The Sabbath Recorder

OCTOBER

Aye, thou art welcome, heaven's delicious breath!
When woods began to wear the crimson leaf
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south! Oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity away.
In such a bright, late quiet, would that I
Might wear out life like thee, mid bower's and brooks,
And dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.
—William Cullen Bryant.
SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stellman, Plainfield, N. J.
Secretary—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—William M. Stellman, Plainfield, N. J.
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SEVENTH DAY BAPTIST VOCATIONAL COLLEGE

Gael V. Simpson, Brackett Creek, Mich., Chairman.
A. Autumn was attractive. It at.

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and happy will we be if memory can recali
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A cross and surly husband is almost sure

Death of loved ones is a painful quick-

In anyone of our homes the death angel

It is sad indeed where members of the

family develop a spirit of bitterness and

It is fearful to grow old without a hope

life. The scholars of those old
defended his calling which is to

in the attitude of one who is com-
tween parents is likely to make the children

home influences. by

Home· hfe

formed in the rising gen-

any way we have

for all who are true to

the tradition of

Jesus trained his men and died.

Work has to go on when people die; Jesus'

work went on.

There have been periods of history when
certain types of mankind have,been pretty
thoroughly in key and harmony with God.
And there have been periods when
mankind go on a long tangent in an endeavor to make
reconcile himself with the selfish desires
of man. When the culture that we rep-
resent thinks of God, it thinks of him as a
Being that has a perfect knowledge of all
things; and that is absolutely the correct
point of view. Any less concept of God
and Deity; and in our age the idea of an infe-
rior Deity is an impassable barrier to fur-
ther progress in religious living. Neither.
any of our living and learning, can we
forward unless we follow the gleams of
light that are given us—cost what it
may—to go to conduct himself in
perfect harmony with the
God. Some of them we have pretty surely
found out. But let us compare the period when
the modern writers has well said.
“One of the most.

_jesuS_Life—HUMAnly GREAT IN ITS
 METHODS

JOHN AUSTIN
(Paper read at Conference)

From the word pictures and the dogmas
that have been handed down to us through
time and space, the humanity of Jesus has
been smothered to a great extent through
the emphasis placed upon his deity. Deity
he had, to be sure, as I understand the term.
Hence he said that the kingdom of heaven.
By the most part, the following remarks will bear
upon his humanity.

There have been experiences that I have
known where men have had to discard some
of the popular church dogmas, creeds, and
accepted beliefs before they could let them-
self really live in the Christian way. By
this statement I mean that certain material
was an impediment to their path and had
to be discarded. Religion at its best is
search after God, that we may key ourselves
in with his method of thought and action.
Jesus is recorded as a man who went
about doing good. What he believed must
have registered with what he did. I do not
remember that he talks much about his
belief. He knows, with few exceptions. These
few exceptions emphasize his human limita-
tions; some things, he says, the angels of
day do not know. He was a genius; he
could present his cause and excel the best
fact about which he able. They want the kingdom of
heaven really is. we will want
God--the

a genius—a

in spiritual insight. In the fullness
of time came Alexander the Great, Julius
Caesar, Paul, Martin Luther, George Wash-
ington, Lincoln. Each character marks a
pivot in the development of the
vision of the world; each was a genius in his
own line.

It has often been discussed, why did not
God use some other method to make himself
manifest to the world, instead of the method
which was and is used—human methods.
Christ gathers a few congenial fellows,
teaches them, talks to them, associates with
them—perfectly human way. That is the
way we all get what we know—by associa-
tion with others, through books, personal
contact, etc. Jesus trained his men and died.

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certain types of mankind have,been pretty
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point of view. Any less concept of God
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ther progress in religious living. Neither.

methods to man. You see that we have got to be open-minded about a lot of things that are not settled finally; religion is still in a state where we must not make up our minds. Scribes and Pharisees open-minded in the time of Jesus; and we must take lessons from those times and what happened. You cannot enter the kingdom of heaven unless you become as a little child, and a child is teachable—human. In this age we want to dictate to the kind of heaven God shall make; it has got to be what we want it like; we are going to have a big say as to how it shall be furnished. We have got it all fixed that the life after death is going to be just the way we want it.

It would be much better to find out what God has for us, and fit ourselves in. We all have had to believe God's way is the best way. We will be better satisfied.

"Come now let us reason together." As man has come down through the ages, little by little he has found or discovered the methods of conduct which are apparently in harmony with this God of all knowledge. We have made great progress, for there are many more discoveries to be made before we are in complete harmony with God. We must look to that goal; a lesser vision will not do. "Thy kingdom come on earth as it is in heaven"—and heaven is the realm of perfection. Civilization must not turn from the path that leads upward. We have in some cases insisted that God shall be as we want him to do; and it has made God weep, and we have pathetically missed the mark.

The religion that has come down to us, the religion that has made us what we are, has in its actualities a mixture of folk lore, mystery, and legend. Beautiful and wonderful it surely is, and truly it is a tiny narrow gate by which we go through into the eternal life. I find in my studies and contact with church members that certain dogmas that should in this age be discarded. Why pay much attention to what one believes? It either gives them a drive to work, or it rocks them to sleep in their old ways. It does not fit in with their lives. This is too short a paper to present all of the details, but these are cold facts. There may be soothing visions of what we will be, and what we are going to do when we get to heaven, but it makes us neglectful of the vital issue. Why do we enjoy the comfort, comforts, the peace of every thing good; how much of what we want to be, which it is, we are enjoying the fruits of what the man planted, who went before us; our generation here and what was left to them that the other fellow wrought in infancy, is so clear back to the stone age and the cave man. Now we have got a job, the biggest kind of job if we want the fellow who comes after us to enjoy what we leave behind. If we want him to have a Christ-like personality, we must leave one behind. Some of us thoroughly believe that the eternal life that is greatly to be desired is an unbroken chain of Christ's personality, generation to another; and the eternal punishment is an unbroken chain of satanic personality, generation after generation. What kind of personality are we going to leave to posterity? How have we come by the beliefs that we hold dear? Have we taken into consideration at all what social science has to offer, and history, and the animal kingdom? If we wish to be in complete harmony with God. We must look to that goal; a lesser vision will not do.

Jesus knew how to put hope into the minds of men—an intensive, living, pulsating hope. Hope is an energizer, a powerful tonic; and it is truly a universal mental reaction. When the Messiah filled the sick, the lame, the decrepit with his love and compassion, something wonderful happened in their lives. And it happens in your life and my life.

The people of the Mediterranean countries believe and practice in the supernatural; it was a part of their culture. We are able to rationalize what happened to them with the matter of fact culture that we have in this age. In many ways we have been pathetically missing the point by not giving the place in these days to the one God that we should have; but the subject assigned to me was, "Jesus' Life—Humanly Great in Its majestic, godly, and human personality, in which it is seen that God has for us, and fit ourselves in. We have yet a far trek, for there are many unaccountable climatic changes, and many new teachable-human. In this age that used to give the drive to people in the old days, rock them to sleep in their old ways. It does not fit in with their lives.

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forced observances and "Thou shalt nots." It was a power too dangerous to be allowed to wander in the world unleashed and uncontrolled. This was the reason what Jesus wished to send to all creation through the instrumentality of eleven men. What were his methods of training? How did he meet forced observances and instrumentality of eleven men. What were wished to send to all creation through the evening meal. He prepared to go, but they would not hear of it; he must be their to abide with them; and he abode there two days. He sat on a hillside overlooking a fertile valley, and I will make you fishers of men—that was a word that they could understand and stand. Fishers of men—that was a new idea. What was he driving at? It sounded interesting; well, what was it anyway? He sat on a hillside overlooking a fertile country, a crowd around him. Many of them were tillers of the soil, their wives, and their children. It was important that he have their interest and attention. Then came forth a direct and immediate application to their daily lives—"A sower went forth to sow." They followed him in his discourse. Were they interested? Were they? They had had a lot of trouble with those things that made them teach, and that he taught. They had been what he was talking about. Let's hear what he has to say. What happened? Jesus had the type of leadership which called forth men's greatest energies by the promise of obstacles, rather than the picture of rewards. Listen to the calm recital of deprivations and dangers; "Get you no gold or silver, nor brass in your purses: no wallet for your journey, neither two coats, nor staff, nor shoes"; "Behold I send you forth as sheep in the midst of wolves. Beware of men, for they will deliver you up to councils and in their synagogues, they will scourge you; 'He that loseth his life for my sake shall find it." Just a few brief years and every member of the original organization was gone. "But the blood of the martyrs was the seed of the Church." The Master's training had done its work. The great idea prevailed.

TREASON!

From a statement on Prohibition and Law Enforcement issued May 18, 1930, by the Board of Bishops of the Methodist Church North: "In some instances the wet propaganda has reached the proportions of treasonable utterances. It is the judgment of the bishops of the Methodist Episcopal Church that our ministers and laymen alike should arouse themselves to the gravity of the present situation. The bishops call for a keener appreciation of the values of the Constitution of the United States and the dangers it is now meeting. A new sense of obligation to support it. President Hoover's ringing words as to the majesty of the law and the observance and enforcement of proper educational preparation, or failure to follow up such preparation with opportunity for definite decision, or through failure in both respects, we feel that there is an urgent need for more active promotion of sustained evangelistic work, and therefore make the following recommendations:

1. That we cultivate greater confidence in the evangelistic gifts of our pastors.
2. That churches and pastors more often take the initiative in promotion of evangelistic efforts suitable to their own circumstances.
3. That the Missionary Board actively promote the study and application of ways and means.
4. That we suggest exchange of pastors where possible, to promote evangelistic campaigns; the co-operation of groups of churches located near together in special efforts; a more intensive training of personal workers; more attention given to a year-round evangelistic program, with the co-operation of all agencies of the church; as well as active promotion of the work of field evangelists.
children have been enjoying the usual summer pleasures and the two smallest have been busy with mission affairs and helping the

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unforgettable Passion Play.

The steam rising from the rice fields makes us thankful for the coolness and quiet we are enjoying here. Often times we are above the clouds, and this morning I looked out over a completely white cloud which looked for all the world like a broad expanse of surf. I watched it change from its first fleecy whiteness to gold and orange and pink and then to indescribable brightness as the sun burst through it. I could testify that "the inner side of every cloud is bright!"

The children (three Davises and three Thorngates) and I have been enjoying the mountain since late in June. We were happy when Doctor and Mrs. Davis joined the family the first of August. They had been and are still, continuous delays that are very exasperating. Very few Chinese "will be so mean as not to promise" to get a thing done earlier than they can possibly perform it.

We are looking forward to Miss Burdick's arrival Monday evening. This house is "foreign" and it was changed at once.

I suppose the folks who are in Shanghai now it would hardly seem possible, especially for the Girls' School. It is not expected of course that their new building will be done for some months yet, but the repairs on the old parts have been done on September 1, and they aren't done. The Boys' School will be all right if we get the water installation finished.

Yesterday I was in the office of the Associate Mission Treasurers and an incident there (I think) illustrates the condition of the country. My friend Mr. Smith said, "If you give that parcel I'll give you a nickel," holding a package done up in a Chinese newspaper. I guessed "a gold brick." That, he said, was not so far off for in three days and dollars in Chinese bank notes that a Chinese had sent down by a missionary from Kiangyin, to the Central government does not seem to be making

what is the situation. I am satisfied that on the whole we are getting good buildings—better than any of the old ones, partly because they are costing more and partly because we now know more about the use of concrete. The new buildings also have metal sash for all the windows. But there have been and are still, continuous delays that are very exasperating. Very few Chinese "will be so mean as not to promise" to get a thing done earlier than they can possibly perform it.

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It is often said that when missionaries undertake building projects they are in danger of losing their religion. Certain it is that the putting up of buildings is complicated by so many annoyances that it is extremely difficult to keep patient. A woman doctor said to me the other day, "Successive days she said to a builder, "That will have to be changed," without visible result. But the next day she said it in an angry manner and it was changed at once.

"What is the ethics of a situation like that? Should one lose his temper, or pretend to be angry?" I am sure that missionaries always do the latter.

Yesterday, in looking over the forms for Onward Movement the most noticeable thing is the number of mistakes. For instance, the form for a mission house asks a foreman about it and he said that there is to be put in a three foot lintel in a ten inch wall. I studied the plan and he seemed to be right, though a three foot lintel in a fifteen inch wall is shown. He said, "This is plenty, but if you say so we will put in another bar." I asked a foreman about it and he said that the specifications did not say how much iron is to be put in a three foot lintel in a ten inch wall. I studied the plan and he seemed to be right, though a three foot lintel in a fifteen inch wall is shown. He said, "This is plenty, but if you say so we will put in another bar." I asked, "Put it in," and came away. If it is for so or so after, when I was there again, the lintel had been poured and I shall never know whether the additional bar was put in or not. That is not a very important matter I think but it illustrates

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the whole there seems less and less, the amount of publica-

on the old part were to have been done on

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important matter I think but it illustrates
We are entering upon the ninety-fifth year of Alfred's educational history since it started in 1836 as a private school.

The President's College Opening Address has endeavored from year to year to enumerate some evidences of progress, to point out some evidences of the school which will kindle enthusiasm, inspire courage, and strengthen will power for the tasks of college life, and particularly for the college year on which we are entering.

This year we have just dedicated a new Social Hall. The privileges of a college Social Hall are rarely among colleges. But few are so favored as to have such halls. Alfred has been indelibly marked by the thoughtfulness and generosity of Mrs. W. L. Ames, who is the beloved donor of this beautiful building, and who has furnished it with lavish care and complete equipment. This hall will permit us to enter upon a new era of our cultural advantages at Alfred.

The hall is given that it may be used for social contacts in an atmosphere of refinement and observance of the social amenities, the easy use of which marks the cultivated and well bred.

It has been accepted by the trustees with a pledge that the hopes and ideals of the giver will be respected and carried out. I am sure that the President and faculty will cooperate with the trustees and faculty in helping to carry out that promise, and in assuring to ourselves and those who shall come after us those evidences of the "cultivated and well bred," which Mrs. Ames so earnestly desires for us.

This year marks the reorganization of athletics, and very considerable improvements in Merrill Field. Flood lights and new bleachers add much to the athletic advantages of the football team under their new coach is already giving a good account of itself. We wish it still more glory.

I have mentioned the Social Hall and athletics first of all today because of the new phases which they give to our new college year.

No one can doubt the value of social culture in the training of young people. The enrichment of the life in the individual and of society, by refinement and good breeding, is an end which is sought by all true education.

Not all people are agreed that intercollegiate athletics is a good thing. While some believe that football is very beneficial to a college and to college students, others believe that it is detrimental to scholarship, and to the individual and physical welfare of the players.

Much of the truthfulness or error of either position depends upon the way in which intercollegiate athletics is conducted. Where professionalism is introduced, and athletics are commercialized, all the evils and many more appear. If athletics can be kept a purely amateur sport, and made secondary to a sound educational program, many of the evils often attending athletics may be avoided.

It is our hope and purpose that at Alfred these evils are to be kept at a minimum, and I hope we may have student co-operation in carrying out these ideals.

The new members of our teaching staff come to us with unusual equipment in training, and give promise for the increased efficiency of our staff of instruction. Our increased freshman class, and enlarged total faculty, shows that the college is "organized opportunity" for the growing good name of Alfred.

We are entering upon the second year of our experience with a director of religious activity, who is also chaplain and student pastor. The experiment has proved itself successful, and a second year should add substantially to that success. Chaplain McLeod is given the student body a unique service, and the loyal support of the student body in chapel and church attendance and in Christian Association work, will give to our religious organization and work an efficiency over which a few colleges enjoy.

Alfred has in impression of 1936 the prospect of three new buildings. The Frank L. Bartlett Memorial Dormitory is now in process of erection and is expected to be completed and ready for use by next September. It is a dormitory for men. It will accommodate about one hundred men, and is given and planned primarily for freshman men.

A new ceramics building has been provided for by a state appropriation of $175,000. Committees from the State Education Department and the Ceramic School are at work on general plans for the building.

As soon as the general requirements of the building are determined, state architects will be set to work completing plans and specifications, preparatory to letting the contract. It is expected that work will be begun on this building early next spring and that it will be completed and ready for occupancy in the fall of 1932.

The Babcock Hall of Physics which was destroyed by fire a year ago last winter is to be rebuilt next year. Money for its erection is included in a Presidential Program Fund, which is now being raised.

Plans for this building are now in the hands of the architects, and it is expected that the contract will be let and work begun early next spring.

I should, perhaps, say a further word about these evils which are always present in college co-operation, as it sometimes appears.

When members of a sophomore class, who have themselves, as freshmen, enjoyed organized opportunity for making good of the college "Freshman Week Program," so far forget propriety and good manners as to come back to the college before they are invited to return, and undertake to disturb the hospitality of the college "Freshman Week Program," by attempted hazing and rough-house, there is sad failure in co-operation.

I can believe in no college class, as such, is responsible for such conduct. But the classes themselves can help in co-operation if they will. The students, who lack good manners and good taste, how better to show the true Alfred spirit of the "Golden Rule"?

In conclusion, I want to stress again the objectives of a college education, as they have been stated by one of the great educators of this generation.

The late President Hyde of Bowdoin
College, whom I knew well, stated the objectives of a college education in language which I can never forget, and which I never tire of quoting. He said, "To be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be the leaders in all walks of life; to lose yourself in generous enthusiasm and co-operation with others for common ends; to learn manners from students who are gentlemen, and form character from professors who are Christians—this is the offer of the college for the best four years of your life."

I covet for all the students of Alfred these high objectives.

This college furnishes the "organized opportunity" for the attaining of these objectives; but the effort of "self-education" must be made co-operatively with the opportunity.

I hope and pray that this year may see the finest progress toward attaining these opportunities.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

I. THE ORIGIN AND PURPOSE OF THE SABBATH

A. The Institution of the Sabbath.

1. Genesis 2: 2, 3—"And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made."

Exodus 20: 10, 11—"The seventh day is the sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it."

2. Genesis 2: 2, 3; Exodus 20: 10, 11—"And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made."

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3. Matthew 1: 1—Jesus' ancestry traced back to Abraham through 58 generations.

Galatians 3: 7—"They which are of the faith the same are the children of Abraham."

Galatians 3: 29—"Ye shall be Christ's then and ye Abraham's seed, and heirs according to the promise."

B. The Sabbath—First Deduction—Creation's birthday. On the seventh day of the week God made all things, put into it his presence in a peculiar way. It was the crown of his week's work. It was the week's Sabbath. It was the Sabbath, and was measured by the sun, extending from sunset to sunset. This was the Sabbath, and was measured by the sun, extending from sunset to sunset. It was a day of rest and sacrifice.

C. The Purpose of the Sabbath.

1. Genesis 2: 2, 3—"And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made."

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First Deduction—The Sabbath is a memorial of Creation—Creation's birthday. On the seventh day of the week God made all things, put into it his presence in a peculiar way. It was the crown of his week's work. It was the week's Sabbath. It was the Sabbath, and was measured by the sun, extending from sunset to sunset. It was a day of rest and sacrifice.

Second Deduction—Not only the children and the beasts, but the Gentiles were to keep the Sabbath.

Third Deduction—Even if it could be proved that the week was not the Sabbath, it would be no argument for rejecting it. For Jesus was a Jew, and the Jews were the vehicle through whom God revealed himself, and his will, and his plan of salvation to mankind. Besides, we are Jews by adoption, in Christ—spiritually.

CONCLUSION—The Sabbath was not made for the Jew, nor for any other one race, but for mankind. It is not Jewish, but universal.

Note: The Sabbath is a universal term. It was not made for the Jew, nor for any other one race, but for mankind. It is not Jewish, but universal.
LOYALTY WEEK

The following letter was sent to the pastors of the denomination last week. Other messages will appear weekly for the next six weeks.

DEAR PASTOR:

While it may seem a little late to plan and carry out a program in the interests of the denominational organization, yet we believe it will be stimulating and helpful to do so. Therefore your Finance Committee of Conference is coming to you with this suggestion:

LOYALTY WEEK
November 15-23

The plans are elastic and adaptable.

Sabbath, November 15th
Suggested Theme—A New Evaluation of our Lord's Transfiguration
Suggested Text—2 Samuel 6: 12: ("The Lord hath blessed the house of Obed-edom"). Wednesday, November 19, or some other day of that week—Church Social
Use your young people to help plan and carry out this event. Draw upon information furnished in your own books from 1919 to 1919; information from the Bishop's Office, games and program, using material available in denominational and other sources. As well as other efforts the must be careful to keep the atmosphere of the day; the evening of Friday night, November 21—Prayer Meeting
Emphasize splendid results reached in past twelve years, praying for a larger realization of our goals.

Sabbath, November 22nd—Sermon
Suggested Theme—"The High Cost of Giving"
Suggested Text—2 Samuel 24: 24: ("I will not offer unto the Lord that which cost me nothing").

Sabbath School and Christian Endeavor—Encouraged to co-operate in and with their programs.

Sunday, November 23—Loyalty Day
This day is set apart for securing pledges, either by a simultaneous person canvass, with appropriate consecrating services of workers or by an every hour program during the day.

On this day, though everyone may feel himself a bit too busy, it is hoped that every person will take his place at the end of the week, which began with the seven days of creation. No one can keep the spirit of the law without keeping the letter, and observing the seventh day, into which God put his presence in a special way, as the "holy of the Lord." God made the Sabbath holy, and mankind, for his good, as a memorial of Creation, and as a testimony to himself.

Conciliation or preference can be used in choosing what hour to attend.

Our pastors are, the key men to the situation. We know they are all busy. Perhaps plans for the year are already made for the year. If your Onward Movement plans are definitely made — well and good. Use any of these suggestions you wish. If they are not already shaped we urge you to try our suggestions. The Onward Movement is an agency merely for raising funds. It is a testimony to him. In observing the seventh day, taking as a sign between him and his people of the welfare—a time set apart for worship and holy day, set apart as a memorial of Creation, and as a day, into which God put his presence keeping the letter, and observing the seventh day, God made it, as God made it; the sign of the seventh day, taking as a sign between him and his people of the welfare—a time set apart for worship and holy day, set apart as a memorial of Creation, and as a day, into which God put his presence keeping the letter, and observing the seventh day, God made it, as God made it.

Conclusion—The seventh day is God's holy day, set apart as a memorial of Creation, and as a day, into which God put his presence keeping the letter, and observing the seventh day, God made it, as God made it.

Children's hour—October 25

Our oncoming generation requires the support of the best that our beloved denominations can furnish to the world. It is necessary that we should recognize the existence of this fact, and see that we do our share to help.
to be held at Plainfield during the week between Christmas and New Year's and says, "I trust that the Sabbath Tract Society will have a representative at this meeting."

Some time has been given to the consideration of the work of committees appointed by General Conference—the Committee on the Religious Life of the Denomination, and the Committee on Finance. One meeting of the latter has been held.

Contributions to the Sabbath Recorder

The introduction was approved. It was voted that Rev. A. J. C. Bond be authorized to represent the board at the next regular meeting of the Missionary Board to be held in Westerly, R. I.

The first quarterly audited report of the treasurer was received, and the action of the president and treasurer in borrowing at the Plainfield Trust Company $800 in addition to the amount heretofore authorized is hereby approved.

He was greatly missed at this meeting. The recording secretary was authorized to convey to Mr. Hunting the sympathy of the membership and its deep interest in his speedy recovery.

At the conclusion of the regular meeting, Corresponding Secretary Herbert C. Van Horn expressed his appreciation for the cooperation of all the societies.

It is hoped that the people addressed on this trip feel more than before that our board is interested in the great spiritual uplift of all our churches through stronger belief in the Sabbath and a better and more loyal observance of it.

REPORT OF THE SOCIAL FELLOWSHIP SUPERINTENDENT

Letters and cards written, 33.
Phun-o-grams prepared, 4.
Special helps to societies, 7.
Record of contest is as follows:
Total points earned, 5,110.
Total number of societies taking part in contest, 16.
Total number of standard socials held (in contest), 91.
There were original standard socials, 32.
Sh. of guests entertained, 218.
Young people won through standard socials, 6.

The societies earned points as follows:
Ashaway, 765.
Salem, 285.
Nortonville, 690.
Alfred, 635.
Adams Center, 175.
Little Genesee, 520.
Lost Creek, 135.
Salemville, 385.
Berea, 115.
Nortonville, 340.
Marlboro, 85.
Westerly, 340.
North Loup, 85.
Riverside, 290.
Brookfield, 55.

Ashaway receives first prize; Nortonville, second; and Alfred, third. Three of Edna Geister's books have been ordered for awards.

RESPECTFULLY SUBMITTED,
Grace M. Osborn.

SPECIAL NOTICES

YOUNG PEOPLE'S BOARD

Junior Leadership Training Course

The Junior superintendent, Mrs. Elizabeth Austin, has arranged for a five lesson correspondence course to be given to those desiring it by Miss Charlotte Babcock of Evansville, Wis. This course requires from twenty to thirty hours of study, and covers many phases of Junior work, the organization of the society, the study of the child, the requirements of the superintendent, the relation to the home, etc. It will be very valuable to anyone now in Junior work, or wishing to prepare for it in the future.

The only expense is the textbook ($1.00) and the postage on the lessons. A supplementary book costing fifty cents is valuable in taking the course, but is not required.

The course starts in October, so if you wish to take it, enroll at once with Mrs. Austin, 12 William Street, Westerly, R. I. If the demand is great enough the course will be repeated in March for those who can not take it this fall. If you wish it then, write Mrs. Austin soon, so that she may plan for it.

SUPPORT THE EIGHTEENTH AMENDMENT? HOW?

Christian Endeavor Tugs for Sabbath Day, November 1, 1928.

DAILY READINGS

Sunday—Obey the law (Rom. 13: 1-5)
Monday—Evils of liquor (Rom. 13: 10-14)
Tuesday—Save the week (Rom. 14: 19-23)
Wednesday—Bind satan (Rev. 20: 1-3)
Thursday—Help light conquer darkness (2 Cor. 1: 10)
Friday—Enforcing policies (2 Chron. 17: 1-6)

Sabbath—Reve- why the Eighteenth Amendment? How? (Prov. 20: 1-3; 23: 29-32; Consecration meeting.)
QUIET HOUR THOUGHTS
LYLE CRANDALL

Topie for Sabbath Day, November 1, 1920

WHAT SHOULD I DO?
In the first place intermediates can refuse to drink intoxicating liquors. This is the first, simplest, and most important answer to the question of our topic. In this scientific age no one need be ignorant of the effect of alcohol on the muscles, tissues, and brain cells. It must be classed with opium and other drugs that must be avoided.

We can start a study class on the present facts about prohibition. This is especially needful now because there is so much false information going around.

Remember—it is doubtful whether a man has a right to injure himself; he surely hasn't the right to injure others, even his own children; and drink does all that.

Remember, this space is given to wet propaganda in most newspapers; very little space in some obscure corner of the paper is given to some of the things that prohibition is doing. Only papers published by organizations working for prohibition, and a few dry papers, accomplish the purposes of prohibition in their proper place. Reports of increased bank deposits, homes bought and paid for, increased prosperity where drunkenness has been eradicated, are matters of statistics and fact. You must look for them. They do not make front page news.

Remember—Social settlement workers and Salvation Army workers, all who work with the “down and outs,” before and after prohibition, ought to know the facts. Their reports are worthy of credit.

Remember—It took fifty years to enforce the laws against importation of slaves. Intermediates must try and read. They will still have a part in making prohibition an unquestionable success.

A CHRISTIAN CITIZEN
REV. JOHN FITZ RANDOLPH

[These are notes on the Intermediate topic for October 1. Notice through my carelessness were left out. They are printed now, as appropriate for the week before election.]

A Christian citizen is one who patterns his citizenship after Christ. Let us see how the characteristics of Christian citizenship suggested below fit the practices of Christ.

Honesty—When Jesus was in the garden and the officers and soldiers came after him, he met them saying, “Whom seek ye?” and when they said, “Jesus of Nazareth,” he was honest and said, “I am he.” He might have evaded the officers a time, but he was honest. Our attitude toward law and officers honest?

Love—Jesus paid his taxes willingly. We pay for the telephone, electricity, and other conveniences that we have in our homes; and we should be glad to pay our part for the protection and help of organized government.

Faithful to God—His respect for his earthly rulers did not interfere with his loyalty to God. He said, “Render therefore thy taxes unto Caesar; for his is Caesar’s; and unto God the things that are God’s.”

For his people—Jesus made it plain at times that his great work was for his own people. He lived, taught, and died among them to help them. He spoke of them as the “lost sheep of Israel”

Love for his country—No one would doubt his love for his country. He once stood before the high priest, the Sanhedrin of Jerusalem, and said in substance: O Jerusalem, Jerusalem, you have many facts against you! You kill all the reformers that God sends to you; but still I love you as a parent who would protect her young from danger, but you will not be protected.

For his own country—He was chosen to be the Messiah, the king of his own country. He was a Samaritan. He healed a centurion’s servant and told his disciples that many officers enter heaven instead of the chosen people who rejected God. To be a Christian citizen is to be like Christ in our civil life.

JUNIOR JOTTINGS
ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

The following suggestions for worship services were used by the Junior workers in the state of Wisconsin and I am publishing it here in hopes that it will be helpful to some of our Seventh Day Baptist workers.

SUGGESTIIONS FOR WORSHIP SERVICES
CHARLES F. HARTSHORNE
Wisconsin Associate Junior Superintendent

1. A service of worship should be a real spiritual experience, a personal approach to God, a sense of comradeship with the Christ, and a production of the joy of worship. It should be a service of appreciation.

2. Services on people growing in beauty, power, unity, and inspiration according as they embody and express a clearly defined appropriate theme.

3. Participation in the service makes it vital to juniors. Aside from singing, etc., every junior will participate every time, but will frequently help participate in the service.

4. “Hymns voicing such attitudes as those of praise, loyalty, fidelity, heroism, service, and a deepening consciousness of the rule of God in the world. Let us best help the child to his religious growth.”—Worship Training for Juniors—Baldwin, page 78.

5. “Vision, humility, vitality, illumination, emotion—these constitute the experience of worship and these may all be kindled in the experience of worship.” (Name as above, page 28.)

6. The following order of worship service may be used upon which to build your own:

Preface to Worshi—Scripture: Response—hymn, chant, mission prayer; hymn, use of Scripture or book—Offering—prayer, hymn, chant; Story, Talk or Dramatization; Leader’s prayer—may be prefixed by child prayers or silent directed prayer; Closing hymn; Union benediction.

7. Some suggestions for worship are:

Baldwin, Josephine L.—Worship Training for Juniors, 1927.
Hartshorne, Hugh—Messiahs Among Us in Worship, Charles Scribner’s Sons, 1915.
Jones, Mary Alice—Teachers’ Work in Worship, Cokesbury Press, 1928.

Calls to worship:
O give thanks unto the Lord; call upon his name
Make known his deeds among the people
Talk ye of his wondrous works
Seek ye the Lord while he may be found; call ye upon him while he is near.

“My way we watch our lives that they may be worthy to others to follow.”
God's love hath in us wealth unheaped, Only by giving is it really ours. The body withers, and the mind, If spent in by selfishness dies. Give strength, give thought, give deeds, give self, Give soul, affection, give self-sacrifice. Give, give, be always giving. Who gives not is not living. The more we give, the more we live.

OUR LETTER EXCHANGE

DEAR RECORDER BOYS AND GIRLS:

I promised to give you some idea of the interesting and helpful talk given by Dr. Rosa Palmborg to the children at the Salem Conference. Though I do not do it justice, I'll try to bring you some of it at least.

Doctor Palmborg took us on an imaginary journey to China. After spending two weeks on the dollars, we travelled the Yangtse River and soon find ourselves in Shanghai. Here we see more Chinese than we have ever seen before in all our lives—Chinese of all kinds, from the well dressed and prosperous to the poor coolies. Some of the coolies are pulling jinrikishas in which we could take part of our journey. There are also other kinds—tram cars, trolleys (trackless trains), automobiles, etc.

We visit the Shanghai church and imagine the Chinese boys and girls gathered there for service; we go to the day school and are surprised to see the children studying quietly from books as we do, but not so long ago they studied aloud and had no books.

Next we see the Davis family in their home and also the Crofouts; we go to the new boys' school. We look over the boys' playground; here used to be the girls' school, but a new building is being built for them.

We now get ready to start for Lilloo, a journey of twenty-five miles; we travel on buses over a bumpy cinder road; once we would have traveled in wheelbarrows. There are no sidewalks, people are walking everywhere, on every hand are children and dogs. The bus has to keep towing its horn all the time or someone would be run over. Can you imagine autos going more than a mile an hour there?

We go past rice fields and see men cutting rice, others are planting rice. We go toward the hospital; now we see a huge temple, at the entrance are four large idols. We reach the hospital where we find about seven patients, some sitting well, some in bed. We visit the home of the Thorngates and see their fine family of boys; then on to Doctor Palmborg's home. There we see sixty-six girls and twenty-five youngsters; we hear them learning Bible lessons. They learn that their gods are of no value, but that Jesus and the heavenly Father are all in all.

At the close of our imaginary journey Doctor Palmborg closed her talk by singing "Come Thou Almighty King," and "Joy to the World," in Chinese.

I wish you could have all heard this talk first hand.

Sincerely yours,
MIZPSH S. GREENE.

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

CONTRIBUTING EDITOR

THE FLAGSHIP—STEWARDSHIP

MATTHEW 25: 14-28

CONSECRATION MEETING

Junior Christian Endeavor Topic for Sabbath

November 1, 1909

MRS. HERBERT L. POLAN

For a special service and for a variety on consecration meeting day let each junior respond to his name at the roll call by going up to the blackboard and writing one thing he wants to give to Jesus today. At the top of the blackboard should be printed by the leader, "Stewardship ship I want to place this..."

QUESTIONS:

What is stewardship?

What kinds of things may we give to Jesus?

How can I give my time?

How much money should children give?

How may we increase our talents?

Can God use just one small talent?

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Our Pulpit

The Abiding Significance of the Cross

Rev. Alva L. Davis
Pastor of the church at Little Genesee, N. Y.

For Sabbath Service, November 1, 1930
(Given Wednesday evening at Conference)

Hymn
Lord's Prayer
Responsive Reading
Hymn
Scripture Reading
Prayer
Offering
Hymn
Sermon
Hymn
Closing Prayer

ORDER OF SERVICE

The Atonement in the Old Testament

As we study the Old Testament we are struck with the fact that without a great atoning sacrifice there could be no access for sinful men into the presence of a holy God. The whole Old Testament system was designed to teach the holiness of God, the sinfulness of man, the guilt of sin, and above all to show God's willingness that forgiveness should be secured, not on account of any works of the sinner, or anything he could do, but solely on account of the undeserved, free grace of God, death, through the death of a victim, guilty of no offense, but in the name of a Divine law, whose shed blood represented the substitution of an innocent for a guilty life.

The New Testament Witness

As we study the New Testament we are impressed with three things:

First. The death of Jesus in the four gospels. This is unparalleled and without analogy, not only in the Scriptures, but in history. The most curious thing about it is that there is no precedent for it in the Old Testament. No particular value is attached to the death of anybody in the Old Testament; nor is there a trace that the death of anybody had a regenerating effect. There were plenty of martyrs and heroes in Hebrew history, and many of these were stoned, sawn asunder, tortured, slain with the sword, but no writer attributes any regenerating effect to their death, or the shedding of their blood.

Second. The death of Jesus Christ was the main purpose of his coming. In all human biography death is accepted as the inevitable climax of life. But with Jesus, his death was the purpose for which he came down from heaven. "For this cause came I to this hour" (John 12: 27). From the beginning, it was the overlying theme, the dominating thought, and voluntarily undergone.

Third. The object of Christ's death was the forgiveness of sins. But nowhere does Jesus say that his death was due to an opposition to the religious standards of his day, nor that his was a choice between martyrdom and apostasy. The consistent testimony of the Gospels, Acts, and Epistles is that Christ died no accidental death, but voluntarily suffered, according to the will of God, in an act of sacrificial, atoning, reconciling, redeeming love.

The Heart of the Gospel

Let us listen to Paul as he undertakes to tell us what the heart of the gospel is: "The preaching of the cross is to them that perish foolishness; but to us who are saved it is the power of God." From the beginning of his ministry to the close, he preached one gospel. Whether he spoke to the king or priests, to scholars, or the populace, he was always the same. The grace of God in Christ Jesus our Lord. The message was always the same: "I am determined to know nothing among you, save Jesus Christ and him crucified."—Paul. I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures—that's Paul. "Ye are bought with a price"—again Paul is speaking.

"God commandeth his love toward us that we love one another. This is the commandment, that ye love one another. Greater love hath no man than this, that a man lay down his life for his friends." Thus Paul taught the truth; the apostles taught the truth. Jesus, the great Teacher, was the truth, which he taught. Measured by human standards, some men of God have done more work than Christ himself did. Christ spent but three and one-half years in active work: he wrote no books; the actual words that fell from his lips, as recorded in the New Testament, make up only twenty-five or thirty pages of the record. Moses, the Lawyer, spent at least forty years in the wilderness of Egypt: he wrote the first five books of the Bible. Yet no one ever dared compare Moses with Jesus Christ.

No man ever worked to save men as did Paul. As a teacher and preacher, no man is comparable to him. And his teaching and preaching has shaped the thought and conceptions of men more than the teaching of Christ. Yet Paul was a little less than three hundred years. Jesus taught three years. Paul taught thirty years. Jesus confined his labors to the Jews. Paul went to the ends of the earth in his missionary journeys. Paul taught men. But Jesus was more than a teacher. When Paul was among men he stood erect, matching his wisdom with the best. But when in the presence of Jesus Christ he esteemed himself as nothing. He bowed himself in the dust. Paul was a little less than the Apostle. That is in the Old Testament.

Jesus' Sacrificial Death

Jesus was the great Teacher. But Jesus does not save us merely by teaching us the truth. There were great teachers before Jesus came, and much that Jesus said had been taught by the best and wisest men. But Jesus, saturated with the teachings of the Old Testament prophets. They did not need a new message to teach them that God is love. The Old Testament is full of that. "The Lord is merciful and gracious, slow to anger and plentiful in mercy. That is in the Old Testament. "Lest as a father pitied his children, so the Lord pitied them that fear him." That is in the Old Testament. "Can any bind the love of a father? Yes! she may forget, yet will I not desert thee." That's in the Old Testament, too.

We hear Jesus say: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Yet, Moses spoke practically these same words fifteen hundred years before Christ came among men. Moses taught the truth; the apostles taught the truth. Jesus, the great Teacher, was the truth, which he taught.

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I do not wish to be misunderstood. Jesus was the great Teacher, the Master Teacher. He is the servant of the Sanhedrin. I hear him say, "I give you an example that you should do as I have done. And I freely admit that by a perfect example of right living, one in a sense is a savior of another; that a guide who leads you in a right way, thus keeping you from falling, is in a sense a savior.

But, my friends, that is not the Bible's picture of salvation wrought by Jesus Christ. I am not in danger of falling. I am already fallen. I am not in danger of being lost. I am already lost and undone by sin. I need a Savior.

Sit at the feet of the blessed Teacher? Yes,ullet the sins of the adorable Christ? Yes. Live as he lived? Yes. For thirty years Jesus lived in the midst of corruption, absolutely uncorrupted. He was the image of God, and bore no sin.

We are saved, not by the teachings of Jesus, nor yet by his example, but by the blood of Christ, shed on Calvary's cross. Salvation is by the way of the cross. Blood paid our debt. Blood sealed our pardon. Blood washed away our pollution.

We are redeemed not by corruptible things as silver and gold, but by the precious blood of Christ. Jesus, the sinless One, took our place and died in our stead, and died in our stead, and by his death

The scene of the cross before closing, I want us to gaze upon that cross on Calvary's hill. See Jesus and the malefactors as they hang upon that cross and see something, something terrible, something, something unspeakable. Do you see him through the eyes of the Roman soldiers? No, for they saw him only as a failure. Through the eyes of the Pharisees, no, for blinded by prejudice, they saw him only as a false teacher. Through the eyes of the materialistic eye, no, for through their eyes he was superior to the mockery of the rulers, and that his majestic calm gave hint of greatness not clearly. As the air was made hideous with ineptives, the thief declared Jesus innocent. He saw Jesus as the good Shepherd giving his life for the lost sheep; as the great Physician, who ordains the distresses of the soul. He saw him as the Fruit of the Tree of God giving his life a ransom for many. Nothing before him but the fires of judgment; nothing behind him but a wasted life; nothing ahead but blackness, nothing after night—the awful outer darkness! Yet this thief, seeing Jesus as Savior, cried, "Lord, remember me when thou comest into thy kingdom!"

And there hangs Jesus, able and willing to save, Jesus, the Mighty to save! Jesus, the Lord who is King forever—King of kings and Lord of lords. He saw him as the King worthy of our best sacrifice, love, and loyalty. He saw the kingdom beyond the cross, the crown above the cross. "He remember me, when thou comest into thy kingdom!"

Jesus was only a guilty sinner receiving the just due of his transgressions. "He straiteth up the people. He forbids to pay tribute. He made himself the Son of God!" "We have a law, and by our law he ought to die!" All this and more, they said.

But there was one that day who saw him as Jesus saw him as he was yesterday, today, and forever— the sinless Savior of sinful men. Though Christ's friends had failed him, and his enemies and triumphed over him, the thief the glory of the Redeemer, and hailed him as Lord. A thief. Out of all this crowd, only a thief.

Nothing behind him but a wasted life, nothing before him but the fires of judgment; nothing ahead but night—the awful outer darkness! Yet this thief, seeing Jesus as Savior, cried, "Lord, remember me when thou comest into thy kingdom!"

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"Wonderful grace of Jesus, Reaching to the last of the lost, By his head, and hands, and feet, Saved to the uttermost.

Chains have been torn asunder, Giving me liberty; Nearer than hands and feet."

—Boy's World.
many who will not accept the miracles of the gospel, but will still believe in Christ. But may I ask Dr. Horton that such a Christ is not the Christ of the New Testament, the Savior of the world. We need today quite as much the touch of the Healer as we do the words of the Preacher.

But we can not get away from the fact that there are miracles in the gospel records, and that according to the records Jesus performed miracles. Here denial of miracles does not change the facts. Furthermore, miracles rest upon the same testimony as do the other parts of the gospel narratives which are accepted as true by these modern critics. And, it seems to me, if we reject one part of the recorded work of Christ, we must reject the other parts as well. Jesus' teaching, or just what appeals to modern critics, and preaching of the gospel of the kingdom, and healing all manner of disease. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (4: 23). See also Matthew 11: 20. This is not an uncertainty here. Matthew is just as certain that Jesus worked miracles as he is that he was a preacher and teacher.

Yet there are many today who deprecate miracles. Many are perplexed by them; some are ashamed to admit they believe in them; others try to explain them away. There are many who say they believe in them, but they are silent concerning them, because they think the truths of the gospel make a stronger appeal if the miraculous features of Christ's work are kept out of sight. There are others—and their number is legion—who repudiate miracles altogether, saying they are but myths or fables, and reject it altogether than to take just what appeals to our own liking, and quietly ignore the miracles. The miraculous element is so woven into every part of the New Testament that the use of the penknife is a very perilous procedure. If we cut out the miracles, and all teachings based on them, but little of the New Testament is left. It seems to me, we must take the New Testament as well as cut it. Furthermore, it would be more honest, at least, to reject it altogether than to take just what we please, or just what appeals to our own liking, and quietly ignore the miracles.

The miracles of Jesus were important.

It is certain, too, that they made a profound impression upon the world. John tells us that Nicodemus was convinced of Jesus' divine mission by the miracles he wrought. Said he: "Rabbi, we know that thou art a teacher come from God for no man can do these miracles that thou dost except God be with him" (John 3: 2). Peter just as truly explained it: "Jesus of Nazareth, a man approved of God whereby thou dost believe him by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know" (Acts 2: 22). Jesus himself declared that he worked miracles, and he felt that his miracles ought to have been convincing arguments as to his deity and his divine authority. When John's disciples came to inquire whether he was the Christ, he answered them saying: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7: 22). Here Jesus places miracles ahead of his preaching as evidence of his deity.

Jesus performed miracles for the specific purpose of proving his power and authority. "That ye may know that the Son of man hath power on earth to forgive sins (the same saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house" (Matthew 9: 6). Furthermore, Jesus said we ought to believe him "for the very works' sake" (John 14: 11).

The facts are, Christianity is a supernatural thing, and to reject miracles is to reject the Bible. It is the only thing that has yet been devised by which miracles can be taken out of the New Testament, and the veracity and the authority of the New Testament still be maintained. That is a strong statement, but I make it deliberately. If any reader of this article believes he can do so, I should be glad to hear from him. I am not so un­mindful of the fact that there are Christian people who profess not to believe in miracles, who regard the New Testament as a good book, and who love Jesus Christ and serve him. But their living is better than their thinking.

Let us see just how illogically they reason. They reject the miracles of Jesus, but accept his teachings. They do not believe that Jesus walked on the sea, or opened the eyes of the blind, or made the deaf hear, or the dumb speak, or raised the dead. All this is ruled out. But they believe his teachings, so they say. But do they? Do they accept Jesus' teachings, when he himself says that he made the blind see, the lame walk, and raised the dead? Just what kind of man was this Jesus whom people will worship? And you and I can accept Jesus be a perfect character, a holy person, a Savior worthy our adoration and devotion, if he did no work miracles, yet testified that he did?

The gospels contain the records of thirty-three miracles. They also state the fact that Christ performed many other miracles which they did not record. Just take these miracles out of the four gospels and how much of a Christ have we left? The miracles are woven into the very fabric of Christ's personality, and we can not tear these out without destroying the fabric itself. The only Christ we know is the Christ who came into the world to save sinners, the Christ who walked on the sea, healed the sick, and raised the dead.

Next week we will discuss the most stupendous miracle of the ages—the Divine conception and birth of Jesus.
CONCERNING MISSIONS
WALTER COCKERILL

DEAR EDITOR:

As long ago as 1910 the question arose as to whether missions in Africa, India, and China should have "white" control. In Central Africa the government sought to enforce a rule to the effect that all missions have personal supervision by white people. At the same time government officials tried to discourage foreigners from going there to oversee such missions. But even at that time there were independent native missions which the government was not able to squelch, and has not been able to do so until this day.

The question of native missions became more acute during the World War, especially after the John Chilhume uprising. At this time because of the vast number of natives involved in the disturbance from all missions, the government of Nyassaland, where this occurred, was on the point of closing all independent native missions when the Honorable Doctor Laws of the Livingstone Institute, a member of the Colonial Council, arose and showed what was probably the ablest defense of missions that has been made in modern times. The result was that independent native missions were put on a footing which they never realized before.

Much interesting material was prepared for the Recorder some time ago on the Seventh Day Baptist missions in Africa but was cut off over the untimely death of Elder Robert St. Clair. Because of this we feel it incumbent upon us to continue the subject. We know that many of our people are still interested in Africa, and a young colored man has been preparing to go there. The question has been asked whether any Seventh Day Baptist churches are alive in Africa today.

There are many reasons why we believe that these missions are still carrying on. The London Seventh Day Baptist church has heard from Charles Domingo recently. At the risk of making this article too long, we would like to add a word about this remarkable person. Charles Domingo is the Scotch mission while a slave boy, he was saved and sent to school. Showing that he was a precocious child, he was given every advantage which the Livingston Institute had to offer and he became a leading light in the degree of Doctor of Divinity. The Scotch missionaries expected great things of him and had the uttermost confidence in him, but he somehow got hold of the Sabbath truth. As there was no place for a Sabbath keeper in the Scotch church, Charles Domingo started a mission of his own. As he was a fine preacher and all the locals left him alone. The work which he established was founded on a Rock which could not be moved. The fires of hell raged about the gates of it but they were not consumed. The Sabbath of Christ is so well founded in Africa that kingdoms will have to subdue language. The spirit of independence smothered out before it will be rooted up, cast out, and forgotten. Would that it were so well established in every other land.

Berlin, Wis.

GAINS BY PROHIBITION

(Messagc from the National W. C. T. U.)

The constantly recurring statement that there are more patients at the Keeley Institute at Dwight, III., than there have been for several years, has created the impression that the increase means more inebriates under prohibition than before. Prior to prohibition nearly two hundred similar institutions for the cure of liquor addicts opened to harvest some of this business. But they failed to reckon with the other sixty-three of their ill-advised plans. At one time the league claimed 170,000 members. This country has 122,700,000 people. Against that enormous number the 500 inebriates at Dwight make an inconsequential showing; nowhere near as much of a showing as the 5,000 to 10,000 inebriates who thirty years ago were "taking the cure" at various hospitals.

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be given to the people.

A pleasure without loss, a treasure without stealth.

—Giles Fletcher.
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