From The Finance Committee appointed by General Conference

THE UNITED BUDGET - $58,100

THIS AMOUNT was fixed by the General Conference in 1930 as necessary for its year's work. Some of the churches have made their annual Canvas; some have not. And now but about three months remain of the Conference year. To some the above figures appear large. But they seem large or small depending upon the standard of measurement adopted. How would they compare with the Denomination's complete candy and ice cream budget? Certainly, compared with our ordinary expenditures for luxuries and pleasures, it would not seem great.

The Budget can be raised easily; it can be raised with difficulty; or, it can be raised not at all—just according to the way we look at it. From many favorable indications we believe our churches are looking at it in the right way. WE BELIEVE IT CAN BE DONE. "Think on these things!"

THE BUDGET RAISED

Supports missionaries and interests on the fields, at home, and abroad. Makes up the cost of the Sabbath Recorder over and above that which is covered by your subscription. Supports Sabbath Promotion Work.

Helps pay salaries of official workers.

Helps small churches support pastors.

Helps young men preparing for the ministry. Makes a last-minute gesture of appreciation to a grateful people to its ministers retired and without adequate support. Promotes Religious Education of young folks and encourages them in self-expression and in preparation for life work. Reaches the hands of the Denomination around the world.

Points the world to God and His Sabbath and keeps our churches from looking into a bottomless pit. Holds up the Cross and invites men to accept a saving Christ. Exalts the Bible, the gospel of Christ.

A challenge like this should capture the imagination of every Seventh Day Baptist, enlist his sympathies and cheer him to victory. "The Lord loveth a Hilarious giver." Why not become as enthusiastic over giving as over a World Series? Silver trumpets were blown by ancient worshippers when they began their morning sacrifice. Why not rejoice in the Lord with adequate and self-sacrificing offerings! "At the water courses of Reuben there were searchings of heart," sang Deborah as she shamed the craven-hearted after a notable victory. May no Seventh Day Baptist be out of tune with the day of rejoicing, or have cause for shame in the time of our victory because of his lack of interest and consecration; nor of him may it be said that "he came not up to the help of the Lord against the mighty."

We can raise this Budget if we look at it right; go at it right; stick to it and work at it right. Lord, "By thy Grace we will."

COURTLAND V. DAVIS

L. HARRISON NORTH

E. A. F. RANDOLPH

GEORGE M. CLARKE

HERBERT C. VAN HORN

Finance Committee
The Sabbath Recorder

Questions Regarding Among the questions through written communications about the policy of sending help to China, we find such as these: What percentage of the money given reaches the hungry in China? The treasurer’s report for five months showed that ninety-three per cent of the money actually reaches its destination.

The regular meetings of the Board of Managers are held on the third First Day of the week in the months of September, December and March, and the annual session will be held with the Seventh Day Baptist Convention at Ashaway, R. I., in June in the Whitford Memorial Hall of Milton College.

THE PARABLE OF THE LEAVEN

J. WALTER SMITH

"The kingdom of heaven is like unto leaven which a wise woman took, and hid in three measures of meal, till the whole was leavened." Probably no other parable, perhaps not all combined, have caused as much contest as this one. In it some see proof of the gradual progress of the gospel until all the earth accepts its message and becomes new; others see, in the beginning, the growth, and by parallelism, the wicked one; both will grow until all becomes the kingdom of Christ. Therefore, as the evil and good must remain mingled, so the good seed are the children of the Son of man, and the wicked one; both will grow until all becomes the kingdom of Christ. In the interpretation of the parable of the Leaven which some of the hearers become fruitful, while others become the kingdom of Christ. In the interpretation of the parable of the Leaven which the sower sowed with the wishes of the donors.

THE SABBATH RECORDER

No. 15 PLAINFIELD, N. J., APRIL 13, 1931

WHOLE NO. 4,492

Published by the American Sabbath Tract Society, Plainfield, N. J.

The object of a parable is to take some familiar process or event and by parallelism teach spiritual truth. Jesus used this method freely, and has given us two illustrations as to how it should be used, by interpreting for us the parables of the Sower and the Tares.

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Our interest is in the truths which Jesus taught in them, for we cannot doubt his ability to interpret his own illustrations. If we consider the truth not universally accepted or rejected: some of the hearers become fruitful, while others become the kingdom of Christ. In the interpretation of the parable of the Leaven which they should be used, by interpreting for us the parables of the Sower and the Tares.

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We have said that the object of a parable is to take some familiar process or event and by parallelism teach spiritual truth. What is the characteristic of a parable that could be so used? Is it that when placed in the proper material, and supplied with favorable conditions, it will permeate that material with its own qualities and life?
Some phase of the kingdom, then, must be like that. Two other parables may furnish us the clue.

"The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." We have here a man with a sense of true values, who wants only that which is good, moral and upright, and cultivates a kindly and joyous spirit toward all. A perfect manhood is his ideal. But he is not satisfied; he is looking for something still better. He hears the gospel message of the kingdom, recognizes the pearl of great price, and stakes his all on securing it. The pearls of character are near, or anything else; but that it should be holy and without blemish. The merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

The presence of the angels of heaven."

"The kingdom of heaven is like treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The kingdom of heaven is like finance hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The kingdom of heaven is like unto a man which was a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Two other parables may furnish us the clue. When he had found one pearl of great price, he went and sold all that he had, and bought it."

As we examine the condition of the three-measures of meal we cannot help wondering if there is yet time for the whole to become lengthen. Will the process be completed in this life? We are part of the Church of which it has been said: "Then will there be a sufficient light."

Here is a man with a sense of the fullness of grace, and like the other is determined to let nothing stand in the way of acquiring it.

This was the expression of Tymade: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or Wednesday, or any such need, or may make every tenth day holy if we see cause why."

One Doctor Sears thus records the views of this law, and Carlstadt differed essentially from Luther in regard to the use to be made of the Old Testament. With Carlstadt the law of Moses was still binding. Luther, on the contrary, had a strong aversion to what he called a legalizing and Judaizing religion. Carlstadt held to the Old Testament in the Sabbath free of the pastors. The Old Testament: Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it."

And here is John Calvin's opinion: "We do not lay so much stress on the septenary days, or into any other day as we see need. Or into any other day as we see need."

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As we read the proposed new calendar, there came to hand also literature from Reformation times, when Carlstadt, Luther, Calvin, and others exerted their influence on the history of the world. Very interesting and significant it is to make comparisons of certain religious views of that time and our own, for records show that in certain of its features the proposed calendar is not "new" in the strictest sense of the word.

For instance, in regard to breaking up the day of the Lord into parts, when the insertion of an intercalary day is interesting to learn that some medieval minds favored a similar idea.

This is a different type of man; this is a man with a sense of the fullness of Christ because "The kingdom of heaven is like unto a merchantman, who, when he had found one pearl of great price, took, and hid in the earth." The blade, then, showed the presence of the angels of heaven."

The beneficial effects of shorter hours on the employees can be seen. But the change may not yet because of the fact that operations have been greatly cut down. We are not sure how long our employers will receive, however, to keep factories busy six days a week, it will become necessary for those who accepted the proposal to work one or more days in the week. In the cotton textile industries as the cotton textile workers will look for new higher wages, and Addison when business gets back to normal, work is hard. The days of the week were active an entire day. The plant were active an entire day.

Another factor that is inducing the change to the five-day work week program is the growing religious sentiment. The present working day is too short to add much necessary time to the five-day work week to add much necessary time to the five-day work week. The benefit of the factory is to give the workers a reasonable amount of time to their pay rolls than they formerly carried. When the change was made in numerous plants from a six to a five and a half day basis, in addition to the afternoons being spread throughout the balance of the working week. It is not expected, though, will be made for the next four hours of Saturday mornings are eliminated.

As these paragraphs were being prepared for your columns, the United States Daily Labor of May 27 contained the following report of business conditions which are shaping to help Sabbath keepers:

A large net gain in the number of industrial establishments which have adopted the five-day week basis when the depression subsides is foreseen by Commissioner Ethelbert Stewart, on the Bureau of Labor Statistics, Department of Labor.

The impetus given the five-day week policy by poor business conditions has been "very, very great," Mr. Stewart explained orally March 26.

Obstacles have been removed from the path leading to a successful five-day week, said the Commissioner, who was able to give many instances of the successful experiment in this city, and who predicted its successful future.

Further information was supplied by the commissioner as follows:

"NEW FEASIBILITY PROVED"

There will, of course, be a certain portion of establishments operated by persons with far- sighted ideas of business management which will revert to the five-day and six-day week system. Such persons are in the minority, however, the majority of plants which have been forced to go to shorter hours, and have been forced to keep factories busy six days a week, it will become necessary for those who accepted the proposal to work one or more days in the week. In the cotton textile industries as the cotton textile workers will look for new higher wages, and Addison when business gets back to normal, work is hard. The days of the week were active an entire day. The plant were active an entire day.

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LEARNERS

"He thinks that what he does not know is not worth knowing," is a remark often heard from a group of people who are proud of their learning or who are unwilling to be told anything. It is a great help in any situation in life to possess a teachable spirit. Though it requires humility and sometimes seeming self-debasement it is the direct road to advancement and saves from many a fall.

The writer once observed a man nearly forty years of age come to an institution of learning to begin preparation for the ministry. He had very little education, and it became a question whether he should skip the common branches and take up theological studies without any preparatory work. He drowned his pride and began with the "A" classes in arithmetic, geography, grammar, and spelling. His teachableness and common sense at once won the admiration of all, and in due time he was in the field at work. a pastor beloved of all. and in due time he was in the field visiting our churches and ministering the word of God to them.

One is able to teach them. Whatever the problem alone will with what has been done in a hundred years. That problem is the adjustment of national and racial relations. It is at home and everywhere. For reasons which need not be mentioned, all foreign nations are coming to mistrust that Christian missions are being promoted as a means of securing national advantages. How this is to be met is a great problem. It is said we must stoop to conquer, and if Christian denominations and missionaries cannot with Christ stoop low enough to solve the problem, the future is very dark. If they are to do this, they must become learners.

This is the hour that is testing denominations as well as Christian missions. Those who are able to solve the problems; adjust themselves to the demands of the hour, and take the necessary steps to succeed. Others will fail and in time go out of existence. Missions are the test of whether a denomination professing Christ as its leader can survive.

"Take my yoke upon you and learn of me." SINCERITY A VALUABLE ASSET

You settle back in your seat to listen to a new speaker. You are very alert. You are forming your opinion regarding him and what he says. Whether you realize it or not, you are watching several points very carefully as the basis of your estimate, and chief among them is the item of the speaker's sincerity. We may not be conscious of our mental processes in placing sincerity a virtue second to none in the address we hear, but that is what most people do. We follow the same course when we read an article or see a picture. The greatest success, often, after people have listened to an address, we hear them approvingly saying regarding the speaker and his message, "Evidently he is neither well educated, nor does he have an college studies without any preparatory work.

Several years ago I was preaching to a group of young people who were apparently above the average. I had a desire to get some gain for self out of others. Recognizing the proneness of man to be insincere and taking into account the great loss that comes to him and his work from this fault, we need to constantly be on our guard. This applies especially in mission work and all Christian endeavor. If the people and the communities to whom we have the gospel with the cable can be made to feel that we have no sinister motives, that we are there to help them and to enter into everything that pertains to them, we have laid the foundation for the gospel message which cannot be shaken.

If secretaries, pastors, and all who have to do with missions and making appeals for their support, can leave the impression that their hearts are in the work and that unselfish love is being shown them on, they cannot fail.

"Let love be without dissimulation."
ments. With that burden of her soul she goes from place to place, calling the peo-
ple's attention to the Sabbath of Jehovah. She
cause I am here.

She also desired baptism and wrote to me
for that purpose and desired me to set the
over the great Trout Hall Mountain, which
he climbed in good form by making the
hausts, and soon we covered a distance of
valleys to resound with his terrible ex-
reached Brown's Town in St. Anns in
representatives of our message. Not long
the sea.

miards the great Martha Brae river into
n From Falmouth I started on another leg
were left to complete the journey.
mandments, in the following churches:
 taught our hearers to lay hold of
6: 1; John 7: 16, 17; 17: 6-8, 17, as taught
and lived by Jesus the great Teacher.

I am of good courage in the Lord. Like
Gideon and his noble "three hundred, men
that were with him, faint, yet pursuing," the
work of the Lord, even in a time like this,
being assured that we shall turn the battle
to the gate, "For though I preach the gos-
pel, I have nothing to glory of; for neces-
sity is laid upon me; yea, woe is unto me if
I preach not the gospel!"

I think that my letter is long enough, and
must therefore close. With every good
wish for yourself and with my continued
prayer for the prolongation of your life in
the Master's service, I remain

Your brother in His service,
HENRI LOUIE MIGNOTT.

Potosi,
John's Hall P. O.,
St. James,
Jamaica, B. W. I.,
February 23, 1931.

TRACT SOCIETY REPRESENTATIVE
VISITS SALEM COLLEGE

Dr. A. J. C. Bond, representing the American Sabbath Tract Society of Plain-
field, N. J., visited Salem College March 20-24. Besides three chapel addresses,
arranged service was provided for our meet-
over the week-end in the four larger Pro-
testant churches of the city. On Sabbath
night he spoke at the Seventh Day Bap-
tist church at Salem; on Sunday morning,
in the Methodist Episcopal church; on Sun-
day afternoon, in the United Brethren
curch, on Sunday night, in the First
Baptist church. In addition to these,
a special service was arranged for Sabbath
afternoon with the Lost Creek Church.

The young people of all denominations
were invited to attend all of these meetings.
These addresses will doubtless be given to
Recorder readers in full or in part in com-
ing weeks. We have probably never had a
series of addresses that influenced the young
people more profoundly.

Opportunities were given on Monday and
Tuesday for personal conferences with Doc-
tor Bond. Many of the young people availed
themselves of this opportunity to discuss
with him vital problems relating to their
future.

A discussion group of the Seventh Day
Baptist freshmen was arranged for four
hours each week. Upper classmen were called together at
seven-thirty Monday evening for a similar
conference. The young people discussed their problems with a frankness that augurs
well for the future of the denomination.

Important denominational problems were
introduced for discussion by the older
students. As a result of these discussions
their intelligent discussion of them gave re-
newed confidence for the future leadership
in the denomination.

The members of the faculty belonging to
the Seventh Day Baptist denomination were
invited to a special meeting on Tuesday
evening at four o'clock. This meeting also
took the form of a discussion group. It
was interesting to know that the members
of this group felt more than a passing re-
sponsibility for the development of denomi-
national loyalty among Seventh Day Baptist students.

Such a series of meetings should certainly
be repeated frequently enough to give each
student access to such a meeting at least
twice during his college life.

SCIENCE AND THE HEART

Probably the writer who, in treating of the
three destructive forces which are at-
temporary public opinion underly, de-
states them to be science, worldliness, and
socialism, is not far out of the way. He
elegantly argues that these forces from the
nature of the case can never succeed, for
the reason that the volume of Revelation is
closed, and that it will be impossible for the
world to devise by any argument to
ment to natural religion any new system of
worship that can equal Christianity; and
that while religion lives Christianity will
therefore live.

We may indeed well claim that man can-
not formulate from his own unaided brain
and heart a set of doctrines and ethics that
shall equal those revealed by Jesus. It is
impossible to conceive of a more perfect
character than that presented by Jesus to
his contemporaries and to his followers.
The loftiest and profoundest intellects of the
race has yet produced have analyzed this
character, have studied all its expressions in
language and deeds, and have consid-
transforming influence in the thoughts and con-
duct of its followers, have compared it in
all its relations with that exhibited by other
systems of thought, and have concluded that
Jesus Christ is the only true and fit embodiment of
the Divine ever manifest to men, and
that he alone by his sacrificial death and
risen life is capable of redeeming and for-
ever blessing sinful but penitent souls. From
latter to Sir Isaac Newton, and from Newton
to Jonathan Edwards, there never has been
a human being great enough or good
enough to measure himself with Christ. The
more the children of genius have contem-
plated for a thousand years, the perennial Saviour, the
more they have been constrained to bow be-
fore him as that unique and wonderful Per-
son referred to in the amazing prophe-
シー of Isaiah that he should be called "Im-
manuel."—God with us!—

But whilst it is certain that Jesus will con-
tinue to be, as he has been for nineteen hun-
thousand years, the great advisor and
god of believing souls, it is also true that
multitudes of people, under the impulses of
an unregenerate heart, will seek to fortify
their consciences against his claims by striv-
ing to make themselves and others believe
that he was not of divine origin, is not now
the God of providence and grace, and will
not be the final Judge and Arbiter of the
destinies of mortals hurrying into eternity.

Nur is there any doubt, as our writer
maintains, that some of the apostles of
science are persistently at work, with all too
much success, in the endeavor to show that
certain principles of physical or natural
science are antagonistic to the idea of any personal existence of a divine
nature and human affairs; and that prayer, except
for its reflex or subjective influence, is use-
less. And this is exactly what has been
accomplished among large classes of super-
official readers and half educated thinkers.
A few indolent scientific writers have filled
the newspapers and popular magazines with
their agnostic artifices and their positively
anti-faith discussions, scattering broadcast practically
inflated and atheistic ideas until these ideas have
become quietly adopted by great num-
bers who as a result stay away from the
church and ignore religion. These unfor-
tunate 'numbers do not seem to be aware of
the fact that the few scientific leaders in
science proper that arrays itself
against the gospel, so much as the unregen-
erate will and heart of man using
this naturalist in certain branches of his genera-
tion: Charles Darwin, the greatest evolu-
yonist of the best astros-
men; Dana and Virchow, Principal Daw-
son, St. George Mivart, Winchell, Quatre-
agues, Faraday, Leconte, Romanes, and
hosts of others, have found no difficulty in
accepting a Creator, while many of them
have been and are humble Christians. It is not,
then, science proper that arrays itself
against the gospel, but a generation of
unregenerate will and heart of man using science to
rid the soul of an unpleasant sense of obliga-
tion to spiritual truth and its severe re-
quirements.

BECLAUING THE ISSUE

Two days after the Illinois senate voted
to repeal the state prohibition law a witness
before a special grand jury in Chicago ex-
pounded Senator Dan Serritella as Al Ca-
pone's chief of staff, manager for Capone
in the "loop" of Chicago and boss of the first
warehouse, others have been found no difficulty in
accepting a Creator, while many of them
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quirements.
third daughter married late in life but left no children. Now all are dead. The property has been kept intact. None of it has been dissipated or shared with others. But it is an instance of where wealth led but to the grave.

The path of the righteous is as the shining lamp that shineth more and more unto the perfect day. The path of the Christian is a path of promise, of hope, and of expectancy. It is a path of anticipated blessings and of conquest. The Christian is ever at the dawning, and for him it is always morning. The first chapter of dark pictures in rapid succession the movements of the Master in the morning of his ministry. In that chapter are many "straight ways," which picture Jesus in the world, and in the twilight of life, Jesus "drew near unto the people that were assembled to hear him."

Eyewitness testimonies of the first members of the church during the first year of its organization are still preserved. Mrs. Coon and I were among the pioneers in temperance work who have been dissipated or shared with others. But to the many "straight ways," in which our church has been peopled, has been kept intact. None of it has been shared with others.

In these difficult days when we sometimes become discouraged in carrying out our plans and programs, it may be well for us to take time to ponder the obstacles that the pioneers in temperance work were compelled to face. Especially ought we to remember our God and his faithfulness in all things. The Sabbath Recorder, March 27, 1931.

NEAL DOW, THE "FATHER OF PROHIBITION"

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UNMET NEEDS
Christian Endeavor Topic for Sabbath Day, April 25, 1931

DAILY READINGS
Sunday—Need of Christ (Rom. 1: 14-16)
Monday—Need of missionaries (Matt. 9: 35-38)
Tuesday—Need of wisdom (Prov. 1: 7-9, 20-23)
Wednesday—Need of healing (Luke 9: 10, 11)
Thursday—Need of power (2 Peter 1: 1-7)
Friday—Need of courage (Acts 2: 16-18)
Sabbath Day—Topic: The unmet needs of the world (Acts 16: 6-10)

RUTH F. RANDOLPH
To every man there openeth a Way, Ways, and a Way, and in between, on the misty flats, the High Soul climbs the High Way, and the Low Soul gropes the Low, and every man decides—The Way his soul shall go.

—John Oxenham.

We are Christian endeavors. We are the "High Souls" who have made our decision. We are climbing the "High Way." To us is given the banner of our Lord to carry high and fearlessly: our special mission is to find the ones who need the comforting spirit of our Master. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unsullied from the world."

We, then, are concerned about the misty flats where one may pass in semi-darkness. What are their needs? Here in ignorance, superstition, poverty, assailed by Bolshevists, and oppressed by unhappiness rests the Chinese. The crying need for missionaries is appalling there. Millions and millions of potential leaders need the Christ in whose train are clear vision, freedom from superstition, education, and supreme joy. Burma is seeking after the light and intelligent men are emerging from the mountains there to spread health and truth, learned in the mission schools in Burma. Medical missions seem a most practical help. So help in these enlightened countries. Jesus healed and taught at the same time—could we better his methods? Africa, Asia—almost everywhere the gospel is needed. Missionaries conquering Africa while we stand and look on!

It is Christian kindness that opens the way for strangers. It has been much easier for missionary work in places which Livingstone visited, because of his Christian kindness, than in places where the natives knew the white man only through traders. As a light in darkness reveals the extent of the darkness, so a Christian mission reveals the need of the people among whom it works.

How may the "misty flats" be crossed? On the edge are the lights of the "High Country." Follow the Gleam. The man who has an urge or has been appealed to by a Christian laborer or a missionary will notice the lights and will wisely head in that direction. He has but to notice the Christ in his Bible, and to study to improve himself, in other words, to seek wisdom.

This is another challenge. Wisdom! Here is an unmet need indeed. What can we do? How can we do it? Yes, we have need of vision. That man is great who can see his way clearly. Did Lincoln visualize a United States with the slaves freed from bondage? Did Pasteur foresee the conquest of disease? Did Jacob Riis and Theodore Roosevelt see the need of playgrounds—breathing spaces for children in the slums? Did Luther not cry out that he did not want to fight the princes but that he saw the need for a radical change in thought? Did Raphael anticipate the strokes he made in his famous paintings? Did Christ see the "misty flats"? the human yearnings of the Samaritan, a hated race? Where would he be without vision?

But who have we who will foresee the way to relieve the business depression, to do away with capital punishment, to write out insanity and dreaded diseases, to free our land from haranguing, useless politicians, and make our churches vital in secular education, and noted and consecrated to Christ-like activities? Is there need for vision—wisdom and vision?

And the power of carrying through the schemes or visions, must be found. Can this need be met?

These are a few of the unmet needs of our world. They are vital—they are challenging our sympathetic understanding, our wisdom, our energies, our youth. Is it too great a task for us all to be possible in Christ Jesus," said Paul and was his a life that proved it. It is Christ who will conquer. It is Christianity which is able to meet these needs. The love of Christ will make us pioneers; the yearning after Christ will increase our wisdom; the knowledge of medicine, learned only in Christian lands under Christian influences, will heal our sick of disease and our mentally depressed. The Christ will furnish us power and will open the eyes of those seeking for the light—for the many ways of making the world loving and prosperous— not criminal and panic stricken. For do we not read that if we will but "seek first the kingdom of heaven, all these things shall be added unto you"?

It is beauty of faith or love of God that will stir your life and mine so that we may clear away the "misty flats" and make all seek the Highway of God. So—In simple trust like theirs, who heard Beside the Syrian sea. The gracious calling of the Lord, Let us like them without a word Rise up and follow Thee. —Whittier

Suggestion: "Follow the Gleam" might be played softly for a little, beginning with those words in the talk.

This hymn at the end may be sung following the talk.

We are endeavorers! It is the endeavoring of the endeavors may be asked to think of an unmet need or someone on the "misty flats" and give thoughtful reasons why they should be met.

258 Coolidge Ave.
Rochester, N. Y.

C. E. NEWS
BEREA, W. VA. — (Christian Endeavor social, condensed from a report by Beula Sutton, social committee chairman) A Christian Endeavor social was held, following Christian Endeavor the evening after Sabbath, March 7. The social was known and advertised as an auto party, so the games were in keeping with that idea.

We had two of our young people choose players for the whole evening, as most of the games were for contests. These are the games played:

1. Building the car.
2. Filling the radiator.
3. Putting on the curtains.
4. Tying up the car.
5. Changing a tire.
6. Blowing up.

An educational feature followed the games, and this was given by Miss Velma Hodge. In keeping with the party, she gave the very interesting life story of Henry Ford.

The basement of the church was decorated with old tires hung around, and such sign boards were on the walls as: "Drive your grogch in the garage and lock the garage;" "Stop, look and listen—a smile;" "Give her the gas, no speed limit here," etc.

Our social ended with the Christian Endeavor benediction, and everybody went home feeling better and happier for the evening.

[Note.—A detailed report of this original social was sent on to the social fellowship superintendent. Perhaps some other society would like to try it—C. A. B.]

Over the refreshment table were these posters: "Refilling Station," "Hot Gas and New Tires," "Time to Re-tire." The refreshments consisted of cocoa for gasoline and doughnuts for tires. These were served just before the Christian Endeavor benediction.

WESTERLY, R. I.—The Pawcatuck Seventh Day Baptist Christian Endeavor society is working hard trying to get new members. To keep the old members interested each leader does something to make the meeting a little different. For instance, one leader will change the order of the program, another will give a blackboard talk for the leader's talk and let those present help him, or he will arrange the chairs differently, or use other hymn books. Each Sabbath day we go, wondering what the leader will have new for us. That makes the meetings more interesting. We have a book named "The Life of Jesus" (a harmony of the gospels by Rev. Robert P. Anderson), which we are studying. We read a chapter of it each day before the next Sabbath day after Christian Endeavor one.
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of the members gives a summary of what we have read. This proves very interesting, as we get new ideas to add to our own.

We have only five seals on our "Cruise with Christ" chart, but are working hard for the others, which we hope to have by the end of the Conference year.

Our series are wholly original and always standard socials.

We would like to hear more about what the other societies are doing.

Anza Rockwell,
Corresponding Secretary.

INTERMEDIATE CORNER

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

Sunday—Missionaries as teachers (1 Tim. 4: 7-11)
Monday—Evangelists (Tit. 3: 8)
Tuesday—Travelers (2 Cor. 11: 23-33)
Wednesday—Tradesmen (Acts 18: 1-4)
Thursday—Farming (Prov. 12: 11)
Friday—Healing (Acts 14: 8-18)
Saturday—Missionaries, What do missionaries do? (2 Tim. 4: 1, 2)

Topic for Sabbath Day, April 25, 1931

Do we know?

Do we know what our missionaries are doing, as well as other missionaries? Of course we have read of Livingstone, Paton, Grenfell, and others, and have some idea of what these men have done. But do we know what missionaries are doing today? What is our regular work in China and who is doing it? What special work has been uppermost in the minds of our missionaries in China during the past year? Which of our mission fields is without a missionary at present? Are intermediates keeping up to date on missionary information?

Now, how can we keep up to date, where can we get information? Did I hear one say, "The Sabbath Recorder?" That is right. In the Missions Department of the Recorder there are letters from our missionaries nearly every week, telling just what they are doing. This department with its letters should be as interesting to intermediates as the Intermediate Corner.

I am going to suggest a plan for this meeting week. Let us give five minutes to radio work but it will pay. Let the special feature of this meeting be the reading of missionary letters from the Recorder. Let one intermediate pick out the most interesting letter from the Recorder's March issue; another may pick his letter from the February papers, and so on for five or six months back. These letters are to be read in the meeting, then I am sure you can tell what missionaries are doing.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

A good way to collect money for missionary work is to form a birthday league. The juniors form the league by agreeing to give themselves and collect from their relatives and friends a sum of money no longer than the year five cents for each year of their age. From week to week the juniors who have collected money during the past week will come forward and drop their offerings into a bank kept for this special purpose. Thus the plan will be kept alive each week. Try it.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Cheap Church Membership.—Often enough church membership is held too lightly. One does not join the church as "church members" but as "church goers." Church membership with a church presupposes an experience in one's life of having come into right relationship with Jesus Christ. Joining a church implies that one is no longer a stranger but does carry added responsibilities. Perhaps lack of results in the church relationship comes from absence of demands or expectations. Church membership is too cheap.

Speaking of church membership before a group of Yale University people, the other day, Dr. William Lyon Phelps declared "it ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others." He is right about it, and every member ought to give earnest heed to the thought. He further urged that every member ought to give more money to his church than he does to his lodge or club.

Radio and Religion.—In the early days of sermon and religious service programs broadcasting over the radio, fears were expressed by many that this would be detrimental to the churches and local work of the churches. Statistics are not at hand to indicate whether such fears have been realized or not. At any rate the idea of broadcasting such programs and sermons, taken up ten years ago and developed as we are meeting today, is real good and blessed. Those who have regularly come to "listen in" to outstanding leaders like Doctor Poling, Cadman, and Fosdick in their weekly broadcasts can testify to the help that has come to troubled and honest hearts.

Doctor Cadman, in an article as reported in a recent issue of the Baptist, is gratified over the results of the past decade and is optimistic for the future. The results, he declares, have fulfilled the vague expectations of the pioneers in this field.

The fear that fruitless controversy, so often the way of spiritual culture, has not been realized. He attributes the success of the hook-ups "seldom has the kingdom of God, of Christ, and of the prophet's and the apostles been more visible to the hearts of millions than it was during the Christmas of 1930. The all prevailing sway of neighborly benevolence testified to a belief in God and in the saving virtue of humanity beyond the reach of the scorrer or the cynic. This constructive benevolence has been promoted by national broadcasts of religious services. "Millions have been made to realize that, while religion has manifold forms, it has but one eternal voice, the voice of justice, love, and sacrificial service. He is encouraged to being that, "to do is to know that 'earnest struggling and disrupted humanity shall finally become one family, moved by one spirit, and forever bearing one name.'"

Speed.—Across the Atlantic in a few hours, two hundred miles per hour, through the stratosphere zone, the airplane, is within reasonable possibility. So think certain German scientists, of whom Professor Otto Lasch, University of Berlin, is quoted recently in the New York Evening Post. "The Junker machine being constructed is single motored, with wings ninety-two feet long, motored, with an air tight compartment for the crew and passengers to insure them air under normal atmospheric pressure while the plane is whizzing through the stratosphere. The stratosphere zone begins at an altitude of thirty-six thousand feet where a temperature of fifty-eight degrees below zero is found. The lessened power of the propeller to drive the plane through the attenuated air is compensated by a correspondingly increased speed of the machine must overcome. The wind and atmospheric condition, absence of fog, ice coatings, and
moisture of all kinds eliminate the many obstacles encountered in higher altitudes.

The weather is "always good" and storms up there are impossible.

The unsurmountable difficulties, hitherto, of rarified air and intense cold in which mankind is not made to live, the proposed plane will obviate by a "hermetically sealed and heated cabin and an atmosphere pressure kept the same normal on earth."

All right. It is a bit difficult to see just why we need to cross the "pond" quite so rapidly, but if accomplished it will be another notable scientific achievement any way.

The most of us would be glad to cross over in a comfortable six or seven day Ocean liner.

Here and There.—Recently in Minneapolis, it is reported, a man was charged with playing on the court house clock as "I am dry."

It seems he had rather a difficult time convincing the authorities that the tune he was playing was an old time revival hymn, "O Happy Day.", Is it possible?

We have gone so far from the revival spirit and the revolting type of reformation that is entirely ignorant of the true source of many of the really fine tunes subverted to ribaldry and crude jest. Too bad.

The frail body of India's mighty spirited Gandhi has at last succumbed to the terrible strain of the past months of political activity, and much against his wishes, the Mahatma's body was sent back to his home. It is hoped his trouble is not too serious, though aggravated by influenza and nervous strain.

It is reported that during the ten days prior to his death, the great man, the indomitable nationalist leader, emaciated and old beyond his years, has had but one hour of sleep a day. Among the many political reforms demanded by this Indian champion are full rights for women, rights equal to those of the men.

Perhaps you did not notice in the interesting letter from Holland, last week, that Doctor G. Velthuysen represented the Holland government at an International Congress at Warsaw. A part of his contribution to the congress was his report on the traffic in women in the colonies. Most of us know that Doctor Velthuysen was knighted some years ago by Queen Wilhel-
Dear Alice:

I know from what Mr. Greene has told me that Waterford must be a delightful place in which to live. We have often talked of some day spending a few weeks of a summer vacation on the beach there. I know it would be a great treat, and how I would eat fish, etc.! Swimming, too, is great fun, and everyone should know how to swim. We have never learned, I am sorry to say. Whenever I have tried my head went down and my feet up. Our little niece, Jane, who lives in Panama, spends a good deal of time in the water and can swim like a little fish. Out there the only cool place is in the water.

I think a baby brother is the very best kind of pet and that you are a very fortunate little girl. Give the baby an extra hug and kiss for me.

Yours sincerely,

Mizpah S. Greene

Dear Rose:

I promised to answer your letter this week, didn’t I?

I think you are to be congratulated in having Mrs. Cottrell for your teacher, for I like her very much, too. I know you must have a fine time in school and School school. Mrs. Cottrell, of Fayetteville, Arkansas, whom I know you will find very interesting. We are sure are grateful to these good people for helping us to make our Children’s Page interesting and helpful.

Sincerely yours,

Mizpah S. Greene

An Address to the Waste-Basket

A basket, full of waste
Became my lids concealed;
How many of the truth
To human sight,
May never be revealed.

Perhaps these gems, rough shells
Of misplaced virtue and pride
Perhaps within a grammar book
The little one or master
Never chanced to look.

Perhaps the fault
In punctuation lay;
A farmer’s daughter, girl
Can’t always tell
Just where to put the marks as well.

Not having been to school as much
Nor learning much as she,
Who never handled ax or hoe
Nor ever learned to milk a cow,
And churn the cream and knit and sew.

Yet those same boys and girls
Who write so well that every line
Is full of glowing words,
That charm us like the songs of birds.
If left to choose their daily bread
Might often have to choose to read
Like those small children who
Lived with their mother in a shoe.

—Mary E. Fillyaw.

Dear Little Boys and Girls of the Recorder Family:

I like to read your letters each week as they appear on the pages of the Recorder. You see, I once was little like you, and lived in a little house out on the wide, wild prairies of Illinois.

I thought you small people might like to hear about some of the things I saw so many years ago, and I am telling you today of how my mama saved the life of a deer.

My mama was born at Shiloh, N. J., and came to Illinois when I was about nine and lived with her three little boys many years ago. After that, it was, that I came into their home, and one day when I was just a twenty bit of a girl,

My mama saw a fawn coming along the road which went past the home. A fawn is a mama deer. And this one was only about half grown. It was so tired it could hardly go. It was a little frightened in and out very fast, just as if it had been running a long way, and its little red tongue hung out one side of its mouth. Its tawny coat was beautifully spotted, and its slender little legs looked as if they were hardly strong enough to hold up its body.

My mama knew something must have been chasing it last up to the cross on the hill. It’s big, pretty blue eyes looked so scared and tired, even from the doorstep where we stood watching it.

Along the road beyond the house my mama saw a big corn field where the corn was getting pretty tall. I think God must have told the pretty fawn to hide in my papa’s corn, for when she came to it, she gave a little skip up in the air and right over the fence. From there, the corn hid her. After a while some hunters came along with their guns and several long-legged, ugly hunting dogs. They stopped to get a drink from our well and asked my mama if she had ever seen a deer go past. She said yes, but did not tell them that it jumped into my papa’s field. They went on down the road, but the ugly dogs lost the scent of the deer’s tracks. So they all came back, feeling quite angry because they lost it, and we never saw them again.

My mama was glad the deer got away, and as long as she lived she would tell of how glad she was that God took care of it and caused it to hide in our corn field. If she had told the men about that, they would have found it. But she did not say a word about it, and we always said she saved the deer’s life.

If you little folks like this story perhaps I’ll tell you another time, about some wolves or another deer.

Your friend,

MRS. ELLEN W. SOCWELL RAMSEY.

Botna, Iowa.

April 2, 1931.

WORDS FROM THE CROSS

“VERILY I SAY UNTO THEE, TODAY SHALT THOU BE WITH ME IN PARADISE”

REV. A. J. C. BOND

(The following meditation is one of seven given the minister at the Seven Words of the Cross in a union service at the Congregational church, Plainfield, N. J., Friday, April 3, 1931.)

John, the beloved disciple, was so engrossed in his own grief and so absorbed with his own personal problem in connection with the crucifixion of Jesus that he seems not to have observed the incident of the thief on the cross. Matthew, the other disciple who wrote a gospel, records the fact that “the robbers also that were crucified with him” (that is, the malefactor) “told him” as did the head-waggling passers-by and the mocking priests andscribes and elders, Mark, who perhaps got his data very largely from Peter, perplexed and baffled and following afar, simply says that “they that were crucified mocked him and spit upon him.”

But Luke the physician, careful and painstaking, Luke who traced the course of the life of Jesus and who had been to the same condemnation of the devout women who keenly observed every movement now, and listened to every story told at the hand of the priest, and who doubtless got much of his information from the devout women who keenly observed every movement now, and listened to every story told at the hand of the priest, Luke records the following incident to enlighten our minds and cheer our hearts:

“And one of the malefactors that were hanged railed at him, saying, Art thou the Christ? save thyself and us. But the other answered and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing wrong. And he said to Jesus, remember me when thou comest into thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.”

The crucifiers of our Lord were a blundering bunch. In their effort to humiliate Jesus and to add the last weight to the ignominy of his shameful death, they crucified him between two thieves. But their evil-designed act served, as did every malicious move they made, to reveal hisMagnificient character, his transcendent mission and the adequacy of his message.

Jesus had lived during the years as in the presence of the eternal. The transfiguration, when heavenly guests talked with him, and the brightness of the glory world shone round about him, and when the disciples heard the heavenly voice—this transfiguration was but a miniature scene in the life of Jesus. The eyes of the disciples were opened on this particular occasion to see what Jesus experienced of himself as the Son of God it was an ageless life, transcending all the accidents of earth. He never argued about immortality. He assumed it, and lived it.

He, the Man of Sorrows, who knew the same self-condemned, turns to him repentant; and Jesus in that moment of bodily disso¬

union, when if ever faith’s vision would
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be dim, speaks calmly and naturally, not of death but of life. This day thou shalt be with the Paradise.

We speak of the dark and narrow tomb, and think of a bound and shrouded body. Jesus speaks of the Paradise from which he has come, a Paradise which has been a day returning, having bought the world's redemption. As it to carry back to glory a pledge and token of that redemption, he takes with him this robber.

The resurrection of Jesus is not our final proof of immortality. We scarcely care what the theologians say with reference to the resurrection body. The quality of his life makes inevitable his resurrection.

In the presence of such a moving incident at this particular moment in the death scene, Judge Clarke, through it work against the background of his life on earth, and the more glorious background of that paradise which he speaks so intimately, I am led to say in the words of a philosopher friend, "On the whole I find it easier to believe in the future life than in the life that now is."

SUPREME COURT DECISION

Decision of the Supreme Court of the United States reversing the decision of Judge Clarke on the validity of our eighteenth amendment occasioned no surprise in temperance circles, says Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

"The Supreme Court pronouncement," Doctor Cherrington continued, "is strictly in line with all previous pronouncements by that tribunal. From the first the Supreme Court has held to the validity of the amendment and of laws enacted in pursuance of the amendment. There has been no grain of comfort for the foes of prohibition in any Supreme Court decision.

The national constitutional prohibition is firmly rooted in our government. There is no loophole, no legal evasion, no juggling of the meaning of the amendment, which was designed to prohibit the beverage alcohol traffic.

"If those who oppose prohibition and who assert that they believe it is wrong in principle or in enforcement wish to get rid of it, the way is clear. That way is the repeal of the amendment by the subtraction and ratification of a contra amendment. If they can muster sufficient strength in Congress to submit a repealer, and then get the necessary votes in the states to ratify that repealer, they would succeed in abolishing constitutional prohibition."

"Seeing the apparent hopelessness of such a course, they have hoped against hope that at this late day they might find a vulnerable point in the argument against prohibition undisputed by the courts that have passed upon the regularity and validity of the amendment and the national laws supporting it.

"This decision, of course, will not stop the wets in their efforts to get rid of prohibition or to make it of no effect, through court decisions, adverse legislation, the destruction of those who have opposed them, and every other possible means. It may be that, after years of unsuccessful efforts on their part, they may accept prohibition as a fact."

TRACT DISTRIBUTION

A good deal, recently, has been published about the work of distributing Sabbath tracts. A letter of April 5 has been mailed to the local tract committees of our churches. Order blanks are being sent to them again this week. We hope you read A. Burdet Crofoot's article last week. You will be interested to know that some orders are coming in and tracts are being mailed out. This is more than tract distribution. It is going to others with the message of God's Sabbath that has meant so much to us, and which we believe the other Christian church groups neglected.

This item is especially designed to call attention of our pastors to the work of the general Committee, which was organized to promote and encourage tract distribution. This work is more than tract distribution. It is going to others with the message of God's Sabbath that has meant so much to us, and which we believe the other Christian church groups neglected.

Next week the Committee on Distribution of Literature will begin the promotion of Sabbath readers' interests, including subscriptions. You will all be interested and, we trust, help us to carry on this campaign for the coming month.

H. C. V. H.

God gives us what he knows our wants require And better things than those which we desire —Dryden.

ANNUAL MEETING OF THE PLAINFIELD CHURCH

The annual meeting of the Seventh Day Baptist Church of Christ, of Plainfield, N. J., was held Sunday, April 5. The business meeting was held in the afternoon, beginning at four o'clock. Supper was served at six, and the meeting continued in the evening with reports, letters from absent members, an address by the pastor, and music by the girls' chorus. John Reed Spicer was the efficient moderator of the meeting.

Three of the reports are given below, and others will appear in the Recorder later.

SABBATH SCHOOL

Superintendent's Report

The aim of the superintendent has not been overly ambitious this year: it has concerned itself primarily with the introduction of variety into the regular Sabbath school services. Since the first of September, when effort along this line was begun, there have been six sessions when no special feature has been presented, no two of these being consecutive. The variations have taken different forms — special music, five-minute talks, a book review, presentations by the primary and junior departments, etc.

Special mention should be made of the service for the cradle roll members of our Sabbath school, which was part of our Rally day. Pastor Bond, in a few well chosen sentences, called attention to the importance of these little ones and their proper General Sabbath school. He closed the service with an impressive prayer of consecration.

A matter of regret is the fact that our attendance has not increased during the yeather seems, while up to that time on some of our regular services when we held a special feature had been a good attendance. This was followed by a symposium conducted by Rev. H. C. Van Horn. The request, the page "There Was One Who Gave a Lamb," was presented as the Christmas program of the school, on Friday evening, December 26. By word of request, the service which was to be given to the relief of the unemployed and needy of Plainfield, as required. The amount was $33. It was an interesting note that the Militia of the Dark was very much curtailed this year, and instead $15 be sent to the Charity Organiza-
sent two delegates to the Blairsville Thanksgiving School, Miss Wilna Bond and Miss Helen Whitford. Miss Lucy Whitford also attended the sessions.

They sent reports to the Sunday School Society showing reports of what was accomplished at this summer school.

We have had the resignation during the year of our primary superintendent, Mrs. W. R. Harris, which was accepted with regret, Mrs. Harris feeling unable to carry on her duties through absence from Plainfield. John Reed Spicer also resigned as teacher, and was succeeded by Frederik Bakker. A new superintendent, Miss Evalois St. John, was appointed to take charge of the primary department, and a new junior department was organized with Mrs. Nathan E. Lewis as superintendent, thus affording a better classification of the children as to their ages.

There are now on our roll eighty members (ten of whom are out of town for about nine months of the year), classified as follows: adult—57; intermediate—7; junior—5; and primary—11, with 8 officers and 10 teachers.

We have lost by death one member, Mrs. Julius J. Williams, who passed away October 20, 1930. Mrs. Williams has been a member of our school for many, many years, and so long as her health permitted might be found in her place in the pastor's class.

No classes have been perfect in attendance this year, Mrs. Vars' class nearest that attainment, but some of the members have most reached a hundred per cent record, notably Violet North and Frank A. Langworthy.

It is worthy to mention that, until his recent illness, Deacon Albert Whitford and Mrs. Whitford had missed but two sessions of the school this year, a remarkable record for two people now eighty-one years of age.

Dorothy P. Hubbard, Secretary.

The parables, as they are called, are the wisdom of Jesus applied to the daily life of man.—C. W. Elliott.
world hath been hid in God." A fellowship, the mystery of which is so infinitely sweet that up to date it has remained only a possibility for us—an unrealized ideal in the heart of Christ, a Father and Son who have realized it and God wants the realization to extend to us also. So Christ prayed, and his prayer included us, sanctifying God, and having faith that the Word is true, that they all may be one as thou, Father, art in me and I in thee, that they also may be one in us." It is that we may know the mystery of fellowship and unity that the Father and Son knew.

Why is it so difficult to speak of these things that are so intimately precious to our souls? It is not, I am persuaded, that we are ashamed of Christ and of our love for him; but because they are a part of our inner life, we hesitate to parade them in public and so we do not quite trust them to each other. Did you ever live with a friend and love him and think you really knew him; and in the same experience to another, and immediately you knew that the place where you stood was holy ground? You had had the vision of something that is beautiful, that experience is for us all when we let others a little more into the temple of our hearts.

Our intuitions will be quickened so we will be able to utter that loving, sympathetic word at just the time it is needed. And as we enter into it we will be one with the Father, with Christ, and one with each other; and we shall have experienced something of the mystery of the fellowship which has been hid in the heart of God, waiting to be realized by his children. It is from such that Christ is to select his crown jewels.

A jewel of any kind is a crystal, the most beautiful and purest form in which that material can exist. In the law of the process of crystallization, all the imperfections are thrown off and the lesson for us is that we must lose all resistance. We must trust absolutely to the Omniv'essence of beauty, that he can rearrange and recreate us, throwing off all imperfections of mind and heart in the process. Are we willing to daily, and from the heart, pray the prayer of David? "Create in me a clean heart, O God, and renew a right spirit within me."

Even jewels are not so beautiful in the rough, but there are almost infinite possibilities in their development. However, it makes an expert to discern possible beauties in the rough. The wonderful Kohinoor diamond, the finest of Queen Victoria's crown jewels, was a little hundred carat jewel when first found. But it was cut by an ignorant stone cutter and when the expert cutter found it the stone had been reduced to two hundred carats, and before it could be cut and polished in order to bring out the real worth of the stone it was reduced to one hundred. Brookley, six carat, the Supreme Ladyp' of the universe can distinguish his jewels now in the rough, and we must leave it to him lest we make irreparable mistakes; we must look at all man's jewels in the rough and love them as such.

The process of cutting and polishing the jewel often takes months and years, and shall we not submit to God's polishing process, and say "thy will be done," or shall we refuse, miss our opportunity, and remain forever in the rough? After a jewel is well polished and all its facets and powers of reflection and refraction are brought out, what after all is its beauty? It is not in itself at all but in the power it has acquired through this creating and polishing process of revealing to others the beauty and glory of the sunlight. The word "Kohinoor" means "mountain of light." And so with us, God is going to have a perfect revelation of himself—Christ, a body prepared for God, the Son of Righteousness, and we, too, not only jewels, but crown jewels, are evidence of his right to reign.

"Like the stars of the morning. His bright crown adorning. They shine in beauty. Bright gems for his crown."

"O God, who workst hitherto, Working in all we see, Pain would we be and bear and do As best it pleases thee, Our skill of hand and strength of limb Are not of our own making, We link them to the life of him Who made all life divine.

Christendom society, special ... 7.00
Junior Christian Endeavor society, special ... 2.00
Piccataway ... 64.00
Plainfield ... 44.50
Portville ... 10.00
Richburg ... 103.00
Rockville ... 5.00
Riverside ... 500.00
Rockford, F. L. Bond ... 10.00
Rockville ... 10.20
Salem ... 154.50
Salemville ... 1.57
Scioto ... 3.00
Shiloh ... 428.92
Stonetort ... 26.65
Syracuse ... 1.00
Verona ... 40.00
Special ... 10.00
Walworth ... 50.00
Washington ... 33.00
Waterford ... 30.00
Christian Endeavor society, special ... 3.00
Wellsville ... 33.00
Wheeler ... 10.00
West Edmeston ... 285.62
Westfield ... 80.00
Waterford ... 74.62
Woman's Board ... 200.00
Southwestern Association ... 17.00
Reta I. Crouch ... 10.00
L. S. M. Mystic ... 20.00
Rev. O. S. Mills ... 6.00
$41.00
$527.00
$275.00
Denominational budget, nine months ... 17,920.00
Syracuse ... 1,471.82
Plainfield ... 359.00
Richburg ... 3,249.00
Rockville ... 41.00
Rockville ... 222.20
Riverside ... 3,300.00
Specials ... 298.65
Interest ... 2,575.10
Tract Society ... 215.68
Watershed ... 100.00
Northern School Board ... 104.64
Southern School Board ... 145.64

"The Sabbath Recorder"

"The Sabbath Recorder"
NOT PRAYING BUT BELIEVING

Jesus did not say: God so loved the world that he gave his only begotten Son, that whosoever prayeth shall be saved. Nor did he say: He that heareth my word and prayeth, shall receive remission of sins. Paul did not preach to the church to prepare the millennial reign. The gospel is not: To him that worketh not but prayeth, to him that justifies the ungodly, his prayer is counted for righteousness.

There is not a line in the New Testament which bids an anxious sinner to pray, in order to be saved; but in every line it is expressed or implied, that he is to believe in the Lord Jesus Christ.

Is it not marvelous that men who are sent for the very purpose of searching in vain for the direction to pray. Do not receive. nor does the witness of God, which he hath testified (Romans 11: 6), and that whatsoever is not of faith is sin (Romans 14: 23).

Note: Faith is hearing testimony, receiving the testimony, and acting upon the testimony.

Illustration: A child is sleeping in a two story building; the house catches on fire but every preparation is made for its recovery. "Jump into my arms, or on this bed," cries the anxious father. The child hears testimony, but says, "Papa, do you mean that when you jump on this bed and put the sinner is not whether he feels good, or whether he feels bad, but whether he believes on the Lord Jesus Christ as his or her Saviour. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31).

There is no such thing as acceptable prayer, unless it is offered in faith; and if the sinner has faith, he has already passed out of life and death, and needs no more prayer to be saved, for he is saved.

If anyone thinks he ought to tell the sinner to pray to God before he believes in Christ, it is not being true that "without faith it is impossible to please him" (Hebrews 11: 6), and that whatsoever is not of faith is sin (Romans 14: 23). "That he turneth away his ear from the law, even his prayer shall be abomination; and he that trusteth in his own heart is a fool" (Proverbs 28: 9, 26). What matters it that man feels here (in his heart) that he is all right? There is no one under the blinding delusion of Satan, that does not feel God’s way, and feeling is not worth a cent, unless it springs from the truth. We are no more saved by feeling than we are by praying, and the question put the sinner is not whether he feels good, or whether he feels bad, but whether he believes on the Lord Jesus Christ as his or her Saviour. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31).

See? No one can jump on a bed, or jump into the arms of a father if he is not promised to come safely back, and you are yet believing in, I believe on or into. See?

The blessed Christ said, "Look unto me and be saved," "This means confide in him. Trust him—believe (or into) the saving of the soul" (Hebrews 10: 39). I pray you can, and do now see how to trust.

From a tract by Andrew J. Williams, Morales, Tex.

GOOD NEWS FOR THE BLIND

The American Bible Society is happy to announce that the embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of at the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for $5 (the manufacturing cost is $42). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are not so sensitive, can also be secured for $10. Those taking part were Helen Davis, Wilna and Nellie Bond, Helen and Janet Whitford, and Violet North. They are a part of the Girls’ Chorus of the Plainfield Church, an organization which is frequently called upon to furnish music for various occasions.

Deacon Whitford says that the singing was very much appreciated and he hopes that the choir will sing for others as he was in being permitted to hear them.

N.

DISCOVERY

I have found God on a high hill alone, alone, On Lookout Mountain with Chattanooga far behind me,

And above the Grand Canyon where waters hide in rock.

I have seen God as I sat on a park bench
Watching the flaming colors of the sunset,
And a red bird sang above me—

In the wideness of Dakota prairies—
At the foot of the lagoon where the Lincoln Memorial
Puts the secret in heaven—at the feet of Lincoln alone.

I have seen God in the corner of a mountain cabin
Where a small girl sang ballads
And her mother slept in loneliness.

I have seen God when my own mother Sat beside the coffin of her son,
A young man killed by war.
I saw God in her old hands fumbling a German Bible.

And Jesus smiling to see two enemies at peace

I have seen God in the fellowship
All men bear with grief and pain—
The agonistic lifting the weary hands of the pilgrim.

The Christian binding the blasphemer’s wounds.
I have seen God in beauty unspeakable
Seeing the wrath of manufacturing Bibles.

I have seen God, in the works of mercy,
Beauty like a sharp pain.

I have seen God with men, humanly alone.

—Raymond Kreitsky.
MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary, in Milton, Wis., Sunday afternoon, March 15, 1931, at two-thirty o'clock. President D. Nelson Inglis presided and the following were present: trustees, D. Nelson Inglis, Harold O. Burdick, Edwin F. Babcock, Dr. L. Ellis of Dodge Center, Minn., was also a visitor. Prayer was offered by Rev. John F. Randolph.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

Reports were received from the following committees: from the Committee on Field Work which also contained the quarterly report of the director of religious education, Rev. Erlo E. Sutton, which was printed in Recorder of March 30. The report upon this subject was adopted.

From the Committee on Publications, which contained the following recommendations:

1. We recommend that when the present supply of our leaflets on "Leadership Training" is exhausted, they be replaced by a small four page folder with a mere outline and complete a recommendation that classes in leadership training be given, in accordance with the "Standard Leadership Training Curriculum," published by the International Council of Religious Education.

2. That the Committee on Publications be directed to study various helps and to bring to the next meeting a revision of the "Symbols for Seventh Day Baptist Vacation Religious Day Schools." Upon motion this recommendation was adopted.

The report of the Committee on Finance was presented by the chairman, Louis A. Babcock. The report contained the following resolution which was adopted:

Resolved, That in view of the fact that it may be necessary for the Sabbath School Board to borrow funds to carry on its work, the board hereby authorizes the president and secretary to sign a promissory note in the name of the board, and to pledge as collateral for such loan, such assets from the permanent funds as may be demanded, to the extent of $500.

The treasurer's report was presented and adopted as follows:

L. A. Babcock, in account with The Sabbath School Board

Dr.
December 2, 1930, to balance on hand............ $306.63
January 2, 1931, Wisconsin Mortgage and Security Company............ 30.00
January 5, 1931, Rev. Harold R. Crandall, Onward Movement............ 253.90
February 4, 1931, Rev. Harold R. Crandall, Onward Movement............ 202.74
Rev. Harold R. Crandall, Adams Center............ 50.00
Rev. Dr. C. A. Babcock, Berlin Sabbath School............ 104.77
February 11, 1931, Salem Church............ 45.31
March 4, 1931, Rev. F. E. Coffin, Onward Movement............ 52.32

Cr.
December 24, E. E. Sutton, balance on expense.... $19.98
December 29, E. E. Sutton, balance on expense.... 85.00
January 5, 6, E. E. Sutton, salary............ 109.00
January 10, Hugh S. Magill, International Council Religious Education............ 50.00
February 6, E. E. Sutton, salary............ 134.00
March 3, 6, E. E. Sutton, salary............ 133.00

Balance on hand March 15, 1931............ $545.98

$851.37

Upon motion these recommendations were adopted.

COMMUNICATION FROM REV. WILLARD D. BURDICK

Upon motion the secretary was directed to notify the board of the time, place and program of the Sabbath School Board's hour at the coming session of the General Conference, which was held. Upon motion it was voted that President D. N. Inglis, Secretary A. L. Burdick, and Rev. J. F. Randolph be appointed a committee to arrange a program for the Sabbath School Board's hour at the Conference to be given in Alfred, N. Y., on Thursday night, August 20, 1931.

The minutes were read and adopted.

Adjourned.

D. N. Inglis, President, A. L. Burdick, Secretary.

THE GOOD SAMARITAN

AN UNCONVENTIONAL LAY SERMON

BY UNCLE OLIVER

Scripture Reading, Luke 10: 25-37

There is, perhaps, no more familiar Bible story than that of the Good Samaritan in your hearing. We had it for our Sabbath school lesson last March 7, and it was indeed interesting when made plain and clear.

I have heard the question asked whether Jesus told it as a detailed account of a recent event on the Jericho road, or as a parable. Webster's dictionary here at my elbow says of a parable, it is "short, fictitious narrative of something that might possibly have happened; it is drawn." I suppose we may say a made-up story by means of which a truth is made manifest. It is an illustrative story so nearly true that the moral plain and effective, just as we had it in this lesson.

The lawyer to whom it was told needed not have its meaning declared to him. I have heard of a preacher's little boy who on a Sabbath day at the dinner table asked, "Say, papa, was that nice story you told at church today, really true, or was you just a preachin'?”

"Not long ago our pastor in his sermon told a story about a good old man he once knew. He lived in the large garsden, how much time he gave to its careful cultivation, keeping it clear of weeds. In the course of the story he made it apply to the cultivation of character. It was more than mere fiction—was truly illustrative of truth.

So was this story Jesus told illustrative of certain types of men on the Jericho road in a rocky, narrow ravine with now and then the bandit to go along the way—the best kind of hiding place for bandits lying in wait for travelers. But our modern bandit does not care much for a hiding place, though he will take his share of danger in the crowded street in broad daylight, and stop in front of the city bank. If there steps out, walks right in, shows his automatic, rapid-firing pistol, bids the frightened cashier hand over what money he has at hand—which he does. Then before the banker has fairly recovered from his fright the bold bandit has stepped into the car awaiting him and is gone! So much for our modern im­ pression of a bandit.

Since this parable was spoken, time has greatly changed conditions, yet there is something in it for us now. Though we have not here the rocky, rough Jericho road, with its hiding places for bandits awaiting some unfortunate traveler to rob, we indeed do have the bandits, and shall have them long as there are men seeking ill-gotten gains—as long as there are men so selfish for gain that they would rob a fellow man and his pal drive their car along the crowded city street; and as they flee from justice they leave behind them from where they were, a trail of suffering and distress which is the work of some good Samaritan. And when if he comes to pick up the dead and care for the dying, he finds, perchance, a bandit among them, he does not at all hesitate, for fear of contamination, from hurrying him to the hospital where he too may receive first aid and all medical care afterward. He doesn't care to get it. But our modern bandit does not care much for a hiding place. He doesn't care at all if he is seen. He doesn't want to be found, whatever any one among them is a Jew or Gentile. The only question with him is that or is that, "Does he need it?" The bandit is ready to practice the true, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Yes, indeed, there is something for us in this so familiar a parable. Though circumstances and conditions may change, yet though even "Heaven and
DEATHS

TITSWORTH.—Lewis T., son of Deacon Isaac D. and Hannah Shepherd Titsworth, was born at Shiloh, N. J., August 7, 1850, and died at Shiloh, N. J., March 20, 1931, of pneumonia. He was one of ten children in his father's home. He was married May 24, 1875, to Hattie Smith, daughter of George and Mildred Smith, both members of the Jericho church. A short time before his marriage he was converted. There were six children of this union, of whom the remainder of his life in this vicinity. A short time before his marriage he was converted. There were six children of this union, of whom four are at Westerly, R. I., and two at Shiloh, N. J. The three youngest were born six children of whom the remainder of his life in this vicinity. A short time before his marriage he was converted. There were six children of this union, of whom four are at Westerly, R. I., and two at Shiloh, N. J. The three youngest were born six children of whom the two are deceased.

He early became a Christian and was baptized and joined the Picataway Seventh Day Baptist Church. During his stay in Westerly he maintained membership with the church of his faith. For the past fifty-eight consecutive years, however, he has been a faithful and loyal member at Picataway. The church with its entire membership will deeply mourn his death, while its older members will most keenly feel the personal loss of a friend and brother. The faith which he held was real and for him religion was vital, while the love of God was a moulding influence, a constant comfort, and a daily guide. Well could he testify: "He leadeth me; O blessed thought; O words of home and peace!" What'er I do, where'er I be, still 'tis God's hand that leadeth me.

Skillful and reliable workman and builder, he won honor into every task undertaken. Characterized by integrity and cheerfulness, keenly alive with a sense of quiet humor he was loved and esteemed by all who knew him. He was always loyal to conviction and to the truth as he understood it. A good Christian man has gone to his larger home. "Well done, good and faithful servant... enter into the joys of the Lord!"

The redeemed of the Lord shall walk there: And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 9, 10. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them... and they shall be his people and he shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Revelations 21: 3, 4. But as it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2: 9.

Funeral services were conducted from his home by his pastor, Rev. Herbert C. Van Horn, assisted by the pastor of the Plainfield Church, Rev. Alva I. C. Bond. The interment was made in beautiful Hillside Cemetery.

SABBATH SCHOOL LESSON IV.—April 25, 1931. 


DAILY READINGS
April 22—Hezekiah's Prayer. 2 Kings 19: 14-19.

(For Lesson Notes, see Helping Hand)
SALEM COLLEGE
Founded in 1854
A COLLEGE FOR MEN AND WOMEN Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music. Salem College endeavors to maintain the quality and excellence of liberal education. Its purpose is to train young men and women to be thoughtful and vigorous leaders for Christian service.

THE SABBATH AND SEVENTH DAY BAPTISTS: THE SABBATH AND SEVENTH DAY BAPTISTS—Ecclesiastical Manners

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Fangang-zen, Java. Send remittances to the treasurer, S. H. Davis, Wabasso, Minn.

The Seventh Day Baptist Church of Syracuse, N.Y., regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2:30 p. m., followed by preaching service. Information concerning weekly prayer meeting held in various homes, call Pastor William Claxton, 1427 W. Colvin Street, Phone Warren 427-0. The church store is located, 240, Clark Avenue Road, Phone James 3082-2.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at 3:00 p.m., at 436 E. Adams Street. Sabbath school at 10:00 a.m., Everybody welcome. Rev. Geo. W. Hills, 11435 Sanford Avenue, Detroit, associate pastor.

The Seventh Day Baptist Church of Los Angeles, 6316 Ellis Ave., Chicago, Ill., holds regular preaching services and Sabbath worship. Located one-half of a block east of Nottingham Road. Sabbath school at 10:00 a.m., preaching at 11:30 o'clock. Prayer meeting held in various homes, call Pastor William Clayton.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, 601, Madison Avenue, New York City. Sabbath school at 10:00 a.m., preaching at 11:30 o'clock. Prayer meeting held in various homes, call Pastor William Clayton.

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Out of debt and a Full Program worked

EDUCATIONAL PROGRAM 8,300

OTHER INTERESTS 9,490

Burdens lightened--
Hearts made glad

An upward looking onward moving people

AN HUNDRED FOLD

When I have done a kindly deed,
For someone caused the sun to shine,
Have made more glad some saddened life,
A joy comes stealing into mine.

When I have made a path more smooth,
Have taken from some load of care
Still greater ones come back again.

When I have made some path more smooth,
Have taken from some load of care,
Into some life a blessing sent,
I must, myself, that blessing share.

When blessings from my life have flown,
Still greater ones come back again.

When on Life's water bread I cast,
Nor think of loss nor hope for gain,
An hundred fold returns to me,
Nor do I ever cast in vain.

—Alan F. Bain in "The Christian Advocate."