Loyalty Pledge

TO THE
SEVENTH DAY BAPTIST
ONWARD MOVEMENT BUDGET

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

Per week ........................................ $ ........................
Per month ......................................... $ ........................
Per Quarter ...................................... $ ........................
Per year ............................................ $ ........................

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.
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. J., on the third Tuesday in December, at 2 p.m. The President is Mr. Frank Hill, 118 Main Street, Westerly, R. I.; Vice-President, Mr. E. D. Langworthy, Westerly, R. I.; Secretary, Mr. Frank Hill, 118 Main Street, Westerly, R. I.

AMERICAN SABATH TRACT SOCIETY

Board of Directors

President—Constance F. Randolph, Maplewood, N. J.; Recording Secretary—Winfred R. Harris, Plainfield, N. J.; Corresponding Secretary—A. P. Randolph, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William C. Hubbard, Plainfield, N. J.; Secretary—William C. Hubbard, Plainfield, N. J.; Treasurer—William L. Burdick, Plainfield, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Constance F. Randolph, Maplewood, N. J.; Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.; Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.; Treasurer—Mrs. S. H. Davis, Westerly, R. I.

SABATH SCHOOL BOARD

President—Mr. D. Nelson Inglis, Milton, Wis.; Secretary—A. Lemuel Burdick, Janesville, Wis.; Treasurer—Lydia A. Babcock, Milton, Wis.

AMERICAN SABATH DAY BAPTIST MEMORIAL FUND

President—Mr. F. R. Randolph, Bolivar, N. J.; Secretary—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.; Treasurer—Mr. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.; Associate—Mrs. Irina D. Coon, Seventh Day Baptist Building, Plainfield, N. J.

AMERICAN SABATH EDUCATION SOCIETY

President—Willard B. Raymond, Battlefield, Va.; Secretary—William J. Fred Whitford, Bolivar, N. J.; Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.; Associate—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

AMERICAN SABATH VOCATIONAL COMMITTEE

Editor—E. E. Davis, Westerly, R. I.; Secretary—Mrs. E. E. Davis, Westerly, R. I.; Treasurer—Mrs. S. H. Davis, Westerly, R. I.

The Sabbath Recorder

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

Vol. 109, No. 26

Plainfield, N. J., December 29, 1930

Whole No. 4,477

"Beautiful Snow"

Somewhere in years

Tells us a Glad Story
gone by I have met

this expression in attractive literature, and

on this first morning with the earth covered

with snow this winter, I have been able to

think of little else. Every tree and bush and

shrub is literally loaded with snow.

Time and again have I found myself re-

peating the words at the head of this item.

The fact is, we see so little of the "Beau-

tiful" here in east New Jersey as compared

with what we used to see in western New

York, that some way, a morning like this

takes me back to the old home where we

waded in snow day after day caring for

horses and cattle and sheep in the morn-
gins, and later, hustled "cross lots" to the

little old schoolhouse in the vale.

Such a morning is almost sure to make

me long for a stroll among the homes of

long ago. But there comes a sense of

sadness, upon second thought. for I know full

well that the dear ones of sixty years ago

are not there, and that I would find myself

a stranger where I once knew everybody.

It was eighty-one years ago this December

that a neighboring young man led me through four or five inches of beautiful

snow, in my first boots, to the little old

schoolhouse where Miss Hannah Stillman

was teaching.

Is it not wonderful how some ordinary

contemplation, if we shall start a train of

thought which brings back vividly the

scenes and experiences of a life time?

This winter morning with its first snow

this year, has taken some of my

years, has left me with the thought that

with the only sad, lonesome feeling, that most of those they once loved are here

no more. This is a wonderful

compensation in the thought that we

hasten toward a home where we shall go no

more out forever.

I pray that as my friends draw nearer to

the evening of life's day, there may be for

them a glorious sunset which assures them

of a bright tomorrow where the Son of

Righteousness is the light thereof.

REPLY TO DOCTOR MACFARLAND'S

FAREWELL ADDRESS


It is a genuine privilege and a great joy, but also a difficult duty, to fulfill this com-

mission in behalf of the executive and ad-

ministrative committee. It try to give ex-

pression, briefly to our appreciation and
grateful toward Doctor Macfarland.

While there are others who could speak

far better than I, there is not one who could
do it with more warmth of feeling or more

unqualified friendliness and good will. It is a

great joy, but it is a difficult duty, to make

the more so by Doctor Macfarland's beauti-

ful words which he has just been saying to

us. It is a great joy that all of us knew;

saw of some of us knew; some of them none

of us knew; I can not speak of them with the

same re-

strait and self-control as Doctor Macfar-

land has done. They have moved our

hearts. They deepen beyond measure our

feeling of appreciation and gratitude this
day. One can understand the.

fully now that Doctor Macfarland has told

us the story of these early sacrifices, fidel-

ities and frugalities and we can appreciate

more even than we have before what he has
done for and meant in the life of the

Federal Council across these two decades.

We have asked Doctor Macfarland to

speak to us today and we are trying

inadequately to give expression to our

feelings with regard to him and his service
to the Federal Council.
THE SABBATH RECORDER

Now let us turn our thought to what we wish to acknowledge, namely, the unique service which has been rendered through the Federal Council and through it to all the evangelical churches of our land, and not to the evangelical churches of our land only but to the Christian cause in other lands and around the world.

First of all, we recognize what he has wrought through his hand in the administration of the council through these twenty years. It is quite true that great forces have been at work over and through all individuals. Each of us makes his contribution to the Christian cause, but still more the Christian cause makes its contribution through each of us. Men who do most are most humble as to how much they contribute and as to how far it was the cause which caught them up and made use of them in the years which were given them. This very principle of cooperation and association to which Doctor Macfarland has contributed so much had itself been here as a great principle in American life. That extraordinary Swedish woman, Frederika Bremer, noted this eighty or at all events, an organizing power. This is the movement of association. The association was founded already in the federal government of the states—an association of states, governed by a general principle or Constitution—now as a fundamental feature of popular life. People associate as easily as they breathe. Life in this country need never stagnate. We have not seen the end of the days when they were on the federal government of the states. One principle of movement in the association is one principle of movement in the federal government of the states.

Our debt to the future is very conspicuous in the increasing number of the chaplains. Their right relations to the churches, their right position for special service in the Army and Navy of the United States, and the right religious care of the young men of the nation. And we do well to rekindle ourselves of the immense growth and the immense work during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

There have been crises too when men thought nothing was at stake, but when as a matter of fact all the great issues were hanging in balance. With good perspective and appreciation of proportions and of dimensions he has helped us all during these twenty years. He has always centered his interest in this cause, quite willing to be in the background, not at all eager to have the work knotty, and not even enough to do, and seeking always the best instruments for its accomplishment.

We would express also our appreciation of the work of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.

We rejoice in the thought of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.

We rejoice in the thought of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.

We rejoice in the thought of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.

We rejoice in the thought of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.

We rejoice in the thought of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.

We rejoice in the thought of Doctor Macfarland's graduation. I have listened to him with a great deal of envy in my heart. Many of us long for the day when we might make a farewell address such as he has made, as far as we could do so, and know that we would go free from the close entanglements, and binding duties of the office of doctor and feel we were free to reap the harvest of the years in the evening. It seems to me that one could not long for anything more than such an opportunity as this. With whatever health and strength he may be given and whatever opportunities, he will do his work as a Christian service. He will not have now to go back and inquire how slow the slowest are or how fast the fastest—he can set his own pace. Our prayers and our affection will follow him.

But we realize the responsibilities which fall on him who remain and who must go forward. We are among the many of us who will not be able to make a farewell address to the council during Doctor Macfarland's administration. One picks up this printed report of the executive committee and compares it with another printed report of the same committee. The report which Doctor Grose and Doctor Lord and Doctor Macfarland were first together, and he is amazed at the enlarged field of the activities of the Federal Council. Doctor Grose and Doctor Lord and Doctor Macfarland have made.

Now has come, and must inevitably come in all relations between us as individuals and the organizations and the movements which we have outlived the transition times. We think of it in sorrow. Here it is.
group of us into a force as real and powerful as a Luther or a Paul. One does not know how the new day is to be born. We know that at every such turning time as this great voices are calling to us, summoning the dawn: voices out of the past, voices out of the future, voices of the turn of life, of all the voices from God, the God of whom Bishop McDowell was speaking to us so impressively this morning.

As we pray for you, you must pray for us, Doctor Macfarland, that we may be equal by the grace of God to our trust and to our task.

MESSAGE FROM THE COMMITTEE ON RELIGIOUS LIFE

"The work of our boards is important, the raising of funds for the united budget is necessary, but the spiritual life and growth of our people must be kept uppermost in mind. Without spiritual life and growth, we fail." So reads a part of the concluding paragraph of our Commission's report to the General Conference in 1930. Too much can scarcely be said in boosting the work of our boards, for they are the machinery by means of which our work is carried on; they are the hands and feet of our organization—and much more. Much of necessity, must be said and done in promoting the raising of funds with which to carry on. Considerable publicity has been given to this phase of the Onward Movement by the Committee on Finance, and encouraging reports are being received. Whatever is done in a financial way reflects rather largely our spiritual interests. It is all a part, a vital part of the spiritual life and growth of our people. When one hears folks complain that too much is being said about money, he is led to wonder not only about his own spiritual life, but also how much evidence there really is in his life of spiritual grace and growth.

If we are to develop spiritually, certain conditions must exist. A child, born into one's home, has a right to be well born, a right to healthful birth and legitimate parenthood, part of a Christian. Jesus declared to Nicodemus, "Ye must be born again," or "from above." "We must be born again." Our churches, for spiritual development, must be made up of regenerated people. Some special manner of birth is not the point of emphasis—but the need, the absolute necessity, that birth has taken place. No birth, no growth, true spiritual natural world is also true in the spiritual world. It is easy to wonder, when we see the world of growth and so much spiritual stagnation, if birth has really occurred. Vital is the principle back of "Ye must be born again." Also, when a child comes into a good home, great care is taken to provide for him proper food. Unfortunate and pitiable is he, who, for any reason, does not have such provision made for him, or fails to partake of it. You can not fail to see how this is true, also, in the church. Here is a new creature in Christ Jesus. He must have proper spiritual food, the "milk of the Word" for the beginner, the stronger "meat" for the older, more developed ones. The Bible furnishes all this, but the Christian must partake of it. He must read it, study, meditate, put it in practice. Individual and denominational growth in spiritual life will result from the reading of the Bible. A few weeks ago the writer was in the early part of a Sunday morning service in the church of Syracuse, ministered to by Dr. Bernard Clauson. He was deeply impressed by the prominent place given to the Bible in responsive reading and in the entire service. "The Word of God," he said, "should not wait for the preacher's message, but he went out fed and blessed by the reading of the Word. One wonders if we, as preachers, do not give too little thought to the place of, and emphasis upon, the Word of God in our worship service. A carefully prepared, well presented, and interpretive reading of the Word of God would mean more in the religious life and growth of our people than much of the preaching we do. A child, "must be born again." His life needs proper breathing exercise and fresh air. What breathing the pure air is to the natural child, prayer is to the child of God. It is with a feeling of sécurité, with a feeling of God, that we find communication with our heavenly Father. In private devotion, family altar service, prayer meeting, and worship on the Sabbath morning, in the spirit of prayer and knowledge of the Word, the well-born child of God will find a wonderful development.

There is no abounding spiritual life or normal growth. 
When we let other things occupy all our time and attention to the neglect of the vital matters that promote proper Christian development, we need not be surprised at the lack of interest in the great kingdom tasks, or that our unified board is little used, and paid, and our boards forced into debt.

Then, too, we expect a new born child to grow by exercise. He cries; he stretches and yawns; he reaches out his hand and kicks up his feet; later, he walks, runs, and learns to play and to work. Disappointment sits heavily upon the hearts of the parents of the child who does not thus normally express himself.

Likewise it may be expected of the child of God that he shall develop by learning to work and to play. The Christian Endeavor services has done much for him along lines of normal development. Our churches have sometimes been slow to encourage the new born child of God. Sometimes they have seen that it was quite proper for young folks to be at prayer meetings, but hesitated or delayed to provide them places for their work and play. We are glad the time has come when the church is beginning to think that recreation was of the devil, and that now they are providing places and means. "How can you make the wonderful faces of the girls in your pictures?" was asked of the famous Gibson. "What kind of a pen do you use, and how did you apply?" He replied, "Any kind of pen that will make a line, and any kind of ink that will make a mark are good enough. You see, that of himself, he can not do much about it."

All along there are various kinds of service to be rendered in the kingdom of God. We hear Paul describing "diversities of gifts." Every real Christian should find— for his own sake—some line of helpful, active service. Then let him put his enthusiasm and genius into it with all his heart, and do his utmost. "How can you make the wonderful faces of the girls in your pictures?"

The first line. "Cutting the lines in action." The second line. "Cutting the lines in the kingdom of God." For these purposes our General Conference and the boards now exist. Let us rally to their support, and make our cause a real Onward Movement.

IT COSTS

DEAN ARTHUR E. MAIN

It does cost, of course. Every good thing costs. Someone has said that even existence is an expensive matter.

The SABBATH RECORDER costs, and costs much more than the subscription price, but we are not willing to stop publishing RE­COR DER on that account.

An education costs. The opportunities furnished by colleges and universities cost much more than the tuition paid, but on the other hand we can not well spare our col­leges and universities.

Our government costs: but we need a good government.

Only ten students come directly under the influence of our Department of Theol­ogy and Religious Education and, with­standing this cost, many of our people think it worth while to do all we can for our young people who have the work of our minds.
THE BELLIGERENT SPIRIT IN MISSIONS

"It is not so much what you say as how you say it," is nowhere truer than in mission work; and it is equally true, that it is not so much what you do as the way you do it. Preachers and others speaking on religious subjects sometimes feel that they pronounce real or imaginary evils and evils—this by the suggestion that they are not doing their duty unless they denounce real or imaginary evils and evil-doers and in this they assume a belligerent spirit. They are sometimes encouraged in this by the suggestion that they are not afraid to condemn evil. To criticize is, to say the least, the easiest and cheapest form of public discourse.

This is not all. When one assumes, or appears to assume, a belligerent attitude he weakens his cause. Three generations ago a Seventh Day Baptist minister had started an evangelistic campaign and unusual interest had been created, but a certain wicked man was doing all he could to injure the work of the evangelist. Upon being told this, the evangelist became angry and declared, "I'll show him." From that day the interest of the work was waning, and it continued its downward course till the evangelist went to the opponent and before God and man acknowledged his wrong attitude. For this reason the Rev. William L. Burdick, of Ashaway, R.I., contributing editor, says, "Take yoke is easy and my burden is light." The words of Christ, "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in love," is the key to all Christian work.

There is more vital and delicate work coming to the missionary and minister than that which is his when he undertakes to show men how to become Christians. This applies to all who are called to be apostles and missionaries, for every follower of Christ finds himself face to face with those who are sincerely longing to know him, and are seeking to become Christians.

That one must be a Christian before one can show others the way to Christ, needs no statement. Furthermore, it is true that it is one thing to be a Christian and another to be able to successfully tell others how they can come to the Savior. Throughout the writer's ministry he has often wondered how to become Christians. So it has been with the writer, and while still a boy, and owes to that man a dignity and reverence. And while the robe upon his head and a coldness of worship. And while the robe upon his head and a coldness of worship and the reason why the Christian message.. These personal fears and struggles were brought to remembrance the other day by an editorial in The Baptist, under the caption, "The Imperative Need for Evangelism." What the editor of The Baptist says on the subject is timely and forceful and is given below:

He was a bank robber, had served time, and when he moved to the city, district court, he was encouraged, friendless, as he thought, and disgusted with the sort of life he had lived and anxious to make a change. He chanced to hear a talk from a young business man upon religious and the satisfactions of a life controlled by the spirit of Jesus Christ. He was interested deeply moved, indeed, and started going to church. He attended many churches. At length he went to the office of the business man to say, "Where can I go to find out how to start the sort of life that you were talking about a while ago? That is what I need. I have felt it for years, but now I am ready to begin if I can find out how to do so. I have been going to many churches, different churches, for more than a month but I can't understand a good deal of what the preacher says, and no one whom I have heard has said anything about how I may become a Christian."

Was that man, or another like him, in your church? How long would a man with this man's longing in his heart be ready to attend your church before he would find the answer that he craves? If he persisted for a month, would he be saved? Might he go for six months or a year and never hear the preacher attempt to give a simple, sympathetic explanation of how the man who sees God may become God's child?

The true evangelist has been and is accounted among the most faithful servants of the Church. The writer found Christ through the ministry of an evangelist while still a boy, and owes to that one a debt that he can never pay. But it cannot be denied that "evangelism" has become a byword in our generation because of the cheap antics of many a professional evangelist. Such men have much to answer for. They are not so much interested in those who have not God as much moved, and we cannot tell men more about God than we have ourselves learned. "A cool head and a cold heart," says Dean Inge, "never brought anyone to the feet of the cross."

We view with deep interest the tendency in our churches toward what is called a richer service of worship. We welcome every effort that is being made to promote dignity and reverence. We are not afraid of more education, but we do hope that the preacher does not use us atone for any weakness in his message, and while we recognize that no man is made any larger by
The Sabbath Recorder

its ample folds, there is much to be said for it under appropriate circumstances. But these things have to do with the frills of religious ceremony. If we are to impart the substance. If they are made a substitute for a real gospel which deals with men where they live and tells them what is needed, this program was a splendid one and shows them the way to God, we are offering stones to those who cry for bread, and are mocking their deepest spiritual needs.

—The Baptist.

Thanksgiving at Stonefort, Ill.

Rev. C. L. Hill

The writer of this article was glad to receive an invitation from the Seventh Day Baptist Church at Stonefort to spend the Sabbath for the Thanksgiving day with them. They had arranged a program for this occasion and had planned a community dinner to be served at the church following the Sabbath morning service. It has been the privilege of the writer to visit the brethren at Stonefort many times since his residence in that part of Illinois, but he does not remember a time when the people seemed to be in better health and spirits, or more optimistic concerning the future of the church. There were about sixty present for the morning service and about seventy-five for the afternoon. The morning service was well attended and the afternoon made the attendance rather small. During the five services the attendance was nearly one hundred. A church dinner is always a joyful event, and is especially so at Stonefort, for it becomes a time of home coming when friends and relatives gather again at the old church home and have a part in the services and social season.

It was a splendid, satisfying, spiritual occasion that we enjoyed together at the church and in the homes of the people. May we have more of them, and may God bless the people at Stonefort in their effort to carry on in the work of his kingdom.

Letter from Miriam Shaw

My dear friends:

If I were on the Young People’s Board I would vote to raise the number of points on the activities chart given for letters written to missionaries. Some time I shall find myself writing to each of the many friends from whom I have received letters, to ask them to pray for the steamer and since reaching China. But now I wish to say to you all a happy New Year and to say to you late.

No one could have asked for a more pleasant trip than I had on the Empress of Japan. The days in Honolulu, Yokohama, Kobe were packed full of thrilling experiences, but I guess was never full for when the friends on the wharf in Shanghai asked me who the new Confer-

ence president was to be I gave the wrong man the position.

The eighth of October Mr. Crofoot and my sister put me on a train bound for Soochow. I felt a bit shaky for fear I wouldn’t know whom to get off or that no one would meet me. But I found a warm welcome at the Northern Presbyterian Mission, where I am living with a friend I knew in Hartford, who is also in language school.

Sometimes I have a guilty feeling, that because I am a lazy thing, I must not be studying hard enough. So I shall describe one of my days and let you judge.

Miss Ramsey and I start off in rickshas at seven forty-five in order to reach the Soochow University by eight-thirty. Our compound is outside of the wall. Even when the frosty air nips our toes we enjoy the ride through the streets, sometimes so narrow that we can not pass a bicycle. As everywhere in China, I am always impressed by the crowds eating, working, dressing, playing, begging in the streets, or just hunting for a bit of sunshine.

It is very dode among the dogs, babies, peddlers, and the blind leading the blind, to crawl up arched canal bridges, and in church and in the Home News wondering if they will all heed your clanging bell and the coolie’s shouts. Soochow is called the Venice of China because of its multitude of canals. Thousands of people live all the year round on the house boats and as many in straw huts on the banks.

We enjoy seeing into the open shops where everything the people use is made and sold. At the back is hung a picture of one of the many gods.

Our day is divided into five periods each, with Chinese teacher. Only one person speaks English. The others drill us over and over on the words we have been given. We use the keys of phonetics. Each teacher has a different method, so the days fly fast. At noon we have a long rest. I like to find a sunny spot by a lamp post and just sit there because we have no heat in our classrooms. Some days I wander through the streets or fields.

We start home at five o’clock. Darkness comes on suddenly with little twilight. We enjoy the silhouettes of temple gates against the sunset clouds. Sometimes we meet wedding processions and sometimes get glimpses of home life through doors ajar.

Soochow has many places of historic interest. There are six large pagodas, the oldest of which was built sixteen hundred years ago. There are many ancient temples and gardens. The mountains near here are very beautiful, especially with the autumn colors setting off the crumbling temples and pagodas. To reach the mountains one takes a lazy canal boat through the villages and fields. The village women carry the sedan chairs from the canal to the foot of the mountain.

This week I saw Ramsay and I were trying to describe chocolate pie to one of our Chinese teachers. I am still more dissatisfied with my description of China for you.

On the first of February I shall begin work at Lihiro, and continue language study there. It helps me to know that your prayers are with me that I may be equal to my task.

Yours in service,

Miriam Shaw.

Northern Presbyterian Mission,
Soochow, Kiangsu, China,
November 25, 1930.

Home News

Walworth, Wis.—It is a long time since anything has appeared in the Recorder from here. This is not because we are dead or because there has been nothing of interest that might have been reported, but just because no one has taken it upon himself to write.

We have no Christian Endeavor, nor Intermediate, nor Sunday School. The children of Walworth are not engaged in any misfortune. There are those who are interested in the things that the Recorder brings us. There are those also who feel a deep interest in the letters found on the Children’s Page. It is a source of real pleasure and interest to know what other churches are doing.

We have felt the pressure of hard times and yet our blessings are greatly compared with those who have been harder hit. As a society we have sent relief to some of the sufferers. There is a general good
feeling among the people. The pastor and his wife were made to realize this when on the eve of their wedding anniversary, they were invited to come over to the church for a little sing. As they entered the church the lights were turned on and a cheerful welcome was given by the gathered company. A pleasant evening of song, games, and social events was had, with refreshments and short addresses by two of the local pastors who had been invited in. The pastor and his wife were remembered with flowers and a purse breasting forth the fragrance of friendship and good will. Such experiences help to strengthen the ties that bind and bid hope revive.

On November 7 we were cheered by the coming of President Bond of Salem College and Mr. Bishop. Mr. Bond returned to Chicago for the Sabbath and Mr. Bishop remained here and spoke to us from John 14: 9. A strong evangelistic sermon was given.
QUILT EXHIBITION IN MILTON

MRS. G. E. CROSLEY

During the past autumn many churches in Wisconsin have held exhibitions of quilts. One such exhibition in Madison was considered so valuable that thousands of dollars of insurance was placed on the exhibit during the day or two that it remained in the church. Another church in a smaller city kept two armed men on guard in the church while they were on exhibition.

While Milton is only a small village, the women of the Benevolent Society of the Seventh Day Baptist Church have won a wide reputation for their exquisite quilting, and their work has gone out to distant parts of the country. This reputation for beautiful work was established as far back as is the memory of those who have lived longest in the service of this church. The membership of the original Benevolent Society is now very small, but the quilting is as beautiful as ever.

As one enters the church, to the attention of circles two and three, it was decided that all who worked co-operating such an exhibition might be successful, and a joint committee from the two circles was appointed. Mrs. Jessie Todd, president of circle two, was elected chairman and the committee set to work.

A house to house canvass of the village was made, and the matter was brought to the attention of circles two and three. It was decided that all who cared to help, to loan quilts, coverlets, shawls, and rugs, were invited to contribute. Invitations were sent to the women of the Seventh Day Baptist Churches in Milton Junction, Albon, and Walworth and other peripheral invitations were extended to people who, we knew, would be interested in the exhibit. Each invitation included a request for the owner's name and any personal history of the article that she wished to give to be written out and sewed to the article before it was delivered to the committee. These directions were, with a very few exceptions, carefully followed and aided greatly in the return of the beautiful articles to the owners.

In addition to this precaution a committee of two women, famous in our town for their speed and accuracy, in such work as Mrs. H. C. Cray, Mrs. H. B. Davis, and Mrs. W. D. Davis—cataloged each article as it was entered, and checked off each article as it was taken out at the close of the exhibition. We were happy to have each article returned to its rightful owner without a single error.

We found people genuinely interested and the response was so generous that when the doors of the church were opened to the public, expressions of delight at the beauty of the display were heard on every hand. Two rooms on the main floor and the dining room in the basement were given over to the display. At the right as one entered the church, serving to separate the display from the main body of the church, were hung the shawls, beautiful old shawls worn by our grandmothers and great-grandmothers. All the others; those of whatever plainness of design, all in a wonderful state of preservation. A walk down this line read like the membership roll of a Seventh Day Baptist "Ladies' Aid" of fifty years ago. Here we saw the names of Mrs. Daniel Babcock, Rev. J. M. Todd, Mrs. J. M. Thomas, Mrs. James Bailey, Mrs. W. H. H. Coon, Mrs. P. A. Davis, Mrs. William B. Matthews, Walworth; Mrs. Phoebe Whitford, Brookfield, N. Y.; Mrs. Stillman Burdick and Mrs. Luransa C. Burdick, Milton; Mrs. W. H. H. Coon, Utica, Wis.; and Mrs. Martha Coon, Albion, Wis.

These shawls are now owned by descendents of these women or by family friends. Mrs. A. L. Burdick, of the original Benevolent Society, was given an invitation from an official of the Art Institute, Chicago, to present to the Institute one of the two shawls loaned for this exhibit. As one turned from this line back to the room a bewildering array of beautiful quilts met the eye. Every available wall space was used and rows of tables extended the length of the room, and then they overflowed into the adjoining room where space and more tables and screens were covered. Even the step ladders used when hanging the quilts were covered with sheets and draped with quilts. There were two hundred quilts, spreads, and old linen sheets displayed in these two rooms. And in addition there were woven hand woven cape pieces. A hand woven bedspread and a tablecloth were found among the interesting pieces of old linens. Here too were pieces worn in church, in baptisms, baby cloths, even the baby's "best bib and tucker," a quaint little garment loaned by Mrs. C. S. Sayre, Albon. A homespun wedding quilt was given at a time when that was the custom in the wedding outfit of Rev. Leman And­ russ, was loaned by his namesake, Professor Leman H. Stringer. Here also were two old samplers, and a beautiful piece of needle point from England, while heirlooms from Sweden and a feather quilt from China were not far separated.

It would have been hard indeed to have selected the most beautiful quilt either from the modern ones or from the old ones. In many instances the old and the new seemed to be of the same period. I asked several what quilt they would select if they might have the choice of them all and no two chose the same one.

Of course there is no room here to give names of many owners, but I shall mention a few outstanding quilts. The oldest quilt shown is owned by Miss Miriam West. It is a trundle bed quilt and was pieced in 1787. The one having the largest number of pieces is owned by Mrs. J. B. Davis. It has 13,000 pieces and was pieced by Mrs. Davis when she was a little girl of twelve. When she told me I said "Poor child." She laughed and admitted that "It was a good deal of work. The one having the next largest number of pieces is owned by Mrs. G. Stillman, which she did not piece herself. It has only 11,388 pieces. A beautiful quilt containing more than 5,000 pieces was loaned by Mrs. J. F. Stringer, of Milton. This quilt was made by her mother, Mrs. S. F. Davis, of the old school and was pieced by her. We learned that the quilting took thirty days. Mrs. Leman H. Stringer of Milton, exhibited a quilt that was much admired for the weeping willow trees appliqued on the border. This quilt was made by Mrs. Sheldon's grand-aunt, who is known to all the present Milton Day Baptists of other days. There were names like Elder Daniel Babcock; Dr. John Collins, a friend of Milton Academy; Mrs. R. Cray of the original Benevolent, Mrs. Luransa Bur­ dick, Mrs. L. L. Crandall, Mrs. W. E. Crossley, Mrs. A. E. Maxson, Adams Center, N. Y.; Mrs. Ellen Cotton Ennis, Little Genesea, N. Y.; Mrs.
Eunice Ann Ayers, Shiloh, N. J.—What shall I say more? For time would fail me to tell of Green, and of Boss, and of Saunders, and of Johny of Davis also and Skaggs and of the prophets.

During the afternoon soft music from the church organ under the skillful touch of Mrs. W. E. Rogers penetrated to the expanse and added to the charm of the occasion.

HELP FOR FAMILY DEVOTIONS

(Continued from last week)

THOUGHT FOR THE SIXTH DAY—CHRIST GAVE HIMSELF

"Christ's life on earth was one of continual giving of himself. The flow of life going out from him brought life more abundant to all with whom he came in contact. When he healed the sick and raised the dead he was giving life. He taught his disciples that the greatest among them should be the servant of all. He taught this by example as well as words. His giving was unlimited; when he was most tired from the work he never failed to show compassion on the multitudes and the suffering individual. He gave them the gifts of love, sympathy, friendship, and self, the gifts that the world needs today, especially those who do not know God. Are we willing to give to those around us who do not know God?

He gave himself a ransom for many. Are we willing to give as he gave himself all men are drawn unto him.

The sacrifice makes Christianity the greatest religion. It gives to the world a way to save itself from the slavery of sin. Because he gave himself a ransom for many, the world is saved. Every community there are people who, before the winter is gone, will be face to face with real want, if not hunger and cold. Such needy cases should be sought out and relieved by those who have been more fortunate. Already large numbers of churches are doing just this service. Organized efforts are being set in motion to provide jobs for the unemployed and thus keep the wolf from many a home where there are anxious fathers and mothers. There are opportunities this year for real ministries of love.

Amen. E. D. V. H.

THOUGHT FOR THE SEVENTH DAY—GIVING JOYOUSLY AND LIVING HAPPILY

There are so many needs to be met this year that it would seem we are afforded an opportunity to give of ourselves to the making of real joyous living. With so many people out of work it is more likely than likely that in every community there are people who, before the winter is gone, will be face to face with real want, if not hunger and cold. Such needy cases should be sought out and relieved by those who have been more fortunate. Already large numbers of churches are doing just this service. Organized efforts are being set in motion to provide jobs for the unemployed and thus keep the wolf from many a home where there are anxious fathers and mothers. There are opportunities this year for real ministries of love.

Amen. E. D. V. H.

THOUGHT FOR THE FIRST DAY—WHAT SHALL I DO WITH MY PAST?

As we approach the close of the old year and the beginning of the new, there are two things we can do—we can sit down and work ourselves into a wonderful fit of blues, or we can resolutely face the future and be good and fight evil and embrace wonderful opportunities. Paul could have made a wonderful collection of colossal blunders, growing out of misdirected zeal, or he could have made a fine collection of successes and achievements, but he had the good sense to know these would have been only a burden to him in his race of the Christian life, so he wisely resolved, "forgetting the things which are behind I press on. Whatever our failures and mistakes, or our successes and achievements, we will leave them behind. They are of little value to us except as they teach us to avoid similar errors or lend encouragement to new endeavor. We can not change the record of the old, but the future, only the future, is ours now.

Amen.

THOUGHT FOR THE SECOND DAY—THE WAY TO A HAPPY NEW YEAR

How happy we should be that we have before us a new year with its clean pages, its unsullied record. Do you remember when you were a child how proud you were with your first new writing book? There at the top was the perfect specimen of writing, and the next clean page—how proud and happy you were. Well, we have before us the new year with Christ as our perfect pattern. We have clean pages and so much to inspire us to do our best. We have the Holy Spirit to guide us, friends to cheer us, the warmth and tenderness of those who love us, and the joyous fellowship of living to us from out the past. We have a wonderful world in which to live with all its opportunities for love, service, and happiness.

Amen.

THOUGHT FOR THE THIRD DAY—LOOKING BACK

It is well at the beginning of each year to look back over the year that's past, noting our mistakes and finding points in which we can improve ourselves. It is not good to dwell unduly upon our failures, but we must recognize our faults in order to correct them. We must first sincerely and truly repent and ask God's forgiveness for our past sins; then in the spirit of humility and trust in his power, we may start once more with a clean slate and course our sins can not be undone; their effects can not be entirely blotted out; their memory will haunt us forever, but we may start once more with a clean slate and course our sins can not be undone; their effects can not be entirely blotted out; their memory will haunt us forever, but we may start once more with a clean slate.

Amen.
have failed to do, and to help us free ourselves from the bad habits we have formed. And before he will "forgive our debts, God requires that we forgive our debts..."

Lord, we would bring our burden of sinful thought and deed, In thy pure presence kneeling, From bondage to be free; Our hearts and spirit sorrow For all the work undone, So many talents wasted, So few bright laurels won! —Add Cambridge Cross.

Scripture.—Have mercy upon me, O God, according to thy loving kindness: According to the multitude of thy tender mercies blot out my transgressions. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, face from my sins, and blot out all mine sins may be blotted out, that so there may come seasons of refreshing from the world.

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord. Acts 3: 19.

Prayer.—O God, help us to look back on our failures with determination not to make them again. Help each one to stand for right and truth and high ideals, that this year the world may be brought a step nearer its goal. Help each one to stand for right and truth and high ideals, that this year the world may be brought a step nearer its goal.

Thought for the Fourth Day—Looking Forward

Since God in his infinite patience has forgiven our past failures and given us a clean leaf to start on, we should not be too sure; for it's easy to be a starter, lad, but are you a sticker, too?...}


Prayer.—Our Father, help us to catch a vision of the glorious future when righteousness shall reign over all the earth.

Help each one to stand for right and truth and high ideals, that this year the world may be brought a step nearer its goal. In the name of our Helper, Jesus Christ, Amen. Help each one to stand for right and truth and high ideals, that this year the world may be brought a step nearer its goal. In the name of our Helper, Jesus Christ, Amen.

N. D. M.

Thought for the Fifth Day—Determination

Are you game? Are you honest enough to refuse to receive

Our inner life shows in outward expression in spite of what we can do, therefore be honest in your thoughts. Carlyle says, "Make yourself an honest man, and then you may be sure that there is one rascal less in the world." We all know what people think of rascals; the prevalent idea is that there are too many of them.

Scripture.—2 Corinthians 13: 7. Now I pray to God that ye do no evil; not that we should troubles to appear to be honest, but that we should make it plain that we do what is honest, though we be reproached.

Prayer.—Our Father, we are all blind until we see that in the human plan nothing is worse the doing if not done honestly. May we do something in our weak way to help the rule of honesty become one of the rules of the world; and may we always be farsighted enough to look over what little may be gained for the present by being dishonest, and see the lasting rewards of honesty. Create in me a clean heart, O God; and renew a right spirit within me. These things we ask in thy name. Amen.

H. S.

Thought for the Sixth Day—Honesty

In making new year resolutions have you resolved to be honest? Great rewards will be reaped if this one resolution is made. Honesty always wins a banner; this banner is always hanging where all men can see it.

There are many things in life which test our honesty. When the conductor on a train passes you, failing to take your ticket, are you honest enough to give it to him? When you are the one who is wrong, are you honest enough to sell your goods at a price so as to make you only a fair profit? If in school, are you honest enough to refuse to receive help when a little help would mean that you would not fail in the course? If in a football game, are you honest enough to play fair, when one little unfair play would win the game? And are you always honest enough to be what you are without trying to make people think you are something else?
Prayer.—O God, stir our minds and hearts with discontent with things as they are. May we be satisfied with low attainments this year, but may we fix our eyes on Jesus the perfect life. May we renew our strength each day at the fountain of all grace, and remember that “as thy days so shall thy strength be.” Give us clear vision, strong hearts, and may the beauty of thy grace be upon us that others may be induced to enter the race and win with us the crown of a better life. Amen.

SALEM COLLEGE NOTES
NEW YEAR DINNER
Last year during the Christmas holidays the first mid-year get-together of the Salem College alumni was attempted, with much uncertainty, and mingled feeling by those in charge. The results, however, were so far beyond expectations that there could be no question as to such a meeting becoming a regular thing. The get-together will be held again this year, with another of those great turkey dinners served by that worthy organization, “The College Aid.” A thorough survey of the holiday situation was made, and it was found that, taking all things into consideration, the most desirable time to have the dinner was the evening of January 1, 1931.

Ed Davis will again have charge of the athletic event—a basketball game between the alumni and the faculty.

CHARITY FOOTBALL
Salem and Broadus played to a scoreless tie in a charity game at Clarksburg, Friday, December 5. The game was hotly contested throughout, and the teams displayed more consistent ground gaining. Three members of the Tiger Squad played their last game of football for Salem College. They were Captain Zygmond Sobak, Archie Burckett, and Delbert Swiger.

ANNUAL BREAKFAST
The annual alumni breakfast was held at the Waldo Hotel, Clarksburg, during the meeting of the S. E. A. The attendance was gratifying, there being in attendance present Dean Van Horn addressed the gathering, and Mrs. Bond read a message of greeting from President Bond, who was out of the state and unable to attend. Splendid music was provided by the music department of the college and three members of the 1930 girls’ quartet.

GIFT BOOKS
At the annual breakfast it was suggested that each alumnus send to the college library at least one volume. If this plan is carried out the students will be greatly benefited by the increased facilities of the library. The suggestion has resulted in the addition of sixty-six valuable books to date, with indications that many more are to come.

FORMER PRESIDENT DES
Dr. Charles B. Clark, president of Salem College during the years 1908-1919, died at his home in Hillsdale, Mich., on October 30. His loss is mourned by many friends throughout the sections of the country where he lived and served. A minute of silence was observed honoring him at the alumni breakfast.

Y. M. AND Y. W. MEETINGS
Phil Elliott, formerly a member of the National Staff of the Student Y. M. C. A. and at present associate pastor of the First Presbyterian Church in New York City, and “Chuck” Doobs, sectional Y. M. M. secretary, are conducting a series of religious meetings on the campus this week. Both are outstanding leaders among students. Mr. Elliott is speaker and leader of the series, and Mr. Doobs has charge of the vocational discussions.

THE DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION
OR AS IT IS MORE FREQUENTLY CALLED "THE SEMINARY"

It is said that the school has no just claim for aid upon the strictly university funds and we think that it has a denominational color. The friends of Alfred have recently achieved great results and we hope, have formed the good habit of giving. Now I think it can not be the demand of the seminary be so increased that it can meet reasonably well the calls that shall be upon it for instruction.

A. E. MAIN, Dean, Salem College.

SALEM COLLEGE NOTES
ANNUAL BREAKFAST
Last year during the Christmas holidays the first mid-year get-together of the Salem College alumni was attempted, with much uncertainty, and mingled feeling by those in charge. The results, however, were so far beyond expectations that there could be no question as to such a meeting becoming a regular thing. The get-together will be held again this year, with another of those great turkey dinners served by that worthy organization, “The College Aid.” A thorough survey of the holiday situation was made, and it was found that, taking all things into consideration, the most desirable time to have the dinner was the evening of January 1, 1931.

Ed Davis will again have charge of the athletic event—a basketball game between the alumni and the faculty.

CHARITY FOOTBALL
Salem and Broadus played to a scoreless tie in a charity game at Clarksburg, Friday, December 5. The game was hotly contested throughout, and the teams displayed more consistent ground gaining. Three members of the Tiger Squad played their last game of football for Salem College. They were Captain Zygmond Sobak, Archie Burckett, and Delbert Swiger.

ANNUAL BREAKFAST
The annual alumni breakfast was held at the Waldo Hotel, Clarksburg, during the meeting of the S. E. A. The attendance was gratifying, there being present Dean Van Horn addressed the gathering, and Mrs. Bond read a message of greeting from President Bond, who was out of the state and unable to attend. Splendid music was provided by the music department of the college and three members of the 1930 girls’ quartet.

GIFT BOOKS
At the annual breakfast it was suggested that each alumnus send to the college library at least one volume. If this plan is carried out the students will be greatly benefited by the increased facilities of the library. The suggestion has resulted in the addition of sixty-six valuable books to date, with indications that many more are to come.

FORMER PRESIDENT DES
Dr. Charles B. Clark, president of Salem College during the years 1908-1919, died at his home in Hillsdale, Mich., on October 30. His loss is mourned by many friends throughout the sections of the country where he lived and served. A minute of silence was observed honoring him at the alumni breakfast.

Y. M. AND Y. W. MEETINGS
Phil Elliott, formerly a member of the National Staff of the Student Y. M. C. A. and at present associate pastor of the First Presbyterian Church in New York City, and “Chuck” Doobs, sectional Y. M. M. secretary, are conducting a series of religious meetings on the campus this week. Both are outstanding leaders among students. Mr. Elliott is speaker and leader of the series, and Mr. Doobs has charge of the vocational discussions.

THE DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION
OR AS IT IS MORE FREQUENTLY CALLED "THE SEMINARY"

It is said that the school has no just claim for aid upon the strictly university funds and we think that it has a denominational color. The friends of Alfred have recently achieved great results and we hope, have formed the good habit of giving. Now I think it can not be the demand of the seminary be so increased that it can meet reasonably well the calls that shall be upon it for instruction.

A. E. MAIN, Dean, Salem College.

THE SABBATH RECORDER
YOUNG PEOPLE'S WORK
REV. CLIFFORD A. BEEBE
POMONA, N. Y.

WHAT YOUNG MEN SHOULD BE
Christian Endeavor Topic for Sabbath Day, January 10, 1931

DAILY READINGS
Sunday—Interested in Religion (Luke 2: 41-52)
Monday—Reader of the Bible (2 Tim. 3: 14-17)
Tuesday—Clean in life (2 Tim. 2: 22)
Wednesday—Courageous (Dan. 6: 10)
Thursday—Courteous (2 Tim. 2: 24-26)
Friday—Willing to listen (Prov. 4: 18-20)
SATURDAY—Topic: Sabbath Day (Exod. 20: 4-17)

PASTOR VERNEY A. WILSON
My idea of what a young man should be is, perhaps, what most people’s ideas are in that respect. A young man should have some business ability, for some day he must shoulder responsibilities, and in most cases he will have to take the responsibilities of a family. A good foundation for these responsibilities is laid by cultivating good business habits. He should not shirk his duties and be a continual loafer, for such practices tend to destroy good business habits, and therefore tend to destroy the foundation, and weaken the finer qualities of young manhood.

But business is not the chief end, in my estimation, of what a young man ought to be. The young man who has business as his chief end will fall far beneath his great privilege. Character is by far the most important thing. A young man should have a family.

He should possess a healthy, active Christian life. To possess a healthy, active Christian life the young man who has not attained unto the highest until he has possesses a healthy, active Christian character. This is the crowning point in any young man’s life, and when he reaches it in its fullest extent he is just what I think he ought to be.

Athena, Ala.

CHRISTIAN ENDAVOR MISSIONARY WORK IN JAMAICA

(Continued from last week)

DEAR BROTHER BEEBE:
A few weeks before the Sabbath I went over to Lower Buxton. This time Brother Edwards began having early morning prayer meetings and night evangelistic meetings. Sometimes the prayer meetings, which began late in the afternoon, would have a family and eighty people in attendance. The night meetings were also well attended with increasing interest. Upon our arrival there were more than forty people who had professed conversion in these meetings. During our stay ten or twelve more made the start in the Christian life. The distance from Buxton to the Caribbean Sea at Dry Harbor, twelve miles away, early one morning. Some twelve or fourteen people walked from Buxton during the day, being on the move to witness the administration of the ordinance at seven o’clock. At the water’s edge each of the candidates voluntarily offered an earnest, fervent prayer.

Much interest was evidenced in the council for the organization of the church. Brother Edwards was chosen by the church to be their pastor. His father and mother are members of the church. Announcement was made that day that his father will give to the church a deed of land where the church building stands. The church has a full quota of officers, and expects to move right forward. Brother Edwards is the pastor of the Lord’s church there, and has almost begun keeping the Sabbath who expect to unite with the church soon. There is every reason to believe the church will grow.

A week ago last Monday night we were to have our last meeting there before returning home. That afternoon we had a downpour of rain, which ruined some more; rained nearly all the afternoon. We gave up all thought of having a meeting that night. When it was almost dark, a
man, not of our people, came to where we were staying, he believed we could have a meeting. Yes, there were about 125 people at the meeting. We had a glorious time. Four more people came forward declaring they were starting the Christian life. It would have done your soul good to have heard the testimonies and prayers thanking God for the great salvation, and that he had sent Brother E. God among us to teach them the Bible way. The manifestations of their zeal were not of the noisy boisterous kind. But they were strong, earnest, true. All this because God put it into the hearts of our New England young people to help support a native missionary worker in Jamaica. Does it pay? Is not this the kind of work the Lord wants us to be doing? Sincerely yours, D. Burdett Coon.

--Abo~e our fellows that trouble begins. One's good will promotes to harbor hard feelings. If you repay a quarrelsome person in his own coin you are promoting ill will. If you own to doing wrong, and are paying your part to promote good will, "Blessed are the peace makers, for they shall be called the children of God."~

**Topic for Sabbath Day, January 2, 1951**

---

**HE GIVETH MORE**

He giveth more grace (James 4: 6). He increaseth strength (Isaiah 40: 29). Mercy unto you, and peace, be multiplied ( Jude 2). He giveth more grace when the burdens grow greater.

He sendeth more strength when the labors increase: To add to the victory he addeth his mercy.

To multiplied trials, his multiplied peace.

When we have exhaustion, he give us endurance.

When our strength has failed ere the day is half done. When we reach the end of our hoarded resources, Our Father's full giving is only begun.

---Fellowship.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the deeps, and established it upon the floods."
CHILDREN’S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. T.
Contribution Editor

OUR LETTER EXCHANGE

DEAR MRS. GREENE:
I thought I would write a letter. We have two little calves. One is a Guernsey and the other is part Guernsey.
I like to go to church, Sabbath school, and Junior. In Junior we are having a contest with the intermediates to see who can get $25 first for the Missionary debt. We already have about $7.50.
My sister, Marion Ruth Maxson is five years old. I am ten, on January the twelfth, I am in the fourth grade at school.

Your friend,  Marion Ruth Maxson.
North Loup, Neb.
December 7, 1930.

DEAR MRS. GREENE:
It was two days before Christmas and Heidi and her grandfather went to Clara’s home for Christmas.

With love,
Dear Mrs. Greene,
North Loup, Neb.
December 11, 1930.

HEIDI’S CHRISTMAS

It was two days before Christmas and Heidi and her grandfather were sitting by the fire. Grandfather told Heidi that she should make us so grateful that we would all try to live good, pure lives, as much like Jesus as possible. Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:
Here is a Christmas story that I have thought up. Maybe it won’t be worth while even after I guess I will send it.
Just to let you know why the paper is torn: my brother Stephen just thought he’d be smart and tear it, so he did. He’s got a piece in his mouth now.

Your friend,

AFRED, N. Y.
December 11, 1930.

DEAR MRS. GREENE:
I have made up my mind to come to your home (for Christmas) tonight, too, and so is her grandmother and father. Clara is asleep now and I am going to bed soon and that is the only reason she didn’t write to you. We will be there tomorrow night.

DEAR MRS. GREENE:
Grandpa had forgotten to give the letter to Heidi before. It had come yesterday. Just as Heidi finished reading it, someone rapped on the door, and there was Clara, grandma, and Clara’s father.

Miss Rattenmire.

Grandpa nearly jumped out of her shoes when she saw them come in. They were all so glad that they didn’t know how to start out talking, so Heidi said, “When shall we have the Christmas tree?”

Grandma said, “Oh, are you going to get it now.” Mrs. Rattenmire said she would stay in the house because she was tired. Grandma took a nap and did not wake up until it was time for supper, so Clara’s father, Clara, and Heidi and her grandfather went for the tree.

They went by the canal to a nice pine tree just right for the house so they cut it down and started toward home. Heidi and Clara slid down on Heidi’s sled and got there before Clara’s father and Heidi’s grandfather did. When they got there they saw a whole lot of Christmas presents on the table which grandma and Mrs. Rattenmire had put there. There were some nice Christmas decorations, too.

When grandpa and Clara’s father got back they put up the Christmas tree, and then they all decorated it. It was not up for Christmas eve, so the two children went to bed early.

In the morning when they had eaten breakfast, they all went into the dining room and had their presents, and Heidi was a very happy little girl.

Heidi went down the hill to her good friend Peter’s house and gave him and all the family many presents.

The next morning Heidi’s friends had to go home. The next year Heidi and her grandmother went to Clara’s home for Christmas.

DEAR VIRGINIA:
Good girl to send such a nice story. Do it often, please.
Does little Stephen expect to gain knowledge by eating the written page? What a lot of trouble it would save if we could all learn everything that way.

My letter must be short as our page is full to overflowing.

Your sincere friend,

VIRGINIA SAUNDERS.

DEAR MRS. RATTENMIRE:
I was so glad to get your good letters, and wish you both a very merry Christmas and a happy New Year. It is just the right kind of Christmas weather this year, at least as far as the country—clear and cold and with plenty of nice white snow.

I hope, George Stephen, that you juniors win out in that contest. I wish all assistants and intermediates would have such contests.

Happy the Missionary Board would be if $50 could be added to the missionary contribution of every church in that way.

Don’t you love that story, Marion Ruth, about the birth of Jesus in Bethlehem? It should make us so grateful that we would

Don’t you love that story, Marion Ruth, about the birth of Jesus in Bethlehem? It should make us so grateful that we would
UH OUT PULPIT

THE RESTORATION OF PETER

REV. C. GRANT SCANNELL
Pastor of the church at Dodge Center, Minn.

SERMON FOR JANUARY 10, 1931

(Preached at the association at Nortonsville, Kan.)

Text—Mark 16: 6, 7.

ORDER OF WORSHIP

PRELUDE
DOXOLOGY
INVOCATION
RESPONSIVE READING
HYMN
SCRIPTURE
PRAYER
RESPONSE
NOTICES
OFFERTORY
HYMN
SERMON
HYMN
Benediction
POSTLUDE

"And he saith unto them he be not afrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him. But go ye your way, tell his disciples and Peter that he is risen from the dead: and as ye go, say, 'The Lord is risen indeed: he is not here.'" And Peter went out alone and wept bitterly. (Mark 16: 7, 9, 11.)

"And Peter." Out of the holiest legacy of our Lord he took the name of Peter. It strikes the heart of man to think of the short mention of the name of Peter in the New Testament, compared with its mighty after-history. In another role—that of a companion of Christ—is his name to be read in heaven with the sacred names of Paul, and John, and James, and all the other early disciples who followed Christ into the light of a perfect service. Peter was brought into fellowship with the Lord. Jesus said to him, "Simon, son of a carpenter, thou hast been chosen as a model of faith. Thou shalt be the rock by which the Church is built; the cornerstone, which Christ has made, against which the gates of hell shall not prevail. As thou art chosen of God, so must the life of Peter be purified and made holy."

Between Gethsemane, where singlehanded, Christ was struck, and the Cross, where Peter was crucified, the heavy years of suffering and temptation had no power to destroy Peter when the voice of the Master called to him. The winds and waves grew boisterous. Old companions gathered around. Old sins and temptations rose up in his face. The habits knocked at the citadel of your soul. They were too much for you, and you went down, and today you are in the world again with no hope. Now, why was this? Like Peter you took your eyes off of Christ. When the waves of sin began to engulf, you did not send out the S O S call to the throne of infinite Love, which would have brought—if need be—a legion of angels to your rescue. Though strong in his protestations of loyalty, when put to the test, Peter miserably failed and denied his Lord again and again. Oh, the pity of it! How the devil, who desired to have Peter for his own, must have chuckled in hellish glee. The heavenly angels must have looked upon the scene with yearning pity, Christ had said to Peter, "I have prayed that thy faith fail not." Between Peter and the Son of God. Then Jesus was led by his captors along the corridor. Peter with the hot words of his denial, still upon his lips and echoing through the vaulted chamber, looked up into the eyes of his Lord. He saw no anger, no reproach—only love and pity in the kindly eyes of Jesus, and the heart of Peter broke. The cock crew, and Peter rushed out into the darkness—alone.

The story of Peter is the story of a man who saw a silver path across its bosom; to keep his eyes there; to hold his ground. All that Wednesday morning he followed the Saviour, and the Saviour said, "Follow me, and I will make you fishers of men." And Peter responded with unutterable joy. You promised the Savior of men, that you would always love him and be true. The Saviour said, "Go ye into all the world, and preach the gospel to every creature." And Peter, as he followed the Saviour, said: "Lord, to whom shall we go? Thou hast the words of eternal life. Apart from thee we can do nothing."

Does he say, "We have no use for cowards and traitors here"? No, he does not say that. He reaches out and grasps the hand of Peter, and says: "Come in Simon, we need you badly here.

The disciples and the women are there, and Peter with uncovered head confesses.

THE SABBATH RECORDER
The sun is slowly sinking to the horizon and gilding the temple spires with golden light. The shadows lengthen and change to gray. A gleam of moonlight from the great dome is a blaze of light, and—but listen; what is that sound growing louder and more distinct each moment? It is the sound of the stairway coming up the steps, and the door open. A figure is silhouetted against the light. The rays are streaming through the open door. A k

"A

"A

"A

"A

"-cover:

"eter she

"1llrn.

"~ushed

"~he

"6

"are

"p

"Th

"them that Jesus of Nazareth was

"his sin"

"ell;

"~~~herent

"~reathless,

"t?at

"Jesus

"are

"flies

"the body of the one they loved has

"no longer there. The stone no longer

"ere~

"The Jews are upon

"coming

"-tale of a vision of angels that had

"tell how much

"to me each week.

"Let

"more

"the 'pantry

"1st

"be

"the great

"was empty.

"God of Abraham, can it be true?

"Peter and John dash out. Quick, to Calvary.

"They come to the tomb. The Roman guards are no longer there. The stone no longer covers the sepulchre. They stop in fear. They listen; the door is empty. Unbelieving, they return to the upper room. It is a sad tale they have to tell when they reach there. The body has been stolen away. The night wears on, and the men lay plans to discover where the body has been taken, and to meet out vengeance to those who have soiled the sepulchre.

"The morning light is breaking and the men are all astir, for this is the day that will bring stern, quick action. The body must be had. Again the door opens and Mary of Magdalene stands in their midst, clad in her mitre, flushed and beautiful, with the light of joy in her eyes. As the disciples look at her questioningly, she cries out the amazing words, "I have seen him!" "Tell the disciples one by one that Jesus has risen," he said. Then turning to Peter he said, "He sent you a special mes-

"sage—TELL Peter," he said. "I have seen him, he is alive! He is alive! He is alive!" Peter stept into the air. His tears blind his eyes. He passes through the city gate. Is it to Calvary that he takes his way?

"No, it is to Gethsemane. He falls on the ground where Jesus had lain. Oh! if I could only see him. If I could only tell him of my love. Somebody lifted him up. Who could it be? Who could it be but Jesus, and there in the place hallowed by the agony of Christ, with his head pillow upon the breast of Jesus, encircled by the everlasting arms of love, Peter sobbed out the story of his failures and sorrows, and was received into the bosom of the infinite Christ, never to go out again.

"It was a different Peter who again sought the upper chamber. "I have seen him; I have seen him, and he is just the same! Through the company ran the words—"Simon has seen him; he is just the same. Peter's face was subdued and tender as he told the story. "Jesus is just the same. He is the same! He is just the same!" Simon, for one, saw the difference. "Jesus Christ, the same yesterday, today and forever." Tell it to the sin sick world. Jesus is just the same. Broadcast it from the pentecostal pew. Let the story of the resurrection be told not of my mouth but of our hearts. Tell it to the outcast, the homeless and friendless. Waft the story of Jesus' resurrection to the homeless and friendless. Waft the story of love, of power, of purpose, of peace, of victory, of life. Let the story be carried to the ends of the earth.

"Again in the upper chamber, the disciples are alone, yet—not alone. Peter's face is thoughtful and earnest. He had confessed his sin; he had been forgiven. The day was done. The disciples one by one had departed for their homes, and Peter dreamed. He had yet to learn another lesson before his restoration was complete. He had yet to publicly confess his Lord. Jesus met him beside the sea and was asked a question, "Lovest thou me more than these?" Peter's answer pleased the way he had answered it, "Yes, Lord, thou knowest that I love thee." Peter traveled that way. Through the grave of Jesus lies the path to life.

Observations by the Corresponding Secretary

Rev. Herbert C. Van Horn

1931 Calendar Correction.—In the Seventh Day Baptist Calendar and Directory—1931, certain errors should be noted and proper corrections made. On the April sheet, over "Special Dates," the dates given for the meetings of the Home Missionary Society, and Tract and Missional boards, are the eighth. They should be the twelfth, which is the second Sunday of the month, and as designated by these various boards. Please make the necessary correction on your calendar. Thank you.

The Unfinished Task.—The secretary "sat in" at a meeting of the Home Missionary Society, and the group discussing the work in the West Indies. Disappointment registered when it was discovered that Jamaica was not being included in the discussion because, belonging to Great Britain, it was not considered within the province of home missions. But the writer was interested to see and listen to native and other expert workers of Porto Rico, and to learn from them something of the situation and problems of that island, which we might be quite similar to those in Jamaica. We learned there were vast communities embracing multitudes of people without churches and to whom the gospel had never yet been preached. In these days much is being said and written about churches, overarching, and the need of withdrawing. The effect of something Daemon is merely to do as much as we are now doing. But so long as there are conditions as revealed in this congress, and conditions such as are prevalent among the readers, the Christian Church has an unfinished task. The Christian Church must stand by. This is true of Seventh Day Baptists.

Quotations.—"A prophet is a man who enjoys much well-earned popularity among his neighbors' great-grandchildren."—"Isaiah might have put it this way: 'They shall beat their plowshares into swords, and their pruning-hooks into spears, neither shall they learn war any more.' In that order that nation may be scarred too stiff to lift up sword against nation."—"A declaration of war is a verdict of a jury. I have never heard hearing both sides that a million innocent young men shall be put to death."—"The reason why the Scripture speaks of a certain crowd with weeping and destruction is that those who travel it do not obey the traffic regulations."—"Christians Are Starving Themselves."—The writer has just read testimony of a great church in a denominational paper, and his deep set desire that his fellow Christian better understand its value. He declared that the bulk of Christians are starving themselves and do not know it. We feel this to be a true observation; the more so, when we consider the state of our fellow Christians in other lands, and the denial of Christ's truth, and the promise and hope of the future. The writer does not remember, in more than fifty years, when his father did not have the Bible in his home. After it was fully and carefully read, his mother used to read it to him on the family table. Who knows but something read there, as children of the home hunted for the cooky jar, made last impression of youthful minds? Any way it was in the home, and had been read, mostly aloud. A Seventh Day Baptist instinctively feels at home in the house of a stranger when he sees the face of the SABBATH RECORDER. Why stare, when there is a feast spread before us each week. Let more of us gladden our hearts, the way we have read the paper—and then send it on to some one else. Why not pay for a subscription, and have it sent to a friend? Last year we had 1,519 paid subscriptions. Suppose every one of these who have the RECORDER should pay for another subscription to (Continued on page 831)
MIRACLES OF JESUS

THE FORGIVENESS OF SIN—Matthew 9: 1-8

The Searchers of hearts, Master of disease, Master of the forces of nature, Master of the unseen world of the spirit! Who could be such, save God only? Yet Jesus' claim to unity with God does not rest upon these alone. Greater evidences are yet to be recorded than 'I might believe that Jesus is the Son of God' (John 20: 31).

To heal the diseases of the body was a blessed thing to do, a work requiring supernatural power; but that was not thorough work, in that it did not go to the basis of disease. Christ's supreme mission to the world was to heal men from their sins. Now he is to perform a miracle to demonstrate, or make evident, that the Son of man hath power on earth to forgive sin.

After curing out the diseases, Jesus returned to his own city, Capernaum. Mark tells us he was in a house, probably the master's house. He tells us he was in a house, probably the man's house. The man who was blind Jesus declared had not committed any sin responsible for his blindness, nor his parents. Yet back somewhere a law had been lost. When Jesus said to the impotent man whom he healed, "Sin no more, lest a worse thing come upon thee." he declared there was a vital relation between sin and disease. And in the light of Jesus' teachings, we can affirm it was a great thing to heal physical diseases, but that it is a greater, more important thing, to heal the diseases of the soul.

When Jesus said, "Thy sins are forgiven thee," the scribes accused him of blasphemy. They said, "This man blasphemeth." Mark and Luke say they asked, "Who can forgive sins, but God alone?" True, they did not ask these questions aloud. They were merely reasoning "within themselves." But the Searchers of hearts understood their secret questionings. They are in the presence of the Omnipotent.

When they heard Jesus pronounce the forgiveness of sins, they rightly asked, "Who can forgive sins, but God alone?" And why repeat the same question for this sceptical age, Who can forgive sins but God? They recognized the Source of forgiveness. They knew that man could not forgive sins, but if his God's forgiveness was through the miraculous drafts upon his own personality. In this case of healing, we see Jesus coming closer to human need, and he is now dealing with the world's greatest tragedy—sin. And it is false to reason, revelation, and experience that God had marveled at the tragic fact in human life, or to try to water it down. Jesus is now pushing back disease to its four corners.

It may be impossible to trace all sickness and pain back to its source, and yet, speaking broadly, all sickness and suffering are the results of some one's sins. The innocent, because of our racial unity, often suffer with the guilty. Not infrequently the keenest stroke falls upon those who are guiltless of the wrong doing. The man who was blind Jesus declared had not committed any sin responsible for his blindness, nor his parents. Yet back somewhere a law had been lost. When Jesus saw the impotent man whom he healed, he said, "Sinner, sin no more; lest a worse thing come upon thee." But the Searchers of hearts understood their secret questionings. They are in the presence of the Omnipotent.

A Houdini can produce wonders, but no man can do what Jesus did. So instead of at once admitting Jesus' claim of divine Sonship they reject miracles, declaring them to be myths, or legends, etc. Oh, the paganism of such reasoning! Who made nature, and nature's laws? God. Who can forgive sin? God. Put Jesus in his rightful place and we will have no trouble about miracles.

Jesus reading their thoughts said, "Wherefore think ye evil in your hearts? For which is easier to say, Thy sins are forgiven thee, or say, Arise, and walk?" Then as a test of his own divine origin, and to show that he was exercising the prerogatives of God himself, he said, "That ye may know that the Son of man hath power to forgive sins (he saith unto the sick of the palsy) arise, take up thy bed, and go unto thine house." And the man went away healed, and all that beheld it marveled and glorified God.

"Wonderful grace of Jesus, in all he hath done. Arise and walk!" Then saying, "How shall my tongue describe it, Where shall his praise begin? Taking away my sin" Setting my spirit free: "For the wonder-working grace of Jesus reaches me."

Notice in order to make this department as helpful as possible, for a time at least, the editor will seek to answer all questions bearing upon fundamentalism, or related questions, that are asked in the right spirit and free from personali­ties. Send your questions direct to the editor of this department, Little Genesee, N. Y.

ALFRED UNIVERSITY MILLION DOLLAR CENTENNIAL FUND COMPLETED

(Resolutions Adopted by the Board of Trustees on December 7, 1930)

WHEREAS the Trustees of Alfred University adopted in June, 1927, a One Million Dollar Centennial Fund, to be raised and paid by 1936; and

WHEREAS on December 20, 1930, the sum of $810,455.38 was contributed in gifts and pledges, after a four-months intensive campaign; therefore

Resolved:

First: That the Trustees of Alfred University by unanimous vote express to the more than three thousand contributors of this million dollars, hearty and grateful thanks for their gifts and for their local and personal support of movement for a greater and a better Alfred.

The citizens of western New York, and the alumni and friends of the college everywhere where have rallied to a wholesome support of the campaign. The trustees recognized the case of gratitude for all these gifts, and pledge to the donors, faithfully to carry out the trust this sacrificial giving has imposed.

Second: That the trustees hereby record and express to the Hancher Organization of Chicago, which has conducted the campaign, very hearty thanks for the able, loyal, forceful, and considerate way in which Jesus has been conducted. Vision, faith, courage, and courtesy have characterized this leadership, for which no praise is too high.

Particularly the trustees record their obligations to Dr. J. Wesley Miller, director of the campaign. Tireless, resourceful, wise, and considerate, he has found him to be a campaign leader of rare ability.

(Continued on page 831)
LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

My Dear Friend:

Just a short letter to let you know I was under the impression that I had written to you quite a while ago and so was busy ing myself with other correspondence while waiting for your next letter. And I had an idea that your farm work was keeping you busy, as the harvesting season is now on hand with us, and in your northern climate you must be a month earlier than we usually are.

I have been sick several weeks, and at one time I had little hope of ever getting well and strong enough to do ordinary work about the place any more. But if no back set upsets me any more, I am on the road to my usual output of work, with one exception; that is, the infirmities of age are causing me to give up one after another of my usual daily occupations.

The last one to be dropped is the drawing of water. Owing to the strain on my back and left hand I must depend upon others for the water that is so necessary to cleanliness, comfort and health.

From childhood washing of clothes has been part of my work, sometimes using a good machine, but mostly my own two hands. One time I suggested to a colored woman who was doing our washing, that she use the machine, as it was a great time saver. But she held up her hands saying, "Dee hands is all the machine I wants." Being true to the machine my hands were the more pay. So as soon as I was able, I stood at the machine again, and she had to seek employment elsewhere.

My writing is interrupted sometimes by pain in my head, but I have to write nearly every day to my deat son and his wife who live here; and this week my daughter Jessie is with us, so I have to write as easily as I can. I keep a little note book with me, and occasionally write on a piece of white paper saved for such use calls for no eyestrain, as I can make my letters as large as I please, not even using my spectacles. Better still, I can write with my forefinger on her bare arm, in utter darkness, and she can read my writing as easily as I can. Every day I taught her this system years ago and we keep it up. It is so convenient. I think I shall shortly learn this method, as well as the blind.

I may not be prompt with my correspondence for a while, as Jessie and I intend to visit to my home in the other side of the Cape Fear River in a good farming season; so I am hoping to find him well supplied with the usual farm products that mean so much to country life and to comfort and health.

To a North Carolinian there is no other land so well suited to his nature, provided he adheres to the rules that we find in the Scripture of truth. North Carolina is far enough north to enjoy the cool breezes that come from its mountains, and far enough south to escape icy f fters that grip the northern states. Yet southern latitudes is unknown to those who are health conscious with southern sunshine in the heat of summer.

There are far enough east to see the flashes of lightning along our eastern seacoast when stormy weather visits that portion of our state. Many a night have I stood out-of-doors watching those red flashes till the storm seemed to be dying away.

We are far enough west to have access to mineral springs more or less noted for the healing effects of their waters.

While attending school about sixty miles from here, I drank mineral water, because an attack of measles in cold weather had left me in a low state of health, and the principal of the school advised me to do this, saying, "I do not want to bury you." I must have looked much worse than I felt. A few months later I saw me-owed a girl with a heavy shock of light brown hair and a turned up nose and you will have a good mental picture of the assistant teacher, who had already practiced in the common schools. The principal had agreed to accept my services as assistant teacher in a room containing nineteen girls of ages ranging from eight to twenty years, and he allowed me tuition in seven different studies as compensation. I had to study my own lessons before school opened in the morning, a short time during the noon recess, and an hour after school. My weight was usually less than a hundred pounds, so I was a little teacher among my well-grown pupils, and they soon learned that I was deaf should every outburst of laughter when anything amusing transpired, which often did.

A card from Aunt Emily Newton today states that Rev. W. D. Burdick and Mr. Van Horn will arrive in Fayetteville December fifth. We shall be glad to have such preachers with us and I hope their coming will be accompanied with showers of blessing for all sincere seekers after the truth as it is in Jesus.

Lovingly,

Your Friend in the South.

REPLY FROM THE NORTH

Dear Friend:

Your letter was indeed welcome. For some time I had been wondering what vicissitudes you might be passing through. We have had a bounteous harvest of all kinds of things. We experience fine prospects for traveling to visit in other homes beside our own, as I know you are in good hands when taking a journey with Jessie. I remember the trip by coach I took with you and her. She was a good traveller, especially for a deaf person. Some things escaped my eyes that she was quick to see, thereby saving me some misfortune.

It is over a year now since I have ridden on a train, but driving a Ford has given me considerable experience in highway travel, as I know due to state laws. Motorists possess all the personal liberty on city streets, which I have been used to, pass, stop, and park wherever and whenever they personally choose. But according to the regulations of municipal governments, in co-operation with state and federal laws.

If the personal liberties of those who indulge in wines and "strong waters" (as old timers used to say) and as submissive to state regulations as motorists are, we shall have a nation with a bond to be a credit to us.

The days of having a quiet winter, getting rested from our hard summer's work, reading, writing, and watching the snow come go on.

As ever,

Your Friend in the North.
DEATHS

Lowther—Mansfield Lowther, passed away August 23, 1930, at Granger, Idaho. A more extended notice will be found elsewhere in this Recorder.

Niles—Archie Grover, son of Lewis and Roxanna Niles, was born in Alfred, N. Y., January 17, 1879, and died away at the Morris­town Memorial Hospital, November 26, 1930, at the age of 51 years, 10 months, and 11 days.

Mr. Niles was a resident of Plainfield and vicinity for three years, during which time about thirty-two were spent in the Potter Printing Company shops, where he learned the machinist's trade.

He married August 2, 1902, to Miss Mary K. Kliner in the Plainfield Seventh Day Baptist church, by the Rev. George B. Shaw. Besides this life-companion he leaves to mourn his loss two dear children, Donald and Beatrice at home; one brother, Mr. George L. Niles, Long Beach, California; and one sister, Mrs. George Wood, Lamentville, N. J., with other relatives and friends.

Mr. Niles was a Seventh Day Baptist by religious beliefs, a member of the Knights of the Golden Eagle, and also a member of the Machinist's Local 167. He was a retired corporal of Company K, New Jersey National Guards.

Farewell services were conducted from his late home by Rev. H. C. Van Horn of New Market who sought to bring comforting thoughts to the bereaved family from the Psalmist.

"So bring them unto their desired resting place."-Isaiah.-Luke 2.

Mr. Niles leaves to mourn his loss his wife, two dear children, Donald and Beatrice at home; Orchard Place, church, by the Rev. George B. Shaw.

Mr. Niles was a resident of Plainfield and vicinity for three years, during which time about thirty-two were spent in the Potter Printing Company shops, where he learned the machinist's trade.

He married August 2, 1902, to Miss Mary K. Kliner in the Plainfield Seventh Day Baptist church, by the Rev. George B. Shaw. Besides this life-companion he leaves to mourn his loss two dear children, Donald and Beatrice at home; one brother, Mr. George L. Niles, Long Beach, California; and one sister, Mrs. George Wood, Lamentville, N. J., with other relatives and friends.

Mr. Niles was a Seventh Day Baptist by religious beliefs, a member of the Knights of the Golden Eagle, and also a member of the Machinist's Local 167. He was a retired corporal of Company K, New Jersey National Guards.

Farewell services were conducted from his late home by Rev. H. C. Van Horn of New Market who sought to bring comforting thoughts to the bereaved family from the Psalmist.

"So bring them unto their desired resting place."-Isaiah.-Luke 2.

Mr. Niles leaves to mourn his loss his wife, two dear children, Donald and Beatrice at home; Orchard Place, church, by the Rev. George B. Shaw.

Mr. Niles was a resident of Plainfield and vicinity for three years, during which time about thirty-two were spent in the Potter Printing Company shops, where he learned the machinist's trade.

He married August 2, 1902, to Miss Mary K. Kliner in the Plainfield Seventh Day Baptist church, by the Rev. George B. Shaw. Besides this life-companion he leaves to mourn his loss two dear children, Donald and Beatrice at home; one brother, Mr. George L. Niles, Long Beach, California; and one sister, Mrs. George Wood, Lamentville, N. J., with other relatives and friends.

Mr. Niles was a Seventh Day Baptist by religious beliefs, a member of the Knights of the Golden Eagle, and also a member of the Machinist's Local 167. He was a retired corporal of Company K, New Jersey National Guards.

Farewell services were conducted from his late home by Rev. H. C. Van Horn of New Market who sought to bring comforting thoughts to the bereaved family from the Psalmist.

"So bring them unto their desired resting place."-Isaiah.-Luke 2.

Mr. Niles leaves to mourn his loss his wife, two dear children, Donald and Beatrice at home; Orchard Place, church, by the Rev. George B. Shaw.

Mr. Niles was a resident of Plainfield and vicinity for three years, during which time about thirty-two were spent in the Potter Printing Company shops, where he learned the machinist's trade.

He married August 2, 1902, to Miss Mary K. Kliner in the Plainfield Seventh Day Baptist church, by the Rev. George B. Shaw. Besides this life-companion he leaves to mourn his loss two dear children, Donald and Beatrice at home; one brother, Mr. George L. Niles, Long Beach, California; and one sister, Mrs. George Wood, Lamentville, N. J., with other relatives and friends.

Mr. Niles was a Seventh Day Baptist by religious beliefs, a member of the Knights of the Golden Eagle, and also a member of the Machinist's Local 167. He was a retired corporal of Company K, New Jersey National Guards.

Farewell services were conducted from his late home by Rev. H. C. Van Horn of New Market who sought to bring comforting thoughts to the bereaved family from the Psalmist.

"So bring them unto their desired resting place."-Isaiah.-Luke 2.

Mr. Niles leaves to mourn his loss his wife, two dear children, Donald and Beatrice at home; Orchard Place, church, by the Rev. George B. Shaw.

Mr. Niles was a resident of Plainfield and vicinity for three years, during which time about thirty-two were spent in the Potter Printing Company shops, where he learned the machinist's trade.

He married August 2, 1902, to Miss Mary K. Kliner in the Plainfield Seventh Day Baptist church, by the Rev. George B. Shaw. Besides this life-companion he leaves to mourn his loss two dear children, Donald and Beatrice at home; one brother, Mr. George L. Niles, Long Beach, California; and one sister, Mrs. George Wood, Lamentville, N. J., with other relatives and friends.

Mr. Niles was a Seventh Day Baptist by religious beliefs, a member of the Knights of the Golden Eagle, and also a member of the Machinist's Local 167. He was a retired corporal of Company K, New Jersey National Guards.

Farewell services were conducted from his late home by Rev. H. C. Van Horn of New Market who sought to bring comforting thoughts to the bereaved family from the Psalmist.

"So bring them unto their desired resting place."-Isaiah.-Luke 2.

Mr. Niles leaves to mourn his loss his wife, two dear children, Donald and Beatrice at home; Orchard Place, church, by the Rev. George B. Shaw.

Mr. Niles was a resident of Plainfield and vicinity for three years, during which time about thirty-two were spent in the Potter Printing Company shops, where he learned the machinist's trade.

He married August 2, 1902, to Miss Mary K. Kliner in the Plainfield Seventh Day Baptist church, by the Rev. George B. Shaw. Besides this life-companion he leaves to mourn his loss two dear children, Donald and Beatrice at home; one brother, Mr. George L. Niles, Long Beach, California; and one sister, Mrs. George Wood, Lamentville, N. J., with other relatives and friends.

Mr. Niles was a Seventh Day Baptist by religious beliefs, a member of the Knights of the Golden Eagle, and also a member of the Machinist's Local 167. He was a retired corporal of Company K, New Jersey National Guards.

Farewell services were conducted from his late home by Rev. H. C. Van Horn of New Market who sought to bring comforting thoughts to the bereaved family from the Psalmist.

"So bring them unto their desired resting place."-Isaiah.-Luke 2.

Mr. Niles leaves to mourn his loss his wife, two dear children, Donald and Beatrice at home; Orchard Place, church, by the Rev. George B. Shaw.
**Loyalty Pledge**

**TO THE**

**SEVENTH DAY BAPTIST**

**ONWARD MOVEMENT BUDGET**

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

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Per week</td>
<td>$.......</td>
</tr>
<tr>
<td>Per month</td>
<td>$.......</td>
</tr>
<tr>
<td>Per Quarter</td>
<td>$.......</td>
</tr>
<tr>
<td>Per year</td>
<td>$.......</td>
</tr>
</tbody>
</table>

**Remarks:**

<table>
<thead>
<tr>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

**Name:**

**Street:**

**City:**

**Date:** 193...

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.