IN OBSERVING THE SABBATH

The Sabbath Recorder

men honor God who, in the beginning with the Word, created the world and instituted the Sabbath. In keeping the Sabbath men honor Jesus who was with the Father in the beginning, and who came to do the will of his Father, and to reveal to men his faithful and infinite love.

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church at Alfred, Jan. 27-29, 1931.
President-William M. Stillman, Plainfield, N. J.
Vice-President-Curtis F. Randolph, Alfred, N. Y.
Secretary-Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
Corresponding Secretary-Courtland V. Davis, Plainfield, N. J.
Secretary of Owender Movement-Harold R. Crandall, 118 North Main Street, Battle Creek, Mich.
Trussey of the General Conference for Three Years-Samuel E. Babcock, 240 West Front Street, Plainfield, N. J.
Treasurer of the General Conference for Two Years-D. L. Longworth, Westerly, R. I.; Frank Hill, Ashaway, R. I.; D. Langworthy, Westerly, R. I.

AMERICAN SABBATH TRACT SOCIETY, Boosp or Dlscouss
President-Curtis F. Randolph, Maplewood, N. J.
Recording Secretary-Winfred R. Harris, Plainfield, N. J.
Associate Recording Secretary-Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary-Herbert P. Presidem-Corliss, Plainfield, N. J.
Treasurer-Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
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SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The Sabbath Recorder

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

Volume 110, No. 1
Plainfield, N. J., January 5, 1931

Whole No. 478

Alfred's Million

Every reader of the Sabbath Recorder will join heartily with President Davis in rejoicing over the "wonderful achievement of which he writes in the following letter of December 22, 1930:

Rev. T. L. Gardiner,
Sabbath Recorder, Plainfield, N. J.

My dear Doctor Gardner:

I am including a copy of the resolutions passed by the University of Minnesota for the last night a little before midnight at the close of our centennial campus.

You will rejoice with us at the wonderful achievement, and the splendid loyalty of the more than three thousand friends who have made this achievement possible.

With kind personal regards and the best greetings of the season, I am

Very truly yours,
Booth C. Davis, President.

See last week's Recorder for the resolutions referred to above. The editor knows about such an uplift for a college to feel sure that the close of this campaign must have broken "Prexy" all up.

Christmas at

Our church people in Plainfield always have good times during the holidays. This year has been no exception. On the Sabbath after Christmas we found the church beautifully decorated with evergreens, and everything ready for a good service.

Pastor Bond was at his best; the choir loft was filled with singers who seemed to enjoy the holiday service of song. It seemed like a continuation of the holiday work begun on Thanksgiving Day.

The call to worship—"And when they saw the star, they rejoiced with exceeding great joy"—was followed by the Lord's Prayer, and the congregation enjoyed the songs: "Good news from heaven the angels bring," "The holly and the ivy," and "When Christmas was born." A short sermon was read, "Silent night, holy night," which was followed by the sermon entitled, "The Supreme Surprise.

Text: "For unto you is born this day, in the city of David, a Savor, which is Christ the Lord."

There was a "get-together supper" in holiday week while the young people were away from school. When the preacher announced the covenant meeting for next Sabbath evening, at the regular prayer meeting time, when baptism will occur also that new members to the church will be welcomed on next Sabbath morning.

A fine company of young people carried early Christmas spirits coming to the Christmas service and singing the good old carols, so dear to every one.

We were favored with a "white Christmas," and the large public Christmas tree in the park just across from our office was beautifully illuminated with many lights.

Nothing can be more appropriate than such a scene. Let's remember the birthday of our blessed Lord.

Say Something

In many cases where large Worth While public meetings are held, many seem to think that their audiences have come simply to be amused. Many a speaker "falls down" because he seems to have the impression that it is his business simply to tell funny stories to jolly up his audience.

Addresses filled with sound thought on some real human appeal are sure to meet with a sympathetic audience. There is a greater desire than many people think for things big enough to stir the hearts of men. This is the kind of thing which sometimes creates some hopes for many a good cause, even though it seems to move too slowly. Make a real live subject of your cause and say something worth while, in real...
THE SABBATH RECORDER

Many different phases of home mission work have been considered separately but have not been on themes ranging geographically from Alaska to the West Indies, and covering the attempts to bring the gospel to all the races within the limits of North America. The findings and recommendations of these different group conferences were discussed by the body as a whole and the most important matters were embodied in the report of the findings committee of the congress.

Rev. William R. King, executive secretary of the Home Missions Council, and other leaders, consider this Congress of Home Missions as epochal in missionary history and of great and far reaching consequences.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Committee on Denominational Administration.

Early Sunday morning the writer welcomed the arrival of Rev. Edgar D. Van Horn, pastor of the Second Alfred Church, and a few minutes later, Dean Moses Van Horn of Salem, W. Va., members of the Conference committee appointed to consider the problems of denominational administration. These problems are grave and their solution important and of far reaching implications. Within half an hour of their arrival these men were at work in the Memorial historic crossing of the Seventh Day Baptist Building, a room at present being used by Pastor Ahva J. Bond, in his Sabbath Promotion work.

The secretary's observation is this: Our leaders, hard workers at home, waste no time when on special denominational (The King's) business. They come from their own crowded time and tasks and at once attack the problems that bring them together. With well trained minds, disciplined hearts, and with wide experience they cheerfully set themselves to their task with courage, faith and optimism.

Another observation is this: It is a matter of large satisfaction to all interested that we have this splendid building open to our boards, Commission, and committees can meet and expeditiously consider our problems and do our work.

are conveniences and materials: year books, files, records, and other such first hand information as may be needed. It was not always so. Congratulated are to be our leaders, who with vision have pushed the building program to such splendid consummation, and all the other practical workers and donors who have made it possible.

Commission Meeting. — And now the Commission of General Conference is in its mid-year meeting, in the Seventh Day Baptist Building. The meetings are being held in the American Sabbath Tract Society room. President of Conference Rev. Willard D. Burdick, whose genial face here greets you, is in the chair. With well de-

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What is that in thy hand?—A rod. A man is being called to do some of God's work. He is making well sounding excuses. He pleads he has no ability and that he has no dynamic value to do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates, for in six days the Lord made the heaven and earth, and the sea and all that in them is and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it." Thus closed the commandments with reference to our duty to God, and with the pledge of our reception of the blessed Sabbath, the token of our salvation from sin and death. When the heavenly ambassador had finished these words, and Moses had again returned, Israel besought him that he would speak to them and not God "lest we die."

Wonderful words were these from heaven, words of instruction and happiness, words of cheer for we know from whence they came, as no other than the divine Creator could speak and the very foundation of all power and ability.

In face of all this evidence we are told by some that the law spoken from heaven is done away, annulled and made of no effect. What, then, is the record that the law spoken from heaven, honored by angels and seraphs, has been changed or abolished? Could it not be changed, or taken away by less authority or in a different manner than it was given. Given from heaven mid lightnings and thunders and quakings, and trembling of the earth, and the trumpets' sound, it would have to be changed in the same manner. To this change records fail us, tradition is silent, in the case of the law we have none. Therefore I, for one, choose the words spoken from heaven and engraved upon the tablets of stone as my counselor and guide, and in the light of that the earth shall again shake not only the earth but heaven also, that I, like Moses, though trembling may go up unto him in Mount Zion there to hear the glad words, "Well

4 THE SABBATH RECORDER

N. J., is the secretary of the Commission and is at his desk. Representatives of the boards, invited to "sit in," presenting the interests of their respective societies, have not yet visited Mrs. George B. Shaw, Salem, W. Va. Important problems of administration, readjustments of denominational machinery, unified budget, and other vital matters of our great kingdom, are now under discussion, and the commission proceedings will shortly be available. It will do no harm to try it.

We can not tell what the thing in our hand amounts to,—merely a staff, or a sign of power,—until we use it as God directs.

Whatever it is—faith, Sabbath observance, Sabbath promotion,—let us use it to God's honor. May we yet face death with the cheerful cheer of the Psalmist, "I am of pure heart; I shall not see trouble.

5 THE SABBATH RECORDER

Let us fancy ourselves standing on a mountain just across from and the camp of Israel in the valley between. Close to Sinai we see the glorious tabernacle with the clouds hovering over it. We see the camp pitched with each tribe in exact order. There is a busy stir in the camp. All are preparing for some great event. Boundaries are set about the foot of Sinai, beyond which no living being can pass and live.

We lift our eyes from this glorious spectacle to the base heights of Sinai. We do not believe he has no ability and that he has no dynamic value to do any work, according to the words of the Lord to his servant Moses. "I am the Lord thy God, which brought thee out of the land of Egypt, and spakest in the house of bondage." In these words he forever settled the doubting mind as to whether they were led out of Egypt by mere human agency.

While the earth is still trembling from the vibrations of that omnipotent voice, all Israel can but say, "Moses was right, we are undone sinners whose existence must be dispared of if this shall long endure." The awe-striken assembly, too fearful to move,wait to hear the glad words; all that in them is and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it."

Yet terrible was that heavenly drama that Moses the beloved speaker of God said, "I exceedingly fear and quake." Moses was fearless at the bidding of God, fearless when he ascended Pisgah's lofty peak to die and be buried at the hands of angels. Yet so terrible was this experience that Moses trembled exceedingly. "Remember the sabbath day to keep it holy, six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates, for in six days the Lord made the heaven and earth, and the sea and all that in them is and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it." Thus closed the commandments with reference to our duty to God, and with the pledge of our reception of the blessed Sabbath, the token of our salvation from sin and death. When the heavenly ambassador had finished these words, and Moses had again returned, Israel besought him that he would speak to them and not God "lest we die."

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done," and abide in the presence of that compassionatefinger. One reason for this was that he used to pay some pleasant attention to me the little boy, and he had a very pleasant smile.

I am thinking now of a certain evening after the candle was lighted—eighty years ago this very night—that he had me by him at the window, when he said, pointing to a little crack in the glass, "I leave this to you if you will hang your stocking on this nail when you go to bed it may be that when Santa Claus comes driving by with his reindeer in the night he will poke his little foot through this crack and put something into your stocking for you."

Now this story about Santa Claus and his reindeer was all new to me, and I wondered what it could mean. My grandmother was a New England Yankee and many of those New England people did not pay much attention to Santa Claus and his stories because they had something of a pagan origin. Thanksgiving day as we have it came from New England and was of a religious nature.

May we not believe that there is a real spiritual living Santa Claus just as there is a real living Holy Spirit; just as there is a real living Christlike spirit, not so much to be seen but to be known by the fruit we bear, and shown forth in our living one with another? Is this a spirit that shows itself in every loving, kindly deed. Is it this spirit of love and Christliness, whether manifested by a spiritual Santa Claus or a disciple of him whose birth was announced that glorious morning at Bethlehem to the shepherds who were watching their flocks. This may not be commonly accepted theology, yet it is in harmony with the life and teaching of him born there to become the life and light of the world.

HELPS FOR FAMILY DEVOTIONS

It is suggested that for this week the Week of Prayer program be used. It will be found on pages 712-714 in Recorder of December 8.

RELIGIOUS SITUATION IN CHINA AS SEEN BY CHINESE

All interested in China are peering into the darkness trying to determine what the situation really is, and welcome the fullest and widest discussion. In the November issue of the Chinese Recorder is an article entitled "Religious Situation in China," by Professor T. C. Chao. Professor Chao is on the staff of the Yenching University, Beijing, China, and his views regarding religion and education in China are of interest because he is a cultured native, and though by no means infallible they are valuable when studied in connection with the situation as seen by others, native and foreign.

After discussing the religious situation in a number of paragraphs in which he says: "It is again today's lowest ebb today"; "Of the three traditional religions in China, Confucianism, Buddhism, and Taoism"; and "We may almost say that China today is a nation without religion," he writes of Christian education in part as follows:

"The Nationalist party has adopted as its slogan the government of the nation by the party, therefore the party has the power to do anything it pleases if it seems to some people that a nation should have as its religion, at least it should have a faith which could be the place of religion. Perhaps it is due to this fact, namely, the necessity of creating a new national religion and for this reason the govern­ ment and institutions must observe the civic ceremonies at the party by all their formal meetings, that is, bow three times before the picture of Doctor Sun and the national and party, and four times in the name of Doctor Sun, and remain standing in silence for three minutes. The Nationalist party also claims that the author­ ity of the party is above everything in the nation.
The schools must be secularized. This process is not simply a matter of education but also involves religious institutions. It appears that the schools are not altogether compatible with modern scientific attitudes. The effect of such education on the youth of China, have hardly any religion. Since it is impossible to unify the people without some sort of religion many are, in consequence, looking for some substitute for religion.

From what we have reviewed thus far, China today is not only in a period of superstition, a period of no religion, but is also in a period in which the people are struggling for a new social order and new life, we are witnessing the radical and destructive behavior of youth. The youth of China today opposes the old social order, they oppose any social order that oppresses human life. For, in this reason, opposition also. Because of this an anti-religious movement has arisen.

As to the Christian schools, although there is no unanimity in their thinking yet they are one in the effort to provide education and to make contributions to the building up of personality. But the Ministry of Education of the Central Government has declared unequivocally its policy, that is to separate, in a very clear way, the church and education. It requires all private schools to be registered according to the regulations, and many schools under the auspices of the church have already registered. In these registered schools, all the courses which are related academically to religion are either changed into electives or are being excluded from the regular curriculum. All such actions are based upon a policy of independence of education and the absolute freedom of religious belief. Southern Methodist University, Yenching University, Shanghai College, and Soochow are some of these Christian universities, such as Yenching University, Shanghai College, and Soochow.

For the first time, I know what I am in language school. This is certainly a wonderful opportunity to really enjoy studying the language. I am living in Southern Methodist University, Liupho, China. I am staying at the Presbyterian Missionary Training School. We go back to the Soochow, and then to the Union Christian College. We have five terms, every term we have five terms. We have five terms a day with different teachers.

In the city full of interest, I have visited several temples, gardens, and have talked to the people. I have visited Liupho, and then to Lihua, and then to the university, and then to the church. I have visited the Soochow and the Soochow the most. The Soochow people are very fine to us.

GREETINGS FROM MISS MIRIAM SHAW

On Christmas morning, Miss Miriam Shaw gives interesting items regarding her work. Though not written for publication, many readers of the Sabbath Recorder, will be interested to know how Miss Shaw is beginning her new tasks, and on this account the contents of the card are given below:

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Some of them are ready,Miriam Shaw,

November 16, 1930.

THE SABBATH RECORDER

THE SECRET OF PERSONAL HELPFULNESS

Every true Christian desires to be helpful. He longs to make his life a blessing to as many people as possible. He wishes to make the world better, his neighborhood brighter and sweeter, every life he touches. In order that such an effect of such education, however, remains to be seen. We shall only know when the church publishes them. In the general situation, apart from the effort of the National Party to try to create a new faith, but until the old-fashioned religious movement has been antagonistic to the life of China, has hardly any religion. Because of this an anti-religious movement has arisen. The courses which are related academically to religion are either changed into electives or are being excluded from the regular curriculum. All such actions are based upon two ideas, namely, the absolute independence of education and the absolute freedom of religious belief. Seven or eight years ago, the Christian Student Union, the Christian Student Association, and the Independent Church Movement, the Union Movement within the Anglican and other communions, the Five Year Movement of the National Christian Council, the Christian Student Movement, and the Independent Church Movement. These and others are signs of the life of Christianity in China.

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Soochow, Ku, China,
November 16, 1930.
temperament. Anyone can learn it if he takes Christ for his teacher. Then self must be displaced in justice and affection by "the other man." If love fills the heart, every expression of the life radiates helpfulness. A young woman, speaking of the way different people had been a comfort to her in a great sorrow, said, "I wish some persons knew just how much their faces can comfort others." Then she told of an old woman who sat beside in the street car. He did not know her, but she was always helped by just helping near to him and seeing his face.

There is a great deal of this unconscious helpfulness in the world. Indeed many of the best things we do, we do without knowing we are doing them. If we are full of love, we will not go where we go, and the things we do not plan to do when we go out in the morning will be the divinest things of the whole day.

Not only is the life of personal helpfulness most worth while in the measure of good it does, in its influence upon others, but no other life brings back to itself such rewards of strength, of comfort, of joy. What of love you give to another you have not really given away—you have still in yourself in larger measure than before.

And the things we do not plan are the most worth while in our lives, and the things we do not plan are always the best things we do. We do without knowing we do, we do without knowing we will be helping others wherever we go, and the things we do not plan to do when we go out in the morning will be the divinest things of the whole day.

And when Benjamin came down at eventide from College Hill where he spouse most of his hours and efforts, he found them at his home. And when he had inspected the furnace, and had added a bountiful supply of fuel to the street car, and was returning to the part of the house above the basement. Ruth spoke softly but distinctly saying, "Benjamin, before you take the baby you should wash your hands." And when Jean had complied with the suggestion and had sat himself down in an easy chair the little daughter of the daughter of Ruth straightway climbed into his lap. And when she had seated herself comfortably she began plucking at his sleeve and saying "tory, tory, tory."

So Benjamin began thus: "Hey diddle diddle, the cat and the fiddle, Hey diddle diddle, the dish ran away with the baby."

And at once the daughter of the daughter of Ruth broke in saying, "No, moon." But Benjamin continued:

"The little dog laughed to see such sport, And the dish ran away with the baby."

And again he was interrupted. "No, moon.

Ruth who was busy in the kitchen, preparing the evening meal paused in the doorway and the daughter of the daughter of Ruth spoke.

"Benjamin, why dost thou change the rhyme and the meaning of the verses? Will not the child lose her interest? Will not her mind be upset? Will not her confidence in the integrity of the Mother Goose stories be shaken?"

A shadow passed across his face as Benjamin slowly replied, "Thou art, my dear, nq doubt correct, as usual. It may be unwise to change a word for the child mind delights in repetition, and in sameness, and what is already known. And yet I sometimes feel that in dealing with our children, by just such hide-bound adherence to fixed unchanging standards we erect a bar to progress; and furthermore—but he was unfortunately interrupted by the ringing of the telephone bell. And by the time he had answered the call, coming from a student asking where further data could be found concerning speculation and hedging in the stock market, Ruth appeared with the usual monos. "Come now, the table is set, let us have supper."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JANUARY
SUBJECT—THE BEAUTITUDE OF MEEEKNESS

1. Recitation of the Beatitudes as a response, the leader and others alternating in the service.

2. The leader's talk. Meekness is a state of mind characterized by gentleness and submission to the will of God. He who said, "Blessed are the meek," said also, "Learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." Rest unto your souls is the finest and best inheritance of the earth. Jesus also said, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Meekness is that quality of Christian charity which is not easily provoked, sufereth long, and is kind.

Moses is said to have been the meekest of men, and he inherited the earth in a most unusual way. Turning away from worldly honor, he received the highest honor of all men. Turning away from wealth, he was provided with that which money could not buy, for his clothing did not wear out and meat and bread came to his tent's door and water from the rock. Turning away from sinful pleasure, he experienced the highest joys of communion with God and the pleasure of his service.

3. Prayers by members of the group, followed by the singing of some appropriate hymn such as "Have Thine Own Way, Lord."

QUESTIONS FOR JANUARY

1. What church in the Central Association has been conducting an evangelistic campaign?

2. Who were the pastors participating? What percent will likely unite with the Seventh-day Adventist Church?

3. Where is the contributing editor of the Young People's Page now located?
I am sure Mrs. Beebe will be a great help to the women at Nady. At Gentry they have Pastor Lewis when he gets things going, and at Hamilton they have several good workers. Here we have Pastor Severance’s wife who is such a help to us. I am not sure they have a society at Edinburgh, Tex., or at Attalla, Ala. I plan to write them soon. I would be glad if you have any suggestions in any way in which I can help them.

Here we make most of our money by quilting but on the few occasions when we have had it. I have very little money to spend. Perhaps you could use a picture.

I am sure that you will remember us in your prayers that we may do what God would have us do for his cause.

MRS. W. J. S. SMITH.

12 THE SABBATH RECORDER

MINUTES OF THE WOMAN’S BOARD

The Woman’s Board met in regular session Sunday, Dec. 14, 1930, at the home of the corresponding secretary, Miss Lotta Bond, Lost Creek, W. Va., with the president, Mrs. Shaw, presiding.

Mrs. Smith, reading the second chapter of Matthew. Short prayers were offered by the board members.

In the absence of the secretary, the chair appointed Mrs. Okey Davis secretary pro tem.

Minutes of the previous meeting were read.

The treasurer’s report was read and approved and is as follows:

The treasurer of the Woman’s Board reports the receipt of $12.90 from the Onward Movement and $20 from Verona. Disbursement for November was $10 of the Northern Mississippi Society, leaving a balance of $137.83.

Correspondence from the following was read and approved:

Mrs. J. Frank Hubbard, Plainfield, N. J.; Council of Cause and Cure of War; Presbyterian Board of Foreign Missions; chairman of Children’s Work Committee of Woman’s Boards; Mrs. H. C. Van Horn, Dunellen, N. J.

Voted to pay annual dues to Federation of Woman’s Boards of Foreign Missions of North America.

Voted to refer correspondence from children’s work committee to Mrs. Walter Greene.

Voted that Mrs. Shaw reply to Mrs. Van Horn’s letter and express the board’s approval of the plan suggested in the correspondence.

Voted that Mrs. George Trainer represent the board at the Conference of the Cause and Cure of War, held in Washington, D. C., January 19-23, 1931.

Voted an order be drawn on the treasury in favor of Mrs. Shaw to the amount of $85 to defray the president’s expenses to the Commission meeting to be held in Plainfield, N. J., the last of the month.

Members present: Mrs. George B. Shaw, Mrs. J. W. Batson, Mrs. Eldred H. Batson, Mrs. Edward Davis, Mrs. Harlie Bond, Mrs. Miss Lotta Bond, Mrs. Okey Davis, Mrs. William Bond was a guest at the meeting.

These minutes were read and approved. Adjourned to meet with Mrs. Eldred H. Batson the second Sunday in January, 1931.

FRANCIS EDWARDS DAVIS.

SECRETARY PRO TEM.

HOME NEWS

WATERFORD, CONN.—Our friends who are acquainted with those living in the “Old Waterford” church community will enjoy reading this item from the New London Day, regarding an interesting golden wedding celebration.

Mr. and Mrs. Bertis A. Brooks of Waterford celebrated their golden wedding anniversary yesterday at their home. Open house was kept from 3 o’clock after the wedding until nine in the evening and during that time Mr. and Mrs. Brooks received one hundred four guests. The house was prettily decorated for the occasion. Refreshments were served during the afternoon and evening.

YES, “WHAT IS FAITH IN CHRIST?”

A good friend and practical Christian, whom I have known for many years, expressed his views regarding the thoughts he often meditates upon the difference between salvation by “obedience to the law of God” and by faith in Jesus Christ.

To the thought “Law is not a means of salvation, but a guide to living; that is what we are saved by faith in Christ,” our friend asks this question “Now what is faith in Jesus Christ but obedience to the law of God?”

He quotes Psalm 19:7-11, as follows:

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

What now does Christ require of us? And he calls attention to Galatians 3:21-26, in which he says: “Now we Thus I would enter into Christ, that we might judge not according to the letter, but according to the spirit.”

While law and grace are distinguished in the Bible, they are in a very real sense not opposing systems, but parts of one plan for the redemption of man.

Why then should this distinction be made? It is true that Christ gave a new and clearer vision of the character and design of his mission to the end that he came to sustain the law and the prophets and not to destroy them.

The laws of God have never been changed but they remain in force and will stand forever, the same today as yesterday, eternal and immutable. Christ endeavored to show to the scribes and Pharisees that the outward observance of the law was not enough; that inward observance must come from the heart: the innovation of his teaching was not to be more than the cleansing of the outside of the cup and the platter; it must include the cleansing of the heart. This could be accomplished only by observance of the laws of God.

The great trouble with the world (as I see it) has been our non-compliance with the demands of the Divine commands. The Christian Church has for centuries been trying to serve God and mammon at the same time.

The Israelis represented God as a man of war, and millions of lives have been sacrificed as a consequence. So it has been the world ever. We can never have permanent peace on earth while we preach peace and keep right on preparing for war; thus making justification of hypocrites, violating the law of God and the teachings of the Prince of Peace.

MORE RECORDERS WANTED

Wanted, three thousand clean copies of the SABBATH RECORDER and Sabbath tracts, as soon as possible. This is a popular request, to be distributed from house to house, this winter.

December 23, 1930.
YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, A.R.K.
Contribution Editor

CHRISTIAN ENDEAVOR WEEK

The International Society of Christian Endeavor has sent to the denominations its outline of plans for Christian Endeavor week, which is from January 25 to February 2, 1931. This is Christian Endeavor's Golden Jubilee. Manifestly, each society in our denomination will have to adapt to local conditions, which call for denominational day, society day, longtimer's day, two devotional days, fellowship day, Junior day, Christian Endeavor day, and Golden Jubilee day. Emphasis should be placed upon denominational day, Christian Endeavor day, and Golden Jubilee day: and I think our societies will arrange these programs around the two Sabbaths—January 24 and 31. The North Loup young people, at the request of the Young People's Board, has furnished us the program for the week, adapted to their local conditions. Ashaway will furnish us with their program for Christian Endeavor day. Plan your own Christian Endeavor week program to suit your own conditions, and write to the Recorder what you do. Thanking you all in advance for these write-ups.

WILLIAM M. SIMPSON, Trustee, International Society of Christian Endeavor.
Box 39 A. R. F. D. 3.
Battles Creek, Mich.

NORTH LOUP CHRISTIAN ENDEAVOR WEEK PROGRAM

Sabbath day, January 31 (combining Fellowship day, Junior day, Endeavor day, and Golden Jubilee day).

A. Morning Service

Opening worship program arranged by the pastor.

Pageant—"Youth Decides." (This pageant is ready, and is available to any of our societies that wish to use it.)

B. Fellowship Luncheon (evening)

Tea-hostess—Marcia Rood, president; "Fifty Years of Christian Endeavor"—E. H. Thorngate, an old-time member.

"Christian Endeavor Leaders, Past and Present"—L. O. Green.

"The Greatest Organization in the World"—Vesta Green.

"A Glimpse of the Future"—Virginia Moulton.

The music is to be arranged by Rev. Hurley Warren.

Union Meeting

Juniors, internationals, and seniors will be led by Mrs. Warren in a decision meeting.

BATTLE CREEK'S DENOMINATIONAL DAY PROGRAM

HERMAN ELLIS, PRESIDENT

Sabbath morning service will be devoted to our denominational and Christian Endeavor. In the afternoon there will be in the social rooms of the church a denominational exhibit, followed by a pageant. The exhibit will include the following interests with exhibitors:

- Our Denomination's Historical Background—Geraldine Maxson
- The Associations—Alice Virginia Jeffrey
- The General Conference—Herman Ellis
- The Missionary Society—Bernard Talbot
- Our Missions in China—Dorothy Davis
- The American Tropics—Ronald Cran dall
- Holland and Java—Mrs. F. W. Wilson
- The Tract Society—Alberta Simpson
- The Sabbath School Board—Lucile Simpson
- The Young People's Board—Virginia Willis
- The Education Society—Richard Burdick
- The Woman's Board—Sara Davis

These exhibits will include posters, maps, statistics, photographs, publications, budgets, curios, etc. And each exhibit will be featured to acquaint himself with his subject so as to be able to explain to the people who visit the exhibit.

SUGGESTED PROGRAM FOR CHRISTIAN ENDEAVOR DAY, JANUARY 31, 1931

THE ASHAWAY C. E. SOCIETY

Make especial effort to have all members present.

Suggested hymns:


Prayer

Special music

A roll-call of reconsecration.

Invitation for others to take part.

Talk: The History of Christian Endeavor.

Each talks on any of the following subjects:

1. What Christian Endeavor Has Done for the Young People of Our Church.
2. Our Societies at Work in Our Church.
4. Youth for Christ.
5. Our Plans for the Future.

Close with Young People's Rally Song and Christian Endeavor benediction.

WHAT YOUNG WOMEN SHOULD BE

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JANUARY 17, 1931

Monday—"To sleep and not to wake." (Prov. 31: 28-31)

Tuesday—"To wait up late at night." (Prov. 31: 10-15)

Wednesday—"To want to get ready for the future." (Prov. 31: 16-17)

Thursday—"To want to get ready for the future." (Prov. 31: 14)

Friday—"To be real." (Prov. 31: 22)

Sabbath Day—"Topics: My idea of what a young woman ought to be." (Prov. 31: 10-15)

MY IDEA OF WHAT A YOUNG WOMAN SHOULD BE

MRS. VERNEY A. WILSON

My ideas of what a young woman should be are almost unlimited. I think of an ideal young woman as one who has a large and generous heart, very virtuous, kind and true, but above all as having a strong Christian character. I do not think of her as being a "flirt," a cigarette smoker, as one who seeks "happiness" as those who would attend the dance halls. It seems in these days of "fast" living that the young woman who can be the "smartest" is the one who thinks she stands highest in society. One may do these things and "get by" with them for a while, but what will the end be? What young man would want to choose for a life partner a young woman who had been a "flirt" or whose breath was tainted from smoking cigarettes? What young man would choose for a life companion a woman who had been the object of "petting" parties; or what man would go to the dance halls if he found the women he liked his life helpmate? No man who prizes his own character would choose a companion for life of this kind of character.

An ideal young woman must be a good "home maker"; she must be tidy in appearance and in her work. She must be modest, a good companion, a real partner, and be interested in her work. These are a few of my ideas of what a young woman should be.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Independent Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—"Passing the candle." (2 Tim. 4: 6-8)

Monday—"Desire to be in God's service." (John 19: 10-11)

Tuesday—"Calm courage." (Ps. 91: 1-16)

Wednesday—"Pain heart and brave heart." (Num. 13: 26-33)

Thursday—"Courage in defeat." (Job 13: 15)

Friday—"Ready to die." (2 Tim. 4: 6-8)

Sabbath Day—"Topic: The best kind of courage." (Prov. 13: 26-33)

TOPIC FOR SABBATH DAY, JANUARY 17, 1932

COURAGE

Every one admires courage in some form: the heroes of the motion picture, the knights of Arthur's court, stories of frontier life and Indian warfare, tales of adventure, hunting big game, flying over the North or South Pole. There is usually lots of action and display of physical courage in such stories, and they are very attractive to the reader.

There may be those who enjoy physical courage for physical reasons; who seek a fight for the sake of the fight; but I believe most people like to see physical courage coupled with moral courage, a courage to stand for the right. Goliath had courage to stand against the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God, but we admire David, not only for his physical courage in fighting the giant but because he showed a trust in the Lord when the enemy was about to defeat the armies of the living God. We admire the knights of Arthur's court because their physical prowess was always doubled by moral courage.
THE SABBATH RECORDER

Verona, Syracuse, Lebanonville, and West Ed-  
more District, reported to the General As-  
meeting held in Des Moines, Iowa, during  
American Sabbath Tract Society explained,  
message delivered, a good sermon with  
church the question of "The Meaning of  
generally considered a God's gift to the  
by the will of William C. Whitford.  
the matter presented by  
Business Manager L. Harrison North relat-  
then referred to the Supervisory Committee.  
was voted that the treasurer be author-  
In addition to the present it was de-  
when and as needed up to $1,000.  
Rev. Herbert C. Van Horn reported for  
executive of the Advisory Committee as  
Meeting of the Advisory Committee was  
December 14, 1930, at 10:30 a.m. in the  
the present of the Tract Society.  
The corresponding secretary gave a brief  
report of his field work among the churches  
the Central Association, and of his trip with  
led Burdock, to North Carolina. This also  
meeting of the Executive Committee of the  
the Churches of Christ in America.  
The committee approved of his accepting  
the invitation of the Second Seventh Day  
Baptist Church, Alfred Station, N.Y., to assist  
in its centennial celebration January 23-25,  
and of his tentative plans for meetings with  
other denominational associations at that  
The secretary's suggested plans for visiting  
the churches of the Northwestern Association  
were tentatively approved.  
The board recommends to the board that  
grant translation and publication privileges  
as requested in the letter herewith attached;  
provided, it be understood that any of our  
sources should bear the name of its author  
and a statement therein that it is published  
by the permission of the American Sabbath  
Tract Society, Seventh-day Baptist, Plainfield,  
N.J. Sincerely presented.  
ESLE F. RANDOLPH,  
AHVA J. C. BOND,  
WILLIAM C. HUDSON,  
WILLIAM M. STILLMAN,  
WILLIAM C. BURDICK,  
ASA F. RANDOLPH.

December 14, 1930.  
Rev. L. Harrison North, Recorder.

The recording secretary was authorized  
convoy to former Recording Secretary  
Arthur L. Titsworth, now in Muhlenberg  
Hospital, with its hopes for his rapid recovery.  
Flowers and a personal visit by the secretary  
were among the expressions of appreciation.  
Reading of the minutes.  
Adjournment.  
WINIFRED R. HARRIS,  
Recording Secretary.

THE SABBATH RECORDER

Members present: Corliss F. Randolph,  
Anderson W., Van Horn, from twelve to  
ninety-nine. Work of the Onward Movement  
was among the churches of the Central  
Association, visiting and speaking, was  
made three times in each of the churches,  
Reuter, Adams Center, and Brookfield, and once  
ate each at  

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The subject of our worship services  
during the month of February will be "Our  
Father's Care."  

"Let us not become wearied in doing  
the Lord's will." Amen.

TRUSTEE MEETING OF BOARD

The Board of Trustees of the American  
Sabbath Tract Society met in regular ses-  
sion in the Seventh Day Baptist church  
Plainfield, N.J., on December 14, 1930, at  
2 o'clock p.m., President Corliss F.  
Randolph in the chair.

It takes more courage sometimes to stand  
for a truth without using physical force  
than it is to jump in and lick a fellow that  
does not agree with you than it is to live in a way  
that will convince him that he is wrong. You will not  
attrah so much attention, nor have the  
cheers of the people, you will be misunder-  
stood, but you will be displaying the best  
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"I F I HAD NOT COME"

It was Christmas eve and little Bobby was very much excited. Usually he did not like to have bedtime stories and he would coax his mother to let him read just one more chapter of an interesting book, or to play just one more game, or seek some other way to put off going to bed; but on this Christmas eve he could hardly wait for bedtime to come, and hurried off to bed early just as soon as he had hung his stocking by the fireplace.

Now Bobby and his father had formed a very good habit; each day they studied some verse from the Bible. Their verse for that day had been the words spoken by Jesus to some of his best friends: it was John 15: 1-2. Five words of that verse had been running through his head ever since, and he thought they would be very good to read. So he had put off going to bed; but on this Christmas eve he could not bear to put off the reading of his Christmas verses.

Bobby started up the street towards his seat. He had only been dreaming, after all. But now he was in his own little bed.

"I will bring to the church, our own church," thought the little boy. "Surely I will find signs of Christmas there for I helped trim the tree last night."

Around the corner he ran, and looked where he supposed the church stood. Then he rubbed his eyes with dismay. Could he be lost? No church was there, only a vacant lot; and looking closely he saw a sign which read: "If you don't get up by 9 o'clock, it will be daylight before you wake up!"

Slowly, Bobby wandered along the street. "I'll go to the orphan's home," he said, "and see the children open the presents which we juniors took them yesterday. It will be fun to see how happy they are." But no orphan's home, was to be found, only a high board fence and a sign bearing the words, "If you had not come, you could have seen the children open their presents which looked to be only blank pages, on which you found written in faint letters, "If I had not come."

"Oh, what a terrible world it is!" sobbed Bobby. "No churches, no homes for poor little orphans, no hospitals, no rescue missions; nothing but jails, and gambling houses, and sickness, and wrong and—."

Just then he heard the sound of bells. Why didn't he rub his eyes again? The chimes pealing out his favorite hymn, "Joy to the world, the Lord has come," and his mother's clear voice calling, Merry Christmas, Bobby, it is time to get up out of bed. Why, there he was in his own little bed. He had only been dreaming, after all. Quickly he bounded out of bed and kneeling beside it he said, "Dear Jesus, I am so glad you did come. I'll try to be the best little boy I can to show you how thankful I am that you came." (Adapted from "If I Had Not Come," in the Journal of Religious Education.)

A CHRISTMAS GIFT FOR JESUS

Mrs. JOHN BLAKE

"Will Jesus take little Dorothy too when he comes to gather his elect?" said little David one evening as mother was hearing him and sister Dorothy saying their evening prayers. "Sometimes I think he will not.,"

"Why did you think he might not take Dorothy?" "Because she is so little. She can't tell Jesus that she wishes to go with him to his father's home." "But in the New Testament it is said that Jesus has told you about him, so he surely will take her together with us that he come," said mother. "Then after a moment's hesitation she added, "What about you, David? Have you told Jesus that you want to go to his father's home?"

"Why, yes," was his prompt reply; "Don't you remember, mother? I did that long ago." And then he called mother's attention to a time some months ago when he had knelt by the side of her chair and told Jesus to write his name in the books of heaven as one who wished to go with Jesus in the first resurrection.

LITTLE DAVID.

"What shall I do?" sighed Bobby. "I must find help for that poor man or I am afraid he will die before I can get back."

"Then you must get an ambulance for him," said Bobby. "I'll run to the hospital and get help for him."

"Certainly," answered mother. "I'll try to be the best mother I can to show you how thankful I am that you came." (Romans 12: 1.) Would not God, who gave Jesus to us, rejoice if we remembered him at Christmas time and gave him a present?
The Test of Courage

To the hard front do we need to go For the place where our courage is tried? There's as big a fight just to keep right And for this men have fought and died.

In the quiet walks of the lowest life Where the eyes of the world may not see May a battle fought and a victory won That's as great as any to be.

Can you dare to be kind when wounded sore When deceived by those you thought true? Can you dare to keep pure when the sting of defeat Pierces you through and through?

Can you dare to be faithful in hidden things Which from praise or from blame may be free? Can you dare to put will and an artist's skill In your work, however humble it be?

Can you dare to smile when vexed and worn When everything fails that you trust? Can you dare to try the allure Of the graft or the greed or the lust?

'Tis a courageous hand that is seeking recruits, 'Tis an army with God in the van; Apart the everyday life gives the biggest strife, And a test of the best that's in man.

—Willis E. Johnson
in "Milton College Review."

The Gospel of Labor

This is the Gospel of Labor— Ring it, ye bells of the kirk— The Lord of life came down from above To live with the men who work.

This is the rose that he planted— Very the most unloved and brown; Heaven is blessed with perfect rest; But the blessing of earth is toil.

—Henry van Dyke

A friend loveth at all times, and a brother is born for adversity. —Proverbs 17: 17.

"True friendship is a golden chain Embroidering, strong from the Moun-
tains for his summer vacation, and died miserably from starvation and thirst. There is nothing remarkable about that; many die in the wilderness every year. The remarkable thing in his case is in the fact that he un-
doubtedly had spent days in the immediate vicinity of the place where he had cached his supply of food and water. It is believed that due to some constitutional trouble he was suddenly struck with sun blindness and was unable to locate the cache.

Is it possible there are those even among our own number who are perishing here from hunger and thirst because they will not open the door of the food cache and eat in the semi-arid ranges of our own

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

In the semi-arid ranges of our own only a few years ago the papers were full of the account of a man who had gone into the foothills of the Moun-
tains for his summer vacation, and died miserably from starvation and thirst. There is nothing remarkable about that; many die in the wilderness every year. The remarkable thing in his case is in the fact that he un-
doubtedly had spent days in the immediate vicinity of the place where he had cached his supply of food and water. It is believed that due to some constitutional trouble he was suddenly struck with sun blindness and was unable to locate the cache.

Is it possible there are those even among our own number who are perishing here from hunger and thirst because they will not open the door of the food cache and eat
and drink with Jesus from the rich stores of the Word? We should know how royally he will feed our empty lives, how rich and sweet our Christian experience may become, let us daily feed on his Word and commune with him in the secret places and gardens of our souls. Somewhere in every life there is a secret chamber where the world can not come. Somewhere in every soul there is an upper room in tender love and gentlest gathering of his just and righteous ones. When in his secret chamber where the young and the old and the wise seek his face, there is a bounty to us.

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The SABBATH RECORDER

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EXCAVATE NORDIC SETTLEMENT

The Central European Expedition of the University of Pennsylvania Museum and the Peabody Museum of Comparative History, under the leadership of Dr. William Brand, has excavated and explored a Nordic settlement of the earliest bronze age at Homolka, northwest of Prague, Czechoslovakia. Many of the finds include fine implements, weapons, jewelry, earrings, bracelets, and still older types—some of the Neolithic period.

—The Pathfinder.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. —2 Timothy 2:15.
The spirit of Antichrist will lead men to deny Jesus' own words concerning himself, that he was 'the Son of God.' Ask any modernist if Jesus was God come in the flesh, and he will tell you that it was blind devotion to an ideal; that Jesus went to the cross rather than surrender his principles; that it is so much a matter of faith as to which he had. Modernism denies that Jesus was God come in the flesh to make atonement for our sins. 'This is a deceiver and an antichrist' (2 John 7).

Another characteristic of modernism is that it will not accept anything that does not "appeal to reason." It weights the doctrines of the Bible with the balance of human reason—thus setting itself up in the place of God and his Christ. It exalts humanity above God's word. Man is not by nature corrupt, but has wickedness within; the spark of divinity, which he, by his own efforts, can fan into flame, and can, if he follows his own example, attain perfection. Man is at the peak, and is not the unworthy creature that the Bible pictures him, deserving of eternal punishment. Man deserves heaven, but the believer is no more "man's work." Instead of needing to be "born again," man is gradually lifting himself—or if you prefer, is evolving. Instead of the "heaven and the earth, the sea, and all things that are in them" is being created for the glory of God, the universe "evolved," and man is the product, and is to be exalted. Modernism exalts humanity and the achievement and human reason even above God.

Test modernism by the Bible portrait of the Antichrist. It sounds very much like what the Bible says about the workings of the spirit of Antichrist in the last days. Indeed, it has all the " earmarks" of being the "falling away," which is to precede and prepare the way for the Antichrist. The denial of the incarnation takes with it the fact of the virgin birth, the miracles of Jesus, which attest to his deity, and his bodily resurrection—all Scriptural testimony to his divine nature. "We declare unto you good tidings, how that the promise which was made unto the fathers is fulfilled unto them, and unto us: (Acts 15:18.)"

The spirit of Antichrist, which is the same as that of all men, but that of the Antichrist is "redemption in the religion of Jesus," which has been buried under centuries of tradition and creeds. They style themselves as apostles of the "new reformation." They apply the test: "Every doctrine of modernism will show that "this new reformation" is nothing more and nothing less than the "spirit of Antichrist." In operation today according to the fore-geams given us by Jesus, Paul, Peter, and other Biblical witnesses.

The basic doctrine of modernism is the doctrine of Antichrist—the denial of the deity of the Son of God and the incarnation of God in Jesus. Ask any modernist if Jesus was God come in the flesh, and he will tell you that the divinity of Jesus is the same as that of all men, but that of the Antichrist is "redemption in the religion of Jesus," which has been buried under centuries of tradition and creeds. They style themselves as apostles of the "new reformation." They apply the test: "Every doctrine of modernism will show that "this new reformation" is nothing more and nothing less than the "spirit of Antichrist." In operation today according to the fore-geams given us by Jesus, Paul, Peter, and other Biblical witnesses.

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which is shed for many for the remission of sins (Acts 1:11). Modernism scornfully calls this the "religion of the goboz" and says that such an idea is "foolish and futile." This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "The Lord himself shall descend from heaven" (1 Thessalonians 4:16). But modernism scoffs at such an idea, saying that this "blessed hope" is a figment of the imagination of the Bible writers.

Truly the "prince of the power of the air" who is one day to be incarnate in the "man of sin," is working now. The "spirit of Antichrist" is indeed seen in the present time. We are in the midst of a "falling away," which will eventually head up in the worship of humanity as personified in this same "son of perdition" who is to be revealed at the end of the age. Modernism is this apostasy.

God grant that we may be "stedfast, unmoving" resisting the spirit of Antichrist, even as we yield more and more to the Holy Spirit of God, by whom we are "born again" to an inheritance incorruptible, and by whom we are kept and guided until that day when Jesus comes and delivers us from the very presence of sin, and sets up his kingdom for eternity, "that where he is we may also be also."

KANSAS-CALIFORNIA

G. M. COTTRELL

After four or five years of doctoring with as many doctors, and wearing out my fife with the care and work of it, we thought it time for a change. The warmer winter climate could do for us. So we gave up the office, ordered out the telephones, cut off the gas and water, locked up the house, and with the help of friends we were not long in finding a cozy little bungalow, furnished, near the foothills of West Hollywood. With the help of friends we are doing our best to enjoy the situation.

About the first thing the visitor will notice is how anxious the business people are to supply his wants. In almost no time four or five laundrymen, building and loan company men, and brokers called, soliciting your patronage, and that without any publicity on your part—not even an express or public truck to haul a trunk. Amen.

In Los Angeles, there are literally thousands of banks all over the city, becoming much like the chain stores which are aptly—the Safe-Way stores according to a recent number numbering some two hundred. The recent consolidation of the Bank of Italy and the Bank of America gives that institution over a billion resources, largest west of Chicago.

Just now the city is in its holiday atmosphere, pushing and rushing the Christmas trade, both in the downtown district and the suburbs. The Christmas tree, wherever to be found, is colored electrically decorated trees making a riot of color and glory at night.

I guess nearly all Recorder readers have heard of Aimee Semple McPherson, evangelist, and builder of Angeles Temple here, author of the four square gospel, and publisher of the Watch Tower. She was in the city just a week ago. I was here the last time and also is this time. She was said to have been kidnapped one day at the beach and carried into Old Mexico and left in a shack from which she emerged and found her way back to the states, where she told her story. Since then she has been across this country and to Europe preaching as she goes, establishing missions, etc. Recently she has been absent four months in the East, New York, Cuba, and the Panama Zone, returning only two or three Sundays ago. She was so aglow that day Jesus comes and delivers us from the very presence of sin, and sets up his kingdom for eternity, "that where he is we may also be also."
can hand out a tract, or give away a Sabbath Recorder. We have been fortunate enough to have some good articles in them. They can invite people to church and Sabbath school, and if properly presented the problem of how to introduce the Sabbath Recorder will be a better one for the salesmen to consider. They can hand out a card and say, "I have an interesting manuscript that I would like you to read."

Mr. and Mrs. Edward E. Whitford are assuring their many friends that they wish to send them Christmas Greetings, but they are not sending cards this year as they are saving their money for Christmas money into the missionary debt.

I am wondering how many others are in the same class. I have and are not sending cards as we are asked to do so. Our friends are writing us and many of our missionary efforts are made to get people into our church. I think the Sabbath Recorder and many other friends who always remember us, and to whom we would be glad to extend the good wishes of the season.

We love all the news, but sometimes it is necessary to choose between expressions given to them and the cause of Christ, that needs the support of our prayers and our means.

God bless all hearts and warm them with the indwelling of his presence.

Mr. and Mrs. E. Adelbert Witter.
December 23, 1930.

CAST THY BREAD UPON THE WATERS

Sam Rawsthorne, a traveling salesman, swung briskly up to the bulletin board, and after making sure of his train time, turned around with a cheerful smile on his round face.

He was invited in, and the man who rose from the fast-moving train. He found merits of the different goods he carried, a cheerful smile on his round face bore the stamp of fine character and good nature. As he was walking toward the news stand there came to his ears the sound of low, suppressed sobbing. He wheeled quickly, his keen eyes searching the crowded terminal, curious to know from whence it came.

A dark and obscure corner of the room, an old and white-haired lady was using a handkerchief freely, her body trembling with the force of quivering sobs. Others there were in the big room who heard them, but with the exception of a few curious glances they hurried by indifferently. The smile faded from Sam's face, and the strophe quickly over "What's the trouble, mother? won't you tell me?"

The salesman waited patiently and between her sighs and tears, learned she had just arrived from an eastern state and was on her way to her sick boy in Colorado. She had stopped there for the purpose of changing cars, and in the station the noise and bustle had confused her, and in some manner she had lost her ticket. Her train was due shortly, and, without enough money to pay her way on, her trouble seemed more than she could bear.

"Well, don't cry," he said kindly. "We'll fix it up some way."

He didn't want her to miss her train, and besides there was the sick boy in Colorado waiting for one more pocketbook to make it safe. The ticket was contained around a hundred dollars. But it was expense money, and if used for any other purpose he might have pinch plenty hard. The world was full of people, old and young, who were trying to make a living without work and by dishonesty.

As he glanced at the bowed woman who sat there weeping, the thought of his own gray-haired mother flashed before his mind, and the thought urged him to help the old woman. He hurried to the ticket window and in a few moments returned with another fare. "But it isn't right for you to buy my ticket," she said, "I will pay up through her tears. "You may be a poor woman and can't afford it."

"Oh, yes," said Sam reassuringly, "I've got scads of money. That is—I mean I have plenty. Don't let that ticket worry you."

"That makes no difference; you can send me the price of it after you arrive there. Wait here," he added hurriedly: "I'll be back pretty soon and help you on the train."

He rushed to the lunch counter where, at his order, a waiter placed a nice lunch in front of him. Sam had just arrived in time to return to the waiting room when the caller announced the train's departure. Quickly he gathered the old lady's belongings, and taking her hand helped her across the tracks and onto the train. He found her a comfortable seat near a window and placed the lunch box down by her side.

"I must go now," he said as he stepped out in the aisle; "the train is moving. Take good care of yourself. I hope you find your son much better."

As the train pulled out from the fast-moving train and walked across the tracks to the iron gates, the thought came to him that something in the Bible he had read, when he was a boy, a story called the Good Samaritan. Perhaps after all he had done the right thing.

As time went on, the incident became a hazy speck in his busy mind, though at times he was conscious of it and hoped that the old lady had made the journey safely and that her boy had regained his health. The fact that she hadn't sent him the price of the ticket didn't even enter Sam's mind. He still held the conviction that she was a lady and some day would make it right.

In his profession as traveling salesman, he met many different kinds of people and witnessed some delightful and some sorrowful scenes. And though not a "churchgoer," Sam, finding that the salesman usually passes with his face to church and so must make room for the new ones that were}

A GOOD PLAN

DEAR BROTHER GARDNER:

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you're talking about is my mother. She tells me you were so good to her and that you called her 'mother.' And now, as the two men rose to their feet and gripped hands, 'you're coming up to dinner. No excuses,' Mother will be overjoyed to meet you.'

The salesman reached down for his grip. As he straightened up, the manager added, "You're very welcome, my friend. But you've landed the business of Gray, Curtis and Company." And as Sam walked slowly back to his car, he was reminded of the Scriptural passage: "Carry the bread upon the waters; for thou shalt find it after many days." —Marlboro Messenger

**PATHFINDER QUESTIONS ANSWERED**

Who was the only Vice-president elected by the Senate?

Richard M. Johnson of Kentucky was the only Vice-President elected by the United States Senate in the United States elected by the Senate. The Constitution provides that a candidate must receive a majority of the whole number of electoral votes cast by the people for President. If no candidate for Vice-President receives a majority the Senate must then choose a vice-president from the two candidates who received the largest number of electoral votes. Johnson was elected after the general election of 1836.

**Did William Penn own slaves?**

Penn was the founder of Pennsylvania, a slave owner. He was a member of a Native American tribe at the time of his death.

**SEVENTH DAY BAPTIST YEAR BOOK**

The Year Books, for 1930 are being distributed this week to the churches, by parcel post or express. If enough were not sent out last year please send in your request and additional copies will be forwarded.

The book consists of three hundred and four pages and covers, past year six by nine. An excellent likeness of Edgar D. Van Horn, president of the 1930 General Conference, is carried. Ninety-eight pages are devoted to the minutes of the General Conference, held at Salem, W. Va., last August. Then follow the reports of the Memorial Board, the Missionary Society, the Tract Society, the Education Society, and the Sabbath School Board. On pages 265, 266, and 267 is the official list of all Seventh Day Baptist minister and laymen. The 1930 meeting of Seventh Day Baptist churches, Sabbath schools, and Christian Endeavor societies appear on the next thirty pages. A comprehensive index completes the book.

The book contains invaluable information to those who are interested in Seventh Day Baptists. It merits your careful study.

**L. H. NORTH, Business Manager.**

**MARRIAGES**

**SEYMOUR-PETERMAN.**—On Friday evening, December 12, 1930, at the home of Pastor Hurley, and by him, Mr. Frank M. Seymour of Wayaqua, So. Dak., and Mrs. L. O. Petersen of Wilton, Iowa.

**DEATHS**

**CHESTER.—Olivia E. Chester, daughter of Christopher N. Chester and Clarissa A. Maxson Chester, was born near Rockville, K. I., in January, 1846, and died in the Rhode Island State Infirmary, December 1, 1930.

She was the youngest of a large family, Horace, older than she was, and a sister, Mattie, who was twenty years younger, are still living. A brother-in-law, Palmer Greene, lives at Rockville, and she has several nephews and nieces living.

She lived the greater part of her life at Rockville. For several years she has been blind. Miss Chester was baptized by Rev. Charles A. Burdick and united with the Rockville Seventh Day Baptist Church in September, 1866. Although she was unable in recent years to attend services she kept up correspondence with and letters from members of the church and her pastor.

Memorial services were held on December 3, at Avery's Funeral Home in Hope Valley, conducted by her pastor, D. Odell and D. B. Burnham. Burial in the Rockville cemetery.

**FISHER.—Lora Adele Black, daughter of E. W. and Nellie Chase Black, was born at North Loop, Nebr., May 21, 1890, and departed this life at Edinburg, Tex., October 28, 1930.

While the shadows as of night wrap us about, yet these precious memories of the past remain to inspire to a nobler life.
this union were born six children—Raymond, Royce, Lloyd, Virginia, Jean, and Charles, Jr.

At an early age Mr. Pierce gave his heart to his Master, uniting with the church of Alfred Station, N. Y. He was admitted to the ministry as a deacon in Ashaway, R. I., thirteen years ago, fulfilling a position of consecration in the church since, for he was a member and deacon in the Riverside Seventh Day Baptist Church at the time of his death. His life was marked by his close fellowship with his fellow man in service and his God in worship.

Mr. Pierce moved with his family to Riverside about eight years ago. He had previously lived in Ashaway and Westerly, R. I., Alfred Station, N. Y., Milton and Milton Junction, Wisc.

He leaves to mourn his going wife, children, and one grandson, Richard, of whom he was very fond; also ten brothers and sisters: Mrs. Leona Watts of Hornell, N. Y.; Edison Pierce, Mrs. Lottie Emmerson, Fred Pierce, Mrs. Bertha Palmer of Alfred Station, N. Y.; Orville Pierce of Riverside; Ira Pierce, and Mrs. Edna Lewis also of A. Station, N. Y. His young­er brother Ernest preceded him beyond.

He leaves a great breach in life's line of duty for he was faithful to a multitude of tasks. A few months ago he suffered an accident which was very fond; also ten brothers and sisters: Mrs. Leona Watts of Hornell, N. Y.; Edison Pierce, Mrs. Lottie Emmerson, Fred Pierce, Mrs. Bertha Palmer of Alfred Station, N. Y.; Orville Pierce of Riverside; Ira Pierce, and Mrs. Edna Lewis also of A. Station, N. Y. His younger brother Ernest preceded him beyond.

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Loyalty Pledge
TO THE
SEVENTH DAY BAPTIST
ONWARD MOVEMENT BUDGET

TO PROVIDE a regular income for de-
nominalional purposes, I hereby agree
to give the following amount for de-
nominationaI purposes,
I hereby agree
to give the following amount for the current
year, July 1, 1980, to June 30, 1981.

Per week .................... 
Per month .................. 
Per Quarter ................ 
Per year ................. 
Remarks: 

Name:
Street:
City: 193....

Date: ......

If your church does not have special pledge
cards you may sign the above and hand to your com-
mittee, 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.

LOVE
rules our lives, and leads us beyond
legal exactions and into the joyous
and obedient fellowship of our gra-
cious Lord through faithful Sabbath
keeping.

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

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