Every object in nature is impressed with God's footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled award beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety adore, the providence of him who took our nature that he might save our souls.

—Thomas Guthrie.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE


SEVENTH DAY BAPTIST MEMORIAL FUND


Gifts or bequests for any denominational purpose are acceptable, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the testators. The Memorial Fund acts as the Financial Agent of the denomination.

The regular meetings of the Board are held on the third or fourth Wednesday of the month.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY


The regular meetings of the Board are held on the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST SOCIETY


The regular meetings of the Board are held on the second Monday of each month.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edward J. Reynolds, Alfred Station, N. Y. Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y. Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Tuesday of each month.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Charles A. Reynolds, Lost Creek, Mo. Vice-President—Ruth W. Scott,Lost Creek, Mo. Corresponding Secretary—Miss Lotta Bost, Lost Creek, Mo. Treasurer—Mrs. L. Ray Palo, Salem, W. Va.

WOMEN'S EXECUTIVE BOARD OF THE EASTERN CONFERENCE

President—Mrs. L. Ray Palo, Salem, W. Va. Vice-President—Mrs. L. Ray Palo, Salem, W. Va. Recording Secretary—Mrs. Oris Stuller, Salem, W. Va. Corresponding Secretary—Miss Lora H. Bost, Lost Creek, Mo.

The Test of Worth in the Christian Service. The actual value of a man's service in Christian work is not measured so much by the time or the physical strength used therein as it is by the thoughtful, sympathetic, loving heart and the effort to do all that one can to help.

If we would succeed in leading others, or in winning them to the truth, there must be a tactful, kind-hearted solicitude for their welfare, a sympathetic, sincere, head spirit of argument filled with invective and accusations.

No matter how bright intellectually, or how pure intellectually, if he seems stiff and formal in his attitude, he lacks the tender heart qualities of Christlike love, he must fall short of doing the good work.

It was just this spirit of love that brought Jesus into close and inspiring fellowship with those needing his help. He placed himself in personal and loving contact with those whom he would save. Wherever his followers manifest this same spirit, there they cannot do anything toward saving unbelievers.

Christ's words, "Without me ye can do nothing," hold just as true today as ever they did.

What Would Result

In the Baptist, from such a Study Book, the denominational paper of the Northern Baptist Convention, there is an interesting editorial entitled: "A Real Study of the Lord's Day Ought to Sustain Us".

There was such evident sincerity on the part of that writer, and other editors were also invited to offer some help. That suggestion was soon drawn to the pen, namely, for a genuine, sincere, whole-hearted search for the truth.

It seems, owing to a growing conviction of the "decline in Sabbath conscience" among the people regarding the sacredness of the Sabbath day of the week as a Sabbath, that a denominational committee of Baptist scholars has been appointed to prepare a "Lord's Day Study Book", in the hope that it will stay the conviction of decline, and restore a sense of Sabbath sacredness to Sunday.

That article urges a careful, conscientious study that will do more than to "merely skim the surface of a few accepted traditional opinions and pretend it is made sacred by reiteration." He also claims that his study would only "help to finish off the little reverence which is still cherished in some minds for day of rest." That writer makes a strong appeal to those appointed to prepare that study book, urging them to be very thorough and patient, and careful, pointing out the value of a thorough and faith­ful study.

From the slab, Mrs. Allen makes a strong appeal to those appointed to prepare that study book, urging them to be very thorough and patient, and careful, pointing out the value of a thorough and faithful study. The writer makes a strong appeal to those appointed to prepare that study book, urging them to be very thorough and patient, and careful, pointing out the value of a thorough and faithful study.

The Sabbath Recorder

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

Vol. 108, No. 8

PLAINFIELD, N. J., FEBRUARY 24, 1930

WHOLE No. 4434
Fears are frankly expressed that writers for the proposed book may not succeed in producing anything "more fundamental." He does presume that the names of the writers, which have been given, will help to sell it, "But," says he: "Honor bright, who among them is prepared or experienced to produce a readable essay exploiting religious sentiments on the subject which have already proved themselves powerless to stay the decline of Sabbath conscience? This question is proposed in the utmost kindness and good will for all parties concerned.

When I think of the strong plea the Baptist always makes for the Bible as their rule of life, insisting that it is "the word of God," it is obvious to me, and it does seem to me that such a sincere fundamental search for truth as they now propose to make ought to make the matter perfectly clear. The Bible is so explicit regarding God's Sabbath, and Christ's insistence that he came not to destroy his Father's law is so strong. The example is so strictly in harmony with that law, it does seem to me that such a conscientious thorough study as the Hebrew people, issued a decree compelling them to rest from labor three times a day, constantly developing and building, and hoping it may find a place on its walls.

We were indeed delighted to receive this word, and, when it arrived the portrait was taken to the fine new room for the board meetings. We hope the portraits of his old-time companions may soon be placed in harmony with this precious gift.

Dare to be a Daniel. On last Sabbath morning, Pastor Bond presented to his hearers, "The figure of Daniel, a captive in a strange land." It was a wonderful sermon as far as possible through the conditions under which he had to work. He could be given to other flocks scattered over the land.

Then I thought that the Sabbath Promotion leader and the editor are both working for the good of all the churches—both have the same burdens regarding the welfare of our people and the kingdom; and—why should not the editor help the pastor to broadcast the points in his excellent sermon as far as possible through the Sabbath Recorder? I soon found that the pastor felt such an effort might be a good thing. So we worked together for the good of all the sections.

His sermon was about Daniel, and was entitled, "Open our windows." He made a strong and winning appeal with Daniel's open window for an illustration. Please get your Bible and read Dan 6:10, and then help us to review the points suggested in that verse.

You will remember what Daniel had as hard an outlook before him as any Seventh Day Baptist has in these our times. The world's influences and temptations are working upon him in violation of the law of the land. Look carefully for the good things that open window suggests by way of course. Whenever all of which have helped to make Daniel an ideal man and a hero in all generations wherever his life story has gone.

It was loyalty to God and truth that made Daniel the noble leader of men. Look at the conditions under which he had to work. He was a poor man among the captive Jews, in a pagan land surrounded by haters of the true God whom he served. The king's officials were jealous of him because of honesty he had gained favorable positions in government. The spirit of all of him the officials had secured a law forbidding any one to pray or serve any god or man except the king. For thirty days, under penalty of death.

No Seventh Day Baptist ever had so hard an outlook, or so discouraging a chance to get a living and be true to conscience as Daniel had.

Daniel's open window makes a good view-point for Sabbath keepers by joining in these days with so many things against them. You see, Jerusalem stood for God, and for loyalty of heart and life. Daniel's outlook, then, was his habit of turning to the things of God had strengthened him that he could not hesitate to risk even life itself rather than forsake God's law. So when Daniel knew that the law was signed and was a law that could not be changed, he did not hesitate, but risked his life rather than violate conscience.

It was this spirit that made Daniel a hero in the eyes of the world and that excelled him even in the estimation of a heathen king.

No matter what obstacles were thrown in his way, his conscience would not allow him to compromise principles. He did not even try to do wrong, disobeying his God.

Dear friends, I am sure you now see what my pastor meant by the courage of the open window.

It means courage to stand true to your faith and practice your religious principles where it costs something.

Boys, there are certain distinctly religious practices which can not be given up if you would be able to pass the real tests of true manhood and loyalty to God when the testing time comes. If you would have society regard you as a real man, and a candidate for something, you can not afford to violate conscience in regard to God's truth, not even though everybody stands against you.

Therefore you need to add to your courage the piety of the open window.

Daniel's regular times and place for communion with God revealed his essential element in his character. Praying with him was no mere formality. It was as essential to the true life he lived as breath was needful to his physical life. Think of what Daniel's piety of the open window did for him.

The greatest men of America, who established our nation and carried it through were men of prayer. The piety of the open window comes from the habit of regular worship and devotion that gave character to Daniel. It will be well for us to learn this lesson well.

Then there was the vision, or the imaginary vision of that open window towards Jerusalem that did great things for Daniel. An open window or the far-reach­ing open view it gives of the world outside our home. Jerusalem stood for heavenly faith and practice your religious principles. So there three times a day, constantly developed that spiritual vision of the heavenly Jerusalem that has characterized the best men of all ages. Jerusalem was the city of Daniel's love and dreams, and it suggested a home to come where the inhabitants have everlasting peace with God. It was a wonderful blessing—that open window vision of Jerusalem looking down to Daniel—a captive in a strange land.

Friends, we all need the spiritual vision of our open window toward heaven.

Let us—

Dare to be a Daniel. If it is not done.

Dare to have a purpose true.

Dare to make it known.

Open the window of your own heart toward the open window in the life and God as ready to help you as he was to help Daniel.

THE RELIGIOUS LIFE OF THE DENOMINATION

One suggestion made by the Committee on the Religious Life of the denomination is that where practicable the churches make a religious survey. Blanks for such a survey may be obtained by writing Secretary W. L. Burdick, Ashaway, R. I.

Salem, W. Va., Nortonville, Kan., and possibly others have had surveys recently, and Pastor George B. Shaw and Pastor S. Duane Ogden have written us a letter telling about the survey in their respective communities. These are interesting letters.
and may prove helpful to others by way of suggestion or stimulation of interest in the subject.

We have heard indirectly that Battle Creek has made a survey also; possibly someone will write it up for Sabbath Re­
corder readers, there may be still others. If so we shall be glad to have a report.

The letters from pastors Shaw and Og­
den appear below.

(The Committee on the Religious Life of
the denomination.—A. J. C. B.)

DEAR BROTHER BOND:

In response to your request, I am writing you briefly about the work just concluded; there being nothing more that can be done on a denominational basis. It could not be done in connection with any other work. It was valuable for the information obtained, for the help it rendered our people, and for the contacts made with truth.

I hope that you will have a large and enthusiastic response to the call and called upon. There may be a report of such work, but it is certainly the most important to do nothing at all.

Fraternally, George B. Shaw.

DOCTOR BOND:

Regarding the religious survey that we had here, of the seventy-four homes, I will say that as our tabulation is still in incompleteness I cannot make an adequate report as yet, but will be glad to send it in as soon as it is completed, which will be very shortly.

Our local survey was a part of a county project put on by the National Sabbath Association of Religious Education, the Ministerial As­
ciation cooperating. Every co-operating church furnished from two to four people for canvassing in addition to the pastors. We divided the territory of the township (of which I have charge) and sent teams of two to do the visitation in the churches that we used were ours only, and I will inclose a copy.

From the incomplete tabulation it is ap­
parent that about three fourths of the pop­
ulation of this township is entirely un­
reached by any church and at least twenty per cent more are nearly untouched. Something like sixty per cent of the people of higher intelligence or being given religious instruction. Less than half of the homes have any religious period­i­
cals at all. Our own families were an ex­
ception in this respect, as all had at least one periodical and at least half more than one. Were it not for our "Nortonville Re­
view," however, a good many of these homes in our parish have without any religious paper. I will try to send a report when the tabulation is entirely complete.

Cordially yours,
S. Duane Ogden.

WHAT SEVENTH DAY BAPTISTS ARE DOING

REV. EDGAR D. VAN HORN

To a Sabbath keeper who looks over the history of Seventh Day Baptists and notes their growth and development, it com­

The work for SABBATH Relief, the denomination and general missionary organizations, is one need not be surprised to find the few pages of history written by Seventh Day Baptists interesting even to fascination. Those faith­ful who have pursued the cause of truth, embracing the neglected truths of the Bible Sab­bath, and suffered for their belief. There­fore, we may be forgiven for the pride we feel in entering into their labor.

Following the planting of the first Sev­enth Day Baptist Church at Newport, R. I., in 1672, there was a steady but steady growth of the denomination. Other churches were planted, schools were organized, and missionary activities began. The denom­i­nation now has a wonderful heritage, and one

Founded in 1617, the Seventh Day Baptist Church has a wonderful heritage; and one need not be surprised to find the few pages of history written by Seventh Day Baptists interesting even to fascination. Those faith­ful who have pursued the cause of truth, embracing the neglected truths of the Bible Sab­bath, and suffered for their belief. There­fore, we may be forgiven for the pride we feel in entering into their labor.

This is made possible through the funds held by the Seventh Day Baptist Education Society for this purpose.

Possessing the missionary spirit, Seventh Day Baptists early organized the Mission­ary Society, incorporated under the laws of the state of Rhode Island, and empowered to engage in the promotion of Christian missions, both home and foreign. The total disbursements of this organization were over $400,000; yet it must turn a deaf ear in many cases for lack of funds.

The distinctive truth which sets us off as a separate and distinct church is a belief in and defense of the truths as they were a part of the New Testament.

In the printing and distribution of Sabbath literature, the denomination maintains the American Sabbath Publication Society, which is the principal agency of our new Beautiful Denominational Building with our fine printing establishment, repre­

The entire amount of real and personal property owned by the American Sabbath Tract Society is $80,504, and their income (from all sources, gifts, subscriptions, sales of literature, and the like) is over $2,499,883. Last year 1,782 young people received training in their halls. In addition to these institutions there is maintained at Alton, Illinois, and especially where young men and women, preparing for the ministry and other lines of Christian work, receive training in the Christian College.

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bath Promotion work, the printing of Sab­

bath literature, the salary of the leader in Sab­

bath Promotion, and the acting corre­

sponding secretary. Here is published the Sab­

bath Recorder, the official organ of the de­

nomination, Sabbath literature, such as books,

tracts, etc. The amount of the peo­
dle distributed in the last year 37,181 tracts. Of this number 14,711 were sent out for general dis­
ctribution. Copies of "Fundamental Features of the faith, as well as social positions taken by our educa­
tors, to devise ways and means of promoting Sab­
bath and religious interests among our young people. The women have done and are doing noble work.

That the young people of the denomina­tion are wide awake and "on the job," there is ample evidence. They maintain a Young People's Board located at present at Battle Creek, Mich. Through this board young people's societies are organized and their social life advanced. In this way the young people are trained to take an active part in the financial and religious program of the denomina­tion. A pre-Conference gathering is held each year in the vicinity of the Conference proper, when large numbers of our young people get together for mutual fellowship and inspiration in spiritual addresses are presented at this gathering by representative young people on topics of special interest to young people. Plans are made for enrolling a full time secretary with special training for the job, and we are still lacking $57,000. This we are asked to supply. It is not very much as compared with what other men have done and how well they did it. Let us do our part and thus share in the onward march of Christ's kingdom.

Alfred Stainton, Jr.,
January 11, 1930.

THE SABBATH RECORDER

EVERYBODY SHOULD READ THIS LETTER

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

DEAR MR. GARDINER:
The service which the World League Against Alcoholism is rendering worthy of every kind of support. The League Against Alcoholism is a service, a movement, a dynamic force that is working for the betterment of the world.

You and I can cooperate with the League Against Alcoholism in their work for the betterment of the world. You can contribute to the League Against Alcoholism in a financial way, by giving money or property, or by giving your time and talent. You can contribute to the League Against Alcoholism in a spiritual way, by giving your prayers and your thoughts and your deeds.

Thank you for your attention to this opportunity to cooperate with the League Against Alcoholism in their work for the betterment of the world.

Sincerely yours,

Chester W. Chapman
Executive Secretary
World League Against Alcoholism

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Executive Secretary
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ABRAHAM LINCOLN EXEMPLIFIES THE TRUE MISSIONARY SPIRIT

Our minds are turned this week to Abraham Lincoln because the anniversary of his birth (February 12) is being celebrated. It seems that he is not only becoming more and more loved and honored throughout the world, but also that he has come to be seen as both the life and spirit of Lincoln as was said by Mrs. Robert Spier, the newly appointed secretary of the Jerusalem Conference. While some might give personal inspiration to those who attended, but as giving to the whole Christian world and missionary movement a larger vision of opportunity for extending the gospel, and showing a greater need for more efficient and effective methods of work. While never forgetting the underlying motive—evangelism—practical methods as a means to the end were more general. While past work had be in keeping with all the missions, and more appealing to the present day, missionaries and leaders better equipped educationally as well as spiritually. It was strongly urged that our boards make use of the splendid material written concerning the Jerusalem Conference, profit by its findings and interpretations, and see particularly that the Jerusalem Conference is very vital to all religious and missionary enterprises.

"How Can Christians Adequately Contribute to World Mission, " was admirably presented by Professor Buck, Doctor Brown, and Bishop McConnell, and others.

Preachers have said in former years it had been the policy, when presenting our gospel to a non-Christian, to stress the similarity. It was better to stress the differences, not the similarities. Yet he further stated that we moved onward to larger things from the foundation of similarity. Literature is one of the most potent methods in reaching and influencing a non-Christian, but we will win them not by a superior fellowship, but by fraternity with them. There are many beautiful expressions of religions, such as hospitals, churches, service organizations, and literature, that can be used through these that we win to Christ, and not solely by prayer. If we are true witnesses, literature can work and learn a corresponding trust, and "Love with all thy might." He referred to the fact of the resurrection being unique in our religion. Can the present justly be called the great message? We must pass from moral ethics to moral vigor. Our missionaries must continue to have good preparation. Christian missions need to be born again.

Doctor Brown said: Some secularists suggest giving up our religion because of its uncertainty and divisions, and combine on scientific facts which are certain. One of the most dangerous rivals in religion is Communism, because it has the missionary...
spirit and appeals to missionary motives. Another revival is Humanism, where there is belief in a guide of life without the God in whom we believe.

Modern science makes a person feel he can get on by himself—so many wonders he can see. We should make use of the same scientific methods—projected further.

A criticism of non-Christians, "You tell us religion makes one cease worry—but you worry." Bishop McConnell reminded us that all social foundations have been shaken since the war. He thinks we are gathering ourselves together better than after the Civil War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving social foundations have been shaken since the War. To effective...
a great deal of him here. Beebe will be here about ten days yet."

Speaking of sick workers, a recent letter from Rev. Ellis R. Lewis, general missionary on the Southern field, who was in a hospital several weeks on account of mastoiditis, announces that he is so far recovered that he is home again. For the convalescence of both these workers all are thankful.

BRITAIN FAITHFUL TO THE JEWS

The Balfour declaration will stand, and the Jews may have Palestine as a home without wavering (Continued).

These heartening words were brought to the Zionist Organization of America by General Jan Christian Smuts, former Premier of South Africa, one of the surviving members of the British War Cabinet which issued the famous declaration.

The General Smuts cautioned his hearers that the policy was not conceived in hostility to the Arabs, and reminded them that the document was a limited declaration in that the British government did not bind itself to collect all the Jews in the world and settle them in Palestine, but only to provide a national home for those Jews who desire to settle in the ancient home of their race.

The announcement of the South African statesman was met with such a reception that Mr. Smuts tendered him in New York by the Zionist Organization of America just before his departure for England. To settle all doubts as to the continuation of the policy put forth in the declaration, he said, as he is quoted in The New Palestine (Brooklyn): "As far as I am concerned, as one of the original projectors of this declaration, and in view of my knowledge of all that has happened since, this document, this promise, this pledge—the Balfour Declaration—will stand, and will be carried out both in the letter and in the spirit." But, he reminded his hearers:

"It was a limited declaration. The words were very carefully chosen.

"We never promised that we would undertake, or even that we would undertake to collect all the Jewish people of the world and place them in Palestine. We never intended such an undertaking.

"All that we promised was that a national home would be established and would be secured in Palestine for such of the Jewish people who want to go there."

No declaration was made against the Arabs, said General Smuts. And denying that Great Britain has broken her pledge to the Arabs, he pointed out that a new Arab kingdom at Damascus and when that proved a failure the British government established another Arab kingdom. It is a great mistake, he said, in Transjordania it established a kingdom which amounted to an Arab kingdom, in which Emir Abdullah reigns today. General Smuts believes it possible to harmonize the interests of both Jews and Arabs, and he informed the Zionists:

"We have undertaken to solve the problems of neutral nations and we are going to tackle the problem of Jew and Arab."

"We are going to do it in a spirit of good will under the mandate system, under the supervision of the League of Nations, which is going to be the guiding authority in these matters."

General Smuts's announcement that the vow made by the framers of the Balfour Declaration will be kept, comments Dr. H. Davis: the American Hebrew (New York) says that "no more heartening words could have come to the multitudes who hope for the re-establishment of a Jewish homeland in Palestine," while The American Hebrew (New York) counsels peace with this:

"The sooner the calm and constructive leadership of both peoples is applied to the solution of this human problem, the speedier will the Palestine scheme be established. America's Jew must now participate, make satisfactory peace."

—Literary Digest.

MONTHLY STATEMENT

S. H. Davis

In account with:
The Seventh Day Baptist Missionary Society January 1-February 1, 1920

Amount of Compensation Received:
Dr.
Balance on hand January 1, 1920 $8,167.89
Memorial Fund 12,000
Dr. L. H. Beebe. 15,92
Dr. L. F. H. Moore 15,92
Dr. L. F. H. Moore 15,92
Dr. L. H. Beebe, Missionary Society 266.94
Dr. L. H. Beebe, Missionary Society 49.99
Dr. L. H. Beebe, Missionary Society 165.00
Dr. L. H. Beebe, Missionary Society 42.50
Dr. L. H. Beebe, Missionary Society 2.51

Loans Sabbath School Missionary Society 10.00

Total $10,553.07

S. H. DAVIS, Treasurer.

THE DISTRIBUTION OF LITERATURE CAMPAIGN

In the report of the Committee on Distribution of Literature Limited to the Tract Board at its meeting on February 9, there occurs the following item:

The response in the campaign for wider acquaintance and distribution of our literature through the churches has been unusually fine. Already the following churches have indicated their interest and co-operation in the campaign:

Alfred Station, N. Y.
North Loop, Nebraska
Rosiebowl. N. J.
Los Angeles, Calif.
Hartford, N. Y.

The committee is very much pleased with this proof of interest which indicates a vigorous campaign in the churches.

Since the above report was made, the following additional churches have indicated their interest in the campaign:

Walworth, Wis.
Albion, Wis.
Newport, Va.
New York City.

Distribution of Literature Committee,
Courtlandt V. Davis, Chairman.

LONDON CONFERENCE

A PRAYER

With hope our spirits glow,
As cross the sea our joy,
These men of good intent,
To reduce armament.
God grant them grace to peace
Humanity's great need,
That henceforth with good will,
Men cease to fight and kill.
God grant them all one mind,
And action for the sin.
That never, never more,
Nations be cursed with war.
God speed them on their way,
For their success we pray.
That to war-weared earth,
May show her Savior's birth.
The Man of Galilee,
Stands there for you and me;
God grant they let him in,
To heal the wounds of sin.
—Henry Felton Hulse.

HOW ABOUT EIGHT-DAYS?

Another reason a woman doesn't make a good after-dinner speaker is because by that time she's run down.—Selected.
A LETTER FROM OUR PRESIDENT

Dear Sisters of the Seventh Day Baptist Denomination:

Five months have passed since our last Conference, when a new board was elected and located in an entirely different locality. In these five months we have scarcely been able to begin any work. The board has been organized and we are attempting to discover the best way of service.

The items which had to do with the denominational missionary program which were formerly on our board were removed by action of the Commission and were placed on the budget of the Missionary Board. The sum of $500 was allotted to the Woman's Board, and of course that will not be received this year unless the denominational budget is fully raised. However, there was some money in the treasury which was turned over to us.

If you have read the minutes of our meeting as they have been published, you have noticed that we have undertaken nothing new and startling. A new method of conducting the question contest was adopted. The contest and the preparation of worship programs were continued in response to requests coming from many societies.

We are absolutely new to our offices and feel that we need your forbearance in our first efforts at the work. We are anxious to serve you all in the best possible manner. You can readily see that because of the smallness of the funds at our disposal we are unable to undertake a work calling for the expenditure of much money. We are open to suggestion, and welcome it from any source.

We are greatly interested in the whole of our work and our denomination and are asking you to help your own local churches in every way possible to raise their quota of the denominational budget. The time calls for advancing the work rather than retrenchment, yet unless we awake more fully to the needs of the hour and give more freely and with greater consecration, our boards will be compelled to curtail our activities.

Women of the denomination, let us have a larger share in the carrying on of the denominational program in all its wide scope, and a greater determination that our leaders shall be supplied with funds to carry on the work so nobly begun.

In the hope that this year will bring the blessing which comes from worthy tasks done in a worthy manner,

Sincerely,

Abbie V. Van Horn
President Woman's Board.

NOTICE

WORLD DAY OF PRAYER MARCH 7, 1930

Let me call your attention again to the World Day of Prayer which is sponsored by the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions of North America, and which will be observed this year on March 7. A program for the day is being sent by our president to every society. Should you wish for more copies they may be obtained from Miss Florence G. Tyler, 419 Fourth Ave., New York City. The title of the program for this year is, "Lifted Up." A very complete and interesting plan is worked out for the day, and it is urged that each society make some effort to join in this great movement.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. L. R. Polan, Treasurer, February 9, 1930.

Members present were: Mrs. H. C. Van Horn, Miss Alberta Davis, Mrs. L. R. Polan Bond, Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Myrtle E. Crandall, Mrs. M. E. Crandall, Mrs. L. R. Polan, and Mrs. Oris O. Stutler.

At the meeting was called to order by the president. The Scripture lesson, Hebrews 12: 1-11, was read by Mrs. Okey W. Davis. Prayer was offered by Mrs. Polan.

The minutes of the previous meeting were read.

The treasurer gave the following report:

Mrs. L. R. Polan, Treasurer,
In account with the
Woman's Executive Board

Dr.
Balance January 11, 1930
Refund on president's expenses to Plainfield
H. R. Crandall (January 11)
Albion (Wis.) Missionary Society
Verona, N. Y.

Cr.
Balance February 8

Federation dues—$10.00; Expenses to convention—$15.00

$599.11
6.82
$22
33.34
15.00

6,646.27
621.27

6,646.27

The report of the committee to outline the duties of the associational secretaries was read and adopted.

It was voted that the programs for "The Day of Prayer" be sent to each society.

Correspondence was read from Miss Anna West, China; Mrs. Frank J. Hubbard, Plainfield, N. J.; Mrs. Nina Lewis, North Larch, Neb.; Mrs. W. J. S. Smith, Fouke, Ark.; Mrs. J. B. Crandall, Milton Junction, Wis.; Mrs. Mabel Emerson, Milton, Wis.; Edna M. Saunders, Westerly, R. I.; Mrs. H. M. Pierce, Riverside, Calif.

It was voted that the prize for January be awarded to the society in Hammond, Ia.

It was voted that the money received from Albion be appropriated as they designated—$10 to Miss Susie Burdick, $5 to the Retired Missioners' Fund, and $13.34 to home missions.

These minutes were read and approved.

Adjourned to meet with Mrs. Edward Davis the second Sunday in March.

MRS. H. C. VAN HORN,
President,
MRS. ORIS O. STUTLER,
Secretary.

AN INTERESTING LETTER FROM CHINA

The Woman's Board,
Salem, O., Feb.

Dear Friends:

Christmas is almost a thing of the past (I say "almost," for we are still receiving pleasant reminders of the season) and before it is any further, I want to tell you about our Christmas here.

It was different from usual—for usually we have our annual church meeting that day with a Christmas dinner for all church members and guests. After that comes our Christmas program. This year we had a church meeting on Christmas Sunday and the other church activities were all at some other time than Christmas day. The celebration was a beautiful candle light service on Friday evening at the time of the regular prayer meeting. It was a service of carols, mostly sung by the choir.

The church was lighted with candles only. At the opening, the choir, which is composed mostly of young people from the two schools, came marching in from the rear of the church, each carrying a lighted candle and all singing, "Hark, the Herald Angels Sing," sung by Eling with the choir humming the accompaniment.

The whole service was beautiful and reverent and brought us closer to our Lord Jesus.

On Christmas was held the White Gift service. Each Sabbath school class had prepared some exercise to give in connection with the offering of its gift. Preceding these was a short religious service followed by scenes from Luke's story of the Nativity, all admirably presented.

The exercises by the children were more suitable than we have sometimes had and consisted of carols, dramatizations, and various verses. The last number was, "We Three Kings of Orient Are," sung by three of our young men. They came in singing, circled the platform, and then an old song advanced before Joseph, Mary, and the manger, knelt and sang a verse, all joining in on the chorus. It was most effective and made a fitting close to a well given program.

The next morning after distributing or-
HOME NEWS

NORTH LOUP, NEBR.-The three Christian Endeavor societies of North Loup are alive and busy. The juniors under their fine teacher, Miss C. W., have sung to shut-ins and have spread cheer in many ways. The intermediates have done their part also, and are now busy with the serving of buns and sandwiches to the boys studying during the first three months of 1930. Mrs. W. J. Hemphill, who has been their superintendent for several years, asked to be relieved last fall and her place was taken by Pastor Warren. They have worked with the Junior society in the past but out of this year's social at the home of Doris Davis. This was in charge of the Christian Endeavor week, and that evening witnessed a large attendance. The discussion of the program was taken by the members of the Junior society, and they were invited to come to the next meeting and learn. A few responded and we were glad for the feeling of fellowship. We are grateful for the foundation laid by the Senior society with the Eighth grade juniors as guests went to the basement for the annual fellowship luncheon. There were sixty-two present. Roger Johnson was in charge of the Christian Endeavor meeting the next evening, and the officers of the three groups led the way to the audience room, where a union Christian Endeavor meeting was held, led by Marjorie Greene. She used the Crusade theme as suggested for that day. About eighty attended this meeting and the young people of the Friends Church in town have lately reorganized their Christian Endeavor society, and they were invited. A few responded and we were glad for the feeling of fellowship. We are grateful for the foundation laid long ago that makes such societies possible, and we are glad that those who were here long ago of the country organized and passed on down this work. We can celebrate our golden anniversary not so many years hence, because.

Faithfully yours,

MARY T. DAVIS,
Corresponding Secretary.

February 2, 1930.

FARINA, ILL.-We are always interested in the Home News as it appears from week to week in the RECORDER, and so we make our small contribution to this department hoping that thereby we may add something of interest.

We of Farina are glad for the completion of the Denominational Building, and for the cozy room in it that has been allotted to you.

Doctor Gardner. May your last days be bright and may the building prove a blessing to all our work.

There have been many activities in our church during the last fall and winter.

At Thanksgiving time the Baraca, and Philo-athena classes were responsible for a church dinner and thanksgiving program, including a fashioned program of songs, speeches, readings, music, etc., was enjoyed, and proved to be a very wholesome social occasion. The last Sunday in 1929 was the time for our annual church meeting, at which time officers were elected, and committees and minis-teries were re-elected. At noon we adjourned our meeting for the bountiful dinner the pastor and his wife so courteously served in their own home. We always enjoy this church occasion because our students and teachers, who have been working so hard, always adds to our numbers and the gayety of the social hour.

We joined with the other churches of the village in preparing for a Christmas panto­mime. Twenty-five young people, a reader, a director of lights, and a stage director, made up the cast. This is our second at­ tempt of this nature, and will in all prob­ability become a regular presentation here in the parish. A total of about eighty people, and with its large stage, lights, scenery, and curtains, is very attractive. We are always most interested in new ideas and plans.

Last September, for various reasons, we united our Junior and Senior Christian En­deavor societies, and have since that time been holding our meetings together. This plan has proved to be very satisfactory, and we have much to add about our attendance interesting. In keeping with the plans of our Young People's Board for Christian En­deavor week, our Christian Endeavor service was an open meeting and was attended by a good many who had in other days been members of the society. The discussion of the subject, "Religion as a Personal Matter," and the afternoon Christian Endeavor service was a very enjoyable one. We feel very fortunate in our work, and our society is very much interested in the Home News as it appears from week to week in the RECORDER, and so we make our small contribution to this department hoping that thereby we may add something of interest.

We of Farina are glad for the completion of the Denominational Building, and for the cozy room in it that has been allotted to you.

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We of Farina are glad for the completion of the Denominational Building, and for the cozy room in it that has been allotted to you.
we have not been visited with epidemics of "flu" and colds this winter, and have been spared the anxiety and sickness for which last winter's experience will largely attended, but on the whole the attendance and interest in all our work have been good. We are very thankful that we have not been visited with epidemics of "flue" and colds this winter, and have been spared the anxiety and sickness for which last winter's experience will always be remembered.

Our prayer is that our heavenly Father may bless the work of all our churches.

**IN DISCOURAGEMENT**

*Selections by Dean Main*

**FEAR NOT THE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM.**

*Psalm 23:1, Matthew 10:31*

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely with yourself. There is no better beginning in the spiritual life than to be continually engaging and never to think that we have done enough.

—Francis De Sales.

The frequent self returns you make, dwelling so much on your unworthiness, although the thought of the appearance of humanity is only a refined self-love. True simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye simplicity regards God alone; it has its eye.

—Samuel Longfellow.

A farmer visiting his son at college was especially interested in the experiments of the chemical class. "We are being present endeavors to discover or invent a universal solvent," said his son.

"What's that?"

"A Equid that will dissolve anything."

"That's a great idea," returned the father;
then, scratching his head, he added,
"but when you find it, what are you going to keep it in?"—Boston Transcript.

God cares for everything that he has created, but on the whole nothing is so interesting to heaven as the fidelity of a weak heart and feeble will endeavoring to overcome temptation.

—Ephraim Peabody.

**PRAYER**

*God of all patience, who in the fullness of his redeeming power have lifted mankind from darkness to light, from spiritual bondage to freedom in him. Yet there are many who know him not. We ourselves may have friends yet unwon. What if this month, while we study the general theme, "Sharing Christ with Others," we should really share the love that remains in us around us?

And Christ himself has promised our reward: "Give, and unto you shall be given." (Note: The talks on the topic under this general theme will be written by representatives from the different Christian Endeavor societies in the Western Association.)*

—C. L. B.
role in speaking about his conversion said, "A word did it." Just a word spoken out of prayer and love may work miracles in the hand of God.

Tell of your personal struggles in soul winning.

During a revival, a church member felt prompted to speak to a friend about accepting Christ. Time and again she summoned up all the courage she could muster; Satan and all his forces were right at hand whispering, as it were, "This time! Wait awhile!" She mourned over this weakness, felt herself a coward, and then prayed earnestly for strength. When the opportunity came again to speak, the same fight was on again, but the words came, faltering to be sure, but none the less sincere, right from the heart. The whole world about her seemed to be singing, the angels were with her, and all his forces were right at hand while she gained her Master's side, but we who are Christians. Even this was because she had caught the secret of his power. "For I determined not to know anything among you, save Jesus Christ and him crucified."

Who make the best personal evangelists? There are certain positions in every Church which only the few God-chosen can successfully fill—the pastor, the Bible school teacher, the singers, the leaders of various organizations—but this most important work of soul winning can be accomplished by any one, even the least talented, the uncultured. One thought or one only is necessary—the love of God which prompts a passion for souls. A friend who some years ago visited China, told of seeing a little cripple girl, and said, "I could not get up which to lie. Here she lay selling books, pencils, little sewing materials to girls of the college. But the girls that college will tell you she has brought more people to accept her Savior than any one girl of that institution. Perhaps this was because she had caught her Master's kind of winning souls.

What was Christ's method of winning others? His was the friendly, sympathetic, get close to the heart, personal touch with mankind. We read how he visited in the homes, and there taught little groups, or walked with them along the road, or sat on the hillside, or visited the fishermen on the shores of the lake. Such a quiet way was this for the Christ to begin his great work! Winning others by personal contact, is God's plan now, just as truly as it was for his Son so many centuries ago. It is a challenge to every Christian endeavorer.

The Scripture reading tells that this week is the time among you, save Jesus Christ and him crucified."

"As a result of winning others by personal contact is God's plan now, just as truly as it was for his Son so many centuries ago. It is a challenge to every Christian endeavorer."

For instance, if you were present at a meeting of the FIRST PEOPLE'S BOARD.

Meeting was opened with prayer by Pastor Simpson.

REPORT OF THE CORRESPONDING SECRETARY FOR DECEMBER, 1929

Number of bulletins sent out during December was 231

Correspondence has not been received from the following:
Rev. John F. Randolph, Stanton Gap-

Respectfully submitted,

Glees Ells.

Corresponding Secretary.

Treasurer's report was read and accepted.

TREASURER'S REPORT

Quarter ending December 31, 1929.

Dr.
Amount on hand December 1 ................................ $535.03
Received from Onward Movement ................................ 44.24
Total ................................ $579.27

Cr.
Books for Young People's Board ........ $ 10.66
Balance ................................ $568.61
Total ................................ $579.27

Bill for $22.25 was allowed for Senior and Intermediate topic cards.

Books for 1930 were allowed for mimeographic printing to Mrs. Ruby Babcock.
Report of Intermediate superintendent was read.

Greetings were read from the New England Christian Endeavor Union.
Correspondence was read from E. P. Gates.

A Christian Endeavor society was organized in Dodge Center during December.
Voted to have the next meeting at the call of the chair, as the corresponding secretary will be absent on the regular date.

Inasmuch as the corresponding secretary will be away for the ensuing four months, Mrs. Ruby Babcock will be asked to act in her place. Miss Ellis is to take up work in the university at Madison, Wis.

Meeting was dismissed with the Mizpah benediction.
Respectfully submitted,

Gladys Hemminger.

Recording Secretary.

Battle Creek, Mich., January 2, 1930.

INTERMEDIATE CORNER

Rev. John Fitz Randolph

INTERMEDIATE SUPERINTENDENT.

Mitton, Junction, Wis.

DAILY READINGS

Sunday—Christians follow Christ (Matt. 4: 18-22).
Monday—Seek Christ's spirit (Rom. 8: 1-6).
Tuesday—Imitate Christ (Eph. 5:1-12).
Wednesday—Forgiveness (John 1: 35-42).
Thursday—Be generous (1 John 2: 9-11).
Friday—Keep his sayings (Matt. 7: 24-28).

The Sabbath Recorder, March 6, 1930

To be a Christian one must live such a life that those with whom he associates will be better because of his companionship. We may always consider God first, others second, and ourselves last.

To be a Christian we must never forget the Golden Rule, "Whatever ye would that men should do to you, even so do ye even to them."—Matthew 7: 12.

To be Christlike we must think pure and honest thoughts, also repent and be baptized. Our prayers are our lives and pictures of our souls. A Christian must give freely of his money toward God's work, but that alone is not enough. We must use our talents for God's service. A good motto would be, "It is better to wear out our talents than let them rust out."

A Christian must pray to God and become aware of his nearness. Our prayer must be our soul's sincere desire. We must read and study the Bible daily, because it is the only foundation for a true Christian life.

Shilo, N. J.
we spent the forty-ninth birthday of this society.

We have been having a contest for quite a long time and the losing side gave the winning side a party. We had our regular Christian Endeavor meeting at five o'clock instead of three, and after this we went down into the basement where we had supper and played games. Also we decided what projects we were going to do for the coming year. The girls are going to dis-sow and the boys are going to raise garden products. Then we will have a sale so that we can raise twenty-five dollars for our centennial fund, which comes about one year from now.

We all hope that the Christian Endeavor society will continue for another forty-nine years.

Your friend,
Pauline McHenry.

Alfred Station, N. Y., February 2, 1930.

JUNIOR JOTTINGS

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

I find the following outline helpful in teaching juniors the names, divisions and contents of the books of the Bible.

Books of Law—

Names—Gen., Exodus, Lev., Num., Deut. They tell of the creation and beginnings of the world and the human race; the history of God's chosen people; God's guidance and care; the journey of Israel from Egypt to the Promised Land and the giving of the Ten Commandments.

Important people—Adam, Eve, Cain, Abel, Noah, Abraham, Sarah, Isaac, Rebekah, Esau, Jacob, Joseph, Moses, Miriam, Aaron.

Books of History—

Names—Josh. Judges, Ruth, 1 and 2 Sam., 1 and 2 Kings, 1 and 2 Chron., Ezra, Neh., Esther. They tell of the events in Canaan, their judges, kings, and prophets; division into the two kingdoms of Israel and Judah; people of Israel who were because of their foolishness and God were conquered by their enemies and taken captives never to return; Judah taken as captives to Babylon, but in later years returned to rebuild Jerusalem and the temple.


Books of Poetry—

Names—Job, Psalms, Prov., Ecc., Song of Solomon. They are the songs written by David and others, and practical rules for daily living and poems written mostly by Solomon.

Books of the Major Prophets—

Names—Isa., Jer., Lam., Ezek., Dan. They tell the history of all the people, the warnings of God, his warnings of consequences of sin, and the promise of the coming of the Messiah.

Important people—Isaiah, Jeremiah, Ezekiel, Daniel.

Books of the Minor Prophets—

Names—Hos., Joel, Amos, Obad., Jonah, Mic., Nahum, Hab., Zeph., Hag., Mal. They give other messages from God, some of the prophets going to the kingdom of Israel and others to the kingdom of Judah.

Important people—The prophets after whom the books were named.

The Gospels—

Names—Matt., Mark, Luke, John. They tell the history of Jesus the Christ. Matthew writes to the Jews proclaiming Christ as the Messiah; Mark to the Romans portraying Christ as the servant of men and the worker of miracles; Luke to the Greeks giving Christ as the perfect Man; John to all Christians emphasizing Christ as the Son of God.

The Book of History—

Name—The Acts. It tells of the sending of the Holy Spirit, the establishment of the Christian Church, and the work of Peter and Paul.

Paul's Epistles—

Names—Rom., Col., Gal., Eph., Phil., Col., 1 and 2 Thess., 1 and 2 Tim., Tit., Phil. They give instruction for Christian living and their great theme is faith.

General Epistles—

Names—Heb., Jas., 1 and 2 Peter, 1, 2, 3 John, Jude. They give more advice for Christians.

Prophecy—

Name—Revel. It tells about heaven and the future.

You know California and Florida are great rivals. One day a man from California walked into a fruit store in Florida and, seeking to joke the owner, picked up a pumpkin and remarked, "Hey, you," he said angrily, 'quit foolin' with those little lemons." —Selected.

CHILDREN'S PAGE

HOW CAN WE IMPROVE OUR DISPOSITIONS?

Junior Christian Endeavor Topic for Sabbath March 8, 1930

MRS. HERBERT L. POLAN

Assign talk on the following topics:

How may the reading of good books affect our dispositions?

How can our friendships with our teachers help our dispositions?

How does having company come into our home help our dispositions?

What good effect may there be upon our dispositions by our going away from home for a while?

Questions:

What is a disposition?

What do you think causes bad dispositions?

Name someone who has a kind disposition.

Name someone who has a sweet disposition.

Name one who has a cheerful disposition.

Name someone who has a gentle disposition.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My gumption has at last risen high enough to write. I always feel silly when writing letters, so I don't very often write them.

I almost always read the SABBATH RECORDER—the Children's Page I mean, and like it very much.

Most of the boys and girls who write to you have pets, but I haven't any. I do have a clay doll, though, that looks like a heathen image, that I made some time ago. It probably wished I had not made it at all, for the life it has been living lately. His name is Ichabod. He is a great trouble to me because he gets soft in a warm room, and then he is apt to fall over and out his long nose, which he uses as a prop when lying on his face, until it flattens down till no longer. At other times he falls to pieces, which is worse yet.

As I look at him now, I see that his Adam's apple, which is a head, is gone—fallen out most likely. But just the same, I keep Ichabod, unless my small brother, who has an appetite for most anything, devours him outright. I don't think clay would make a digestible meal, do you? and such a frightful lump at that.

I am in the eighth grade and am thirteen years old, but don't act it. It seems to me that everybody who writes to you likes school, but not so with me. I simply dis-pise it. I like all my teachers, unless three of them—but lessons don't appeal to me at all. The only subjects I do like are drawing and gym—and most of all because a body can talk some and not feel guilty for doing so.

My letters are always exasperating, and people are usually tired of them before they begin them, so I will close (with as little jostling as possible, as the table legs are loose). I hope you will live through this letter. I don't think I can again, so I will not go over it to see about mistakes, of which I am sure there are a plenty.

I will write more later.

Yours truly,
HARRIET SAUNDERS.

Alfred, N. Y., February 6, 1930.

DEAR HARRIET:

I am so glad your "gumption" reached the active point at last, and I hope it has now become a habit with you that you will write often, for I surely have enjoyed your letter. I am especially interested in Ichabod, and I can imagine just how he looks from your description. It seems to me that this idea of a beautiful wax doll I received one Christmas—beautiful just one short day, for the next morning my small brother held her in front of the fire, and her classic features quite melted away. I had named her May, my favorite name in those days.

For a while I mourned her as long as I carefully remolded her features, repainted her eyes, and made her again a thing of beauty; at least I thought so, though, sad
to relate, nobody else did. May was always a great care to me, for she cracked when she was too cold and melted when too warm, and her poor face required frequent remoulding, but I loved her best of all my dolls; in fact she is almost the only one I really remember. A cousin of mine, who received an exact mate to my doll on the very same Christmas, kept her doll in perfect condition for several years, but she had no small brother, and besides was always more fortunate with her things than I. My family would perhaps have used the word "careful," instead of " fortunate."

The only exasperating thing about your letter is your statement that you do not like school, but I really think you will like it better as you grow older. In the meantime try to make yourself think you do. My mother used to tell me that if I kept right on writing letters, I would get so I enjoyed it. I thought she was mistaken, but nowaday I find she was right.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I think you know my great-grandmother, Mrs. Emeline Whitford. She lives in Brookfield. I go to Brookfield almost every summer. My great-grandmother has a wonderful flower garden, with hollyhocks just the right shades for beautiful hollyhock dolls.

I have a dog named Nanki San. She is a fox-terrier.

I am eleven years old and in the seventh grade in school. I got A's in school all the time last term.

I have three sisters younger than I. Ann is nine years old, and the twins are five.

Your friend,
MARY WHITFORD.

HOLTS, N.Y.
February 11, 1930.

DEAR MARY:

Indeed, I do know your great-grandmother very well and have spent a good many pleasant hours in her home for, you see, Mr. Greene was pastor of the Brookfield Church for two years. How I did love to go there, and there is no place in the world I like to visit any better. Don't you love it there, and are the people not splendid?

I think it is fine for you to get so many A's in school. That shows you are doing your best. I hope you will keep on getting them, through the grades and on through high school and college.

You surely have a nice family of sisters. Do the twins look alike? You haven't any little brother to bother you, have you? Don't you wish you had one?

Is your Nanki San mischievous? I had a fox-terrier once who was so mischievous and destroyed so many things that my father gave him away one day when I was at school. He was just a puppy; perhaps he improved as he grew older.

Sincerely yours,
MIZPAH S. GREENE.

CHILDREN AT CONFERENCE

We have just received a cut from a snap shot of children who attended the Junior Christian Endeavor meeting at the last General Conference.

THE SABBATH RECORDER

Even though many weeks have passed since the time when this picture and some write-up should have appeared, still we are all so glad to see an increasing interest among our young people in matters pertaining to Conference work, that we will gladly publish the picture and attached any special write-up about the program.

Miss Charlotte G. Babcock was kind enough to write the following, and have the picture made, sending the print to Mrs. Austin of Westerly, R.I., who forwarded it to the Recorder.

The neatness of the day, perhaps, will tend to impress the fact that our dear young friends are not forgotten. There are near them, and helping "Mother," or rather Mrs. Austin, who is the picture of the coming of spring. We are hoping to impress upon the many young friends that we will gladly publish them.

A LETTER FROM WEST VIRGINIA

DEAR DOCTOR GARDINER:

West Virginia, this morning, is in the grip of our coldest weather yet experienced this winter. But already the sun is softening the snow and the white mantle will melt away, and the green in our yards will be token the coming of spring. We are hoping that the Son of Righteousness will shine on hearts, cold and indifferent, and together with the voice of the Spirit, will bring forth hopeful promises of a larger life.

We have just laid to rest one of our oldest church members — "Uncle Billy" Cookman, who was born when the Lost Creek Church was but forty-three years old. Only two or three results are bound to remain with us. While we sorrow for the passing of these older ones, we see great reasons for rejoicing in the large number of children and young people with whom we are blessed, more than sixty of them. The future of a church must be promising with such a splendid group. With a church alive to its responsibility and opportunity, and at work actively engaged in discharging its obligations, the future results are bound to be large.

In the Southeastern Association, directed by its Missionary Committee, Rev. Geo. B. Shaw, chairman, a series of revival meetings is being held. Rev. G. Scannell of Dodge Center, Minn., as evangelist. His church is unselfishly allowing him time to do this splendid work, and the Missionary Board is contributing to its traveling expenses.

The Lost Creek Church permitted its pastor to spend two weeks in January, in the city of Atlanta, Ga., helping a Methodist Protestant pastor-friend in revival meetings. A fine meeting was held with some conversions, back-siders reclaimed, and the church folks encouraged. The writer himself was wonderfully blest. He will be helped, later, in a similar meeting by his friend, Rev. Paul Holden.

The Lost Creek Church has installed two large gas Heatrolas in its house of worship, this winter. As even distributors of heat they are proving splendid. One was purchased by the church as such, the other by the Ladies’ Aid society.

Rev. C. A. Beebe of the Berea Church, who received a Rural Church Work scholarship from Vanderbilt University—has been six weeks at Nashville, Tenn., in pursing his course, and with advantage of the opportunity afforded. Unfortunately he has had to spend some of his time there in the hospital. Latest word reports him improving. Brother Beebe is an able and consecrated pastor. Through his organization and teaching ministry he has proved a great blessing to the Berea Church, and as a leader in young people's work in Ritchie County.

Salem College still continues to do a fine work for the folks of this state and for many young people from other states. She still works under serious handicaps, but through the loyalty and self-sacrifice of faculty and friends she carries on. President S. O. Bond and Rev. O. P. Bishop are now in Florida, in the interests of the school.
THE SABBATH RECORDER

Loyal F. Hurley in a series of meetings at Adams Center, N. Y., the latter part of March.

We are glad West Virginia is furnishing another fine working special service in the Master's kingdom, Miss Miriam Shaw of Salem, who goes, this year, as a trained nurse to China. We are praying for the Lord to send forth still other workers for his harvest fields.

When the report was side-stepping prohibition, Adams the Prohibition Amendment announced twenty-five persons in dedication of our Denominational Building.

The Moses H. BlocH of Plainfield by Rev. Geo. B. Shaw, Dean of the Master's kingdom, Miss Miriam Shaw wards, the Tenth Ward of Salem; E. H. Bottoms of Middle Island; and Mrs. Abbie B. Van Horn of Lost Creek, president of the Woman's Board.

We hear it said on every hand—and we join in the feeling—"I am so glad that Doctor Gardiner could see the building completed and enjoy it before he has to lay down his pen."

Sincerely yours,
H. C. VAN HORN.

February 16, 1930.

THE "WETS" CONSTANTLY DIMINISHING

Ten years ago the Association against the Prohibition Amendment announced it would replace two hundred dry congressmen with two hundred wets. Senator James W. Wadsworth of New York was a member of the committee of fifty in charge of this campaign. In every congress he has, since then, the dry majority has been larger and larger, until the wets are able to list only 108 members of both houses out of a total membership of 531.

Instead of replacing two hundred drys with two hundred wets, the great wet leaders of ten years ago are themselves out of congress, leaving Senator Wadsworth of New York and Representative Hill of Maryland and the senatorial "Beer Bloc" composed of senators Bruce, Edwards, Edge, Redfield.

Instead of side-stepping prohibition, both major parties recognize the tremendous political strength of prohibition and have written strong prohibition planks in their platforms. The only political party demanding a repeal of prohibition in the last national election campaign was the inconsequential Communist party—the so-called "Rebs."

The Civil Liberty League of Boston now announces it will sponsor parades in opposition to prohibition to which twenty-five million people will march in many cities on a date in April.

A few years ago just such a parade was organized for New York City. It was announced that four hundred thousand men and women were to be in the line of march. Special trains, said the advertise publicity, would be run to carry the great crowds.

William H. Anderson of the New York Anti-Saloon League arranged an accurate count of the marchers, using a machine manufactured for just such purposes. This count showed scarcely ten thousand people in line.

In view of all these facts would it not be a good plan to check up on the widely advertised promises and plans of the loud but diminishing wet group and give some attention to the wide difference between promise and performance?

—W. C. T. U.

BELIEVE IT OR NOT

Poison whisky known to have killed twenty-five persons in New York was traced by the police to a saloon where the stock was found to contain wood alcohol. Check up of deaths in the neighborhood led to the belief that nine thousand were caused by the whisky. When the report was made public a mob wrecked the saloon, ungrateful for the fact that the neighborhood had been getting its booze at ten cents a pint.—This filed the New York papers October 14, 1904.

The average consumption of beer for every man, woman, and child in Chicago in 1906 was two and one quarter barrels; the average for spirited liquors was four gallons—Authority—"The City of Chicago" in McClure's, April 1907.

[Data published by the W. C. T. U.]

"I never associate with my inferiors, do you?" "I don't know. I never met any of your inferiors."—Pathfinder.
And crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands;

Thou hast put all things under his feet:

All sheep and oxen. Yes, and the beasts of the field.
The birds of the heavens and the fish of the sea.

When man accepts Christ then God regards him as a new creature because a new life is started within him and he has come into harmony with God's purposes. God is willing. He yearns for men to come. In Christ he goes out to meet them. And not only to meet, but to guide, help, and sustain them.

"SAVATION THROUGH FAITH"

Now all that was left for man to do was to believe on the Son, Jesus. Belief implies faith. Abraham had faith in God, and his faith was regarded by God as righteousness, because a new life was beginning within him. (Romans 4: 3.) By faith Abraham, leaving his home, went for a new land, not knowing whither he went. (Hebrews 11: 8.) Henry P. Van Dusen in his best seller, "Quest of Life's Meaning," says, "Faith is courage. There is the faith of the single act—the courage to do some one particularly difficult thing which is believed to be right. And there is the faith of the whole life—the courage to live all of life in a great belief, by the highest hypothesis, your being come true. That is the nayway many have discovered out of the perplexities of evil. Do you recall Joaquin Miller's great lines on "Columbus?"

"Behind him lay the grand and glorious

Behind the gates of Hercules;

Before his world, the new and the sure,

Before him only shoreless seas.

They crossed the mate said, "Now must we pray,

For lo! the very stars are gone.

They sailed and sailed, as winds might blow,

Until at last the blanched mate said:

What now, you could not find one sword

Should I and all my men fall dead.

They accused an angel; For God from these dreads seas is gone.

Now speak, brave Admiral, speak and say—

He said: "Sail on! sail on! and on and on!"

They sailed. They sailed. Then spoke the mate:

The mad sea shows his tempest tonight.

He curls his lips, he lies in wait.

With lifted teeth, as if to bite.

Brave Admiral, say on. For God and all who would.

What shall we do when hope is gone?

The world was done. God is in all things.

"EVERLASTING LIFE"

Who would desire to live forever in sin? All who would desire to live in a never-ending existence—to live on and on—without the prospect of a bright and happy time, a joyous existence?" Hence, the necessity of "getting right with God." We can not say with certainty how long the wicked and the careless will live, but we do know that from God's Word they are to be cut off. It is a dark picture! But, oh, the view would be far more glorious if we knew that they sin not in any manner. Our instructor in Christian theology reminded us that we may look forward not only to an eternal life but also to a life filled with great deeds. "Men have always dreamed of that race of men free from the burden and blight of sin—a race of great souls—this is man's dream of immortality.

The beginning of this to-be-hoped-and-striven-for existence is here and now. The emphasis of the new life is upon eternity as well as duration. What we are to be we are now becoming, is a maxim of the spiritual realm as well as of the educational. And the quality of our soul's existence will depend, so far as we know, upon the culture in the present world. May we, as we can with the Apostle Paul, "Brothers, I for one do not consider myself to have attained anything; my one aim is to forget what is behind and to strain forward to the thing which is ahead, and to press on toward the goal, for the prize of the upward calling of God who calls me." (Philippians 3: 13-14.)

Press on! press on! press on! and on!

Character is the product of daily, hourly acts and thoughts; daily forgivensuses, unfishlessness, kindnesses, sympathies, charities, sacrifices for the good of others, struggles against temptation, endurance of misunion under trial. Oh, it is these, like the blending colors in a picture, or the blending notes of music, which constitute the man.—J. R. Macauley.

An exchange says a wagon maker who had been dumb for years picked up a hub and spoke. "Well," said the speaker, "on the same day reached out for a plane and saw; a deaf ranchman went out with his dog and head; a noiseless fisherman caught a beak of herring and smelt; a forty-ton elephant inserted his trunk into a grate and flue.—Granite Service.
was first made by a French professor and physician, Dr. Jean Astruc whose memoir
was really the starting point of German
radical criticism of the Pentateuch, though it
was English deism that had kindled into a
fire the flames of that more than one have
seemed to be burning out all the religious
faith and life of the German people.

GERMAN RATIONALISM

As we have pointed out in previous arti-
ticles, higher criticism roots deep in the past.
The critical movements of its origin among
non-protestant and unchristian scholars. Lucian, Celsus, and Porphyry were skepti-
cal philosophers. Le Clerc, Astruc, Spinoza (d. 1677), the Jewish philosopher, and Hobbes (d. 1679) the English deist, all denied the Mo-
monothestic authorship of the Pentateuch, Simon (d. 1712) a Roman Catholic, held to a
diverse authorship within the Pentateuch. The facts and modern higher criticism rooted in
English deism, French and Dutch skepticism and infidelity.

THE SECOND STAGE OF DEVELOPMENT

Modern higher criticism is of German
origin. While it roots deep into the past, it
remained for a time a "fringe" movement or to prop-
agate it. As has already been pointed out, Astruc, in his criticism of the Pentateuch,
eared to the "science" of modern higher criticism.

Yet his theory received no wide
acceptance until the rise of German ration-
alism, fifty years later. In the hands of
German scholars, these old critical theories of
spirituality and infidelity, deists and rationa-
lists, were polished and systematized into
what they termed a "science" of Biblical
criticism.

Says Dr. Luther T. Townsend: "This
new theology . . . has not one solitary, origi-
nal, or native, born thing about it, but it is a
direct importation, not from England, or
France, or from the unbelief of the last cen-
tury in our own country, but from Ger-
many, though this, too, should be said, that
the partition of the Book of Genesis into
Jean Eichhorn's and Eliezer Steinschneider
(d. 1791) was usually called by the German
"the father of modern Biblical criticism." But
it is well to remember that Le Clerc, Astruc,
Spinoza, Hobbes, and many of the other deists were none the less Biblical
and rationalists, and along almost identical lines. The objection to Sauer was the
first German to apply the principles of "his-
torical criticism" along with the rationalistic
character of the doctrine of the Bible, ecclesiastical history, and the history
of doctrines. Briefly these are some of the conclusions. The Bible is a fallible book,
sharing the failings common to every thing
human. He declared the Bible was per-
verted with "local ideas," and hence his
Christianity was really limited to the "natu-
ral religion" of the deists, while the moral
truths taught by Christ. He not only denied the
supernatural origin of the Bible, but also denied most miracles recorded in the
Bible. He no doubt held up the Pauline origin of the Epistle to the He-
brews. He affirmed Revelation should have no place in the canon.

Other decided rationalists contemporaneous with Teller were Teller (d. 1804),
Eberhard (d. 1809), and Steinbach (d. 1809) all of whom held the Bible from an indige-
ous and separate view of the divine origin, and the Bible is a book of natural
morality.

THE DOCUMENTARY HYPOTHESIS

Johann Gottfried Eichhorn (d. 1827)

Eichhorn is, by far, the greatest name in this
period. He was an eminent Oriental
professor at Gottingen, and lecturer on the
exegesis of the Old and New Testaments.
He held that every thing in Christianity
that was to be accepted as fact must have a
basis in the Bible of the ancient world. At this
end, he took for granted that all supernaturalism, whether in the Old and New Testaments,
could be explained by natural principles. Thus he assumed the deists' position boldly. All
things supernatural he sought to judge from
reason. The rationalists did not deny the
only natural religion (deism), while the
rationalists-the denial of revela-
tion altogether.

Such rationalists as Kant tried to draw a
 distinction between "rationalists" and "pure
rationalists". The "rationalists" recognizing only natural religion (deism), while the
pure rationalists might admit the fact of a
supernatural revelation, but that it was not a
part of religion to know and accept it.

GERMAN CRITICS

We shall next consider some of the lead-
ing German critics, studying a sufficient
time to number of the documents of
higher criticism that today holds such a grip
over the Christian world—not alone in Conti-
nental Europe, but in America as well.

Cotta and Neander, both of whom, may be
fitly classified as the fragmentary docu-
mentary hypothesis. Whether he was in-
fluenced directly by Astruc, or worked in-
dependently, he did his work so well that
his views and methods of Biblical criticism were adopted by critical scholars in
Europe, and later in America. But Eichhorn was followed by more radical and more divisive
critics.

The primary basis of the documentary hypothesis was grounded in the way Eloh
(1826), and later by Hartman (d. 1838) with the
fragmentary hypothesis. They held that the
Pentateuch was a compilation of docu-
ments, some pre-Mosaic, some Mosaic, and
sometimes underwritten. This undermined
the Mosaic authorship, made the
Pentateuch, composed of many docu-
ments, and carelessy joined together by one
editor.

The fragmentary hypothesis may be fitly
categorized as the documentary theory run
amok, the idea of Eichhorn (J and E) pieced together, paragraph by paragraph, yet constituting the Pentateuch as we have it, by this fragmentary method,
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**THE SABBATH RECORDER**

**THYOBOHE L. GARDINER, D. D., Editor**

L. B. NORTH, Business Manager

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Books, publications, etc., as the compiler has seen fit to preserve. So Vater finds that Genesis is composed of thirty-eight fragments, varying in length from four or five verses, to several chapters. The other books of the Pentateuch are likewise treated. Vater and Hartman are but carrying the documentary theory to its logical conclusion. Once admit the legitimacy of this disintegrating process and there is no limit. Any book in the Bible can be cut to pieces in the same way.

**SABBATH SCHOOL LESSON X.**—March 8, 1900.


**DAILY READINGS**


(For Lesson Notes, see Helping Hand)

**FORCE OF HABIT**

"Just put it on my Bill," sobbed the young widow as she left a floral offering at the cemetery. -Selected.

Johnny had finished a particularly toothsome dish of apple pudding which he ate to the last morsel. Then, despite the fact that there was company at the table, he deliberately picked up his saucer and licked it clean.

"Johnny!" exclaimed his mother, after a horrified gasp, "who did you ever see do a thing like that?"


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