mrs. Currey, and she also gave the prizes to the prize winners.

I am going to spend three weeks of my vacation in the country with my mother.

I hope you will have a merry Christmas and a happy New Year.

I remain your friend,

LLOYD JONAS.

2B Camperdown Rd.,
Kingston P. O.,
December 23, 1930.

DEAR LLOYD:

I was ever so glad to hear from you again. I feel as if I knew you pretty well since I hear from you so often, and can look at your pictured face whenever I wish.

Your school exhibition and entertainment must have been very nice. It was fine that Mrs. Coon could attend it with you. I should like to have been there myself. I hope you found your vacation very enjoyable.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I will try to write another letter to the RECORDER for the Children's Page. I enjoy doing it.

We are going to have one week's vacation this Christmas. We had a program at school. I received a string of beads, and my teacher gave me a box of candy. The high school teacher gave me a pop-corn ball.

We had a program at the church and I spoke a poem.

My kittens do not have any names, but one of them is white, one of them is black and white and yellow, another is black and white, and the other is white and yellow.

If I tried to keep a diary of interesting things I did for even two or three days there would be so many you couldn't get it all on the Children's Page, so I guess I had better quit.

As ever yours,

LUELLA VAN HORN.

*North Loup, Neb.,
December 29, 1930.*

DEAR LUELLA:

I was very glad to receive another letter from you and it does my heart good to have you say, "I enjoy doing it." I am glad, too, that you do so many interesting things, so if they are too many to put into one letter, you might write the *most* interesting things. How would that do?

You must surely have an interesting family of kittens. Kittens are great fun I think.

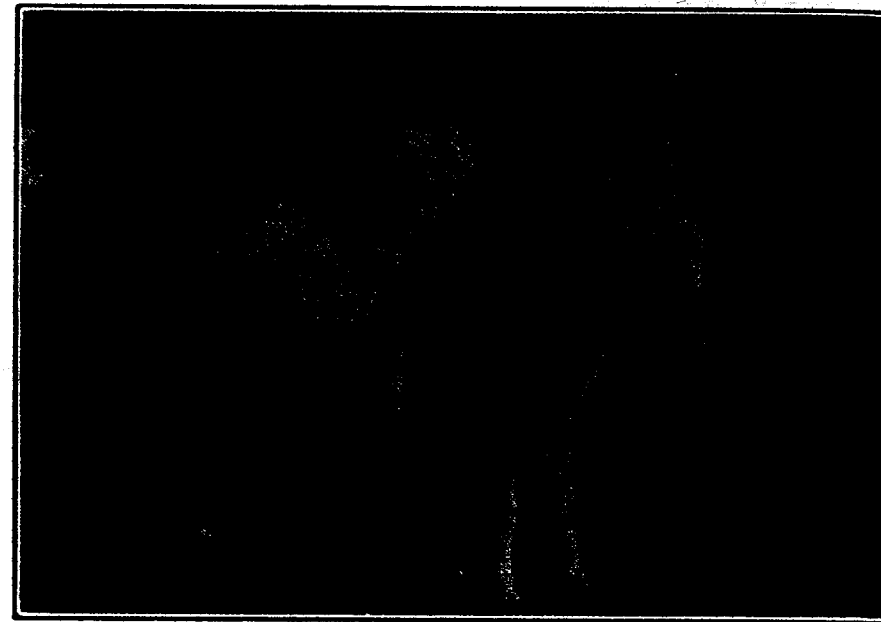
I hope you had one solid week of good times during your Christmas vacation. You must write us all about it.

Your sincere friend,
MIZPAH S. GREENE.

HOW DOROTHY GOES TO CHURCH

DEAR BROTHER GARDINER:

I am enclosing a picture of little Dorothy Stebbins and her donkey, "Sam." Sabbath days when it is impossible for Dorothy to get to Sabbath school any other way, she



Dorothy Stebbins and "Sam"

rides Sam, and I really believe he enjoys coming to church too. . . .

I wish everybody were as anxious to get to church and Sabbath school as Dorothy is. . . .

Yours very truly,
MRS. H. M. SOCWELL.

*Dodge Center, Minn.,
January 11, 1930.*

EVEN AS HE IS PURE

1 JOHN 3: 3

MARY E. FILLYAW

"Even as he is pure," so may we be in feeling, thought, and word;
So shall our deeds reflect his mind; so shall our lives be sanctified;
So shall we be lights, true like him, who is the Truth, the Life, the Way;
Whose Spirit guides, whose love enfolds, whose might upholds,
Whose righteousness transferred to us doth make us meet for heaven.

Like him, our crosses we must bear. His cross on which he died
Was made of wood; shall ours be made of gold to be displayed

With pride, while we "deny the power of godliness"? No, be it ours
So to use his gold, his silver, his time, his air, and every thing

Bestowed on us to supply our needs by his o'erflowing love,
That his kingdom may through us be fulfilled.

OUR PULPIT

THE CHURCH AND MONEY

REV. CARROLL L. HILL
Pastor of the church at Ashaway, R. I.

SERMON FOR SABBATH, FEBRUARY 7, 1931

Text—2 Samuel 24: 24.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Matthew 6

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."

Mark Wayne Williams, in his book, "The Master Song," tells the story of a man who used to go down town for eggs each week. He always carried a board with a hole in it. Any egg that would pass through that hole was too small for him to purchase. Simple, yet not efficient. There are differences in kinds of eggs as well as in size. There are snake's eggs and dinosaur's eggs and egg-plant. There are easter eggs and porcelain eggs and candy eggs. A hole in a board is no sufficient measure.

How, then, can a dollar tell a man's worth to society or a church's worth to the world?

"There are three faithful friends," said Benjamin Franklin, "an old wife, an old dog, and ready money." Whatever we may say of Franklin's classification of friends,

if it be true, then the picture is incomplete with any one of them left out. The Church has three faithful classes of friends: companion organizations with whom she maintains a close relationship, servants who love her and work for her, and ready money. This picture, too, is incomplete if there be any omissions. While a dollar can not be taken as a correct measure of worth, all too often it is the only tangible expression of appreciation known to many. Some do not

have money to give, and others have money which they do not give. Either way, the Church suffers, because the circle of friends is incomplete.

I. The poor ye have always with you.

As Jesus sat at meat one day, there came a woman with a box of ointment and anointed him. Some of the disciples protested against such waste, saying that the ointment might better have been sold and the proceeds given to the poor. Jesus' reply, as recorded in Mark's Gospel, was, "For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

There is one aspect of Jesus' reply that is especially true at this time. The economic situation in our country is making many people poor, and whensoever we will we may help them.

I can not rid myself of the feeling that the last six words of Jesus' reply are a kind of commentary on the first part. If we were to condense it and leave out the parenthetical phrase, it would read something like this: "The poor ye have always: but me ye have not always." There is a kind of suggestion that failure to lay hold on the values represented in the life of Jesus Christ marks one as poor. If, as we have said, a dollar is not an adequate measure of a man's worth, neither is the absence of a dollar an indication of a man's worthlessness. To be rich or poor is not necessarily to have money or to be without it. Rather, riches are to be found in the abiding values of the soul, and poverty is expressed in the desert condition of a man's inner life. A man may have money and yet be a pauper in the matter of appreciation of real worth. It is not necessarily the poor in money who are poor in appreciation. Both rich and poor suffer because of the love of money. As for those who are to be found wanting in the ability rightly to estimate the value of things, we have them always with us.

The large number of those lacking appreciation has made mass advertising one of the outstanding businesses of today. On November thirteen one reads, "Charge Christmas gifts now and pay in January." Again, "A Grand Piano for every budget"; and, "A car for every purse and purpose." Without doubt easy payments make it possible for many of us to have things we might not be able to buy otherwise, but when we reach the place where every one must have a grand piano and a car and charge his Christmas gifts till after they have been given away, then we join the ranks of the poor. We may be able to meet the payments, and we may not. That is only incidental to our choices. There is none of us who wouldn't like to have a grand piano and a car and a multitude of Christmas gifts. But the point of wealth or poverty is at the point of appreciation or our estimate of values which directs our choices and makes us sign on the dotted line or turn the proposition down. Our worth is not determined by the number of payments we can meet. But, of those who think it is so determined, we have them always with us.

II. The blight of the practical.

There is a tendency on the part of all of us to put a money value on everything. That is indeed one way to measure values, but it is not the only way, and it is yet to be proved that it is the best way. A Boston business expert says that a college education is worth seventy-two thousand dollars. Now that may be true; but if it is, the first thought is that many of us have been short-changed somewhere along the way. To prove that any one of us will be seventy-two thousand dollars better off at death because he went to college is a little difficult. The great advantage of the college, and other educational institutions, is not that it makes men richer. It is not necessarily that one is able to demand a higher salary, although that is important. The real gain comes in an ever-increasing experience of abiding values. Without this, the seventy-two thousand dollars will not mean a great deal.

Professor Meiklejohn has said that riches blind the nation. "I would not destroy this new-found wealth," Doctor Meiklejohn explained. "I would destroy the confusion it has caused and learn how to use the wealth to make us a truly great nation." Of course he was speaking of wealth in terms of money. Such was the understanding of the man who had just three questions which he asked about everything: "Who owns it?" "What did it cost?" "How long did it take to build it?" Whether he was looking at the National Art Gallery or Westminster Abbey, those were his questions. Riches blind, if they are in terms of money. How much does a landscape cost? Or a sunset? Who owns them, and how long does it take to build them? You can buy an associate but not a friend. You can buy a house, but as Edgar Guest says, "It takes a heap o' livin' in a house to make it home." Mr. Carnegie has said, "The trouble with most men is that when they have enough to retire on they have nothing to retire to." The amount of one's income tax does not indicate how much enjoyment he gets out of life. Does the head of a chewing gum corporation deserve a larger salary than the President of the United States? Because he gets more money, it does not follow

that his position is more important. The blight of the practical is that it judges everything by one standard. Shall we commercialize the arts and sciences and religion and all that is dear to us by making that one standard the dollar? May God forbid!

III. From whom do you get money?

There are many people who are ready and willing to give advice. It is one of the easiest things to get that there are. But when you really need advice you go to someone who has sound judgment growing out of experience. You do not want the opinion of Tom, Dick, and Harry. Each man is entitled to an opinion, and it may have some value; but you are looking for the man who has faced problems and solved them, the man who has experienced something that is eternal.

There are many different types of people from whom the Church receives money. Just as there are many people ready to give advice at a moment's notice, so there are those who will give nickels and dimes and even quarters for a worthy cause. Now, nickels and dimes and quarters are not to be passed by. Sometimes they represent a real sacrifice. We read in the New Testament of a widow who gave her mite. It was a large gift, not for its money value, but because it was all she had. She couldn't have given more if she had wished. For a millionaire to give but a mite would be considered mean. It represents nothing to him. If he were to give as much in proportion as the widow, there would be no lack. The Church can use nickels and dimes and pennies, too, when they represent love and interest. The place where we fall down in giving to the Church is where we try to make a nickel or a dime carry the load we should have placed on a dollar bill.

We get our best advice from those who have experienced eternal values, and that is where we get our best money. Such one gives generously and continuously. He has both dollars and sense. We read in Second Samuel 24: 24 of David's decision not to sacrifice unto the Lord that

which cost him nothing. We need more such decisions in 1931.

IV. The high cost of giving.

Who are the great benefactors of the world? Midas and Croesus were known for wealth, but they are not on the roster of benefactors. Let us take for example a few unforgettable names and assign them commensurate salaries. I am quoting now from "The Master Song": "What price am I offered for Tennyson? Who will make a bid for an inventor like Morse? What shall we allot for a scientist like Newton? What should be the weekly wage of the Prophet Isaiah? How many thousands a year did the Apostle Paul receive? How much wealth did St. Francis of Assisi amass? Where are the estates of John Calvin? What incredible fortune did Dante leave? Where is the heritage of Plato? What am I offered for the services of John Wesley? How much income tax should be paid by Bobby Burns, Swedenborg, Beethoven, Raphael, Dickens, the Emperor Nero, Judas Iscariot? What would be the proper stipend for a medium-priced Archangel or a high-grade Seraph? And what would you suggest as a fitting salary for Jesus the Carpenter of Nazareth?" The names I have just quoted are not to be included in the list with Midas or Croesus or even some of our present-day moneyed men; for their gifts, most of them, are far more precious than any money could buy. There is a high cost to giving. One man gives his life's service directly to the cause of Christ, while another turns his toil into money and gives that. Both represent real giving. Does not the Church deserve more than the movies? Money may become immortal when invested in something that is eternal.

Five cents will buy a package of chewing gum, or it may be put in the Sabbath school collection by one of the children. Ten cents will pay for a ride on the street car or the tithe on a dollar. Fifteen cents will buy a package of cigarettes or pay for a *Christian Endeavor Quarterly*. Twenty cents represents a gallon of gasoline or the tithe on two dollars. Twenty-five cents will let us in to some shows, but it also represents the average contribution by church members the country over. Two dollars and fifty cents

will buy a novel or a year's subscription to the SABBATH RECORDER.

If every member in our denomination would raise seventeen dollars this year, we could meet all of our local expense, pay up the Onward Movement budget, with the included debts, and have some money left over. Of course that sentence began with "If." And please don't think I am asking you to give just seventeen dollars. There are some who can not give that much, and we who are strong ought to bear the burdens of the weak.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." "For if this counsel or this work be of men, it will come to nought, but if it be of God, ye can not overthrow it." "I will not offer unto the Lord that which cost me nothing."

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Lack of Means or Lack of Interest. — "Some of our people are finding difficulty in maintaining their share in the evangelization of the heathen world. Lack of money is distressing the mind of home administrators and depressing the courage of missionaries abroad." So one reads in the leading spokesman of the Northern Baptists. It sounds like the statement of our own problem of carrying on the work with which the Lord has entrusted us. The burden of increasing debt is crushing our Missionary Board. No secretary can do his best with such a load as we force him to carry on his mind and heart. Our other boards also are carrying on under heavy handicap. Farther on, in the article above quoted, we read, "there is abundant wealth in the possession of Baptists of the world to sustain their part of the work." We believe this is equally true of Seventh Day Baptists. While none is rich, we have plenty if rightly consecrated and released for God's service.

But it would seem people are giving not according to their means but according to their interest. Wherever the heart is there will the treasure be also. Awaken a man's interest in a cause, and concern need not be felt about his gifts to that cause. Folks, we

are able to do what we really want to do. Let us pray for a revival of our interest in the things of the kingdom of God, and for a spirit of self-sacrifice and self-consecration. Surprising results will come. The sacrifices and offerings, suggested by Brother Scannel a few weeks ago, will follow. Money thus raised and added to our regular contributions to the budget and going through the regular channels will make possible the blotting out of deficits, a full program of the Onward Movement carried out, and the shame and reproach taken from our door. Considerable encouragement may be gathered from the comparative figures on the back of last week's SABBATH RECORDER. Take courage, friends. Let us enlarge and accelerate our payments, and find ourselves going up to Conference next summer with "clean slates" and with a real impetus for a greater Onward Movement.

Worth Thinking About.—While waiting for "next" in a barber shop, I read a good bit of philosophy. "The more a man solves his own individual problems, the less dependent is he on the solution of problems over which he has no control." Let me face myself squarely. What is the weak element in my problem? The man who unflinchingly takes himself squarely in hand is well on the way to the right solution of his problem. Too much reliance in recent years has been placed upon outside influences, and not enough on *self* reliance. The talk of "farm relief" has encouraged altogether too many to look for relief outside of themselves. But relief from the government or from elsewhere will never solve the problem. "Waiting for something to turn up" will not do the trick. Reliance must be placed on one's own resources.

"The influence exerted by the moments before one leaves his room in the morning, affects the whole day of our relationship to others. A few moments spent alone with God in the study of his Word, and in poisoning the life for a day's service will mean very much throughout the working hours of the day.

"It is worth while, and will soon reveal its value in the increased influence and added blessings that will result."

Fundamentalists' Page

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

A CONFESSION AND A CREED

MY CONFESSION

Today is an important anniversary in my life, and my mind wanders back over the lapse of years. I dwell, for a time, in the home of my childhood. I linger a little while in the little church in the valley where godly men and women helped to shape the early years of my life. Parents, teachers, friends all mingle in the picture. As I look back over those years joys and sorrows blend.

Pretty early in life, my mother's faith and prayers took firm hold upon me. Save for one single mental picture, my mother has been only a spiritual presence—"not seen but loved"—for she left us when I was a mere lad. But mother had dedicated me to the Lord before I was born. And during all the years of my early manhood, when I rebelled against the thought of entering the ministry (for I wanted to enter business), that mother's face, her hand on my head, her faith and her prayers, held me. Today, I am sure that God called me into the ministry—called me through my mother.

Now about the anniversary. Twenty-five years ago today, January 13, I was ordained to the gospel ministry, in the dear old Verona church, the ordination sermon being preached by my good friend and former pastor, Rev. Ira Lee Cottrell.

Twenty-five years in the ministry! And so little accomplished. True, statistics say I have been busy, but statistics are very deceptive. Statistics say I have preached over 2,500 sermons, besides several hundred addresses and children's sermons. In these twenty-five years I have held five pastorates, and I have received into membership of these churches a number equal to more than one-fourth their combined membership today. During these years I have stood at the open grave and performed the last sad rites over more people than I have led into the baptismal waters. My statistical regis-

ter shows many other things of interest, not the least of which has been the battle for temperance. In my first pastorate, it was a campaign for local option. In Colorado, twice we were in the fight for state prohibition. Then we moved to Nebraska in time to have a little part in the fight for state-wide prohibition there. Now it is the battle for law enforcement.

Twenty-five years in the ministry! I have no complaint to make. Time has been good to me. Most of the time we have known what it means to pinch in order to make income and outlay balance, but we have never been cold, or hungry, or naked. God has been good to us. I have made my mistakes. They humble me; they shame me. I have never lived an inactive life. I am not built for ease. Each year of my ministry has brought increased activities and burdens.

During the past six or eight years, my load has been increasingly heavy. When the modernist movement became so pronounced and aggressive, I aligned myself, with others, to challenge its inroads in our denomination. Some of my friends at that time said I made a mistake. Some still say so. But I felt then, as I feel now, that the issues of modernism could not be avoided. I recall that Doctor Eck, and some of the opponents of Luther, told him that the movement he was starting was doing more harm than good, and when he looked at the vagaries of Carlstadt, of Münzer, of the Zwickau Prophets, and of others of his followers, he half suspected it himself, but he dared not turn back, for he believed that God was in it.

After carrying the burden of the fundamentalist movement for six years, enduring the censure and the criticism of many, I can honestly say I have no regrets that I took the stand I did. Were I back to that critical hour when I stood face to face with the question of surrendering to modernistic leadership by silently stifling my own convictions, I would do exactly what I did then—launch a movement to thwart the menace of modernism.

No, the work has not been pleasant. It has not been pleasant to be shunned by those who were once your friends. It has not been pleasant to be censured publicly in our

denominational gatherings, or to have my every public utterance, however careful it may be expressed, received in a critical spirit by some. It is not pleasant to feel that because I do not keep my ear to the ground in order to keep step with the modern drift of things, or else fail to stand on both sides of the present-day controversy, I must be shunted into places where I can do the least harm possible. But feeling all this, I have not a single regret that I put myself in opposition to modernism. I have never doubted for a minute but that the course we have pursued is of God, and that we have his benediction resting upon us. I have the approval of my own conscience, and I have maintained at least my own self-respect.

In this defense of our Christian faith, we have tried to be loyal to God and his Book of truth. We have made mistakes, doubtless, in our methods. We would not be human if we did not do so. But we are more firmly convinced today than ever before that if modernism as taught by its leading advocates is true, then our denomination is doomed. If the teachings of modern liberalism are true, then our denominational faith is anchored by ropes of sand.

As I close my twenty-five years in the Christian ministry, I ask myself, "What do I believe?" My answer, in part, follows.

MY CREED FOR THE NEW YEAR

"Lord I believe, help thou my unbelief." Mark 9: 24.

We are living in the very midst of conflicting philosophies, one of which comes nearer being sophistry than philosophy. Stated briefly, it is this: "It does not matter what one believes. Not what one believes, but what he does, counts." The truth is, what one believes controls what he does. Emerson says, "A man's action is only the picture-book of his creed." As a thinking individual I have always had a creed. So on this anniversary date I want to state again my creed. True, while in college, for a time, I sweltered in the morass of doubt. My early contacts with modernism staggered me. But in the end the anchors of my faith held. Degrees from three different colleges, and twenty-five years of active work in the Christian ministry have not greatly altered the great abiding truths of

the Christian faith which I came to believe in early manhood. Training and experience have widened my outlook, clarified my vision, deepened my convictions, and stabilized my faith. I believe. Some of these major beliefs I now commit to paper.

1. I Believe in God.

I have just turned from reading Joad's *The Present and Future of Religion*. He says he asked a chance gathering of a dozen young men and women if they believed in God. Every one, without exception, replied "No." Asked if they ever felt the need of religion, only one said "Yes." She said she felt the need of divine comfort and guidance when she was weak, ill, or in trouble. They all agreed that "religion is a spiritual drug for the spiritual diseased. Healthy people do not need it." Then Mr. Joad says, "For the first time in history there is coming to maturity a generation of men and women who have no religion, and feel no need for one."

I believe in God, that he is my Father, and that I am his child. Jesus taught us to say "Our Father." If God is my Father, then all men are his children, and we are brothers. Then if we are God's great family, I want all my brethren to be happy. I can't rest satisfied, then, if my brother is hungry or cold or naked. I can not rest fully satisfied in my own salvation until all my brethren are saved—until the prodigal is brought home, the blind see, the lame walk, the sorrowing find joy, and the weary find rest, until the sinful and disobedient find forgiveness of their sins through the tender mercies of our God. Therefore I believe in missions, and that I am my brother's keeper. I have a growing conviction that men and women everywhere need to know God. I have a great sorrow for that great multitude of young people, described by Mr. Joad, who have deliberately set their faces against God. May they be brought to pray, "Lord I believe, help thou my unbelief."

2. I Believe God's Book.

The Bible is God's Book. More than twenty-five years of study of the Book has deepened my convictions that the Bible is a revelation of our Father and his will concerning us. God speaks to us out of his

Book, and he speaks with authority. It is our guidebook through life. It is not a textbook on science, but true science agrees with it. The archaeologist with pick and shovel is daily producing incontrovertible evidence in support of the historicity of the Book. God wants to save me, and to save all my brethren. The Bible alone reveals the *way of salvation*. It is the story of God's redeeming love, reaching from the Garden of Eden to its final consummation on Calvary.

It pains me that so many disbelieve the Book, or cast doubt upon it, or discredit its teachings. But I recall the seal of a Scottish Bible Society. It is an anvil with men swinging hammers upon it; the ground is covered with broken hammers, and underneath are the words: "Hammer away, ye rebel bands; your hammers break, God's anvil stands." (To be concluded)

NANCY'S REFORM

"Hurry, dear, if you want to go downtown with Opal and mama," Mrs. Allen called with a cheery insistence. She was thinking that it would be impossible to do those errands if they missed the next car, and a telephone call had delayed her enough for Nancy to get settled again with her toys.

Nancy wanted to go. Throughout the process of scrubbing, brushing, and dressing in the dainty new frock, she had chattered away about the good time they would have; but the child was very self-willed and deliberate. She clearly meant to take her own time now. It was nerve-racking to wait, yet saying too much or starting to gather up the toys would bring on a tantrum.

Mother made her voice sound firm and confident. "Come at once, Nancy, or we'll leave you. Mama must take this car."

The child coolly went on dressing her doll. Humiliated at the thought of the scene to follow, Mrs. Allen started toward the sitting-room. "I'll have to pick her up like a baby," she muttered. A soft hand caught at her arm.

"You can't, Auntie," whispered eight-year-old Opal in a tense, compassionate tone. "Don't you remember you promised that if Nancy didn't come you'd leave her behind? Agnes is going by now."

Mrs. Allen looked at the child blankly. She had indeed "promised" that. How many times had Nancy found such promises unkept! There was the chief cause of her exasperating disregard of both coaxing and threats! It was not necessary to take her this time. Neighbor Agnes was a dependable and willing caretaker whom she could pay for her trouble.

One more call was given. "Nancy, come at once, or we'll leave you with Agnes. I'll have to pay her what we were going to spend for your new toy; then mother can't bring you anything. Come, dear."

Nancy started to rise, then an impish light came into the lovely face; she laughed an unbelieving little laugh. Shamed indeed now, the mother realized that her darling intended to show off before Opal—and to test mama.

With hasty instructions to Agnes, Mrs. Allen caught Opal's hand and they hurried for the car.

Again and again, the mother saw things that would have delighted Nancy. She knew that Opal did, too. It had not been selfishness that led to the little visitor's saying, "You promised." It was hard for both mother and cousin to do without Nancy's joyous company—hard to keep from buying some gift to carry to her, but Mrs. Allen remembered that promise faithfully!

"Auntie, do you think it would be all right for me to get cousin one of these cunning littlest dollies?" questioned Opal wistfully.

"No, dear, she is too young—and too badly spoiled—to see the difference between your bringing it to her and my doing so. If she learns her lesson, we'll come down for a whole wonderful half day before you leave."

A sober little Nancy met them. "Agnes read her old books every single minute. She wouldn't play with me one bit."

"Then you had plenty of time to enjoy the dollies all by yourself," was the Spartan answer, though Mrs. Allen hugged her breathlessly. "Next time come when mama calls."

Nancy laid her head on her mother's shoulder, repentantly, and hugged back with fervor.—*Mary S. Stover, in Bulletin No. 39, 1919, entitled "Training Little Children."*

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE WHITE HOUSE CONFERENCE AND THE CHURCH

The White House Conference on Child Health and Protection which met in the city of Washington, November 19, 20, 21, and 22, was a meeting of such significance that one would be forced to use superlatives in extravagant succession to express the import of the work which was projected. Called by the President of the United States, presided over by the Secretary of the Interior as chairman, and the Secretary of Labor as vice-chairman, attended by three thousand carefully chosen delegates representing all phases of work with children, the conference marked a new level of interest in child welfare throughout the nation and its results will be far-reaching in extent and profound in character.

For over a year special committees of expert technicians in social, mental, and physical sciences had been conducting investigations into all phases of child life, and the results of these investigations were made the basis of the discussions of the conference. These investigations fell into four general areas which became the four sections of the conference: medical care; public health and sanitation; education and training; the handicapped: prevention, care, and protection.

Each of these sections was divided into sub-sections, and these, in turn, into numerous smaller committees for detailed study of special problems. For example, within the section on education and training there was a sub-section on personality development; and within this sub-section a special committee to study the problem of determining what factors in a home environment make for healthy, happy attitudes on the part of its children, and what factors make for depression, fear, and inability to "get

along" happily in a group. One hundred seventy such committees were at work, and the total result of the investigations gives more data than have ever before been available to those who are eager to understand children and to know how to guide them. A summary of the preliminary reports of these committees made a printed volume of over six hundred pages. The complete reports of the conference will be printed just as rapidly as possible. At present there is available a stenographic report of the general sessions, which may be ordered from the Educational Department of the *United States Daily*, Washington, D. C.

Among the topics studied were: pre-natal and maternal care; medical education in preventative measures; nutrition; housing; mental hygiene; milk production and control; influence of economic factors on the stability of the family; vocational guidance; the function of the family in child education; the institutional education of the pre-school child; the relation of recreation to health; the mentally retarded; the socially handicapped child; the special problems of family life in rural areas; the delinquent; the child and the church; and the like. In fact, the studies of the conference covered practically all of the problems and relationships of children. They give us a wealth of data regarding the relations which the children of America have with their parents, the types of houses in which they live, the amount of time they spend in the movies, what they read, where they play, their attitudes toward family and school authority, their habits of personal cleanliness, the type of companions with which they associate, the number of days they stay in bed because of illness, and similar matters. They help us to understand the causes of delinquency, the effect of racial prejudice, of a sense of insecurity in the family affection, of poverty, of broken family ties, and the like. They help us to understand the needs of the dependent child and how best to care for him so as to bring about wholesome development. They help us to understand the problems of the normal child and how to help him solve them. They help us to understand the importance of specialized guidance for the gifted child.

(To be continued)

REGARDING OUR NEGRO CITIZENSHIP

[From a lengthy report on "Home Missions," in the "Mission Congress Findings" of the great convention held recently in Washington, D. C., we take the following item regarding "Our Negro Citizenship."]

"This group of Americans number twelve million souls. They have wrapped in them powers and possibilities which if wisely directed will be numbered among America's most valued and dependable assets in the years ahead.

"It is a regrettable fact that the principles and ideals of American democracy, about which we talk and which many Americans believe they cherish, have been applied to this group in very meager instalments.

"We who send many thousands of dollars and many missionaries to India because we have been spurred to action by what to us is an outrageous caste system, fail to remember that there is a very striking psychological similarity between the silly caste system of India and the inexcusable race prejudice of America.

"To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are unchristian.

"The Church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote."

DEATHS

MAXSON.—Edgar Potter Maxson, son of William E. and Margaret Niblock Maxson, was born January 3, 1889, at Westerly, R. I., and died in the same town December 30, 1930.

Edgar received his early education in the public schools of Westerly and was graduated from the high school with the class of 1907. He then entered Amherst College, Amherst, Mass., receiving his degree in 1911. Returning from college he entered the staff of the "Westerly Sun" as city editor, which office he held until his health failed.

Our brother had been called to many places of service in the community. For a time he was a member of the school committee where he served a number of years as clerk. He was one of the incorporators of the Westerly hospital. He was active in Red Cross work and for a time was its local secretary. These activities were continued as long as health permitted.

With a number of others Edgar was baptized by the writer and united with the Pawcatuck Seventh Day Baptist Church, February 17, 1906. He had been much interested in our denominational plans, being for several years a member of the Missionary Board and serving one term on our Commission of the General Conference.

Of his family surviving him are his wife, Mary Starr (Utter) Maxson, and four children: William Edgar, Henry Maxson, Edgar Potter, Jr., and Mary Starr, twins; his mother, Mrs. Margaret Maxson of 20 Spruce St., Westerly; a twin sister, Mrs. Paul Estey of Providence, R. I.; and a brother, Harold R. Maxson of Philadelphia, Pa.

Farewell services were held on Friday afternoon, January 2, at three o'clock and were largely attended by relatives and friends, as well as school and town officials. The services were conducted by Rev. C. A. Burdick, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, assisted by Rev. Harold R. Crandall, pastor of the church.

I, as pastor, having seen many young people grow up and go out into the world, can not refrain from adding a personal note of appreciation, for I have never seen one the peer of Edgar Maxson. Such a record of uprightness of character, of an unbroken hold upon the friendship of so many, young and old, and of varied talents possessed and kept clean, should furnish an example to many a girl and boy.

Edgar was literary in his tastes, intensely interested in his love of music. A poet in his imagination, he still enjoyed the outdoors and the beauty of nature. We feel that the church and community have in his going met with a great loss.

C. A. B.

Sabbath School Lesson VI.—February 7, 1931

JESUS THE WORLD'S TEACHER.—Luke 6.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

DAILY READINGS

- February 1—The Poor and the Rich. Luke 6: 20-26.
February 2—How to Treat One's Enemies. Luke 6: 27-38.
February 3—How to Pray. Matthew 6: 5-15.
February 4—The Primacy of the Kingdom. Luke 12: 22-31.
February 5—The Worth of a Man. Matthew 12: 9-14.
February 6—The Teacher of the Way of God. Luke 20: 19-26.
February 7—The Worth of Wisdom. Proverbs 3: 13-18.

(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Arstyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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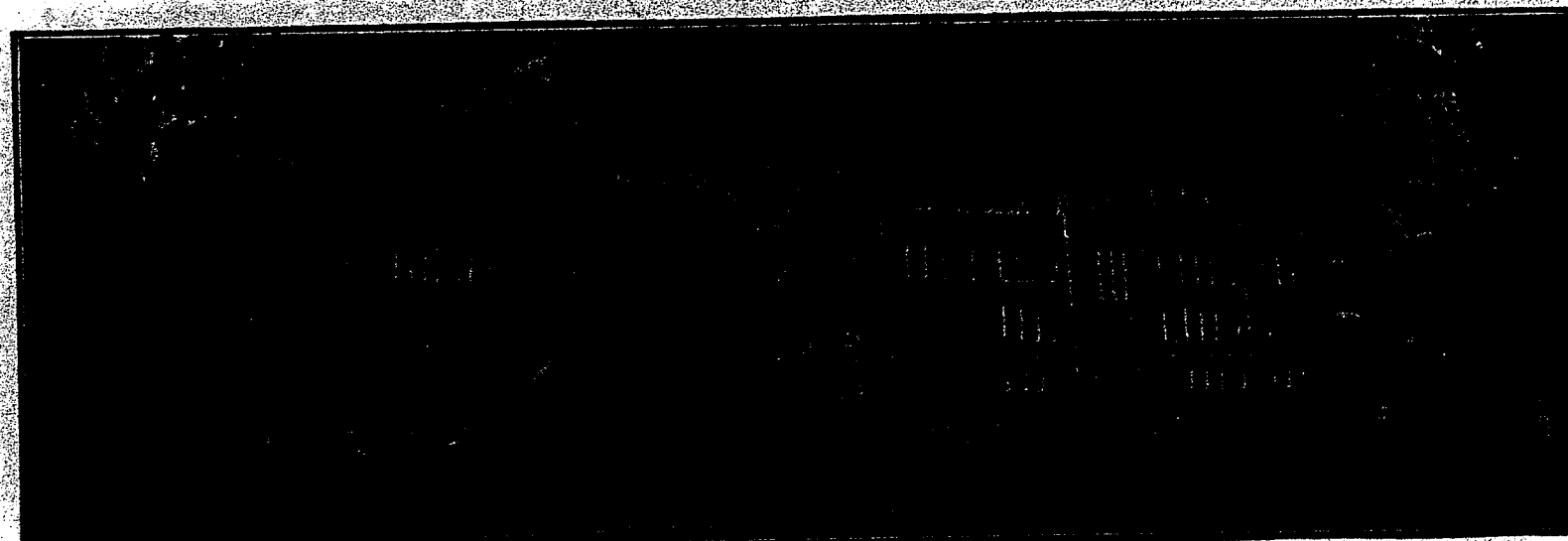
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Prayerful Bible Reading February

YOU are asked to read Philippians through every day during the month of February. In this Recorder you will find a brief Introduction to the book. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.

My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed.....

What I find to believe:

What I find to do:

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THE LAW OF THE SABBATH
was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies and subject to the limitations of this earthly sphere of time and sense.

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

Contents

Our Question Box	129
Brother Jeffers Speaks	130
How Are We Saved?	132
Observations by the Corresponding Secretary	132
George Washington Bicentennial Celebration	133
Missions.—"Inasmuch As Ye Did" and "Inasmuch As Ye Did It Not."—A Word from Jamaica. — Missionary Board Meeting. — Another Letter from Jamaica	134-138
Tract Society Meeting—Board of Trustees	138
Woman's Work.—Worship Program for February.—Questions for February. —From the W. C. T. U.	140
Home News	141
Cold Air Treatment	142
Liquor Smuggling Barred by Mexican State	145
Young People's Work.—The Church as a Family.—Cedar River, III.—Intermediate Corner.—Junior Jottings	146-148
American Sabbath Tract Society Treasurer's Report	148
Scripture Memorizing	149
"We Would See Jesus"	149
Children's Page.—For All Recorder Children.—Our Letter Exchange	150-152
Pacific Coast Special Meeting	152
Prohibition	153
Our Pulpit.—"Almost Thou Persuadest Me"	154
Fundamentalists' Page.—My Creed for the New Year	156
Religious Education.—The White House Conference and the Church	158
Marriages	159
Deaths	159
Sabbath School Lesson for February 14, 1931	160