The City With a Soul

The city with a soul, when it comes, will reduce sordidness, coldness, and wretchedness to the minimum.

The great business of a city with a soul, in short, is to conserve the soul stuff of the city—the boys and girls who are to compose the citizenship of tomorrow.

Fathers and mothers must catch the cadence of a consecrated citizenship and keep in step with all the comrades of the common good until the city with a soul has advanced from vision to verity. By precept and example they must awake in the hearts of the coming citizens that passion for their city that prompted Paul to declare, "I am a citizen of no mean city!" and that evoked from the youth of Athens that wonderful pledge of fealty:

I will never bring dishonor or disgrace upon my city through any act of mine, nor desert my suffering comrades in the ranks. I will fight for the sacred ideals and standards of my city, both alone or with many. I will respect and obey her laws and seek to impose a like obedience and respect upon the part of those above us who are prone to annul them and set them aside. Thus in all ways I seek to transmit my city, not only not less, but greater, more beautiful, and better than it was transmitted to us.

—James Schermerhorn, in "The Pew Preaches."
From The Presbyterian Advance.

The Voice of a Majority

The voice of a majority swaying the course of government does not insure good government, except it be the voice of a well-informed and well-intentioned people.

—The Monitor.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

President—Geo. C. Randall, Plainfield, N. J.; Corresponding Secretary—Frank C. Handy, Stillwater, N. Y.

Assistant Corresponding Secretary—L. S. Brittain, Stillwater, N. Y.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Fred W. Brown, Westfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The minutes of the proceedings of the General Conference are available from the Financial Agent of the General Conference, Westfield, N. J.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Fred W. Brown, Westfield, N. J.

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AMERICAN SABBATH TRACT SOCIETY

President—Oris O. Stutler, Pacific Coast, Calif.

Secretary—Fred E. Davis, Westerly, R. I.

Corresponding Secretary—William C. Hubbard, Plainfield, N. J.

Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Louis F. Johnson, Westfield, N. J.

The regular meetings of the Board of Managers are held on the second Friday in January, April, July, and October, at 3 p.m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.

Assistant President—Harry T. Ramsey, Raleigh, N. C.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Recording Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Missionary Society, Plainfield, N. J.

The regular meetings of the Board of Managers are held on the second Tuesday in January, April, July, and October, at 3 p.m.

THE SEVENTH DAY BAPTIST EDUCATIONAL SOCIETY

President—Edgar O. Van Horn, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

Recording Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Missionary Society, Plainfield, N. J.

The regular meetings of the Board of Managers are held on the second Tuesday in January, April, July, and October, at 3 p.m.

WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Mrs. Margaret L. Ray, Wallen, N. C.

Secretary—Mrs. Eliza G. Hinton, Stillwater, N. Y.

Treasurer—Mrs. E. D. Polson, Salem, N. C.

The regular meetings of the Board are held on the second Tuesday in January, April, July, and October, at 3 p.m.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY (INCORPORATED 1916)

President—Corliss F. Randolph, Maplewood, N. J.

Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Louis F. Johnson, Westfield, N. J.

Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Secretary—Travis R. Davis, N. Y.


Trufles of International Society—William M. Simpson, 619 N. Ave., R. I.

Editor of Young People's Department of Seventh Day Baptist Historical Society—Mr. Robert H. Davis, 1212 E. 67th St., Kansas City, Mo.

Junior Superintendent—Mrs. Elizabeth K. Austin, 1212 E. 67th St., Kansas City, Mo.

Associate—Mrs. L. S. Brittain, 515 N. Ave., R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

Associate Secretary—Miss Vivian L. Davis, Westerly, R. I.

Secretary—Miss Vivian L. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held on the second Tuesday in January, April, July, and October, at 2 p.m.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—G. W. Simpson, Battle Creek, Mich.

Assistant Chairman—Paul A. Southard, Battle Creek, Mich.

Secretary—Miss Vivian L. Davis, Westerly, R. I.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Missionary Society, Plainfield, N. J.

The regular meetings of the Board of Managers are held on the second Tuesday in January, April, July, and October, at 3 p.m.

The Sabbath Recorder

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

Vol. 111, No. 13

Plainfield, N. J., September 28, 1931

Whole No. 4,516

EDITORIAL

ANOTHER DAY

Who has not rejoiced in another day? To arise from restful sleep, with a tired body rested, with nerves steadied and mind renewed, with new vigor and new hope to face another day—ah! that is a joy of life. To tackle the unfinished task then is a pleasure. Who attacks the problems and brings to the best of his powers and concentration of mind to bear upon them regardless of the difficulties. With courage and vision, too, one may seize upon new duties and tasks.

"Another day" opens up large possibilities for helpful loving service by the waysides of life. Many of Christ's most valuable ministries were performed while he was "on the other side of the day" with him found his eyes open and heart responsive to the needs of people whom he met as he passed along. Such was his ministry to the woman at the well of Jacob; that to the woman of the son of the widow of Nain, and the blind

man crying out on the Jericho street. One may not be unwarranted in supposing each morning found him, as it finds you or me, with the unknown possibilities of another day open before him. Well for us if we learn from him the secret of the early morning rebirth.

"Another day" will no doubt bring opportunity for a friendly greeting, a pleasant smile, or an encouraging word. It may not bring the big task, or the long sought job, but it is boundless in opportunities for kindly courtesies and for ministries, the omission of which might even be unnoticed.

One thinks, too, of blundered tasks and unsatisfactory accomplishments when he considers another day. May there not be a chance to rectify mistakes, to undertake over again the task that was so poorly started yesterday? Certainly the day will be blessed with lessons learned through failure and mistakes. Let us thank God for another day and take courage.

Proflanity One often wonders why profanity is so commonly used, seems so little gained by it. One violates the eighth commandment of God's law with the expectation of being benefited or made richer by his steal. Or the law against murder is broken to satisfy revenge or hatred or that another's property may be appropriated. But that anyone gains by taking the name of God in vain is hard to conceive. Nothing else in the world can be so precious that the purpose are spent in the search of another's property may be appropriated. But that anyone gains by taking the name of God in vain is hard to conceive. Nothing

Why it should be so regarded is not easy to explain. "Swear not at all" we read in James. It may be avowed that the injunctio

swearing was a condemnation of the habit of calling God to witness to the judge of the truth of what one has spoken. But if such be the case, it only makes its frequent occurrence the more remarkable. For, if profanity is condemned for lightly using God's name in calling him to witness, much worse is that use of his name in profanity for which no man can possibly have a reason or an excuse.

How deep-seated in the human heart is irreverence!

The Holland Conference That the Seventh Day Baptist churches of Holland have maintained annual conferences during the past fifteen years may be a matter of surprise to many of the Recorder readers. But

man crying out on the Jericho street. One may not be unwarranted in supposing each morning found him, as it finds you or me, with the unknown possibilities of another day open before him. Well for us if we learn from him the secret of the early morning rebirth.

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such is the case, as it appears from the recently received report of the "Fiftieth Annual Conference" made by Rev. James McGeachy of Mill Yard Church, London. The acting editor is confident this report will prove both interesting and illuminating to readers of this periodical. Those who cannot attend the meeting will, we believe, preciate what such gatherings must mean to our Holland brethren. We are very much pleased to have Mr. McGeachy's story of this meeting and of his own reaction unconsciously transmitted in his writing.

The report which will be found in this issue is deserving of a careful and sympathetic reading. That it will receive such from a large number of our readers the writer has no doubt.

In this issue two articles will appear from the same source two articles having to do with Mr. McGeachy's experiences following the conference. These articles will prove of large interest, the second of the two being something of his conversation with a Jewish Rabbi in Calcutta.

The common interests and tasks of Seventh Day Baptists should draw the churches at home and abroad closer and closer together. We are glad Brother McGeachy had the privilege of attending the meetings in Holland. An occasion deservings of a careful and sympathetic reading. That it will receive such from a large number of our readers the writer has no doubt.

THE CONFERENCE IN HOLLAND

REV. JAMES McGECHY

On Thursday night, 6th, I was given the privilege to leave London for Holland. The sea was calm, but the sky was cloudy with several showers of rain.

The passengers were few, but among them was a Roman Catholic priest whom I engaged in conversation. He was a teacher of Theology at a College in London. He also taught in Holland and in Rome. These colleges are for the training of converts from Protestantism. He was well up in all controversial points, but he told me that in all his twenty years of experience he had found controversy unsatisfactory, and preferred to devote his time to constructive work. We also discussed the Sabbath question, after I told him I was a Seventh Day Adventist. My arguments were certainly not consistent with their principle of the Bible only as a rule of faith. He contended, however, that it did not matter which day was kept, and that God had given power to the Church to change the day. He had to admit that the Church had no authority to tamper with the other nine commandments. I told him that it was impossible for the Church to change the Sabbath, since it commemorated God's rest. I then observed Sunday in memory of Christ's resurrection it was a different institution altogether. God himself could not change the Sabbath, therefore he could not give the Church power to do so. I gave him a copy of "Christ Our Priest," and had him good-by as we landed at Plussingh.

Brother Velthuysen met me about 10:30 p.m. at the Amsterdam station. On Friday day evening there was the opening meeting of the conference which was held in the little church building there. Brother McGeachy was present. A study of Paul's Armour in Ephesians 6 was the subject of the meeting.

The church was full. At the close of the meeting I was introduced to Brother Zyp, the latest convert to the Evangelical Sabbatarian Colporteur. He knew English, and was arranged for him to room with me at the hotel. The hotel, by the way, is one of the better hotels, and has created a stir, judging by the press cuttings he showed me written by opponents of the truth. He has three grocer shops and is well known as a colporteur. He knows English, and it was arranged for him to room with me at the hotel. He has three grocer shops and is well known as a colporteur. He knew English, and it was arranged for him to room with me at the hotel. He has three grocer shops and is well known as a colporteur.

After tea I had a pleasant visit at the home of Sister Mol, where I had an interesting discussion with Brother Westerdaal, elder of the Amsterdam Church, who, like myself, was formerly an Adventist. He still retains some of his former ideas which I have discarded, about the Millennium and the seven-stone altar. I found that he revolved around Abraham's seed, and natural and spiritual Israel. I pointed out that Old Testament prophecy uses Pauline theology, and I pointed out that Old Testament prophecy uses Pauline theology could only be reconciled by natural Israel becoming a spiritual people through the acceptance of Christ; and also the existence of the ten tribes, and Judah the two tribes in prophecy. It is hopeless to attempt to understand these prophecies. If this distinction is not borne in mind, it was getting late so we had to depart. Brother Zyp had acted as interpreter.

On Sunday morning the young people went for an outing to Boomendaal on the east in two motor cars. One belonged to Brother De Jong, who treated me so well last year. The other belonged to Brother Reisman, who was a member of the Dutch Reformed Church. He became an Adventist, then joined the reform movement, and finally drifted into the world. About six months ago he was brought back to repentance, and resumed the keeping of the Sabbath, and has now decided to join us. It was windy, but we found a sheltered place behind the dunes, where Brother Bosch, who spoke to them on Cairo and its mosques and the pyramids which I had seen while a Seventh Day Adventist missionary in Egypt.

During the morning the other members had a business session of the conference, discussing the work in Holland and Java, and the work in England. The news was inter­ested by the news of the increase of the circulation of The Sabbath Observer in England, and asked us to sell 50,000 copies of a shilling book which I have written, during the coming year by colporteurs. The book is called "Tales from the East," and is published by our own publishing house, the Evangelical Sabbatarian Mission Press in London.

At the business session I spoke on "Christ Our Priest," with Rev. P. Taekema as interpreter. Brother Westerdaal assured me at the close that he thoroughly agreed with all I said about the teaching of Hebrews on this occasion.

At the end of my address I had a pleasant surprise. It was decided that a special collection was to be taken up in aid of the work of the Evangelical Sabbatarian Mission in England. Fifty-seven gilders were raised, amounting to £14-13-8 (about $23.25). We thanked them for this display of brotherly love, and their interest in the work in Britain.

Brother Bosch then spoke on "How we may receive the gift of the Holy Spirit." This was followed by much discussion.

Said some were not prepared for our Daily Bread." It was presented from the spiritual plane of trusting God to provide work, and the means of living. Brother Zylstra followed with a talk on "Organized efforts to find employment for Sabbath keepers." It seems that in Holland these have opportunities for employment in the public services, such as the post office, trams and railways where they can work regularly on Sundays, and so release
many with whom Sunday work is unpopu-
lar. This of course depends on the good
will of the managers and directors. In
the discussion which followed, suggestions
were made as to trades suitable for Sabbath
keepers, such as tailors and shoemakers.
Reiner Stirnraiser made a laugh by saying that
Simon had chosen the best job, in being a
gardener for the flowers and vegetables
which continue growing on the Sabbath.

The last item on the conference program
was the farewell to Sister Mol who is go-
ing to work in Java. Many spoke on this
occasion, a number being independent Sab-
both keepers who had come specially to bid
her Godspeed. About one hundred were
present. Sister Mol spoke of her spiritual
growth and the great influence which her
father had had on her life. This aroused
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in envelopes were made to Sister Mol from
the churches at The Hague and Rotterdam.

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thing more. This of course depends on the good
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in envelopes were made to Sister Mol from
the churches at The Hague and Rotterdam.

The meeting was brought to a close by
the singing of a duet in English by Pastor
James 5: 16. "The effectual fervent prayers
of a righteous man avail much." And
there is no better place to learn this need
for prayer than in a church.

As an individual needs a definite
plan, so does a group such as the Christian
Endeavor need a plan in its services.
Whatever the theme, and there should al-
ways be one definitely stated, it should be
followed through the program with music,
prayer, readings, etc., in harmony with this
theme. "The church will put aside frivoli
ty and give their whole thought to the
meeting they will bring out the very best
there is in them, for true worship draws out
the best in music, talks, helpfulness, etc.

Church worship calls especially for at-
tendance, support, and loyalty. One can
expect to reap little benefit from church
membership, if he is not willing to give his
full time and energy and both financial and
moral support to that church and its vari-
ous organizations.

It is in the very nature of teaching and
preaching to give them an idea of what
their love and loyalty can do for the "Mill Yard" Church, for which
they have a great regard as the mother
church. But it is the church which is born with
the greatest possible spiritual benefits.
John H. Austin, Dr. Anne L. Waite,
Evelyn T. Harris, Mrs. Harold R. Cran-
dall, Rev. Harold R. Crandall, Mrs. William
B. Utter, Miss Amelia

The annual meeting of the Seventh Day Baptist Mission Society was held in the
Pawcatuck Seventh Day Baptist church,
Westerly, R. I., September 16, 1931, Presi-
dent Clayton A. Burdick presiding.

Prayer was offered by the president.
Upon motion the president appointed as
a committee on nominations Ira B. Cran-
dall, Rev. Harold R. Crandall, Miss Clifford,
Rev. Harold R. Crandall, and Karl G.
Stillman.

A communication from eight of the
members of the nominating committee of
General Conference was referred to the
nominating committee.

The committee reported, recommending
the following officers for the year ensuing:

OFFICERS

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, West-
ery, R. I.
Corresponding Secretary—William L. Burdick,
Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.

BOARD OF MANAGERS
Ira B. Crandall, Westerly, R. I.; Albert S.
Babcock, Rockville, R. I.; Charles H. Stanton,
Westerly, R. I.; William L. Burdick, Rocke-
ville, R. I.; Corliss F. Randolph, Maplewood,
N. J.; Clayton A. Burdick, Westerly, R. I.; Samuel H.
Davis, Westerly, R. I.; John H. Austin, West-
ery, R. I.; William L. Burdick, Ashaway, R. I.;
Robert L. Coon, Ashaway, R. I.; James A. Saun-
ders, Westerly, R. I.; George B. Utter, West-
ery, R. I.; Edwin Whitford, Westerly, R. I.;
Laverne D. Langworthy, Westerly, R. I.; Harold
R. Crandall, Westerly, R. I.; Mrs. Clayton A.
Burdick, Westerly, R. I.; Allan C. Whitford,
Westerly, R. I.; William L. Burdick, Westerly,
R. I.; Mrs. Elizabeth K. Austin, Westerly, R. I.;
W. E. Kenyon, Ashaway, R. I.; Everett T. Har TER
Waterford, Conn.; John S. C. Kenyon, Asha-
way, R. I.; Herbert C. Van Horn, Dunellen,
N. J.

Continuing to serve the seventh day
baptist mission society.

George B. Utter,
Recording Secretary.
September 16, 1931.
The Sabbath Recorder

Church filled in by the clerk of Haarlem, Mrs. Mol v. d. Steur.

In the report of last year we mentioned the separation of the Haarlem and Amsterdam churches. An organizing meeting of the members, living at Haarlem and Amsterdam, held on June 1, 1930, was decisive. The Church of Deventer-South and Amsterdam, held on June 1, 1930, was decided to reorganize the Haarlem Church to be held on June 1, 1930. We all loved Elder Nieuwstraten very much.

The Lord has wonderfully comforted and helped us during the period of these facts on the tenth of December. I saw a prophecy of new life and new fruitfulness which was a constant festival to him.

The Amsterdam Church rejoiced this Sabbath of Brother Munk and other non-resident Christian Sabbath keepers in the neighborhood.

Besides the death of Brother Nieuw­straten, the principal fact in the history of the Haarlem Church last year was the decision of Mrs. Mol to go to Java on the unanimous call of our friends there. Sister Smulders has been invited to Java. She was remembered in the course of the separation of the Haarlem Church last year to go to assist Sister Janz, twenty-five years ago. There were many touching proofs of interest on that day from the missionaries and official and non-official persons interested in the neighborhood. Mrs. Mol intends to go in the beginning of September next. We hope her decision will prove to be the right thing in that situation. We have had time to begin a new period of new flourishing.

The Amsterdam Church rejoiced this year in the baptism of two young sisters about twenty years of age: Isa Westerdaal, daughter of Elder Westerdaal, and Sara Luteyn, daughter of an old faithful couple, non-resident members at Breksens. Both are true and faithful disciples of Christ.

Another rejoicing fact was the marriage of Bertha Verkroost of our Amsterdam Church to Jan van Es, member of The Hague Seventh Day Baptists. They are members of good standing. They formed a new happy Seventh Day Baptist home at The Hague where work among young people. This work is going on.

The Sabbath Recorder

We were greatly surprised last year by the resignation of a former well-known Christian Sabbath keeper at Bennekom, near Arnhem, who had left our cause. His name is Mr. Rynsma. He is now attending meetings on the Sabbath with the family of Brother Munk and other lone Sabbath keepers in the neighborhood.

Another special feature of this conference will be the presence of Rev. and Mrs. McGeachy who are here to complete the preparation of our National Conference, to be held in the mother church at Haarlem August 7 to 9. This conference will be important because of the work planned in the near future.

We are busy now in the preparation of our National Conference, to be held in the mother church at Haarlem August 7 to 9. This conference will be important because of the work planned in the near future.

Another special feature of this conference will be the presence of Rev. and Mrs. Mc­Geachy of the Mill Yard Church in London. The program of this conference will be interesting indeed, and Brother Mc­Geachy will take part in it. He is especially interested in the work among young people. This work is going on at
Amsterdam, The Hague, and Rotterdam in the last two years. They have their weekly meetings regularly, and occasionally a social or public performance is arranged.

A letter has grown long. I hope I have not demanded too much of your patience.

I now conclude by declaring that we hope faithfully to remember our American brotherhood and the approaching Conference at Alfred in our prayers and that we pray all of you will remember us and the cause in Holland and Java at the throne of grace.

With Christian greetings,
Yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,
July 9, 1931.

REV. D. BURDETT COON WRITES FROM JAMAICA

Dear Recorder Readers:

We are spending a few days at Waroop in Trelawny Parish. I wish you might with me this morning on this cot bed on the front veranda of the little cottage where we are staying. A wonderful view would greet your eyes. We are 2400 feet above sea level among beautiful hills and mountains. From right here looking in one direction we see the heads of a good number of hills or mountains. In all other directions the scenery is grand. To the northwest looking over the city of Falmouth we get a far view of the Caribbean Sea. Farther yet looking to the southwest over the city of Black River we behold the same Caribbean Sea from the other side of our beautiful island. We very much enjoy the sunshine, the coolness, and the clouds. Many times the clouds have given us, sometimes we are in the midst of them, and frequently they are below us. Nestled against the mountain sides in the distance with the bright sun shining upon them they remind us of the snow banks we have seen so often on the sides of the Rocky Mountains, but here the hills and mountains are covered everywhere with rank vegetation. Right about us are mango, coconut, banana, and many other kinds of trees. Great fields of banana trees are in plain view in the valleys below. John Crows (turkey buzzards), banana birds, and many other birds, as everywhere in Jamaica, are flying and flitting about. Sometimes flocks of parrots go chattering by.

Many loads of bananas pass our door on the government road. We saw wheel carts drawn by three mules to each cart, many in big auto-trucks. The latter are a sight, and when we see in the States. They are taking them all to Balacalava, eleven miles away, the nearest railroad station. From there they go by rail to Montego Bay, nearly fifty miles farther on, and from thence by boat to the States, Canada, or England. But you are tired by this time, and wonder what it is I do not change the subject. You would not want to change now if you were here, but you are not here.

"Why are we here?" The long continued hard work and the thirteen months (?) a year of summer heat we have in the lower altitude had worn out my nerves to a frazzle. Like many other people in Jamaica we got "prickly heat" that meantitch, itch, scratch, scratch, scratch, scratch, then, to make bad matters worse, boils came to pester us. Fortunately for me I got up here before mine got so bad. I shall not soon be well again, I am simply delighted up here, so we shall soon return to our work much refreshed and rested.

When writing you last we were with our Bowensville Church. Then we went further on high and strength from the heavenly Father to be given us according to our great need.

That was a fine illustration that Secretary Burdick gave at the General Conference about the sick keeper of Webster's farm, who, inspired by Webster's words, was led to cry, "Bring me my boots." The great need and opportunity in Jamaica, the Word of our God, and the Holy Spirit long ago invited us for ourselves for all they are worth to these our black brothers and sisters in Jamaica. God is enlarging the borders of our denomination in converting many for Christ and his Sabbath, and in new churches and Sabbath schools organized in 1930. I could not help enlarging them in any other quarter of the globe. In spite of the efforts of some to make us sick and put us to bed, our boats are on, and we are in the thick of the fight for truth and right and the salvation of precious souls in Jamaica. Pray for us that the Master's Spirit shall control us in all things.

Sincerely yours,
D. BURDETT COON.

2B Canopment Road,
Kingston, Jamaica,
B. W. I.,
September 13, 1931.

LETTER FROM CHINA

Dear Recorder Friends:

This is Sabbath of Conference week. I know that it must be nearly dawn in Alfred and that the New York State hills will soon be bathed in glories that painted the moun-

tains of Chekiang this Sabbath morning. I'm praying that this day may be blessed to you.

Vacation days have been flying past packed full of rest, fun, and inspiration. I think I shall describe just one day as a sample of many others.

That was yesterday when Miss Ramsay and I, as teachers in the Sunday school, were invited to go with high school classes to Badar. The way back with them again soon for more special effort among them.

I'm praying that this day may be blessed to you.

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In six places right now people are anxiously waiting for us to come to their help. In five of these places are already waiting for baptism so that they may unite with our churches. The work is too big for me. I am unworthy such high demands and unequal such mighty task. But I am certain we do love the people and the work. If only we were twenty or thirty years younger to medicate our lives to gospel work among these our brothers and sisters in Jamaica. We are earnestly asking the Lord to put into the hearts of some consecrated man and wife to take our places in this great work when we must lay it down. In the meantime we need your earnest prayer for wisdom from on high and strength from the heavenly Father to be given us according to our great need.

The SABBATH RECORDER

393

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"Why are we here?" The long continued
work and the thirteen months (?) a year of
summer heat we have in the lower altitude
had worn out my nerves to a frazzle. Like
many other people in Jamaica we got "prickly heat" that meant itch, itch, scratch, scratch, scratch, scratch, then, to make bad matters worse, boils came to pester us. Fortunately for me I got up here before mine got so bad. I shall not soon be well again, I am simply
delighted up here, so we shall soon return
to our work much refreshed and rested.

When writing you last we were with our
Bowensville Church. Then we went further
on high and strength from the heavenly
Father to be given us according to our
great need.

That was a fine illustration that Secre-
tary Burdick gave at the General Confer-
ence about the sick keeper of Webster's
farm, who, inspired by Webster's words,
was led to cry, "Bring me my boots." The
great need and opportunity in Jamaica, the
Word of our God, and the Holy Spirit long
ago invited us for ourselves for all they
are worth to these our black brothers
and sisters in Jamaica. God is enlarg-
ing the borders of our denomination in
converting many for Christ and his Sabbath,
and in new churches and Sabbath schools
organized in 1930. I could not help enlarging
them in any other quarter of the globe. In
spite of the efforts of some to make us sick
and put us to bed, our boats are on, and
we are in the thick of the fight for truth
and right and the salvation of precious
souls in Jamaica. Pray for us that the
Master's Spirit shall control us in all
things.

Sincerely yours,
D. BURDETT COON.

2B Canopment Road,
Kingston, Jamaica,
B. W. I.,
September 13, 1931.

LETTER FROM CHINA

Dear Recorder Friends:

This is Sabbath of Conference week. I
know that it must be nearly dawn in Alfred
and that the New York State hills will soon
be bathed in glories that painted the moun-
tains of Chekiang this Sabbath morning. I'm praying that this day may be blessed to you.

Vacation days have been flying past packed full of rest, fun, and inspiration. I think I shall describe just one day as a sample of many others.

That was yesterday when Miss Ramsay and I, as teachers in the Sunday school, were invited to go with high school classes to Badar. The way back with them again soon for more special effort among them.

I'm praying that this day may be blessed to you.
the rocks, played on the sandy beach, and raced in the clear water. But we all thought that the best sport of all was our hairbreadth adventures on a raft of bamboo poles. We were so hungry that the chair bearers had difficulty in finding many scraps (they had already had rice at the plunder at the top of Mokanshan, so we climbed although the summit looked miles above. But the breeze was cool, the path shady, and there was water in our canteens. We were dripping wet when we reached the top of Mokanshan, so we stopped for a plunge at the pool.

Many other days have been as perfect as this. But while we are playing here, the dead float in the streets of Hankow. Each day's paper brings more horrible reports of the floods. They say that all of China's calamities this is the greatest. The Yangtse River is twenty miles wide far inland, and the suffering it causes unthinkable. What can we do? I suppose we can but pray and go on strengthening ourselves for a hard winter of contacts with disease and hardship. Dr. Thorngate is very busy caring for the sick here on Mokanshan. Dr. Crandall and Dr. Palmer are doing fine work as soon as we get back to Liuhou. I shall be busy starting a new class of nurses. Yours in the Master's service, MIRIAM SHAW.

361 Mokanshan, Chekiang, China, August 19, 1931.

MONTHLY STATEMENT

August 1, 1931, to September 1, 1931

S. H. DAVIS

In account with the Seventh Day Baptist Missionary Society

Dr.

Balance on hand August 1, 1931 $4,383.76
A friend, Dr. Oris O. Stutler, loaned me $20.52
Interest on checking account 31.44
Remittance from Mrs. Shaw 98.76
I have sent money to Mrs. Jeffrey 165.58
Jessie and Marguerite Carpenter, debt 2.00
First Helicon 10.00

Total $5,640.99

E. & O. E.

AN APPRECIATION

The Ladies' Aid society of the Seventh Day Baptist Church of Nihc wish to offer an appreciation of the life of Mrs. Bertha Canfield. At the time of her death she was the loved president of the society. Her willingness to help in any way, during the years she lived among us, and her efficiency in our church tasks will ever be an inspiration to us. Always loyal to her home, her church, and the community in which she lives, she will always be cherished by those who knew her best. She was called to her eternal reward June 10, 1931.

We extend our sincere sympathy to her husband, her brother, and sister.

MRS. ALICEE GREENE, MRS. LUCY WELLS.

S. H. DAVIS, Treasurer.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

MINUTES OF THE WOMAN'S BOARD


The meeting was called to order by the president. After the reading of the twenty-fourth Psalm, prayers were offered by members of the board. The minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

Mrs. L. R. POLAN

In account with THE WOMAN'S EXECUTIVE BOARD

Dr.

Balance August 10, 1931 $92.75
H. R. Cranrall, Depoist Income Account

August 30.00
Mrs. Lucy E. Sweet, Glenn Ranch, Calif. 10.00

Total disbursements for month $2,666.52

Treasurer's expenses

Balance on hand August 12, 1931 $5,640.99

$134.07

$20.52

Mrs. George B. Shaw 50.00

Adams Center, N. Y., Ladies' Aid prize 50.00

Ladies' Aid prize 50.00

$20.52

Balance September 12, 1931 103.55

$134.07

Three dollars was received from Mrs. Shaw, the surplus of money allowed for her expenses to the Commission and the General Conference.

It was voted to accept the resignation of Mrs. E. F. Lobforbo as treasurer of the board.

It was voted that the board send a letter of thanks to the Little Genesee society for the presentation of the drama at the Woman's Hour of the General Conference. It was also voted to thank them for bearing the expense of the drama.

It was voted to send a letter of thanks to Mrs. H. Eugene Davis for her address at the Woman's Hour of the General Conference.

It was voted to send our thanks to the Evangelical society of Alfred, N. Y., for arranging for the woman's breakfast on Sunday morning at Conference.

Correspondence was read from the Missionary Research Library, New York City, requesting the reports of the Woman's Board since 1925.

It was voted that we send the reports requested and have the Woman's Board on the mailing list of the library.

Correspondence was read from Mrs. Mary West Moore of Riverside, Calif., and from Miss Anna M. West, Shanghai, China.

It was voted that the worship programs and the questions for the use of the societies be continued through the Recorder for another year.

It was voted that Mrs. Shaw have charge of the worship programs.

It was voted that Mrs. Oris O. Stutler, Mrs. Edward Davis, and Mrs. Earl W. Davis prepare the questions.

These minutes were read and approved. Adjourned to meet with Mrs. Shaw in October.

MRS. GEORGE B. SHAW, President, MRS. ORIS O. STULTER, Secretary.

HELPING OTHERS GROW

BY FUCIA F. RANDOLPH

(Paper read by Mrs. J. Davis in the Woman's Hour at the Northwestern Association)

The subject I have chosen for this paper, helping others grow, is very similar to the title of a book Pastor Ehret loaned me, "Helping People Grow," by Daniel Johnson Fleming. This book is "an application of educational principles to Christian work abroad," and on first thought might not seem of great interest to us, but it is indeed full of helpful suggestions to anyone who wishes to make.
his efforts to spread the gospel of Jesus effective. While not all my message will be based on Doctor Fleming's book, I am much indebted to him for many ideas here expressed.

Helping others grow is related closely to the theme of all our meetings and is a thought especially appropriate for the woman's hour. The very fact that we are of the Way and instructed the Lord to abide in the home with a family of children about her so they may live the Christ life that unforgettable impressions might be made. Perhaps a neighbor's child is in the home frequently. We may be the most intimate relationships of life. They may find obstacles, but if these are faced and surmounted, the young men and women will be stronger for it. Everyone enjoys doing the things he has helped plan.

In helping others to grow we must give them a chance to do things — even to fail. We must show them that failure is a part of life, that it is really not all my message will be based on Doctor Fleming's book, I am much indebted to him for many ideas here expressed.

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The SEVENTY-EIGHTH SESSION OF THE NORTHWESTERN ASSOCIATION

The Northwestern Association met with the Dodge Center (Minn.) Church July 9-12.

Theme—Christ's Evangelism.

The association met Thursday night with Rev. C. B. Looffbourn as moderator: Mrs. Eva Payne, corresponding secretary; and Mrs. Cora Bond, recording secretary. We were very fortunate in having three of our former pastors present—the Rev. James Hurley, Rev. E. M. Holston, and Rev. C. Sayre.

Rev. E. M. Holston gave the address of welcome and Rev. James Hurley the response. The sermon of the evening was by Rev. E. E. Sutton on "The Great Invitation; 'Come Unto Me.'" The first invitation was to the fishermen of Galilee, but it is the same call today—"Follow me," that has run through the ages. The young people of today should be taught of God, and the way to get them to come to Jesus is by consecrated men and women, leading by example, and also those who will hear the call, "Come unto me."

Friday morning was the business meeting of the association at the church, and a study of the "Call to Complete Consecration: 'Come Unto Me.'" At a get-acquainted meeting on the parsonage lawn for the young people.

Letters were read from Battle Creek, Ga., Miss Maxson; from Rev. E. M. Holston, Mrs. Singerman, Miss Mary Thorngate, Ethel Langworthy, and Rev. E. M. Holston. The service was on "Evangelism: What Can We Do?" The sermon was by Rev. E. M. Holston; Mrs. Doris Fetherston, piano; Mrs. Charles Thornell, organ.

The vesper service, led by Rev. E. M. Holston, had the piano and organ subdued, and the choir composed of young people. The choir was conducted by Mrs. C. Coon, violin; Mr. Robert Randolph, cornet; Mr. Reginald Langworthy, saxophone; Mr. Charles Thornell; "Jesus, Savior Pilot Me." We repeated the Shepherd Psalm in concert.

Prayers were offered by Mrs. Metta Babcock and Mrs. C. S. Sayre.

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our own need of an awakening. There may not be penitence for wrong doing and con­fession of guilt. Ours may be selfish pray­ers. Pray to the heavenly Father.

A poem—for tired mothers at the end of Friday's work—"At the End of Day," was given by Mrs. Myra Barber.

Sabbath morning found us assembled at ten o'clock for worship again. Rev. E. M. Holston was asked to take charge of the service of morning. O. H. B. were selfish prayer. Of course it seemed natural to have him lead, as he has been our pastor so recently.

The choir under the leadership of Charles Socwell and Elma Adams gave many inspiring anthems. Then Mrs. Clark Todd and Rev. E. M. Holston favored us with a solo number, "Within the Walls." The loose change in the offering was sent to the Forward Movement.

The sermon by Rev. E. A. Witter on "Evangelism" was followed by a duet—"Through the Gates of Gold"—by Carol and Robert Randolph, with Miss Gladys Sutton at the piano, all of Milton Junction Christian Endeavor.

Topic—"How Far Can We Follow Jesus?"—John 11: 14-16.

"How Far Can We Follow Jesus in Our Occupations?"—by Elma Adams, Milton Junction.

After a song—"Am I a Soldier of the Cross?"—was a play—"And Peter." It was written by Miss Mary Thorngate and read by Mrs. Lottie Langworthy, and was repeated at this time by young people of this association. The first scene takes place in the upper room and the second in a modern home. Between scenes there was music by Miss Mary Thorngate. All the work on this play was done after Thursday afternoon.

Cast of characters—

Peter—Ormond Bond
John—Loyd Woll
James—Howard Burdick
Thomas—Philip Louder
Mary Magdelene—Leona Bond
Grandma—Verla Churchward
Mother—Millicent Payne
Mary—Dorothy Payne
Janice—Lucile Smith

Duet—"Able With Me"—Mr. and Mrs. C. S. Sayre, accompanied by Mrs. Charles Thorngate.

A poem—"World Evangelism"—Rev. James L. Skaggs. Christ had great popular­ity when the crowds wanted him made king. It now takes great stability to stand for Christ's teaching in these times. We cannot fathom its deeper meaning. Forget self, come, and follow Jesus, but many will be asked to bear very great crosses. Consecration of self made Jesus a great evangelist. To be able to win souls to Christ depends on: (1) Personal experience; (2) Fellowship in one's own soul; (3) Fellowship of men and women who want to be and do right; (3) When the cross is taken as the badge of followership, the world will hear the gospel it depends upon the groups of people. Therefore after the Sabbath was the woman's hour, prepared by Mrs. Lottie Langworthy and Mrs. Jennie Carpenter. Mrs. Charles Thorngate was the leader.

Song—"Do Plead a Foundation." Prayer by Mrs. Angelene Allen.

Greeting to Sister Societies—Mrs. E. M. Holston.

Evangelism—"The Art of Winning Souls for Christ"—Mrs. Ellen Socwell.

Duet—"It Was for Me"—Mrs. Clark Todd and Mrs. Bernece Todd.

Paper — "Christian Evangelism"—by Mary Andrews, Rev. by Mrs. Lottie Langworthy.


Paper—"What the Women Have Done in the Past"—written by Miss Stella Cross­ley, and read by Mrs. Fred Pamiter.

Paper—"He Ought to Have a Goal for the Coming Year"—read by Mrs. Myra Harber.

Drama—"The Test"—by Milton Junction people.

Time A. D. 61-62.

Cast of characters—

Philemon—A wealthy citizen of Colossae, in whose home the members of the church of Colossae meet—a convert of Paul's—Rev. E. E. Sutton.

Apphia—Philemon's wife, Mrs. E. E. Sutton. Converse—Son of Philemon's servant in the twenties, also an ardent Christian—Trevah Sutton.

Clausia—Sister of Apphia, recently converted by Philemon—Gladys Sutton.

Servant—Robert Randolph.

Musicians—Robert Randolph and Gladys Sutton.

Hymn—"O God, Beneath Thy Guiding Hand." Dismissed by prayer by Mrs. Charles Thorngate.

Sunday morning at six o'clock the young people of the association met at the church and went out to Walter Churchward's pic­nic grounds for a fellowship breakfast. Prayer by Rev. Hurley Warren.

Breakfast—Prayer by Rev. James L. Skaggs. The twenty-third Psalm was repeated in concert.

Reading—Paul Geider.


Stunts by the following groups: Albion, Milton Junction, Milton, New Auburn, North Loup, Welton, Nortonville, Dodge Center, Minneapolis, and Garwin. They all joined hands in a circle and sang, "God be with you till we meet again," and were dismissed by the Mizpah benediction.

In the Sunday morning business meeting the following vote was taken with reference to exchange of delegates: That this asso­ciation supports the delegation of three persons who appoint delegates to us for 1932 (except the Northwestern Association, where we will send a delegate).

By accepting the report of the committee on petitions, the Northwestern Asso­ciation goes to Battle Creek, Mich., in 1932. The Sabbath School Board program was announced by Rev. E. E. Sutton and was Sunday forenoon.


Remarks by Rev. E. E. Sutton, empha­sizing Leadership Training.

Sunday afternoon was a symposium—"The Home and Christian Evangelism." (1) The Woman's Hour—Mrs. Lottie Cora Bond. (2) Its Failure—Mrs. Meta Babcock. General discussion.

Then followed the program of the Mis­sionary Board.

Foreign Missions—Rev. Chas. Thorngate.

Music on the saw—"The Old Rugged Cross"—Robert Randolph.


Duet—Mr. and Mrs. Walter Church­ward.


The Sunday evening meeting was a union service with the church of the College Center. It began with a song service led by Mrs. Doris Fetherston. Mrs. Charles Thorngate was at the organ; Miss Gladys Sutton at the piano; Mrs. Martha Coon, violin; Robert Randolph, cornet. After several numbers Paul Geider and Charles Socwell played the mandolin and guitar. Then Robert Randolph with
Glady's Sutton at the piano played his musical saw. "Whispering Hope" and "Wonderful Peace" were the selections played.

After a hymn, "Safety Though Another Week," by the congregation, Reginald Langworthy sang. The enrollment was two hundred fourteen. And how will the small association here be remembered.

It was the outstanding rural school in the United States. heading the list. and he

There were about one hundred people here, and the association will long be remembered.

It was time well spent to the glory of God. How many of our churches ever have revivals as they did of old.

Polygamy. Headed the list. and he

The Ice and the fishing, receiving a sound ducking. he went on awol f hunt and broke scrambled up the bank and shouted.

We put off our Pharisaical cloaks, bow our heads, and the knees before Almighty

I am sure I thank God that I was privileged to sit, a wide-eyed listener to evangelistic sermons of old-time pastors, and to listen to the prayers by men and women who were serving God outwardly as well as inwardly. The love and grace.

If we could all go to Jamaica we could see again the blood shed for us in the

We should be inspired to come home and do likewise. When we, here in this place of time, and sit back at our ease and let the pastor use his distinctive business of showing us unto heaven. I suspect that many pastors have discovered that we are asleep and not so easily shovelled.

We must inquire daily at the throne of grace. How many of these young people and children who are plaiting anew the cruel thorns for that kingly brow, driving again the Spirit of the Lord and of Gideon, and the battle shall surely be ours.

Laymen as well as pastors must awake to active responsibility in the winning and saving of souls. We lay members are too prone to think the pastors can do it all; that when we are converted and our names are safely on the church roll, the sit back at our ease and let the pastor use his distinctive business of showing us unto heaven. I am sure I thank God that I was privileged to sit at the altitude of evangelistic sermons of old-time pastors, and to listen to the prayers by men and women who were serving God outwardly as well as inwardly. The love and grace. I am sure I thank God that I was privileged to sit, a wide-eyed listener to evangelistic sermons of old-time pastors, and to listen to the prayers by men and women who were serving God outwardly as well as inwardly. The love and grace.

If we could all go to Jamaica we could see again the blood shed for us in the grave?

We should and Stark counties, Illinois, still lives as a beautiful story in the hearts of the father and his friends started seventy years ago, upon the wild prairies of Marshall and Stark counties, Illinois, still lives as a beautiful story in the hearts of the father and his friends. Started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends who started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends who started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends who started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends who started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends who started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends who started seventy years ago, upon the wild prairies of Illinois. A beautiful story in the hearts of the father and his friends.
Y
can we take J

"The
Sees ghostly visions.
"The
dark waters,
home."
answer we shall hear from some

thousands of our fellow beings are in the

dripping, to be safely housed in warm, dry

and commanding the call came again and

the ears of a half drowned cow. She knew

knew the voice that had never failed them

she struggled towards it. Clear, reassuring,
pierced the thickening darkness and reached

that voice and with an answering bellow

raging flood. Repeated again and again, it

trees. All at once, the dusk deepened,
a call clear and strong went out across that

raging flood. Repeated again and again, it

thickened darkness and reached the

ears of a half drowned cow. She knew

that voice and with an answering bellow

she struggled towards it. Clear, reassuring,
and commanding the call came again and

again. Sixteen others of the herd also

knew the voice that had never failed them,

and they struggled towards it, and last the

whole herd emerged, bruised and dripping,
to be safely housed in warm, dry

quarters.

Perhaps this is a homely illustration. But

thousands of our fellow beings are in the

raging stream of sin, and shall you and I

shall not, while they go down to

shameful deaths? Or shall we wade across

the dark waters, "Sinner, oh, sinner come

home."

In answer we shall hear from some poor repentant

"The way is dark, my Father! Cloud upon cloud

Is gathering thickly o'er my head, and loud

The thunder roars above me.

Oh, see—I stand

Like one bewildered! Father, take my hand,

And through the glistening lead safe home thy

child.

The day declines, my Father! and the night

Is drawing darkly down. My faithless sight

Sees ghastly visions. Fears like a spectral band

Encompass me. O Father, take my hand

And from the maw of death, lead to the

thy child.

The cross is heavy, Father! I have borne

It long, and still do bear it! I cannot stand

Or go aloof. O Father, take my hand

And reaching down, lead to the cross, thy

child.

If I have said one good thing today, may

God bless me, and—1 would like to know

Journey's end may I see and understand.

"Be ye doers of the word and not hearers

only."

Hotna, Iowa.

THE PLACE OF EDUCATION IN CHRISTIAN EVANGELISM

WHAT CONTRIBUTION CAN OUR PUBLIC SCHOOLS MAKE?

BY MRS. HURLEY WARREN

(Paper read at the Northwestern Association by Miss Vesta Thorogood)

"The Church and the State must be

separate."

Our public schools are a part of

the State. How, then, can our public

schools aid Christian evangelism?

Any influence which molds character,
either aids or hinders Christian evangelism.

Because our schools have the lion's share

of the time of our young people, their

influence is of no small consequence.

This influence may be observed in several differ-

ent ways.

The school is the expression of the senti-

ment of the majority of the active citizens.

When citizens vote and put their money

into public schools, they are trying to serve

their worth.

The school and the Church may work

together in a co-operative manner. Such

work, however, is not always of a co-

operative type.

The student body and the public school

are fitted for that type of Christian service?

What contribution can our public schools

make?

The public school can aid Christian evan-

gelism by building sure foundations. In

these days there is a great deal of emphasis

placed on "Character Education" and some

sport made of the phrase. Yet if we can

simply to a testing point, and look at it

we will find, though not worth while.

What better foundation could Christian evangelists wish than

a keen sense of moral justice in the youth

they are trying to serve?

Just so long as our schools are the train-

ing ground for our thinking, just so long

can the public school aid or hinder Chris-

tian evangelism.

WHAT CAN WE DO WITH JESUS IN SCHOOL?

BY HILDA CUNNINGHAM

(Read at the Northwestern Assembly)

Just why Pastor Coon asked me to write

about Jesus in school I cannot say.

Speaking from my own experience, if

you let your classmates know that you are

trying to live like Christ, they will respect

you for it. In our high school (State Public

School) they have a great many activities

on Friday night, such as Hi-Y Minstrels,

Booster's Vaudeville, St. Nick's Play, etc.

In the two years which I have attended this school many of my

girl friends have asked if I were going to

such and such a place. I would reply, "I

am going to church."

"Because it is Friday night, and that is

part of my Sabbath!"

Once I heard a girl friend tell about a

Catholic girl, who always before entering

a classroom, stopped, closed her eyes, and

offered a prayer to God. I know that

Jesus had something to do with you into your school

life because he has with me.

Last year I took a course in geometry.

I prayed that I might not be excused from the

first semester examinations. I was

This semester I took a course in problems of democracy. I knew if I had to

take the semester, I would do it.

Again Jesus answered my prayer because I

was excused. The Lord helped me to

overcome my fear. He taught me that I

was taught in the school. I knew that

I was growing in Christ because of the

preceding year's experiences.

"Oh, John," sobbed the young wife, "I

had baked a lovely cake, and I put it on the

back porch for the frosting to cool, and the
dog-dog ate it."

"Well, don't cry about it, sweetheart," he

consoled, patting the pretty flushed cheek,

"I know a man who will give us another
dog."—Selected.
GOOD CITIZENS

Christian Endeavor Topic for Sabbath Day.

**YOUNG PEOPLE'S WORK**

**DAILY READINGS**

Sunday—Obey the authorities (Titus 3: 1-2)
Monday—Live peacefully (Rom. 14: 19)
Tuesday—Build your city (Neh. 6: 1-3)
Wednesday—Maintain integrity (2 Cor. 6: 1, 2)
Thursday—Support religion (Luke 7: 11-17)
Friday—Expose corruption (Micah 7: 1-4, 7)
Saturday—Renew our standard (Col. 1: 28)

**SABBATH DAY—Topic: What is expected of us as good citizens? (Rom. 13: 17)**

The song service was very inspiring, for everyone sang, and sang from the heart. Many of the old good hymns were sung. As the audience sang those beautiful words, "Peace, peace, wonderful peace, coming down from the Father above," many of the young people in the audience felt that if we had a heart toward heaven, as if asking for that "peace which passeth all understanding," I shall never forget this beautiful, impressive scene.

An evangelistic sermon was preached, and it was very inspirational. It was not a sermon preached to please and entertain the audience; was a straight gospel message. the kind we need to hear in all of our churches. One thought which the speaker expressed made me think seriously. He said that a certain man worked with another for over a year and never knew he was a Christian. He saw nothing in this man's life which showed that he was a Christian. He must do something about it. Is it possible for us to be Christians, why do we not show it by our lives? We are ambassadors for Christ, and, if we do not radiate his light upon others, something is wrong with our lives.

**Questions for Discussion**

1. How should a good citizen fight evil? Would the Golden Rule do if applied to the followers of other religions?
2. Why has the Christian religion been so successful?
3. To what extent may we co-operate in the world's work?

**Good Will to All**

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Young people, are you letting your light shine for Christ? Does he mean anything to you? We are living in troublesome times, when men and women are suffering mentally and physically, and are bearing heavy burdens. We see discontent and unrest all around us. Is there any time when people needed the Savior and his message more, if we are Christians, why do we not show it by our daily lives? We are ambassadors for Christ, and, if we do not radiate his light upon others, something is wrong with our lives.

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Young people, are you letting your light shine for Christ? Does he mean anything to you? We are living in troublesome times, when men and women are suffering mentally and physically, and are bearing heavy burdens. We see discontent and unrest all around us. Is there any time when people needed the Savior and his message more, if we are Christians, why do we not show it by our daily lives? We are ambassadors for Christ, and, if we do not radiate his light upon others, something is wrong with our lives.
such situations soon becomes a permanent, faithful guide.

At the close of the period our discussion leader introduced the phase which I have never before heard brought up in a discussion group, but which I consider to be of vast importance to our denomination, the question of our young people increasing tendency to intermarry with members of other religious sects with utterly different religious principles. He stated, by personal observation, that few marriages between people of the same faith and with the same ideals prove unsuccessful. Then is it not wise to encourage our young people in a more congenial association?

A. L. D.

DENOMINATIONAL "HOOK-UP"

ALFRED STATION, N. Y.

Pastor Van Horn entertained the Ministers’ Association of Hornell and vicinity at the church September 14. Twenty-five members were present. The address was given by Rev. Professor Newcomb. At these who served in the dining room by the local unit of the Home Bureau.

The historical papers given at the time of the celebration of the centennial of this church will now be in print, and copies will be ready for distribution next Sabbath or at the parsonage at any time.

ALFRED SUN.

BROOKFIELD, N. Y.

Rev. and Mrs. H. L. Polan accompanied Dr. and Mrs. E. E. Whitford to Utica Monday morning, where they took the train for New York City home after spending a week in their home in Brookfield. Doctor Whitford gave a very interesting account Sabbath morning, at church, of the visit he and his wife and Orca S. Rogers and wife recently moved in London, England, Haarlem and Amsterdam, Holland. among Seventh Day Baptist friends, of the visit he and his wife and Orca S. Rogers and wife recently moved in London, England, Haarlem and Amsterdam, Holland. among Seventh Day Baptist friends.

LITTLE GENESEE, N. Y.

Rev. and Mrs. A. L. Davis, son George, of Genevill, and Mr. and Mrs. Stone and daughter Lela, of Shinglehouse, drove to Salem, Monday, where George and Lela will enter college.—Alfred Sun.

ALFRED, N. Y.

Although it was not unexpected, all Alfred residents were shocked Tuesday forenoon to learn of the passing of Rev. D. C. Deacon B. Kenyon, who occurred at the home of his daughter on Terrace Street. Death came after an illness of a few weeks.

Professor L. Ray Polan, from the University of Virginia, who is to be instructor in mathematics at Alfred this year, wife, and two children, Genevieve and Donald, arrived in Alfred last Thursday, September 10. They were temporarily entertained by Miss Dixon and Mrs. A. E. Main, and are now living in the E. P. Saunders house on Main Street. Such people as the Polans, H. O. Burdick and family, now living in the former Beebe house on Sayles Street, are valuable additions to our community life.

Twin boys were born on Monday, September 7, to Rev. and Mrs. Clifford A. Whitford at High Leigh, England, August 23.

Mr. and Mrs. Allan C. Whitford of Westerly, R. I., have been recent guests of Mr. and Mrs. Ira B. West and while here visited the Denominational Building and publishing house.

Miss Lammachia Bakker and Miss Frances Wells have returned to Alfred and their college work.

—CORRESPONDENT.

WORLD CONFERENCE ON FAITH AND ORDER

BY REV. AHVA J. C. BOND

The Continuation Committee of the World Conference on Faith and Order met at High Leigh, England, August 18-21, 1931. There were present at this meeting forty-five regularly appointed members of the committee and nineteen substitutes, or a total of sixty-four, America sent 14 representatives, England 13, Germany 7, and twenty other countries sent from one to four each.

I have just received a letter from the general secretary, who also has sent me a copy of the records of the meeting. I am giving this letter to the SABBATH RECORDER to be published in full, because it explains some matters of interest to the denomination.

Rev. Ahva J. C. Bond, D.D.,
Plainfield, N. J.

Dear Doctor Bond:

On the third I sent you the records of last month’s meeting of the Continuation Committee, of which you are a reader. The indicate, the committee decided to convene a second world conference in Lausanne, Switzerland, in August 1937, and to meet next year at Wiesbaden August 24-31. I hope you can be present then.

In the course of this meeting we were allotted a session to the churches that the general subject be “The Church in the Purpose of God,” and indicated the following topics as being under consideration for inclusion in the program:

1. The Church and the Word.
2. The Church and the World.
   a. Grace and the Church.
   b. Grace and the Ministry.
   c. Grace and the Sacraments.
4. The Church’s Fellowship in Life and Worship.
   a. The Life of the Church as Expressed in Faith and Order.
   b. The Communion of Saints.
   c. The Church and the Churches: including such matters as the meeting Intercommunion, Federation, etc.

The committee voted to inquire whether the churches desire to make other suggestions for perfecting the program at the meeting of the committee to be held in August of next year.

It was further voted that the subjects for the meeting of the committee in 1932, in
Davis, Rev. Ralph H. Coon, and the trustees. So far no confirmations have been taken except the offer of a loan up to $1,500 by the Memorial Board.

December 20, 1930, the annual church dinner was enjoyed jointly with the Boulder Church in Boulder.

March 14, the final adoption of the amendment and the date of church meetings from the second Sunday to the last Sunday of March, June, September, and December, was made.

In November, 1930, we had a most interesting Sabbath service at which Dr. Rosa Palmbo presided. The Ladies' Missionary Society at the luncheon the preceding week in honor.

During March Rev. H. Eugene Davis visited us. We discussed two Sabbath services, one of which was a joint service held at Boulder. On March 29, 1930, a pleasant social was held at Duncan Hall with Rev. Eugene Davis and family honor guests.

May 23, 1931. We went to Boulder to services conducted by Rev. Herbert C. Van Horn. A baptismal service was held in the Boulder Church that afternoon at which time four of our children were candidates for baptism. They received the hand of fellowship the following Sabbath.

May 24, 1931, a delightful social hour was spent at the home of Mr. and Mrs. Orville Burdick. At this time Rev. Herbert C. Van Horn spoke informally on the denominational work and the Sabbath Tract Society.

Number of members July 1, 1930, 30. Number of members deceased, 2 Elsie Crosby, Charles Fenn Saunders. Number of members added, 4—Mary Louise Jeffery, James Dellebort Davis, Willet Wright, Mary Isabelle Thongall. Number of members July 1, 1931, 32. Total increase, 2. Esther P. Stanton. Denver Church Clerk.

The vine from every living limb bleeds blood. Is it the poorer for that spirit shed? Measure life by loss instead of gain. Not by the wine drunk, but by the wine poured forth. For life's strength standeth in love's sacrifice; and who so suffers most has most to give. —Robert Browning.

### ALL ABOARD FOR INDIA

**ACTS 27: 2-13**

**JUNIOR CHRISTIAN ENDURO LE TOPIC FOR SABBATH DAY, OCTOBER 2, 1931**

**MRS. NETTIE CRANDALL**

We are to take a trip to India. It is time to begin preparations. Let's learn all we can about these friends whom we are to visit. We expect this trip to do two things: first, give us an enjoyable time, and second, give us a chance to help these friends in far-away India.

We must plan for our comfort for the trip, steamers, shawls, rain coats, etc. But what will we take to our friends? Can we not take something to them which will help them all through their lives? What will we take to our friends? Can we not take something to them which will help them all through their lives? What will we take to our friends? Can we not take something to them which will help them all through their lives? What will we take to our friends? Can we not take something to them which will help them all through their lives?

We must plan for the fare, suitable clothes, the sea voyage, our baggage! Let us turn to Matthew 28: 19, 20 for our Passport.

Tickets something like this might be given out previous to the meeting:

**Admit One to passage on the Steamer Ship**

**Sailing October 3, 1931**

**Sign here.**

On the back of ticket write:

Please receive the following verse on *Friendship*.

Subjects for discussion—

- The Pilgrim
- The Storms at Sea
- The Rudder
- The Anchor

**Suggested Hymns**

Jesus Savior, Pilot Me.

I have an Anchor.

I'll Go Where You Want Me to Go.

*Battle Creek, Mich.*

### OUR LETTER EXCHANGE

**DEAR MRS. GREENE:**

Abby and I started school September 9. Our teacher's name is Miss Emma Rose. She is a lovely Catholic lady and her home is at Block Island.

We have a lovely little blue and white kitten, also a black and white cat that is her name, and a clear yellow one.

Abby and I haven't been to Sabbath school during August, but now we hope to get back.

Dear Sabbath,

We went to Point Judith this summer, and the light keeper there took us up in the light tower. It made little Betty (Star as Diavlo) swim.

I wanted to see the little Davis girl while they were at Dr. Waite's, but the week that they were there our old car had to be naught and refuse to go. She and I are just eight years old. I hope when they are here again I can see them.

I wish all the children could see Dr. Waite's lovely flowers, and she lets children even, little Betty, Brother Dan, Abby, and I play with them.

I have written a long letter and I hope that you will enjoy it as much as I do writing it.

I am much better than I have been all summer. Indian summer I just love.

With love,

_MADALINE PHEBE CRANDALL_

Rockville, R. I., September 11, 1931.

**DEAR MADALINE:**

Yes, indeed, I have enjoyed your letter and very glad was I to hear from you once more. I am sorry, too, that you could not have become acquainted with Marcia Davis, for she is a very lovely little girl. I hope she will write for the Sabbath Recorder when she returns to China, if not before. This is a gentle hint for her.

I wish I could enjoy Dr. Waite's flowers with you. I also love them but only have time to care for a few varieties at a time. Everyone agrees a flower carnival is held at the Andover Methodist church, and I wish you could see the wonderful display of blossoms of all kinds together.

It is good to know that you are feeling so well; it gives you "pep" for school, doesn't it?

Sincerely your friend.

_MIZPAH S. GREENE_
ing children to write. I have not written in a long time.
We have some baby rabbits. We don’t know how many there are yet. My brother Eugene says there are about six, but he doesn’t know for sure.
I am in the eighth grade this year. I have very nice teachers. They are Mrs. Johnston and Mrs. Baker. Eugene has the same teachers, only he is in the seventh grade.
In my Sabbath school class there are only two of us, Alice Darke and I. My mother teaches our class. Together we raised $1.00 and gave it to the Doctor Gardiner Memorial Fund that has been raised.
We have a dog named Teddy and a cat named Lindy. Our next door neighbor has three cats.
Sincerely yours,
Thelma Burdick.
R. F. D. 2, Bolivar, N. Y.,
September 11, 1931.
Dear Thelma:
I was just wondering if you were too busy or had forgotten to write for the Recorder nowadays, so I was very much relieved to receive your good letter.
I should like to see your cunning little rabbits, when they are seetable, for they make a joyful pastime. We used to raise Belgian hares at Independence and sometimes had thirty or more at a time. The children were kept busy feeding them, but they enjoyed it.
Your Sabbath school class is rather small, isn’t it? You must try to make it grow in numbers as well as in interest: you do not lack in that I know or you would not have raised such a goodly sum for the Gardiner Memorial. I have not heard just how much has been raised.
Please do not wait so long before writing next time.
Your true friend,
Mizpah S. Greene.
Dear Mrs. Greene:
It has been a long time since I have written a letter for the Recorder.
I am twelve years old and have helped my father and Uncle Arthur with the farm work during vacation.
I have a puppy named Betty, two cats, and several kittens. I wish you might see my coll; his name is Prince. I expect to begin to break him next winter.
We had our Sabbath school picnic at Chittenango Falls, September 2. In one contest I won a live chicken. There are eight boys in my Sabbath school class and two girls. My school teacher is Mrs. Beatrice Williams Thayer. As I like to have a good lot of letters on the Children’s Page I am writing again.
Your friend,
Orville Williams.
K. F. D. 5, Rome, N. Y.,
September 12, 1931.
Dear Orville:
I have enjoyed hearing this week from so many who have already helped to make our page interesting, your letter among the number. It was fine to hear from you again.
I’m sure you must have enjoyed helping on the farm this summer and that it has helped to make you strong and fit for a fine year’s work in school. There is nothing like a farm for growing boys and girls. My big boy used to say he wanted to be a farmer when he grew up, but after he had endured a long siege of weeding onions he rather lost his enthusiasm. However, farming has far more pleasant tasks than weeding onions, as you well know.
A live chicken is certainly a prize worth winning; I wouldn’t mind having a bite of that chicken myself.
Your sincere friend,
Mizpah S. Greene.

The Epistle to the Hebrews was written while the temple was still standing in Jerusalem, and it was written with the definite object of counteracting those influences which sought to draw back the Jewish converts to their ancient religion. It was written to exalt Christ in the eyes of Hebrew Christians by showing them that he was superior to all that was held high by the writer of the epistle to prove that the Messiah was called of God to the office. The Hebrews 7 is taken up, discussing the difference between the Melchizedek and Levitical priesthoods, and it is shown that the former is superior to the latter. Jesus is shown to be superior not only to the angels and Moses, but also to the Jewish high

**OUR PULPIT**

**CHRIST OUR PRIEST**

*A Study of the Epistle to the Hebrews*

**BY REV. JAMES McGRACHY**

Pastor of the Mill Yard Church, London, Eng. (Booklet printed by the Evangelical Sabbath-School Mission, the Home Missionary Society of the Seventh Day Baptists in Great Britain)

**FOR SABBATH, OCTOBER 10, 1931**

**ORDER OF SERVICE**

- **Hymn**
- **Invocation**
- **Responsive Reading**
- **Hymn**
- **Scripture Lesson**
- **Prayer**
- **Hymn**
- **Notices and Offering**
- **Sermon**
- **Hymn**
- **Benediction**

The Epistle to the Hebrews was written while the temple was still standing in Jerusalem, and it was written with the definite object of counteracting those influences which sought to draw back the Jewish converts to their ancient religion. It was written to exalt Christ in the eyes of Hebrew Christians by showing them that he was superior to all that was held high in the estimation of the Jews. The first chapter reveals Christ as higher than the angels, and the second chapter explains why he became lower than the angels in becoming a man. Among the chief objects was this that he might gain an acquaintance with that would qualify him to act as a merciful and faithful High Priest for us. (Heb. 2: 17, 18.)
priest who was regarded by the Jews with so much awe and reverence. The first mention of Melchizedek is found in Genesis 14:18. There we are told that, after Abraham returned from rescuing Lot from the Mesopotamian kings who raided Sodom, Abraham gave him bread and wine and he came out with bread and wine and blessed him, and Abraham gave him a tithe of the spoils. It is significant that this incident would have been deemed of little importance but for the fact that David in Psalm 110 prophesied that the Messiah would be a priest after the order of this mysterious personage, Melchizedek.

Melchizedek blessed Abram who had rescued the promise from God that he should become a great nation, and Abram’s record should all the families of the earth be blessed. Abraham was the progenitor of the twelve tribes of Israel. The Levites were the guardians of the Jews, and was high in God’s estimation, and yet Melchizedek was his superior because he blessed Abram. Levi, from whom came the priestly tribe of Israel, was one of the twelve sons of Jacob who was the grandson of Abram, and so the writer says (Lev. 10: 1). Abraham when Melchizedek blessed him, and therefore since Melchizedek was superior to Abram he was also superior to Levi, and therefore the Levitical priesthood is inferior to that of Melchizedek. Since Christ is a priest after the order of Melchizedek, he is superior to the priest who had been a priest according to the law of Moses, for by that law priesthood was confined to the tribe of Levi and the Levitical priest was one of the twelve sons of Jacob who was the grandson of Abram.

The prophecies declared that our Advocate will die and we have to receive him by faith. Our Advocate will die and we have to receive him by faith. If we do not take this for granted we derive the assurance given in verse 7. "He can not be a priest of those who require sacrifices for sins, otherwise he himself would have to offer sacrifices for his own sins, thus being set aside to make the sacrifice, not for others but for himself. If therefore he were not able to cleanse his own sins, how could he cleanse the sins of others?" (Verse 28.)

While hanging on Calvary bearing the sins of the whole world, he was numbered with the transgressors. (Isa. 53: 12; Mark 15: 27, 28.) When he expired, the penalty for sin was paid and he became free from sin, "for he that is dead is freed from sin," (Rom. 6: 7.) he rose free from sin. No longer is he numbered with the transgressors. (Ps. 22: 22.) In the transgression of which had made necessary the sacrifice to enter the first apartment, to light the lamps or trim them as the case might be, and to burn incense on the altar of incense. The bread on the table of shewbread was renewed every Sabbath day, the new bread being placed hot on the table. It remained there till the next Sabbath, when it was replaced and so on.

When a man in Israel sinned, he came with his offering, a lamb or a goat, to the altar of burnt offering in the court; there he slipt the victim, the priest taking its blood and smearing some on the horns of the altar, and pouring the rest at the foot of the altar. This atonement was made year after year, but when Jesus entered the Holy of Holies on the great day of atonement he was a sin offering and he was put in the holy of holies. In the holy place on the left hand side stood the golden candlestick with seven branches and on each branch were nine lamps, the candlestick was the place where the lamps or trim them as the case might be, and to burn incense on the altar of incense. The bread on the table of shewbread was renewed every Sabbath day, the new bread being placed hot on the table. It remained there till the next Sabbath, when it was replaced and so on.

On certain occasions when the whole congregation had sinned the priest took the blood of the sacrifice into the first apartment of the sanctuary, and sprinkled it on the horns of the altar. When a man in Israel sinned, he came with his offering, a lamb or a goat, to the altar of burnt offering in the court; there he slipt the victim, the priest taking its blood and smearing some on the horns of the altar, and pouring the rest at the foot of the altar. This atonement was made year after year, but when Jesus entered the Holy of Holies on the great day of atonement he was a sin offering and he was put in the holy of holies. In the holy place on the left hand side stood the golden candlestick with seven branches and on each branch were nine lamps, the candlestick was the place where the lamps or trim them as the case might be, and to burn incense on the altar of incense. The bread on the table of shewbread was renewed every Sabbath day, the new bread being placed hot on the table. It remained there till the next Sabbath, when it was replaced and so on. When a man in Israel sinned, he came with his offering, a lamb or a goat, to the altar of burnt offering in the court; there he slipt the victim, the priest taking its blood and smearing some on the horns of the altar, and pouring the rest at the foot of the altar. This atonement was made year after year, but when Jesus entered the Holy of Holies on the great day of atonement he was a sin offering and he was put in the holy of holies. In the holy place on the left hand side stood the golden candlestick with seven branches and on each branch were nine lamps, the candlestick was the place where the lamps or trim them as the case might be, and to burn incense on the altar of incense. The bread on the table of shewbread was renewed every Sabbath day, the new bread being placed hot on the table. It remained there till the next Sabbath, when it was replaced and so on.

On the great day of atonement came the high priest in the white garments and for that day was the one occasion on which any man was allowed to enter "within the vail,""the Holy of Holies," and enter the holy of holies. In the holy place on the left hand side stood the golden candlestick with seven branches and on each branch were nine lamps, the candlestick was the place where the lamps or trim them as the case might be, and to burn incense on the altar of incense. The bread on the table of shewbread was renewed every Sabbath day, the new bread being placed hot on the table. It remained there till the next Sabbath, when it was replaced and so on.

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work of atonement. The high priest then sprinkled the blood before the ark, and upon the mercy seat seven times, and then he entered into the holy place and at the first appearance there put some of the blood on the altar of incense to cleanse it from the uncleanness and sin of Israel whereby the tabernacle was defiled. The high priest then came out into the court and confessed the sins of Israel over the head of the scapegoat, which was then sent away from the camp of Israel, and so sin was utterly separated from Israel on that day. To the present time the day of atonement is the most solemn day of the year for the Jews. It is fully described in Leviticus 16.

The ceremonies performed every year were for the very work of our High Priest. They were only a shadow, not the very image of his work. (Heb. 10: 1.) This is what supports the weakness of the church. It was in many respects a distorted shadow which did not set forth fully the wonderful work of Christ. In Hebrews 9: 11, 12 we have it plainly stated that Christ has entered the holy place of the heavenly sanctuary by his own blood which did not set forth fully the wonderful work: it is finished. The fact that work of atonement was never to be altered. No wonder our anchor cast therefore is anchored to the finished work of Christ's expectation, and it should be ours earnestly looking forward to that glorious day. May God help us to exercise to the full the wonderful privileges which are ours in our ascended Lord. Amen.

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The law of God is unchangeable and immutable, and because it has been transgressed it was necessary that Christ should make atonement for sin. "The vail" is unchangeable, "having no variableness, neither shadow of turning." This is the kind of rock to which to fasten the anchor of your soul, an immovable rock, and Jesus the center of your hope is also there seated at the right hand of the throne of God forever. "He also is unalterable. No wonder an anchor cast within the vail" is sure and steadfast. If our anchor only reached to the outer apartment, it would not be sure and steadfast. Why? Because the work of atonement was not completed there. It was completed within the vail" for it is anchored to the finished work of Christ's expectation, and we may say it is anchored to the throne of God which is now the throne of God. Nothing now can ever alter the effect of the work of atonement. not to an unfinished work, but the work of Christ is completed. Why? Because the work of atonement was never to be altered. No wonder our anchor cast within the vail" is anchored to the finished work of Christ's expectation.

In this again we see the contrast between the type and the antitype. The blood of bulls and goats could not take away sin, and every year as the day of atonement came around the sins of the Israelites were continually brought to remembrance, but in the antitype by virtue of Christ's finished work, nothing need we have to do with the vail, not even to take it away and wiped out once for all. It is because of this fact that we do not need another sacrifice for sin. We need not Rome's sacrifice, which was, Pilate washed his hands of it. We need no priest but Christ, no sacrifice but Calvary. Having attained this perfect standing within the vail" the heavens and earth were brought together, and we enter right into the presence of God into the holiest by the blood of Jesus. What a privilege is ours! Under the Old Covenant, nothing could enter the most holy place, excepting by the blood of bulls and goats. For the blood of bulls and goats could not take away sin and give pardon. (Heb. 10: 19, 20.) "Therefore boldness to enter into the presence of God, and we may say it is anchored to the throne of God which is now the throne of God. Nothing now can ever alter the effect of the work of atonement. not to an unfinished work, but the work of Christ is completed. Why? Because the work of atonement was never to be altered. No wonder our anchor cast within the vail," is anchored to the finished work of Christ's expectation, and it should be ours, earnestly looking forward to that glorious day. The vail in this verse is taken as the likeness of the flesh. Christ, who entered into the presence of God when his body remained intact, the atonement was not yet made, for his blood was not yet spilt, and so we were still separated from God as by a vail. When that body was broken for us, and the atonement blood was shed, that separating vail was rent, and we could go right through into the very presence of God having been reconciled by the blood of his Son. Our sins no longer separate us from God, for atonement has been made.

All this was shown in the remarkable occurrence which took place in the temple at Jerusalem when Jesus died, for the Gospel tells us that when he expired "the vail of the temple was rent from the top to the bottom." (Matt. 27: 51.) The vail was rent as by the hand of God, not from bottom to top, but from top to bottom. Thus God declared to all who had spiritual sense to understand that the way into the holy of holies" was now open to all since Jesus had died. This is the great privilege which is ours today and has been open since Jesus died, to enter by faith and holy boldness into the very presence of Christ in our high priest in Israel. The vail in this verse is taken as the likeness of the flesh. Christ, who entered into the presence of God when his body remained intact, the atonement was not yet made, for his blood was not yet spilt, and so we were still separated from God as by a vail. When that body was broken for us, and the atonement blood was shed, that separating vail was rent, and we could go right through into the very presence of God having been reconciled by the blood of his Son. Our sins no longer separate us from God, for atonement has been made.

There is one more thing which this chapter tells regarding Christ on the throne. Since he sat down, he is "from henceforth a swift triangular priest, for an everlasting vail." In other words he is looking forward to the day of his return to reign over this earth when his enemies will be compelled to submit to him. This is the glorified Christ's expectation, and it should be ours, earnestly looking forward to that glorious day.

May God help us to exercise to the full the wonderful privileges which are ours in our ascended Lord. Amen.
THE BIBLE RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.
Editor Emeritus

REY. H. C. VAN HORN, M. A., Acting Editor
L. H. NORTH, Business Manager

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The Believer's Security. Romans Illustrated,

October again I will say, Rejoice.

"Rejoice, Rejoice." Romans 14:16 THE SABBATH RECORDER

PAUL

He:

Alfred, N. Y. A Clyde Ehret, the bride's

braith, of September 2, 1931. James Thomas Barrs, of

Yorkers, N. Y., and Miss Martha Rhodes Gal-

brath, of Henderson, Tenn.

Around the Corner, New York City. July 9,

1931, at 5.30 in the afternoon,

Mr. and Mrs. Alva F. Randolph,

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—James Schermerhorn, in “The Pew Preaches.”
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