The money asked for in the Onward Movement program is used as follows:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Missionary Society</td>
<td>$32,476.00</td>
</tr>
<tr>
<td>Tract Society</td>
<td>7,834.00</td>
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<tr>
<td>Education Society</td>
<td>1,500.00</td>
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<tr>
<td>Sabbath School Board</td>
<td>3,800.00</td>
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<tr>
<td>Woman's Board</td>
<td>500.00</td>
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<tr>
<td>Young People's Board</td>
<td>1,800.00</td>
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<tr>
<td>Scholarships and Fellowships Fund</td>
<td>1,200.00</td>
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<tr>
<td>Historical Society</td>
<td>500.00</td>
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<tr>
<td>Ministerial Relief Fund</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Scholarships and Fellowships Fund</td>
<td>4,490.00</td>
</tr>
<tr>
<td>General Conference</td>
<td>4,490.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$58,100.00</strong></td>
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</tbody>
</table>

This money must come through gifts from the people. There is no other way to secure it. With the loyal support of every member there will be no lack. God has entrusted Seventh Day Baptists with a great work for His kingdom and we must not fail. Are you true to your trust? Are you supporting this great work with your influence, your prayers, your work and your money? It is both your duty and privilege to do so.

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 purpose of the Sabbath is not merely to commemorate the creation as a completed act of God, but to lead us to contemplate creation as an evidencing fact of God's presence now in this beautiful, wonderful world.**

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

SEVENTH DAY BAPTIST FAQ.

W. D. Burdick, Rockville, R. I.

AMERICAN SABBATH TRACT SOCIETY
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SABBATH SCHOOL BOARD

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SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar C. Beebe, Utica, N. Y. Secretary—Mrs. poetl Sturtler, Salem, Va. Treasurer—Frank L. Polan, River City, Ohio.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
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GIFTS or BEQUESTS FOR ANY DEDICATED PURPOSE are invited, and those who wish to help are prayed for the best interests of the beneficiaries in ecclesiastic.

The Memorial Board acts as the Financial Agent of the General Conference.

SEVENTH DAY BAPTIST DIRECTORY

AMERICAN SABBATH TRACT SOCIETY
Incorporated, 1916


SABBATH SCHOOL BOARD

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SEVENTH DAY BAPTIST DIRECTORY


Mr. address today takes a very personal form, first of all, some friends have requested me to tell something about the earlier life of myself and of the council, but also because this is one of those moments which in a calendar of personal affairs would be artificial. This is a very intimate occasion for me and I cannot be other than retrospective.

I was born in 1866 in a tenement house located in a court or alley on Old Fort Hill in Boston. My father was a sailor and my mother, a woman of congenital ill health who had lost six children, largely through malnutrition—our home being one of poverty and hardship.

My father died when I was eleven years old and I went to work at twelve as a news boy of the Boston Post, in a drug store, in a tailor shop, and in a printing office—my hours often being from five in the morning until ten at night.

Meanwhile, incidentally, I managed to go through the grammar and high schools and went into business at seventeen, first as a bookkeeper, then as a salesman, and at the age of nineteen became the general manager of a manufacturing and commission house with offices in Boston and New York, and had no thought other than of following that life in which I promised reasonable success.

I had, however, joined the church at the age of nine and had become deeply interested in it. I went to work, and was a member of a Methodist quarterly conference at eighteen, and superintendent of a Sunday school at twenty-one. My home at this time was in Mr. Morgan's, a religious institution for the organization of a Young Men's Christian Association and became so deeply interested in it that I decided at twenty-four to leave business and become a Y. M. C. A. secretary. The international committee invited me to make a visitation of the associations in Virginia, and while there I was called to the pastorate of the Association at Petersburg where they wanted a man to build a new building. In the meantime, the infant association at Melrose, while I was away, extended me a call to begin there, which I accepted.

Within six months, however, I decided, as a result of personal consultation, and prayer, that I wanted to enter the ministry. When I talked with my mother about it she told me what she had never told me before, that as a baby in arms she had consecrated me as a minister of the gospel and had been in constant prayer about it ever since. She was a woman of rare spirit and character who bore a life of constant hardship with sublime faith. It was my privilege to care for her boyhood until she died in 1918, leaving my sister, who has been for many years an invalid, in my care until the present time. I have never, from the moment of her confession to me, had any doubt in the reality of prayer, nor in the indestructibility of whatever theology I possess has been due more to her life and simple teaching than to my teachers of the philosophy. They taught me belief, belief in an infinite greater thing—faith.

Within a short time after I made my decision to enter the ministry and had conferred with several of my friends in the pastorate, I was called from pastorate. I was called to the Rev. Elija Horr, in my boyhood home in East Boston, inviting me to make his assistant to take charge of a branch mission in one of the almost disreputable parts of the city. I was immediately licensed to preach by the Congregational Association at the age of twenty-five and had a predominantly evangelistic experience, and, for a year or two, meanwhile pursuing studies under a teacher in the Newton Theological Institution. In my pastorate I had many of my old schoolmates and some of my former teachers in the grammar and high schools. It was a novel experience to be baptizing the babies of my old school and playmates, who, I may say, flooded me with letters and wires to my mission as attendants and helpers.

After I had been there for about a year, Doctor Horr called me into his study, said he wanted me to go to Yale and that he was in correspondence with Professor Stevens, who desired to see me. Professor Stevens talked with me very sympathetically, telling me frankly of the difficulties at Yale to a man who had only three years of high school education, but advised me to make the attempt. We sold out our furniture, my watch, and other effects for enough to take care of my mother and sister for a year or two and I entered Yale at the age of twenty-six. I had not been inside of a schoolroom for ten years when I soon adjusted myself to the situation.

While at Yale I preached nearly every Sunday and wrote for the Congregationalist and other papers. I suppose I supplied in fifty different churches in the state, and in 1896 was asked to become acting pastor of Bethany, where I was ordained. After being graduated from the divinity school I decided to continue for the degree of Doctor of Philosophy in Semitic Languages, Biblical Literature and Philosophy, completing the course in two years, and was invited to become assistant to Professor Sanders, meanwhile continuing my pastorate at Bethany.

I had become so deeply interested in systematic and Biblical theology that I decided I would pursue an academic life. Within six months again however, I revised my decision and let it be known that I would continue in the ministry. I accepted the first call which came to me to Malden, Mass., very close to my old home, in a suburban community where again I was among former associates. My first interest was to pour out upon those innocent people all of the theology, new and otherwise, that I had acquired at Yale. I had classes in Biblical theology, evangelism, and all other subjects of the kind.

One evening after I had been there for about three years a working man, a printer, who was a member of the church, asked for a conference with me and opened up to me the opportunity of the church in the field of social service, particularly in industry. Here again the whole course of my thought and life was changed in one evening and within six months, however, I decided to pursue an academic life. Within six months again however, I revised my decision and let it be known that I would continue in the ministry. I accepted the first call which came to me to Malden, Mass., very close to my old home, in a suburban community where again I was among former associates. My first interest was to pour out upon those innocent people all of the theology, new and otherwise, that I had acquired at Yale. I had classes in Biblical theology, evangelism, and all other subjects of the kind.

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that is a work you ought to undertake." That was the first thought I had had as to any possible relationship. The last thing in the world that I would have expected to undertake would have been ecclesiastical or administrative service. My interests had been entirely in other directions. Later on, however, I learned that the nominating committee was having some consideration to the matter but also that some members hoped Doctor North might be persuaded. Unfortunately he did not feel able to do so and within a short time the committee invited me to become its first secretary, at the age of forty-five.

To accept it meant another complete change in the kind of work I was doing, and I consulted widely with my friends in the Congregational ministry. I should think perhaps I may have talked with at least thirty of them. They all advised against it, thinking it to be altogether more serious movement. One of them who later became the chairman of one of our important commissions, I was asked to give the whole movement but two years if it were to be, and there were only two men who actually advised me to undertake it. One was Dr. Augustus F. Beard and the other was Mrs. Macfarland's husband, her father, former president of Fisk University, James G. Merrill. I think it was his attitude that removed all doubts, and I proceeded with my friends in the undertaking.

At the end of the first month I made a visit to New York and renewed the friendship of students with Doctor Sanford and started in. Administratively speaking, the institution consisted of little more than a constitution, a small office, and a stenographer. Chairman Sanford was secretary and was his assistant, Rev. G. Frederick Wells; there were the two district secretaries who were spreading the news of the kingdom but as a matter of fact, I think that in any case some timid suggestion as to salary, the result of the new movement, I might have lost courage.

The problem at that time may be viewed now with humor and amusement but it was not difficult to do so then. When I came first to the office I found the beloved treasurer, Alfred R. Kimball, for a check to the $300 involved. And I may add that I had not the slightest idea. Some of them have only seen little in it. Some of them were asking for a loan. They all listened kindly, agreed that the Federal Council was a charming proposition but all concluded by saying, "It is not a banking proposition" or words to that effect. One president, a leading churchman, looked at me quizzically and was in evident doubt as to whether I was joking or not. However, Doctor Sanford took up again with one of the banks and his president invited me to another interview. When I entered the bank I discovered that the former president was a Baptist deacon whom I had known intimately at South Norwalk. He saved the day. The result was that I went out with $10,000. It was not need security but an idea. It is quite possible that interview may have saved the council, at least administratively.

The question still remained of finding popular support. The men who composed the administrative committee were nearly all administrators carrying heavy financial burdens. One of them came to me very sympathetically after a meeting, and putting his hand on my shoulder said, "My boy, I think I ought to tell you frankly, it is up to you." I left, I took a list of about fifty churchmen of wealth, largely downtown, called upon them in one week and included every living personal relative. The deficit to $16,000, of which, however, half was saved the day. The result was that I went out with $10,000. It was not need security but an idea. It is quite possible that interview may have saved the council, at least administratively.

The sources from which I had been making an engrossing task and for several years I had been obligated to cease and Mr. Kimball secured a loan of $10,000 from our bank. But this lasted only a short time and the bank called for early payment. The deficit to $16,000, of which, however, half was saved the day. The result was that I went out with $10,000. It was not need security but an idea. It is quite possible that interview may have saved the council, at least administratively.

Meanwhile, Doctor Sanford began to fail in health and at the first meeting of the executive committee of the council I was requested to become acting executive secretary. I was now the chairman of the nominating committee urging that Doctor North be persuaded. Unfortunately he did not feel able to do so and within a short time the committee invited me to become its first secretary, at the age of forty-five. To accept it meant another complete change in the kind of work I was doing, and I consulted widely with my friends in the Congregational ministry. I should think perhaps I may have talked with at least thirty of them. They all advised against it, thinking it to be altogether more serious movement. One of them who later became the chairman of one of our important commissions, I was asked to give the whole movement but two years if it were to be, and there were only two men who actually advised me to undertake it. One was Dr. Augustus F. Beard and the other was Mrs. Macfarland's husband, her father, former president of Fisk University, James G. Merrill. I think it was his attitude that removed all doubts, and I proceeded with my friends in the undertaking.

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cently by letter confessed their lack of faith and vision. Only a few of the members of that day are left, but you, my brethren, are but reaping where they sowed.

But we had another asset and we owe that to those early days. The Federal Council had and by the grace of God still has a constitution. There have been several times during these years when that constitution has been threatened and it has been that of co-operative thinking. It has been that of our army of builders. It has been that of co-operative thinking.

During these years the staff has brought together a body of men of rare spirit and their thinking has been co-operative. I can recall many occasions of long discussions and even of debate but I can recall no occasion that I ever had to go among that staff when there was anything for one single moment but the spirit of brotherhood. I am told that there are those who think the council somewhat bureaucratic. I have been familiar as a member with many somewhat similar organizations and I will say unhesitatingly that I do not know of one that is less than our council. Any one who attends the meetings of our administrative committee where every question of general or departmental policy and every larger question is considered sometimes over two or three successive meetings will find that I believe, be persuaded of the accuracy of what I say. Of my secretarial associates I am unwilling to admit that they could be duplicated in their fields, and shortly I am going to write them up for you.

Of one I must speak individually. Caroline Chase has been with me from the beginning. And, as long as life shall last, let us pray that she never will be inadequately known; and fortunately I have so shared responsibilities with my associates that our administration will go on just as though I had never been. You need have no fear of that.

But I have kept you long enough. I have put this in writing just for the purpose of getting it off my mind, but perhaps I have failed. Within the next few weeks I complete forty years of professional life in the pastoral, educational, and social work of the Church. It has been a large measure of years, and I can follow this council, my associates and my successors, with unceasing heartfelt prayer and deeply solicitous sympathy and joy, so long as life shall last. Let us pray.

A PARABLE OF SAVED THE SAGE

I woke down from a dream of a ship, and I did business in great waters, and crossed to other lands. And when we were in mid-ocean returning, I thought of home and my loved ones. And as I went down to lunch I stopped at the office, and I wrote a short message. And the daughter of Keturah, and made the way to Cape Cod. And there it had happened was that in twenty years I have given all that I have to give to this administrative services. I shall hope they will show me the excellence of this service of forty and twenty years I may have still something in a voluntary unobstrusive way to contribute to the churches and to our council and I will repeat the closing words of my letter to the administrative committee "that I remain available for any voluntary services that may be requested so long as I shall live."

And even if I be consigned to future uselessness, either by threatening physical limitations or because I am just a spent force, I shall have two abiding possessions which can not be taken away. I can look back upon privileges such as few men, even those much worthier than I, have had, and I can follow this council, my associates and my successors, with unceasing heartfelt prayer and deeply solicitous sympathy and joy, so long as life shall last. Let us pray.

The letters that I have received from members of the council and its committees during the last few months, nearly three hundred in number, are a treasured possession.

I have said that in twenty years I have given all that I have to give to this administrative services. I shall hope they will show me the excellence of this service of forty and twenty years I may have still something in a voluntary unobstrusive way to contribute to the churches and to our council and I will repeat the closing words of my letter to the administrative committee "that I remain available for any voluntary services that may be requested so long as I shall live."

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A MARCONIGRAM

May we have a feeling of gratitude to the early heroes of the cross who laid down their lives for the faith and made the way easy for us. May we follow their example and live as they lived and carry on the work which they began.

"Like them may we be brave in times of danger and stress, and never give up until the cause of Christ is won and his kingdom has spread throughout the world."
We, the members of the Executive Committee of the Federal Council of the Churches of Christ in America, are moved to send to our constituent bodies a message which embodies our profound conviction as to the duty of the hour in the realm of religion.

It cannot be denied that in some quarters the old passionate longing to win the people to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, they have come content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. And that which is asserting itself, the sense of sin has disappeared. So that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to common science, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Salvationists stand in a unique position to the Jews.

The ancient religion in the household of Israel—Orthodox Judaism is a religion of the ghetto. Its walls have fallen, and Jews, everywhere and everywhere, are not conducive to its survival. This is the era of the great awakening and the Gentile influences. It is being tested in the open meeting and forums of the world. There are differences in particular are putting Judaism to the test.

First of all, it has met industrialism. This is an influence upon which orthodoxy had not counted. The factory, with its natural and dehumanized scene, has no place for religious peculiarities. Facts are a fact, an overtime deal, a mill hand, or shopkeeper, finds his religion a hindrance and not a help in making a buck. The Sabbath has been revolutionary, and especially upon Seventh Day Baptists.

Rev. William L. Burdick, Editor Contributing Editor

EVANGELISM

MESSAGE TO THE CHURCHES FROM THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL

We have recently observed the nineteenth-hundredth anniversary of the first Pentecost. That observance has by no means been to be forgotten. It is a day of communal failure. Perhaps that new inspiration has come to ministers and people with larger ingatherings into the church. And all are rejoicing that the power which first Pentecost has brought a Pentecost to them. If others have not felt that Spirit it is because they did not claim it. Pentecosts are bending low and all men may have them who are willing to pay the price.

Let the Church go on to the same victories which marked the first century after Pentecost, when Rome itself was moved to the same kind of power which she did not understand and could not overthrow. The same brace which defied the volubility in Caesar's time will conquer the same spirit today.

Ye have not heard from all our pulpits the same thrilling affirmation which fell from the apostle's lips. "I am determined not to know anything among you save Jesus Christ and him crucified!"

To those who clamor for a religion untraditional, we say, "This is the same yesterday, today and tomorrow—and for the vagaries of a godless speculation, his message who said, The words that I speak unto you they are spirit and they are life. There is but one remedy for all the world's maladies. It is found in him who was the Son of Mary and is the Son of God!"

JEWISH INSTITUTIONS SEVERELY TESTED BY THE CHANGING THOUGHT OF MODERN TIMES

Owing to the Sabbath and Jewish Day Baptists stand in a unique position to the Jewish people and to their acceptance of Christ. Seventh Day Baptists usually recognize this and emphasize the claims of Judaism, and the Jewish movements of the last century have made especial effort to conduct mission work with the Jews. Though we are not attempting any work of the kind for the time being, we are deeply interested in the things that are taking place in connection with the Jewish people and their religion.

Everything is in a flux these decades and every religious system is having a serious time in adjusting itself and its institutions to the merciless changes which are taking place. Perhaps this is truer regarding Judaism than any other religious system. What the outcome will be no one can tell; but tremendous changes are already far on the way. These will have a mighty influence upon the future of Christianity, and especially upon Seventh Day Baptists.

This fact brought out in an article by Rev. John Stuart Conning, D. D., published in the International Review of Missions, for October, Doctor Conning is secretary of the Home Mission Board of the Presbyterian Church and gives special attention to Jewish work in North America. He has had a wide experience in connection with these various denominations. He has studied these in other countries. The title of his article is Religion and Irreligion in Israel. After stating in the introductory paragraphs that beyond its cardinal dogma of the unity of God the Jewish religion has no authorized creed; that it has built up one of the most elaborate rituals ever devised, which covers every act of conduct from the cradle to the grave; that dietary laws and the cleansing of vessels are equally obligatory with the requirements of worship; and that though these always been devout souls such as Simeon and Anna, Judaism is as defective today as it was in the time of Christ; he takes up the situation in a thorough and extensive way. Below we quote some of the paragraphs:

"What makes it especially difficult to estimate the real religious situation among Jews of our time, however, is the revolutionary changes now taking place in their life and thought. Owing to the importation of the Greek thought it needs the shelter of the ghetto for its maintenance. Today it is memory. Its walls have fallen, and Jews, everywhere emancipated, share the common life of the world. The Jewish leaders have been surrounded by Gentile influences. It is being tested in the open meeting and forums of the world. There are differences in particular are putting Judaism to the test.

First of all, it has met industrialism. This is an influence upon which orthodoxy had not counted. The factory, with its natural and dehumanized scene, has no place for religious peculiarities. Facts are a fact, an overtime deal, a mill hand, or shopkeeper, finds his religion a hindrance and not a help in making a buck. The Sabbath has been revolutionary, and especially upon Seventh Day Baptists.

"Another utterance in the same key was recently heard in one of his sermons in New York. His theme was the Agony of Israel. He said, "The Temple is gone."

"The cumulative effect of these and other influences has been revolutionary. Wherever we look throughout the world, we see traditional Jewish life in a state of flux. Jewish leaders everywhere are acclaimed as reformers for the future of their people. Their councils are full of agitation. In the daily press and social functions, over the telephone, across the corner, people are moving away bit by bit the notion that companionship with his Gentile neighbors involves spiritual peril."

We have recently stepped out of the shelter of the medieval ghetto, where its own culture reigned. Separation from non-Jews is the conception around which Judaism is organized. It has elevated exclusiveness to a religion. ... The daily associations of the modern Jew are not conducive to racial separateness. The meetings on the street and in the city are not as they were, and no amount of repining will put a stop to the disintegration, which is in pernicious and, the pathos of the situation is only augmented by the distracted voices of the leaders.

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Jews together, and that is slowly slackening under the pressure of modern social conditions. Even the ghettoes of Poland, where for centuries Jews were warring with each other, have been abolished. But whether they are under the oppression of the modern social conditions, or whether they are under the influence of the Christian orthodoxy, there is a deep religious inspiration in the Jewish soul that has always been maintained. In the ghettos of Poland, where for centuries Jews were forced to live apart from the rest of the world, they have maintained their religious faith. In the shooting of the synagogue, the Jewish people has shown a deep love for their fellow Jews.

In America the lack of Jewish education is recognized as one of the most acute problems of modern Jewry. The Jewish people has been forced to live in a world where the majority of people have no knowledge of the Bible, and the Jewish people has been forced to live in a world where the majority of people have no knowledge of the Jewish religion. The Jewish people has been forced to live in a world where the majority of people have no knowledge of the Jewish people. The Jewish people has been forced to live in a world where the majority of people have no knowledge of the Jewish people. The Jewish people has been forced to live in a world where the majority of people have no knowledge of the Jewish people.

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Thou fain wouldst be a passive instrument. Thou fain wouldst hear. Thou fain wouldst see. Thou fain wouldst sit in judgment. Thou fain wouldst follow him throughout this year, Tousain listening with heart his voice would be heard.

Woman's Work
MRS. ALBERTA DAVIS BATSON, Contributing Editor

WHAT CHRIST SAID
I said, "Let me walk in the fields." He said, "No! Walk in the town." I said, "No flowers, but a crown." He said, "But the skies are black; There's nothing but noise and din." And he went as he sent me back. "There is more," he said, "there is sin.
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lust for money and contempt for old-fash­
ion. There were the bootleggers, the speakeasies, the New Y­
trict Attorney. (Nine years before prohibition.)

NO DRUNKENNESS BEFORE PROHIBITION

"When I was interne in the Cincinnati Hospital about thirty years ago I remember that the moonshiners were still trying to make a business of their trade, which caters to the tastes of the millions and their natural desire for the joys of life, is endangering their health and their morals. Education in modern science is doing away with beliefs; it is not a piece of con­

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Closing the gap between the moons on which the church is and was, the miracle being performed. Dr. Halford E. Luccock tells us, "Just a few minutes be­
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tation he grasped the ends of the broken wires, went through the circuit and burned his hands, but he held on and through him went the king's message of peace."

The carrying of a royal message is a costly task. In this parable or miracle we may find the symbolic way in which we must carry God's message to the waiting multitudes. The royal message of the Sabb­ ath as of the rest of the good news must simply do not know what they are thinking about."—Dr. Arthur Van Tilten Health School, Denver, Colo.

BREWERS VERSUS PUBLIC SCHOOLS

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We find the highest type of Christian experience divinely outlined in Christ. Nineteen hundred years ago he began the pathway to eternal life by his baptism in the Jordan. Then still clearer he made the pathway by giving his life a ransom for many—for you and me.

Matthew 5: 48 says "Ye therefore shall be perfect, as your heavenly Father is perfect." Only righteousness in its fulness and completeness of righteousness, will lead you upward. "He hath showed thee, O man, what is good: and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6: 8. To go upward and to keep up progress is a challenge to imitate Christ or God—that is, be perfectly holy, and walk in the spirit of Christ, the goal, and lean forward, forget the past behind you. Paul turned there last year. He had not been back to his home where he lives, is the one receiving the help enables Christian Endeavorers across the nation to send into the mission field and mission station a little. To, "...to the highest goal—eternal life."

THE SABBATH RECORDER 785

THE SABBATH RECORDER 1931

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BREEBE
NADY, AKB.
Contributing Editor

KEEPING ON THE UPGRADE

Christian Endeavor Topic for Sabbath Day, January 3, 1931

DAILY READINGS
Sunday—Striving (Matt. 7: 2-14)
Monday—Seek first the kingdom (Matt. 6: 33, 34)
Tuesday—Fight the flesh (1 Cor. 9: 24-27)
Wednesday—Follow the faithful (Heb. 13: 7, 8)
Thursday—Look to Jesus (Heb. 12: 1, 2)
Friday—Watch and pray (Matt. 26: 41)
Sabbath Day—Topic: How to keep on the upgrade (Phil. 3: 13-16, Christian Endeavor meeting)

EDNA RUTH BOTTUMS

"But I press onward" was Paul's motto, as he saw his shortcomings and was conscious of his imperfections in attaining progress upward. Paul put things of the past behind him—forgot them—and turned his face and directed his steps up the grade to the ever gleaming goal—Christ.

The Christian life is but a race—a race upgrade, the goal or prize is duly reached by continuous and strenuous effort. This is a race in which all entries may win the prize if willing to climb upward, if willing to devote an attainable amount of time.

But how are we to attain in this race—the wondrous Christian race that guides us upgrade? We go upgrade step by step and the first step is a self-examination. Let us uncover our inmost heart, sweep our soul clean by confession, and begin this new year and for other future years, May we like Paul look ever to Jesus which is the only way to climb upward.

Become aware of God, consecrate yourself fully to Christ, join in the crusade, enlisting for Christ service and climb upgrade, keeping your face in the right direction, your eyes ever on the goal. Carry these, Paul's, words with you as a motto, "I press onward towards the mark, for the prize of God's heavenly calling in Christ Jesus." Be honestly set on attainment and the path upgrade will be easy to cover.

Onward, Christian soldiers, give God a square deal! Salem, W. Va.

CHRISTIAN ENDEAVOR MISSIONARY WORK IN JAMAICA

DEAR BROTHER BREEBE:

It is long past time for an answer to your request for something from Jamaica for your departure. As you requested, that people may have real, living, spiritual meetings two or three times a week.

(To be continued)
is given the chance to choose. There is no compulsion. Sometimes the competition grows almost too strong to withstand but with us always is left the decision.

If from early years we have practiced making the right choices, we need not fear too much our judgment. Habit is strong. One who has always carefully chosen the best would find it almost impossible to do otherwise and in turn to act in that manner.

On the other hand, for those who have not carefully maintained practice in proper selections, there is danger.

Each of us has a set of personal standards. Somewhere along the way we acquired them. They are made up of feelings and attitudes we have taken from those whose lives we have touched. If we early learned to shun wrong and cling to right, we have found no trouble in setting up worthy standards. If, however, like a sponge we take from all, our standards are apt to be badly mottled. This manner of choice follows us in our recreational activities. Opportunities for choice are all about us. How do we meet them?

The Christian Endeavor is attempting to furnish satisfying fellowship to its members and friends, fellowship which will be safe and helpful, and will set our standards for personal conduct and thinking on a high plane. This is a part of Christian work. If the church and its auxiliaries do not direct the recreation of its young people, some less desirable groups are going to do just that.

There is no group of young people better fitted to enjoy the fellowship of each other than young Christians, working with a common purpose, having the same hopes and fears.

Christian young people can meet in full harmony and we believe God's blessing will rest upon such endeavors. Instances are known of actual conversion following as a result of social fellowship provided by Christian Endeavor.

The Young People's Board does not take the recreation and fellowship part of its program lightly. It is working in this way to win and hold young people to the work of Christ on earth.

White Cloud, Mich.
Mr. and Mrs. Edward E. Whitford declared the modest amount of funds remaining to be insufficient to permit the publication of the September and December issues of the Recorder, and that the operations must be curtailed in the latter period. The duties now being performed by Mr. Whitford will be taken over by Mr. C. S. Whitford, who was elected to succeed him. The Recorder will be published in October, November, and December, and will continue to be issued in January, February, and March. The Recorder will be published in October, November, and December, and will continue to be issued in January, February, and March. The Recorder will be published in October, November, and December, and will continue to be issued in January, February, and March. The Recorder will be published in October, November, and December, and will continue to be issued in January, February, and March.
Ruth, I believe we get the most out of the things we have to make the most effort for. That applies to you, too, Nancilu, that you are having to study hard in your new school may mean that your report card will have higher marks rather than lower. That's what I hope and expect will happen. It is certainly fine that you can learn to sew in school. At the Alfred High school they have a course in domestic science. Eleanor is "crazy" to take it next year, but I am afraid she can't, as they do not have it there. And don't think of going to school yet, says mama. She has a present for everyone at home—father, brother, sister, baby.

The day before Christmas an old gentleman passed by, one of grandmother's friends. His arms were full of bundles. The little bell could hear him saying: "Now I have something for little John and the baby. Won't they be surprised?"

Then came some boys and girls home from school, talking and laughing together. "Oh, I have something to give to mother and father," said one boy. "And I have something for grandmother," said another. The little bell could hear each one telling what he was going to give. Then came a mother walking past with a happy look on her face. She had a present for everyone at home—father, brother, sister, baby.

The little bell watched all the people hurrying past and listened and thought. At last Christmas day came and all the bells began to ring. Everyone stopped to listen to the beautiful music. Then the little bell laughed to himself for he knew what to sing and he rang out with the others, "Loving, giving, Loving, giving, Loving, giving, Loving, giving, Loving, giving."}

**Dear Keith:**

It was lovely for mother to write a letter to you, and I was just wishing for a Christmas story for our Children's Page. I know the children will enjoy it as well. And don't think of going to school yet, says mama. It has been very hard for me to write you, as father has not been home yet. But he will write for me. He is going to share his good things at Christmas time.

**Ever your sincere friend,**

MIZPAH S. GREENE.
make it right and in that way add to your happiness.

Perhaps we can come to a definition of happiness by thinking of the times in life when we were most happy. And doubtless we have high spots in our experiences that do stand out and shine and leave a glow of joy and happiness that has not faded, even though the occasion long ago has passed beyond our memory. Call some of these times to mind. Among such that shine in my own memory, not one stands out with me quite as much and with such brightness as the day, a week, or a year or more ago, when I took the large chair, left my brother and my dinner behind, and spoiling a day's visit with my cousins in order that I might the sooner converse to my parents and my older brothers and sisters the good news that I was now about grown and could wear suspenders like other large fellows.

Perhaps that is not real happiness. It may have been only a childish gleam, a passing glow that soon vanished; but with me it did not pass. It was not alone the value of the gift that overpowers, steadily bent on pursuits that might lead to the end. It is not the lazy man's dower, nor the sensualist's privilege. It is reserved for the man who can be grasped and held safe by true manhood and manliness.

A great deal of unhappiness in the world is caused by want of proper occupation. Equality, a human interest, a tie of love that bound him and me closer together.

We have not gone about grumbling that life owes its secret of happiness and needs us to be happening within us. We are not ugly without, but beautiful. We have spoken kindly, we have loved, we have done the simple job simply and well, we have thought good thoughts; we have not had envy within us, or hatred, or discontent, or greed. We have not despised the thing we were to do and so have done it badly out of willfulness and under a silly protest.

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Have you ever thought that there is a right and a wrong way to give? Paul says that if we give all of our goods to feed the poor and even give our bodies to be burned and have not love, it profiteth us nothing. Poor and even give our bodies to be burned or find that it is best to give less. And we plan of obligation. In selecting gifts be careful of the price of faith and persistence to deliver them from the hands of their enemy. They expected him to appear in a wrong way to give? The wise men had learned from Jews who lived in their country of the expected Messiah. They must have had persistence and faith to have made such a long journey facing hardships and suffering. And we, the wise men, must have had the desire to give, help us to know how. The star was their guide which led them to the Christ Child. In finding the Babe they found a home for every soul where Jesus himself could find no home. They gave to the Babe the very best that they had.

Are we wise men of today willing to pay the price of faith and perseverance to find Christ, and finding him lay their best at his feet? Think of the wonderful achievements that could be made in Christianizing the world if all inventors, philosophers, doctors, lawyers, and all other great minds were seeking Christ, and finding him lay their best at his feet. All of us have the opportunity of growing in wisdom if we seek Jesus and do his will. The wise become wiser in Christ. Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. May we be glad for whatever us, who said humbly, Lord, have mercy upon me a sinner. May we be glad for whatever God has given us and for whatever suffering and hardships are in our path, realizing that these will help develop strength of character. Deliver us from the troubles of selfishness and inability to place the appearance of being superior to those to whom the gift is given. We ask help from thee that the spirit of love may be the motive — the same motive that caused thee to send by Son and that caused him to give his life for us. --- Amen.

Prayer.—We thank thee, God, that Christ said whosesoever will. Help us never to feel ourselves above anyone. May we see the good in all men. Keep us from making
slanderous remarks about other people. May those of other races and other nations, more of the spirit of Christ in our relation to those less fortunate than we, to one day tell two men.

—Gene and James—until they reached its summit and sat down to rest and view the magnificent scenery of the Bitter Root valley spread before them. God's presence was there in every leaf, twig, stone, and tumbling stream. Together they gathered stones and builted them an altar there above the clouds on Mt. Tabor. Beside it they knelt and gave thanks to God their Father. I would that I might visit it. I know that the Almighty watches over it, and that he will care for the fruit of the labors of these two co-laborers.

I like to watch the gold in the northwest at evening. I seem to feel its reflection, and a great peace comes to me as I think of the Bitter Root valley and Mt. Tabor, Gene and James.

There is no end to the glow—goldenglow, rainbows, and other fine things of life that come to us year by year. Sometime—when we can preach now—I shall face the valley and I must cross alone. No, not alone. For when my feet shall enter the flood my Pilot will take my hand and lead me safely across the river. I know that God will not be long in answering my prayers.

LOYALTIES

Let us keep splendid loyalties, the world's proudest, & least losing. What use are breath and strength if we no longer feel the thrill of battle for some holy cause? Let brave hearts dare to break the truce with truth. We have put Courage once more on her throne; for Honor clamors for her inheritance, and the thrill of battle for some holy cause. We must keep faith with the unnumbered thousands who gave their lives that we might live. We must keep faith with the unnumbered thousands who gave their lives that we might live.

—William Penn.

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.

—ELLEN H. GARDINER.
And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awaked him, saying, Lord, save us: we perish. And he saith unto them, Why are ye afraid, O ye of little faith? Then he arose, and rebuked the winds and the sea: and there was a great calm.

The first storm was verified by Mark, and the second storm is verified by Luke, and the second storm is also recorded by John. Thus each gospel of nature and reason. A friend recently marvelled, saying, What manner of man is this, even the winds and the sea obey him!

In the three specific miracles, thus far considered, Jesus had taught his disciples and others that human diseases were under his control, and that the gifts of healing and the blessings of health were at his disposal. But here is a situation beyond the power of the Great Physician, unless he is more than a physician. And Jesus is more than that.

He now presents himself as the Lord of nature and reason. In the midst of their distress Jesus came unto them, Why are ye fearful and the sea. The first storm was verified by Mark, and the second storm is verified by Luke, and the second storm is also recorded by John. Thus each gospel of nature and reason. A friend recently marvelled, saying, What manner of man is this, even the winds and the sea obey him!

Matthew has presented Jesus as the Master of disease, and also as the Master of the forces of nature. Jesus is now met by a more serious crisis than that of the Gadesrene Demons, and all the reality of this fact. Taking into consideration repetitions, there are about eighty references to demons in the New Testament. A careful study of these references reveals certain facts very clearly. Among these are:

(1) There is a distinction made between devil-possession and other diseases. (See Matthew 4: 10; 16: 10; 18: 32; 34; 6: 13; 16: 17; 18; Luke 4: 40; 41; 9: 1; 13; 32; Acts 19: 12.)

(2) The results of demon-possession are not always mental or nervous. (See Matthew 9: 32; 33; 12: 22.)
Peter would walk upon the water, and a Iaconic "Go!" in this case recalls the "Come!" in that; an assent, without approval, to an attempt which was about to fail. Not in the world of brutes could they find shelter over the evil spirits which afflict humanity. as more value than a sheep! Wherefore it is lawful to do good on the sabbath day." Matthew 12: 12.

Sabbath School Lesson XIII.—Dec. 27, 1930

THE SABBATH AND THE APOSTLES

(Prepared by the Rev. Abva J. C. Bond, Leader in Sabbath Promotion, American Sabbath Tract Society.)

Golden Text: "How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day." Matthew 12: 12.

DAILY READINGS


December 27—The Lesson Text.

(For Lesson Notes, see Helping Hand)

Sabbath School Lesson I.—January 3, 1931


Golden Text: "Thou shalt go before the face of the Lord to make ready his ways." Luke 1: 76.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12: 2.
Loyalty Pledge

TO THE
SEVENTH DAY BAPTIST
ONWARD MOVEMENT BUDGET

TO PROVIDE a regular income for denominoational purposes, I hereby agree to give the following amount for the current year, July 1, 1930, to June 30, 1931.

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Remarks:

Name: ___________________________
Street: _________________________
City: ___________________________
Date: ___________________________

**If your church does not have special pledge cards you may sign the above and hand to your committee, church treasurer or pastor.**

If you are a non-resident member fill out the card and mail to the pastor or treasurer of your church.

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.

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The Sabbath Recorder

**TO OBSERVE THE SABBATH**

is to acknowledge the God of the Sabbath. To make a difference between the seventh day and the other days of the week is to obey God, and to accept him as the guide of our lives.

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

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