

## Prayerful Bible Reading February

**Y**OU 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:

# The Sabbath Recorder

VOL. 110

FEBRUARY 2, 1931

No. 5

**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.

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

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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

VOL. 110, No. 5

PLAINFIELD, N. J., FEBRUARY 2, 1931

WHOLE No. 4,482

## OUR QUESTION BOX

REV. A. J. C. BOND

Leader in Sabbath Promotion

*The Question.*—Some three and one-half years ago I had occasion to write you a business letter, and when you replied there was a friendly, personal touch in it that is so sadly lacking in similar letters from others that I have remembered it ever since.

I came across the enclosed a few weeks after our Christian Endeavor had the topic, "Christians and the Sabbath," prepared from the SABBATH RECORDER. Our people here have had the *Young People's Weekly* for years. Somehow I was so amazed that Amos R. Wells, of all enlightened men, should have written such a thing, that I thought at once of sending it to you.

I know that you must be a very busy man and I do not know that anything should be done about the enclosed marked article.

After a careful reading of your explanation of the Date Line, I got an added more personal meaning of the statement, "It is a sign (the Sabbath) between me and thee." I had a letter from a dear woman friend who left the Sabbath, and one of the excuses she gave was "can't all keep the same, identical time." Your recent article ought to help there.

Sunday is one of the chief proofs of Christianity. Study the history of the Jews and you will find that they prized their Sabbath, the seventh day of the week, our Saturday, above all other religious observances. They had almost innumerable rules regarding it, and would suffer any extreme of loss rather than break one of those rules.

Yet, in a religion sprung from Judaism, whose Founder and all his chief followers were loyal Jews, we find the seventh day replaced entirely by the first day. Great social changes like this are not made without a powerful reason, and the reason in this case is that Christ, by rising from the dead on the first day of the week, made that day inevitably the sacred day for his disciples.

They could not celebrate the sad day when he lay in the grave. They must celebrate the glad day of his resurrection. The Christian calendar, therefore, is a mighty Christian evidence.

Some day of rest and worship is necessary, coming as often as once a week, and social necessities require that the same day should be observed all over a nation. The changes made in the calendar during the centuries make it certain that both Saturday and Sunday often fail to fall on the exact anniversaries of the ancient Saturdays and Sundays. That which is essential is that one day shall be set apart every week for rest and worship.

—Amos R. Wells, in  
 "Young People's Weekly"

*The Answer.*—I always hesitate to say anything that would create doubt in the minds of people, especially young people, with respect to the wisdom or ability of an outstanding religious leader. There is one caution however which is always in place and which applies in the case of Rev. Amos R. Wells. One who writes on all sorts of subjects and who undertakes to answer all kinds of questions is not the one who is likely to be the most reliable with respect to facts. Doctor Wells is a prolific writer and says many inspiring and helpful things, but evidently historical accuracy is not one of his strong points.

It is a fact known by many readers of the SABBATH RECORDER that Doctor Wells is a grandson of a Seventh Day Baptist minister of the same name. I remember that some thirty years ago when Doctor Wells was attending a Christian Endeavor convention in West Virginia, the pastor of the Salem Church spoke to him with reference to this matter. He replied that he believed his grandfather did preach sometimes for the Seventh Day Baptists. Either he was not sure with reference to the denominational connection of his own grandfather or else he was lacking in appreciation of the principles which his grandfather held and preached. Either would seem to demonstrate the fact that he would have difficulty in discussing the Sabbath question with a fully enlightened and unprejudiced mind.



Doctor Wells is not in harmony with the best scholarship of the time when he intimates that the seventh day was replaced entirely by the first day on the authority of Jesus and by his own disciples. There seems to be no difference of opinion on the part of scholars with respect to that point. All readily agree that the seventh day was observed in the early church and that Sunday replaced the Sabbath but gradually, and was not generally observed until generations after the disciples lived and taught. It is rather a late date in Christian history for an informed writer to say that "Christ, by rising from the dead on the first day of the week, made that day inevitably the sacred day for his disciples."

Jesus, himself, said that he came not to destroy the law but to fulfill. He came to do his Father's will. He kept the commandments himself and there is not the slightest intimation that he ever contemplated the substitution of another day for the holy seventh day of Scripture. Nothing in Scripture suggests that an exception was to be made with respect to the Sabbath commandment, which occupies a place at the center of the moral law. This playing fast and loose with the law of God and substituting the traditions of men for the will of the Father is largely responsible for the breakdown of respect for all law which is so sadly evident in our time.

After saying in his first paragraph that "Sunday is one of the chief proofs of Christianity," Doctor Wells says in his second paragraph, "That which is essential is that one day shall be set apart every week for rest and worship." If the essential thing is that *one* day in every week be set apart for rest and worship, then what becomes of his first statement with reference to Sunday as the chief proof of Christianity? One of the most obvious things to be observed in arguments for Sunday indulged in by its advocates is their inconsistency.

Would it not be better to follow the example of our Lord and his disciples and observe the ancient Sabbath day of Scripture? In doing so one is able to support his belief and practice by the highest possible authority. He will be in harmony also with the early church and with those who down through the Christian centuries have ob-

served the Sabbath day which comes to us in unbroken continuity: No revision of the calendar has affected the order of the days of the week. The Sabbath, the seventh day of the week, still stands as a memorial of the creation of the world where Christ was present with the Father. It symbolizes the presence of God now in the world, the God whom Jesus but revealed in clearer light as he lived in perfect harmony with the divine will.

#### BROTHER JEFFERS SPEAKS

DEAR EDITOR AND ALL THE SEVENTH DAY BAPTIST BROTHERS AND SISTERS AND LITTLE ONES:

Since you are so kindly sending me your literature to give out to people in Racine, no doubt you would like to know why I am a Pentecostal Sabbath keeper.

From the age of eight to twenty-one I was taught to be a good Seventh Day Adventist by a dear step-mother, who years afterwards died in that faith. I kept the Sabbath because she wanted me to, not because I believed in my heart that it was very important. I kept it in form, not in heart, because I never was born again.

At the age of twenty-three I got away from home and dropped it all, and went off into sin, and for a number of years I followed that course of life.

Some time in 1900, I went to a Baptist revival in Woodland, Calif., and became converted—as I thought, born again. I had a good experience and the Lord blessed me as far as I walked with him.

In 1906, I sought the Lord for the baptism of the Holy Spirit, according to Acts 10: 44-46, and after two months of searching my evil heart and confessing my sins and making restitution, the Lord gave me tongues, as the proof that he had granted me repentance unto life (Acts 11: 18). At that time I tried to live under the teaching of some holiness sects: that we live every day holy, every day a sabbath, as long as we are in Christ Jesus. But the prayers of my dear step-mother had to be answered; so God brought it to my attention in 1913, when I was in Reno, Nev., while reasoning with myself,

that God gave me the Holy Spirit, so as to lead me into *all* truth (St. John 16: 13), and his teaching is no lie. First John 2: 27 showed me that the only way for me to be *sure* in the matter was to ask God to reveal the truth unto me by the Holy Spirit. So one night while in Reno, I prayed for God to show me by the Spirit his true requirements in regard to the Sabbath, and in my sleep this passed before me: I appeared to be standing in a light room looking through a door into a dark room. An arrow point passed before me in the darkness; it was heated to a blazing white heat, with sparks like lightning coming out of it. A voice behind me said, "The Sabbath is a blazing point in the Law," and quoted all of James 2: 10 to me. I cried out, "Lord, show me that again," and woke up. I praised God for answering my prayer by revealing the truth to me, then went to sleep again, and in the morning I woke myself up repeating all of Isaiah 58: 13.

You see if a person takes up the Sabbath by studying it and reasoning it out, it does not have such a lasting effect in his conscience as it does when God reveals it to him by the Spirit, for then no man's reasoning or influence can take it out of his mind.

I never went back to join my old church again, because their doctrine seemed so full of error. I am looking for a church that is the *remnant* of the Church. One church claims to be the "Remnant Church," but the Bible nowhere calls God's Church the "Remnant Church." In fact it does not say anything about a Remnant Church. But Revelations 12: 17 speaks of the remnant of her seed that the devil will persecute, for they keep the commandments of God (Exodus 20: 8-11), and have the testimony of Jesus. And that testimony of Jesus is a *Spirit* (Revelations 19: 10), not one of the gifts of the Spirit. A church organization where leaders and preachers speak in any way against the Spirit is in great danger (Mark 3: 29). Some people think that having visions is prophecy; but, was Zacharias in a trance when John was born? (Luke 1: 64-79.)

I see by some of the tracts I get from

the Seventh Day Baptist people that they believe in the outpouring of the Holy Spirit in the later days. There is more or less contention about the receiving of the Holy Spirit. I think there are many signs or proofs of one's having received it. The proofs vary according to the amount we receive, but I know that there is a great measure of the Spirit given to those who are anxious to obtain that measure; that they will speak in tongues when they receive that measure of the Spirit, because they did in the time of the early church; and you know God does not change (Malachi 3: 6). But in order to get that experience a person must first find out from God what hinders him from getting it. He must pray to God to give him a *hungering and thirsting* for the Holy Spirit, because the desire also must come from God.

There is much misunderstanding about Acts 2: 4, which I think could be straightened out if the preachers would emphasize Webster's definition of the word "cloven." For if his definition is right, then it is plain to see that there were two different kinds of tongues spoken of in the upper room on the day of Pentecost (Acts 2: 1-4).

Some say that those tongues were only for the apostles, so that they could preach the gospel to all nations. But there were only twelve apostles, and there were one hundred eight other people in that upper room, and they all had cloven tongues. So that argument is not based on facts.

Do you stop to think that Jesus' own mother was in that room? And she was holy enough to bear the Son of God, yet she was required to receive enough of the Holy Spirit to speak in tongues.

I believe that most preachers these days make a great mistake by rushing through the second chapter of Acts so fast that the people can not grasp the truths and facts that are recorded therein.

When a person is desperately in earnest about receiving the Holy Spirit, then he will be surprised to find out what is in his heart that hinders him from receiving the Spirit, because God will reveal it to him if he asks him to do so. Then he can see and realize in his own



experience the value of the precious blood of Jesus to his soul and life; and also what value it will be at the judgment bar of God. For when your case is tried, it is only by the blood's being applied to your account, and Jesus' pleading to the Father for you, that your name will be retained in the Book of Life.

Your brother in Jesus' vineyard,

FRANK JEFFERS.

1676 Douglas Avenue,  
Racine, Wis.

### HOW ARE WE SAVED?

Rev. Lester G. Osborn makes an effort to show in his article in the SABBATH RECORDER the difference between salvation by obedience to the divine law and faith in Jesus Christ. He says the law is not a means of salvation, but a guide to living, that we are saved by faith in Jesus Christ. Now what is faith in Jesus Christ but conformity to the law of God? In Psalm 19: 7-11, we read, "The law of the Lord is perfect, converting the soul. . . . Moreover by them is thy servant warned and in keeping of them there is great reward." What more does Christ require of us?

He quotes from Galatians 3: 21-26, "But before faith came we were kept under the law, shut up unto the faith which would afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." Farther on he says, while law and grace are distinguished in the Bible, they are in a very real sense not opposing systems, but parts of one plan, the redemption of mankind. Why, then, does he make the distinction he does?

It is true that Christ gave a new and clearer view of the character and design of his mission. He came to sustain the law and the prophets, not to destroy. The laws of God have never been changed, but remain in force. They will stand forever, the same today as yesterday, eternal and immutable. Christ endeavored to show to the scribes and Pharisees that the outward observance of the law was not enough, that true observance must come from the heart, that their righteousness must be more than the cleansing of the outside of the cup and platter, but must include the cleansing of

the heart. This could be accomplished only by observance of the laws of God.

The great trouble with the world (as it ever has been) is non-compliance with the demands of the divine commands. The Christian Church has been trying for centuries to serve God and mammon at the same time. The Israelites represented God as a man of war, and millions of lives have been sacrificed in consequence, and so the world over. We can never have permanent peace on this earth. We can preach peace and good will to man and at the same time continue preparation for war, and make of ourselves a nation of hypocrites and violators of the law of God and the teachings of the Prince of Peace. G.

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

*Worship.*—Recently I read a few lines from Ruskin, well worth our careful attention: "What greater calamity can fall upon a nation than the loss of worship! Then all things decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by hope of other worlds, and age is without honor. Society lives for trifles, and when men die we do not mention them." Daily grind of toil as well as the mad whirl of pleasure reduces a man's spiritual and physical vitality. An hour in touch with spiritual things, an hour in fellowship with God has a value beyond compare. We are suffering in America today from a lack of that vitalizing experience.

*"The latter rain."*—My memory of Richburg of nearly thirty years ago is one of rather dilapidated buildings and general run-down condition following an early oil boom. Today, as a result of a second and more stable period of oil production, the village has every appearance of prosperity with its comfortable homes, its modern high school, and well kept churches. Easily there comes to mind the picture from the prophet of fresh, green fields watered by "the latter rain." This is not dispelled by visiting in the homes, and meeting in the beautifully redecorated church auditorium, people in-

terested in spiritual matters. Always it is refreshing to meet with those who have at heart the good of the church and the interests of the denomination. Here, as well as at Little Genesee and Nile, points visited up to the time of this writing, there is every indication of careful pastoral care and spiritual leadership, and the assurance of support of denominational budget and program.

*Centennial at Second Alfred.*—The urge that impelled the corresponding secretary to visit the churches of the Western Association in the dead of winter was the cordial invitation of the Second Alfred Church to attend and take part in the celebration of her one hundredth anniversary. As the pastor of a church itself one hundred twenty-five years old when Second Alfred was instituted, as well as being the representative of denominational interests, it seemed fitting to accept the invitation. Everything was found ready and smiling a welcome to old "Baker's Bridge"—a welcome, warm in spite of nature's cold and snowy mantle. Plans as organized by the thoughtful, spiritual, and progressive pastor, Rev. Edgar D. Van Horn, were fully and successfully carried out—from the opening praise service on Friday night to the closing silent prayer and benediction, Sunday afternoon. The sermon and address of the writer were well received, and the other addresses and papers with greetings, reminiscences, and future plans for the church were of high order. Attendance was good, representation from other churches being as large as conditions of roads and weather would allow.

Everything evidenced the most careful planning by the pastor and his committee, and the apparent pleasure and appreciation of the people in consideration of his ministry were pleasing to see.

Five churches of the Western Association, more than one hundred years old, were represented by their pastors. At least one lady was present from the Verona Church, Central Association, a church more than a century old, while Piscataway, organized in 1705, was represented by her pastor.

The most significant part of the celebration came on Sunday afternoon in the Forward Look—"The Church of My Dreams." Plans for a plant more adequate

to meet the needs of a teaching church, and to meet the civic and social needs of the community, were convincingly presented and appreciatively received. There is nothing that more ennobles or anchors a generation than to build into its life some tangible evidences of its vision and consecration. Second Alfred is to be congratulated, not only for her years of splendid history, but for her loyalty in meeting present responsibility, and openmindedness in facing the future. A wonderful past should inspire a great present to a greater future. Long may this centenarian continue to grow, prosper, and serve.

### GEORGE WASHINGTON BICENTENNIAL CELEBRATION

EVERY STATE, CITY, AND TOWN IN AMERICA WILL TAKE PART

There seems to be an impression in the minds of many people that the George Washington Bicentennial Celebration is to be held only in Washington, D. C. This impression is entirely erroneous.

The celebration marking the two hundredth anniversary of the birth of George Washington is to be nation-wide in scope. Every state, city and town is to participate. Every locality is to honor the Father of His Country in its own way.

Representative Sol Bloom, associate director of the George Washington Bicentennial Commission, expressed the idea accurately when he said:

"The George Washington Bicentennial Celebration is to be different from any celebration ever held in America. We are planning no world fair; we are planning no national exposition. Instead of bringing the people to the celebration, we are taking the celebration to the people.

"George Washington belongs to all America and all Americans, regardless of race, creed, or color. He belongs to the North as well as to the South; to the West as well as to the East.

"We want to reawaken in the hearts of all Americans the spirit of gratitude and reverence for America's leading citizen of all time. The best way to accomplish this purpose is to have local celebrations all over the United States. That is the reason why no one place has been signaled out to be the center of the celebration."



## MISSIONS

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

### "INASMUCH AS YE DID" AND "INASMUCH AS YE DID IT NOT"

Dr. Hugh Black, the noted preacher and teacher, tells of a converted Jewess who, after studying the New Testament thoroughly, wanted a friend to read history with her that she might learn when Christians ceased to follow Christ. To her mind there was little effort to follow the teachings and example of Christ as portrayed in the New Testament. Two or three years past a short but searching article appeared from the pen of Dr. Harry Emerson Fosdick, entitled, "Taking Jesus in Earnest." When Christians, churches, and denominations compare themselves with Christ's example and teachings they see the force of the question which was so puzzling to the Jewess and the justice of the accusation of Doctor Fosdick. It is possible that we may be deceiving ourselves regarding our likeness to Christ and our earnestness in his service; and it is possible that what we do in the name of religion may be so devoid of the spirit, purpose, and conduct of Christ that the most charitable can not see much resemblance to the meek, lowly, and loving Redeemer.

There are a number of ways of testing ourselves in these matters. The words which stand as the title of these paragraphs point out one of the most searching tests given by Christ. The words are found in Matthew 25: 31-46. In these verses Christ tells us some things which are going to happen at the second coming of the Son of man. He informs us that many people are going to be surprised, some because of his commendation, and some because of his condemnation. The reason for both is the way people have treated others. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." "Inasmuch as ye did it not unto one of the least of these, ye did it not to me." And these shall go away into everlasting punishment but the righteous into life eternal."

This brings the truth home very close to the individual. Have we done all we can to help others? Also it brings the test home with piercing truth to churches, Bible schools, young people's societies, and denominations. It is a test which Christ will some day apply to missions, for Christian missions are Christ's way of washing away sin, lifting the fallen, healing disease, removing want, and transforming human lives. At the foundation of all mission work is a passion for men. It is possible for churches, denominations, and mission boards even, as well as individuals, to lose sight of the true object in mission work. How much do Seventh Day Baptists care for men? How much do we care what happens to the peoples to whom God has opened doors for us in America, China, Australia, India, Europe, British Guiana, Jamaica, and elsewhere? Christ is testing our sincerity, earnestness, and loyalty to him by our attitude towards these peoples. "And when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left." "And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

### A WORD FROM JAMAICA

Another new year has dawned before our longing, eager, anxious eyes. Surely the year 1931 is freighted with promises for the cause of Seventh Day Baptists in Jamaica. Realizing our great need of divine guidance, we summoned the brethren of the different churches and companies to Kingston, for counsel and divine uplift. Our efforts have been crowned with success.

December 19-21 had been appointed for this occasion. We had a happy time together. The Spirit of the Lord drew near. Courage is revived. As each delegate returns to his respective place, it is with the determination that 1931 shall record great things done for God; that each shall be a shining light radiating the path of men now groping in darkness and uncertainty. The

work of the kingdom is moving forward in spite of the forces of evil in its determined effort to fight truth to a bitter end. While the no-law theory is sweeping this country like an avalanche, we are here to assure the community that "the law of the Lord is perfect, converting the soul." How can we be silent when the schools and colleges—men in the higher walks of life—are making void the law of God, and robbing him of his power to save!

To the brethren in the homeland, who are holding the other end of the rope, we welcome you into the embrace of the new year.

We are aware of its vexing problems. We are conscious of its checkered experiences, but we also know whom we have believed, and are persuaded that he is able to keep that which we've committed unto him against that day!

May this new year bring us a rich harvest of precious souls, born again, born for the kingdom; and when its last hours shall slip away, making room for another, may every member of this church have his little group in his own corner to present to the Lord, saying, "Here am I, Lord, and those that thou hast given me for the year 1931," is the hearty wish of your humble servant and brother in the Lord.

A. S. FINN.

27 Charles St.,  
Kingston, Jamaica,  
January 5, 1931.

### MISSIONARY BOARD MEETING

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, January 18, 1931.

The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, S. H. Davis, George B. Utter, Rev. Carroll L. Hill, Morton R. Swinney, Everett Harris, Frank Hill, A. S. Babcock, Rev. Harold R. Crandall, Dr. Anne L. Waite, Allan C. Whitford, Robert L. Coon, Walter D. Kenyon, James A. Saunders, Corliss F. Randolph, Rev. Willard D. Burdick, John H. Austin, Mrs. Clayton A. Burdick, Elisabeth K. Austin.

The visitors present were: Mrs. Harold R. Crandall, Mrs. Allan C. Whitford, Mrs.

John H. Austin, Mrs. Willard D. Burdick, Mrs. Mertie Loofboro, Mrs. LaVerne Langworthy.

The meeting opened at 2 p. m. with prayer by Rev. Harold R. Crandall.

The treasurer presented his quarterly report which was ordered received and recorded. It follows:

#### QUARTERLY REPORT

October 1, 1930 to January 1, 1931

S. H. DAVIS,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### Cash Received

|                                 |            |
|---------------------------------|------------|
| On hand October 1, 1930 .....   | \$1,827.33 |
| For General Fund .....          | 4,025.77   |
| For home field .....            | 5.00       |
| For China field .....           | 154.09     |
| For other fields .....          | 77.00      |
| For specials .....              | 136.57     |
| For Java .....                  | 5.00       |
| For Memorial Board .....        | 112.64     |
| For loans .....                 | 1,000.00   |
| For Permanent Fund income ..... | 500.00     |
| For Debt Fund .....             | 981.57     |
|                                 | \$8,924.97 |

#### Disbursements

|   |           |
|---|-----------|
| To corresponding secretary and general missionaries ..... | \$ 740.35 |
| To churches and pastors .....                             | 1,694.33  |
| To China field .....                                      | 3,706.72  |
| To South America .....                                    | 371.25    |
| To other fields .....                                     | 443.98    |
| To specials .....   | 647.20    |
| To Java .....   | 312.50    |
| To treasurer's expenses .....                             | 91.00     |
| To interest and loans .....                               | 320.34    |

|                                 |            |
|---------------------------------|------------|
| Total disbursements .....       | \$8,327.67 |
| Balance on hand January 1 ..... | 597.30     |

\$8,924.97

|                                       |            |
|---------------------------------------|------------|
| Total amount of special funds .....   | \$2,720.84 |
| Balance on hand January 1, 1931 ..... | 597.30     |

Net indebtedness to special funds,  
January 1, 1931 .....

The corresponding secretary read his quarterly report. It was ordered received and recorded. It follows:

#### QUARTERLY REPORT OF CORRESPONDING SECRETARY

In addition to furnishing material for the Missions Department of the SABBATH RECORDER, carrying on the correspondence of the board, and attending to such administrative duties as have come to hand, I have, as corresponding secretary, since the last meeting spent considerable time on the field. The second week in November I conducted the Sabbath morning service of our church in New York City, and the following day



attended the regular meeting of the Tract Society in Plainfield. The first week in December I attended the annual meeting of the Executive Committee of the Federal Council in Washington, D. C., and the same week in the same city I attended some of the sessions of the Home Missions Conference. Eighteen months ago this board instructed me to visit the Cumberland Seventh Day Baptist Church, Fayetteville, N. C., and December fourth to eighth, immediately following the meetings in Washington, this visit was made in company with Rev. H. C. Van Horn, secretary of the Tract Society. The last week in December I attended the mid-year meeting of the Commission in Plainfield, N. J.

At the request of the General Conference this board at its last meeting took over the work of the Lone Sabbath Keepers' Auxiliary, and I have done what I could to learn the status and needs of this branch of our denominational work. Also by the action of the last Conference the corresponding secretary of the Missionary Society became the chairman of a Conference committee to be known as the Committee on Ministerial Relations, and some time has been spent in an endeavor to launch this work.

Respectfully submitted,

WILLIAM L. BURDICK,  
*Corresponding Secretary.*

January 18, 1931.

The chairman of the Missionary-Evangelistic Committee reported that one meeting had been held at which time matters concerning conditions in Alabama, the Middle West and the Pacific Coast were considered.

In the report of the American Tropics Committee, the chairman reported that the committee unanimously recommends that the committee be authorized to present the name of someone to fill the place of Rev. D. B. Coon on the Jamaica field, as Mr. Coon desires to return to this country on account of his health.

The following resolution was presented:

Be it moved that the management or disposal of our property in Georgetown be referred to President Burdick, Treasurer Davis, and Frank Hill, chairman of the American Tropics Committee with power.

Voted that the above resolution be temporarily laid on the table while the board considers the general situation.

Considerable time was spent in a discussion of the funds and general work of the board.

Voted that the resolution about the management or disposal of our property in Georgetown be taken from the table.

Voted that the above resolution be adopted.

Voted that we request the American Tropics Committee to present the name of a suitable person to take up the work in Jamaica when Rev. D. B. Coon chooses to return to this country.

Letters from H. Eugene Davis and J. W. Crofoot and a telegram from the Pacific Coast Association were read by the corresponding secretary.

Voted that the board advance \$800 for traveling expenses in this country to H. Eugene Davis as per the terms in his letter of January fifteenth; that we request Mr. Davis to remain in this country until after the coming Conference; and that we allow him to remain in California for evangelistic work if he so desires.

Voted that we accept the recommendation of Rev. J. W. Crofoot in his letter of December 9 in regard to the appointment of Chang Tong Ming as principal of the Boys' School in China.

Voted that we express our deep appreciation to Doctor Palmberg for her efforts during her furlough among the churches in this country to help encourage greater interest in the work of this board.

Voted that the president appoint a committee of three, of which the president shall be the chairman, to prepare a suitable minute concerning the service of Mr. Crofoot while in our employ, and our regret at the termination of his service in China. He named W. L. Burdick and George B. Utter.

Voted that the president appoint a committee to prepare a resolution of sympathy for the family of the late Edgar P. Maxson, who was one of the Board of Managers of this society at the time of his death. He appointed Rev. Harold R. Crandall as the committee.

The chairman reported that practically all the money in the Ministerial Education Fund for this year has been used.

Dr. Corliss F. Randolph gave a most interesting talk on his recent visit and the work among Seventh Day Baptists in England and Holland.

The following resolution as presented by the committee was adopted:

MRS. EDGAR P. MAXSON AND FAMILY:

The Board of Managers of the Seventh Day Baptist Missionary Society would express to you their deepest sympathy in the loss of your loved one. Edgar Maxson was a highly esteemed and valuable member of this board, a man of many accomplishments and of inestimable worth to his community and to the cause of righteousness. While all who knew him and valued his friendship mourn his early departure of this life, we realize that his wife and children, his mother, sister, and brother, and those nearest and dearest to him bear much the greater burden of sorrow. His genial disposition, his upright Christian character made his life worthy of emulation.

That the Father of us all, whom he loved and whose he was, may be very near and give you consolation and sustaining grace is our earnest prayer.

For and in behalf of the board,

HAROLD R. CRANDALL.

Voted that the salaries of Pieter Taekema be increased \$100 and the travel allowance of Rev. G. Velthuysen be increased \$100, which were provided for at the time the budget was adopted.

Voted that a number of communications which were read be referred to the Missionary-Evangelistic committee for consideration.

Voted that matters of a pastor at Stonefort, Ill., and Athens, Ala., be referred to the president and corresponding secretary with authority.

Voted that the president be authorized to appoint a committee to prepare the Missionary Society program at the General Conference. He appointed Rev. Carroll Hill, Albert S. Babcock, and Dr. Anne L. Waite.

The minutes were read and approved.  
The meeting adjourned at 8.35 p. m.

GEORGE B. UTTER,  
*Recording Secretary.*

### ANOTHER LETTER FROM JAMAICA

DEAR RECORDER READERS:

We want you to rejoice with us. God is richly blessing the work in Jamaica. By request of Brother Edwards, Mrs. Coon and I went again to Lower Buxton January 1, remaining there until January 12.

Brother Simeon Lyons, on his way back to more missionary work in Wakefield, was with us in Lower Buxton from January 1, till January 5. He preached some excellent evangelistic sermons. We wished he could

preach those sermons in all of our churches in the States. They would do you great good. He preaches other good sermons. We have never heard him preach any other kind.

On Sabbath, January 3, eight candidates offered themselves for baptism and membership in that church. One other person, previously baptized, united with the church that day. The next morning we went to Dry Harbor, twelve miles away, where I baptized these candidates in the Caribbean Sea. Thirty people from the Lower Buxton neighborhood attended this service. All but seven of these walked. They left Lower Buxton soon after midnight in order to be on time for the baptismal service early in the morning. Some of them had to walk more than twenty-five miles. How many of you would do that to prove your sincere interest in the work of salvation? In spite of the weariness these people and many others filled the house of worship that night, when the presence of God was manifested in a wonderful service.

Considerable rain interfered somewhat with the services; but interest in the meetings was genuine. It did seem good to find so many bright young men and young women whose only pleasure a short time ago was found in worldly ways, rejoicing in a great salvation that had wrought a mighty change in their lives. Sabbath, January 10, was a great day with the little church. Only a short time ago it was difficult to get a dozen people out for a Sabbath service there. On this day more than fifty people were there from morning till night. We observed the Lord's Supper. The services were tender and true, and marked with spiritual fervor without anything noisy and unseemly.

On Sunday, the last day of our stay there, we had showers off and on all day. The ground was already very wet. Paths on the steep hillsides over which many would have to walk to church were very slippery and nasty. Just a little before church time that night we had the hardest shower of the day. The night was dark. Clouds were heavy and threatening. Mrs. Coon and I gave up all thought of any meeting that night. Then a couple of boys came to our room to get song books, saying there were some folks in



the church expecting a service. Imagine our surprise to find sixty-six people there. We did have a good time of rejoicing in the Lord.

Some heads of families who, when we left there last November, were fighting hard against the Sabbath and doing their utmost against people of our faith, are now champions of our good cause and declare they will unite with our church when we come again. A number of others want us to hurry back to baptize them so that they may unite with our church. Brother Edwards is very happy. And many of the people say they can never thank God enough for sending Brother Edwards among them to show them the Bible way.

Brother A. S. Finn did most of the preaching in our Kingston church while we were away. Last Sabbath he conducted a good service in Luna, while we had a profitable time in our Charles Street church here in the city.

Last Sunday morning we left our home before six o'clock to attend a baptismal service at Castleton, about twenty miles from here, where five members of our Kingston Church live and conduct a Sabbath school each Sabbath. A goodly number of our people were over from Luna, four miles away. We had a good congregation and a good service on the banks of the Wag Water River. I baptized two candidates there who unite with our Kingston Church. Then, that night Brother Finn preached on the subject of baptism in our church here in the city. After the sermon I baptized three more candidates who are now members with us here. Others here in the city have promised they will unite with us soon.

Altogether, in recent weeks, one church and two Sabbath schools have been organized. I have baptized seventeen candidates. Thirty-four people have united with our churches. All of them are adults. Twenty-five of them are converts to the Sabbath. Prospects for other additions to our number are very good. They would be much better yet if we had means for the employment of more workers under wise leadership. Our people here believe in the Bible, and have no sympathy with the suggestion that many things therein are little better than Mother Goose stories. We have many

obstacles; but God is able and willing and anxious to save these our brothers and sisters in Jamaica. Pray for Jamaica, and that we may all comply with conditions for spiritual success.

Faithfully yours,  
D. BURDETT COON.

2b Camperdown Road,  
Kingston, Jamaica, B. W. I.,  
January 20, 1931.

### TRACT SOCIETY MEETING—BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., January 11, 1931, at 2 o'clock, p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Herbert C. Van Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, Courtland V. Davis, Bernice A. Brewer, Business Manager L. Harrison North.

Visitors present: Miss Dorothy P. Hubbard and Mrs. Irving A. Hunting.

Prayer was offered by Rev. Herbert C. Van Horn.

The minutes of the last regular meeting were read.

Corresponding Secretary Rev. Herbert C. Van Horn submitted his regular report, which was supplemented by personal favorable observations relative to the Onward Movement pledges and payments.

REPORT OF CORRESPONDING SECRETARY  
JANUARY 11, 1931

To the Board of Trustees of the American Sabbath Tract Society:

The past month has been entirely devoted to the promotion of our work in and from the office. Interviews with various denominational leaders, members of the Commission, and others have encouraged your secretary with the hopeful outlook for the work of Seventh Day Baptists. Everywhere there seems to be a real and deep desire on the part of our churches and their leaders to co-operate with our boards in pushing forward the work. Information, hopeful views, and practical suggestions are being welcomed and

favorably acted upon. Every encouragement possible, at a time like this, should be given.

As a member of both the Conference Finance and Religious Life committees your secretary was doing some constructive work and believes some real progress is being made. From his office for the Finance Committee was recently sent out a message to the churches with a postal to be returned, carrying information concerning Loyalty week and the progress made in pledging for the united budget. A full report of work done by the committee was made to the Commission at its December meeting by your secretary. He prepared for the Committee on Religious Life a message published in the SABBATH RECORDER, December 29. Another message from this committee was mimeographed and mailed out to the churches, January 7, a message which will appear soon in the RECORDER.

The work of your Committee on Distribution of Literature has been encouraged and the campaign launched last year is being carried forward, as its report will show. The privilege of preparing the message to the churches and of sending it out, in promotion of the plans, fell to your secretary.

The usual contributions, week by week, to the SABBATH RECORDER have been made and sermons for "Our Pulpit" department solicited and secured.

To the fifteen pastors of the Northwestern Association were sent carbon copies of a letter relative to work with their churches next spring, and replies have been received to warrant planning for a campaign in that association in May. Letters from these brethren have been warm, cordial and most sympathetic with our plans, and inviting. Tentative plans reported at your last meeting concerning work in the Western Association have been perfected and the secretary will be with the churches of that group January 19-30. This includes his presence at and participation in the centennial celebration of the Second Alfred Church.

Number of tracts sent out 735, with five or six sample copies of the SABBATH RECORDER; 1,350 calendars have been mailed, and on account of the same, \$91.25 has been received. So far no commission has been claimed for distribution in the churches. This is one of many indications that the SABBATH RECORDER is being read and that the people are glad to co-operate for the good of the cause.

Sincerely,

HERBERT C. VAN HORN,  
Corresponding Secretary.

Report adopted.

Mrs. William M. Stillman, treasurer, presented in detail the second quarterly audited report.

Report adopted.

Vice-President William C. Hubbard, for the Supervisory Committee, called attention to the new bronze tablets recently placed on the front of the Seventh Day

Baptist Building. Further, he spoke regarding the lettering or numbering of the various office doors in the building. Also, it was reported that the interior of the building has been painted at a cost of \$1,000, of which \$250 has been already paid.

After considerable discussion it was voted that the proposed lettering of the office doors be approved and that the matter be left in the hands of the Supervisory Committee.

For the Committee on the Distribution of Literature, Courtland V. Davis, acting chairman, reported with recommendations as follows:

To the Board of Trustees, American Sabbath Tract Society:

Your Committee on the Distribution of Literature would respectfully report as follows:

The committee proposes to continue the work begun last year in the Campaign Through the Churches by

1. Encouraging the leaders and committees in the local churches to complete last year's program in the churches where that has not been done.

2. Asking for suggestions as to ways in which the committee of the board can assist in the work of the local committees.

3. Offering a six-point program of tract distribution and SABBATH RECORDER subscription.

The committee recommends that a sum not to exceed fifty dollars be placed at the disposal of the committee to cover postage, mimeographing, and other clerical work involved in continuing the campaign as outlined above.

Respectfully submitted,

COURTLAND V. DAVIS,  
Acting Chairman.

Voted that the report with recommendations be approved.

Reading of minutes of the present meeting.

Adjournment.

WINFRED R. HARRIS,  
Recording Secretary.

Lord, these things would we do: succeed, live well, laugh often, love much, gain the respect of intelligent men and the love of little children, and leave the world a bit better than we found it.

May we never lack appreciation of the beauty around us, or fail to express it; and always look for the best in others, and give to others the best we have in us: that thus in some sense, our lives may be an inspiration to others.—James Martineau.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### WORSHIP PROGRAM FOR FEBRUARY

Subject: The beatitude of mercy.

Suggested program:

1. Recitation of the beatitudes and reading of Matthew 25, 31-41.
2. A leader's talk: In the Psalms we find many expressions of the universal feeling of a need of mercy from God. We also feel the need of a tender-hearted attitude on the part of our fellow men. We can not expect mercy if we do not show it to others. As we attain a compassionate attitude, we grow nearer to possessing an attitude of God of which we often sing—
3. Hymn suggestions:  
"Awake my soul in joyful lays"  
"There's a wideness in God's mercy."
4. Prayers—for a loving, forgiving, compassionate spirit, and thanksgiving for the Divine mercy.

### QUESTIONS FOR FEBRUARY

1. Is there not something in Lyle Crandall's "Quiet Hour Thoughts" of December 15, for all of us?
2. Who is to be Milton's new president?
3. Where is Doctor Palmberg? When does she sail?
4. Who of our missionaries has recently returned for a furlough?
5. What is the project of the Practical Theology and Church Administration class in the seminary?
6. What wonderful achievement has been recently accomplished by Alfred University?
7. For what activity would Miss Miriam Shaw increase the number of points on the chart for young people?
8. Where is Miss Miriam Shaw in school?
9. When will she take up her hospital work?
10. Have you read "The Cross in Modern Life"?

### FROM THE W. C. T. U.

The National Woman's Christian Temperance Union has investigated the claims of the Keeley Institute at Dwight, has made a special investigation of the various "branches" which the Keeley Institute lists as "flourishing," and we can not find a hundred alcoholic patients in the entire list; whereas the average rate of patients for the Keeley cure prior to prohibition, according to their own figures, was more than eight thousand patients a year in addition to patients at hundreds of other institutions. The claim of the wets that the attendance at Keeley Institutes proves prohibition a failure is false. Prohibition has made such inroads into the "liquor cure" business that in place of a hundred Keeley Institute branches and three hundred large competing institutions, there is now only the parent institute at Dwight, running at around thirty-five to fifty patients, with a dozen "branches" most of them very small; some with no patients when we investigated.

The Year Book of the Russell Sage Foundation declares there is now nowhere in the United States a single institution exclusively treating alcoholism.

The National W. C. T. U. took the report of the Keeley Institute made about December 15, 1930, and investigated the attendance at the "branches." Part of our investigation was done by Mrs. Elizabeth Stanley, Liberty, Ind., formerly a Keeley Cure Institute manager, and now president of the Indiana W. C. T. U. Mrs. Stanley says:

We had four Keeley cures in Indiana in the palmy days of the saloon; I managed one at Richmond, Ind. There were more than three hundred such institutions in the nation, and now practically all of them are closed.

The largest hospital for inebriates in the world, the Washington Home, closed its doors for want of patronage, as did scores of the Keeley cures. There was a Keeley Institute in each one of Uncle Sam's twenty-eight soldiers' homes. In one year those institutes cured 14,000 veterans of the liquor habit. At that time the secretary of the Keeley League said the saloon was making inebriates at the rate of 250,000 a year—faster than Doctor Keeley could cure them.

Forty thousand women were treated for alcoholism by Doctor Keeley. The ex-inebriates were so proud of their achievement in getting rid of the thirst for liquor that they formed the Keeley

League and held conventions in various cities, claiming 55,000 members in five years. At the present rate of graduates from the Keeley Institute, even if all joined, they could not form a league of such size in seventy years.

At Des Moines, Iowa, we could locate the Keeley Institute only after considerable search. There were no patients and no physician on the premises. Between seven and ten inebriates applied for treatment at the Des Moines "institution" in the past year, a contrast to the saloon era when Iowa had flourishing Keeley cures at Des Moines, Red Oak, and Burlington; also Neal Institute, a competing liquor cure, at Des Moines. In 1906, the state itself established an inebriate hospital at Knoxville, which operated for twelve years at a cost of nearly a million dollars, treating 3,850 "first time inebriates." As soon as Iowa went dry in 1916, admissions to this state inebriate hospital declined so rapidly that between 1918 and 1920 there were only twenty-two admissions and the state closed the institution on December 1, 1919, with only eleven patients. The buildings were leased to the government as a hospital for veterans just as the old Keeley building at Dwight has been leased for the same purpose.

At Denver, we found not a single Keeley patient. The manager says business is not as good as it was before prohibition. He can accommodate a dozen only.

At Kansas City there is room for ten patients and three are on hand.

An inquiry at the Keeley Institute at Greensboro, N. C., shows an average of six patients. At the institute in Dallas, Tex., there are no patients, but accommodations for twelve.

### HOME NEWS

ALFRED, N. Y.—The regular annual meeting of the First Alfred Seventh Day Baptist Church was held in the parish house Sunday evening, January 11, 1931. The first item on the program was a bountiful cafeteria supper in the dining room. This was provided by each family being asked to bring sandwiches enough for itself and guests, and a cooked dish of food to pass. The supper was managed by a committee of the Friendly class of the Sabbath school.

This part of the program was greatly enjoyed, as usual.

After supper the business meeting was called to order by President Frank A. Crumb. Prayer was offered by Dean A. E. Main. Then for some time the meeting listened to a series of interesting annual reports, including those of the pastor, the trustees, the various departments of the Sabbath school, the Endeavor society, the Ladies' Aid, and the Evangelical society.

Much has been accomplished during the year 1930. The church building has been restored and improved since the fire of November 30, 1929. A new and larger Moller pipe organ, half of the cost of which was contributed by the Rosebush brothers—Judson, Franz, Stephen, and Waldo, old Alfred boys—and dedicated to the memory of their mother, Mrs. Sara Burdick Rosebush. We are all extremely proud of our pipe organ and grateful to these friends for their part in helping us to get it. Every Friday evening from seven thirty to eight o'clock Director Wingate gives a vesper recital, which appeals strongly to a goodly number in our community.

Extensive and much needed repairs and improvements have been made on our parsonage, thereby providing a more comfortable home for our pastor, A. Clyde Ehret.

The intermediate Sabbath school, under the efficient superintendency of Professor E. F. Hildebrand, has had an outstanding year. The service being done for our village by this department is beyond all praise. The Friendly class, the Bethel class, and the primary all reported a successful year, while the pastor's report showed a very busy and fruitful year for himself and the church under his charge.

The officers for the year 1931 were duly elected and plans were made for entertaining the General Conference here next August. The church hopes that a large number of RECORDER readers will spend that week in Alfred.

All in all, we have had a good year in the church and its related interests. We certainly have a great deal for which to be thankful.

CLERK.

"LOST" TOWNS OF NEBRASKA.—Even a state seventy-five years old may witness such changes that towns, once important,



have disappeared from view and leave only an inscription on the historical record. Nebraska has a number of these.

Rock Bluffs on the Missouri River in Cass County has faded into the past. It was a thriving village fifty years ago. The lower part of the old brick seminary is now used for a schoolhouse.

Oreopolis, founded in 1858, also had a brick seminary for the accomodation of two hundred fifty students. It was an ambitious town in Cass County. The town expired with the demise of the seminary.

St. Doroin stood on the Missouri River in Nemaha County and faced a flourishing future. It was laid out in 1854, named for Joseph Doroin, an Otoe Indian chief, had several good stores, a fine schoolhouse and a first class flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City. Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a packing house. Cholera attacked the little town and took off many of the people. "The place thereof shall know it no more."

The town of Wyoming, two miles from the present town by that name, was laid out in 1855. In 1856 it had a weekly newspaper. It was the point of debarkation for Mormon emigrants bound from St. Louis to Salt Lake. Its name was later changed to Dresden.

These are a few of the old towns that have gone their way leaving only faint footprints in the sands of time.

—*The North Loup Loyalist.*

### COLD AIR TREATMENT

It is obvious that a sun or light bath is necessarily combined with an air bath, for exposure to sunlight or daylight includes exposure to the fresh air. Of course an air bath can be given on a cloudy day, but even then there is more or less skyshine or

filtered sunlight. Further, the healing effects of a sun bath are not due alone to the light, but also partly and possibly largely to the tonic influence of the fresh air, especially if it is cold. Thus we have the dual effects of both the solar rays and the cold air to take into account in evaluating the benefits of the exposure. Considering these facts it is permissible to use the terms air bath and sun bath interchangeably since a sun bath must always include an open air bath.

There is little reason to doubt that air baths and sun baths co-existed with water baths in ancient times, if they did not actually antedate them. About four hundred years before Christ, the Greek physician, Hippocrates, known as the Father of Medicine, recognizing the value of sunlight in promoting health, prescribed air baths for patients suffering from various complaints and had them walk about naked in the open air. In those days there were numerous sanatoria in the eastern Mediterranean countries where these simple treatments were available. "The Romans used to lie or walk naked in the sun, after anointing their bodies with oil, which was esteemed as greatly contributing to health and therefore daily practiced by them." The elder Pliny followed this custom and after exposing himself to the sun and air bathed in cold water, a practice that can be highly commended today. The athletes of both Greece and Rome exposed their naked bodies to the air and sun to obtain the pigmentation that would increase their strength.

For many hundreds of years air baths and sun baths were lost sight of until near the close of the past century, although we find occasional references to them. Boswell's "Life of Johnson," published in 1791, contains this interesting item, "I remember that Lord Mondobbo told me he awakened every morning at four and then for his health got up and walked in his room naked with the window open, which he called taking an air bath." Benjamin Franklin, one of the three greatest Americans, preferred a cold air to a cold water bath. From England he wrote, "You know the cold bath has long been in vogue here as a tonic, but the shock of the cold water has always appeared to me as too violent. I have found it much

more agreeable to bathe in another element, I mean cold air." Doctor Kellogg is one of the modern pioneers in both aerotherapy and heliotherapy. In his early medical practice he recognized the healing virtues of fresh air and sunlight, and for many years he has been reviving the "cult of Apollo." He regards the open air and sunlight as powerful tonics and considers them superior to the so-called drug tonics which are still used too freely.

The wonderful achievement of Doctors Bernhard and Rollier of Switzerland in the treatment of all forms of tuberculous disease by exposure to the open air and sunshine is well known. Sir Henry Gauvain in England, Dr. Carl Ottosen in Denmark, the late Dr. Trudeau of Saranac Lake, and many others have had equal success with heliotherapy and aerotherapy. For nearly thirty years the writer has been prescribing air and sun baths for debility, malnutrition, anemia, tuberculosis, and various other chronic disorders with uniform good results. There are few patients that do not benefit by a cold air friction bath, using a turkish towel, and most of them enjoy the refreshing effect of the cool air on the skin as well as the friction.

It is interesting to note in passing that the problem of maintaining warmth in a cold climate is comparatively simple. Housing, fuel, clothing, and exercise readily provide the necessary comfort. But keeping cool in a hot climate is an altogether different matter and for the majority is well nigh impossible. Further, good ventilation is easily obtained in winter but not in hot weather. There is reason to believe that the climate of these northern states, with its cold winters and hot summers, is a healthy one. The alternation of heat and cold makes a fine tonic.

As one of the vital organs of the body the skin performs a variety of important functions besides that of a protective covering. It is an organ of elimination and it is intimately concerned with circulation, innervation, and nutrition; it also serves as the first line of defense against many diseases. Further, it is the chief regulator of the body temperature. As such it is the duty of the skin to adjust the body and its various organs to the weather, that is, to

the changes of temperature and humidity. This vital function is performed but indifferently and oftentimes imperfectly, owing largely to the prevailing custom of protecting the skin from direct contact with the air and light to keep it soft, pallid, and as near white as possible. Of course white or near white waxen skin, which a foolish and pernicious fashion has dictated, is unnatural and unhygienic, but as usual a docile and ignorant people have yielded with scarcely a protest. The Indians were right in calling the European invaders "palefaces." The prevailing habit of wearing a lot of unnecessary clothing has undoubtedly impaired the skin as a regulator of the temperature and as a defense against disease, and especially against respiratory disorders, producing loss of tone and function and possibly some atrophy. Consequently it is no longer able to adjust the body to the frequent changes of weather to which it is subject, and the result is an increased susceptibility to "colds" and other respiratory disorders.

The prevalence of "colds" and catarrhal diseases among civilized peoples is both appalling and disgraceful. That this condition has prevailed so many years and still continues is difficult to understand. More attention should be given to this matter in order to reduce the incidence to "colds" and conquer the respiratory diseases. The custom of modern life calling for so much clothing and the dwelling in winter in veritable hothouses has so weakened and enfeebled the skin that it has in a measure lost its heat-regulating function and thus fails properly to adjust the body to the frequent and sometimes violent changes of temperature so common in these northern states. "Men taken from shop or office, turned into soldiers and put under canvas, escape the catarrhal diseases from which they suffered in civil life." Polar explorers have a similar experience. Pallor of the skin means weakness, inactivity, inefficiency, and finally sickness. Pigmentation, which is produced by exposure of the skin to air and light, confers a progressive increase of resistance to both cold and heat, that is, a more perfect adjustment to changes of temperature. Rollier believes that the acquired pigment acts as a kind of dynamic accumulator, for he has observed that the resistance of the



patient is nearly always in proportion to the degree of the pigmentation of his skin. He says, "It is probable that the pigment receives, furnishes, and activates the elements essential to metabolism of the hormones and vitamins." "Pigmented skin is particularly resistant to infection and is inflamed with difficulty." He also holds that the skin "plays the role of an immunizer." "The skin when placed in contact with the air and sun is toned up and pigmented; it regains its many physiological functions and becomes once more the real garment provided by nature."

Dread of cold appears to be a common fear among civilized people. Regarding cold as dangerous, they multiply clothing unnecessarily, close and seal their windows in winter, and overheat their homes.

This irrational fear of cold is a serious menace to health. How often is not "the margin of safety" of health gravely risked by this dread of cold air and the paralyzing effects upon the skin of the multiplication of clothing and wraps. Just in proportion as one adds clothing the skin loses its natural tone, becomes flabby and weak and less able to resist the natural changes of temperature. Dr. Leonard Hill cites the experience of a man who went to Australia in search of a warm climate. Living by himself on a banana plantation, he started air bathing by working naked to the waist. Later he cut the legs off his trousers near the fork. He found this new freedom very pleasant and enjoyable, and was sorry to put on clothing on leaving work. He further reported the most enjoyable part was not the sunlight but the feeling of the air in motion on his skin. In winter he sat perfectly naked writing in a cold draughty house on a bare wooden chair. He added, "This time last year I could not sit without a cushion on the chair and an extra thick pair of woolen trousers, a thick flannel shirt, a woolen sweater, and a heavy overcoat, and even then I would have to go to bed for warmth." This was the result of two and one-half months of near nakedness.

#### PHYSIOLOGICAL EFFECTS OF COLD AIR

Cold air, like cold water, is a dependable stimulant which used wisely leaves no depressing effects. It has an all-round tonic influence upon the entire body. It stimu-

lates every organ and improves its functions. The lungs benefit by the bracing effect of cold air, breathing is deepened, and there is also an increase of the rate, so that the tissues are more perfectly aerated. The rate of metabolism is increased and the blood circulates more readily. Cold air contains more oxygen by volume than warm air. In a cold atmosphere the heat production of the body is stimulated in a natural way, bringing a comforting glow of warmth, all of which has a distinct enlivening effect. Thus the fires of life burn brighter, the body wastes are more readily eliminated, and the organs function more perfectly. This brings not only a delightful sense of well-being and comfort, but also greater efficiency both physically and mentally.

The cool air has a calming, soothing and relaxing effect upon the nerves. With the removal of clothing there is a fine feeling of freedom from restriction and an agreeable sense of rest and refreshing follows. Fresh air is one of the most valuable hygienic agents for maintaining health, improving vitality, and prolonging life. It is equally necessary in health and in sickness. But to obtain the full benefit it must be brought into direct contact with the skin as well as the lungs. The cold air bath is the ideal tonic to give new life to the invalid and to enliven the aged. The safest and surest means of carrying the spirit of youth into old age is to live biologically, in harmony with the laws of life, and avoid narcotics, including alcohol, tobacco, tea and coffee. Today prevention is the slogan in medical practice, and one of the most efficient means of preventing sickness is living out of doors in contact with the fresh air and sunlight. Cold fresh air is the modern elixir of life and there is no better health promoter or health restorer. Health is not found in a bottle nor in a pill box, but rather in obedience to the principles of hygiene.

#### THE COLD AIR BATH AS IT IS GIVEN HERE

To begin with, the cold air bath is given in carefully graduated doses, according to the condition of the patient. It is necessary to remember that cold air, like cold water, can do harm as well as good. Consequently the patients should be selected with care and the treatment adjusted to the in-

dividual condition. If the weather is cold or the patient is frail or fearful, the early treatment at least should be given in a light well ventilated room where the temperature is under control. Otherwise it is given outdoors, which is the ideal way as a rule. The treatment room which we call the frigidarium may have a temperature of fifty or sixty degrees or even higher in exceptional cases the first day. Adjoining is a warm dressing room. The patient disrobes and receives a tepid sponge or dry towel rub, if in a state of perspiration, or a hot foot bath, if he is chilly or if the feet are cold. If convenient, it is a good practice to take a brief electric light bath just before going into the frigidarium to insure warmth and general comfort to begin with. On entering the cold air treatment room the attendant lays a hot sheet upon the mattress, and the patient immediately lies down and the warm sheet is quickly wrapped over him. Then he is covered with a blanket and a hot sand bag is applied to the feet. As soon as he is settled and comfortable, a part of the body, such as an arm or both feet, is exposed to the air for five to ten minutes more or less according to circumstances. If the patient feels the slightest tendency to chilliness, the exposed part is at once given vigorous friction or he is covered with the sheet and blanket for a few minutes or the treatment is concluded and he returns to the dressing room for some suitable exercise and a dry friction rub. At the conclusion of the treatment a few minutes may be spent in exercise, such as tossing a medicine ball before dressing. This is enjoyed by all who are strong enough to engage in the exercise.

On the following day the procedure is the same, except that the temperature is reduced two or three degrees and the legs are included with the feet or both arms are exposed as the case may be and the time prolonged. Each day more of the skin surface is exposed to the cold air and at the same time the temperature is regularly lowered. For persons in ordinary health it requires from four to six days until the entire body is exposed, perhaps five or six days more to reach the freezing temperature and undergo an exposure of ten to fifteen minutes on each side of the body. At the end of a couple of weeks of indoor treatment or

sooner it is often possible and even desirable to take the air baths out of doors.

In giving a cold air bath indoors or out of doors the comfort of the patient is insured by the use of hot sand bags as necessary or by suitable exercise. Deep breathing, arm and leg movements, dumb-bell exercise, medicine ball, and even volley ball are valuable adjuncts taken in connection with aerotherapy. Taking the baths outside in winter will depend largely on the weather and whether the sun shines or not. If the sky is clear a sun bath may be combined with the air bath, but in any case there is always skyshine. Cold air baths given indoors should be combined with radiation whenever possible. This adds much both to the comfort of the patient and the efficacy of the treatment. The mercury vapor, open arc, or incandescent lamp may be used according to choice.

Cold air is one of the finest and most effective tonics. The tonic influence affects not only the skin, but all the organs of the body, including the brain. Further, this natural tonic leaves behind no depressing effects.—*Alfred B. Olsen, M. D., D. P. H., in Sanitarium News Bulletin.*

#### LIQUOR SMUGGLING BARRED BY MEXICAN STATE

The first of the month, according to Associated Press reports, Governor Arturo Bernal of the northern district of lower California issued orders to halt the smuggling of liquor into the United States. Copies of sales and delivery tickets must be issued to government officials both at place of shipment and at destination, by all brewers, distillers, and owners of liquor stocks, and consignee's receipt must be delivered to the government.

Officers in Wilmington, Del., have brought to the federal prohibition officials in that district sufficient information, according to press reports, for the charting on maps of all the speakeasies and bootleggers' resorts. These maps are to be presented to the local police, who are expected to co-operate with the federal officials. H. J. Wilson, the federal enforcement agent, states that he believes that with the co-operation of the churches bootlegging can be stopped, and intends to prove it.



## YOUNG PEOPLE'S WORK

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

### THE CHURCH AS A FAMILY

Christian Endeavor Topic for Sabbath Day,  
February 14, 1931

#### DAILY READINGS

Sunday—Brotherhood (1 Peter 2: 17)  
Monday—Co-operation (1 Cor. 12: 12-21)  
Tuesday—Mutual helpfulness (1 John 3: 16-18)  
Wednesday—Unity in diversity (1 Cor. 12: 1-6)  
Thursday—Care of the little ones (Matt. 19: 13-15)  
Friday—Care of the weak (Rom. 15: 1-6)  
Sabbath Day—Topic: What is implied in "the Church as a Family"? (Eph. 3: 14-19)

#### WHAT SHOULD A FAMILY BE?

It should be united in love and obedience to the parents. In the home, love and obedience go hand-in-hand.

The children should live together with love for one another and a desire to help one another.

The parents should provide for the welfare of the children, and the children should strive to be helpful to the parents.

Love, obedience, helpfulness — these should be the watchwords of the home.

#### HOW CAN THE CHURCH BE LIKE A FAMILY?

As we need love and obedience in the home, so we need them in the church. God is the parent, and we need to love and obey him. "If ye love me, keep my commandments." "This is the love of God, that we keep his commandments: and his commandments are not grievous."

We must have love one for another in the church. "Beloved, if God so loved us, we ought also to love one another." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Helpfulness, one to another, is as necessary in the church as in the home.

Love, obedience, helpfulness — these are also watchwords for the church.

It is true that many homes — and churches as well — fall short of these ideals; but they should not.

"He that saith he abideth in him ought himself also so to walk, even as he walked."

It would be well to read the first Epistle of John in preparation for this meeting. It gives a wonderful revelation of the law of God and the love of God, and their interrelation.

C. A. B.

### CEDAR RIVER

#### III

Suddenly brought from her thoughts by the increasing roar of the river, Hope saw that she had reached the foot of the mountain, below Cedar Bridge. Crossing, she soon reached the little store, and was stopping, as usual, for the mail, when whom should she meet but her old friend, Ellen Verner, coming out onto the porch. Ellen was not a pretty girl; she was too short and stout and freckled and red-headed; but somehow Hope, who so loved beauty, had always had a tender affection for Ellen.

Impulsively Hope sprang from her horse, and the two girls threw their arms about each other.

"Why Hope, I wasn't lookin' to see you here!"

"Why Ellie, I thought you were workin' way down at Weston. I haven't seen you in a year."

"I was, Hope, workin' out; but the woman got so disagreeable and bossy I had to quit. I've taken a right smart from her without sayin' nothin', but it got till I couldn't stand no more of it. No more workin' out for me."

"But what are you going to do? Just stay home?"

"Well, that must be what yo're aimin' to do, ain't it? Run the place so's Charity can go to school?"

Hope's smile faded again. "Ellie, I don't know. I sure am up against it. I've got to fix some way for Charity to go to school, though, I reckon!"

"Say, don't you wish you had the chance I've got! — Why, Hope, why couldn't we go in together on it? You could handle—"

"Just hold on a minute! What's it all about, anyway?"

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Go for worship (Ps. 84: 1-4)  
Monday—Go to learn (Tit. 2: 1-8)  
Tuesday—Because the Church is Christ's body (Eph. 1: 15-23)  
Wednesday—Because union is strength (John 17: 21)  
Thursday—To be helpful (Rom. 12: 4-13)  
Friday—To train the children (John 21: 15-17)  
Sabbath Day — Topic: Why should we go to church? (Heb. 10: 23-25)

Topic for Sabbath Day, February 14, 1931

#### TRY THIS

In the following list scratch those suggestions that are not good reasons for going to church. Do this in preparation for the meeting:

1. To learn about God.
2. To learn about politics.
3. To learn how to live.
4. Because it is our duty.
5. To see our neighbor's new clothes.
6. Because the pastor is very popular.
7. Because the church is "Our Father's house."
8. We need the fellowship of others.
9. Because we recognize the influence of a church in a community.
10. Because we are proud of our church service.
11. Because our church service helps us to worship.
12. To visit with friends while others worship.

When you have scratched the false reasons, you will have left a list of good reasons for going to church. Arrange this list in the order of their importance. Take your lists to the Intermediate meeting and compare with others. This will make an interesting meeting.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

In answer to the question "What is a rich environment for juniors?" Miss Jean Gertrude Hutton replies: "A rich environment for juniors stimulates purposive and creative activity. Activity and the junior are sometimes thought of as almost

"Aw," Ellen exclaimed, "I'm always runnin' over myself. Why you know this yere little place next to the store, where they's been a barber shop for a good bit. The gas pump is still here, where it used to be a store, and it's empty now. It belongs to my poppy, and he's goin' to fix it up for me to run for a confectionery. Why can't we fix up a reg'lar lunch room, and work it together? I can cook pretty good, and you can handle the front end of it, 'cause yo're prettier'n me. Why can't we make it go?"

"Ellie," Hope cried, "you're a life saver!"

"Do you know, Ellie," she added, after a pause, "I've always loved Cedar Bridge. It's so beautiful here—no, I don't mean this old store, or the blacksmith shop or the stables over yonder or even the church house, though *it would* be pretty if it had a coat of paint and a few other repairs—but the river rushing down and then spreading out so smoothly out here, and the old willows and sycamores along it, the mountain rising up so sheer on the other side of it, and the old covered bridge up yonder. Oh, if we only had our little lunch room fixed up pretty inside, with this view out in front!"

So the Cedar River Confectionery had its beginning. Hope rode on home in high spirits; her troubles were not all gone, or her problems solved, but there was something to look forward to.

But the first obstacle appeared in the way when she told her father of their plans. He nodded now and then, with an occasional "Uh-huh!" but reserved his opinion until Hope had done.

Then, "But, Hope, what about the Sabbath?" Hope's face fell into a deep study. She hadn't thought of that. "You know of course, honey," he went on, "the men from the woods and the road men come in Sabbath evenin' early, and there'd be a heap of work to do then, more than on other days."

"Aw Dad," Charity broke in, "What's the use to go and spoil it all thataway?"

But Hope looked thoughtful. The new light faded from her face. "I'll talk with Ellie about it," is all she said.

(To be continued)

synonymous terms; and how often the junior environment in the church overlooks this point! It seems to be chosen with the idea of having boys and girls 'keep still in it,' or worse, planned in order to make them restless and stupid."

If this is true of your Junior Christian Endeavor society, there is something wrong. Our meetings should be planned to interest and instruct our children in ways of living the Christian life as well as in training them to express their own ideas on the topics under discussion.

**AMERICAN SABBATH TRACT SOCIETY  
TREASURER'S REPORT**

For the quarter ending December 31, 1930

ETHEL T. STILLMAN, *Treasurer,*  
In account with the

AMERICAN SABBATH TRACT SOCIETY

*Dr.*

|                                     |                    |
|-------------------------------------|--------------------|
| To balance on hand October 1, 1930: |                    |
| Denominational Building Fund        | \$3,066.00         |
| Maintenance Fund                    | 941.90             |
|                                     | <u>\$4,007.90</u>  |
| Less overdraft, General Fund..      | 201.18             |
|                                     | <u>\$ 3,806.72</u> |

To cash received since as follows:

|   |                 |
|---|-----------------|
| GENERAL FUND                                    |                 |
| Contributions:                                  |                 |
| October—Onward Movement                         | \$ 188.72       |
| November—Onward Movement                        | 227.20          |
| December—individuals                            | 1.00            |
| Onward Movement                                 | 481.80          |
| Income from invested funds:                     |                 |
| October   | 692.56          |
| November  | 1,627.23        |
| December  | 255.00          |
| Receipts from publications:                     |                 |
| "Sabbath Recorder"                              | 536.08          |
| "Helping Hand"                                  | 354.14          |
| Outside publications                            | 23.20           |
| Junior graded helps                             | 44.70           |
| Intermediate graded helps                       | 12.30           |
| Calendars                                       | 6.75            |
| Tract depository                                | 12.00           |
| Annual membership fee, Tract Society            | 1.37            |
| Contributions to special Sabbath Promotion work | 125.01          |
| Loan from Plainfield Trust Company, on note     | 1,000.00        |
|   | <u>5,589.12</u> |

|   |                 |
|---|-----------------|
| DENOMINATIONAL BUILDING FUND              |                 |
| Contributions:                            |                 |
| October—individuals                       | \$ 50.00        |
| November—individuals                      | 160.00          |
| December—individuals                      | 956.93          |
| Income from note, Silas G. Burdick estate | 21.00           |
|   | <u>1,187.93</u> |

|  |                    |
|--|--------------------|
| MAINTENANCE FUND                           |                    |
| Rent from publishing house                 | \$ 375.00          |
| Income, Denominational Building Endowment: |                    |
| October                                    | 2.76               |
| November                                   | 46.80              |
|  | <u>424.56</u>      |
|  | <u>\$11,008.33</u> |

|   |                    |
|---|--------------------|
| <i>Cr.</i>  |                    |
| By cash paid out as follows:  |                    |
| GENERAL FUND  |                    |
| Sabbath Promotion work:   |                    |
| Holland, G. Velthuysen, appropriation "De Boodschapper"   | \$ 150.00          |
| British Isles—Mill Yard Church, London—Mrs. T. W. Richardson, appropriation to "The Sabbath Observer" | 25.00              |
| Special Sabbath Promotion work:   |                    |
| A. J. C. Bond, salary   | 150.00             |
| Stenographer  | 25.00              |
| Traveling expenses  | 30.18              |
| Stationery, postage, etc.   | 15.81              |
| Young people's work:  |                    |
| Printing, etc.  | 12.00              |
| Traveling expenses  | 52.62              |
|   | <u>\$ 460.61</u>   |
| Expenses of publications:   |                    |
| "Sabbath Recorder"  | \$2,350.88         |
| "Helping Hand"  | 394.87             |
|   | <u>2,745.75</u>    |
| General printing, etc.:   |                    |
| Tract depository  | \$ 275.87          |
| Denominational calendars  | 285.38             |
| "Round Table" leaflets  | 4.48               |
| Directories, 1930-31  | 8.17               |
| Outside publications  | 26.17              |
|   | <u>600.07</u>      |
| Miscellaneous:  |                    |
| Life Annuity payment  | \$ 40.00           |
| Interest on loans from Plainfield Trust Company   | 84.00              |
| Corresponding secretary:  |                    |
| Salary (four months)  | 528.00             |
| Telephone (four months)   | 7.00               |
| Stationery, etc.  | 3.62               |
| Traveling expenses  | 100.00             |
| Treasurer's expenses:   |                    |
| Clerical assistance, etc.   | 65.00              |
| Telephone (four months)   | 7.00               |
|   | <u>834.62</u>      |
| DENOMINATIONAL BUILDING FUND  |                    |
| Painting interior of building—account contract  | \$ 250.00          |
| Letter file   | 40.00              |
| Interest on note, Plainfield Trust Company  | 84.34              |
| Interest on loan from Permanent Fund  | 225.86             |
| Payment account principal of loan from Permanent Fund   | 1,000.00           |
|   | <u>1,600.20</u>    |
| MAINTENANCE FUND  |                    |
| Janitor service, etc.   | \$ 41.20           |
| Coal  | 153.00             |
| Repairs to roof, printing shop  | 179.45             |
| Taking down and storing awnings, printing shop  | 6.50               |
| Transfer to savings account, Plainfield Savings Bank  | 500.00             |
| J. H. Coon, treasurer, General Conference—income from Denominational Building Endowment               | 49.56              |
|   | <u>929.71</u>      |
| By balance on hand:   | \$7,170.96         |
| General Fund  | \$ 746.89          |
| Denominational Building Fund  | 2,653.73           |
| Maintenance Fund  | 436.75             |
|   | <u>3,837.37</u>    |
|   | <u>\$11,008.33</u> |

E. & O. E.

ETHEL T. STILLMAN,  
*Treasurer.*

Plainfield, N. J.  
January 11, 1931.

(Total indebtedness, General Fund, notes \$6,500)

Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING,  
FRANK A. LANGWORTHY,  
*Auditors.*

Plainfield, N. J.,  
January 10, 1931.

|   |                    |
|---|--------------------|
| DENOMINATIONAL BUILDING FUND                                |                    |
| <i>Dr.</i>  |                    |
| To total amount contributed, and income, to October 1, 1930 | \$76,327.73        |
| To contributions received during the quarter                | 1,166.93           |
| To income received during quarter                           | 21.00              |
|   | <u>\$77,515.66</u> |
| To loan from Permanent Fund                                 | \$7,685.00         |
| Less amount repaid  | 1,400.00           |
|   | <u>6,285.00</u>    |
| To loan from Plainfield Trust Company                       | \$6,500.00         |
| Less amount repaid  | 1,000.00           |
|   | <u>5,500.00</u>    |
|   | <u>\$89,300.66</u> |

*Cr.*

|   |                    |
|---|--------------------|
| By expenses of canvass for funds, 1926                            | \$ 155.23          |
| By architect's fees   | 4,856.37           |
| By loan account equipment notes                                   | \$7,000.00         |
| Less amount repaid  | 2,000.00           |
|   | <u>5,000.00</u>    |
| By building permit  | 100.00             |
| By staking building   | 15.00              |
| By materials and labor, temporary walk, and entrance              | 66.75              |
| By heating unit   | 490.00             |
| By insurance on building during construction                      | 243.60             |
| By payments account contract for building                         | 66,502.50          |
| By photographs  | 66.50              |
| By wiring inspection fee  | 5.00               |
| By lighting fixtures and bulbs                                    | 1,465.65           |
| By lighting—Historical Society room                               | 246.80             |
| By telephone switchboard and table (less refund)                  | 23.95              |
| By cleaning building  | 35.89              |
| By vacuum cleaner and other small supplies                        | 135.28             |
| By furniture, curtains, floor coverings, etc.                     | 6,193.59           |
| By bill forms (in connection with pledges)                        | 7.50               |
| By typewriting, for Building Committee                            | 1.25               |
| By expenses, in connection with permanent record of subscriptions | 23.50              |
| By two filing cabinets for vault                                  | 51.70              |
| By painting interior of building (on account)                     | 250.00             |
| By cinders  | 2.00               |
| By county clerk's fee—in regard Silas G. Burdick estate           | 4.00               |
| By interest on loans  | 448.73             |
| By expenses, of dedication service                                | 175.82             |
| By fence  | 46.50              |
| By inheritance tax—estate of Dayton B. Coon                       | 7.60               |
| By cover of building entrance                                     | 3.22               |
| By taking linoleum up from floor of one room                      | 23.00              |
|   | <u>\$86,646.93</u> |
| By balance on hand  | 2,653.73           |
|   | <u>\$89,300.66</u> |

In addition to the above cash balance we hold a note in the amount of \$1,400, secured by mortgage on real estate in Colorado, which came to the Building Fund from the estate of Silas G. Burdick.

**SCRIPTURE MEMORIZING**

The instructor in Personal Evangelism at the Moody Bible Institute, Chicago, reports a revival of interest in the memorizing of Scripture. Exact knowledge of the Bible

as an aid to soul winning has always been stressed at the institute. Recently, however, there has been a marked quickening of interest in the memorizing of Bible passages.

During the fall term, 693 day school students memorized 30,048 passages; 392 women reporting an average of 43, and 301 men an average of 45. One woman memorized 293 passages; one man, 210. More than 100 passages were memorized by 21 women and 27 men. From 50 to 99 passages were reported by 121 women and 74 men. The evening school is also gleaning much benefit from this work. Favorable spiritual results, seen in the lives of the students and in the number of souls won to Christ, are reported as among the fruits of this revival of Bible interest. The winter term, which is beginning January 8, will doubtless witness even larger results.

—William M. Runyan.

**"WE WOULD SEE JESUS"**

DR. ANDREW C. NELSON

"We would see Jesus" my good sir,  
For we have heard of him by name:  
How death, disease is banished far  
Since to the land of Jude he came.

"We would see Jesus," oh yes, it's true,  
For he's so full of tenderest love:  
Wherefore he heals the sin-sick soul  
Whose mind is stayed on things above.

"We would see Jesus," wond'rous joy,  
For he our sins will take away,  
And give us life beyond the grave,  
If just his law we do obey.

"We would see Jesus," Prince of Peace,  
And walk with him in purest white  
On Jordan's golden, glitt'ring strand,  
Where there shall ne'er again be night.

"We would see Jesus," Lamb of God,  
As we redeemed with him shall stand,  
Where death shall ne'er again molest,  
And curse has fled from out that land.

"We would see Jesus," on his throne,  
And then join with the ransomed throng  
Acclaiming him the King of kings,  
Amid the joyous anthem's song.

"We would see Jesus," ever more,  
And bask within his smiling love,  
Forever with him 'round his throne,  
And always be like him above.

"We would see Jesus," sinners say;  
I pray my life the answer be,  
And that in all I be like him,  
So sinners can see him through me.



## CHILDREN'S PAGE

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

### FOR ALL RECORDER CHILDREN

DEAR LITTLE FRIENDS:

I want to tell you how much we enjoy your stories and letters. You see we are lone Sabbath keepers. So you see how much the SABBATH RECORDER means to us.

I have a little girl whose name is Maebelle. I am going to tell you how Maebelle and I spend our Sabbath days. We always study our lessons first. Last year we tried to draw Bible pictures; if we could find some that made us think of the lesson, we drew them first. It was lots of fun and sometimes we almost felt as though we were some of the Bible people. I think it must have been wonderful to live then and be able to see Jesus' sweet face. Don't you?

Most all of you, I am sure, like to play games. Do you have a Sabbath Catechism in your home? If not, you can send to the American Sabbath Tract Society and get one. It is written by Mrs. Willard D. Burdick. This book has questions and answers in regard to the Sabbath. It is written for boys and girls. The first question in the book is, "Where do we learn about creation?" Answer—"In the Bible."

We cut about twenty-five cards out of pasteboard. Then we write one question and its answer on each card. Dear me! some have six answers; but that is even more fun to see how fast you can learn the Bible. I would advise you to take the first twenty-five questions. When you have learned them, take the next twenty-five, etc., until you have the whole catechism learned well.

Now I am going to tell you how we make a game of it for Sabbath days. First you mix the questions up well; then put them all together in a nice pile, face down on the table. You take one card and ask your sister (or brother) the question; if she answers it correctly, you give her the card; if not, put the card under the pack. Then it is your sister's turn to draw one and ask

you the question. When all the cards have been drawn, each player counts her cards. Whoever has the most wins.

You will find the more you play this, the easier it becomes to remember the answers. It is lots of fun to see who can learn the most about the Bible. This year we are learning all the Bible mothers in this way. I hope you will try this; you will enjoy it I know.

Sincerely your friend,

MRS. LILLIAN TICHNER PALMER.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write you a letter to put in the Children's Page. I am twelve years old and I'm in the seventh grade. I have a sister eight years old. She is in the third grade. I have another sister four years old. Her name is Muriel Maxine.

Alice, Muriel, and I go to Sabbath school every Sabbath, and also my mother goes.

I read the Children's Page every week when the SABBATH RECORDER comes. I think I'd better close or there will not be any room left for any other boys or girls. I hope some of the children who read the Children's Page will write to me.

Your affectionate friend,

ADA DUNHAM.

*Alfred Station, N. Y.,  
December 31, 1930.*

DEAR MRS. GREENE:

I have not written to you before, but my sister Ada has written for Muriel and me. I am in the third grade this year. I go to Sabbath school every Sabbath. My teacher is Hazel Whitford. She is very nice.

I have an aunt in China. Her name is Susie Burdick. You probably know her.

I have a pet cat and his name is Freckles. I will have to close.

Your friend,

ALICE DUNHAM.

*Alfred Station, N. Y.,  
December 31, 1930.*

DEAR ADA AND ALICE:

I'll have to write to you both at the same time, to save room as there are several more letters to be sent to the RECORDER this week, and I want to be sure to get them all in.

I am always glad, Ada, to receive your letters. You are quite a near neighbor of

mine, you see, for Alfred Station is not very far away. Were you girls at church either Sabbath day or Sunday this week, and did I see you? If so, I wish you had come and told me who you were so that I could have become even better acquainted with you.

I was so pleased to hear from you, too, Alice, and am looking forward to some nice letters from Muriel before many years. You see I count all RECORDER writing boys and girls as my children. Haven't I a large family? I'm almost like the "Old woman who lived in a shoe."

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write a letter. I am seven years old and I am in the second grade. I go to church and Sabbath school almost every Sabbath day. I go to Junior C. E. when I can. Mrs. W. D. Burdick is our superintendent and we all like her very much.

I have a sister Abby who is six years old, a brother Danny who is two, and a little baby sister Betty who is nine months old.

We have a cow named Daisy Bell, and two cats. One is a three colored one named Reba, and one is a yellow one named Golden Rod.

Mama reads the letters in the SABBATH RECORDER most every week.

Your friend,

MADLINE PHEBE CRANDALL.

*Rockville, R. I.,  
January 5, 1931.*

DEAR MADLINE:

It is nice that you have joined my fine band of children. I like your first letter very much and hope you will send others. You must get Abby to try her hand at writing, too.

I should like to meet you and all your fine family, and see your nice pets as well.

I am glad you have Mrs. Burdick as your Junior superintendent. I, too, am very fond of her.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I go to Junior-Intermediate and I go to Junior Sabbath school. I am nine years

old and am in the fourth grade in school. I have a brother Donald. He is in sixth grade. I have a sister Esther in high school, and a baby sister Mary Janice. She is almost a year and a half old.

We have three rabbits and a puppy, whom we call Bonny, and a black cat.

Yours truly,

PHILLIP COLGROVE.

*Alfred Station, N. Y.*

DEAR PHILLIP:

Did you think your letter was a long time getting into the RECORDER? Well, you see I received several other letters before yours came, and didn't have room to get yours in until this week, much as I wanted to; but I want you to know that I was delighted to get your good letter and hope you will write often. Did I see you or any of your family when I was at Alfred Station Sabbath day and Sunday? I wish all my RECORDER children would introduce themselves to me when we meet.

You have a fine lot of pets. I wish I could see them all.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been wanting to write you a letter but have been too busy with my school work. I am in the sixth grade. I am sixty-one inches (or five feet one inch) tall, have gray eyes, and my hair is reddish brown.

My school teacher's name is Miss Peterson. I think she is a very nice teacher. My Sabbath school teacher is Mrs. Bird; she is also a very nice teacher.

I suppose you will get a large number of letters from your little RECORDER friends telling what Santa brought them Christmas eve. Santa brought me a camel's hair fur coat, a pair of silk bloomers, pencil, pencil sharpener, mouth organ, comb, colored crayons, string of beads, and four sacks of candy and nuts. One was from my school teacher, one from Mrs. Scannell, our pastor's wife, one from Santa Claus in Dodge Center, and one from Santa Claus in Kasson. Santa Claus from Kasson was an Eskimo from the north, dressed like Santa. He had four real Eskimos with him and a team of five reindeer hitched to a two-seated red sled or cutter.

I like to read the letters on our page. Some of the ones I read are from girls I met at Conference when it was at Milton. We are planning on going again when it comes to Milton.

There are quite a lot of my cousins who have written letters to our page. Most of them I have never seen. I hope to, though, sometime. There was a girl from Colorado who wrote a nice letter to your page a long time ago. One of her names was Barbara; I don't remember the rest. Her birthday is a few days before mine; mine is the twenty-second of October. I wish she would write again.

Your friend,  
BEULAH BOND.

Dodge Center, Minn.,  
January 9, 1931.

DEAR BEULAH:

Our page is too crowded for me to answer your letter this week, but I'll try to make up for it next week.

Sincerely yours,  
MIZPAH S. GREENE.

### PACIFIC COAST SPECIAL MEETING

A special meeting of the Pacific Coast Association was held with the Riverside Church January 16 and 17.

Because of the illness of the pastor, Rev. E. S. Ballenger was in charge. He brought the message of Friday evening from Romans 8: 7, using as his subject, "What Can Be Done With the Carnal Mind?"

Following this Rev. L. G. Osborn, who led the congregational singing throughout the sessions, sang "Are You In the Inner Circle?" after which all deacons and elders present were called to the platform to assist in the ordination of N. Olney Moore and P. B. Hurley as deacons of the Riverside Church. Rev. H. Eugene Davis gave the charge to the deacons; Rev. George Hills offered the dedicatory prayer; C. D. Coon welcomed the candidates to the fellowship of the deacons; and Rev. J. T. Davis dismissed the congregation with a closing prayer.

A quartet also sang "Bread of Heaven."

There was a good attendance Sabbath morning, there being, beside the Riverside people, twelve from Los Angeles; sixteen from Orange; three from Colton; two from

San Bernardino; three from Milton Junction, Wis.; five from China; one from Verona, N. Y.; and two from Corona.

Rev. Eugene Davis gave the address of Sabbath morning, taking as his subject "Come—Go." The Riverside choir sang, "The Silent Sea," by Neidlinger. This service was followed by Sabbath school.

The young people had charge in the afternoon, having a "Home Circle of Christian Endeavorers" led by Rev. Lester Osborn. The program follows:

Cornet duet—Dr. Wayland Coon and Robert Hurley.

The boys' quartet of the Sabbath school sang "I Know Whom I Have Believed."

Violin solo—"Calm As the Night." Mrs. Marian Hargis.

Song—Betty Webster of Orange.

Scripture reading—Ethel Babcock.

Sentence prayers.

Story—Margaret Davis.

Solo—Mrs. Maleta Curtis.

Talk—Rev. Geo. Hills.

A testimony meeting followed this program.

The evening service was in charge of Mr. Osborn.

At the opening of the vesper service he announced that the music would have as its motif songs of the sea and the sermon subject, "The Voyage of Life."

Solo—"Throw a Line," Rev. Lester Osborn.

Instrumental music—Quartet.

Violin solo—Mrs. Hargis.

Solo—"I've Anchored My Soul"—Mrs. Curtis.

Vocal quartet—Dr. and Mrs. Wayland Coon, Mrs. Hargis, and Mr. Osborn.

An illustrated song, "Jesus, Saviour, Pilot Me," was thrown on the screen while the congregation sang.

A picture of Peter walking on the sea, with Jesus near, was shown while Mr. Osborn brought the message of faith in time of discouragement.

The sermon followed, which was a comparison of this life with Paul's journey from Fair Haven to Phenice.

A fitting close to this service was the singing of "Jesus calls us o'er the tumult, of this life's tempestuous sea; while we hear him softly calling, saying Christian, follow me."

The president of the association, W. R. Rood, called a business meeting of the

executive committee immediately following, inviting all to remain who were interested in the coast evangelistic work.

Rev. Lester Osborn, missionary evangelist, gave a complete report of the work in Orange, and according to his recommendation it was voted to discontinue the work in that place. It was also voted to ask the Missionary Board to allow Rev. Eugene Davis to remain on the coast to assist in another campaign in southern California.

The meeting closed at a late hour.

PRESS CORRESPONDENT.

The Riverside Church is happy to have many Eastern friends here for the winter. Dr. and Mrs. Geo. Coon and daughter are with Dr. and Mrs. Wayland Coon. Joseph Sholtz of Verona is a welcome caller in our midst.

Mrs. Tenney has been with her niece, Mrs. Sidenstricker, for some time, but has gone to live with her daughter in Los Angeles.

Rev. and Mrs. Eugene Davis and family of Shanghai, China, will be in Riverside for some time.

Dr. Rosa Palmberg, who is enroute to China, with her sister, Elin Palmberg of New York City, will be with us over the week end. The doctor sails January 31.

### THE DRY LAW UPHELD

Opponents of the Eighteenth Amendment are finding much comfort in the ruling of United States District Judge William Clark, of New Jersey, on December 16, that the amendment is invalid because it was ratified by the legislatures of the several states instead of by the people in convention. On December 18, Federal Judge Walter C. Lindley, in Chicago, in a formal opinion, declared that if the Eighteenth Amendment is void, then the Thirteenth, abolishing slavery, is void, and concluded: "Remembering that the Supreme Court has said in at least three cases that the Eighteenth Amendment was adopted in accordance with the provisions of the United States Constitution, that it was ratified by the legislatures of forty-six of forty-eight states, that the Supreme Court has never declared void any amendment so ratified . . . it seems to me that the question of constitutionality involved is without merit." Since the ques-

tion is to go on appeal to the Supreme Court for early adjudication it will soon be removed from possibility of dispute. In the meanwhile the prohibition authorities in New Jersey are continuing their activities in enforcement of the amendment and it would certainly appear that its opponents must look elsewhere for comfort.

—The Baptist.

### PROHIBITION

Prohibition's come to our land permanently to stay,  
To radiate prosperity and drive disease away;  
To raise the pay of workingmen and give the children shoes,  
To furnish us with useful things instead of wasteful booze;  
To elevate the masses and to build a better race,  
To banish crime and sorrow and to brighten every face.  
It is dangerous to break the law, quite vain for wets to shout,  
And the Dry Chief will get you if you don't watch out!

Once there was a foolish man who set his heart on drink;  
His brain became so fuddled he couldn't clearly think.  
He drank away a fortune, he lost all self-control,  
He sacrificed his honor, he hazarded his soul.  
He became a social outcast, he proved strong drink a curse,  
He sank to lowest level, he went from worse to worse.  
You can't fool long with alcohol, 'twill put your wits to rout,  
And the Dry Chief will get you if you don't watch out!

That alcohol is poison our best doctors all agree,  
It destroys one's moral fibre and the heart's efficiency.  
The habit-drinking boozing man is now held in disgrace,  
An enemy to home and thrift, a menace to the race.  
Nothing worse upon the earth than a drunkard's early doom,  
The alcoholic addict staggers quickly to the tomb.  
Booze and business will not mix is clear beyond a doubt,  
And the Dry Chief will get you if you don't watch out!

Grenville Kleiser.

With him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles.—2 Chronicles 32: 8.



## OUR PULPIT

### "ALMOST THOU PERSUADEST ME"

REV. S. S. POWELL

Pastor of the church at Hammond, La.

SERMON FOR SABBATH, FEBRUARY 14, 1931

Text—Acts 26: 28.

### ORDER OF WORSHIP

PRELUDE  
 DOXOLOGY  
 INVOCATION  
 RESPONSIVE READING  
 HYMN  
 SCRIPTURE  
 PRAYER  
 RESPONSE  
 NOTICES  
 OFFERTORY  
 HYMN  
 SERMON  
 HYMN  
 BENEDICTION  
 POSTLUDE

"Almost thou persuadest me to be a Christian."

The declaration of Herod Agrippa in these words to the Apostle Paul suggests to us the question: What is it that constitutes being a true Christian? Such is no less than to be a child of God, a member of Christ and an inheritor of the kingdom of heaven. Old things have passed away. Behold, all things have become new.

King Agrippa belonged to the Herodian family which, almost without exception, placed itself in opposition to the claims and authority of the Jewish Messiah, the holy and blessed Redeemer of all mankind. It was Herod the Great who perpetrated the slaughter of the innocents on Bethlehem's plains and in an incredibly short time met with a fearful death in Jericho, manifestly no less than the judgment of God. From that time on a fatality seemed to be impending over the family, a fatality which, in any

given case, if opposition had been changed to faith, would have been exchanged for a blessing.

Herod Antipas, "that fox," was tetrarch of Galilee and east of the Jordan at the time when our Savior exercised his ministry. It was he who stretched forth his hand and slew the "forerunner" with a sword. Soon after he was banished by the Roman emperor to the city of Lyons in Gaul. And it was the father of King Herod Agrippa before whom Saint Paul stood in judgment in Cæsarea, who, to ingratiate himself with the Jews, slew James the brother of John and shut up Peter in prison that he might meet the same fate. But God interposed and saved his life. Soon after he met with his tragic end, that is, the king; for while making an oration to the people in glittering attire, they acclaimed him a god, and God smote him at once in a painful death.

So it was with the Jewish people as a whole. "He came unto his own and his own received him not." At the time when Jesus wept over the city of Jerusalem, he exclaimed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." As it was with the Herodian family, with the Jews, with the extreme leaders of the French Revolution, and as it most assuredly will be with similar men in Russia today, declaring war, with most puny weakness, upon God himself, so will it be with every soul of man who is in opposition to God and fights him and does not believe upon his Christ. "What think ye of Christ" and what is your relation to him? That is the test of every man's rising again, or his fall.

King Herod Agrippa, before whom St. Paul stood in his defense, seems to have been about the best one of his family. He seems to have been interested in and acquainted with the Scriptures. He lived to be about seventy years of age, and we hear his voice coming down through the ages, transmitted upon the pages of inspiration, "Almost thou persuadest me to be a Christian." We have no reason to suppose that Agrippa ever became a Christian. No more have we evidence to believe that friends and acquaintances whom we may have known in the past have become Christians, whom

we could weep over and desire that others could take their places which they did not fill.

In that memorable scene when St. Paul stood to judgment, we can hear his voice ringing out: "King Agrippa, believest thou the prophets? I know that thou believest." The faith of Agrippa may have been real of a certain sort; but if he had believed those blessed Scriptures up to the measure of his salvation, then he would have been a Christian in deed and in truth. Oh! how many there have been who have been almost persuaded, but lost!

A disciple of Christ, a Christian, may be defined as one who believes his teaching, rests upon his atoning sacrifice, drinks in of his spirit, imitates his example, and lives to do his work.

1. The Christian believes the teaching of his great Master. With Nicodemus, he believes that he is a Teacher come from God, and exclusively that he is the one great Teacher without a rival as God's representative for the instruction of man. Taught by him, our hearts burn within us and we exclaim, "Never man spake like this Man!" His words are a well-spring of inspiration far sweeter than the far-famed Pierian spring. We drink and thirst no more. Taught by him, we find the deepest philosophy that can satisfy the heart, enlighten our understanding, and strengthen our power of decision, enabling us to choose the right and to refuse that which is evil.

2. The Christian rests upon the atoning sacrifice of his great and perfect Substitute and evermore rejoices in the tender mercies of the heavenly Father, who gave his only Son to suffer death upon the cross for our redemption, who made there by his one oblation of himself once offered a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. Standing at the foot of the cross, as did Christian in his Pilgrim's Progress, we find that our hearts have been made light because the burden of our sins has been taken away and with him we cry out: "He hath given me rest by his sorrow, and life by his death." Oh! most blessed and sweet the exchange. Oh! the unsearchable wisdom of God that he should confer on us benefits surpassing all expectation, that the wickedness of many should be hid in a single

righteous One, and that the righteousness of One should justify many transgressors!

3. The Christian drinks in of his Master's spirit. "Now if any man have not the Spirit of Christ he is none of his." Romans 8: 9. "Is my name written there, on that page white and fair; in the book of thy kingdom, is my name written there?" "Ye know not," said Jesus on one occasion to his disciples, "what manner of spirit ye are of." Closely observing him, watching his actions, and listening to his words as he taught his disciples, especially in his Sermon on the Mount, we discover what is his Spirit. But the Christian drinks in also of the blessed Holy Spirit, the third Person of the Holy Trinity, proceeding from the Father and sent by the Son, so that the triune God himself comes to dwell in us. Christ dwelleth in us and we in him.

When Henry M. Stanley, the great African explorer, had left Major Barttelot in command of the rear column on an affluent of the Congo and pressed on for the relief of Emin Pasha, governor of Equatorial Africa, knowing full well that the major himself might be in pressing need of relief as time went on, he wrote a letter to encourage him—a letter however which the major never received because of his untimely death. In that letter Mr. Stanley closed by saying: "You are a part of myself." So we become a part of Christ. His heart is with us. We drink in of his Spirit.

4. The Christian imitates his example. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21.

5. The Christian lives to do his work. No other object should be set before any of us to do. There is work enough for us all to do. The need is pressing. The reward will be great. It was said in ancient Jewish wisdom: "The day is short, and the work is great, and the laborers are slow, and the reward is much, and the Master of the house is urgent. It is not thy duty to complete the work, but neither art thou free to desist from it." Pirk's Aboth II: 20, 21.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you.

—1 Peter 4: 12.



## Fundamentalists' Page

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

### MY CREED FOR THE NEW YEAR

(Concluded)

(This credal statement began in the RECORDER for January 26. The first two articles are, "I believe in God," and "I believe God's Book." Read that discussion in connection with this concluding article.)

#### 3. I believe in Christ.

Christ means more to me than he did twenty-five years ago. Without any reservation, *I believe Christ is all he claimed to be.* Without any reservation, *I believe Christ is all the New Testament presents him to be.* I believe both these statements, and much more. I believe such statements, after deliberate and careful study for years, for it becomes increasingly clear that we shall never be able to comprehend Christ in all his fullness.

There is no way to account for Christ, except through his deity. And by deity I don't mean any diluted, watered-down idea of God—no such an idea as finds expression upon the lips of many today when they talk of the "divinity" or "deity" in all of us. Jesus stands apart from all of us in his deity. The more the searchlight is turned upon Jesus, the more clearly his deity shines. I am willing the critics shall turn the searchlight upon him, for I want no emasculated Christ. If Jesus is not all in all, then he is not Lord at all.

I believe that *Jesus is the supreme miracle* of all history. Jesus stands unique in his character, rising above all people, unique in that *he alone is sinless.* "All have sinned and come short of the glory of God." Jesus is the one exception. Jesus is the sinless One. If that is true, then in the light of the sinless Christ, it is not difficult for me to believe in all his miracles. In fact, when we admit the supreme miracle—Jesus the sinless One—how can we doubt his miraculous birth, his resurrection, or his miraculous deeds? If Jesus rose above ordinary life in his sinlessness he must have risen

above ordinary processes of birth, above that of death. Stanley Jones says: "If Jesus did not rise from the dead, he ought to have done so. The whole thing would come out wrong if the grave had held him captive."

I believe that God loves me, that he has always loved me, even when I was unlovely; that "God so loved the world" that he sent his Son to be the world's Savior, and my Savior, too; that Jesus died for me according to the Scriptures, as a sacrifice for my sins; and that on the grounds of his shed blood I am saved. I know that mere *believing* these things will not save me, or any one else. I can not be saved against my will. I must accept Christ as my Lord and Savior — I must "be born again." And when I give Jesus the adoration of my heart, and the devotion of my life, I know that such a transformation has taken place, *I can no longer doubt the new birth.*

When I think of the love of Christ for me, a love that sent him to the cross for me, why, the word "atonement" but faintly expresses what Jesus Christ has done for my soul. And what he has done for me he offers to do for "whosoever will" that come to him in love and faith.

#### 4. I believe in the Church.

In this very hour when doubt, denial, and rebellion seem to be more vocal than faith, belief and submission, I believe in the Church. I believe in Christ's promise of ultimate victory: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Across the centuries, the strife has been terrific, but the Church has not failed. Difficulties have been the periods of her achievements; martyrs have been her heroes; obstacles have been her challenges; messengers of God have been imprisoned, but the Word of God has not been bound. The cross is mightier than the sword, and in that sign we shall conquer.

This confidence of ultimate victory roots itself in the confidence of God. Our work for God is in harmony with his ultimate purposes. Victory is promised, but *it is to a Church with rock-like faith in Christ.* Denominations may come and go, but his Church will abide—abide until Christ shall come the second time without a sin offering,

to complete his work of salvation (see Hebrews 9: 28).

I believe profoundly in our own denomination, that as a body of Sabbath-keeping Christians we are a part of God's Great Church. But the fact that we are Sabbath keepers is no guarantee of our perpetuity. It is of little avail that we ground our Sabbath-keeping convictions in the literal teachings of the Word of God, if in our belief and practice we deny other great truths of faith and conduct. May our faith be kept simple and pure.

It was a mighty personal faith in Christ in the depths of the heart of a man upon which Christ declared his Church should rest. "Thou art the Christ, the Son of the living God." Our work may be trying, exacting and discouraging; it may be performed under difficulties and with tears. But I remember the promise, "They that sow in tears shall reap in joy."

#### 5. I believe in My Country.

I sometimes tremble at the lawlessness, anarchy, rebellion, and disregard for law and order; at the mad scramble for wealth. I tremble at the wave of materialistic philosophy that is now gripping the thought of our country, at the rising tide of atheism in our college centers. But I believe in America, not for her perfection, but in spite of her faults, not for her riches stored in her mountains and under her valleys, not for the opulence of her prairies or the gold in her banks, but for her spirit, for America is a spirit.

To America has been given the leadership of the world. "As goes America," we are told, "so goes the world." We are floundering in our national relationships, and we are bungling our international affairs. But I believe, in the end, America will go in the right direction. I believe in her flag, from that starry symbol of loyalty to the crimson stripes of heroic sacrifice, to the white bars of purity of her idealism. I love my country. God helping me, I will obey her laws.

#### 6. I believe in the Home.

Not the home of today, built upon free-love, companionate marriage, promiscuity, and unrestrained sexual gratification. I grow almost pessimistic, sometimes, when I see that institution which God the Father

ordained, with its lowering ideals of chastity, honor, integrity, and obedience.

Yet I believe in home—in my home. To a stranger, it is just an average American home. To those who know, it is different. All homes are different. But I believe in your home, in all homes where God and love, parents and children dwell; in the homes where parents are honored and respected, where children are wanted and welcomed, and where God's law is acknowledged and honored. I believe in such homes for they represent the labors, the sacrifices, and the prayers of parents and children through the years.

"Home is not merely just four walls, though with pictures framed and gilded, Home is where affection dwells, home is where the heart hath builded."

#### 7. I believe in My Job.

I believe in my job. I would not change it for any other job in the world. I thank God for a mind to think, and a heart to feel. I hold that God has ordained that there is one thing we can do better than any other thing, and that if we are doing what he would have us do we will be happy and contented while we are doing it; and that we will be prospered as well. I believe that when I outgrow my present task, God will give me a bigger one. Until that time, I pray God that I may be found faithful to my God-given task.

Furthermore, I believe that for every one that God calls to the ministry or mission field he calls hundreds of others to build homes and rear families, to build churches and train children for the glory of God; that God calls men to live for him in the office, on the farm, and in the shop, and women to serve him in the home, school-room or office; that God is calling to the young men and women of this age to build homes for the glory of God, often times right in the communities where they live—just as truly calling to Christian home-building as to the Christian ministry.

These seven articles constitute my creed for the new year. And I have a profound conviction that if I am true to them they will bring to me the finest, happiest, and most successful year of my life. I can wish no better thing for all than such a year.



## RELIGIOUS EDUCATION

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

### THE WHITE HOUSE CONFERENCE AND THE CHURCH

(Continued from last week)

What, does one ask, has this conference to do with the churches? In the first place, certainly everyone who bears the name of Christian will rejoice that the childhood of the nation is receiving the thoughtful attention of its statesmen and doctors and administrators as well as of its teachers and parents. Every such one will receive with satisfaction the news of the larger plans for health and service and the provision of adequate educational facilities for all children whatever their race, their place of residence, or their handicaps. Every such one will feel within himself an irresistible desire to co-operate to the fullest in making his own community aware of the needs of its children and in perfecting plans for the meeting of those needs. As President Hoover said in the opening address of the conference, "We approach all problems of children with affection," and any measure which increases the joy and happiness and well-being of children will be accepted with enthusiasm by all disciples of Jesus, who put the child in the midst.

This great conference has even more specific relation to the program of the churches. Throughout the sessions of the various sections as well as in the meetings of the conference as a whole, there ran a very definite note of interest in the religious development of the children. Though there was but a small amount of time given to the consideration of the specific work of the various religious bodies for children, there was frequent reference to the necessity of making provision, in an inclusive program of child welfare for the nation, for religious nur-

ture. It was impossible in a body so selected and so constituted to discuss the details of a program of religious education. But numerous committee reports spoke in positive terms of the need for religion. When Secretary Wilbur summarized the findings of the conference in terms of the needs of the children of America, he included "Every child should have religious and moral education."

In a nation-wide program of child welfare, therefore, religious education is definitely included. The other needs of children are to receive during the coming few years vastly more attention than they have ever before received. The results of the conference will be felt in child health clinics, in the work of visiting nurses, in the improvement of sanitation, in the lighting and ventilating of school buildings, in the clothing, housing, and feeding of children throughout the country. No instructions were given to the forces of religion regarding their task; no suggested program was mapped out. This would have been impossible. But if the churches are awake to their opportunity they will take advantage of the new knowledge regarding the needs and interests of children and will re-build their programs so as to provide for every child of the nation that indispensable element of spiritual nurture without which all other education is joyless. They will find the spiritually neglected children and nurture them tenderly and intelligently. They will give to the program of religious education of their churches that whole-hearted support which will make possible adequate equipment, properly selected and trained leaders, needed books, pictures, and other materials, and ample time in which to do really educational work.

Not alone in plans definitely for training children through the church school but more inclusively, in all aspects of its life, the church which takes seriously its responsibility for bringing about the kingdom of God will give more thought to children. It will study the results of the investigations into family life and methods of parent education, and create a program of education for fathers and mothers which will make the home that

## MARRIAGES

HURLEY-McCLARY.—At 7 p. m., January 10, 1931, in the parsonage of the Seventh Day Baptist church, Mr. Charles F. Hurley and Mrs. Nannie S. McClary were united in marriage by their pastor, Rev. Gerald D. Hargis.

After January 16, Mr. and Mrs. Hurley will be at home at 2869 Date Street, Riverside, Calif.

## DEATHS

BURDICK. — Irene Elmina Coon, daughter of George and Electa Coon, was born at Alfred, N. Y., March 20, 1835, and departed this life at the home of her daughter, Mrs. John J. Stewart, at Rivera, Calif., January 1, 1931.

At the age of five years, she came with her parents to Milton, Wis., where she grew to womanhood. She began her higher education in Milton Academy, the wooden building that stood west of the square, just south of the railroad tracks. On October 27, 1853, she was married to Russel P. Burdick. They established their home near Rock River, in Milton Township, where their three children came into their family. In 1875 they sold their farm and located in Milton Junction, Wis., where, in 1884 her husband died.

At an early age she became a Christian and joined the Rock River Church, which is now extinct. She was a deeply consecrated, earnest church worker, a very devoted, loving wife and mother, always ready to do helpful service with a willing hand wherever opportunity offered.

In 1889 she came to California, where she made her home with her daughter, Mrs. Stewart. About eight years ago she lost her eyesight, though her general health remained fairly good, until about two or three years ago, when it began to fail. She was lovingly cared for by her devoted daughter, until she passed away, after being confined to her bed only four days.

She leaves in bereavement three children; Wayland O., of Santa Paula, Calif.; Mrs. Edna L. Stewart, of Rivera, Calif.; and Sherman I., of Mount Pleasant, Mich.; six grandchildren and four great grandchildren, and other relatives and many friends.

She was a dearly beloved member of the Seventh Day Baptist Church of Los Angeles, Calif. She will be greatly missed.

Her pastor, Geo. W. Hills, had charge of her farewell services, assisted by Rev. James Robertson, a first day Baptist pastor and friend of the family.

"Blessed are the dead who die in the Lord."

G. W. H.

center of religious nurture which it must become if children are to experience in its fullness the abundant life. It will consider the studies into the cause and prevention of delinquency and throw the weight of its influence into the scale for a wholesome community environment, a sympathetic and intelligent public opinion which removes unjust social handicaps before they warp a life, which demands wise guidance for juvenile offenders. And it will re-evaluate the scope of its work and place at the heart of the total program the necessity of making the church family a social unit in which every child who comes within its influence will find welcome, love, understanding, appreciation, protection, and a meaningful fellowship with God, the common Father.

So long as there is a child who is oppressed by the burden of racial prejudice, so long as there is a child in a home without the means of supplying the minimum essentials for physical well being, so long as there is a child who is not receiving needed medical attention, so long as there is a child who is unloved, so long as there is a child without friendly adults to share his joys and sorrows, to understand his misdemeanors, to appreciate his potentialities — for just so long must the churches which boast the name of Christian increase their efforts to stir the hearts of the citizens of the community, of the parents of children, of the membership of the church to a realization of their supreme opportunity: the nurture of childhood.

In the prayer with which the White House Conference was opened, Rev. A. J. McCartney prayed: "Forgive the sins of maturity, we beseech of thee, which we continually commit against the innocence and helplessness of childhood." These sins are, we believe, for the most part the sins of ignorance. The White House Conference has made available new stores of knowledge. Shall we of the churches, professed followers of Jesus, fail to avail ourselves of knowledge regarding the needs of the children whom he loved so tenderly?



POLAN.—At the home of his son Samuel, Blandville, W. Va., January 15, 1931, Deacon John Polan, in the ninetieth year of his age.

John A. Polan was the son of Samuel and Kezziah Kelly Polan. He was born November 5, 1841, on the South Fork of Hughes River, near the present site of the Ritchie Seventh Day Baptist church, in what was then Lewis County, Va., now Ritchie County, W. Va. He was the oldest in a family of eight, and the last to depart this life. To many readers of the RECORDER he would be known as the brother of the late Deacon Charles L. Polan of Jackson Center, Ohio.

When he was six weeks old his parents removed to the Middle Island community where he spent the remainder of a long and useful life. On April 15, 1863, he was married to Emily J. Davis, who preceded him in death. To this union were born three sons and two daughters. He is survived by two sons, Samuel L. and Manville O. Polan, and by a daughter, Mrs. Jemima Cozad, all of Blandville. A son, Martin V., and a daughter, Elfie S., died some years ago.

On June 6, 1867, he was baptized by Rev. Jacob Davis and joined the Middle Island Church, of which he remained a faithful and honored member until removed to the Church Triumphant. He was church clerk for thirty-seven years until failing health compelled him to resign. He was chosen deacon in 1889 and filled that office acceptably the remainder of his life. He also served the community in various ways.

During the last four or five years he has been a great sufferer, but was "patient in tribulation, continuing instant in prayer." In these declining years of weakness and suffering he was tenderly cared for in the home of his son Samuel, who with his family faithfully provided everything possible for his comfort and happiness.

The funeral service, which was largely attended, was held at the Middle Island church and was conducted by pastors Emmet H. Bottoms and Geo. B. Shaw.

G. B. S.

#### Sabbath School Lesson VII.—February 14, 1931

JESUS THE FRIEND OF SINNERS.—Luke 7.

*Golden Text:* "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I Timothy 1: 15.

#### DAILY READINGS

- February 8—Jesus the Friend of Sinners. Luke 7: 36-50.  
 February 9—Hope for Sinners. Mark 2: 13-17.  
 February 10—Jesus Forgives a Sinful Woman. John 8: 1-11.  
 February 11—Joy Over the Penitent Sinner. Luke 15: 1-10.  
 February 12—Jehovah Forgives the Sinner. Psalm 130: 1-8.  
 February 13—Penitent's Prayer. Luke 18: 9-14.  
 February 14—Christ Died for Sinners. Romans 5: 1-8.

(For Lesson Notes, see *Helping Hand*)

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**L. H. NORTH, Business Manager**

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

#### Terms of Subscription

Per Year .....\$2.50  
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 Per Copy ..... .05

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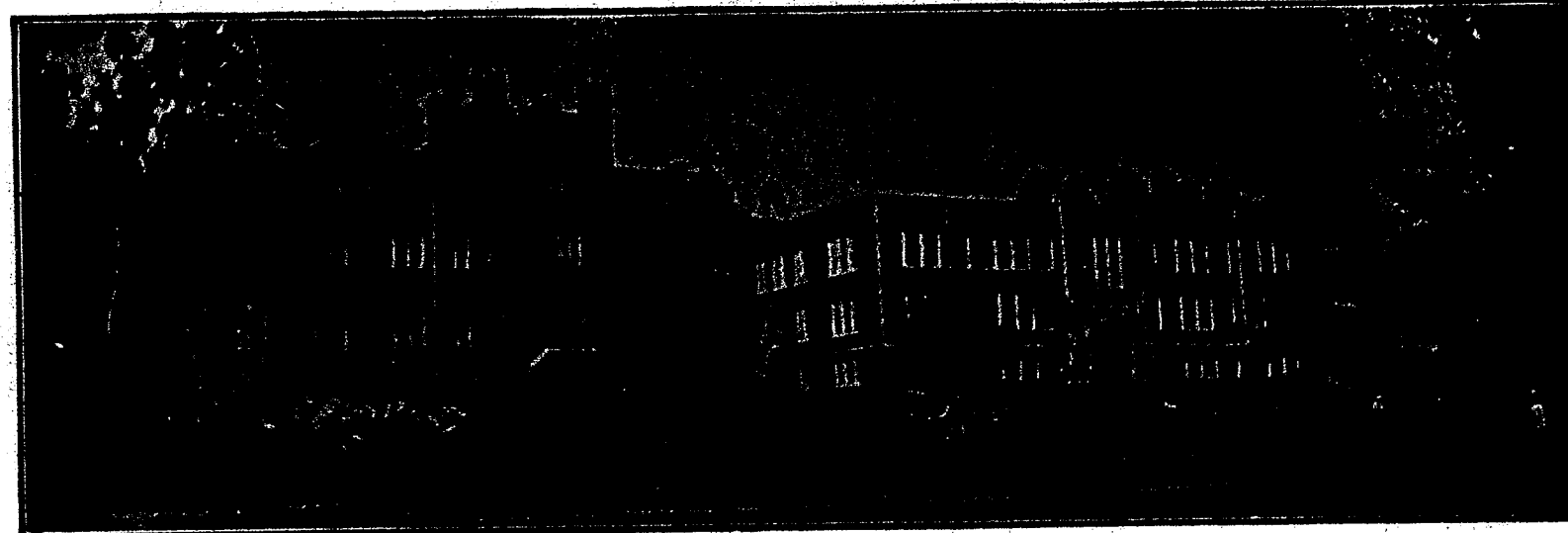
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## Prayerful Bible Reading February



**Y**OU are asked to read Philippians through every day during the month of February. 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:

# The Sabbath Recorder

VOL. 110

FEBRUARY 9, 1931

No. 6

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

—Psalm XV.

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