EDUCATIONAL PROGRAM

Budget for complete needs - $8,300

Education Society .......... $1,600
(Seminary)
Sabbath School Board .... $3,800
(Salary Director Religious Education, Vacation Religious Day Schools, etc.)
Scholarship and Fellowship Funds (helping young men preparing for Ministry) ..... 1,200
Young People's Board ..... 1,800
Total ................................ $8,300

Every item here is of vital and fundamental importance. The Budget ought to call for at least twice this amount.

Our Sabbath school is the preparatory department; the Christian Endeavor is the laboratory; our Seminary is the training school. Everything possible should be done for our youth; every possible encouragement extended our young men making adequate preparation for the Gospel ministry.

"We must enlarge our ministry of religious education and assimilate our youth into the fellowship of service."

"GO TEACH"

The above is the matter which was sent to all churches for free distribution last week by the Finance Committee of the General Conference.

THE SABBATH

should be thought of as a type of that perfect communion with God which shall determine for us what things should be done and what things should not be done, not only on the Sabbath day, but on all days of the week. The Sabbath is a symbol of the abiding God, and of our spiritual rest in him.

A. J. C. BOND, D. D.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Maplewood, N. J., August 18-21, 1933. President-Wallace W. Carter, Fort Worth, Texas; Vice-President—William D. Burdick, Rockville, R. I.; Corresponding Secretary—Miss Lilla F. Clarke, Berea, Ky.; Recording Secretary—Elvan D. Van Horn, Alfred Station, N. Y.; Treasurer—Harry M. Pierce, Rockville, R. I.; Secretary—Roy Godfrey, Worthington, Ohio; and the Standing Committees.


AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.; Recording Secretary—Winfred R. Harris, Plainfield, N. J.; Corresponding Secretary—Mrs. William J. Sullivan, Seventh Day Baptist, Westminster, Md.; Secretary—Harry M. Pierce, Rockville, R. I.; and Trustees of the General Conference, held the third Wednesdays in January, April, July, October, and December.

AMERICAN SABBATH BAPTIST SOCIETY

President—W. J. C. Wood, Inglewood, Calif.; Recording Secretary—Mrs. Harry M. Pierce, Riverside, Calif.; Secretary—Harry M. Pierce, Rockville, R. I.; and Trustees of the General Conference.

THE SEVENTH DAY BAPTIST SCHOOL

President—Mrs. W. J. C. Wood, Inglewood, Calif.; Recording Secretary—Mrs. Harry M. Pierce, Riverside, Calif.; Secretary—Harry M. Pierce, Rockville, R. I.; and Trustees of the General Conference.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marie Burdick, Kalamazoo, Mich.; Recording Secretary—Mrs. Virginia Wilcox, Battle Creek, Mich.; Corresponding Secretary—Mrs. Charles Babcock, Battle Creek, Mich.; Treasurer—Elvan H. Clarke, 229 N. Victoria Ave., Rockville, R. I.; and Trustees of the General Conference.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corliss F. Randolph, Maplewood, N. J.; Recording Secretary—Asa W. D. Van Horn, 240 N. Ave., R. I.; Secretary—Anna M. Beebe, Berea, Ky.; and Trustees of the General Conference.

SABBATH TRAINING SCHOOL

President—William J. Sullivan, Seventh Day Baptist, Westminster, Md.; Recording Secretary—Mrs. William J. Sullivan, Westminster, Md.; Secretary—Harry M. Pierce, Rockville, R. I.; and Trustees of the General Conference.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Evelyn H. Clarke, 229 N. Victoria Ave., Rockville, R. I.; Secretary—Harry M. Pierce, Rockville, R. I.; and Trustees of the General Conference.

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THE SABBATH RECORDER

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

Vol. 109, No. 20

Plainfield, N. J., November 17, 1930

Whole No. 4,791

What Shall I? This is often a serious ques­ tion after attending services. It is the point where something must be written for the next RECORDER. It should be a needed and timely message to the people in our churches, for the promotion of the interests we all hold dear and for the causes depending upon the people for support.

This morning the debt question of the Missionary Endorsement and here comes a letter from a friend in a distant state urging the approval of a plan for raising the money, and who thinks if he can have the chance he could secure it by using space in the SABBATH RECORDER. Of course no loyal soul who loves our good cause would make any plea for RE­ corder space in order to help this along. Its pages are always free for such a use. The Recorder has raised too many such debts in the past twenty years to enter­ tain any doubt now about whether the people will rally or not. I am sure they will—just at this point here came the following resolution from the executive committee meeting of the New England Union of Seventh Day Baptist Young People, which is right to the point:

"For Christ and the Church", and

"We consider the national endorsement motto is

"Isn't it time that we all did something to help raise the $15,000 deficit must be wiped out. It is not enough..."

Another Good Idea. goodness, and wish that something might be

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Many of them have never seen a Bible, and when one is presented printed in the native language of the receiver the surprise and spirit of thankfulness are evident. Two hundred eighty-nine thousand aliens entered this country by way of New York last year.

In many cases they seemed thrilled with joy upon examination of the gift. Here is one instance related in the society's report: A Belgian woman was thrilled with joy when she was presented with a copy of the word of God in the language of her native land. She said: "Oh, yes, you Americans are different."

One mother was so well pleased with the Bible given her boy that she offered to pay for it. But when it was explained that the society had been given the gift by the readers of The Sabbath Recorder and that all gifts of books to foreign people are given for them, but that American Christians provided them as gifts to our future citizens, she secured the address and assured the agent that the society would soon hear from her.

I counted twenty-six languages in the list of those in which gift Bibles are now being published.

"Known by the Company" Many a young man runs away from his responsibility. He seems to find it difficult to secure good jobs in the world of work, and settles down in a spirit of gloom, never feeling that he can give any help as he can have given back on him. In all such cases it would pay to consider the testimony that our boon companions are bearing in regard to us; for the men who have jobs to let are surely judging us by the character which they bear. Thus does a young man's intimate friends often settle the question in his mind as to whether he can get along in certain good positions in business. So it comes about that a man's companions not only tend to make him what he is, but they make a sure and ready test by which others judge of his worth. Shrewd, intelligent men of the business world seldom go further than to discover the character of a young man's special friends in order to decide whether they want him or not. When they know where the young man spends his evenings, and who are his chosen companions, they know without looking further whether to give him a call or to let him alone. Indeed, no one would think of looking for a sober, considerate, trustworthy young man as a companion with idle, profane, and intemperate persons. They do not expect to find a temperate, industrious and correct young fellow among the noisy, dissipated, drunken crew.

Many a young man stands a chance to lose out by failing to do what he will be known by the company he keeps.

**OUR QUESTION BOX**

**REV. A. J. C. BOND**

Leader in Sabbath Promotion

(On various occasions and by several different people during the last few years it has been suggested that the present writer conduct a question box in the SEVENTH-DAY SABBATH RECORDER as a part of his service to the denomination as leader in Sabbath Promotion.)

It may be readily understood that it is with great reluctance that one would undertake any such task. I have not the erudition of a Cadman or a Poling, and do not pose as expert even in the particular field to which it is proposed to limit these questions, that of the Sabbath.

However, since the latest request for such a service has come from our younger ministers who give point to his suggestion by submitting questions, I shall attempt to conduct a question box at least long enough to consider the questions now in hand, but without committing myself for an indefinite future. Already my time is all too full, but this offers an opportunity which I can not turn down without making some effort to meet it.

I do not assume finality or completeness for these answers. Doubtless the pages of the Recorder will be available to others who shall be able further to enlighten its readers on these questions.

If such answers as I shall be able to give shall stimulate the thinking of others and draw out their views, our question box may serve a useful purpose.

**Question—Is the Sabbath necessary to salvation, or not? Any trouble other people about it? And why observe it ourselves?**

Answer—"Salvation" is a term which should mean much, but sometimes it is used in a very narrow sense. It often means one thing to one person, and another thing to another. In fact the Scriptures themselves justify certain distinctions in meaning in the use of the word "salvation."

We speak of salvation as a gift from God. We and of it as something that is accepted at a given time; something which changes life immediately, in its outlook and its desires, and makes one a citizen of the kingdom of God. To find such a salvation is a glorious experience.

Salvation is something to be worked out by the one who seeks it and, with "fear and trembling." It is something that is to be achieved day by day. It consists in a growing faith in God, an increasing devotion to the things of his kingdom, and a growing likeness to Jesus Christ in spirit and conduct and in character.

In the third place, salvation may be something as to be won by and by; some-thing which we hope ultimately to attain. You speak of salvation as a gift from God, when we shall have finished the probationary life which we now live in the world.

Salvation then has at least these three aspects: (1) something to be accepted once for all, (2) something by which process of being achieved, and (3) something to be attained in the future life. There shall be an abundant salvation, when one is not only saved, but when his works, too, shall be manifest and shall abide; and a less abundant salvation when one's works shall be destroyed, and "he shall suffer loss: but he himself shall be saved; yet so as through fire."

It is plain that we desire? Surely there is but one answer to this question, that each one can strive sincerely and with the assurance of success. That is the salvation which comes through the regeneration of our sins and the acceptance of Jesus Christ as Saviour. Such a salvation makes our hearts rejoice because our sins are blotted out and we become the possessor of life eternal through God's grace, and it will bring a life of increasing joy and service. It is a salvation that will bring blessing not only to the one who seeks it at last, not by the "skin of our teeth," but with the works that abide, the fruits of a faithful and obedient life on earth.

Now, it is difficult for me to conceive of one's partaking of this abundant salvation who is content to hedge and trim, quibble and compromise. We may rest assured that the Lord knows those that are his, and I do not think for a moment that the only question is, "Are they Sabbath keepers or non-Sabbath keepers?" But certainly, everything else being equal there is a bias in the minds of people in Sabbath keeping which no one should be content to miss. And to turn one's back upon such a great opportunity as the one represented by present efforts to secure good laws, the Fourth Commandment. Other things you are out of all gunshot of danger."
MISSIONS

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

CAREFUL IN SMALL THINGS

In Ecclesiastes we read, "Deed flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour." These words express in an emphatic way an important truth which applies to mission work as well as to all the affairs of denominations, churches, and individuals.

Who has not witnessed church services, even baptism and the Lord's Supper, which were deplored if not to say disgusting because details had not been carefully planned and understood. A sermon sometimes falls flat because of the idiocies of the preacher. It often happens that the perfections of a church is ineffective because many little things, or those which seem little, creep into the church and the lives of the members.

The same thing is especially and painfully true in mission work sometimes. Little differences in opinions or customs are neglected and the door to the hearts and lives of those whom the missionaries would help are closed. The neglecting of these small things may cause the irritation to in¬crease and the gulf to grow wider between Lazarus and Dives. It becomes all who would serve their fellow men, say nothing of living peaceably with them, to be careful in small things, and this is what the writer in Ecclesiastes had in mind. To be sure one can become so absorbed in little details as not to see the larger things of the work; but if we are to be efficient we need to give attention to small things while we push the great work to which the small things pertain.

MISSIONS AND RIGHTEOUSNESS

Calvin Coolidge, last week in one of his daily paragraphs, in speaking of the scandal in connection with the courts in New York, pointed out in his clear, forceful way that in a republic the courts are the basis of the whole structure and that if they become and continue corrupt, anarchy and dissolution ensue. The Christian worker is recognized by the framers of our Constitution and by those who have since worked for the perpetuity of our free institutions. The same fact is stated in an emphatic way when it is said, "Righ¬teousness exalteth a nation but sin is a reproach to any people." This is only another way of saying that righteousness is the fundamental principle of human society and earthly governments. Righteousness means right and just rela¬tions between nations, races, the various classes in society, and individuals. The trouble in the world today, as in all time, is unrighteousness in human relations, begin¬ning with individuals and going on a scale to nations. Men are predicting dire disaster to human institutions the world over.

The basis of these forebodings is the unrighteousness existing in the world, and it is apparent to all thoughtful people that unless those wrongs can be righted disaster will follow. It does not have to be a pessimist to see that our own institutions, as well as those of China, India, Russia, Ger¬many, and the rest of the world, are threaten¬ing to be destroyed. The great need is righteousness or right and justice in human relations. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but do justly, and to love mercy, and to walk humbly with thy God?"

It is in this connection that we see that Christian missions are the hope of the world. It is their purpose to establish righteousness in the world. They attempt to do this not by meddling with the affairs of for¬eign governments, but by leading the indi¬vidual members of society to accept Christ and his righteousness. Babson wrote not so long ago in one of his books, "When fifty-one per cent of the people believe in Christian the perpetuity of a nation is estab¬lished."

In order to lead others to lives of righ¬teousness, missionaries, churches, and boards must deal righteously. We have branded our professions as false and hopelessly crippled our work when we do not. So long as we look upon it, money is being spent and what the results are of the entire undertaking. This demand is now to be gratified. Growing out of a meeting of Baptists in New York City, last Janu¬ary which was addressed by John R. Mott, a move was started to give the foreign mis¬sion project a careful and thorough canvass and a committee of five was appointed. Subsequently upon request, the members of several other large denominations agreed to join in this work. Great good should come from this move and the most important fact is that the witness of Christ shall be such an independent, thorough way by spiritually minded men. The good will not come because laymen are better prepared to appraise missions than others, for usually they are not; but because the study is to be made by those deeply interested and yet not per¬mitted to see the facts reflections on other followers of Christ. The covenant vows of all Chris¬tians bind them to this course. All soon come to desire that those who engage in mis¬sionary budgets. The fol¬lowing paragraphs give further information regarding the project and we shall watch with interest the results of this worthy undertaking.

FOREIGN MISSIONS TO BE APPRAISED BY LAYMEN

It is worth while to have any enterprise, after it has been done for some years, appraised by those not directly con¬nected with the undertaking. Any mission board might be found to this policy with its different mission fields in using poor business methods to say the best. Modern foreign missions are now well started into their second century, and there has been a growing demand, especially on the part of laymen, that there be an apprais¬ement of the missionary program to determine how much of the foreign mission work is worth while to have any enterprise, after it has been done by us. The foreign mission project a careful and thorough canvass and a committee of five was appointed. Subsequently upon request, the members of several other large denominations agreed to join in this work. Great good should come from this move and the most important fact is that the witness of Christ shall be such an independent, thorough way by spiritually minded men. The good will not come because laymen are better prepared to appraise missions than others, for usually they are not; but because the study is to be made by those deeply interested and yet not per¬mitted to see the facts reflections on other followers of Christ. The covenant vows of all Chris¬tians bind them to this course. All soon come to desire that those who engage in mis¬sionary budgets. The fol¬lowing paragraphs give further information regarding the project and we shall watch with interest the results of this worthy undertaking.

"The study is being undertaken by the lay¬men independently of the mission boards, but with the fullest and heartiest co-operation of the boards. It will be financed by the laymen apart from their contributions to their denomi¬nations or by the telephone system. It is not restricted for the time being to three countrie, Japan, China, and India."

"The study as now planned will be carried out by two separate and distinct groups. One group, which we call the "com¬missioners," will be the act of the study, and we will find, if we are to arrive at results which do not appear to be in accordance with our feelings and hopes. The other, with these facts in hand, will visit the fields involved and it will be its function to interpret them and draw the final conclu¬sions.

"The committees of the study will be a fact-finding groups. The fact-finding groups have been chosen by the Institute in two countries, and three commissioners is in the hands of the joint com¬mittee.

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MISSIONARY BOARD MEETING

The regular meeting of the Board of Managers of the Seventh Day Baptist Mission Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, October 19, 1930.


The visitors present were: Rev. Claude Hill, Mrs. A. L. Allen, Rev. Herbert Van Horn, Mrs. W. D. Burdick, Mr. John H. Austin, Miss L. Gertrude Stillman, Harris Taylor, Mrs. Harold R. Crandall, Mrs. Herbert Van Horn, Mrs. Mertie Loofboro.

The meeting opened at 2.10 o'clock with prayer by Harold R. Crandall.

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

QUARTERLY REPORT
July 1, 1930—October 1, 1930

S. H. DAVIS, Treasurer.

To special, work on Pacific Coast ................ 250.00
To special, 300 reports to Conference .......... 150.00
To Holland Mission ................................ 250.00
To treasurer’s expenses ........................... 90.00
To interest on loans ................................ 135.63

Total disbursements ................................ $17,924.29
Balance on hand October 1, 1930 ............. 1,827.33

Special Funds

1. Boys’ School Fund
Amount on hand July 1, 1930 .................. $ 1,151.38
Received special for equipment .................. 15.00
Amount on hand October 1, 1930 .............. $ 1,166.38

2. Girls’ School Fund
Amount on hand July 1, 1930 .................. $11,554.46
Paid on account of Girls’ school building during quarter ........ $ 0.00
Amount on hand October 1, 1930 .............. $11,554.46
Total amount of Special Funds ................. $ 2,720.84
Balance on hand October 1, 1930 .............. 1,827.33

Net indebtedness to Special Funds
October 1, 1930 ................................ $ 893.51

E. O. E. ..................... S. H. DAVIS, Treasurer.

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

QUARTERLY REPORT OF THE CORRESPONDING SECRETARY

Following the last regular meeting of this board I spent some time in connection with the publication of the annual report. Copies of this report were mailed to all members of the board and furnished for the use of the Commission and Standing committees.

The last week in July I attended the Washington Union meeting held in Washington, D. C., and the latter part of August I represented the board at the General Conference, held in Salem, Va. The Sabbath prior to the General Conference I attended the ordination to the gospel ministry of Brother E. H. Bottoms at Middle Island, W. Va., and on October 18, the ordination of Brother Carroll L. Hill in Ashaway, R. I. One Sabbath was spent in preaching in Hebron, Pa., and October 10 and 11 I attended the Annual Assembly of the Semi-missionary churches in Morgan and Ohio Churches.

In accordance with the vote of the board the better part of one month was taken as a vacation and for this I am grateful to the board and especially to those who promoted the plan. Respectfully submitted,

WILLIAM L. BURDICK, Corresponding Secretary.

October 19, 1930.

The chairman of the American Tropics Committee reported that no meetings of the committee had been held as the only correspondence meetings prior to this meeting had been held too late for consideration of the committee before this board meeting.

A letter and cablegram from J. W. Crofoot were read by the corresponding secretary and considerable time was spent in discussion.

The chairman of the Alice Fisher Fund reported that one additional beneficiary had been receiving help from this fund the past quarter.

The Ministerial Education Fund Committee made the following report:

Your committee report that it has sent $100 to Brother E. H. Bottoms, Salem College, and would recommend that $100 more be appropriated to this work for three months.

Voted that we approve the above action of the Ministerial Education Fund Committee.

Voted that we appropriate $100 to Brother E. H. Bottoms.

Voted that the furlough pay of Royal R. Thorn gate be continued from October first for three months. Voted that the Ministerial Board undertake the work of the Lone Sabbath Keepers’ Auxiliary.

The appropriations for 1931 were adopted as follows:

- China
  - J. W. Crofoot .................................. $1,600.00
  - H. Eugene Davis ................................ 800.00
  - H. Eugene Davis, children’s allowance ....... 800.00
  - George Thorngate ................................ 1,600.00
  - George Thorngate, children’s allowance ..... 800.00
  - Susie M. Burdick ................................ 800.00
  - Robert L. Coon .................................. 800.00
  - Grace L. Crandall ................................. 800.00
  - Anna M. West ....................................... 800.00
  - Incidental ........................................ 400.00
  - Traveling expenses ................................ 1,200.00
  - Girls School ....................................... 500.00
  - Boys School ....................................... 500.00

- American Tropics
  - Missionary in Georgetown ...................... $1,500.00
  - Children’s allowance ............................ 100.00
  - William A. Berry (traveling expense, helper, rent place of worship) ........................ 120.00
  - George M. Conlee .................................. 120.00
  - Traveling expenses, American Tropics field $ 400.00

- Holland ...................................... $1,700.00

_net indebtedness, June 30, 1930 ........................ 10,256.00

Net indebtedness, June 30, 1930 .................. $ 3,620.00

Total ........................................... $41,876.00

- Administration
  - Corresponding secretary ....................... $1,800.00
  - Clerk hired for corresponding secretary .... 400.00
  - Clerk hired for treasurer ........................ 400.00

Total ........................................... $ 2,600.00

- Administrative matters
  - $150.00

Total ........................................... $41,876.00

- Items growing out of correspondence were taken up by the corresponding secretary.

Voted that the president appoint the standing committees.

Voted that John S. Austin and Karl G. Stillman be the auditors for the coming year.

Voted that the corresponding secretary be the representative from the Missionary Board to the Commission.

Interesting remarks were made by Rev. Herbert Van Horn, corresponding secretary of the American Tract Society; Rev. Claude Hill, pastor of the Farina, Ill., Church; and Everett Harris, pastor of the Waterford, Conn., Church.

The meeting adjourned at 6.40 p. m. with prayer by Rev. A. J. C. Bond.


**GREETINGS FROM MILTON COLLEGE**

The following items of interest are selected from the Milton College Bulletin:

Milton College brings to you a glimpse in this its autumn bulletin. We would be happy indeed if we could convey to you in these few pages a glimpse of the Milton campus that would radiate its life and vigor. Facts and figures are prosaic; they reveal little of the realities of student life. Words prove inadequate, too, when one wishes to describe such a thing as school spirit. We have at Milton College an earnest group of students with whom it is a pleasure to work. They are interested in their studies, enthusiastic toward their various activities, not content to remain static but eager to prove inadequate, too, when one wishes to describe such a thing as school spirit. We have received a bid of $900 to cure the additional funds to cally our faith to the future of Milton College.

**GIFT FOR ATHLETICS**

Last spring the class of '30 announced a gift of $400 to start a fund for this purpose. We have received a bid of $900 to complete the levelling of the field, provided it is done this fall.

The decrease in revenue during the past few years has been alarming and threatens the future of our athletic program. The Athletic Council is initiating a drive to secure the additional funds to make possible the acceptance of this bid. Please consider seriously your relation to this problem, for no work can be started on this project until we have the money all in hand. To my mind nothing could demonstrate more dramatically our faith in the future of Milton College than to make just this kind of an investment.

And I know nothing would encourage the student body more than just such a practical demonstration of that faith.

One hundred twenty-one students are registered, fifty-three of which, or forty-three per cent, are from Seventh Day Baptist homes. There are twenty-eight Seventh Day Baptist students from states other than Wisconsin.

A distribution of students by states shows the following interesting facts:

- From Wisconsin 82 or 47%
- From New York 9
- From Illinois 5
- From Nebraska 5
- From Kansas

There are also three each from Michigan, Colorado, and New Jersey, two from China, and one each from Idaho, Iowa, Minnesota, and Washington.

The Babcocks have the largest number of representatives in the student body. There are four Babcocks, while they are closely followed by the Burdicks, Davises, Holmeses, and Van Horns, with three each. Then follow ten more with two each: Coon, Craw, Carey, Johnson, Loathbro, Place, Randolph, Root, Smith, and Sutton.

Speaking of regrets for the loss of the two Whittords, the bulletin says:

While we regret the loss of these two men, we are fortunate in having Professor J. T. McCallmont, a man of wide teaching experience, chosen to fill the mathematics department, and Dr. W. E. Johnson, who has had years of experience in the field of education, become professor of psychology and education.

Giles is conducting the women's gymnasium classes for Mr. Rowbotham, the athletic director, is experienced in teaching physical education, and she is conducting the women's gymnasium classes for Mr. Rowbotham.

**SALEM COLLEGE**

PASTOR SHAW OFFERS INTERESTING ADDRESS TO Y. M. C. A.

Rev. Geo. B. Shaw, pastor of the local Seventh Day Baptist Church, who is an interested backer of the organization, is frequently in attendance at the meetings. In each talk which he has given the fellows from time to time, he has included points of an inherent type, a trait which makes him ever welcome in Y circles.

A large group of fellows are present at each meeting and the interested assemblage includes not only the old members but many from among the ranks of the new students.
The program each week includes an address given by some interesting speaker, who is obtained through the efforts of Charles Harris, chairman of the banquet committee. The programs are of such type that no fellow can afford to miss. Be at the Y. W. room on Thursday morning at nine-thirty o'clock.

Over sixty old and new students and faculty members of the Y. W. and Y. M. were in attendance at the Y. W. Banquet and candle-light service held Thursday evening, October 9, at six-fifteen which brought to a close the membership drive which has been launched throughout the past two weeks by both local organizations. The program, which was held in the college cafeteria was permeated throughout with an air of informality which rendered the affair enjoyable to all present.

The speaking program intermingled the meal and was made up of remarks by various faculty members and Oscar Andre, former Salem College student.

Marvin Foster, present Y. M. president, who acted in the capacity of toastmaster, first introduced to the banquetees Miss Cleo M. Gray, Y. W. sponsor, who portrayed the oneness in aim of young people's Christian associations the world over, as noticed during her attendance at the international meeting at Brussels, Belgium, the past summer.

The next speaker to be introduced by Mr. Foster was President Bond who stressed the importance of each individual member of the two organizations shoul dering the responsibility of making Y membership one hundred per cent among the school body.

Professor Orla Davis, Y. M. sponsor, appeared as next speaker on the program and cleverly made clear the meaning of the Y. M. A.

The main speaker of the evening was in the person of Oscar Andre, a member of the law firm of Stepto and Johnson, Clarksburg, and student backer of local Y. M. C. A. activities. Mr. Andre who has been closely allied with Y interests during his collegiate career at Salem College and at the University of Virginia, spoke with genuine knowledge of his subject. He emphasized his belief that young people of today are more interested in Christian activities than those of former times in spite of the opposite opinion which is held by many. He also brought to mind the wealth of possibilities which is the possession of the youth of today and challenged those possibilities to greater heights.

The candle-light service which was held immediately following the banquet in the Y. W. room was smooth and graceful, and symbolized the passing on to Y members the responsibilities trusted to members of the cabinets.

Mary Frum, Y. W. president, was in charge of the service.

Kitchen and service duties for the banquet were carried on by volunteer Y members in order that tickets might be reduced to minimum price. Miss Gray was in charge of the meal.

**Organization of Boys' Clubs Initiated by Salem College Y. M. C. A.**

As a reaction to an observance that little or no interest is taken in the young lads of this city, the local Y. M. C. A. organization drew up plans whereby members might accomplish some real constructive work for the local chaps in the form of providing wholesome amusement and thought for their minds during their leisure hours. Already organization is well under way and the hearty call was taken as Oscar Andre, president of the Salem College Association, Mr. C. A. Tesch, superintendent of the Salem public schools, and Mr. T. Edward Davis, coach of athletics at this institution, has been enlisted.

The boys of the town between the ages of eight and twenty years have been reached through the medium of a physical education program which is carried out two evenings each week. The club, starting with a membership of only sixteen, has been divided into four separate clubs, each of which now numbers seventy, has been divided into four separate clubs which are under individual supervision of Rex Bowen, Clarence Neidecker, Pete Kegarise, and Marvin Foster, all Y members. Each group of chaps has organized and elected one of their number president and rules. The activities proposed by the boys, have been drawn up to which each member is subject to obedience.

The two meeting nights each week will be divided into the correct development of the physical, moral, and spiritual nature of the boys. Activities of this nature are carried outside the regularly scheduled ones are being planned and carried out. A crowd of boys numbering forty-one attended the dedication of Kegarise and Foster were taken for a hike October 4. A group of boys fifty and sixty were also permitted first entrance to the Glenview Little Theatre by the courtesy of Coach Davis and Superintendent Tesch.

A varied speaking program for the year will be later drawn up and will consist of talks by coaches, athletes, and lecturers interested in boys' work. Plans for obtaining Bob Osborne, University of Virginia boys' worker, as a speaker for the club was with vacant time in November, are well under way. Osborne, who will probably be in Salem for about three days at a time, comes to this vicinity highly recommended by Andre who worked under his direction at the University of Virginia. A scheme for a Mother-Son banquet is under way for this time in the near future at which function all mothers of the chaps will be honored guests.

The Y. M. C. A. in carrying out this project is not only doing a great work for the boys, but is enlarging the experiences of each member enlisted in the work. Anyone interested in the work being carried out is welcome to come to the college gym on Tuesday, Wednesday, and Thursday evenings.

**Various Departments to Use Student Assistants**

It is the aim of Salem College to make it possible for every one to have the opportunity to gain an education, so the college has devised several ways by which a student may participate in the institution. The Student Loan Fund is now functioning smoothly, and many students have places in the cafeteria. President Bond and other members of the faculty have placed students in various business houses and homes in the town where they will receive liberal pay for the work they do outside of school hours.

Besides lending assistance to the students in finding positions, the faculty has gone a step farther, and has made a place for them within its various departments.

Professor Gould, of the chemistry department, is being assisted in his work by Ruth Birsey and George Greynolds, both members of the senior class.

Professor Davis of the physics department has for his assistant, James Garrett, also a member of the senior class.

Professor Bond, of the zoology department is assisted by Charles Harris, who is a junior.

Professor Cowgill, of the English department is assisted by Lenore Norman, a senior.

Professor Lowther, of the history department is assisted by Wilma Hill, a sophomore.

Dean Van Horn, instructor of mathematics, is being assisted by Edwin Harris, a sophomore.

**DEATH OF PROFESSOR NEIL OF BOSTON UNIVERSITY**

Professor C. Edmund Neil, for eleven years professor of public speech in Boston University's school of theology, died on Wednesday, November 15, after an illness of six weeks. The funeral services were held Friday afternoon from Robinson Memorial Chapel of the Boston University School, Reverend W. R. Leslie, pastor of St. Mark's Church, Brookline, officiating. Faculty and students of the school paid tribute by attending the services in a group.

Since 1919, when Professor Neil joined Boston University, he has been a member of the faculty of the school of religious education, and the social sciences, also. Previous to this connection, he was special commissioner to the Far East during the World War. He was well known throughout the country by his many lectures.

---Boston University Press---

My son, keep the commandment of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart, tie them about thy neck. When thou walkest it shall lead thee; when thou sleepest, it shall watch over thee, and when thou waketh, it shall talk with thee.


Lord, would follow, but first I would clear the high road That stretches straight before me fair and broad; To clear the way, I must go afoot. It surely leads me equally to God.
were members of the Sabbatarian Church at Hopkinton, R. I. Deciding that it would be for their advantage to organize a church at this place, they sent a letter to the church at Hopkinton asking permission, which was granted.

When the church was organized in 1784 the members and their descendants of James, Sr., and Elizabeth Rogers. They and their descendants were severely persecuted for their loyalty to the seventh day principles, by fines, imprisonment, sitting in stocks, whipping, etc. They and some of their followers were usually arraigned at every session of the court held in New London for a long series of years for their adherence to their faith, but a brighter day awaited the little church, persecutions ceased, and they were permitted to worship God in peace, according to the dictates of their own conscience.

Rev. Edmund Darrow served as pastor for a great many years.

The church has had three terms of worship. The first was built in 1770 and was situated on the brow of the hill on the east side of the Neck, and seems to have been owned jointly with the First Day Baptist Church.

The second meeting house built by the church was situated just north of the present one and on the opposite side of the road. It was built in 1816, and it cost $859. more than the amount previously raised by subscription. The pews were sold December 24, 1816, to meet this indebtedness.

The present house of worship was built in 1860, upon the present location and upon land donated by Deacon David Rogers.

The pastors who have served this church were: Elder Edmund Darrow, over thirty years; Elder Judson Burdick, during two summers; President Boothe Davis, two years; Elder Andrew Potter, for many years; Alexander Lyon, layman; Mary Sanford, a layman; S. Duane Ogden, student pastor, three years; Carroll L. Hill, student pastor, two years; and our present pastor, Everett Harris.

The Waterford Church has much to be thankful for. The church services and the prayer meetings have well attended, also the Sabbath school. We are looking forward to another year of activity, praying that God will bless us in our work.
LOYALTY WEEK
SIXTH LETTER TO PASTORS
DEAR PASTOR:
The Finance Committee comes to you with its final communication before Loyalty Week. The material sent to your church has proved practical and stimulating. There goes out to you in this mail a folder with the leaflets assembled and clipped in for efficient bringing to attention the entire program, "Where your Onward Movement Dollar Goes," we believe, will be helpful to a clearer conception of the work carried on by our various boards.

The second page contains a reprint of "What the Onward Movement Means," put out in a leaflet last year by the Finance Committee. On the fourth page is a pledge blank which may help to crystallize the feeling of interest and responsibility that has been aroused.

The committee will be encouraged by giving a word from you concerning your cooperation and results. If we can be of any further service to you, please let us know. As we have before intimated, you will not find it expedient to carry out all the suggestions, but the material can be used in various ways, and the plans adapted to local conditions. One pastor is using the leaflets in his prayer meetings. Another writes that his church has already underwritten the amount that will be paid by full monthly remittances, but that the Loyalty Week program will be carried out so far as the other activities are concerned.

At the Ashaway Conference in 1922 a big Winton Six sank to its axles in mud near the church block and tackle failed to budge it. However, sixty or seventy men and boys laying hold on ropes led the car out of the mud, onto solid ground without undue exertion. Concluding remarks were wonders. With all our pastors and churches working vigorously together— in harmony with Jesus Christ and with a definite goal, our Onward Movement car will advance easily and with power on the Highway of our God.

"Don’t worry about the obstacles," writes one good friend to another, "keep pulling against the stream. There is no danger of being overcome as long as you pull. The danger to Seventh Day Baptists is in drifting with the current and not in pulling hard toward our goal in spite of obstacles. May God bless you and your work."

Sincerely,
COURTLENT V. DAVIS,
HERBERT C. VAN HORN,
L. HARRISON NORTH,
ERLE F. RANDOLPH,
GEORGE M. CLARKE,
Finance Committee.

SevenDay Baptist Building,
Plainfield, N. J.
November 13, 1930.

OBSERVATIONS BY THE FIELD SECRETARY
REV. HERBERT C. VAN HORN
A LETTER
DEAR MR. CORRESPONDING SECRETARY:
I really must protest a little against the implications in the following:
"In 1904 Dr. A. H. Lewis, speaking before the seminary class at Alfred, declared those theologues were born a generation too late. They thought while things had been discovered or thought out already. 'Nothing More Beyond.' Yet that great and good man died in 1908, the year the Wright brothers made their first successful flight in a heavier than air machine; when automobiles still scared horses nearly to death on the roads; the year, Marconi—I believe—introduced the wireless telegraph."

Just what father said or meant I don’t know. Certainly he was the last man on earth to believe or say that invention had reached its limit. He was always saying that it had hardly begun. Possibly he meant that the theologues of 1904, accustomed to his shoulders to England and back. He did not mean wireless in 1908. He merely lengthened the aerials and made it commercially practical. Back of him are Bromley, and Hodge, and Bose, and Hertz; back of them is Maxwell; back of Maxwell is Faraday, and so on.

There certainly have been plenty of men who despised the future of scientific discovery. You have mentioned one of them and dozens more could be named. But A. H. Lewis was very certainly not one of them.

Very truly yours,
E. H. LEWIS.

1850 Bryant St.,
Palo Alto, Calif.
October 26, 1930.

VALUE OF CHURCH MEMBERSHIP
"Do you think a man could get to heaven without joining the church? asked three good men of a preacher.
"I think he could.

They laughed, patted him on the back, and called him broadminded.

‘Let me ask you a question, and I want you to write me just as quickly as I answered you,’ said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

‘Why don’t you ask me another question?’ suggested the preacher. "Why don’t you ask me if a man could get to England without going on a boat?"

‘Well,’ they said, ‘we will ask you that. How is the answer?"

I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to pull all the waves— if a shark did not eat him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?—Selected.

TIRE YOUR SILVER
One may now buy a tissue paper to wrap silver in that will prevent it from tarnishing thereby keeping your lovely pieces always bright and polished and necessitating no last minute rubbing up. It is quite inexpensive too.—Selected.

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—Paley.
THE SABBATH RECORDER

CHILDREN'S PAGE

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

CONTRIBUTING EDITOR

THE LITTLE TOWN OF BETHLEHEM


MRS. HERBERT L. POLAN

1. Make a poster showing hills, town in distance, starry sky with one very brilliant star, place a side wall that which we are trying to pay for.

2. Collect views of Bethlehem and the Nativity, and mount temporarily on large cardboard or fasten to a colored strip of cloth, and use as a frieze along side wall of your room.

3. Have someone read the words, another tell of the song and meaning, authorship, etc., and another sing the song softly at the close.

4. Learn more of the dear little town by a blackboard exercise of information:
   B--birthplace of Savior
   E--earth name for it
   H--home of Ruth, the ancestress
   L--little baby sought here by Herod.
   T--thousands of people live in it today.
   W--home of Boaz.
   X--xanah, warrior, sought the place.
   M--mentioned, prophesied of as Christ's birthplace.

Some specials to sing:
'That Beautiful Name.' "Out of the Ivory Palaces." "From Heaven Above." "Had You Dwelt in Bethlehem City."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have ever written for the Children's Page.

I am twelve years old and in the eighth grade in school. I am a member of the Junior Christian Endeavor society.

We have a new church building which we are trying to pay for.

Sincerely your friend,
MIZPAH S. GREENE.

HALLOWEEN

I woke from pleasant slumber last Friday, at daylight,
And raised my head expecting to see the sunshine bright.
But lo, the pane was covered so thick with soapy rings
That I could scarce see through it, and cried,
"What are these things?"
Then Eleanor said, grinning, "I was Hallowe'en last night."
Of course I laughed, remembering that boys must have fun,
And thought, "I'm glad they're thoughtful and have no damage done."
I'd quickly wash my windows; they needed it badly.
And brook away serenely the leaves before my door,
And say 'I'm very thankful that Hallowe'en is done."
Oh, I love an un and frolic, even though I'm growing gay,
But I am sure you'll hearken to what I have to say.
Be sure your fun hurts no one, that others, too, may lag.
When others 'an joke with you 'tis better fun by half.
On Hallowe'en my children, or any other day.

THANKSGIVING

ORA'N HORN BOND

This is November.

In November comes the time when we, like the early settlers of our country, come together and give thanks for the blessings that have come to us.

Some persons love nature, they say; but the laws of nature when they conflict with our inclinations and desires cause a lot of trouble. We feel so grateful when they bloom for us. The falling leaves of the autumn litter up our lawn and we must take much time in removing them. We might mention many instances where nature makes life hard for us; why be thankful for nature.

Our opportunities for education are wonderful these days, but some educated people are a curse to our country. Some of the most disgraceful deeds have been committed by people with very bright minds, by men who hold a college degree. Are we thankful for our opportunities of improving our minds?

There are our families—our husbands, and our children. Are we thankful for them? Some husbands forsake their wives, and our children are a curse when they are small. Sometimes when they grow up they do not seem to have any respect for their parents. Either do they heed the things they are taught. Should we bother with a family?

While these statements are true, we know of course that there exists a bright side to all of these questions. Our enjoyment of life depends on our attitude, and the spirit from within. If these are blessings from without it is because the spirit from within is able to see them.

It is this spirit from within which thrills us when there are signs of life in all nature about us. The falling leaves, or when the wind in the autumn chases the leaves across the lawn like so many laughing, rollicking children.

It is this spirit from within which develops and molds the life of the boy or girl, the young man or young woman into a strong character as he or she improves the many opportunities for acquiring knowledge which comes to each of them from without.

It is this spirit which keeps husband and wife strong in their love for each other as they walk together, and makes every sacrifice for their family as nothing compared with the joy they have in loving and being loved by them.

So it must be the Christian spirit brought to us by the coming of Jesus Christ who taught us what life means and how to live it for which we are most thankful. "Not by might nor by power but by my spirit, saith the Lord of hosts."

THE FINAL ARMSISTICE

Christ of the glowing heart and golden speech.

Drawn by the charm divine of thy sweet soul.

The nations tend unto the perfect goal.

Whereof the sages dream, the prophets preach.

We shall not always fail; we shall reach at times the point and time that shines above.

A warning world to lay its weapons down.

We shall rest and see, and love, and know,

When the hunger of man, and our bitter tears,

Streaming unstanch'd through all the dreadful years.

And freely flowing still, shall yet be dried.

When thou art King who once wast crucified.

—Frank B. Covell.

There is not a beast of the field but may trace its nature and follow it, certain that it will lead him to the best of which he is capable. But as for us, our only invincible enemy is our nature.—William Arthur.
The SABBATH RECORDER

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THE SABBATH WORKMAN.

"I am chiseling stone," was the prompt reply. "What are you doing?" he inquired of the second man. "I am earning wages," was his answer. To the third man, chipping away at a stone, the stranger asked the same question that he had asked the others. Looking up to the great gray stone he was working into a possible pyramid, gleam in his eyes, "I am building a cathedral." The humblest worker may be one of God's fellow workers in the field of beauty.

In the Field of Science

Dean Inge has said that science is today God's chief hand-maiden. Whether that be true or not, certainly the scientist is a co-laborer with God. He who labors in the field of science and is not conscious of the fact that he is working with God, is missing the great joy that ought to be his. There is an increasing reverence on the part of scientists as they recognize the fact that they but ignorantly labor on the outer fringes of a vast field known only to God. They have learned that there is a vast difference between being sure and being "cock sure."

I was very much interested in an interview recently had with Dr. W. R. Whitney, director of research for the General Electric Company. On the door of his workshop his visitor found these words, "Come in, rain or shine"—which indicated that he was human.

Listen to what this great scientist has to say:

"We have discovered that the deficiencies in our grasp of electricity are so great, that one hesitates to claim that we know anything fully. However, it is pretty clear today that no matter what electricity is, it seems to be the ultimate essence of what everything is made of and by which most processes occur."

"And that ultimate essence itself?" was asked.

"We have our theories," answered the scientist, "but can't prove them." He picked up from his desk a small bar magnet. "Bring this near a steel needle and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field, we know..."
there are no lines there, and 'field' is just a word to cover our ignorance.

He laid the magnet over a wooden base in which was embedded another bar magnet, and the upper magnet floated in space about half an inch above the base.

"What supports it?" Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which holds kinship with God. I have indicated few final observations.

"The best scientists," he added, "have to recognize that they are just kindergarden fellows playing with mysteries—our ancestors were and our descendants will be.

"And what do we know?" asked his interviewer.

"It seems so. We move from one theory to the next and always there is something that does not fit with the other evidence. Take the atom. Yesterday it was a whirling particles, infinite solar systems. But that is outdated now and today the atom is described as described. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover but can not understand or explain—that alone is final."

The scientist is God's fellow worker. I have discussed the nature of man, who holds kinship with God. I have indicated certain fields in which man may labor as God's fellow worker. But the purpose of what I have said thus far is to lead up to a few final observations.

Economics, the arts, and the sciences are fields in which men may work in intimate and conscious partnership with God. But it is obvious that the economist, the artist, and the scientist can not operate in these areas of life without ever recognizing God. They may potter about selfishly without experiencing any moving emotion or any religious exaltation. It is true also on the other hand that man may feel in some dim way that there is a power not himself which promotes justly and truth, and yet realize that something more is needed. That "something more" is of such

a character as to be rightly classed as 'something other.'"

This "something other" is to be God's fellow worker in the more distinct and definite

FIELD OF RELIGION

Man is a wondrous being. His own character is reflected in the character of God whom he worships. Only as our concept of God transcends human relation, as the being and scientific theories about this physical universe, will our souls find rest. We will have to admit that neither freedom from economic stress nor a greatly increased knowledge of the world brings increasing soul satisfaction. The only fellowship that satisfies is fellowship with God the Father, through Jesus Christ our Lord. He is the only through which every other field and phase of life transcends the material and radiates spiritual joy and blessing in this life, and gives substance to the faith that reaches beyond the grave. It is to provide the spiritual fellowship that the Church exists, founded by our Lord's gift. Whoever joins the Church with an understanding mind and a sincere heart, and gives it loyal support, thereby becomes a member of the fellowship of Christ and God's fellow worker in the highest sense.

We are all aware of the fact that the world is in need of something that it does not now possess—a something that does not at present sufficiently affect its life. In spite of all our boasted wealth and wisdom and culture, humanity stands at the cross-roads, hesitant and helpless. The Church of Christ can map the way ahead, of give the needed vision and strength for the onward march of the race. An important Church spells doom to the race.

God has his method by which the world must be saved, and that work has been committed to the Church. Whatever the Church lacks for its task its grace will supply, but he must have willing hearts and consecrated lives. His Spirit's power is sufficient to complete the task for which Jesus dedicated his life, but he must find men through whom he can work. Abundant spiritual power awaits release if only men and women in the Church are willing to be used.

shall we then coldly call it sacrifice if we give till we feel it, when the gift we make is used to carry on the work of Christ? Shall we not rather count it all joy to be thought worthy to have so definite a part in such a wondrous work? The Master comes and calls us to be done with lesser things and to rise up and build. Followers of Christ, a testing time is here. Let us not fail him.

For right is right, since God is God, and right the deed must win.

To doubt would be dishonesty, To failer would be sin.

BIBLE STUDIES ON THE SABBATH

REV. LESTER G. OSBORN

III.

JESUS AND THE SABBATH

Preliminary note: Because Jesus was the founder of Christianity, his attitude toward questions of Christian conduct is most important. He is truly our "final sanction for the Sabbath." for his teachings in precept and example are the highest authority there is.

A. Jesus' Observance of and Interpretation of the Sabbath:

Mark 2: 1—"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught."

Mark 3: 1, 2—"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

Mark 6: 2a—"And when the sabbath day was come, he began to teach in the synagogue."

Luke 4: 16—"And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Luke 4: 21—"And he came down to Capernaum, a city of Galilee, and taught them on the sabbath days."

Luke 13: 10—"And he was teaching in one of the synagogues on the sabbath day."

First Deduction—It was Jesus' custom to go into the synagogue on the Sabbath to teach.

Jesus observed the Sabbath.

(Notes: There is no reference to his teaching in the synagogue on any other day.)


Luke 13: 10-17—The healing of the woman with a "spirit of infirmity."

Luke 14: 5—The healing of the man with the dropsy.


John 5: 1-16—The healing of the man born blind.

Second Deduction—In these passages five miracles for which the Sabbath are recorded, showing that Jesus considered deeds of mercy to be consistent with the sacredness of the Sabbath. These were evidently not the forbidden "by work," nor contrary to the "keep it holy" of the fourth commandment. It was using the God-given power to remove the result of sin.

3. Matthew 12: 12-18; Mark 2: 23-28; Luke 6: 1-5—The incident of the disciples' plucking, rubbing out, and eating wheat as they passed through the grain field on the Sabbath.

Mark 2: 27—"The sabbath was made for man and not man for the sabbath."

Third Deduction—The Sabbath was given to man, this was primarily for his spiritual nature. Anything necessary to his physical comfort, which did not detract from, but added to, his spiritual welfare was permitted.

4. Matthew 12: 7—"But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltles."

Matthew 12: 12b—"Wherefore it is lawful to do well on the sabbath days."

Mark 2: 27—"And he said unto them, This sabbath was made for man, and not man for the sabbath."

Fourth Deduction—The Sabbath is not to be a burden to be borne, but a day of blessing, of spiritual uplift, of doing good deeds. Jesus teaching was for the purpose of purging the Sabbath of all the old rabbinical restrictions, the petty details which had been added to it, and to free it from all unreasonable and detrimental interpretations, and to lift it to its rightful high position as a day of happiness, joy, and service.
THE SABBATH RECORDER

(Notes: Jesus' attitude toward the Sabbath is paralleled in Matthew 5: 21-32, where heたたえた manga the murder and adultery spiritually, getting under the mere formal observance to the true spirit underlying the principles expressed.)

5. Matthew 12: 8; Mark 2: 28; Luke 6: 5—"The Son of man is Lord also of the Sabbath, 1: 3—"All things were made by him [Jesus]; and without him was not anything that was made."

Comparing also 1 Corinthians 8: 6; Colossians 1: 16; Hebrews 1: 2.

Fifth Deduction—Jesus' authority for removing the additions of Jewish legalism, and the ceremonial restrictions from the fourth commandment, is the same that he himself claimed; he was the author of the Sabbath, and its Lord, and therefore had the right to purge it and reveal its true spiritual meaning that was intended in its institution.

(Note: It has been said that all the commandments except the fourth are reiterated in the New Testament—although a point has to be stretched in some cases. It would seem that Jesus' example in observing the Sabbath, teaching as to its real meaning, is enough of the venture.)

B. Did Jesus Abolish the Sabbath?

1. Colossians 2: 13-17—"And you, being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him, by virtue of his blood, forgiven you all trespasses; blotting out the actual获京 of thecommandment which was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the substance is of Christ.

First Deduction—Christ did indeed abolish something—"the handwriting of ordinances which was against us." But who can say that the Sabbath was either an "ordinance" or "against," when Jesus expressly declared it to be made "for man"—that is, for his welfare? The "sabbath days" referred to, coming as they do with the "new moon," and other ceremonial "shadows," must be the ceremonial and ritual days, not the weekly seventh-day Sabbath.

Second Deduction—Jesus' own statement would be against the claim that he abolished the Sabbath. "The law and the prophets," Jesus declared it to be made "unto our fathers." (Note: The moral and ceremonial law together were the method used of God in dealing with his people; and Jesus fulfilled the ceremonial "shadows" by taking their place as the great anti-type. He fulfilled the moral requirements by living according to them, and giving them a spiritual meaning.)

3. Matthew 24: 20—"But pray ye that your flight be not in the winter, neither on the sabbath day.

Third Deduction—Since Jesus is speaking here of the destruction of Jerusalem, which took place A. D. 70, he quite evidently expected them to be keeping the Sabbath some forty years after his resurrection.

(Note: Josephus gives us the history of this event, and explains just how it happened, as Jesus had foretold, about the flight."

4. Matthew 28: 19-20—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Fourth Deduction—Jesus had to be his example, and by his revealing of its true meaning, reiterated the Sabbath commandment. He expected his followers to teach others to observe it, and the way.

Conclusions—Jesus and his disciples observed the Sabbath. He taught men how it should be kept so that it would not be a burden upon them, but that the intended blessing should be theirs. He proclaimed himself to be Lord of the Sabbath. He expected his disciples to observe it after his resurrection, and to teach others to do the same. He fulfilled our "final sanction" in this matter. "He thatareth me, the same themeth shall not be damned; but who spareth me shall not be damned." (1 John 2: 6:)

Our human life bulks large upon the earth, but under the stars it looms infinitely small. —DuBremly.

PROHIBITION A SAFE INVESTMENT

A BUSINESS MAN'S APPRAISAL OF THE LAW

[The following article by Stanley High, in the First Deduction of his book "Prohibition," is well worth a place in our paper.—T. L. G.]

It is not likely that among America's greatest business leaders there is one who knows more about the liquor question than J. C. Penney. Penney holds the mind, the aspirations, and the manner of life of the average American. The seeds of that knowledge, doubtless, were planted by Mr. Penney's preacher-father. They were nurtured in the peculiarly American atmosphere of the small-town parsonage. As a young man, Mr. Penney was the author of the Sabbath, and its Lord, and therefore had the right to purge it and reveal its true spiritual meaning that was intended in its institution.

(Note: It has been said that all the commandments except the fourth are reiterated in the New Testament—although a point has to be stretched in some cases. It would seem that Jesus' example in observing the Sabbath, teaching as to its real meaning, is enough of the venture.)

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THE SABBATH RECORDER

I knew the families that went together. When, after that experience, Mr. Penney opened a general store in Kemmerer, he knew the bankers of Kemmerer, whose accounts—oh, no—to the accounts of the saloon-keepers. With the advent of the local option and state-wide prohibition I had the pay checks of the workingmen's families in my hand. Eventually our stores were located in every section of the country. The store in that particular section always had a good business. Since national prohibition our business has increased many times over. This increase can not all be credited to prohibition. But it is the almost unanimous testimony of our store managers that a very large part of the gain has come from the spending by the wives and mothers of these communities of money that the husbands and fathers formerly spent over the bars.

"Take Kemmerer. The town is on the edge of the mining districts. When I went there it was open—meaning that the regulated liquor traffic had, as usual, escaped regulation. I knew the town pretty well. I knew the families where there was want and suffering. I knew the saloon-keepers. They were the money order for the families that went to any place—and the families went to any place. The saloon-keepers invariably got the pay checks instead of the wages of the women and children. "I knew the bankers of Kemmerer. On Monday mornings I have watched the men watching the pay checks of the town workingmen to deposit them not to the workingmen's accounts—oh, no—to the accounts of the saloon-keepers.

"Then prohibition came to Kemmerer. Despite whatever bootleggers and speakeasies as a reporter might find there, I found, when I went back, that condition had been revolutionized. The workingmen, instead of subsidizing the saloon-keepers, had their own bank accounts. Home conditions were unbelievably cleaned up. The movies had displaced the saloons as the community gathering places—and the families went together. The results of prohibition were apparent on the streets of the town, in its savings bank accounts, and in its home life. It's only the people who have forgotten what existed before or who had a personal stake in it, who desire to see prohibition displaced by the regulated liquor traffic.

"What happened in Kemmerer happened in every locality with which I had contact. Eventually our stores were located in every section of the country. With the growth of the local option and state-wide prohibition I have come to the conclusion that where a sale is made in any one of the states—of the liquor traffic—wept, eventually displaced by the regulated liquor traffic. But at the time the future looked pretty dark.

"That includes those who are assuming that the workingman has been deprived of his money. I don't recall that they ever wept, publicly at any rate, over the things that they would rather have the workingman's wife was deprived of. Up and down through the country, literally thousands of saloons existed, as did the saloons in Kemmerer, on getting the laborer's check before it reached his wife. Today I know of no place where one can see those pre-prohibition crowds of men's en­velopes before they could get to a bar. The saloons in Detroit which formerly had an average of a hundred women asking for advances on the morning after payday, has, in the last several years, had only three women to make such requests. That is the story of the saloons. And yet, the wets would have us repeal the Eighteenth Amendment as an aid to temperance.

When I asked Mr. Penney if the wet arguments for temperance were not based on the wet assertion that drinking was decreasing with the decrease of prohibition and that the dry law, therefore, was unnecessary, he said, "That is another of the plausible mis­statements that the wets hope, desper­ately, the country will believe."

He reached over in his desk and drew out a memorandum.

"But, like a good bit of the rest of the things that are said for liquor, that isn't true. Here is what the government re­ports pretty reliable authority—re­veal. In the period of 1900-1904, the per capita consumption of distilled spirits, wines, and beer was 17.7 gallons; in the second period, 1905-1909, 21.48 gallons; in the third period, 1910-1914, it was 22.43 gallons. The country, in other words, was steadily drinking more, not less, before prohibition.

"But you wanted my own testimony in regard to prohibition and not a collection of statistics. I have tried to give you that. There is one word I would add. It is my belief, as a business man, that sound business sense dictates support of pro­hibition. If I were not for the Eighteenth Amendment on moral grounds, I would be for it on business grounds.

"But observance of the law is, in my estimation, a duty upon every citizen. Those who proclaim the prohibition laws to be unenforceable, I would say, are working to repeal it. Those who condone the viola­tion of the prohibition laws are assuming a very heavy responsibility. They are en­couraging a vicious criminal class which is coming to believe that because it is all but praised for violating one law it can violate all other laws, with impunity. More sinister attack has ever been made upon our American institutions than that which is being supported by those who assert that the American people can not enforce this law and who, to gratify their appetites and to make enforcement difficult, encourage the lawlessness of a vicious and alien class of criminals. To believe that the law can not be enforced is an American's privilege. To encourage that is a dishonor to the American.

THE SABBATH RECORDER

Old Timer Writes of Family Party

[So many Recorder readers are acquainted with Deacon Albert Whitford, who was the first Editor of the Courier, and also with those mentioned in it, that we give it here in full.—Ep.]

May I ask the privilege of a small space to describe a party of former Brookfield residents and over a hundred relatives and friends?

This was a birthday party given by Mrs. O. B. Whitford for her husband, Dr. O. B. Whitford on his birthday—April 2nd of this year. The following families (fourteen Whitfords) were present: Grandma and Grandpa, all of the boys, Ern, Ted, Ben, and Paul, and their wives. Lea and four of the eleven grandchildren. This was held at their large house on October thirteenth. They all started out for a grand time and they were not disappointed.

After the great supper, that I lack words to describe, we all went into the meeting room and listened to a musical program as given thirty, forty, or fifty years ago. The program consisted of vocal solos, piano and violin, and choruses. One of the best was the youngest, Mary, aged ten, who sang, "I Dreamt that I Was Grandpapa," and was heartily cheered. The oldest soloist, eighty years old, their voices a little cracked and trembly, lacked some in quality but made up in volume. The highest soloist, who made the store managers that a very large part of the gain has come from the spending by the wives and mothers of these communities of money that the husbands and fathers formerly spent over the bars. The government re­ports pretty reliable authority—re­veal. In the period of 1900-1904, the per capita consumption of distilled spirits, wines, and beer was 17.7 gallons; in the second period, 1905-1909, 21.48 gallons; in the third period, 1910-1914, it was 22.43 gallons. The country, in other words, was steadily drinking more, not less, before prohibition.

The nation that loses faith in God and man loses not only its best precious jewel, but its most purifying and conserving force.

—George Washington.
We cannot conceive of John being ignorant of the Church's belief concerning the virgin birth. He had the gospels narrating the virgin birth in his hands. The one logical conclusion from John's Gospel is this: He takes the teaching of the virgin birth for granted.

The Christ of John's Gospel is such a person. He is such a Lord Became flesh that he accounts for in any natural way. John presents Jesus in such a light that a supernatural conception is in perfect accord with his character. Here is the key verse to his theology: "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

The Silence of Paul. We are told that Paul is silent concerning the virgin birth, and therefore, "even if the virgin birth might possibly be true it can not be fundamental." But the question to determine just now is not how fundamental a truth is, but whether it is true. Because Mark and John omit most of the events and sayings of Jesus' life, Paul did not refer to it, if this were the fact. But Paul does not refer to the Sermon on the Mount, neither does John. And both Paul and John omit most of the events and sayings of Jesus' life, yet Paul is very silent concerning these, shall we say that they disprove Matthew and Luke? That is the way the critics argue concerning the virgin birth. The same logic that rejects the virgin birth by the silence of Paul would reject the Sermon on the Mount.

Paul admittedly bases his preaching on the virgin birth. He is not an administrator, he is an apostle. In his apostolic charge, he says: "Paul could not have written the epistle to the Romans if he knew about his human nature." But that is not his employment. He is not his own facts.

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MISS FAY'S LETTER AND "CLIPPING"

DEAR EDITOR:

I am enclosing a clipping from the United States Daily which seems to be of an important nature, as expressing (1) the voice of the civil government; (2) the result of the efforts of Sabbath keepers; and (3) shows what may be accomplished in the future, if we hold fast the beginning of our confidence firm unto the end.

The following report, issued from the Department of Labor at Washington, D. C., indicates that the life and teachings of consistent Sabbath keepers have influenced public opinion. That former intolerant attitude toward persons who worked on the first day of the week, after resting on the seventh, is now most commonly accepted, and that the conscientious lives of those who have gone before, keeping the Sabbath of Jehovah, have helped give us a quiet and peaceful living, instead of persecution and worry.

It is a signal victory for the Sabbath, and for the keepers seeking employment, to have the court of Georgia rule that one day of rest in seven shall be granted to those who perform work of necessity on Sunday.

We may therefore thank God and take courage for the future.

LOIS R. FAY.

SABBATH DAY, Oct. 25, 1930.

OBSEVERANCE OF SUNDAY HOLIDAY NOW BASED ON PUBLIC POLICY

Sunday is legally a day of rest in all states and territories except the District of Columbia and Philippines, according to a statute just made public by the Bureau of Labor Statistics, Department of Labor.

The laws are now almost universally upheld as being social and economic in effect, rather than as an expression of public policy in protecting the well-being and general welfare of citizens, it was pointed out.

The observance of another day of rest usually secures exemption from observance of the Sunday law, it was stated, and many states have made exceptions to the general law because of the necessity of certain lines of endeavor. Persons employed on Sunday in fixed occupations are to be given some other day of rest, according to certain state laws. The statement follows in full text:

All of the states and territories, with the exception of the District of Columbia and the Philippines, have enacted laws prohibiting various kinds of work on Sunday, though the observance of another day of the week as a day of rest usually secures exemption from such a provision. In practically all of the states Sunday labor in general is prohibited, yet these same states allow many exceptions to the general law, where public necessity demands the operation and maintenance of certain lines of work.

As early as 1880, laws forbidding Sunday labor were condemned as a violation of the principle of religious liberty in the United States (Ex. Newman v. North Carolina, 502), but they are now almost universally upheld as being social and economic in their effect and a valid expression of public policy with regard to the well-being and general welfare of persons within the state. The state has, under its general police power, the authority to enact laws for the benefit of the health and welfare of its citizens. Laws, however, which have angled special places of employment, such as bakeries and barber shops, have been held discriminatory and invalid.

In the state of New York to pass legislation creating a day of rest is discussed in the case of Dodge v. Virginia (163 U. S. 299, 304, 308, 1896). The court in that case, said that "the legislature having, as will not be disputed, power to enact laws to promote the order and to secure the comfort, happiness, and health of its people, it was within its discretion to fix the day when all labor, within the limits of the state, work on Sunday, except work necessary for the benefit of the citizens. Laws, however, which have angled special places of employment, such as bakeries and barber shops, have been held discriminatory and invalid.

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CESSATION FROM LABOR

"Its requirement is a cessation from labor. In its enactment the Legislature, even the sanction of law to a rule of conduct, which the entire civilized world has recognized, is intended to promote the physical and moral well-being of society. Upon the Sabbath is based a day of rest and relaxation, a day just made public by the Bureau of Labor Statistics, Department of Labor.

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Harold R. Cranham, Treasurer.
all persons from the physical and moral debase­ment which comes from uninterrupted labor.

Such laws have always been deemed beneficial and have been enacted in most of our states, and in most of our cities; and their validity has been sustained by the courts of the states.

The statute in Minnesota (127 U. S. 164, 168, 1900), involved the constitutionality of a Minnesota Sunday labor law. The law was attacked on the ground that the works of necessity or charity were excepted, the statute was invalid because it was specifically declared not to be a work of necessity or charity.

In upholding the statute as valid, the Supreme Court said that the courts would take judicial notice of the fact that "owing to the habit of so many men to postpone getting shaved until Sunday, if such shops were to be permitted to be kept open on Sunday, the employees would ordinarily be deprived of rest during half of that time." This was the same reasoning used in Minnesota law prohibiting Sunday labor.

Mr. Justice L. D. Seager, officiating.

In the service of the church, Mrs. C. W. Snyder of Jackson Center.

There are many relatives and a large circle of friends.

She was a helpful factor in those influences that make for better conditions in the community, in the church, and in the home. For she had a very sympathetic and tender care during her long illness.

She leaves two sisters, Mrs. Etta Grissold and Mrs. Evvalna Vara, also a number of nephews and nieces—Supervisor Jesse D. Vara, Lawrence Teft, Mrs. Eva Bentley, Mrs. Julia James, and Mrs. Walter Stillman, of Berlin; Wm. B. Satterlee, probation officer of Rensselaer County; Miss Maude Town and Wm. Breer of Troy; and Charles Breer and Mrs. Georgia Satterlee of Hoosic Falls, and other relatives.

In the service of the church and community, the funeral services were held at the church and were largely attended, including officials from Troy.

Rev. A. J. C. Bond, officiating.

Mrs. E. R. Hull and Mrs. R. E. Coleman, who were with their little boys, Robert and Carl Gray, Milton Junction, served as pallbearers.

The service was held in the Memorial Chapel of Hillside Cemetery. She was assisted in the service by Rev. L. D. Seager.

The service was a very pleasant one, and everyone on the women's side of the family was greatly interested in the service.

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W. A. cordial InterM'ltte. One month 3 p.m., Christian Endeavor meeting at parsonage Mich. holds 640 parsonage 1415 Lemon meeting 2 Q roadway. E. Johansen. Pastor, 6316 Ellis Ave., Chicago, Ill. worship, (formerly MasoniC "emple). corner at WOIda. services "clguck ar 6' 4mW' 6am.

Ige WsmJrton The Sev.en!th Day Baptist Church of Chicago holds evening. The Sev.en!th Day Baptist Church meets first and Westerly. The Visitings brethren are cordially invited to meet with various Colorado,Pastor. Hyland, Secretary, 233-J, will secure any desired service at the Judson Memorial Baptist Church, and at the several homes in the summer. The church is extended contributions for the work in Pennsylvania. Send remittances to the treasurer, S. H. Davis.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

Riverdale, California, Seventh Day Baptist Church holds regular meetings each week. 9 o'clock Sunday School hour. Services at 11 a.m. Preaching, 11 o'clock. Prayer meeting is held Wednesday evening. Foursquare, 117 Lemon Streets. Gerald D. Hargis, Pastor.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath day, 205 North Avenue. The church is cordially invited to meet with us. Phone Mini Evelyn Service. Pastor.

The Detroit Seventh Day Baptist Church meets every 10 o'clock Sunday School hour. Services at 11 a.m. Preaching, 11 o'clock. Prayer meeting is held Wednesday evening. The church is on North Avenue, telephone 2-1949. Pastor.

The Denver, Colo., Seventh Day Baptist Church holds services as follows: Sabbath school at 2 p.m., regular Sunday service at 2 p.m., Pastor.

The Mill Yard Seventh Day Baptist Church of Lawrence, Mass., holds regular meetings each Sunday at 10 a.m. during the winter season and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcome, by phone or local telephone calls 477-2191, or promises by mail. The church is at 113 W. 5th St., Butler, Ky. Pastor.


Position Wanted

Reliable Man Desires Permanent Employment With Sabbath Keeping Privileges Willing Worker

Further information

Address

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BOOKS AND TRACTS

The Sabbath and Seventh Day Baptist. A neat little booklet with cover, twenty-four pages. Illustrated. Just the information needed, in condensed form.

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OTHER INTERESTS

Budget for complete needs - $9,490

- Woman's Board $500
- Historical Society $500
- Ministerial Relief $4,000
- General Conference $4,490
- Total $9,490

The amount on Ministerial Relief is for "deferred payment" on a life of service inadequately remunerated.

Amount for General Conference includes items as Year Book, Building Maintenance, Operating expenses of Commission, etc.

The above is the matter which was sent to all churches for free distribution last week by the Finance Committee of the General Conference.