Prayerful Bible Reading February

You are asked to read Philippians through every day during the month of February. In this Recorder you will find a brief Introduction to the book. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.

My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed

What I find to believe:

What I find to do:

THE LAW OF THE SABBATH

was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies and subject to the limitations of this earthly sphere of time and sense.

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 Seattle, Wash., August 18-21, 1931.
President—Willard D. Burdick, Rockville, R. I.; Corresponding Secretary—A. A. Babcock, Battle Creek, Mich.; Treasurer—A. W. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stullman, Plainfield, N. J.; Secretary—Mrs. W. A. Babcock, Battle Creek, Mich.; Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY 
Corresponding Secretary—Corliss F. Randolph, Maplewood, N. J.; Recording Secretary—Mrs. C. D. Babcock, Battle Creek, Mich.; Assistant Recording Secretary—Corliss F. Randolph, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Clayton A. Burdick, Westerly, R. I.; Corresponding Secretary—William L. Burdick, Asa, R. I.; Treasurer—Samuel H. Davis, Westerly, R. I.

SABBATH SCHOOL BOARD
President—Dr. Nelson Inglis, Milton, Wis.; Secretary—R. Harris, Plainfield, N. J.; Treasurer—Louis A. Babcock, Battle Creek, Mich.

OUR QUESTION BOX

REV. A. J. C. BOND
Leader in Sabbath Promotion

The Question—Some three and one-half years ago I had occasion to write you a business letter, and when you replied there was a friendly, personal touch in it that is so sadly lacking in similar letters from others that I have remembered it ever since.

I came across the enclosed a few weeks after our Christian Endeavor had the topic, "Christians and the Sabbath," prepared from the SABBATH RECORDER. Our people here have had the Young People's Weekly for years. Somehow I was so amazed that Amos R. Wells, of all enlightened men, should have written the statement, that I thought at once of sending it to you.

I know that you must be a very busy man and I do not know that anything should be done about the enclosed marked article.

After a careful reading of your explanation of the Date Line, I got an added more personal meaning of the statement, "It is a sign (the Sabbath) between me and thee." I had a letter from a dear woman friend who left the Sabbath, and one of the excuses she gave was "can't keep all the same, identical." Your recent article ought to help her.

Sunday is one of the chief proofs of Christianity, study the whole history and you will find that they prized their Sabbath, the seventh day, in the same way as above all other religious observances. They had almost innumerable rules regarding it, and would suffer anything that would create doubt in the sign (the Sabbath) between me and thee. Therefore, is a mighty Christian evidence. Some facts. Doctor Wells is a prolific writer and says many inspiring and helpful things, but evidently historical accuracy is not one of his strong points.

It is a fact known by many readers of the SABBATH RECORDER that Doctor Wells is a grandson of a Seventh Day Baptist minister of the same name. I remember that some thirty years ago when Doctor Wells was attending a Christian Endeavor convention in West Virginia, the pastor of the Salem Church spoke to him with reference to this writer. He mentioned that his grandfather did preach sometimes for the Seventh Day Baptists. Either he was not sure with reference to the denominational connection of his own grandfather or else he was lacking in appreciation of the principles which his grandfather held and the reasons why he abandoned the Jewish law. Yet, in a religion sprung from Judaism, whose Founder and all his great followers were Jews, we find the seventh day replaced entirely by the first day. This great change was like this: Some facts are not made without a powerful reason, and the reason why the change took place from the first day to the seventh day is that both Saturday and Sunday often fail to fall on the exact anniversaries of the ancient Sabbath. That is why a change is that one shall be set apart every week for rest and worship.

Amos R. Wells, in "Young People's Weekly"

The Answer—I always hesitate to say anything that would create doubt in the minds of people, especially young people, with respect to the wisdom or ability of an outstanding religious leader. There is one caution however which is always in place and which applies in the case of Rev. Amos R. Wells. One who writes on all sorts of subjects does not undertake to answer all kinds of questions is not the one who is likely to be the most reliable with respect to such facts. Doctor Wells is a prolific writer and says many inspiring and helpful things, but evidently historical accuracy is not one of his strong points.
Doctor Wells is not in harmony with the beliefs of the early church. He claims that the seventh day was replaced entirely by the first day on the authority of Jesus and his own disciples. There seems to be no mention of this by the authors of the Groningen Testament. It is not generally observed until generations after the disciples lived and taught. It is rather late date in Christian history for an informed writer to say that "Christ, by rising from the dead on the first day of the week, made that day for his disciples." The first statement with reference to the Sabbath comes in the second chapter of Acts. It does not say anything about a Remnant of her seed that the Holy Spirit will give some of them. In the upper room on the day of Pentecost (Acts 2:1-4), there is a great measure of the Holy Spirit. They will speak in tongues. There is much misunderstanding about the receiving of the Holy Spirit, because they did in the time of the early church, and you know God does not change (Malachi 3:6). But in order to get the experience of the Holy Spirit, because the desire also must come from God.

There is much misunderstanding about Acts 2:4, which I think confuses many. But, what the church needs is a better understanding of the word "clove." For its definition is right; it is not a second degree of love, but, was that God will to receive a person takes up the Sabbath, by studying it and reasoning it out, it does not have such a lasting effect his conscience as it does when God reveals it to him by the Spirit, for then no man's reasoning or influence can take it out of his mind.

I never went back to join my old church again, because their doctrine seemed so full of error. I am looking for a church that is not under the old.
experience the value of the precious blood of Jesus to his soul and life; and also what value will mean of salvation, but a guide to living, Jesus Christ. He says the law is a nation and the prophets, not to destroy. The laws that we might be justified by the law of God and the teachings of the Prince of Peace.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Worship.—Recently I read a few lines from Ruskin, well worth our careful attention: “What greater calamity can fall upon a nation than the loss of worship! Then all things decay. Genius leaves the temple to haunt the senate or the market. Literature and the sciences and arts are without life. Gentlemen, who are the leaders in fellowship with God, can never have permanent and the prophets, not to destroy. The laws that we might be justified by the law of God and the teachings of the Prince of Peace.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Worship.—Recently I read a few lines from Ruskin, well worth our careful attention: “What greater calamity can fall upon a nation than the loss of worship! Then all things decay. Genius leaves the temple to haunt the senate or the market. Literature and the sciences and arts are without life. Gentlemen, who are the leaders in fellowship with God, can never have permanent and the prophets, not to destroy. The laws that we might be justified by the law of God and the teachings of the Prince of Peace.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Worship.—Recently I read a few lines from Ruskin, well worth our careful attention: “What greater calamity can fall upon a nation than the loss of worship! Then all things decay. Genius leaves the temple to haunt the senate or the market. Literature and the sciences and arts are without life. Gentlemen, who are the leaders in fellowship with God, can never have permanent and the prophets, not to destroy. The laws that we might be justified by the law of God and the teachings of the Prince of Peace.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Worship.—Recently I read a few lines from Ruskin, well worth our careful attention: “What greater calamity can fall upon a nation than the loss of worship! Then all things decay. Genius leaves the temple to haunt the senate or the market. Literature and the sciences and arts are without life. Gentlemen, who are the leaders in fellowship with God, can never have permanent and the prophets, not to destroy. The laws that we might be justified by the law of God and the teachings of the Prince of Peace.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Worship.—Recently I read a few lines from Ruskin, well worth our careful attention: “What greater calamity can fall upon a nation than the loss of worship! Then all things decay. Genius leaves the temple to haunt the senate or the market. Literature and the sciences and arts are without life. Gentlemen, who are the leaders in fellowship with God, can never have permanent and the prophets, not to destroy. The laws that we might be justified by the law of God and the teachings of the Prince of Peace.
"INASMUCH AS YE DID" AND "INASMUCH AS YE DID IT NOT"

Dr. Hugh Black, the noted preacher and teacher, tells of a converted Jewess who, after studying the New Testament thoroughly, wanted a friend to read history with her and to convert her. She ceased to follow Christ. To her mind there was little effort to follow the teachings and example of Christ as portrayed in the New Testament. Two or three years past a short searching study, but searching article appeared from the pen of Dr. Harry Emerson Fosdick, entitled, "Taking Jesus in Earnest." When Christians, churches, and denominations compare themselves with Christ's example and teachings, they see the force of the question which was so puzzling to the Jewess and the justice of the accusation of Doctor Fosdick. It is possible that we may be deceiving ourselves regarding our devotion to Christ and our earnestness in his service; and it is possible that what we do in the name of religion, earnestness, and loyalty to him by our attitude towards these people. "And when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand but the goats on the left. "And the king shall answer and say unto those of them, verily I say unto you, inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." A WORD FROM JAMAICA

Another new year has dawned before our long ing, eager, anxious eyes. Surely the year 1931 is freighted with promises for the cause of Seventh-day Baptists in Jamaica. Realizing our great need of divine guidance, we summoned the brethren of the different churches and companies to Kings­town, for prayer and counsel and divine uplift. Our efforts have been crowned with success. December 19-21 had been appointed for this occasion. We had a happy time together. The Spirit of the Lord drew near. Courage is revived. As each delegate returns to his respective place, it is with the determination that 1931 shall record great things done for God; that each shall be a shining light radiating the path of men now groping in darkness and uncertainty. The work of the kingdom is moving forward in spite of the fierce and determined efforts to fight truth to a bitter end. While the no-law theory is sweeping this country like an avalanche, we are here to assure the communities of the United States that the Lord is perfect, converting the soul." How can we be silent when the schools and colleges—many of the highest—still are making their people void the law of God, and robbing him of his power to save! To the brethren in the homeland, who are holding the other end of the rope, we welcome you into the embrace of the new year. We are aware of its vexing problems. We are aware of the laws which we are now fighting, but we also know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him against that day! May this new year bring us a rich harvest of precious souls, born again, born for the kingdom; and when its last hours shall slip away, making room for another, may every member of this church have his little group in his own corner to pray for the Lord, saying, "Here am I, Lord, and those that thou hast given me for the year 1931," is the hearty wish of your humble servant and brother in the Lord.

MISSIONARY BOARD MEETING

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the Pawcatuck Seventh-day Baptist church in Westerly, R. I., Sunday, January 18, 1931. The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, S. H. Davis, George B. Utter, Rev. Carroll L. H. Hart, Tom Wright, Everett Harris, Frank Hill, A. S. Babcock, Rev. Harold R. Crandall, Dr. Anne L. Waite, Allan C. Whitford, Robert L. Goon, Walter D. Kenyon, James A. Saunders, Corliss F. Randolph, Rev. Willard D. Burdick, John H. Austin, Mrs. Clayton A. Burdick, Ethel K. Cottone, and Mrs. Willard D. Burdick, Mrs. W. T. Lofbo, Mrs. LaVerne Langworthy.

The meeting opened at 2 p.m. with prayer by Rev. Harold R. Crandall. The treasurer presented his quarterly report which was ordered received and recorded. It follows:

**QUARTERLY REPORT**

October 1, 1930 to January 1, 1931

S. H. DAYES

In account with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

CASH RECEIVED

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For General Fund</td>
<td>$4,025.27</td>
</tr>
<tr>
<td>For China fund</td>
<td>$1,027.62</td>
</tr>
<tr>
<td>For special funds</td>
<td>$12,596.98</td>
</tr>
<tr>
<td>For Debt Fund</td>
<td>$981.57</td>
</tr>
<tr>
<td>Total Cash Received</td>
<td>$6,924.97</td>
</tr>
</tbody>
</table>

**DISBURSEMENTS**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To corresponding secretary and general missionaries</td>
<td>$740.35</td>
</tr>
<tr>
<td>To church and pastors</td>
<td>$650.43</td>
</tr>
<tr>
<td>To China field</td>
<td>$3,706.72</td>
</tr>
<tr>
<td>To South America</td>
<td>$371.25</td>
</tr>
<tr>
<td>To other fields</td>
<td>$433.96</td>
</tr>
<tr>
<td>To special funds</td>
<td>$647.30</td>
</tr>
<tr>
<td>To debts and loans</td>
<td>$91.00</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>$3,021.34</td>
</tr>
<tr>
<td>Total Net Income</td>
<td>$3,903.63</td>
</tr>
<tr>
<td>Total Net Indebtedness to Special Funds</td>
<td>$2,123.54</td>
</tr>
</tbody>
</table>

The corresponding secretary read his quarterly report. It was ordered received and recorded. It follows:

**QUARTERLY REPORT OF CORRESPONDING SECRETARY**

In addition to furnishing material for the Missionary Department of The Sabbath Recorder, we continue to carry on the correspondence of the Board and are persuaded that we have not been as successful in this work as we should have been. Our effort has been more successful in retaining our present correspondents than in gaining new ones. We trust that we shall be able to report better results in the coming year.

Balance on hand January 1 | $597.30

To treasurer's expenses | $91.00

To debt and loans | $322.34

Total cash on hand | $6,924.97

Net indebtedness to special funds | $2,123.54

John H. Austin, Mrs. Willard D. Burdick, Mrs. W. T. Lofbo, Mrs. LaVerne Langworthy.

The Sabbath Recorder
attended the regular meeting of the Tract Society in Plainfield. The first week in December I attended the annual meeting of the Executive Committee of the Federal Council in Washington. In the same city I attended some of the sessions of the Home Missions Conference. Eighteen months ago this board sent me to visit the Cumberland Seventh Day Baptist Church, Fayetteville, N. C., and I returned from what I believe was a most enjoyable visit. The action of the last Conference the corresponding secretary has reported that Doctor Palmberg united with the church by the action of the last Conference the corresponding secretary has reported that Doctor Palmberg has united with the church. Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

January 18, 1931.

The chairman of the Missionary-Evangelistic Committee reported that one meeting had been held at which time matters concerning conditions in Alabama, the Middle West and the Pacific Coast were considered.

In the report of the American Tropics Committee, the chairman reported that the committee unanimously recommends that Mr. Crofoot be authorized to try the name of someone to fill the place of Rev. D. B. Coon on the Jamaica field, as Mr. Coon desires to return to this country for his health.

The following resolution was presented:

It moved that the management or disposal of our property in Georgetown be referred to President Burdick, Treasurer Davis, and Frank Hill, who are the American Tropics Committee with power.

Voted that the above resolution be temporarily laid on the table while the board considers the general situation.

Considerable time was spent in a discussion of the funds and general work of the board.

Voted the following resolution as presented by the committee to be adopted:

We want you to rejoice with us. God is richly blessing the work in Jamaica. By request of Brother Edwards, Mrs. Coon and I went again to Lower Buxton January 1, remaining there until January 5.

Brother Simeon Lyons, on his way back to more missionary work in Walesfield, was with us in Lower Buxton from January 1, remaining there until January 3. He preached some excellent evangelineic sermons. We wished he could

preach those sermons in all of our churches in the States. They would do you great good.

He preaches other good sermons. We have never heard him preach any other kind.

On Sabbath, January 3, eight candidates offered themselves for baptism and membership, all of whom had previously been baptized, united with the church that day. The next morning we went to Dry Harbor, twelve miles away, where I baptized these candidates in the Caribbean Sea. Thirty people from the Lower Buxton neighborhood attended this service. All but seven of these walked. They left Lower Buxton soon after midnight in order to be on time for the baptismal service early in the morning. Some of them had to walk more than twenty-five miles. How many of you would do that to prove your interest in the work of salvation? In spite of the weariness these people and many others filled the house of worship that night, when the presence of God was manifested in a wonderful service.

Considerable rain interfered somewhat with the services; but interest in the meetings was unanimous. We find so many bright young men and young women whose only pleasure a short time ago was found in worldly ways, rejoicing in a good Sabbath service that had brought a great change in their lives. Sabbath, January 10, was a great day with the little church. Only a few were present, but a dozen people out for a Sabbath service there. On this day more than fifty people were there from morning till night. We observed the 1st Commandment. The services were tender and true, and marked with spiritual fervor without anything noisy and unseemly.

On Sunday, the last day of our stay there, we had a great service. The ground was already very wet. Paths on the steep hillsides over which many would have to walk to church were very slippery and nasty. Just a little before church time that night we had the hardest shower of the day. The night was dark. Clouds were heavy and threatening. Mrs. Coon and I gave up the idea of going to church, and a couple of boys came to our room to get song books, saying there were some folks in
the church expecting a service. Imagine our surprise to find sixty-six people there. I think we had a good time of rejoicing in the Lord.

Some heads of families who, when we left there last November, were fighting hard against the Sabbath and doing their utmost to separate against people of our faith, are now champions of our good cause and declare they will continue to support the Sabbath church when we are gone again. A number of others want us to hurry back to baptize them so that they may unite with our church. Brother Edwards is very happy. And many of the people say they can never thank God enough for sending Brother Edwards among them to show them the goodness of God.

Brother A. S. Finn did most of the preaching in our Kingston church while we were away. Last Sabbath he conducted a good service in Luna, while we had a profitable time in our Charles Street church here in the city.

Last Sunday morning we left our home for six o'clock to attend a mission service at Castleton, about twenty miles from here, where five members of our Kingston Church live and conduct a Sabbath school in each Sabbath. A good number of our people were over from Luna, four miles away. We had a good congregation and a good service in the Castleton church, which is on the Water River. I baptized two candidates there who unite with our Kingston Church. These meetings have been preached on the subject of baptism in our church here in the city. After the sermon I baptized three more candidates who are now members with us here. Others here in the city have promised they will unite with us soon.

Altogether, in recent weeks, one church and two Sabbath schools have been organized; I have seventeen candidates. Thirty-four people have united with our churches. All of them are adults. Twenty-five of these are new converts to the Sabbath. Prospects for other additions to our number are very good. They would be much better yet if we had means for the employment of more workers under wise leadership. Our people here believe in the Bible, and have no sympathy with the suggestion that we are living better than Mother Goose stories. We have many obstacles; but God is able and willing and anxious to save these our brothers and sisters in Jamaica. Pray for Jamaica, and that we may all comply with conditions for spiritual success.

Faithfully yours,
D. BURDETT COON

2b Camperdown Road, Kingston, Jamaica, B. W. I., January 20, 1931.

TRACT SOCIETY MEETING—BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Philadelphi, January 11, 1931, at 2 o'clock, p. m., Vice-President William C. Hubbard in the chair.


Visitors present: Miss Dorothy P. Hubbard and Mrs. Irving A. Hunting.

Prayer was offered by Rev. Herbert C. Van Horn.

The minutes of the last regular meeting were read and approved.

Corresponding Secretary Rev. Herbert C. Van Horn submitted his regular report, which was supplemented by perusal of the regular wise committee's favorable observation to the Onward Movement pledges and payments.

REPORT OF CORRESPONDING SECRETARY

To the Board of Trustees of the American Sabbath Tract Society.

The past quarter was entirely devoted to the promotion of our work in and from the office. Interviews with various denominational leaders, members of the Commission, and others have encouraged your secretary with the hopeful outlook for the work of Seventh Day Baptists. Everywhere there seems to be a real and deep interest in the cause of our Lord, and we are trying all we can to cooperate with our boards in pushing forward the work. Information, hopeful views, and practical suggestions are being welcomed and favorably acted upon. Every encouragement possible should be given.

As a member of both the Conference Finance and the District Committee, your secretary has been doing some constructive work and believes something real will result from the work done by his office for the Finance Committee was recently sent out a message to the churches with a postal to be returned, carrying information concerning the Loyalty week and the progress made in pledging for the united effort of work done by the committee was made to the Commission at its January meeting.

He prepared for the Committee on Religious Life a message published in the SABBATH RECORDER, December 29.

Another message from this committee was mimeographed and mailed out to the churches, January 7, a message which will appear soon in the RECORDER.

The work of your committee on Distribution of Literature has been encouraged and the campaign launched last October was carried forward, as its report will show. The privilege of preparing the message to the churches and sending it out, in promotion of the plans, fell to your secretary.

The usual contributions, week by week, to the SABBATH RECORDER have been made and sermons for "Our Pulpit" department solicited and secured.

To the fifteen pastors of the Northwestern Association were sent carbon copies of a letter relative to work with their churches next spring, and the plans had been outlined for a campaign in that association in May. Local courtland meetings have been held in the cordial and most sympathetic with our plans, and indicating the plan. Tentative plans reported at your last meeting concerning work in the Western Association have been perfected and the secretary will be with the churches of that group January 19-30.

This includes his presence at and participation in the centennial celebration of the Second Alfred Church.

A number of tracts sent out 735, with five or six sample copies of the SABBATH RECORDER; 1,350 calendars have been mailed, and on account of the same, $91.25 has been received. So far no commission has been claimed for distribution in religious schools. This is one of many indications that the SABBATH RECORDER is being read and that the prospects are glad to cooperate for the good of the cause.

Sincerely,
Winfred C. Van Horn, Corresponding Secretary.

Report adopted.

Mrs. William M. Stillman, treasurer, presented and had the second quarterly audited report.

Report adopted.

Vice-President William C. Hubbard, for the measure on the new bronze tablets recently placed on the front of the Seventh Day Baptist Building.

Further, he spoke regarding the lettering or numbering of the various office doors in the building. Also, it was reported that the interior of the building has been painted at a cost of $1,000, of which $250 has been already paid.

After considerable discussion it was voted that the proposed lettering of the office doors be approved and that the matter be left in the hands of the Superintendente Committee.

For the Committee on the Distribution of Literature, Courtland V. Davis, acting chairman, reported with recommendations as follows:

To the Board of Trustees, American Sabbath Tract Society:

Your committee on the Distribution of Literature would respectfully report as follows:

1. Encouraging the leaders and committees in the local churches to complete last year's program in the church, where that has not been done.

2. Asking for suggestions as to ways in which the work of the churches can be increased. We can assist in the work of the local committees.

3. Offering a six-point program of tract distribution, including a campaign in May.

The committee recommends that a sum not to exceed fifty dollars be placed at the disposal of the committee to cover postage, mimeographing, and other clerical work involved in continuing the campaign as outlined above.

Respectfully submitted,
Courtland V. Davis, Acting Chairman.

Voted that the report with recommendations be approved.

Adjournment.

THE SABBATH RECORDER
WOMAN'S WORK

MRS. ALBERTA DAVIS BATEN
Contributing Editor

WORSHIP PROGRAM FOR FEBRUARY

Subject: The attitude of mercy.
Suggested program:
1. Recitation of the beatitudes and reading of Matthew 25, 31-41.
2. A leader's talk: In the Psalms we read many expressions of the universal feeling of a need of mercy from God. We also feel the need of a tender-hearted attitude on the part of our fellow men. We can influence others to show it to others. As we attain a compassionate attitude, we grow nearer to possessing an attitude of God of which we often sing—
3. Hymn suggestions: "Awake my soul in joyful lays" "There's a wideness in God's mercy." "Quiet down—" "Year Book—"

QUESTIONS FOR FEBRUARY
1. Is there not something in Lyle Cran-dall's "Quiet Hour Thoughts" of December that might be of help to us?
2. Who is to be Milton's new president?
3. Where is Doctor Palmberg? When does he sail?
4. Who of our missionaries has recently returned for a furlough?
5. What is the project of the Practical Theology and Church Administration class in the seminary?
6. What wonderful achievement has been recently accomplished by Alfred A. Hildebrand?
7. For what activity would Miss Miriam Shaw increase the number of points on the chart for young people?
8. Where is Miss Miriam Shaw in school?
9. When will she take up her hospital work?
10. Have you read "The Cross in Modern Life?"

FROM THE W. C. T. U.

The National Woman's Christian Temperance Union has investigated the claims of the Keeley Institute at Dwight, Illinois, which the Keeley Institute lists as "flourishing," and we cannot find a hundred alcoholic patients in the entire list; whereas the average rate of patients for five years prior to prohibition, according to their own figures, was more than eight thousand patients a year in addition to patients at hundreds of other institutions. The claim of the wets that the attendance at Keeley Institutes proves prohibition a failure is not supported by facts. Strong wets intruded into the "liquor cure" business that in place of a hundred Keeley Institute branches and thirty-three competing institutions, there is now only the parent institute at Dwight, running at around thirty-five to fifty patients, with a dozen "branches" most of them very small; some with no patients when we investigated. The Year Book of the Russell Sage Foundation declares there is now nowhere in the United States a single institution exclusively treating alcoholism.

The National W. C. T. U. took the report of the Keeley Institute made about December 15, 1930, and investigated the attendance at the institute. Our investigation was done by Mrs. Elizabeth Stanley, Liberty, Ind., formerly a Keeley Core Institute manager, and now president of the Indiana W. C. T. U. Mrs. Stanley says:

"We had four Keeley cures in Indiana in the early days of the saloon; I managed one at Creensboro, N. C., shows an average of six patients. At the institute in Dallas, Texas, there are patients, but accommodations for twelve.

HOME NEWS

ALFRED, N. Y.—The regular annual meeting of the Alfred, N. Y. Baptist Church was held in the parish house Sunday evening, January 11, 1931. The first item on the program was a bountiful meal. This was provided by each family being asked to bring sandwiches enough for itself and guests, and a cooked dish of food to pass. The supper was managed by a committee of the Friendly class of the Sabbath school. The feature of the program was greatly enjoyed, as usual.

After supper the business meeting was called to order by President Frank A. Crump. To the Secretary, E. A. Main. Then for some time the meeting listened to a series of interesting annual reports from the various committees of the Trustees, the various departments of the Sabbath school, the Endeavor society, the Ladies Aid, and the Evangelical society. Much has been accomplished during the year 1930. The church building has been restored and improved since the fire of November 20, 1929. A new and larger Moller pipe organ, half of the cost of which was contributed by the Rosebush brothers—Donald and Ralph—also the Alfred boys—and dedicated to the memory of their mother, Mrs. Sara Burdick Rosebush. We are all extremely proud of our pipe organ and grateful to these friends for their part in helping us to get it. Every Friday evening from seven thirty to eight thirty the Senior组织 and the Junior League are gone for a vespers service, which appears strongly to a goodly number in our community.

Moreover if much needed repairs and improvements have been made on our parsonage, thereby providing a more comfortable home for our pastor, A. Clyde Ehret. The interior of Sabbath school is under the efficient superintendence of Professor E. F. Hildebrand, has had an outstanding term at the school. The work of this department is beyond all praise. The Friendly class, the Lielath class, and the primary all reported a successful year, while the pastor's report was of a very busy and fruitful year for himself and the church under his charge.

The trustees for the year 1931 were duly elected and plans were made for entertaining the General Convention here next August. The church hopes that a large number of Reconne readers will spend that week in Alfred.

All in all, we have had a good year in the church and its related interests. We certainly have a great deal for which to be thankful.

Clerk.

"Lest" TOWNS OF NEBRASKA.—Even a state seventy-five years old may witness such changes that towns, once important,
have disappeared from view and leave only an inscription on a historical record. Nebraska has a number of these.

Rock Bluffs on the Missouri River in Cass County has faded into the past. It was thronging village fifty years ago. The lower part of the old brick seminary is now used for a schoolhouse.

The town of Wyoming, two miles from St. Dorion on the Missouri River in Nemaha County and faced a flourishing future in 1855. In 1856 it had a weekly newspaper, the North Loup Loyalist. The town of Wyoming, two miles from the present town by that name, was laid out in 1855. In 1856 it had a weekly newspaper. It was the point of debarkation for about one hundred fifty students. It was an ambitious town in Cass County. The town expired with the demise of the seminary.

St. Dorion stood on the Missouri River in Nemaha County and faced a flourishing future in 1855. It was named future Joseph Dorion, an Otoe Indian chief, who had several good stores, a fine schoolhouse and a class flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

The wonderful achievement of Doctors Bernhard and Röller of Switzerland in the treatment of all forms of tuberculosis is an exposure to the open air and sunshine. Central Europe has followed the example of Dr. Wm. H. Boteler, of Wexford County, Nebraska, has a number of these.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.

Richardson County had several towns that have vanished from the map. Archer, the first county seat, was founded in 1856. Its streets are now ridges between corn rows on a farm. Some of its houses were moved to Falls City, Yancton and Winnebago, which stood near the river above Rulo, have long ceased to exist. Arago, seven miles above Falls City, was a stopping place for boats. It had two churches, a parochial school, a Turner hall, a saw mill, shingle mill, and a flouring mill. It is now a memory.
patient is nearly always in proportion to the body. It stimulates the legs off his trousers near the fork. He of a warm climate.

Dread of cold appears to be a common fear among civilized people. Regarding air bathing by a banana plantation, he started air bathing by found this new freedom very pleasant and enjoyable, and was sorry to put on clothing

of the northern district of lower California issued orders to halt the smuggling of liquor into the United States. Copier of the federal executive. The consignee's receipt must be delivered to the government. Officials in Wilmington, Del., have brought to the attention of state officials sufficient information, according to press reports, for the charting on maps of all the speakeasies and bootleggers. Cases are to be reported to the local police, who are expected to co-operate with the federal officials. H. J. Wilson, Federal Arturo Sanitarium, believes that with the co-operation of the churches bootlegging can be stopped, and intends to prove it.
He that saith he abideth in him ought himself also so to walk, even as he walked also. It would be well to read the first Epistle of John in preparation for this meeting. It gives a wonderful revelation of the law of God and the love of God, and their interrelation.

CEDAR RIVER

Suddenly brought from her thoughts by the increasing roar of the river, Hope saw that she had reached the foot of the mountain, below Cedar Bridge. Crossing, she soon reached the little store, and was stopping, as usual, for the mail, when whom should she meet but her old friend, Ellen Verner, coming out onto the porch. Ellen was not a pretty girl; she was too short and stout and freckled and redheaded; but somehow Hope, who so loved beauty, had always had a tender affection for Ellen.

Impulsively Hope sprang from her horse, and the two girls threw their arms about each other.

"Why Hope, I wasn't lookin' to see you here!"

"Why Ellie, I thought you were working way down at Weston. I hadn't seen you in a year."

"I was, Hope, workin' out; but the woman got to disagreeable and bossy I had to quit. I've taken a right smart from her without sayin' nothin', but it got till I couldn't stand no more of it. No more workin' out for me."

"But what are you going to do? Just stay home?"

"Well, that must be what you're aimin' to do, ain't it? But the place so's Charity can go to school."

Hope's smile faded again. "Ellie, I don't know. I sure am up against it. I've got to fix some way for Charity to go to school, though, I reckon!"

"Say, don't you wish you had the chance I've got! — Why, Hope, why couldn't we go in together on it? You could handle..."

"Just hold on a minute! What's all about, anyway?"

"Aw," Ellen exclaimed, "I'm always runnin' over myself. Why you know this very little place next to the store, where they's been a barber shop for a good bit. The gas pump is still here, where it used to be a store, and it's empty now. It belongs to my poppy, and he's goin' to fix it up for me to run for a confectionery. Why can't we fix up a regular lunch room, and work it together? I can cook pretty good, and I can handle the front end of it. cause you're prettier'n me. Why can't we make it go?"

"Ellie," Hope cried, "you're a life saver!"

"Do you know, Ellie," she added, after a pause. "I've always loved Cedar Bridge. It's so beautiful here. I don't mean the blacksmith shop or the stables over yonder, or even the church house, though it would be pretty if it had a coat of paint and a few other repairs; but the river rushing down and then spreading out so smoothly out here, and the old willows and sycamores along it, the sun rising up so sheer on the other side of it, and the old covered bridge up yonder. Oh, if we only had our little lunch room fixed up pretty inside, with this view out in front!"

So the Cedar River Confectionery had its beginning. Hope rode on home in high spirits; her troubles were not all gone, or healed, but there was something to look forward to. But the first obstacle appeared in the way when she told her father of their plans. He was upset, and with an occasional "Uh-huh!" but reserved his opinion until Hope had done. Then, "But, Hope, what about the Sabbath?" Hope's face fell into a deep study. She hadn't thought of that. "You know of course, honey," he went on, "the men from the woods and the road men come in Sabbath evenin' early, and there'd be a heap of work to do then, more than on other days."

"Aw Dad," Charity broke in. "What's the use to go and spoil it all thataway?"

But Hope looked thoughtful. The new light faded from her face. "I'll talk with Ellie about it," is all she said. (To be continued.)
And always be like him above.

Rent from publishing house ......... $

Receipts from publications:

Income from invested funds:

December .......................... $3,066.72

To cash received since as follows:

G. Burdick estate ................... 1,187.93

Loan from Plainfield Trust Company, on mortgage: $5,389.12

DECOMINATIONAL BUILDING FUND

<table>
<thead>
<tr>
<th>Contribution</th>
<th>Amount ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>1,885.29</td>
</tr>
<tr>
<td>Old Settlers</td>
<td>2,025.00</td>
</tr>
<tr>
<td>Denominational Endowment</td>
<td>2,025.00</td>
</tr>
</tbody>
</table>

The Sabbath Recorder

February 28, 1931

The article is a financial report of the American Sabbath Society. It includes the treasurer's report, denominational building fund, and scriptural memorizing section. The report details various financial transactions, receipts, and disbursements, including the maintenance fund, general fund, and Sabbath Recorder fund. The scriptural memorizing section contains a religious song for soul winning.

The Sabbath Recorder

February 28, 1931

The article is a financial report of the American Sabbath Society. It includes the treasurer's report, denominational building fund, and scriptural memorizing section. The report details various financial transactions, receipts, and disbursements, including the maintenance fund, general fund, and Sabbath Recorder fund. The scriptural memorizing section contains a religious song for soul winning.
CHILDREN'S PAGE

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

FOR ALL RECORDER CHILDREN

Dear Little Friends:

I want to tell you how much we enjoy your stories and letters. You see we are lone Sabbath keepers. So you see how much the SABBATH RECORDER means to us.

I have been six answers; but that is even education? Answer—"In it is your sister's turn to draw one and ask a game of it for

You will find the more you play this, the easier it becomes to remember the answers. It is lots of fun for those who can learn the most about the Bible. This year we are learning all the Bible mothers in this way. I hope you will try this; you will enjoy it I know.

Mrs. Lillian Tichner Palmer.

OUR LETTÉ EXCHANGE

Dear Mrs. Greene:

I thought I would write you a letter to put in the Children's Page. I am twelve years old and I'm in the seventh grade. I have a little brother, Donald. He is in the third grade. I have another sister, four years old. Her name is Muriel Maxine.

Alice Muriel, and I go to Sabbath school every Sabbath, and also my mother goes. I read the Children's Page every week when the SABBATH RECORDER comes. I think I'd like to go, but I am not sure yet.

I have some of the children who read the Children's Page will write to me.

Your affectionate friend,

Ada Dunham.

Dear Mrs. Greene:

I have not written to you before, but my sister Ada has written for Muriel and me. I am in the third grade this year. I go to Sabbath school every Sabbath. My teacher is Hazel Whitford. She is very nice.

I have an aunt in China. Her name is Sadie Burdick. You probably know her. I have a black cat and his name is Prince. I will have to close. Your friend,

Alice Dunham.

Dear Mrs. Greene:

I thought I would write you a letter to put in the Children's Page. I am twelve years old and I'm in the seventh grade. I have a little brother, Donald. He is in the third grade. I have another sister, four years old. Her name is Muriel Maxine.

Alice Muriel, and I go to Sabbath school every Sabbath, and also my mother goes. I read the Children's Page every week when the SABBATH RECORDER comes. I think I'd like to go, but I am not sure yet.

I have some of the children who read the Children's Page will write to me.

Your affectionate friend,

Ada Dunham.

Dear Mrs. Greene:

I have not written to you before, but my sister Ada has written for Muriel and me. I am in the third grade this year. I go to Sabbath school every Sabbath. My teacher is Hazel Whitford. She is very nice.

I have an aunt in China. Her name is Sadie Burdick. You probably know her. I have a black cat and his name is Prince. I will have to close. Your friend,

Alice Dunham.

Dear Mrs. Greene:

I thought I would write a letter. I am seven years old and I am in the second grade. I go to church and Sabbath school almost every Sabbath day. I go to Junior C. E. when I can. Mrs. W. D. Burdick is our superintendent and we all like her very much.

I have a sister Abby who is six years old, a brother Danny who is two, and a little baby sister Betty who is nine months old.

We have a cow named Daisy Bell, and two cats. One is a three colored one named Reba, and one is a yellow one named Golden Rod.

Mama reads the letters in the SABBATH RECORDER most every week.

Your friend,

Madeline Prue Crandall.

Rockville, P. D., January 5, 1931.

Dear Madeline:

It is nice that you have joined my fine band of children. I like your first letter very much and hope you will send me another. You must get Abby to try her hand at writing, too.

I should like to meet you and all your family. I see your nice pets as well.

I am glad you have Mrs. Burdick as your Junior superintendent. I, too, am very fond of her.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I go to Junior-Intermediate and I go to Junior Sabbath school. I am nine years old and am in the fourth grade in school. Michelle He is in sixth grade.

I have a sister Esther in high school, and a baby sister Mary Jane. She is almost a year and a half older than I, and a puppy, whom we call Bonny, and a black cat.

Your truly,

Phillip Colgrove.

Alfred Station, N. Y.

Dear Phillip:

Did you think your letter was a long time getting into the RECORDER? Well, we see you gained several other letters before yours came. I didn't have room to get yours in until this week, much as I wanted to; but I want to know that you said you would write often. Did I see you or any of your family when I was at Alfred Station Sabbath day and Sunday? I wish all my Recorder children would introduce themselves to me when we meet.

You have a fine lot of pets. I wish I could see them.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been wanting to write you a letter but have never written before yours came. I didn't know when I should have room to get yours in until this week, much as I wanted to; but I want to know that you said you would write often. Did I see you or any of your family when I was at Alfred Station Sabbath day and Sunday? I wish all my Recorder children would introduce themselves to me when we meet.

You have a fine lot of pets. I wish I could see them.

Sincerely your friend,

Mizpah S. Greene.

Dear Madeleine:

I thought I would write a letter. I am seven years old and I am in the second grade. I go to church and Sabbath school almost every Sabbath day. I go to Junior C. E. when I can. Mrs. W. D. Burdick is our superintendent and we all like her very much.

I have a sister Abby who is six years old, a brother Danny who is two, and a little baby sister Betty who is nine months old.

We have a cow named Daisy Bell, and two cats. One is a three colored one named Reba, and one is a yellow one named Golden Rod.

Mama reads the letters in the SABBATH RECORDER most every week.

Your friend,

Madeline Prue Crandall.

Rockville, P. D., January 5, 1931.

Dear Madeleine:

It is nice that you have joined my fine band of children. I like your first letter very much and hope you will send me another. You must get Abby to try her hand at writing, too.

I should like to meet you and all your family. I see your nice pets as well.

I am glad you have Mrs. Burdick as your Junior superintendent. I, too, am very fond of her.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I go to Junior-Intermediate and I go to Junior Sabbath school. I am nine years old and am in the fourth grade in school. Michelle He is in sixth grade.

I have a sister Esther in high school, and a baby sister Mary Jane. She is almost a year and a half older than I, and a puppy, whom we call Bonny, and a black cat.

Your truly,

Phillip Colgrove.

Alfred Station, N. Y.

Dear Phillip:

Did you think your letter was a long time getting into the RECORDER? Well, we see you gained several other letters before yours came. I didn't have room to get yours in until this week, much as I wanted to; but I want to know that you said you would write often. Did I see you or any of your family when I was at Alfred Station Sabbath day and Sunday? I wish all my Recorder children would introduce themselves to me when we meet.

You have a fine lot of pets. I wish I could see them.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been wanting to write you a letter but have never written before yours came. I didn't know when I should have room to get yours in until this week, much as I wanted to; but I want to know that you said you would write often. Did I see you or any of your family when I was at Alfred Station Sabbath day and Sunday? I wish all my Recorder children would introduce themselves to me when we meet.

You have a fine lot of pets. I wish I could see them.

Sincerely your friend,

Mizpah S. Greene.
I like to read the letters on our page. Sometimes the girls write to me met at Conference when it was at Milton. We are planning on going again when it comes.

There are quite a lot of my cousins who have written letters to our page. Most of them I have never seen. I hope to, though, sometime. There was a girl from Colorado who wrote a nice letter to your page a long time ago. One of her names was Barbara; I don’t remember the rest. Her birthday is a few days before mine; mine is the twenty-second of October. I wish she would write again.

Your friend,
BRAUBER BOND.

Dodge Center, Minn.,
January 9, 1931.

DEAR BRAUBER:
Our page is too crowded for me to answer your letter this week, but I’ll try to make up for it next week.

Sincerely yours,
MIZPAH S. GREENE.

PACIFIC COAST SPECIAL MEETING
A special meeting of the Pacific Coast Association was held with the Riverside Church January 16 and 17. Because of the illness of the pastor, Rev. E. S. Ballenger was in charge. He brought the message of Friday evening from Romans 8:7, using as his subject, “What Can I Do in the Carnal Mind?” Following this Rev. L. G. Osborn, who led the congregational singing throughout the session, presented his message “Are You in the Inner Circle?” after which all deacons and elders present were called to the platform to assist in the presentation of N. Olney Moore and P. B. Hurley. Their address was on the theme of “Toothache.” Rev. H. Eugene Davis gave the charge to the deacons; Rev. George Hoffs offered the dedicatory prayer; D. Coon welcomed the candidates to the fellowship of the deacons; and Rev. J. T. Davis dismissed the congregation with a closing prayer.

A quartet also sang “Bread of Heaven.” There was a good attendance Sabbath morning, there being, beside the Riverside people, twelve from Los Angeles; sixteen from Orange; three from Colton; two from

THE SABBATH RECORDER

executive committee immediately following, inviting all who were interested in the coast evangelistic work.

Rev. Lester Osborn, missionary evangelist, gave a complete report of the work in Orange and the Pacific Coast Sessions, and it was voted to discontinue the work in that place. It was also voted to ask the Missionary Board to allow Rev. Eugene Davis to remain on the coast to assist in another campaign in southern California.

The meeting closed at a late hour.

PRESS CORRESPONDENT.

The Riverside Church is happy to have many Eastern friends here for the winter. Dr. and Mrs. Geo. Coon and daughter are with us, and Mrs. Wayland Coon and Joseph Sholtz of Verona is a welcome caller in our midst.

Mrs. Tenney has been with her niece, Mrs. Sidenstricker, for some time, but has gone to live with her daughter in Los Angeles.

Rev. and Mrs. Eugene Davis and family of Shanghai, China, will be in Riverside for some time.

Dr. Rosa Palmborg, who is enroute to China, with her sister, Elin Palmborg of Los Angeles, with her sister, Elin Palmborg of

THERE SABBATH RECORDER

Opponents of the Eighteenth Amendment are finding much comfort in the ruling of the Supreme Court. Dr. Grenville Kleiser, of New Jersey, in December, 16, that the amendment is invalid because it was ratified by the legislatures of the several states in violation of the Constitution. On December 18, Federal Judge Walter C. Lindley, in Chicago, in a formal opinion, declared that the Eighteenth Amendment is void, then the Thirteenth, abolishing slavery, is void, and concluded: “Remembering that the Supreme Court has said in its opinion that the amendment was adopted in accordance with the provisions of the United States Constitution, that it was ratified by the legislatures of forty-six of forty-eight states, that the Supreme Court has never declared void any amendment so ratified, it seems to me that the question of constitutional invalidity is without merit.” Since the ques-

THE SABBATH RECORDER

tion is to go on appeal to the Supreme Court for early adjudication it will soon be removed from possibility of dispute. In the meanwhile the prohibition authorities in New Jersey are continuing their activities in enforcement of the amendment and it would certainly appear that its opponents must look elsewhere for comfort.

—The Baptist.

PROHIBITION

Prohibition’s come to our land permanently to stay.

To radiate prosperity and drive disease away;
To raise the pay of workingmen and give the children shoes;
To furnish useful things instead of wasteful booze;
To elevate the masses and build a better race;
To banish crime and sorrow and to brighten every far away.

It is dangerous to break the law, quite vain for wets to shout.
And the Dry Chief will get you if you don’t watch out!

Once there was a foolish man who set his heart on drink;
His brain became so jaded he couldn’t think.
He drank away a fortune, he lost all self-control;
He sacrificed his honor, he hazarded his soul.
He became a social outcast, he proved strong drink a curse.
He sank to lowest level, he went from worse to worse.
You can’t fool long with alcohol, ‘twill put your wits to flight;
And the Dry Chief will get you if you don’t watch out!

That alcohol is poison our doctors all agree;
It destroys one’s moral fibre and the heart’s efficiency.
The habit-drinking boozing man is now held in disgrace.
An enemy to home and thrift, a menace to the race.
Nothing worse upon the earth than a drunkard’s early doom.
The states that support Prohibition go down quicker to the tomb.
Booze and business will not mix is clear beyond a doubt.
And the Dry Chief will get you if you don’t watch out!

Grenville Kleiser.

With him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles. — 2 Chronicles 32:8.
ing over the family, a fatality placed itself in opposition to the claims with authority of the Jewish Messiah the holy heaven. With the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Heronian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Herodian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian family, with the Jews, with the Heronian fam
MY CREED FOR THE NEW YEAR

(Concluded)

This creed statement began in the Recorder for January 26. The first two articles are, "I believe in God," and "I believe God's Book."

3. I believe in Christ.

Christ means more to me than he did twenty years ago. Without any reservation, I believe Christ is all he claimed to be. Without any reservation, I believe Christ is all the New Testament presents him to be. I believe both these statements, and much more. I believe such statements, after deliberate and careful study for years, for it becomes increasingly clear that we shall never be able to comprehend Christ in all his fullness.

There is no way to account for Christ, except through his deity. And by deity I don't mean any diluted, watered-down idea of God—no such an idea as finds expression upon the lips of those who speak of the "divinity" or "deity" in all of us. Jesus stands apart from all of us in his deity. Furthermore, the searchlight is turned upon Jesus, the Sinless Christ, the more the searchlight is turned upon the Son of God. The more the searchlight is turned upon the Son of God, the more I believe the Sinless Christ, the more I believe such statements, and believe in the Church. I believe in Christ's promise of ultimate victory: "Upon this rock I will build my church, and the powers of hell shall not prevail against it." Across the centuries, the strife has been terrific, but the Church has not withered. Difficulties have been the periods of her achievements; martyrs have been her heroes; obstacles have been her challenges; messengers of God have been her workers. The Word of God has not been bound. The cross is mightier than the sword, and in that sign we shall conquer.

4. I believe in the Church.

In this very hour when doubt, denial, and rebellion seem to be mounting, when faith and submission, I believe in the Church. I believe in Christ's promise of ultimate victory: "Upon this rock I will build my church, and the powers of hell shall not prevail against it." Across the centuries, the strife has been terrific, but the Church has not withered. Difficulties have been the periods of her achievements; martyrs have been her heroes; obstacles have been her challenges; messengers of God have been her workers. The Word of God has not been bound. The cross is mightier than the sword, and in that sign we shall conquer.

This confidence of ultimate victory roots itself in the confidence of God. Our work for God is in harmony with his ultimate purposes. Victory is promised, but it is to a Church with rock-like faith in Christ. Denominations may come and go, but his Church will abide—abide until Christ shall come on the second time without a sin offering, to complete his work of salvation (see Hebrews 9:28).

I believe God's miracles are profusely in our own denomination, that as a body of Sabbath-keeping Christians we are a part of God's Great Church. But I believe that the Church is not the Sabbath-keeping is no guarantee of our perpetuity. It is of little avail that we ground our Sabbath-keeping upon the literal teaching of the Word of God, if in our belief and practice we deny other great truths of faith and conduct. May our faith be kept simple and pure.

It was a mighty personal faith in Christ in the depths of the heart of a man upon which Christ said reas. "Thou art the Christ, the Son of the living God." Our work may be trying, exciting, and discouraging; it may be performed under difficulties and with tears. But I remember the promise, "They that sow in tears shall reap in joy."

5. I believe in My Country.

I sometimes tremble at the lawlessness, anarchy, rebellion, and disregard for law and order; at the mad scramble for wealth. I tremble at the wave of materialistic philosophy that is now gripping the thought of our country, at the rising tide of atheism in our college centers. But I believe in America, not for her perfection, but in spite of her faults, not for her riches stored in her mountains and under her valleys, but not for the opulence of her prairies or the gold in her banks, but for her spirit, for America is a spirit.

To America has been given the leadership of the world. "A great and mighty nation." We are told, "so goes the world." We are floundering in our national relationships, and we are bungling our international affairs. But I believe in America, and I believe we will go in the right direction. I believe in her flag, from that starry symbol of loyalty to the crimson stripes of her banners, to the white bars of her idealism. I love my country. God helping me, I will obey her laws.

6. I believe in the Home.

Not the home of today, built upon false love, companionship marriage, promiscuity, and such things. Not the home of today, but the home of tomorrow, that are the Sabbath-keeping, that are the God-ordained, with its lowering ideals of chastity, honor, integrity, and obedience.

Yet I believe in home—in my home. To a stranger, it is just an average American home. To those who know, it is different. It is the home of the God-ordained, the Sabbath-keeping; a family where children are wanted and welcomed, and where God's law is acknowledged and honored. I believe in such homes for they represent love, labor, the sacrifices, and the prayers of parents and children through the years.

"Home is not merely four walls, with thick door and closed.

Home is where affection dwells, home is where God's love is.

7. I believe in My Job.

I believe in my job. I would not change it for any other job in the world. I thank God for a mind to think, and a heart to feel. I hold that God has ordained that there is nothing that we can do better than anything other thing, and that if we are doing what he would have us do we will be happy. I believe in my job, and that we will be prospered as well. I believe that when I outgrow my present task, God will give me a bigger one. Until that time, I pray God that I may be found faithful to my God-given task.

Furthermore, I believe that for every one that God calls to do his work there are hundreds of others to build homes and rear families, to build churches and train children for the glory of God; that God calls men to live for him in the office, on the farm, in the shop, and to women to serve him in the home, schoolroom or office; that God is calling to the young and the men of this age to build homes for the glory of God, often times right in the communities where they live, just as truly calling to Christian home-building as to the Christian ministry.

These seven articles constitute my creed for the new year. And I have a profound conviction that if I do the one thing we can do better than anything other thing, I will bring to me the finest, happiest, and most successful year of my life. I can wish no better thing for all than such a year.
RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE WHITE HOUSE CONFERENCE AND THE CHURCH
(Continued from last week)

What, does one ask, has this conference done for the churches? In the first place, certainly there is an assurance that the name of Christian will rejoice that the childhood of the nation is receiving the thoughtful attention of its statesmen and doctors and administrators as well as of its teachers and parents. Every such one will receive with satisfaction the results of the larger plans for health and service and the provision of adequate educational facilities for all children whatever their race, place of residence, or their handicaps. Every such one will feel within himself an irresistible desire to co-operate to the fullest in making his own community aware of the needs of its children and in perfecting plans for the meeting of those needs. As President Hoover said in the opening address of the conference, "We approach all problems of religion with affection," and any measure which increases the joy and happiness of Jesus, who put the child in the midst, will receive the warmest interest, and every such one will feel with the children, which will make possible adequate equipment, properly selected and trained leaders, needed books, pictures, and other materials, and ample time in which to do really educational work.

Not alone in plans definitely for training children through the church school but more inclusive, in all aspects of its influence. They will give to the churches the spiritually neglected children and direct them tenderly and intelligently. They will give to the church worker, a very devoted, loving, and many friends.

She leaves in bereavement three children; Wayland O., of Santa Paula, Calif.; and Sherman J., of Mount Pleasant, Mich.; six grandchildren and four great-grandchildren, besides many friends.

She was a dearly beloved member of the Seventh Day Baptist Congregational Church of Los Angeles, Calif. She will be greatly missed.
THE SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

H. M. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year ........................................... $1.25
Six Months ...................................... 65
Per Month ...................................... 25
Per Copy ........................................ 15

Paper to foreign countries, including Canada, will be charged 20 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of arrival of payment.

All subscriptions will be discontinued one year after remittance. No payment will be renewed unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Said, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word on all additional insertions. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or $1.50 per 500; denomination budget pledge cards, 25c per 100; duplex pledge cards, 45c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH-DAY BAPTIST PROCEDURE (Heavine), in a book of exceptional value to all who are engaged in the work. Seventh Day Baptist ecclesiastical manners and customs... Price, 75c. Mail order to Sabbath Recorder, Plainfield, N. J.


JUNIOR GRADED HELP!, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, 15c. Teacher's helps for Junior lessons, each part 25c. For Intermediate, 25c. Each Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHY, by Uncle Oliver. Of especial interest to young people, but composed to interest all. Presented with the interests of their sons and daughters in view. Bound in cloth and cover, 25 cents; bound in cloth, $1.00. Sabbath Recorder, Plainfield, N. J.

Milton College

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Milton College offers a Classical and Bible College, Bachelor of Arts and Bachelor of Science. Bachelor of Philosophy and to a certificate in music. Milton College endeavors to maintain the finest standards and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influential on its campus. It has a student body of twenty men and women are quite representative of the world's Christian teaching: and buildings and an attractive campus of eight acres. Its graduates have a high rating among graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for study of the technical schools.

For fuller information, address W. D. BURDICK, Chairman of the College Committee, Milton, Wisconsin.

Department of Religion, Education, and Music

Three year courses in Bible study and Music. For the Twentieth Century Endowment Fund.

SACRAMENT OF THE LORD

THE TWENTIETH CENTURY ENDOWMENT FUND

For the Twentieth Century Endowment Fund.

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Milton College offers a Classical and Bible College, Bachelor of Arts and Bachelor of Science. Bachelor of Philosophy and to a certificate in music. Milton College endeavors to maintain the finest standards and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influential on its campus. It has a student body of twenty men and women are quite representative of the world's Christian teaching: and buildings and an attractive campus of eight acres. Its graduates have a high rating among graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for study of the technical schools.

For fuller information, address W. D. BURDICK, Chairman of the College Committee, Milton, Wisconsin.

Department of Religion, Education, and Music

Three year courses in Bible study and Music. For the Twentieth Century Endowment Fund.
Prayerful Bible Reading
February

You are asked to read Philippians through every day during the month of February. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.

My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians.

I shall pray, that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed

What I find to believe:

What I find to do:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that wittingly shall never be moved."

—Psalm XV.