TRUE SABBATH KEEPING promotes both physical and spiritual rest and rebuilding in this world, and typifies that spiritual rest which remaineth for the people of God. Eternity will be one peaceful and never-ending Sabbath day.

—A. J. C. Bond
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Next session will be held with the Seventh Day Baptist Church in Bloomfield, N. J., on the third Thursday in October, 1930.

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fit young women and girls to earn something for themselves.

This is indeed timely, for the great war resulted in the most abject poverty, so that many children were starving to death.

Among other industries, great stress is being put upon agriculture even the women for successful agriculture.

After starving emaciated little bodies are fed and made well, to return them to their homes with fair cause for them to face starvation again. So this mission is teaching them trades at which they may be able to support themselves. The first move now is to save the starved, after which comes the education for industrial work.

Generous Christian people all over the world are aiding in support of this good work.

THE PLACE OF YOUNG PEOPLE IN SABBATH PROMOTION

SARA DAVIS

The promotion of the Sabbath. The word "promotion" has several different meanings, but the one we are particularly interested in it is the furthering, the advancing, the encouragement of. We are here to promote the Sabbath.

We are the young people of a generation of complex problems. Righteousness and sin are in conflict for victory, pulling at us from all angles. The only escape God has made for us is redemption by the Savior, who has promised us eternal life through devotion and service. This service and devotion are expressed in various ways—actions, speech, preaching, teaching, and all life's professions. We may not all be preachers, to spread the Sabbath message from the pulpit, but we all have actions which can be trained for God's service.

When people pass by the church and see us entering, they feel a sort of respect for us. But church attendance is not all that counts. We must make good, constructive use of the remainder of our Sabbath. We are not doing the right thing to profess to be Christians, observing the Sabbath and attending church in the morning, and do nothing for the things the remainder of the day, which are inconsistent with the teachings of the Master. Our treatment of people about us and our speech with them develop our reputation. We can ask our friends to join with us in the Sabbath morning worship service; a bright and happy Sabbath welcome. It makes a big difference whether, when we enter a church, the people give us a hearty welcome, or whether they are so busy with their own affairs that they are not concerned about strangers in the church. We young people can make a big difference by being on time, taking the responsibility of greeting such strangers into our church and young people's activities.

But, to return again to our actions. This is one of the most effective ways of winning people to Christ and promoting the Sabbath. People notice very quickly the class of people with whom we associate, the activities we enter into—whether rude games or clean, attractive sports—and the way in which we transact our business. This is the time of life when we must form these good habits, make good acquaintances, and develop the habit of regular worship, placing it as one of our most important duties and bringing others to realize it as theirs. Our actual lives have one of the greatest influences on the ideals of other persons. Christ had more influence on the lives of others by righteousness living than we realize. He also preached the gospel of truth and light to all nations. We need to read our Bibles, learn the truth, live it, and preach it, growing in wisdom and stature and in favor with God and man.

161 Champion St., Battle Creek, Mich.

There are no shadows where there is no sun. There is no beauty where there is no shade. And all things in two lines of beauty run.

Darkness and gold intermingle;
God comes among us through the shreds of air. And his dim track is like the silver wake Left by your pinnae on the mountain lake. Like fading and appearing, here and there; The lamps and veils through heaven and earth that move.

Go in and out, be jealous of their light Like sailing stars upon a misty night. Death is the shade of coming life, and love Years for her holy tomb. Because bright things are better seen in gloom.

THE OLD NEWPORT MEETING HOUSE

(The principal feature of the meeting held on Sabbath day, October 19, 1929, on the occasion of the annual meetings of Rhode Island and Connecticut to the Old Meeting House, in Newport, was a paper read by Mrs. Rutherford Sherman Elliott in commemoration of the one hundredth anniversary of the erection of the meeting house. This paper was prepared for the Newport Historical Society, before it was read was published by Mrs. Elliott in January, 1930, as its Bulletin. Permission is granted here by the permission of the Newport Historical Society. At the former assistant librarian of the Newport Historical Society, Mrs. Elliott's face is familiar to those readers of the Sabbath Recorder who have visited the society for several years past. Her thoughtful courtesy and charming manner have contributed in no small degree to the success of our annual meetings there, and this was especially true on our occasion of our celebration of the two hundred fiftieth anniversary of the organization of the Newport Church. She was formerly Miss Gertrude Ehrhardt. — C. F. W. PAXTON.)

THE SEVENTH DAY BAPTIST MEETING HOUSE, NEWPORT, R. I.

A Paper read before the Newport Historical Society, November 18, 1929

S. R. SHERMAN ELLIOTT

"Honest John Chapman." There is something about a new house Appeals to your mind. It is so trim and new, so hard to say "Behold my virtues!" With fresh grass it is fresh innocence; I am unfledged! Whether muddled floors nor scratched wood-work My house is a temple! I am history unwritten. All modern invention Adds not my soul.

As we walk down Barney Street we notice in the rear of the main building of the Newport Historical Society a smaller structure which seems to stand apart from the others, although it is attached. The exterior is red brick, and the roof is slate; the windows, of which there are ten, have iron shutters. From all outward appearances we have here an up-to-date building with granite foundation. To the ordinary passer by, there is nothing more to see, but the curiosity of the lover of old Newport is naturally aroused by the Colonial hood which hangs over the doorway and the delicate structure, and he is prompted to make a closer inspection. Instead of walking around to the main entrance as the usual visitor would, let us seek through one of the windows. The first thing that attracts the eye is the pulpit, which is a fully carved stairway leading to it. This magnificent meeting house of some kind, although there is no indication of pews or slips, but rows upon rows of anxiety and chairs, the west wall hangs a portrait of Gardiner Thurston, a pastor of the Second Baptist Church, of whom Joshua Bradley, his successor, said: "Mr. Thurston had an excellent disposition, and possessed a good natural constitution, with a quick and brilliant imagination. He was mild, religious, studious, and amiable in his family, living and engaging in all the social circles of real friendship; tender, melting, solemn, and devotional among the sons and daughters of affliction; easy and graceful in all his public movements." What more could be said of one man? Mr. Thurston was also a cooper and baked his trade at his home on upper Thames Street, near Bridge. Mr. Channing, in his Recollections, says: "I recollect hearing no sound of anxiety for the church. We give, as proof of his conscientiousness, at a time when the slave trade was deemed a pardoned offence, his absolute refusal to use a slave to do any work which was not his own; a description of cask used in the shipment of New England rum to the coast." He was pastor of the Second Baptist Church from 1759 to 1801, and during that time he baptized 328 persons and married 1,114 couples.

On the north wall hangs a portrait of John Callender, another divine. He is the very one who in 1738 delivered a Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantations in New England From the First Settlement 1638 to the End of the First Century. Where this discourse was delivered and why, we will learn later. As we walk up the stairs we can see several framed photographs hanging on the side wall of the stairway leading up to the gallery; these, too, are probably of Newport structures of former days. On our right hangs a portrait of John O. Choules, also a pastor of the Second Baptist Church. Born in England, he came to America in 1824. He is the graduate of an academy at Red Hook on the Hudson, and then settled over a church in Newport, and was successively pastor over churches.
in New Bedford, Buffalo, New York, Jamaica Plain, and again at Newport. It was he who in 1851 went abroad as instructor with Wdl French, George Vanderbilt, and James C. Robinson. The boys, whose ages ranged from fourteen to sixteen years, wrote letters to one of their friends, Charles W. Dunstan, who through some misfortune was unable to go with them. These letters in after years became a book called "Young Americans Abroad, or Vacation in Europe."

This had a favorable reception by the public and passed into a fourth edition.

Attached to the north wall and on the right of the pulpit, as we look at it, is a bronze tablet on which is inscribed:

TO THE MEMORY OF
W.M. Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Hubbard, Sister Mumford, Sister Rachel Langworthy, &c., who for greater freedom in the exercise of religious faith in the observance of God's holy Sabbath the seventh day of the week, reluctantly severed their connection with the parent church of Newport; and entered into a church covenant.

This then must be the Seventh Day Baptist Meeting House, which this year celebrates its two hundredth birthday. How could it have looked when it was new; were there any pews in it, and if so how many; where was its original site; who was the builder; and what has taken place within its walls during all these years? These are the thoughts that pass through our minds as we gaze from our perch by the window.

The observance of the seventh day as the Sabbath in Newport dates back to 1664, when Stephen Mumford came from London and brought with him the opinion that the whole of the Ten Commandments, as they were delivered from Mount Sinai were moral and immutable and that it was the anti-Christian power which thought to change times and laws that changed the Sabbath from the seventh to the first day of the week. Several members of the First Church in Newport embraced this sentiment and yet continued with the church for some years. The final break with the mother church did not come until December 23, 1671, when William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister Hubbard, Sister Mumford, Sister Rachel Langworthy, &c., reluctantly severed their connection with the parent church and entered into a church covenant.

That this new faith brought from England by Stephen Mumford was embraced by some of our best citizens of that period is brought to light in a letter written by Samuel Hubbard of Newport to Dr. Edward Stennett, pastor of Bell Lane Church, London, and dated June 29, 1678, only seven years after the congregation was formed. It says in part: "Our governor died the 19th day of June, 1678, buried 20th day; all this island was invited; many others were there; Judge Stoddard, a thousand people, brother Hiscox spoke there excellently led forth; I praise God." This is none other

than Governor Benedict Arnold, who some of us like to believe built our old stone mill and whose chair of state is on exhibition in the museum of the Newport Historical Society, but the property of Redwood Library.

The several Baptist churches in Newport owned a small chapel at Green End, at the head of the cove north of Easton's Beach and near the small bridge which is thrown over the inlet on Bliss Road. This chapel was the place of meeting of the churches on baptismal occasions, and is thought by some to have been the first place of worship of the Seventh Day Baptists; this may be true, for so far in my research I have been unable to find any mention of a meeting house in Newport previous to 1707.

On August 15, 1706, Arnold Collins bought from Jonathan Barney and Sarah, his wife, for the sum of twenty-one pounds, six shillings and eight pence, current passable money at eight shillings per ounce silver, a parcel of land bounded forty feet on Spring Street and seventy-five feet on Barney Street. In this deed there is no mention of a house or buildings of any kind, which leads one to believe that the house now standing at the foot of Barney Street, opposite to the Museum, which is owned by Doctor Cranston, was the home and meeting house of the church. The property was deeded to Governor Benedict Arnold, who in 1729 sold it to the Baptist church.

In 1707, the sum of eight pounds was paid by Peter Barker, Joseph James, and Jonathan Sabin, members of the Baptist church, for a parcel of land "lying being and Situate within ye sd Town of Newport bounding North East & by North a Lott belonging to Govern. Cranston North west & west on a Meeting House standing on part of a Lot of Land of Mr. Arnold Collins, South on ye sd Barney's Land South East and by East on ___ Anthony's land . . . containing forty foot in Length and thirty foot in breadth." This is the first mention of a meeting house I have found, and it must have been erected between August, 1706, and February, 1707; a house measuring approximately 17'x20 feet and probably very plain.
In a deed recorded December 16, 1712, we find Arnold Collins selling to Joseph Bennett for and in consideration of “ye Sum of One Hundred Pounds current money of New England a certain messuage Situate Lying in Said Newport being Butt­ted and Bounded, etc. Excepting and re­serving and Excluding out of this present deed of Sale for ever hereinafter the House called and known by ye name of ye Seventh Day Baptist Meeting house and Land Whereof the Same is now Erected and built as also Two feet of Land between ye said Meeting house and the Burying place To­gether with appurtenances and free passage Round About the Said Meeting house for the mending and Repairing thereof and also yt ye window Lights or Casemement of ye said Meeting house Shall not forever here after be disturbed annoyed fastened up, shaded or darkened by him ye said Joseph Bennett his heirs assigns etc.”

Newport at this period was a very flourish­ing Colonial town, new houses were being built, the streets of the town named and a plat ordered made, which was accur­ately done by John Mumford, surveyor; the harbor was excellent for shipping; there were tanneries, distilleries, breweries and many other industries. One need only take a peep into the day books and ledgers of the merchants of that day to be convinced of the importance of Newport. As late as 1769 Newport outstripped New York, New Haven, and New London depended entirely on Newport for a market to supply themselves with foreign goods and here they found a ready market for the produce of their own states. Her merchants were among the most enterpris­ing and wealthy. Letters were addressed to New York in this fashion, ”Mr. John Doe, New York, near Newport.” Why not; every sea captain knew where Newport was.

A few years later in 1725 that section of the town known as “The Point” was laid out by the Friends; new houses were erected on this newly laid out land, not a few of which still remain, but so horribly changed that even the man who so carefully planned the moulting, the antique fireplace and carved the ornaments on the doorways would not recognize them. This year Trinity Church was built, the Fort on Goat Island was being rebuilt; Newport was indeed prosper­ous.

Four years later in 1729, the population of the town was 4,640 souls, including whites, negroes, and indians. Two hundred years ago! To most of Newport lovers this date recalls the arrival of George Berkeley, Dean of Derry and afterwards Bishop of Clonyne, and the printing by James Franklin of “An Apology for the Quakers” by Robert Barclay. To others it means the building of this meeting house in which we are now gathered.

It is evident that with the growth and prosperity of the town the congregation of the Seventh Day Baptist outgrew the small building which had been erected in 1706-7, for at a meeting of the church October 31, 1729, a resolution was passed by the church as follows: “Voted, that Jonathan Weeden and Henry Collins take a deed of Mr. Job Almy of the land on the backside of the meeting house for the use of the Church and be appointed trustees to take a deed in their names for the use of the church afore­said.” A few days later at a church meet­ing “Nove 9, 1729, it was voted that a meeting house be built 36 feet in length and 26 feet in breadth on part of that land whereas the present meeting house now stands; and voted at the same time that Jonathan Weeden and Henry Collins be appointed a committee to undertake the whole affair of erecting said house and to raise the money by subscription.” Voted at the same time that the two aforementioned brethren do their endeavours to make sale of their present meeting house to the best advantage they can and dispose of the money towards the better furnishing of the house they are to erect.

Henry Collins was born in Newport March 25, 1699, the son of Arnold Collins and Ammi (Almy) Ward. His mother at the time of her marriage to his father was a widow of Thomas Ward and mother of Richard Ward, who later became gov­ernor. He was sent to England to perfect his studies and was there trained to a mer­cantile career, to which he gave such at­tention as secured the means to indulge a refined taste for literature and the arts. Dr. Waterhouse has spoken of him as the “Lorenzo de Medici of Rhode Island.” It was Mr. Collins who, when the project of founding a public library in Newport was stimulated by a gift of money from Abra­ham Redwood, offered and gave the lot of land on which the library now stands. He was also instrumental in building the Old City Hall. He died about 1770, unmarried.

Of Mr. Weeden very little could be found; his obituary which appeared in the Newport Mercury of February 26, 1760, is as follows:

“On Tuesday, the 12th Instant died in the Seventy-Fourth year of his Age, and on the Friday following were decently interred, the Re­mane of the Pious and Venerable Mr. Jonathan Weeden. He was an early Professor of Chris­tianity, having sustained the Office of Deacon in the Sabbatarian Church, in this Town, upwards of forty years. He was remarkably Zealous in the Cause of Religion, and particularly in vindicating the Perpetuity and unchangeable Dura­tion of the Moral Law; however, he was too good a Man to condemn or censure others for differing from him in the External Customs of Religion, Making great Allowances for the Force of Edu­cation, custom, and the Prevalence of Fashions, esteeming his Brethren and others, in Proportion to the Integrity and Uprightness of their Con­duct. In the midst of all Advocations for Busi­ness, and Attendances on his worldly Affairs, he sustained the Character of a strictly honest man.
The Seventh Day Baptist Church originally had no paneling on the side walls as now, from which the window sills down. The walls were plastered from the ceiling down to the molding, at an average of eight inches above the window sills; below this, it was plain wainscoting of three boards laid the same way of talking. The floor was laid at the floor with a maple board about four inches high. The whole may be painted in the conventional grey or white color, and the corners of that part of the old church, unless some portion of it were scraped to the bare wood. The outside door was extremely plain without ornamentation. From these few scraps you can picture to yourself what the meeting house looked like when it was finished.

Newport still continued to grow. In 1738 the Baptists had outgrown their meeting house and a new one was being erected. In the diary of John Comer, a Baptist minister who lived in Newport, from 1725 to 1731, we find the following entry: "April 18, 1730, This day ye 7th Day Congregational met in my old meeting house." June 30, 1730, "The 7th day meeting house raised this day."

After the raising, which was usually attended with great ceremony and a large display of flags and banners, came the boarding up; window casings were fitted, the flooring put down, the pulpit built, and the beautiful little staircase put in place, and finally the plastering. Of the pews, we believe there were fourteen on the lower floor—four in the center, four on the west side, and six on the east side, one to the right of the pulpit as we look at it, and one each side of the entrance, the one on the right being reserved for strangers. The stairway leading to the gallery at this time was slightly different; one reached it by going to the east of the strangers' pew. There were two landings instead of one, as now. The gallery contained ten pews, which no doubt were occupied by the servants of the more prosperous parishioners. Long and tedious must have been the sermons for many years; for even today may be plainly seen initials carved in the railing. This was not because the pastor lacked knowledge of the Word, but that his very long eye and ear hung the clock made by William Claggett, a worthy member of the Sabbatarian congregation in 1731, and an excellent clock maker of that period.

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to follow. Not a piece of the old was used except a short piece of red cedar timber running from the door to midway of the house and supporting the sleepers. The slips and old pews, including the cap moulding, were taken out and fastened to the wainscoting around the room, thus making the paneling that you see now and preserving what remained of the original pews. The foundation wall had to be almost entirely rebuilt and the steps reset. After the building was in place came the very important task of making a tight roof. The shingles were blown from the old one so that the light of heaven came to reveal more clearly the ruin, but more copiously came the rain to make the ruin sure and speedy.

To enable you to see the ruin that was impending, two photographs which were taken by Mr. Appleby Williams have been framed, and hang on the south wall; they show the fallen plaster and the destroying though silent work of time upon the careful and skilful work of men, these men our ancestors of two hundred years ago. Although the roof was much rotted, there remained a solid oaken frame, yet were the rafters so distorted and sprung as to make the roof as undulating as the sea, and it became necessary to make an entire new roof, but the old oaken frame of the ceiling that arches above us and the heavy oaken trusses that support it were saved. The west end, which alone had its original covering of clapboard, was sadly in need of weather tight covering and the window frames had to be replaced with new ones.

At last the work was completed and on the evening of November 10, 1884, dedicatory exercises were held within these walls, the first home of the Newport Historical Society.

While its unfavorable locality in close proximity to inflammable buildings was ever from the outset a serious drawback, the opportunity to remedy this was not presented until 1886, when the society purchased the lot adjoining the Jewish Synagogue fronting on Touro Street. Next came the task of moving our precious building to the new site. On November 23, 1887, the moving started and on November 26, 1887, the building was over the cellar in the center of the new lot. There it remained for twenty-eight years, serving its purpose to the delight of all who used it. In 1902 the historical society grew to such an extent that a more spacious building was needed for books and newspapers and office room. A structure of red brick was erected in front of the meeting house which after this was used only for museum purposes and meetings. In 1915 it was again deemed necessary to build still another addition. In order to do this, the meeting house had to be moved once more, this time to the rear of the lot; a brick facing was thought advisable, also a slate roof and iron shutters to make it as near fire-resisting as possible; this was done and the little edifice has the semblance of a precious stone in a plain setting.

This is the story it has to tell us as we climb from our perch by the window!

"There is something about an old house Appeals to your heart. It is so careless of its beauties, so wise; It has lived! It has a graciousness of hospitality. A married benevolence. Its ancient creaks have many tales to tell of those Who tended it in its growing. All knowledge and understanding, belief and love Make its simplicity!" 

*Lawrence Digges, April, 1928.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

God has made all things beautiful
In his good time—so many things I can not count them all. The clouds,
The feathers in a pigeon's wings,
The clear blue sea, the green-fringed ferns,
The look of sunlight on the hills,
Red roses by the garden wall,
Daisies and daffodils.
Pink shells, and little polished stones,
The silver moon that sails the sky.
The star beyond my window sill,
The colors of a butterfly,
The dark, black, velvet night, the way
The yellow sun goes down the west,
The song a happy robin sings,
Beside its little nest.

—Nancy Byrd Turner.

There is nothing so great or so good in creation, but that it is a mean symbol of the gospel of Christ, and of the things he has prepared for them that love him.

—Ruskin.
tive warrant for and better definition of evangelism can hardly be found than that which is given in the Lord commonly called the Great Commission. According to that, men are to be sent and the

Having been disciplined, they are to be bap-
tized. In the light of the history of the early Church, regarding the need of this involves not merely their personal submission to the ordinance, but the whole gathering together with their baptized fellow

It is just here that some conceptions of evan-
elism and some schools and methods seem to clash with the whole subject of the church; yet how often it happens that pastors, evangelists, and missionaries make great effort to carry converts and have no well developed and systematic plans for Christian nurture. They report so many people converted, baptized, and received into the church, and seem to think that their work is done.

The hall mark of efficiency in Christian serv-

As one consequence of this one-sided em-
phasis, many of those who were hailed as con-
verts in the past are now, or of the last
dozens years, are never heard from after the
time of their surrender. In some churches it
tends to criticism. The objective seems to be
the new birth, rather than the new life. All the
powers of persuasion are massed against the
rebellious and the rebellious are so

As another consequence of this, a large num-
ber of organisms, including children, who

One recent editorial in the \"Watchman-Evangel,\" amimer speaks of this matter in well chosen
words, in part, as follows:

The Bread of efficiency in Christian serv-

There are at least three distinct phases in

There are at least three distinct phases in

There are at least three distinct phases in
evangelistic work. The first is the preparatory work. Many an evangelistic effort has not succeeded because there was no preparation. The second is the leading of people to make their decision to follow Christ\'s way of living. This is the part of the work which is generally associated with the phase of the evan-
elistic endeavor is the follow up work, sometimes called Christian nurture. There is nothing more important in evangelism than the encouraging, instructing, and training of those who have recently taken upon themselves the baptismal vows of the church; yet how often it happens that pastors, evangelists, and missionaries make great effort to carry converts and have no well developed and systematic plans for Christian nurture. They report so many people converted, baptized, and received into the church, and seem to think that their work is done. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards his work. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards his work. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards his work. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards his work. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards his work.
second floor, and the kitchen wing is in use, though not completed. The kitchen has been in use for about ten days, the third floor above it a day or two, and the third floor may be used tonight. This kitchen wing was promised for September 1, and it has been very difficult for the Girls' School and partly for the Burdick-West residence. Being the oldest of all our buildings, it was in a bad state but the repairs on the old building have been good—stronger than most of those erected since—so it seemed best to retain it, though replacing the various flimsy additions to it. From a little distance it now looks like a new building, as the walls have been plastered with cement and a roof of red tile has replaced the old Chinese tiles. Though the windows and doors are not yet in, the walls are far from being in first class shape, the building should give us fairly satisfactory service for many years. A two story kitchen has been added to one corner and a small addition at the back will provide a bathroom and a back stairway.

3. Equipment. The old boys' building was sold for $675, and the girls' building for $750 and these two sums were added to the special equipment fund for which Mr. DAVIS has been soliciting subscriptions. This fund is sufficient to pay for the equipment so far purchased, but we still need much more. We have paid all the contract price on the boys' and joint building, but have not paid for the additional alterations made as the work progressed. Of the $3,044 I do not yet know the amount, but the total for additional payments will be between $660 and $1,000. The repairs on the old building required according to the contract were to be $3,044, but a later contract for the second addition requires $1,200 more. As these extra repairs are necessary in repairing so old a building more sundry additions have been required and more probably will be, but the total will not be large. To be as definite as I can without data from several people, and requiring some time for it, we now have on hand available for the building program $23,116.40. As claims against it have to be paid for the girl's building $2,400 and to and on additions to the boys' contract about $750. This should leave us a margin for additions and to apply on equipment of about $4,000. Our dollar building account has been slightly overdrawn ($263) but we have not begun to use the girl's building and in the savings bank amounting according to our annual report to $12,356.46. This seems to me to give us ample margin for completing the buildings and doing something more adequate on equipment. The exceptionally favorable rate of exchange would not have enabled the girls' fund, from home was drawn, leaves the girls in a very favorable situation as to buildings and equipped for. But we shall continue to go slow about buying the latter till the former are done. Much of this has been said before, of course, but it will probably be useful to have it before you again.

With best regards,

J. W. CROFOOT.

23 Route de Zhabei,
Shanghai, China.
September 18, 1930.

REV. ROYAL R. THORNGATE IN ILL HEALTH

As many know, Rev. Royal R. Thorngate, having been in our mission in British Guiana last winter on account of ill health, and returned to this country the first of June. After a few days spent with friends in New Jersey and New York, he and his family went to Cherry Creek, W. Y. It was hoped that the change would result in speedy recovery; but we are sorry to record that such has not been the case, and that at last report he was unable to do work of any kind. We can assure Brother Thorngate and his family of the sincerest sympathy of all in his sickness and that he has our continued prayers.
WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, October 12, 1930, at the home of Mrs. Roy F. Randolph, New Milton, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. L. R. Polan, Mrs. O. T. Davis, Mrs. Okej W. Davis, Mrs. Edward Davis, Mrs. Harley D. Bond, Mrs. Roy F. Randolph and Mrs. Oris O. Stutler.

Visitors: Mrs. E. H. Bottoms, Miss Greta Fitzgerald Randolphi, and Miss Mary F. Randolph.

The meeting was called to order by the president. After the reading of Ephesians 4, short prayers were offered.

The minutes of the previous meeting were read.

The treasurer made the following report which was adopted:

WOMAN'S EXECUTIVE BOARD

Receipts

Balance, September 14, 1930

H. R. Crandall (September) .................................. $125.79

Expenditures

Fox Printing Co. .................................................. $15.75

Warren Randolph ................................................. 2.25

Mrs. H. D. Bond .................................................. 5.36

Mrs. O. W. Davis .................................................. 3.53

Miss Eva Lee Cole ................................................. 7.25

Hammond Ladies’ Aid (August prize) ......................... 2.00

North Hope Missionary Society ............................. 2.00

Salem Drug Company ............................................ 1.00

Lockard Store .................................................... 12.06

Balance October 11 ................................................ $44.80

$139.69

It was voted that the expression be included in our minutes:

The members of the Woman's Board wish to express their appreciation of the help rendered by Mrs. Okej W. Davis in directing the pageant, “The Seeker,” which was given Thursday evening at Conference. Much time and effort were spent in organizing and directing this pageant and we feel that Mrs. Davis rendered valuable service.

Correspondence was read from Corresponding Secretary H. C. Van Horn, New Market, N. J.; Mrs. Roy F. Van Horn, New Market, N. J.; Mrs. Mabel Emerson, Milton, Ws.; and Mrs. Allen B. West, Milton Junction, Ws.

The following reported for the Recorder Reading Contest: Fouke Ladies Aid, Fouke, Ark.; Circle No. 2, Milton, Ws.

The September RECORDER Reading Contest prize of $2 was awarded to the Fouke Society.

After a discussion it was voted to discontinue the giving of prizes and the reporting to the corresponding secretary in the RECORDER Reading Contest.

It was voted to continue the questions through the Woman's Page of the Recorder and request that they be used in the monthly meetings of the societies.

The question committee was reappointed, the members being Mrs. Edward Davis, Mrs. Earl W. Davis, and Mrs. Oris O. Stutler.

It was voted to ask Mrs. H. C. Van Horn, New Market, N. J., to present the work of the Woman's Board to the women of the denomination as she has opportunity to visit the societies.

It was voted to continue the appropriations for expenses of the association secretaries as last year—ten dollars to the smaller associations and twenty dollars to the larger associations.

It was voted to ask Mrs. Frank J. Hubbard, Plainfield, N. J., to represent us at the Federation of Woman's Boards.

It was voted that the corresponding secretary write a letter to the various societies of the denomination.

The president read excerpts from one of Miriam Shaw's interesting travel letters.

Adjourned to meet with Mrs. O. T. Davis the second Sunday in November.

MRS. GEORGE B. SHAW, President.

MRS. ORIS O. STUTLER, Recording Secretary.

I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety.—Psalm 4: 8.

WHAT DOES BROTHERHOOD MEAN?

“One is your Master, even Christ, and all ye are brethren.” This thought brings to our minds a beautiful picture. All of us are members of a large family, and Christ is the head of it, our Master. There is no hate, envy, or jealousy in this family, but love. As Christian brothers and sisters we shall love each other if we are true followers of Christ. So brotherhood means love for each other.

If we love each other we will have a desire to serve each other. The story of the Good Samaritan is an illustration of this. The priest and the Levite paid no attention to the man who had been beaten and robbed, and whose condition was serious. But the Good Samaritan, who loved everyone, saw a chance to serve someone in need, and used his opportunity. He cared not whether the man was black or white, rich or poor. He saw that he needed aid, and he gave it. There are people all around us who need sympathy, encouragement, a kind word, or a pleasant smile. We know little about the burdens which those around us are bearing. Let us be ready and willing at all times to render service to those who need it. Brotherhoood means service.

“That plenty but reproaches me, Which leaves my brother bare: Not wholly glad my heart is, While he is bowed with care.”

WHY SUPPORT THE EIGHTEENTH AMENDMENT

Christian Endeavor Topic for Sabbath, November 1, 1930

Suggestions for Leader

Greta Fitzgerald Randolph

The leader’s talk may develop these thoughts:

Booze degrades, therefore is anti-Christian.
THE SABBATH RECORDER

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All laws must be obeyed or no law will be obeyed.

Experience shows that prohibition is beneficial, therefore should be continued. Ask some Endeavorers to discuss such questions as:

Why would modification of prohibition not help us?

Why has the State the right to make prohibitory laws?

How is prohibition enforced in your community?

Have a special study made of the effect of strong drink in causing crime, also its repressive laws?

How is prohibition beneficial, therefore should be continued. Any laws must be obeyed or no law will be obeyed.

TO OUR PRESIDENT MORTON B. SWINNEY

If we could give you something as we feel that you do so far from our hands, I am afraid this little pin of ours would not be worth the while. Were far too weak for what our debts demand.

But still your value of our sacred sign is more than gold or silver can reveal. For steadfast as a ruby you have stood Nor can your beauty be concealed.

The beauty of our Christian hope shall shine Like pearls amid the poorer gems of earth. And thus the rubies and the pearls combine To show to others our value of your worth.

In behalf of the New England Seventh Day Baptist Christian Endeavor Union, I have the honor of presenting to you this token of the value in which we hold your services.

The gift to the president was a gold C. E. pin set with rubies and pearls.

Slogan: The Union Tug Boat "The Union Forever"

The Pilot Carroll L. Hill

The Mechanic Everett Harris

The Engineer Morton Swiney

Seamen's Service Ruth Van Vleck

A "Squall" Everett Harris

The Searchlight Morton Swiney

The Rudder Betty Crandall

The Propeller Marion Crandall

The "Fog Horn" Preachers' Quartet

The Hawser Mrs. Willard D. Burdick

Charting the Course Elizabeth K. Austin

SCHEDULE:

Intermezzo-Tune the Lord's Hymn

Offering while the juniors sing.

Mr. Austin's Society, "Our Father's House" Topic: "The Church's One Foundation."

Hymn—"Amen" (Read Luke 4: 16-22.)

Offering while the juniors sing.

PRESIDENT MRS. BLANCHE BURDICK, R. SWINNEY

REPORT OF THE YOUNG PEOPLE'S BOARD FOR THE YEAR 1929-1930

It is the custom of the Christian Endeavor societies in the state to report their work at the annual meeting of the board. At this date, August 11, six of the societies have not returned their July report blanks, so some of the statistics in this report are taken from the January reports.

There are listed 31 Senior or young people's societies with a membership of 972 active members and 32 junior societies. There are also reported 9 intermediate societies and 23 junior societies.

THE UNION TUG BOAT

"The Union Forever"

The Pilot Carroll L. Hill

The Mechanic Everett Harris

The Engineer Morton Swiney

Seamen's Service Ruth Van Vleck

A "Squall" Everett Harris

The Searchlight Morton Swiney

The Rudder Betty Crandall

The Propeller Marion Crandall

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There are listed 31 Senior or young people's societies with a membership of 972 active members and 32 junior societies. There are also reported 9 intermediate societies and 23 junior societies.
Of the Senior societies, eight used the activities chart, with ratings as follows: Salem, 444, Ritchie, 867, Marlboro, 447, North Lroup, 907, Pawtucket, 742, Little Genesee, 1333, Salenvilie, 854, Ashaway, 1367.

The report for next year's expenses follows:

- **Board expenses:**
  - Corresponding secretary, salary: $6.00
  - Printing: $75.00
  - Junior work: $35.00
  - Inter<lute work: $25.00
  - Conference, and meetings: $150.00
  - Field secretary, salary and expenses: $700.00
  - Promotion: $100.00
  - Contingent fund: $400.00

The budget submitted for next year's expenses follows:

- **Board expenses:**
  - Corresponding secretary, salary: $6.00
  - Printing: $75.00
  - Junior work: $35.00
  - Intermediate work: $25.00
  - Conference, and meetings: $150.00
  - Field secretary, salary and expenses: $700.00
  - Promotion: $100.00
  - Contingent fund: $400.00

The amount in the two issues of the Sabbath Recorder immediately preceding the day of the meeting, as required by the constitution.

The annual report of the board of directors prepared by the assistant corresponding secretary, the business manager, the treasurer, and the leader of Sabbath promotion and was presented and adopted.

- **(See Year Book)**

The special annual report of the treasurer of the corporation, as required in Section 3 of Article IV of the constitution was presented and adopted as follows:

**To the American Sabbath Tract Society (N.Y.)**

**Plaintiff, N. J.**

To Gentlemen:

In accordance with the requirements of Section 3, Article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society of June 30, 1930.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) as follows:

- **In the Permanent Fund in the hands of the treasurer:** $64,204.82
- **In the Denominational Building Endowment Fund:** 2,651.93
- **In the Life Annuity Gifts:** 17,983.50

**$84,480.25**

F. O. E. Ethel T. Stillman, President.

September 1, 1930.

Ethel T. Stillman, President.

Winfred R. Harris, Recording Secretary.

Plaintiff, N. J. September 14, 1930.

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

- Bequest of Selinda I. Green, Alfred, N. Y., $100.00
- Bequest of Cyrus P. Ormsby, Alfred Station, N. Y., $85.00

**Denominational Building Endowment:**

- Theodore L. Gardiner, Gift, $1,000.00
- Frank H. Smith, Gift, Plainfield, N. J., $1,000.00
- Mary S. Hardwick, Gift, New York City, N. Y., $500.00
- Sarah A. Brown, Gift, Akron, N. Y., $50.00
- $2,500.00

**$4,335.36**

Following is a summary showing investment of funds in the hands of the treasurer:

- Mortgages: $76,800.00
- Stock: $3,500.00
- Loan to Denominational Building Fund: $7,685.00
- Deposited in bank: $605.25

**$84,480.25**

E. O. E. Ethel T. Stillman, Treasurer.

The report of the Committee on Nomination was received and adopted, and the following were elected:

**American Sabbath Tract Society, 1930-1931**

**Officers**

- Corliss F. Randolph, President.
- William C. Hubbard, First Vice-President.
- Alexander W. Vars, Second Vice-President.
- LaVerne C. Bassett, Third Vice-President.
- Herbert C. Van Horn, Corresponding Secretary.
- Winfred R. Harris, Recording Secretary.
- Asa F. Randolph, Assistant Recording Secretary.
- Mrs. William M. Stillman, Treasurer.

**Board of Directors**

- Corliss F. Randolph, Maplewood, N. J.
- William C. Hubbard, Plainsfield, N. J.
- Alexander W. Vars, Plainsfield, N. J.
- LaVerne C. Bassett, Doonell, N. J.
- Herbert C. Van Horn, New Market, N. J.
- Winfred R. Harris, Plainsfield, N. J.
- Asa F. Randolph, Plainsfield, N. J.
- William M. Stillman, Plainsfield, N. J.
- Ahva J. C. Bond, Plainsfield, N. J.
- William M. Stillman, Plainsfield, N. J.
The recording secretary stated that notices of the annual meeting had been published in the two issues of the Sabbath Recorder immediately preceding the date fixed for the meeting, as required by the constitution.

The annual report of the board of trustees prepared by the assistant corresponding secretary, the treasurer, the business manager, and the leader of Sabbath promotion was presented and adopted.

(The Year Book)

The special annual report of the treasurer of the corporation, as required by Section 3 of Article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.), Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article IV, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1930.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) as of June 30, 1930, was fixed for the meeting, as required by the constitution.

For summary of receipts and disbursements see the annual report of the treasurer.

E. O. E.

ETHEL T. STILLMAN, Treasurer.

Plainfield, N. J., September 1, 1930.

Attest:

CORLISS F. RANDOLPH, President.
WINFRED R. HARRIS, Recording Secretary.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1930-1931

Officers

Corliss F. Randolph, President.
Alexander W. Vars, First Vice-President.
LaVerne C. Bassett, Second Vice-President.
Herbert C. Van Horn, Secretary.

Winfred R. Harris, Recording Secretary.

Mrs. William M. Stillman, Treasurer.

"There is no chance, no destiny, no fate. Can circumvent, or hinder, or control. The firm resolve of a determined soul. Gifts count for nothing, will alone is great; All things give way before it; sooner or later. What obstacle can the mighty force Of the sea-seeker in its course Or cause the ascending orb of day to wait? Each well-born soul形状 what it desires. Let the fool prize of luck. The fortunate Is he whose earnest purpose never swerves, Whose slightest action or inaction serves The one great aim."
I will be eleven years old the twenty-fourth of this month.

I have an old cat which is black and white. She catches mice and rabbits.

I go to Sabbath school every week. My two sisters and my brother attended the Teen-Age Conference of the Ohio-Michigan churches which was held at Battle Creek last Sabbath and Sunday.

Rev. L. D. Seager is our pastor now and I like him very well.

I am in the sixth grade at school. There are forty-seven in our class. This is the biggest class in the school. My teacher is Mr. Worth Stahler. He is a good teacher and is very kind to us children. We are having a race in spelling and in our side is in which I once won and the other side is to treat us, but it looks as if we were going to have to treat them this time.

Well I had better close.

Yours truly,

Carl C. Swiebel.

Jackson Center, Ohio,
October 14, 1930.

Dear Carl,

I was ever so glad to hear from you again; in fact I do not know what I should have done without your letter, for it is the only one I have received this week.

I'd like to be near you next Friday so that I could give you eleven good "swats," as the little Bohemian children, in a school in which I once taught used to say; yes, and another to grow on. Since I can't, you'll have to get one of your sisters to do it for me. In the meantime I wish you a very happy birthday.

I hope your cat does not bring her mice and rabbits to you which our cat did to me. I was about your age. One morning, just before school, I came with a half dead rabbit and laid it right on Claire's face. You should have heard the boy squeal. I surely thought he was having a bad nightmare.

It is fine that you can go to Sabbath school every week and I hope you will be able to do so as long as you live.

I am always sorry for those who do not have that privilege, for the more often we can study from God's Word the more we shall be blessed.

New truths may come to us with every Sabbath school lesson we study.

I think your spelling race must be great fun. You may have to win every time, for then it is no disgrace if you sometimes lose. When you lose, "be a good sport," as the college boys say, and then see what you care to try you can think up for the other side.

My, how cold the wind does blow! I just had to go up writing for a minute to warm my fingers on my toes. This is my motto if it is as cold in Jackson Center. Soon you'll be having snowball fights I expect, good natured ones of course, for they are the only ones that are any fun. Always "be a good sport," in whatever you have to do, in your work and in your play, and you'll find the world will go well.

This is my motto, this week only, not for you, but for myself and for all other Recorder boys and girls.

Sincerely your friend,

Mizpah S. Greene.

A WORD FROM THE COMMITTEE ON RELIGIOUS LIFE

The Committee on Religious Life appointed by the General Conference at Salem has had one meeting. This was held at Westerly, R. I., Sunday evening, October 19. There were present three members of the committee, and also Rev. Willard B. Burdick, president of the General Conference. Those present were Rev. W. L. Burdick, Rev. H. C. Van Horn and Rev. A. J. C. Bond. Rev. E. E. Sutton was absent.

Many phases of denominational work were considered as well as the work of the Youth Department. The work of the church in the midst of a spiritual revival should be a word in behalf of the suggestions of this committee care­fully considered and acted upon.

The committee is especially pleased with the work being done by the Finance Committee of Conference, and with the emphasis placed upon the spiritual side of the financial program. It was agreed in our meeting that our first word to the denomination through the Sabbath Recorder should be a word in behalf of the

THE SABBATH RECORDER 537
WHEN WE SEE WHAT HAPPENED AT PENTECOST WE WISH THAT IT MIGHT BE REPEATED. IT NEVER WILL EXCEPT IN OUR OWN HEARTS, WHERE THE SPIRIT OF GOD MAY COME WITH POWER. MANY INDIVIDUALS, AND GROUPS SEEKING ACHIEVEMENT, HAVE IDEAS ABOUT THE COMING OF THE HOLY SPIRIT INTO THE HEARTS OF MEN WHICH DIFFER FROM OURS. WE WILL SOME OF THEM ARE WRONG BECAUSE THEY PLACE TOO MUCH EMphasis ON THE MANIFESTATION AND NOT ENOUGH ON THE FRUITS; AND SOME BECAUSE THEY THINK WE CAN BECOME PERFECT BY SOME DEFINITE EXPERIENCE OF THE HOLY SPIRIT. WE MUST SEARCH THE NEW TESTAMENT FOR THE WORDS OF CHRIST CONCERNING THE SPIRIT AND WE MUST FIND CHRIST IN PENTECOST OR IT WILL MEAN NOTHING TO US. LET US SEE WHAT PENTECOST MEANS TO US BY A STUDY OF THE INFLUENCE OF THE HOLY SPIRIT IN THE WORLD, IN THE CHURCH AND IN THE INDIVIDUAL.

WE ARE NOT TO THINK OF THE WORLD OF NATURE BECAUSE WE ONLY SEE THE HANDICRAFT OF GOD THERE, AND NOT THE WORLD AS THAT WHICH IS OPPOSED TO GOD, BUT THE WORLD OF MAN-EVER BELIEVETH ON HIS NAME SHALL BE SAVED. PAUL SAID, “HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT A SALVATION?” THE SPIRIT CONVICTS US OF SIN, TOO, BECAUSE WE CAN NEVER REALIZE THE SINFULNESS OF SIN UNTIL CONVICTED BY THE SPIRIT. WHEN OUR EYES ARE SO OPENED TO SIN THEY ARE ALSO OPENED FOR US TO SEE CHRIST. THE WORLD WHEN CONVICTED OF THE TERRIBLENESS OF SIN WILL HAVE ITS EYES OPENED TO SEE CHRIST.

THE SPIRIT CONVICTS US OF RIGHTEOUSNESS BECAUSE CHRIST HAS GONE TO THE FATHER AND WE SEE HIM NO MORE. WHEN HE WAS HERE MEN COULD SEE THE RIGHTEOUSNESS OF GOD FOR HE WAS THAT RIGHTEOUSNESS INCARNATED. WHEN HE WAS GONE TO THE FATHER, THE SPIRIT MUST REVEAL IT TO MEN. THAT IS NECESSARY BECAUSE WE IN OUR HUMAN WEAKNESS CAN NOT SEE THE RIGHTEOUSNESS OF GOD. RIGHTEOUSNESS NOT ONLY MEANS PURITY BUT signifies boldness, a passionate love of justice, an undying devotion to truth, and a deathless hatred of evil. I HAVE HEARD M. H. VAN HORN, DEAN OF SALEM COLLEGE, SAY THAT HE CONSIDERED IT A MARK OF A SAVED PERSON IF HE HATED EVIL AND HAD NO DESIRE TO BE WHERE IT WAS.

THE SPIRIT CONVICTS THE WORLD OF JUDGMENT BECAUSE “THE PRINCE OF THIS WORLD IS JUDGED.” THE WORLD JUDGED JESUS AS AN IMPOSTOR AND CRUCIFIED HIM. IT HAS NEVER FULLY UNDERSTOOD THAT MISTAKE. WHEN THE SPIRIT OF GOD LEADS THEM TO CONVICT IT OF SINFUL, AND BLESSED IF IT SAVE. IT COMES AS A MIGHTY WIND WHICH AS A WINNOWING FAN REMOVED THE DROSS FROM THE ORE, OR AS A GREAT FIRE WHICH REMOVES THE DROSS FROM THE ORE. IF MAN CHOOSES TO BE CHAFF OR DROSS, THE WIND OR FIRE MUST REMOVE HIM. IT IS NOT GOD SENDING MEN INTO ЕTERNAL PUNISHMENT, BUT MAN MAKING HIS OWN PUNISHMENT BY HIS LIFE.

THIS SPIRIT IN THE WORLD SHOULD MEAN A FELLOWSHIP OF MADE MEN WHICH WOULD BE AS NATURAL AND IMPROVING AS IT WAS IN THE DAYS AFTER PENTECOST, WHEN “THEY HAD ALL THINGS IN COMMON.” Whatever someone needed was given him by one who appreciated that thing. They did not stop to think how it would make them better. They could not help doing it, they were so filled with the Spirit. We don’t want cooperation but we wish that this Spirit of fellowship would prevail in human relation so that we would not need to make a conscious effort to have friendly relations between men who have not met one another between denominations and between nations. The problem of Church co-operation will not be solved until we are able to reproduce under their teachers together—and the fellowship formed is lasting. This fellowship as all true fellowship was raised. This fellowship as all true fellowship was made strong by things seen together, done together and suffered together. I AM A MEMBER OF A COLLEGE CLASS WHICH, WHEN IN THESE HALLS DID THINGS TOGETHER, SUFFERED UNDER THEIR TEACHERS TOGETHER—AND THE FELLOWSHIP FORMED IS LASTING. AT PENTECOST THERE WAS A BLOW FROM THE HUMAN FELLOW¬SHIP AS ALL TRUE FELLOW¬SHIP WAS MADE STRONG BY THINGS SEEN TOGETHER, DONE TOGETHER AND SUFFERED TOGETHER. IT IS THE SPIRIT WORKING THROUGH PEOPLE TO OTHER PEOPLE.

THERE WERE UNUSUAL MANIFESTATIONS OF THE SPIRIT OF THE DAY OF PENTECOST. THERE ARE UNUSUAL HAPPENINGS IN THE WORLD TODAY WHICH CAN NOT BE EXPLAINED ANY OTHER WAY THAN TO SAY THE SPIRIT OF GOD. A GREAT CREATIVE POWER WAS REVEALED THE DAY OF PENTECOST, WHEN THAT GROUP REALIZED THAT THEY WERE A CHURCH, A COMMUNITY OF BELIEVERS. THAT CREATIVE POWER HAS BEEN WORKING SINCE THEN. PSYCHOLOGISTS OR GENEALOGISTS OR OTHERS HAVE NEVER BEEN ABLE TO EXPLAIN THE COMBINATION OF THE QUALITIES OF THE SPIRIT OF SUCH LIVES AS MOSES, LUTHER, LINCOLN, AND OTHERS OF LIKE RANK. IN THE WORKINGS OF THE HUMAN MIND WHEN SUCH EXPERIENCES AS REVELATION DIFFICULT PROBLEMS WHICH WE HAVE BEEN WORKING ON COMES TO YOU AT SOME UNEXPECTED MOMENT, SOME MAY CALL IT THE SUBCONSCIOUS MIND BUT THAT DOESN’T EXPLAIN IT. OR TAKE THE MINISTER WHO GOES INTO THE PULPIT WITH A WELL-PREPARED SERMON; SOMETHING TELLS HIM HE SHOULD NOT USE THAT SERMON AND HE GIVES ONE EXTEMPORE WHICH TOUCHES THE HEARTS OF HIS AUDIENCE, AND HE CAN NOT REPRODUCE IT WHEN HE GETS BACK INTO HIS STUDY. ACTORS OR WRITERS AT TIMES PRODUCE WORKS WHICH AT OTHER TIMES THEY CAN NOT. JOHNSON CALLED AN ACTOR AN INSPIRED IDIOT BECAUSE OF SUCH AN EXPERIENCE. THE WIND BLOWETH WHERE IT LISTETH BUT IT SEEMS TO FLOW WITH INTELLIGENCE. IT COMES TO THOSE WHO ARE PREPARED. THE PREACHER HAD A PREPARED SERMON; THE PERSON HAD STUDIED HARD ON THE PROBLEM, ETC.

WE SAY HIS PREACHER BECAUSE CHRIST SAID, “I AM WITH YOU ALWAYS,” AND SAYS IT NOW. “I AM WITH YOU ALWAYS.” AND IN JOHN 14: 17, 18 “HE ABIDETH WITH YOU AND SHALL BE IN YOU.” THIS MEANS THE SPIRIT WILL NEVER LEAVE US OR ABANDON US. SUCH WORDS LEAD US TO BELIEVE THAT CHRIST HAS COME INTO US THROUGH THE SPIRIT. THE SPIRIT IS TO CARRY ON THE WORK OF CHRIST. GREATER THINGS COULD BE ACCOMPLISHED THAN WHEN HE WAS HERE.

HIS INFLUENCE WOULD BE MORE UNIVERSAL, SALVATION MORE COMPLETE, AND HE COULD BE MORE EFFECTIVE THAN WANTED. THE SPIRIT THEN IS CONSIDERED AS CHRIST, YET CHRIST HIMSELF MAKES A DISTINCTION BETWEEN THEM. IT IS ENOUGH THAT THE SPIRIT OF GOD IS CHRISTLIKE AND DOES BRING HIM TO US.

THEREFORE THE SPIRIT OF GOD IS EVER PRESENT IN THE WORLD OF MANKIND WITH POWER WHICH IS REVEALED IN MANY WAYS.

NOW WHAT IS THE SPIRIT MEANT TO THE CHURCH? PENTECOST WAS THE BIRTHDAY OF THE CHURCH. IT IS BECAUSE OF THE SPIRIT THAT THE CHURCH HAS SURVIVED. IT IS A GREAT
miracle that it has lived all these nineteen hundred years when it has been made up of just such folks as I; and I. To say the work of the Spirit is the only answer. One man says that the Church is the extension of the individual. Christ who appeared in the body continues in the world in a body of people in the Church. The difficulty with this belief is the imperfection of the Church today in its entirety. It has probably always been so considered by its contemporaries, but it is as an anvil which has received blows enough to have worn out many hammers, yet it still remains. The vital activity of the Church is aspiration, revelation, and testimony. It ever stands with hands pointing to heaven and heavenly things—presenting ideals which draw men upward. It does reveal the things of God to men and it stands out a testimony to the world that does alone. It is to see that Christianity is a real thing.

The presence of the Spirit keeps the church a real community of believers. As a lake which in the spring has a smooth beautiful surface, but shown at August when the level of water has so fallen that the surface is broken all over by the ragged edges of rocks, so the church is made up of frail angular folks; but when the spiritual level is high our pride and pugnacity are drowned out of sight in deep waters. When a church is broken apart by faction, cliques or other such disturbances it is a sign of low spirituality in that church.

The Church must teach men that they can not live without the power. As a picture of a small man standing at the foot of a ladder reaching to the moon and saying, "I want, I want," we are as the proverbial Irishman who did not know what he wanted and would not be satisfied until he got it. Man has searched everywhere for that small man standing at the foot of a ladder and Irishman who did not know what he wanted. I want." The Church is not measuring up to its task. It emphasizes the spiritual over the secular. The Church must teach men that they can not live without the power. As a picture of a small man standing at the foot of a ladder reaching to the moon and saying, "I want, I want," we are as the proverbial Irishman who did not know what he wanted and would not be satisfied until he got it. Man has searched everywhere for that small man standing at the foot of a ladder and Irishman who did not know what he wanted. I want." The Church is not measuring up to its task. It emphasizes the spiritual over the secular.
Study of the Miracles of Jesus

III

The Most Stupendous Miracle of the Ages

It is our purpose to discuss some of the specific miracles wrought by Jesus Christ, but before doing so, I wish to discuss the most stupendous of all miracles—the Divine conception of Jesus Christ.

There have come to me recently two criticisms: the first concerns fundamentalists, and the second, concerns my own personal attitude toward Biblical truth. These I wish to mention as an introduction to this article.

1. The first criticism comes from a man who claims to be a conservative in his faith. He rejects modernism. But he likewise rejects fundamentalism, because he says our emphasis is placed upon "orthodoxy." I take that criticism as a compliment, though I am hardly worthy of being called a theologian. Webster defines orthodoxy as "the science which treats of God or religion; the science which treats of the existence, character, and attributes of God, his laws and government, the doctrines which we are to believe, and the duties we are to practice.

2. The second criticism is that I am "too orthodox." While these words of my friend were not meant as a compliment, I take them as such. The dictionary defines "orthodox" as "Sound in opinion, or doctrine, especially religion, or religious faith, holding the doctrine taught in the Scriptures." I hope I am both scientific and an orthodox Christian.

There is altogether too much loose thinking, preaching, and teaching today. We have ceased largely to build Christian churches with a membership whose faith is grounded upon foundation facts. Biblical doctrines are held lightly. We are not indoctrinating the young with Biblical truth.

The theory of an original Christianity without the belief in Jesus the Son of God, born of a virgin, has been an element of the creed as long as there has been a Church and the Latin Church—both divisions retained belief in the virgin birth. Again, we must make Biblical history and doctrine to suit ourselves. For a quarter of a century or more we have been letting the great doctrines of the non-gospels not go into the discard, if we have not deliberately cast them there, while we emphasize business, politics, social relations, etc., and preach "ethical" sermon. Should we neglect such things? My answer is, no. But we are emphasizing these things to the neglect of the foundations of our Christian faith.

Our modern materialism does violence to the spiritual root of anything. Thank God if there is a return to theology. Theology traces things down to their spiritual roots. It teaches us that nothing rises above its source; that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." If fundamentalists are at all founded on faith of God to call this materialistic age, this creedless age, back to theology, our labors will not have been in vain.

Christ's Divine Conception

The virgin birth has been taught by the Christian Church through nineteen hundred years. For hundreds of years the Christian Church has said reverently the creedless creed; but the Nicene Creed is written in all the great hymns of the Church, such as the Te Deum. Says Dr. Charles E. Jefferson: "The doctrine of the virgin birth has not only commended itself to the creed of the Church, but has been built up in its very heart. There is no disputing the fact that the overwhelming majority of all the people who have ever confessed Jesus Christ as Lord, have believed in his miraculous birth.

In my series of articles on Biblical Criticism, I pointed out that this doctrine of the virgin birth is one of the most essential as well as the most ancient of the beliefs ever held firmly to their belief in the virgin birth. Some of the foremost churchmen of our time have said it was the greatest and noblest of all the beliefs of Christianity.

Canon Ralphson, in his book, The Virgin Birth of Our Lord, quotes Professor Zahn of Erlangen, as saying: "This (the virgin birth) has been an element of the creed as far as we can trace it back, and if Ignatius can be taken as a witness of a baptismal creed sprouting from early in Apostolic times, certainly the creed the name of the Virgin Mary already had its place.

Believe it or not, it is the attitude of too many Christian teachers and leaders. This lack of emphasis in our churches is producing a spineless type of Christianity which can reject the "faith of their fathers" as easily as they reject an old coat, and for about the same reasons. "Believe the Gospels" is a slogan heard springing from early in Apostolic times, certainly the creed the name of the Virgin Mary already had its place.

It has lived through innumerable controversies. When the Church in the eleventh century divided into two great divisions—the Orthodox and the Latin Church—the Greek Church and the Latin Church—both divisions retained belief in the virgin birth. Again, when the Reformation split the Church into two divisions, the Protestant and the Catholic Church and the Protestant Church alike confessed belief in the virgin birth. The Pope and Luther alike repeated, "conceived of the Holy Ghost, born of the Virgin Mary." Then when the Protestant Church split into three divisions—Lutheran, Reformed and Anglican—they retained belief in the virgin birth. Then the Anglican Church split into two divisions—the Established Church and the Non-conformists—and the Non-conformists further divided into Baptists, Congregationalists, Presbyterians and Methodists. Yet all of these retained the belief in the doctrine of the virgin birth. Today, there are more than two hundred and forty Protestant denominations, and all of these have a few minor exceptions, confess their belief in the virgin birth.

This belief is written in all the great creeds of the Church, in our Confessions of Faith, and in many of the hymns of the Church, such as the Te Deum. Says Dr. Charles E. Jefferson: "The doctrine of the virgin birth has not only commended itself to the creed of the Church, but has been built up in its very heart. There is no disputing the fact that the overwhelming majority of all the people who have ever confessed Jesus Christ as Lord, have believed in his miraculous birth."

When the Reformation split the Church and the Latin Church-both divisions rejected it as mere fanciful embellishment. The Doctrine of the Virgin Birth was rejected as a heretical invention. The skeptics of the eighteenth century regarded it as a fiction; and the rationalists of the nineteenth century looked upon it as a legend or myth.

But today this doctrine is not only cast aside by skeptics, agnostics, and infidels—those outside the church—but by professional followers of Jesus Christ—those inside the church. This historic doctrine is positively denied by some. It is doubted, or ridiculed, held lightly, or place it among the non-essentials by others. Many things have contributed to this attitude. We do not here propose to enter into a discussion of these at any length. Probably the origin of materialism is the greatest of them all.

Matthew Arnold said, "Miracles do not happen." And many men to an absolutist, or a materialist, or a rationalist. Science can neither prove nor disprove it. It lies beyond the realm of science. Some of the finest scientific minds have held and do hold their belief in the virgin birth. Lyman Abbott once said, "Miracles are indeed supernatural, that is, above nature, but that which is contranatural, that is contrary to nature."

And Doctor Jefferson says, "You may say that you are an agnostic in regard to the virgin birth, but that is as far as you have a right to go. If you deny it, you have no solid ground on which to stand.

(to be continued)

Loyalty Week

The following is the second letter to pastors in connection with the special loyalty week program sponsored by the Finance Committee and the General Conference:

Dear Pastor,

Last week the Finance Committee appointed by General Conference sent you a letter recommending that a Loyalty week be observed during the Year of Onward. Our concern is not just to increase the budget returns, as essential as that is, but to increase the interest of our people in the activities, enrich their spiritual lives, strengthen their convictions, and deepen their actual experience. The Onward Movement is our denomina-
tional program projected for the expressed purpose of advancing the kingdom of God. It is the practical expression in faith and work of our oft repeated prayer, "Thy kingdom come, Thy will be done on earth." We are a people of diversified vocations and interests. But Seventh Day Baptists are fundamentally sound and have the interests of God's kingdom at heart. But we are a busy people—busy with bread-and-butter problems, and sometimes seem to forget "That man shall not live by bread alone." We need to be called back to the things that abide, "that are eternal in the heavens." We believe we can help to do this by stressing a Loyalty week, by putting on a program which will remind us of the things we stand for as a people; that will encourage us by reviewing the progress of the past; that will help us to be more enthusiastic and loyal, to press on to achieve our aims.

You, of course, are the key man to the situation. The achievements of the past years are largely the results of faithful pastoral leadership. Conference must continue to depend upon you; the more since we have no general secretary to promote your interest. Your loyalty is unquestioned and highly appreciated. The most of our churches have an Onward Movement Committee or director. Such work needs your personal assistance in promoting and carrying out a Loyalty week program.

But we want to emphasize—The Loyalty week or day is not the big thing; the big thing is the work of God's kingdom as represented by our Onward Movement. Loyalty week is only a means of enlisting interest, and encouraging and securing adequate support for a realization and attainment of our goals, We count on you.

Cordially and sincerely yours,

Courtland V. Davis
Herbert C. Van Horn
L. Harrison North
Elsie F. Randolph
George M. Clarke

Seventh Day Baptist Building, Plainfield, N. J.
October 20, 1930.

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into all the world and preach the
gospel," because thy love didst break thy heart—and
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us hearts like thine, and hold us loyal to our
task.

Amen.

The above is the matter which was sent to all churches for
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