WHAT IS THE ONWARD MOVEMENT?

The Onward Movement is the denominational program of work which we, as Seventh Day Baptists, are engaging in for the advancement of 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.”

It is not an “extra” call for money. The Onward Movement is the REGULAR program of our denomination carried on through all our boards uniting under one budget and asking for the money needed under one united appeal instead of many competing appeals of the different boards, as in times past.

The Onward Movement is not a new and additional appeal for money. It is the one united effort of the denomination which replaces the many we used to have when each board had its own program of work and each raised its own budget through its own independent campaign.

The Onward Movement DOES NOT INCLUDE any special projects, such as building programs. It includes only the REGULAR, long established work of our boards and the work of the general conference. It is the only regular denominational program of work for the kingdom of God which Seventh Day Baptists have, the only thing in which the churches unite year after year for larger work than the local church can do, working alone.

To have a part in the Onward Movement is to have a part in the work which we are doing as a denomination. To fail to contribute to this cause is to fail to have a part in the world-wide work which Seventh Day Baptists are engaging in for the kingdom. Giving toward the Onward Movement is sharing in the task which is ours. To support it is to be workers together with God and sharers in his kingdom.

The above is reprinted from the “Onward Movement Dollar” folder recently sent to all Seventh Day Baptist Churches for free distribution. A few copies of the complete folder are still available.

FINANCE COMMITTEE
Seventh Day Baptist Building, Plainfield, N. J.
The Sabbath Recorder

Why Not Say "Golden Rule Life"? Much is being said in the papers about "Golden Rule Week" and I must confess to a feeling that the plea calls for a splurge of right living, just for the week. Of course it is a good thing to live right for one day or for one week, and make much of it; but some way the appeal for such a life for a golden week implies an implication which I do not quite like.

Why not make a strong plea for a golden rule life? Let it avoid the implication of a special splurge of generous, loving life, and make it an appeal for a lifetime service under the golden rule.

A week is not enough. Of course it would be more than a day, but the call should be for a golden rule lifetime. Why not appeal for a Christian week, or an honest week?

The very way in which the call for a week of right living somehow seems to imply a return to ordinary ways when the week is over. Instead of appeals for a special week of good living, why not enlarge the thought to cover a lifetime? A golden rule lifetime is the ideal.

You can Help Some people whose hearts Without money are all right and who are anxious to see the Master's work go forward, say, "I would like to help, but I have no money to give," just as though giving money were the only way to help. Of course there are some cases where nothing but money can bring needed relief. No amount of sympathy or of love can pay for the greatly needed things where the poor or the sick have to suffer.

Gifts will always be called for in such cases, so long as sin and sorrow continue on earth. But let us not forget that in most cases where help is needed, something more than money must be given if the case is to be fully met.

When the poor man "at the beautiful gate" calls for help, Peter said, "Silver and gold have I none, but such as I have I give thee."
given to the movements tending to weaken, or to undermine faith in Bible teachings, whether in the way of Club, Free Thinkers, or a less conspicuous, and more subtle kind, which regards the Bible as an "old ruin" in literature, the tendency is all one way—some fear that in the more subtle skepticism which only insti­ ncts that untrue things are cherished by Christians, and this danger is greater of being led astray. The tendency of such faith has always been to unsettle faith and to set you adrift with no anchor.

When we remember that the Bible is the true light at which our little life candles are lighted for life’s highway—indeed it is the one source of light at which God’s people in all ages have walked, and which illustrates the good work of the Bible Societies and bid them God speed in placing the Scriptures in the hands of every alien coming to our shores, and in the homes of the poor and friendless who sorely need the help of the Friend of sinners.

BIBLE STUDIES ON THE SABBATH
REV. LESTER G. OSBORN

VI.

THE CHRISTIAN’S RELATION TO THE LAW IN THE DISPENSATION OF GRACE

Introductory Note.—When forced to examine the opposing positions, the final trench of those who hold to the observance of Sunday is that under the discipline of grace the law is done away, being nailed to the cross with Christ, and we are saved by grace and truth which came by faith in Jesus Christ. This system is what we term the "law." One of these three has been mentioned before, namely, that the Mos­ aic code was three-fold. The moral law, as expressed in the Ten Commandments, ten great imperishable moral principles, God’s righteous will for our conduct, must be distinguished from the "ordinances" or ceremonial law, which governed the relig­ ious life of Israel, and the "judgments" or civil law, which regulated their social life. The first is eternal and universal, while the other two were temporal and national. The other distinction is between this same moral law, and "as God’s method of dealing with mankind," as opposed to the "dispensation of law" as over against the "dispensation of grace." It is the same as the "old covenant," as opposed to the "new.

A. The Character and Purpose of the Law.
1. Psalm 19: 7-11—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More are they to be desired than gold, yea than much fine gold: sweet­er also than honey in the honey­comb. Moreover by them is thy servant warned: and in keeping of them there is great reward.

Psalm 111: 7, 8—"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.

Matthew 5: 18—"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Luke 16: 17—"It is easier for heaven and earth to pass, than one titl­le of the law to fail.

Romans 7: 12 —"Wherefore the law is holy, and just, and good.

First Deduction—God’s law is perfect.

Romans 3: 20, 28, 31—"Therefore by the deeds of the law shall no man be justified in his sight: for by the law is the knowledge of sin... Therefore we conclude that a man is justified by faith without the deeds of the law... Do we then make void the law through faith? God forbid: yes, we establish the law.

Second Deduction—Law sets forth the will of God for our conduct, thus showing us what sin is. It is not a means of salva­tion, but a guide to living. We are saved by faith in Christ. This system is the law in it’s right use and honor by confess­ing our guilt, and acknowledging that by it we are justly condemned" (Schofield).

3. 1 Timothy 1: 8—"But we know that the law is good, if a man use it lawfully.

Third Deduction—The "lawful" use of the law is as a standard of conduct, and to convict men of sin (Compare verses 9, 10).

James 2: 10, 11—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a trans­gressor of the law.

John 3: 4—"Sin is the transgression of the law.

Romans 6: 23a—"The wages of sin is death.

Fourth Deduction—It would be keeping the law, not that said, Do not kill, but that said, Remember the Sabbath day to keep it holy. Now if thou do not kill, yet if thou do not observe the Sabbath, thou shalt become a trans­gressor of the law. This is sin, and the wages of sin is death.

5. Isaiah 2: 2, 3—"And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

6. Romans 9: 33—"During the millennium the law will be kept.

B. The Law Done Away.

1. Matthew 11: 13—"For all the prophets and the law prophesied until John.

2. Mark 1: 14—"But the tax collectors and the pros­ phets were until John; since that time the kingdom of God is preached."

3. John 1: 17—"For the law was given by Moses, but grace and truth came by Jesus Christ.

First Deduction—The dispensation of law ended with Jesus and was replaced by the dispensation of grace, law in it’s teaching capacity—as schoolmaster.

2. Matthew 5: 17, 18—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Second Deduction—Jesus did not abrogate the law, but by obeying it perfectly and by revealing it...
spiritual meaning; and the ceremonial law by taking the place of all its types.

3. Matthew 4: 14—"That it might be fulfilled which was spoken by Esaias the prophet, saying, 2. 'The Spirit of the Lord is upon me; because he hath anointed me to preach the good news; he hath sent me to heal the broken-hearted, to announce release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 3. to proclaim the acceptance of the year of the Lord's favor.'

Romans 13: 10—"Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

Galatians 4: 14—"For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself.

Galatians 6: 5—"Bear ye one another's burdens, and so fulfill the law of Christ.

Third Deduction—"Fulfil" does not mean to do away with. Who will say that "bearing one another's burdens" does away with the law of the Lord?—"Love one another, as I have loved you."" (John 13: 34).

4. Galatians 3: 23-26—"But before faith came we were kept under the law, shut up unto the promise that was to come. Which was to be revealed in time to come, when the righteousness of God should be revealed. For this cause the law was given, that the righteousness of faith should be counted unto them that believe. But the Scripture hath given us this word, saying, 'That under the law is the schoolmaster, which expresses all things, and is the image of the things to come; but is the power of circumcision, which is a shadow of things to come; but the image of the things to come.'"

The dispensation of the law was not to be continued when we became heirs of the promise. When the boy became of age, he was no longer under a pedagogue, or tutor, but under his own master. We are all children of God by faith in Christ Jesus.

(Notice: The Greek pedagogue, or tutor-literally "child-conductor") was the person who attended the child and had charge of his education until he became of age. The father gave his child to the "schoolmaster" that they might be carried out. But when the boy became of age, he was no longer under the "schoolmaster" but under his own master. No pedagogue now is to be feared by the pedagogue, because he loved his father. The father's will for his behavior was the same as always.

Fourth Deduction—Under the dispensation of law obedience was demanded, which was impossible by nature. Under grace obedience to the will of God is "impossible" (compare Hebrews 10: 16): we keep the commandments because we love him. The dispensation of law was an image. But, as the form of God, Jesus Christ, removed the form of the pedagogue, or tutor, we are no longer under a "schoolmaster."—"The will of God is love, and the love of God constraineth us."

5. Romans 10: 4, 5—"For Christ is the end of the law for righteousness to everyone that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them.

Fifth Deduction — We no longer obtain righteousness by observing the law, but by faith in Jesus Christ, whose righteousness is imputed to us. We have the moral principles of the decalogue put away, but that righteousness through the observance of the law is ended.

6. Colossians 2: 14-17—"Blotting out the handwriting of ordinances which were against us, which was contrary to us, and took it out of the way, nailing it to the cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body is of Christ."

Sixth Deduction — The "handwriting of ordinances," including the ceremonial "sabbaths," was put away with the cross. Jesus took that out of the way, and abolished the law of commandments contained in ordinances; and being made for the welfare of mankind, could not be considered as "against us." Neither were the "sabbath days" mentioned those feast days built around the phases of the moon."

7. Ephesians 2: 14-16—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity of the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Seventh Deduction—Jesus broke down the "middle wall of partition" between the Jews and the Gentiles by taking the "law of commandments contained in ordinances"—the Jewish ceremonial system of which circumcision is the symbol — to the cross with him.

8. Jeremiah 31: 33b—"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Hebrews 10: 16, 17—"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them: And their sin and iniquities I will remember no more."

2 Corinthians 3: 6-8 — "Who also hath made us able ministers of the new testament; Not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life; For sin shall not have dominion over you; For ye are not under the law, but under grace.

Conclusion—The "law" was indeed done away in Christ, nailed to the cross with him, but it was the system, the method, the dispensation, and not the standard of conduct which was contained in the moral law. The Ten Commandments are not changed or abrogated; but we are, through faith in Christ, put into a new relation to them.

C. The Christian's Duty Concerning the Law.

(Note: As regards the "law"—the dispensation—we are free, with no responsibility. Jesus took that out of the way, and brought in a new Law—"become obedient unto him through faith in the grace of God."

1. Romans 6: 15—"What then, shall we sin, because we are not under the law, but under grace?"

2. John 3: 4—"Sin is the transgression of the law.

First Deduction—Because we are under grace, it makes reason for our transgressing the law. We are not freed from the obligation of observing the moral principles.

2. Ephesians 6: 2—"Honour thy father and mother, which is the first commandment with promise;"

1 Corinthians 10: 14—"Wherefore, my dearly beloved, flee from idolatry."

Romans 13: 13—"For this, Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

James 5: 12—"But above all things, my brethren, swear not, neither by the earth, neither by the heaven, nor by the shaft of a sword; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."

Second Deduction—The apostles Paul and James, writing to Christians, quote from the Decalogue, showing that it is still binding upon people.

3. Jeremiah 31: 33b—"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."

Hebrews 10: 16—"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their
hearts, and in their minds will I write them."

Third Deduction—The moral law is not "written on the tablets of stones," but is part of our being, written in our hearts.

4. Hebrews 10: 30—"The Lord shall judge his people.

James 2: 12—"So speak ye, and so do, as they that shall be judged by the law of liberty.

John 8: 34—"Jesus answered them, Verily, verily, I say unto you, Whosoever cometh in by the door is the shepherd of the sheep."

I John 3: 4—"Sin is the transgression of the law.

Ninth Deduction—Observing the Ten Commandments is living according to the "law of liberty," for to break them is to become the servant of sin.

(Remarks: No one feels that the law against murder deprives him of liberty, yet it is part of the same law.)

10. Romans 13: 10—"Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." John 14: 15—"If ye love me, keep my commandments.

Tenth Deduction—Love is not the abrogating of the law, but the fulfilling, for it prompts to obedience. We manifest our love to God by keeping his will, by conforming our lives to the standard he has set up.

11. 1 John 2: 3, 4—"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

John 17: 3a—"And this is life eternal, that they might know thee, the only true God.

Eleventh Deduction—Eternal life is "knowing God," and an evidence of knowing God is keeping his commandments.

12. Revelation 12: 17—"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keepeth the commandments of God, and have the testimony of Jesus." Revelation 14: 12—"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.

Revelation 22: 14—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Twelfth Deduction—In the judgment day, those who belong to the Lord, who have the right to the tree of life, who enter into the city, are those who not only have the "faith of Christ" and the "writings," but also "keep the commandments of God."

Conclusion—Though the believer is freed from the ceremonial law under the new covenant, he is under obligation to observe the moral precepts of the Ten Commandments, in love to God, and as a witness to knowing God.

SUMMARY—The Christian and the Law.

In the dispensation of grace God's will for our conduct is the same as it was under the old covenant. This will is expressed in the great eternal principles of the Ten Commandments, which are as binding upon God's people now as ever. The Decalogue is still the standard which defines sin, and measures Christian conduct, and by which the Christians will be judged for their reward. These Ten Commandments have never been done away, but under grace the Christian is in a new relation to them. They are written in his heart. The dispensation of law is done away, and now we sin (transgression from the inanimate to the animate) as an animal to the priest, we point to Jesus on the cross, and plead forgiveness in his name; it is, unlike the old covenant, both makes us want to keep the law, and gives us strength to do so. We are freed from the system of law, not from the objects and requirements of the Decalogue. By these we are to measure our conduct and receive our reward. And when the time of the consummation of all things comes, we will keep the seventh day Sabbath holy with Jesus, in his kingdom.

THE LATEST PROHIBITION FACTS

The freshest and fullest collection of facts and figures dealing with the liquor traffic and the temperance reform is found in the Anti-Saloon League Year Book for 1930, just issued from the press (American Book Publishing Company; paper, 75 cents; cloth, $1.15). The year book devotes sixteen pages to a summary of federal governmental action with respect to prohibition from the inauguration of President Hoover to the date of the publication of the year book. Decisions of the Supreme Court in cases relating to the Eighteenth Amendment, the National Prohibition Act, and supplementary acts since the 1928 year book are given with full analysis.

Sections of the new book are especially interesting. One discusses the Canadian experiments with so-called government control, and contains articles by William B. Aird of the Government of Ontario, and Ben H. Spence, of Toronto. Another section entitled "Student Survey," presents the growth of colleges under prohibition, both in the academy and high school heads, refuting the slander that youth is being debauched by drink under prohibition.

The economic aspects of prohibition and its effect upon health, crime, and general social conditions is dealt with at considerable length. The newest scientific facts concerning the effect of beverage alcohol are set forth in special articles by Miss Cora Frances Stoddard of the Scientific Temperance Federation, and by Horatio M. Poolack, of the New York State Department of Mental Hygiene, and Frederick W. Brown, National Committee of Mental Hygiene.

"Prohibition and Results of Prohibition in United States," and the statement of General Superintendent F. Scott McBride, made to the National Commission for Law Observance and Enforcement, cover the more significant phases of the current problems of prohibition.

A summary of votes on national prohibition is given in detail from 1914 up to and including 1930. President Hoover's recommendations to Congress and Chairman George W. Wickes's emphasis on the press, will be found in the book. The facts and figures dealing with the liquor traffic are quoted rather fully. A classified bibliography of the present-day literature on the alcohol question, a list of the personnel of the Anti-Saloon League and the Bureau of Industrial Alcohol, a roster of officers, directors, and superintendents of the national and state Anti-Saloon Leagues and of the principal officers of national and international temperance organizations, with a very full index of the contents of the whole volume make this book one of the most valuable reference works in the library of those concerned with current aspects of the fight against beverage alcohol.

Terence H. Cheverton, General Secretary, World League Against Alcoholism.
MISSIONS

AN OBJECT IN MISSIONS SOMETIMES FORGOTTEN

As we plead for missions men sometimes ask, "What do you hope to accomplish in missionary endeavors?" Not only do people have a right to raise such questions, but those of us who are giving our entire time to mission work should analyze our own hearts and minds till we have definite ideas regarding that for which we are working.

One may be led into mission work for the moral, social, or spiritual thrill which one hopes to receive, and may the good Father pity one engaged in mission work who does not get a spiritual thrill. Individuals and churches may enter the mission fields for the sake of building up their denomination. A denomination that is not missionary can never expect to thrive. Such objects as these, though they may help us do it for our own good God as revealed in Christ; and second, to transform all men and human society by bringing them into fellowship with the good God through Christ His Son.

There is another object which is overlooked, and that is that Christians must engage in mission work for their own sakes. It is God's purpose to redeem the world through the prayers and activities of Christians. But this is not the only reason why we want us to give our best to missions, home and foreign. We need to do it for our own growth. It is not simply that we cease to be Christlike when we fail to be missionaries, though such is the case. We are so constituted that our spiritual growth depends upon our uniting our hearts and our efforts with Christ in redeeming the world. There is that withholds more than is meet but it tendeth to poverty. We beggar our own souls when we dry up our interest, withhold our money, and cease our activities for mission work in our own community, country, and all the world. Missionary activity as opportunity offers a means of grace which no one can afford to neglect.

WEEK OF PRAYER FOR THE CHURCHES

January 4 to 10, 1931

For many years—forty or fifty at least—one week at the opening of the new year has been set aside and observed as a week for universal and united prayer for the churches. This has come to be a world affair. The topics are assigned by the Federal Council of the Churches of Christ in America and the World Alliance of Christ Churches in Great Britain. They are circulated in all English-speaking countries and are translated into other languages. For six or seven years the topics for the week of prayer have been given in the Missions Department of the SABBATH RECORDER and literature regarding the subject has been sent to all the pastors. The same plan is being followed this year, the date appointed for the Week of prayer being January 4-10, 1931. It is the purpose of the Snow Hill Hospital churches will join with the Christian churches of all the world in the observance of this week and it is also hoped that Christians in churches who have the week of prayer not publicly observed will observe it in their private devotions. Below we give the topics as prepared for this year.

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 4, to Sabbath, January 10, 1931

Sunday, January 4, 1931

Suggested Topics for Sermons and Addresses:

World Evangelization—The Lord's Command

Matt. 28: 19, 20

World Evangelization—The Divine Dynamic

Acts 1: 6-8

World Evangelization—Essentials to Success


World Evangelization—The World's Only Hope

Acts 4: 12

Monday, January 5, 1931.

WORLD EVANGELIZATION: THANKSGIVING AND CONFESSION

Thanksgiving:

For the fathomless love of God that sought us and redeemed us to be the temple of God and that the Spirit of God dwelleth in us.

For the help that has come to us by seeing in others something of the beauty of God and for we may have been enabled to lead them to

For a growing apprehension by the Church of the extent of its unfinished task

Confeisation:

The burden of the world's need has not driven us more frequently to prayer and effort.

To hold a mean state of anti-Christian, and lack of understanding in the way of anti-Christian forces are so well organized.

For a great Church awakening and world-wide spirit which it that do you believe not for every problem, individual, national, and international

Thursday, January 8, 1931

WORLD EVANGELIZATION: FOREIGN MISSIONS

Confeisation:

There is another object which is over­

As we plead for missions men sometimes

For evidences of grace in every land and every race, thus proving that the church is the temple of God unto the salvation of the world.

For the elimination of denominational prejudice and the possession of international understanding.

For the Laodicean state of so many churches,

For the facts that we are the temple of God

For increasing international fellowship and coopera

For evidences of social wrongs, and the Christian solution of international difficulties, and the complete religious freedom everywhere.

For that men and nations may realize the dangers of war when there, the moral and material progress divorced from Christian character and unenlightened by knowledge of the principles of Christ.,

For a true appreciation of moral and spiritual values, for a strengthening of the church in all corners of the world, for the Christian brother­

For evidences of the possibility of abolishing

That the Church may know how to deal with the spiritual revival.

For the facts that we are the temple of God

For evidences of social wrongs, and the Christian solution of international difficulties, and the complete religious freedom everywhere.

For that men and nations may realize the dangers of war when there, the moral and material progress divorced from Christian character and unenlightened by knowledge of the principles of Christ.,
PRAYER THE FIRST PREPARATION FOR THE COMING OF THE HOLY SPIRIT

For the coming of the Holy Spirit the first preparation was one of prayer. Is it not, therefore, fitting in the highest degree that we should begin the new year with a week of prayer—so that we may carefully examine our own hearts? Are we troubled with doubts? When we have told them to God with open heart to melt away. Are we confused about our duty? Confession:

Of the decline of family worship, and family attendance at the house of God.

Prayer:

That parents may realize that they have duties and that the church is helping them to fulfill them.

For the multitude of earnest workers in the earth, and for the speedy coming of the kingdom of our Lord.


YEARNLY MEETING AT PLAINFIELD

The yearly meeting of the New Jersey, New York City, and Berlin, N. Y. churches convened with the Plainfield Church on Thursday, November 9, 1930. Pastors Luther A. Wing of the Berlin, N. Y. Church, Herbert L. Cottrell of Marlboro, Eli F. Loobor of Shiloh, and Herbert C. Van Horn of the Piscataway Church were present and assisted in the services, which were in charge of Rev. A. J. C. Bond of the Plainfield Church. A goodly number of delegates were present from the above mentioned churches together with those from the New York City Church, which at present has no pastor.

Pastor Bond welcomed the visiting delegates at eight o'clock Friday evening at the time of the regular prayer meeting. At a song service and the opening prayer by Rev. Luther A. Wing, Rev. Herbert C. Van Horn preached on "Borderland Christianity," using as his text Numbers 32: 19. A prayer and conference meeting closed this special weekly meeting.

The Sabbath morning service began at ten-thirty o'clock, with the following program:

Organ Prelude—Prelude in E Minor  J. S. Bach

Doxology—Old Hundredth

Ps. 121-122, Matthew 5: 1-12

Prayer—The Lord’s prayer was offered by Rev. Luther A. Wing.

Body of the Message—As usual the large Lorenzo S. Jerome Memorial Hall was filled to capacity. These reserved seats were filled by the Plainfield and Berlin churches.

The sermon for the occasion was preached by Rev. A. J. C. Bond, of the Plainfield church. His subject was "The Lord’s Prayer—The Congregational Unity." His methods were varied and effective. His sermon was of the highest order and was marked by thought and conviction. The main points of his exposition were as follows:

1. The Opportunity of the American Sabbath Tract Society.


3. What The People Can Do.

4. The American Sabbath Church: Alexander W. Var Solo

5. The HOPE OF OUR FATHERS.

6. Social Hour and Supper.

The evening service began at six-thirty, and after singing "I need thee every hour," the meeting was opened for business.

It was voted that the secretary’s book be forwarded each year to the Denominational Building at Plainfield, N. J., and placed in charge of the clerk of the building house; and that each secretary be requested to complete the minutes and send in the book within six weeks following any meeting.

It was also voted that the old minute book, now in custody of the Plainfield Seventh Day Baptist Church, be also placed for safe keeping in the Denominational Building.

Voted that the date of holding the next yearly meeting be left to the discretion of the New Jersey, N. Y., churches.

Mrs. Eldred Batson, of Salem, W. Va., sang a solo, accompanied by Mrs. Roland M. Davis, of Plainfield.

The Scriptural lesson, the third chapter of Ephesians, was read by Rev. A. J. C. Bond.

Then followed the sermon by Rev. Eli F. Loobor using as his text, "I press on toward the mark."

"Savior, like a shepherd lead us," sung by the congregation, and prayer by Rev. Luther A. Wing, brought the 1930 yearly meeting to a close.

Many of the younger delegates remained over till Sunday morning to attend a Teen-Age Conference held at New Market.

L. H. North, Secretary of the Plainfield Church.

NEW JERSEY, NEW YORK CITY AND BERLIN, N. Y.

THE SABBATH RECORDER

715

Introduction........ Rev. H. C. Van Horn

1. The Inspiration of an Omen.  Rev. A. J. C. Bond

2. The Opportunity of the American Sabbath Tract Society.  Alexander W. Var Solo

3. What The People Can Do.

4. The American Sabbath Church.

5. The HOPE OF OUR FATHERS.

6. Social Hour and Supper.

The evening service began at six-thirty, and after singing "I need thee every hour," the meeting was opened for business.

It was voted that the secretary’s book be forwarded each year to the Denominational Building at Plainfield, N. J., and placed in charge of the clerk of the building house; and that each secretary be requested to complete the minutes and send in the book within six weeks following any meeting.

It was also voted that the old minute book, now in custody of the Plainfield Seventh Day Baptist Church, be also placed for safe keeping in the Denominational Building.

Voted that the date of holding the next yearly meeting be left to the discretion of the New Jersey, N. Y., churches.

Mrs. Eldred Batson, of Salem, W. Va., sang a solo, accompanied by Mrs. Roland M. Davis, of Plainfield.

The Scriptural lesson, the third chapter of Ephesians, was read by Rev. A. J. C. Bond.

Then followed the sermon by Rev. Eli F. Loobor using as his text, "I press on toward the mark."

"Savior, like a shepherd lead us," sung by the congregation, and prayer by Rev. Luther A. Wing, brought the 1930 yearly meeting to a close.

Many of the younger delegates remained over till Sunday morning to attend a Teen-Age Conference held at New Market.

L. H. North, Secretary pro tem.
## JOY TO THE WORLD

**DAILY READINGS**

- Tuesday—A day of joy (Matt. 21: 1-11)
- Thursday—Joy of faith (1 Pet. 1: 3-9)
- Friday—Joy of Jewry (20: 1-4)
- Sabbath Day—Joy to the world (Luke 2: 13, 14; Eph. 5: 19, 20)

**A music meeting**

The social committee is planning a Christmas social which will consist of Christmas solos, poetry, and scripture for their program, and appropriate Christmas games and refreshments.

The music committee chairman has charge of the Christmas Endeavor meeting for December 20, and plans to devote the greater part of the meeting to music. There will be solos, duets, hymns, and a piano solo.

**YOUNG PEOPLE’S WORK**

**REV. CLIFFORD A. BEEBE**

**NADI, ARK.**

**Contributing Editor**

**JOY TO THE WORLD**

*Christian Endeavor Topic for Sabbath Day, December 20, 1930*

Joy to the World, the Lord Is Come.

Holy Night, o Holy Night,

Little Town of Bethlehem

Silent Night, Holy Night,

Christ was born on Earth to-day.

Joy to the World, the Lord Is Come.

Holy Night,

Christmas solos.

### SUGGESTED SONGS

- "Joy to the World"
- "Silent Night"
- "Hark! the Herald Angels Sing"
- "O Little Town of Bethlehem"

### JOY TO THE WORLD

**Christian Endeavor and the Church**

SINCERITY AND CREATIVITY

Christian Endeavor is not primarily a social organization, although one of its aims is to foster Christian fellowship. It is not for the main purpose of promoting recreation, but it should have a well-planned recreational program. It can not be wholly for intellectual purposes even though it is more progressive when the members are fully to show themselves approved unto God.

Christian Endeavor stands "For Christ and the Church." It should count for that in whatever it does. Only those things should be included in the program of this organization which promote Christ's work.

It is the hope and prayer of the board that our young people will make this year one of definite purposing toward this end.

In other words, let us all be sincere in our endeavor to be Christian. Would that every young person would pray sincerely for this, that we might be more closely bound together in this great cause!

If you pray sincerely,

If you truly worship,

If you truly believe,

If you learn in earnest,

If you play when you pray,

If you are "friend of all, the foe, the friendless."

Then you need not worry about "Carrots and Cabbage."

For Christ and the Church

And all

It follows.

**PLANS OF THE ROCKVILLE SOCIETY FOR DECEMBER, 1930**

- The prayer meeting committee plans to meet the last Sabbath night in November to talk over with them plans for the meetings in December.
- At the first meeting in the month the missionary committee will have missionary books and articles present and invite the members to take them during the month. At different times during the month the committee will call attention to missionary articles in the *SABBATH RECORDER*, and encourage those present to read them.

*Strange we so toil to fashion for our unseen end*

*The splendors that the tarnish of the world doth mar*

*When all the lasting glory of our life depends*  
*Upon a little Child, a stable, and a star.*

*Athena, Ala.*

### C. E. NEWS FROM LITTLE GENESSEE

**DEAR C. E. FRIENDS:**

You haven't heard from Little Genesee in such a long time that probably you think we are not very much alive. But no! Indeed we are! In fact we are very much alive,

Last winter we started to raise money to send our society to the New York State Christian Endeavor Convention that was held in Rochester, the earlier part of the summer vacation. We had a Saint Patrick's social. Previous to this we had sent out little aprons asking the people of the community to come to this social. We asked that they bring the aprons with the pockets filled with as many pennies as their waist was inches around (invitations in form of a poem). To be sure we saw to it that all the big folks in town received aprons!

Another night we held a homemade ice cream social. We sold hot dogs and coffee besides the ice cream.

In the summer we put on a three act play, "The Path Across the Hill."

Twelve members of our society attended the Rochester convention. We went by means of three cars. On the way there and back we visited historical places of interest. While in Rochester we all enjoyed every moment. It was a new experience for some of us and helpful to us all.
The church was organized with forty-four members. Its first pastor was Elder Amos R. Wells, although the church was organized by Elder Matthew Stillman.

There were seventeen articles of faith. Lucius Crandall was licensed pastor from 1837 to 1838, and Elder Amos R. Wells then came from Brookfield, N. Y., and served until 1846. Then Lucius Crandall again served until 1847, when Rev. S. S. Griswold was called to the Second Hopkinton church. After his death, Elder John Griswold served as pastor until the time of his death which occurred in November, 1882. This measure-out thirty-five years of continuous service as a pastor and is the longest period of service held by any pastor in our society. After Elder Griswold's death, the church was supplied by different pastors until May, 1883, when Elder Lewis F. Randolph came from Greenbriar, W. Va., to serve as pastor.

Elder Randolph served the Second Hopkinton Seventh Day Baptist Church for thirty years, 1883 to 1913, and was taken from this earthly life by only a short illness of three weeks, the end coming on July 18, 1913.

The writer of this paper feels that it is very fitting in connection with the history of this church to quote from a tribute to the memory of Rev. Lewis F. Randolph, as follows:

"The death of Pastor Randolph closed a life of faithful service among a people to whom he had ministered, and in the reality of his purpose. There have been broken home circles and afflicted ones among them, and the church has helped and encouraged, and many could be found who would gladly testify to the helpful hand that has been extended to them. Pastor Randolph was a friend to all. His friendship was personal and sincere, the great desire was to be a friend and to be used to the utmost of his ability. He was a true and faithful under shepherd cares for his flock, he has been true to his convictions, firm in his faith.

We feel very richly blessed with the presence of Pastor Randolph. He has always been faithful to the church. He has closed his work, and the church is richer as a result.

We are glad to be able to report that there are still loyal and courageous members of this church to quote from a tribute to the memory of Rev. Lewis F. Randolph, as follows:

"Pastor Randolph served the Second Hopkinton Seventh Day Baptist Church for thirty years, 1883 to 1913, and was taken from this earthly life by only a short illness of three weeks, the end coming on July 18, 1913."

Sincerely yours,
LEWIS F. RANDOLPH

THE SABBATH RECORDER

Rev. John Fitz Randolph

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

DAILY READINGS

Monday-Joy because of power (Luke 10: 17-20)
Tuesday-Joy because of power (Luke 10: 17-20)
Wednesday-Joy because of power (Luke 10: 17-20)
Friday-Joy because of power (Luke 10: 17-20)
Saturday-Joy because of power (Luke 10: 17-20)
Sunday-Joy because of power (Luke 10: 17-20)

SUGGESTIONS FOR THE LEADER

Farm Christian carols should be called for and sung in this musical service. Use one of these carols as the theme song of the meeting. Sing it. Read it. Discuss its various phases till the meaning of the song is very clear. Three or four topics suggested in the song should be given beforehand to be developed in a five minute talk. You may choose any carol you wish to discuss in this talk, but for illustration we will use the song, "Joy to the world; the Lord Is Come."

1. "Joy to the world," suggests the topic: The Joy of the Christian Life. What are the joys that the Christ brought into the world?
2. "The Lord is come," suggests the topic: Hope fulfilled. Why was a Messiah longed for? Was this hope fulfilled in Christ?
3. "Let earth receive her King," suggests: The Kingdom of Heaven. What is Christ's relation to the kingdom of heaven?

4. "He rules the world with truth and grace," makes us think of World-wide Christianity. When and how will the world be ruled by Jesus Christ? Can we help?

5. "Let every heart prepare him room," means a Heart Religion. Does Christ rule in our own hearts?

**JUNIOR JOTTINGS**

**ELISABETH K. AUSTIN**
Junior Christian Endeavor Superintendent

Following is a suggested outline for the first worship service in the month of January on the subject, "Our Father's Book." Juniors—"The Bible Forever." (Tune—Let Us Rally Round the Boys).

**The Bible forever**

My watchword shall be, I'll honor its teachings. I'll love it evermore, Telling its message of salvation. I'll honor its teachings, Its far reaching plan. Let me read my Bible o'er, Let it purify my heart, And guard me all my days.

**The Sunny side**

I sat on the sunny side of the Lehigh Valley train, clicking away at the "Corona" on my knees, and enjoyed the warm sunshine coming through the window, while outside blustered a cold November wind. I was comfortable and happy at my task. But when I turned to the "Black Diamond" at South Plainfield, I had a seat on the other side of the aisle where I had soon discovered that the car was cold. I thought of complaining to the conductor about the matter but noticed that he had plenty of room on the sunny side, changed my seat, and at once was comfortable with everything about me seeming so different. The rest of the day was pleasantly and profitably spent as I was carried toward my De Ruyter destination.

Many times folks live on the shady side of life. So, "Oh! sing the song where you are" and there they are uncomfortable and restless, find fault and criticize. All the while across the aisle may be sunshine and warmth, with comfort and joy of service. Why not change seats?

**OFF TOO SOON**

This same day I offered a fellow passenger a current magazine to read as I was busy with the door, and he seemed pleased with the courtesy and interested in the periodical. However, shortly, as we drew into a station he handed it back to me with the remark, "I get off here," and left the train without time to finish his reading. Often, in life, people get off too soon, before they finish what they have undertaken. A lad quits school before he finishes.

"Midas did not get the benefit of his own golden touch, nor his memory, and he was not inclined to be satisfied with the possessions he had. I have a recommendation that appears appropriate to this time, and in so many phases of life and work. A church gets a late start in its local yearly program, perhaps makes a fast enough run, but misses the "car." Most people are not heavily contributing. Why? It is not the asking.

The "off too soon" in our churches is in their local yearly program; in every walk of the Christian life. Let us not miss blessings in store for us by getting off too soon. There is danger of that. Let us not miss blessings in store for us by getting off too soon. There is danger of that.

**OUR CALENDAR**

We are off for a good start on the calendar. I am writing this on December 1, the calendar is off the press and will soon be ready for distribution. As I came into the office the other day from a three weeks' field trip visiting our churches, I had the first answer to a letter recently sent to our pastors. How much we depend upon them, God bless them! The answer contained a check to cover the cost, in full. What a fine and stimulating response to the appeal to help make the calendar entirely self-supporting. There are the closing words of the letter accompanying the order—"We old men, who can not do much work, ought to spend more time smiling." I can see the smile of brother twelve hundred and forty-one facing me now at hand. There ought to be at least sixty more, very soon. Send them in, please.

**"DIDN'T START IN TIME"**

When a man came rushing at a terrific pace to catch a car, and arrived just after the conductor had closed the doors, a bystander remarked, "You didn't run fast enough." "I ran fast enough," replied the disappointed man, "but I didn't start in time." This same day I was so late-

"Out set the Sunlight of your presence; in every walk of Christian life; A church gets a late start in its local yearly program, perhaps makes a fast enough run, but misses the "car." Most people are not heavily contributing.

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**TEEN-AGE CONFERENCE**

Forty young people attended the Teen-Age Conference held at the New Market in connection with the Plainfield Yearly Meeting of the New Jersey, New York City, and Berlin, N.Y., Churches. The writer feels like congratulating all of us—our churches, our homes, our young people, and our Doctor Bond, who with so much vision and care plans these gatherings. I know of no group of young people anywhere finer than these groups of Seventh Day Baptist young people; or churches, in spirit and purpose, finer than ours; or homes, in love and service, finer than ours. And the Sabbath has helped all to be what they are. Loveliest and best day of all the week! It will do me more good if we will permit God to use us as he would.

Four splendid addresses were given by the young people and have been requested for this December. One written follows this "Observation." Four Sabbath mottoes were selected by a committee appointed for that purpose, and from them was chosen, by vote of the conference, the one for this group. It follows:

"If it costs much to keep the Sabbath, then it becomes a credit to the person. If the sacrifice that we make seems great, then it makes gladness a greater love."

It is hoped that every young person in these churches will secure this motto, commit it to memory, and use it daily in connection with the Quiet Hour meditation. It may be secured from the guardians of the church. When you get them, let them do good. Guardians appointed are for:


The writer has been in the social rooms at the noon hour proved a credit to the hospitalizing women of the Pisacataway Church. After a few "pep" songs and Miss Bernice Brewer had presented the interests of the
Lewis Summer Camp, friendship’s circle was formed by all joining hands, while a verse each of “Have thine own way, Lord,” and “Blest Be the Tie that Binds,” was sung. Brief and earnest prayer was offered by Doctor Broome. The youth of the churches represented with their wives were present, thus manifesting their deep and abiding interest, love, and confidence in their young people.

**THE PLACE OF YOUNG PEOPLE IN THE LIFE OF THE CHURCH**

*Given at Teen Age Conclave at New Market, N. J.*

**EMMA G. TOMLINSON**

The young people are some of the most important people in any church. Without young people a church does not grow but becomes lifeless and stagnant; for it is upon the young people that the church depends for its future. In order that a church may be prosperous there must be generation after generation of young people who take up their church duties as the preceding generation lays them aside.

In the thirtieth chapter of Job it is written, “On my right hand rise the youth.” We are the youth of today. In the future years we will be the ministers, elders, deacons, and laymen of our churches.

How are we to fit ourselves for our future responsibilities? One of the best methods of preparation is that of working in our Christian Endeavor societies. By doing this we are helping ourselves, our society, and our church. In the smaller churches perhaps the young people are offered direct responsibilities in the church work. This is helpful, for it creates added interest in the church as a whole.

Young people, especially the smaller children, should not think that the small things which they do are unimportant. As they are doing these things they are preparing themselves for the greater things which they will be called to do as they grow older. And so it is our duty and privilege to assume our allotted responsibilities, for on us rests the future of the Church.

**HAMILTON, IA.**

We have just been favored by a visit from Rev. Erlo E. Sutton, official representative of our Sabbath School Board and director of religious education for the churches represented with their wives, and laymen of our churches.

**OUR LIVING RESPONSIBILITIES**

As they were the preceding generation of young people who took up their church duties as the preceding generation lays them aside.

In the small churches the young people do not have direct responsibilities in the church work, but they are faithful and diligent workers, whose services are very much appreciated.

**FOUNTAIN, ARK.**

We are a small church, therefore we must work extra hard lest we become discouraged.

Our Ladies’ Aid society does a great deal of quilting. There are only a few members, but they are faithful and diligent workers. Last spring the pastor, assisted by several laymen, piped gas into the parsonage. The Ladies’ Aid paid the bill and also purchased six lights, a kitchen range, and one heater for the parsonage.

This is the time of year when one wonders if he has been duly grateful for God’s kindness, love, and mercy during the past months. Though the drought very nearly ruined the crops in this section, and times are hard for all, we are able to find many things for which to be thankful.

Just now we are still looking over the recent visit of Rev. and Mrs. Erlo E. Sutton. Mr. Sutton gave us some splendid messages that ought to inspire us to greater endeavors. While they were here the Christian Endeavor society held a social at the home of Mr. and Mrs. J. N. Pierce.

We ask your prayers that the spirit of Christ may prevail among us, and that we may prove faithful to the end.

**THE SABBATH RECORDER**

**CHILDREN’S PAGE**

**What Christmas Should Mean to Us**

*Luke 2: 8-20*

**Junior Christian Endeavor Topic for Sabbath December 30, 1939**

**MRS. HERBERT L. POLAN**

**Talks to be Assigned:**

- Christmas should mean—(1) Peace, (2) good will, (3) love, (4) joy, (5) giving, (6) sympathy, (7) cheer, (8) kindness, (9) brotherhood, (10) salvation.

**Place this list of talks and names of the speakers on the blackboard.**


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**OUR LETTER EXCHANGE**

**Dear Mrs. Greene:**

I hope my letter will find you as it left me.

I attended a wedding of one of my cousins in Bath, on Sunday, September 28. I was the ring bearer. It was a rainy day but I had a nice time.

My examination is past and I am in fifth grade.

I hope the pigeons are not disturbing Mr. Greene still.

Our Sabbath school is not well attended by the children. Sometimes at the beginning of the Sabbath school there are no children except myself, and then the others begin to drop in. My teacher is very strict with us.

Some people did not believe that I could carry a two gallon can of water until they saw me do it.

I am living at Pastor Coon’s now.

I remain your friend,

**LLOYD JONAS.**

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**23 Camperdown Rd., Winwood Road, Kingston.**

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**Dear Lloyd:**

I was delighted to receive another good letter, and also very pleased to hear from Mrs. Coon send me the photo of you and May Hamid. Of course the best thing of all is to be able to see and visit with one’s friends, but it is fine to see how they look and to read their letters. It makes them seem nearer, don’t you think so?

I am going to try and be able to pass your examination, and that you are working so well in school. That is right, always do your best.

The pigeons are not bothering Mr. Greene now for he fastened up all the shutters in the belfry. Now they are living in the Methodist church belfry. They are pretty birds, but they make lots of trouble. I guess I’ll have to finish the Children’s Page this week with some verses I have written about the pigeons.

Sincerely your friend,

**MIZPAH S. GREENE.**

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**PIGEONS IN THE BELFRY**

There dwelt within the belfry of our church for many years, one bee or four hoodants. And oft on sunny days, they came to perch upon the slanting roof on every hand. The gleaming light upon their plumage fell, and added rainbow tints to sober hue. While in my heart methinks was cast the spell Which beauty brings for every day anew.

But in the onward passing of the years, we loosed our pigeons to the wild old; However beautiful a thing appears, it must be worthy of our hold.

And so our pigeons fail to charm the eye.

When most destructive they have proved to be; They push the belfry shutters awry,

And scatter filth and dust right wantonly.

And so with driven nails we bar them out; Although they are a part of God’s great plan.

There is, alas, no homing place about Our belfry tower for such a ruthless band.

And though they hover round most mournfully, With gracefull flapping wings and cooing cry As if to chide us,

That we their erstwhile home to them deny, Perhaps to tempt reverie to begin;

And shelter of our tower to them restore; We close our ears to all their drear lament

And grumly mutter, “Never, never more.”

**M. S. G.**

"We have spent time in asking for things, in thanking God for his gifts, in serving him, and trying to do his will. Have we, however, bowed our heads and hearts before him in adoration and worship?"
Our Pulpit

Filled with the Holy Ghost

Rev. E. Adelbert Witter
Pastor of the church at Walworth, Wis.

Sermon for Sabbath, December 20, 1930

Text—Acts 2: 4, last clause.

They are read in those acts by their fellow men, but is it the glory of God? Is it to the encouragement of needy ones, to seek Christ the daily Helper? Really, can any one feel that such an attitude towards others is Christlike? Listen: A certain man went down from Jerusalem to Jericho; he fell among thieves who robbed him and left him half dead. A certain priest came and, looking upon him, passed by. Then there came a Levite, who, when he saw him, passed by on the other side. These were exalted, esteemed among men, but they gave no word of cheer or recognized a need. Then there came along a despised Samaritan. When he saw the man and recognized his need, he not only spoke the word of cheer, but poured into his wounds the healing oil, took him up and cared for him. It was this last phase of the work to which he had called them. He placed within their hands the very keys of the kingdom of heaven. He breathed into them of his own spirit, and when all this had been done and he was about to leave them we hear him say, as a parting word, “Tarry yet at Jerusalem until ye be endued with power from on high.”

If we live with the spirit a dimly realized fact, our words are not filled with the strong, bounding life of faith, it is because we have not been willing to pay the price of an abundant life. We have not been willing to surrender self, that the Holy Spirit might have full possession. All the doors of God are open to every thing we need to make us live the abundant life.

There is it to the glory of God. He showed to them every phase of the work to which he had called them. He placed within their hands the very keys of the kingdom of heaven. He breathed into them of his own spirit, and when all this had been done and he was about to leave them we hear him say, as a parting word, “Tarry yet at Jerusalem until ye be endued with power from on high.”

The second thing that differentiated Pentecost from modern tendencies is, that whatever happened there at Jerusalem, seems not to have come from within but from without. Jesus chose his disciples from among his own. He went to them and spoke with them from place to place, from one experience to another, that they might have a full, rounded out training of mind and spirit; for the work he should commit to their keeping. He showed to them every phase of the work to which he had called them. He placed within their hands the very keys of the kingdom of heaven. He breathed into them of his own spirit, and when all this had been done and he was about to leave them we hear him say, as a parting word, “Tarry yet at Jerusalem until ye be endued with power from on high.”

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When all this had been done and he was about to leave them we hear him say, as a parting word, “Tarry yet at Jerusalem until ye be endued with power from on high.”
people are talking about self-expression who have no self to express. They have chaos and call it self. The way to self-regeneration is by way of self-renunciation."

This very illuminating and strikes a heavy blow to some of the manifest conditions existing today. If we carefully peruse the philosophical writings of today, we will not be in doubt in realizing that the East, that is the cults of the East, alternate between the assertion of the divinity of man and the assertion of the nothingness of existence. On the other hand, the gospel begins with the demand for a self-letting-go, a supreme denial of self, but it ends with a self-finding, a finding of life's supreme affirmation.

The word of the gospel is, let go of self and let God have control. Paul Rader puts it this way, "Let go and let God." But why does God demand this self-surrender? Self-surrender is at the basis of all true love. Were there no mutual self-surrender, say between husband and wife, there would be no love. Where each holds back the essential self, love cannot spring up. The Divine self-surrender to us has been complete; therefore, God can go no further; he has reached the utmost limit.

The infilling of the Holy Spirit can never be ours unless there is a complete self-surrender to God. When that comes, then can be experienced the thing spoken of in our text. "They were all filled with the Holy Ghost." Pentecost stands for the abundant life because Pentecost stands for the total losing of self. Among the Jews, Pentecost was the festival of the first fruits of the harvest. But here in our text, in a deeper and more significant way it stands for the beginning of the harvest of victorious human living. Pentecost was expected by the waiting disciples because, after some forty days of tarrying in fasting and prayer, they had become self-surrendered it was possible for the Holy Spirit to find adnance to their lives and begin the work of regeneration in the world. I think I hear the glad shout of triumph waiting the suffering, strength, and power presence of the Holy Ghost.

No wonder they spoke with tongues the wonderful things God had revealed to them. No wonder there was persecution and even to death in this revelation of the Divine presence. With this Pentecostal experience it is the wonder that the believers increased and there were even those who fell to the church those who had believed. A new study of Pentecost, its nature and meaning, will not fail to reveal the children of God to the new, yet old, religious life.

When God's people can take and put into practice what they have learned at Pentecost, and become emptied of self that God may reign within, then will be heard again the glad songs of redeemed souls. Then will the Church stand forth with new garments of righteousness.

God has done all that is possible for him to do to make salvation possible to all men. All that is needed to complete the work of salvation in every heart is to feel the truth and force of the thought expressed in the following lines:

My Jesus I love thee, I know thou art mine. For thee all the follies of sin I resign; my soul praise thee as long as thou givest me breath.

SEVENTH DAY BAPTISTS ON CALENDAR REFORM

(Taken from a leaflet recently published)

During the last few years a good deal has been said in the public press and otherwise about 'calendar reform.' There may be those who would like to know what position Seventh Day Baptists take on this question.

There are many aspects to this subject but this little leaflet has been prepared for the sole purpose of setting forth in the briefest compass possible the position taken by Seventh Day Baptists, who keep the Sabbath of the Scriptures.

A representative of the denomination attended a conference on this question before the Committee on Calendar of the House of Representatives held at Washington in November, 1928. At that time it was stated that Seventh Day Baptists as a Christian body are not opposed to the calling of a conference to consider calendar revision, provided such proposed change does not interfere with the unbroken continuity of the week as it has come down to us from earliest times and ending with the holy Sabbath identified always with the seventh day.

It was stated before the committee, on the other hand, that we do object to our government's joining other nations in calling a conference if it is only clearly understood that such conference shall not consider any proposal that shall affect the week which has come down to us from ancient times in an unbroken sequence of seven days as a fixed and unalterable time unit.

Resolutions passed by the Seventh Day Baptist General Conference which met in annual session at Riverside, Calif., July 23-29, 1928, are presented below. These resolutions represent the official action of the denomination and express in their essential meaning the mind of all Seventh Day Baptists.

Mr. George Eastman, proponent and chief advocate of calendar reform, solicited the opinion of leading ministers of the country on this subject, engaging the good offices of the Federal Council of Churches in an effort to get a representative list of American clergymen. In the list submitted were the names of several Seventh Day Baptist ministers, among them Walter L. Greene, professor of Church History in Alfred Theological Seminary.

Mr. Green's reply to Mr. Eastman's letter is presented herein also as representing the views of the ministers of the denomination.

If this leaflet should fall into the hands of anyone who is interested in knowing more about Seventh Day Baptists and their beliefs with reference to the Sabbath, he may receive literature or further information by writing Rev. H. C. Van Horn, Corresponding Secretary, American Sabbath tract Society, 510 Watchung Avenue, Plainfield, N. J., or the undersigned at the same address.

Presented in the interest of the preservation of the seven day week, in order that the Sabbath which was made for man may be preserved, the Senate of the United States, in its sessions, since May 25, 1864, has adopted a resolution, to-wit: "That it is the sense of Congress that no other day shall be kept holy as the Sabbath, the seventh day of the week.

WHEREAS there has come to our body a communication from the Federal Council of the Churches of Christ in America asking for an expression of the attitude of our denomination toward the proposed simplified calendar; therefore be it

Resolved, That we express to the Federal Council of the Churches of Christ in America our most earnest opposition to the adoption of such proposed calendar, based upon the following reasons:

1. We are Seventh Day Baptists. We regard the seventh, or last, day of the week as the Sabbath of the Lord our God. To us, the seventh day of the week—the Sabbath of the Decalogue, of Christ, and of the Early Church—is sacred time, in a sense that no other day can ever be since it was the seventh day of the week that God blessed, sanctified, and commanded us to keep holy.

2. In all previous calendar revisions the week has not been disturbed. In this week-by-week cycle, the Sabbath has always held its rightful place. The proposed simplified calendar with its "year day" and "leap day" destroys the present sequence of the days of the week.

3. The proposed calendar, forcibly trampling upon the rights and consciences of others, is, in fact, religious legislation which would inevitably lead to persecution. As an illustration, consider the application of our proposed calendar to industrial activities, since under the proposed calendar the Sabbath will fall upon different days of the week.

4. The proposed calendar, seeking to stabilize our holidays, destroys those sentiments that cluster about definite days, such as our national holidays, birthdays, etc., asking for an explanation of the attitude of our denomination toward the proposed simplified calendar.

5. We feel that the Sabbath, religious liberty and convictions, and sentiment should not be held subservient to industrial demands.

ALVA L. DAVIS, JOHN F. RANDOLPH, LURA B. JOHNSON, Committee.
February 9th, 1934.

Dear Sirs:

Your pamphlets on "Religious Aspects of Calendar Change," and "What is your Opinion on Improving the Calendar," have recently come to my attention, and I am glad to give, briefly, my views which I am confident will meet the views of many Sabbath-keeping Christians and Seventh Day Baptists.

I favor a fixed date for Easter. From my point of view, there would be no objection on religious grounds to calendar revision except as it may interfere with the regular continuity of the divinely appointed and observed holy days of Sabbath rest and observance. Changes of the calendar that do not affect the regular succession of the seven day week from year to year would not be opposed on religious grounds by Sabbath keepers.

It is my opinion that the disadvantages and confusion resulting from calendar revision far outweigh any advantages that might be gained. The proposed changes seem to be wholly in the interests of business and statistical convenience, and little consideration is given to the inconveniences, the confusion in historical dates, readjustments in social customs and holidays, and the lessened regard for the Sabbath and certain business interests for statistical and bookkeeping purposes wish a uniform month they may do as many are now doing, adopt such a month as best suits their needs. Com­
gen­erations may not wish to subject all life to business as does this generation.

If any option is to be made, and if, as your pamphlets seem to imply, Sunday keepers have no conscientious objection to calendar change, why not adjust the calendar so that Christmas Day will coincide with the last day of the week, the Sabbath that antedated the Jewish nation and the Mosaic legislation, which was kept and sanctioned by Jesus and his apostles, and was observed by the early church and only gradually gave way before racial and religious prejudice, the compromising spirit of Christianity with pagan philosophy and festival observances, the pressure of ecclesiastical councils and civil legislation, and the persecution that resulted, and return to the Sabbath of history, of Christ and his apostles, and of Christian experience and divine favor, which was more for the welfare of mankind, in my judgment, than any calendar revision that has in mind only business interests.

The members of your committee will, I am sure, stand by the change that negates the Sabbath of history, and the rights of religious minorities. One of the functions of government is to guarantee to its citizens, life, liberty, and the pursuit of happiness, and the Constitution of the United States in its first Amendment wisely provides that no law shall be made that shall abridge the free exercise of religion. Any calendar revision that makes a change in the day of the week for Sabbath observance, surely stands in the way of the free exercise of religion.

Yours in the interests of truth and religious liberty.

WALTER L. GREENE.

TIME TO WAKE UP?

REV. C. GRANT SCANVELL

"Awake thou that sleepest and arise from the dead, and Christ will give thee light." Ephesians 5: 14.

In the recent article by the writer entitled "The Denominational Bogey Man," the plan offered was a period of sacrifice at the cost of retiring the Missionary Board deficit. Since the publication of the article, many letters have been received from ministers and lay­men commending the plan, and hoping that it may succeed.

In a communication from Brother W. L. Burdick it appears that this plan, if put into effect for one special, attuned period, will not harmonize with the denominational program. He also explained that the Mission­ary Board deficit was included in the de­nominationai budget which is to take care of all departments of our work. Fine!

I am glad to know this, as it is an added reason why every member of the Seventh Day Baptist denomination should welcome this plan, which will help to put the budget over. As the budget embraces all the work of our denomination, I am convinced that all our efforts should be directed toward the raising of the whole budget, that each department of the work may function as it should.

Several letters have been received from some who seem to take the attitude of, "It can't be done," and give many excuses— which are not reasons—to bolster up their contention. One gentleman has even said that we can usually do the thing we want to do. Money is always forthcoming for our own devices, regardless of hard times, unemployment, or anything else. However, when the Lord's work needs cold, hard cash to carry it on, we can very conveniently hide behind these things, and if we can not find a way to do the thing we need always stands ready to frame one for us.

The raising of the whole budget, among other things, will enable the Missionary Board to enter into an evangelistic camp­aign that should add hundreds to the faith, that now sit in darkness. If our denomi­nation is to live and grow, it must cease to give way before the interference of the state, and Christ will give thee light."

The plan will add to the burden of those who are now going through hard times. It must cease to be just a little family denomination, and must reach out through evangelism and touch the suffering heart of humanity and bring it into the light of truth as it is in Christ Jesus. Less than this will mean failure.

We may have obstacles to meet and over­come. Paul, the great master Christian of all time, had many things to contend with. Paul had a mighty urge for the souls of men. It obsessed him. It was a passion with him. When sent to the judge, he told of the blessed Jesus, and gave way before the interference of the state. There is not such an "awful" sum of money. It must be raised, for it is the very life blood of the denomination. If applied to the denomination as a whole, all our layoffs must be reduced.

A period of sacrifice will work just as well when applied to the budget effort as it would when applied to a personal board debt. It will give every one a chance to do his "bit." We ministers are the key men to the situation. Our attitude toward this plan will insure its success, or doom it to failure. The blessing of sacrificial service can be ours if we meet our responsibility in this matter. I am speaking to some preacher up at Dodge Center, and plan to ask for a period of real sacrifice on your own part, and then work to put it over for the benefit of the budget.

Women's benevolent societies, here is the place where you can get in the strong work for which you are justly famous. I have seen our women do it. Then you can raise money. Then you can have a meeting and get the women to do it.

And, when you Christian Endeavor folks who have pledged yourselves to the service of the Master, you also can do a share in helping to put over the budget. There are so many things that each one of you can do. We can't think of, in which you can sac­rifice. We need a spirit of sacrifice that you can save dollars to help loneliness. Then there are the Sabbath school little folks, who can also have a part in helping to raise the budget. Your nickels and dimes will make dollars. We do not plan to earn fifty cents or one whole dollar should cause us to take stock of ourselves. I am speaking to some who in early life met Jesus, and with transformed life entered into his service. Christ spoke through us in these days. The Holy Spirit was poured out upon men. The Bible was preached in its entirety, and the Lord added to the Church such as should be saved. Some one asked, "What is it?"

We need a re-establishment in the faith of our fathers—a call back to first prin­ciples. We need a reconsecration through sacrifice to the work of the Master. How can we ask our flocks to do that in which we are unwilling to lead?

Brothers and sisters, our denominational budget is in the hands of our love for our faith, our urge for the souls of men, our loyalty to the Christ who gave us our commission. The whole budget is to be raised. It is not such an "awful" sum of money. It must be raised, for it is the very life blood of the denomination. If applied to the denomination as a whole, all our layoffs must be reduced.

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or blemish could be offered as a sacrifice for our sins, thus showing that the law could not set aside or done away with, as some in error seem to think; but it was demonstrated that it must needs ever be the standard of God's righteousness. Christ testified that he came not to (change) or destroy the law but to fulfill, and Paul testifies that the law is holy, just, and good. Where no law is, there is no transgression; therefore it must ever remain to condemn sin in the flesh.

Christ kept his Father's commandments, and taught others the duty of doing so. He instructed his disciples and apostles to teach all nations whatsoever he commanded them. His disciples plainly teach the necessity of keeping the ten commandments in the following Scripture verses: 1 John 5: 2, 3: "By this we know that we love the children of God, when we love God and keep his commandments. And this is the love of God, that we keep his commandments: and his commandments are not grievous."

The beloved disciple John testifies in 1 John 2: 4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

And in 1 John 5: 18, he saith, "We know that whoever is born of God keepeth himself from sin, and the one toucheth him not." 1 John 3: 9: "Whosoever is born of God doeth not commit sin, but he that is begotten of God keepeth himself from sinning and the wicked one toucheth him not."

It was but a nameless servant of a nameless master for whom aid was sought. Jesus did not hesitate. He who voluntarily took upon himself the form of a servant, who came into the world, "not to be ministered unto but to minister," now became the Servant of all men. He was a Gentile as well as a Jew. Oh, the matchless love and compassion of the Christ who can save even a Gentile as well as a Jew. It is a case where the servant was healed in the service of another.

A QUESTION ANSWERED

(An answer to a question asked in issue of November 17, 1930, as suggested by Rev. A. J. C. Bond)

M. WILEY

Question—is the Sabbath necessary to salvation? If not, why trouble other people about it and why observe it ourselves?

Answer—By the decrees of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin, Romans 3: 20. For all have sinned and come short of the glory of God. The Scripture hath concluded all under sin (Galatians 3: 22), "that the promise by faith of Jesus Christ might be given to them that believe." Galatians 3: 24. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Romans 6: 17, "For the wages of sin is death." And as all have sinned and have in consequence thereof become subject to the penalty of death, justification and remission of sins can not be by the law, because the penalty had to be paid. The law brought us to Christ, because there was no other by which we could be saved (Acts 4: 12). John 1: 14, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Ephesians 2: 8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Verse 9, "Not of works, lest any man should boast." Romans 5: 6, "Christ died for the ungodly.

It took the blood of the sinless Son of God to satisfy the just claims of the holy law of God. Only he who was without sin
Sometimes there are personal desires and temporal gifts which we scarcely know whether to pray for or not. Our feelings, emotions, and wishes are so many and so confused. What are we to do? Pray to God about these, or keep them cloistered in our hearts? We are not commanded in the Bible to all talk about these things with the Lord. Paul says: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And the great beneficence becomes ours: "The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus" (Philippians 4: 6, 7).

Oh, I know what our modern critics say about prayer. It doesn’t change external things. "Its chief value," they say, "is subjective." Our own prayers react upon ourselves, and we, not God, answer our own prayers. It is pure paganism, they affirm, for us to ask and expect God to modify in any way his own laws and decrees. The materialist locks God out of his universe, and the agnostic locks him in. Both declare God to be powerless in the face of our importunities.

For the past several months our country has had a long and almost universal, drought. Tens of thousands of people have prayed to God for relief, both in private and public devotions. Did God hear the cry of the children? The Psalmist said, "In my distress I called upon the Lord ... and he heard my voice" (Psalm 18: 6). If God heard their cry, did he answer? The Psalmist said, "Out of my distress, I called upon the Lord, and the Lord answered me" (118: 5).

In the Christian Century some weeks ago, the truth of prayer and its change the weather?" Doctor Poston answered it just as we would expect him to answer it. Says he: "Of course, prayer does not affect the weather. The crude supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying that most thou persuadest me to be an atheist."

Thousands of God’s children will resent that libel on prayer. They know better. It

is no more inconsistent to pray about the weather than it is for the recovery of the sick, or the conversion of sinners. It will altogether depend upon who does the praying, and the attitude of the prayer. It would be foolishness to pray, of course, if one does not believe in prayer. Elijah prayed a man of superlative faith all things are possible.

God says, "He shall call upon me and I will answer him." I believe that promise. It says something to me about prayer. That promise tells us that God ever hears the believer on his great heart of love. And that promise is not made to those over whose spiritual skies no shadows ever fall. There is none such. We have the limitations of our common humanity. God knoweth our frame, and he remembereth we are dust. Believers are those whose hearts are fixed on God, the trend of whose life is Godward, as they battle their way in unsurrendered spirit through storms, mist, and clouds to the heights where they can see the unclouded glory of the Father’s face. To such people prayer is the life breath, even though they may be in the man’s weakness when their faith may be staked with unbelief. But even here, God has the willing sanctions of their souls. They have him. As truly as the swallows seek the sunny South when the winter comes with its cold, or the cooler North when the rays of the southern sun are burning hot—so surely they fly to God to get something from him? Yes. We do get something from him. Perhaps we do not always feel it. The prayer answered in the assurance of access to the Father. God engages that Jesus arose from the dead once a year. The next day he was found punching the eye of a neighboring boy who would not believe him that God and the wind were one and the same thing. Sometimes peculiar ideas are due to other preventable misunderstandings. We have the child who interpreted the celebration of Easter as meaning that Jesus arose from the dead once a year. Sometimes unhappy ideas about God are offshoots of the actual experiences children have had with God. A childless couple known to the writer adopted a young girl. When the child became quite unhappy, the parents discovered she had covered herself with God’s name. Consequently, the new parents undertook to tell her about God then and there. They explained that people prayed to him to ask for the things they wanted. She immediately responded with joy and asked for a scooter, a pair of skates, and a slapping racket. The parents were astounded but purchased the articles before morning to save the child from distressing doubt. This child believes faithfully in the efficacy of this type of prayer.

Many small children think of God as a glorified organ of sight or hearing. "He sees all over" and "He has his eye all about." For instance, if a child prays about a glass of water, it would mean more careful in grinding our materials. Another is the fact that we have set out to give the child a series of impressions and not a continuous, integrated experience. Children’s minds are more childlike than into mills to grind the gist we feed into them. With the exception of a few outstanding experiments and the popularization of the discussion method, there is little evident in teaching or preaching of integrating the child’s experiences into a maturing philosophy of life.

So far it would seem as though the investigation of Bible school children was ultimately fruitless. The obvious method of integrating the children’s experiences into a maturing philosophy of life.

President S. O. Bond of Salem College, Salem, W. Va., and Doctor O. P. Bishop of the department of buildings and finance of Salem College, are making in North Loup an early Sabbath morning after a long hard drive, in order that they might be present at the Seventh Day Baptist worship. North Loup is in the offshoots of the actual experience of the child. Failure to grasp complex concepts is responsible for many childish notions. One child found it difficult to reconcile the idea of a personal God with God’s goodness. "If God is everywhere just as the wind is," the next day he was found punching the eye of a neighboring boy who would not believe him that God and the wind were one and the same thing. Sometimes peculiar ideas are due to other preventable misunderstandings. We have the child who interpreted the celebration of Easter as meaning that Jesus arose from the dead once a year. Sometimes unhappy ideas about God are offshoots of the actual experiences children have had with God. A childless couple known to the writer adopted a young girl. When the child became quite unhappy, the parents discovered she had covered herself with God’s name. Consequently, the new parents undertook to tell her about God then and there. They explained that people prayed to him to ask for the things they wanted. She immediately responded with joy and asked for a scooter, a pair of skates, and a slapping racket. The parents were astounded but purchased the articles before morning to save the child from distressing doubt. This child believes faithfully in the efficacy of this type of prayer.

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President Bond and Doctor Bishop are making an extended trip in the interests of the college, having visited several of the Great Lakes states before arriving here. The trip will take them through Boulder, Denver, and other Colorado points and will later visit in Kansas and follow a southern route home.

One of the pleasant features of their stay in North Loup was the father and son supper on Sunday evening. At the high school on Monday morning they spoke briefly to the students. Some of the reasons that make North Loup people interested in Salem College are that Pastor and Mrs. Hurley Warren are products of that institution; former pastor, Geo. B. Shaw, is now connected with; and Miss Alta Van Horn of North Loup is occupying a position there.—The Loyalist.
DEATHS

THOMPSON. — George Ellis Thompson was born Oneida, N. Y., October 15, 1854; died at his home in Hammond, La., November 15, 1930.

In boyhood he went to reside in Dodge Center, Minn., where he attended the services of the Dodge Center Seventh Day Baptist Church. It was in this church that he gave his life to Christ and his kingdom work. Write your friends a love letter and suggest this plan and let it be mutually agreed that for this year, in view of our most urgent denominational needs, we forgo the pleasure of exchange of love gifts, and we will all make the biggest love gift, ever, to our Lord and Master for the promotion of the cause for which he laid down his life.

This suggestion is contributed to the rising tide of interest that is evidently swelling to liquidate our denominational indebtedness. Our church meets next Sunday according to the suggestion of our “Finance Committee,” from whom we have been receiving a flood of literature to wash away our indifference. All these suggestions from that source have been favorably received.

It will be proposed that Brother Scannell’s proposition of giving a two days’ wage shall be added to our regular “Onward Movement” subscription and go through the usual channels and our extra amount be specified, if the donor prefers, for the missionary debt. Emphasis will also be placed upon the absolute need of making our contributions at regular stated intervals and that the moneys be forwarded without delay to the “Onward Movement” treasurer for immediate use.

P. S. I have just read this letter to “her,” and she thinks that its language should be changed along the lines of humanity. Let us remember that we are family when we write.

De Ruyter, N. Y.
November 18, 1930.

I waited patiently for the Lord and he inclined unto me, and heard my cry; and he hath put a new song in my mouth, even praise unto our God.—Psalm 40:1-3.

A man who looks toward the light sees no shadow, a man who walks toward the light leaves darkness behind him.—Armory.
The Seventh Day Baptist Missionary Society will be glad to receive the work in Pungwe- goo, Java, sent remittances to the treasurer, S. H. Davis, Westley, N. Y.

The First Seventh Day Baptist Church of Springfield, N. Y., holds regular Sabbath services in the Auditorium first floor, of the V. M. G. B. building, on St. Brice study at 2:30 p.m., following by preaching service. For information concerning prayer meetings call various homes, call Pastor William Clayton, 1427 W. Clinton Avenue, or Rev. J. P. Cross, 240 South Road. Phone James 3028. W. J.

The Seventh Day Baptist Church of New York city holds regular services at 7.30 a.m. in various homes, call Pastor William Clayton, 1427 W. Clinton Avenue, or Rev. J. P. Cross, 240 South Road. Phone James 3028. W. J.

The Seventh Day Baptist Church of Chicago holds regular services at 11 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Detroit Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Washington Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Seventh Day Baptist Church of Los Angeles holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Minneapolis Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Denver Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Seattle Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Portland Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The San Francisco Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The St. Louis Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The Chicago Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

The St. Paul Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

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The Minneapolis Seventh Day Baptist Church holds regular services at 10 a.m. and 7 p.m. in various homes, call Pastor R. L. North, 125 W. Florida, Rev. M. L. Fischer, 212 North Dearborn, Rev. J. G. Colvin, 334 W. Michigan, Rev. E. J. Kuhne. Rev. L. H. Davis, 6316 Ellis Ave, telephone 2-1946.

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WHAT IS THE ONWARD MOVEMENT?

The Onward Movement is the denominational program of work which we, as Seventh Day Baptists, are engaging in for the advancement of 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.”

It is not an “extra” call for money. The Onward Movement is the REGULAR program of our denomination carried on through all our boards uniting under one budget and asking for the money needed under one united appeal instead of many competing appeals of the different boards, as in times past.

The Onward Movement is not a new and additional appeal for money. It is the one united effort of the denomination which replaces the many we used to have when each board had its own program of work and each raised its own budget through its own independent campaign.

The Onward Movement does not include any special projects, such as building programs. It includes only the REGULAR, long established work of our boards and the work of the general conference. It is the only regular denominational program of work for the kingdom of God which Seventh Day Baptists have, the only thing in which the churches unite year after year for larger work.

To have a part in the Onward Movement is to have a part in the work which we are doing as a denomination. To fail to contribute to this cause is to fail to have a part in the world-wide work which Seventh Day Baptists are engaging in for the kingdom. Giving toward the Onward Movement is sharing in the task which is ours. To support it is to be workers together with God and sharers in his kingdom.

The above is reprinted from the “Onward Movement Dollar” folder recently sent to all Seventh Day Baptist churches for free distribution. A few copies of the complete folder are still available.

FINANCE COMMITTEE
Seventh Day Baptist Building,
Plainfield, N. J.

THE GIFT OF THE SABBATH

is an expression of our heavenly Father’s love. True spiritual Sabbath keeping is an expression of our love to God. God speaks to us from week to week through the holy Sabbath day. We answer him back in the way we keep it.

A. J. C. BOND, D.D.