

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

THE DENOMINATIONAL BUILDING

Ethel L. Titworth
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

The one injurious and fatal fact of our present church work is the barrier between the churches and the poorest classes. The first thing for us to do is to demolish this barrier. The impression is abroad among the poor that they are not wanted in the churches. This impression is either correct or incorrect. If it is correct, then there is no missionary work, for us who are pastors, half so urgent as the conversion of our congregations to Christianity. If it is incorrect, we are still guilty before God in that we have allowed such an impression to go abroad; and we are bound to address ourselves, at once and with all diligence, to the business of convincing the poor people that they are wanted, and will be made welcome in the churches.

—Washington Gladden.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

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

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The Sabbath Recorder

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VOL. 105, No. 24

PLAINFIELD, N. J., DECEMBER 10, 1928

WHOLE No. 4,371

The Amount Needed on December 4, 1928,
 to Complete the Building
 \$41,617.59



This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have more than one-half of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

O Lord our heavenly Father, we pray that thou wilt help us to be faithful stewards in thy service. Inspire in us all the true spirit of helpfulness in our relations to our fellowmen. Enable us to consecrate our all to thee. Fill us with the spirit of self-sacrifice and of generous giving. May we dedicate to thee not only our spiritual gifts but our temporal possessions over which we have control.

May we do our part toward bringing the world to thee. Oh, hasten the time when the whole world shall be filled with thy glory. Help us to minister for thee with clean hands, pure hearts, and with faces illumined by the pentecostal glory. In Jesus' name. Amen.

Yes, It Seems Unfortunate For one, I can but sympathize with those who see an unfortunate incongruity in Mr. Hoover's peace trip, to win the good will of Latin America for the United States, in a *fully equipped battle ship!*

One writer in the *Christian Century* tells of the thrill that came to him as he saw the headlines announcing the coming President's peace and good will mission to South America. The writer exclaimed to his companion, "That is the happiest possible gesture he could have made."

Then, when he saw that this peace visit was being made by using a battleship his enthusiasm received a sad, unpleasant shock.

That reader had spent years in South America as a missionary, and was so well acquainted with the attitude of that people toward us, at the very sight of one of our battle ships, that he could not put away the feeling that much of the peace and good will purpose of Mr. Hoover would be lost by the presence of America's hated man of war.

The tendency of "good will" American war flotillas is too apt to accentuate ill will toward us. Why could not such visits be made in peace-time ships of the regular line, rather than in ironclad men of war?

The Logic of the Heart Religion is a matter of the heart as well as a matter of logic. He who ignores the heart element in religion—the emotional, reverential, and devotional element—leaves out an essential thing in Christianity. There is a logic of the heart which no adverse logic of the head can overcome. Religious education should include the needs of the heart as well as those of the head.

When the blind man was besieged by the logic of the skeptical Pharisees, although he was unable to answer all their hard question, he could resort to the logic of a devout and loyal heart, "One thing I know, that whereas I was blind I now see." He had an experience of his own of which no critic could possibly rob him.

There is a certitude of actual experience which was worth more to him than all their theoretical creeds. He knew that he had received sight. There is such a thing as the evidence of experience which enables one to know beyond a doubt that the Lord has opened his eyes and revealed to him a new world. "He that believeth on the Son of God hath the witness in himself." He has found the restful life in Christ, and no cold logic can rob him of his hope. He knows that the Lord has opened his spiritual eyes and brought him from darkness into light. Thank God for the logic of the heart.

It was the heart logic of a poor despised unlettered man that could not be shaken by a great crowd of learned critics who clamored for the overthrow of the Christ, and who had determined in advance not to believe in him as the one sent from God.

Face to face with scholastic doubts, this man had a *real experience* which no logic could shake. His reply, "Why, herein is a marvelous thing, that ye know not from whence he is, and yet he has opened mine eyes."

If we could only let the logic of the heart translate and answer the logic of the head more than we do, it might be far better for the race. Would that more hearts were touched by the Christ until they could feel the cleansing power in their own lives. There is nothing like a practical spiritual assurance of divine help to answer the objectors. Christian assurance has ever been the bulwark of our religion. And the one great need of our time is a host of saved men and women who can say to their critics, "Why, herein is a marvelous thing, that ye know not from whence he (Christ) is, and yet he has opened mine eyes." so that "I know that my Redeemer liveth."

The Bible Stands the Tests of Ages. One is sure to have trouble if he comes to Bible study insisting on several points in the ancient creeds which grew out of controversies in the time of the Reformation,

such, for instance, as that of absolute *infallibility*. Like the "traditions" which Christ condemned, these will hinder rather than help you in your Bible study. We should understand that the Bible is not like a single book by one author, but that it is a collection of sixty-six different books which were written by men living two or three thousand years apart. Several styles of literature are used, as poems, stories, history, biographies, and prophecies. Its writings are religious, with God and his truth as the theme that runs through it from Adam to Christ. To say that God wrote it seems almost sacrilegious, but if one leaves out the dogmatic *presuppositions* mentioned above, and carefully studies the Bible to learn its real purpose and to find what is in it to advance spiritual life, he will become conscious of the divine hand in it. He will feel that he is dealing with God and will realize that his God is near and dealing with him. Just take the Bible on its own terms, without any theory of infallibility, just as you would read any ancient book, and it will soon establish its own authority and will lead you up to Christ and the gospel of good news. He who comes to Christ in this way finds undeniable evidences of a personal Father God, whose Spirit speaks to his soul, giving him the peace that passeth knowledge. The Bible itself makes no claim to infallibility.

The burden or purpose of the Bible, running like a golden thread through its pages, is the unfolding of God's plan of salvation and the gradual manifestation of God as a Savior. Studying the Bible in this unprejudiced way has brought peace to millions of souls.

I have read of a prisoner, in for attempted murder, who found a Bible in his cell and began to read it to pass away the time. Before he had read the New Testament through the thought came to him, "If this book is true I can pray for myself right here"; whereupon he prayed and found perfect peace. He then resolved to spend his life in the Master's service, and when liberated he went to preaching in the streets. His work was wonderfully blessed and he became a missionary in India. Almost innumerable are the cases where men who have studied the book in this way have found it just what it claims to be, a spirit-

ual help that transforms the life. To such the Bible carries its own authority. But the critic who comes at it with preconceived objections, determined to prove it untrue, is very sure to head off its blessings for himself in advance, and so fails to see its actual qualities as a spiritual helper. The man who resorts to the spirit of ridicule or sarcasm in order to make a point against the teachings of the Bible must necessarily miss the blessings it offers. Not only so, but he at the same time robs others of the peace and help it would bring to them.

Further Thoughts On Bible Study It is to be regretted that so many are greatly disturbed over the present day controversies between Christians holding different views regarding Bible authority. I do not see that the danger is any greater today than it was in ages gone by. As stated in the preceding editorial, the Bible has stood those severe tests, and there never was a time when so many Bibles were in demand as is the case today.

Has anything happened in the study of science or in the world of human scholarship, that should cause greater misgivings today than did skeptical theories of generations ago? The Bible has lived through them all, is in greater demand than ever, and *God still lives* to guide his universe in his own blessed way. I can not believe he is to be defeated in his far-reaching purposes. Neither do I think that proper study of science as recorded on the pages of God's other book, is likely to discover anything that will overthrow the old faith in our God and Father, or in Christ as a competent Savior, or in our hope of a future life.

Glad indeed would I be if I could say something to relieve the unrest in many true hearts who are being distressed over the conflict between two classes of Christians.

Though it is a difficult subject to venture upon, when critics seem to be intent on discovering some expression or phrase by which to condemn all one may say which does not agree with their theories, I am, nevertheless, going to make the venture.

Some way I feel that the thousands who have composed my audience during sixty years of pastoral and revival preaching, may be helped in this time of need,

Quarreling over theories must rob both sides of their ability to reach the hearts of men and lead them to Christ.

HELPFUL DATA ON BIBLE STUDY

1. As stated in the last editorial, it is highly important and much will be gained in Bible study by laying aside all preconceived notions and prejudices growing out of theories established in the dark ages and in the Reformation by quarreling creed-mokes, who seemed to possess little of the real spirit of our Master.

In the study of any book it is safe and fair to keep the author's *purpose* well in mind. This is emphatically true of the Bible.

2. It is the purpose of the Bible to teach spiritual things. It aims to reveal the relations of God to the world and to men; to give an intelligible account of Jehovah's efforts to lead mankind from a lower to a higher life in harmony with his will.

It is not its author's purpose to teach the hidden truths of science. These truths were reserved in God's other book for future ages to discover and explain. This Book of spiritual directions was not designed to anticipate the revelations of world building which were inscribed in the rocks—the wonderful pages of God's other book. There was no aim at scientific accuracy as to the physical details of the created universe. It was not the purpose of the Bible author to tell even the *age* of the world before it had been made ready for the advent of man, for whom God "in the beginning" had been fitting it up. The purpose was simply to teach something of man's history as a spiritual being and his relation to his Maker, rather than to reveal the *method* of creation. It was something to be read, not as a text book on astronomy, geology, or chronology, but simply as a guide in moral and spiritual conceptions.

The knowledge that enables man to apprehend God and spiritual truth may have no connection with the revelations of science as such. But so far as the Bible is a true revelation of God and his work, there can be no disagreement between that and his revelation in the rocks when both are properly understood. The one should not be understood to antagonize or contradict the other.

There are facts in the spiritual world just

as well authenticated as are the facts discovered by science. When science bases its conclusions on physical *facts* in its study of nature, why should it not recognize *spiritual facts* in its study of the Bible? It seems to me that a faithful, friendly *scientific* study of the Bible would settle many problems and strongly establish the blessed Book.

The teachings of Moses and the prophets in regard to spiritual things are none the less valuable because the writers were ignorant of many things in the realm of science. Indeed, if they had been inspired to go into explicit details regarding the exact time, used in creation, explaining every particular about what is covered by the first verse in the Bible, "In the beginning God created the heavens and the earth and all that in them is," they would have been discredited by the people who lived in their day and generation, so long before the messages in the rocks could be read.

If you would teach a child you must use language children can understand. So in the infancy of the race the simple terms with which they were familiar had to be used, and much information necessarily had to wait until humanity had grown up, and men were able to discover it for themselves.

It took many hundred generations to lead the race up to the Christ, who is the central figure in the Bible, and who was to give a practical demonstration of the Father God and of the ideal man as God's child. This was the *purpose* of the prophetic writings. It was a slow process and led through ages of very bad history, and Jehovah had to deal with many generations of bad men as well as some good ones.

But it was God doing it all. It was not only "In the beginning God," but it has been God all the way through and is still God's doings at this time and will be until the end. Some way, I can not think God will let Satan outwit him and gain the victory in the end, even if some people do seem to think so.

My Own Feelings About Miracles I know this is a delicate subject, and that whatever I may say upon it is likely to either help or hinder some souls in regard to faith in the Bible. So I pray that I may so guard my expressions that no one may be shocked

in his feelings. It would be sad indeed if I should adopt the attitude of cynical ridicule of those who may not exactly agree with me on this subject, or if I should be so positively *abrupt* in critical statements as to repel any soul who may be seeking light.

In view of the wonderful revelations in our world, in these passing years—the many facts which we can not understand—we should be rather cautious about saying that a thing could not happen, or that it never did happen.

The very existence of matter defies all reasoning; and when you think it through, it is quite as miraculous as anything in the Bible. Even modern science has revealed many invisible things which were once considered impossible. It seems too miraculous to believe that one can sit quietly in an office in New York and, without wires or any material connection, hold extended conversation with some one in Australia! We never did such a thing, and yet we believe it on the testimony of another whom we never saw.

I suppose there is in this no violation of natural law. Science says "There can be no violation of natural law"; but it does not prove that there never is a suspension of one natural law by the operation of another natural law which is invisible to mortal eyes.

WHAT IS A MIRACLE?

Someone has defined a miracle as the suspension of one natural law by the operation of another which though *spiritual* is not *unnatural*. We believe there are spiritual natural laws as well as physical, and that God is the author and controller of both. Thus real natural law must embrace all that men have regarded as supernatural. If so, there is nothing *supernatural* that which men have regarded so is only *superhuman*. When one says a thing is contrary to nature, it would be better to say that it is contrary to what we *know about* nature. I love to think of the gospel miracles of Jesus as being in harmony with the higher spiritual natural laws over which he and his Father have full control.

There are miraculous personalities in the Bible. It seems to me that Abraham and Moses and Isaiah and Samuel were real miracles when we consider their surround-

ings and the condition of the world into which they were born and in which they had to live.

Christ was the supreme miracle of the ages. The more one studies the prophecies concerning his virgin birth, and his mission, the more one studies the facts stated by Paul and Luke—as reliable historians as any the world has ever known; the more we think candidly of what is *implied* by such a *character* as Christ—a character absolutely pure and sinless; indeed, the more completely we come to see that Christ was just what he claimed to be, the only begotten Son of God who came into history as an actual fact to be a Savior from sin, the more his marvelous coming seems to me like the direct action of God in a superhuman way rather than by mere human processes of generation.

As for myself, I do not see how any sane man in these times can really believe that the purest and most divine person of all the ages came as the result of an unmentionable sin which the Bible and all true men have always agreed to condemn.

It seems perfectly natural and consistent for me to think of such a being as Christ is amply proved to be, as one who should possess the ability to do some superhuman things which men with physical eyes have called miracles.

My belief in what we regard as miracles, then, rests on the *nature of Jesus Christ*, as a person who stands alone outside the common category of men—One who had a different *origin* from all ordinary human beings, a God-man with a divine Father and also with a proper classification with men, in order to reveal God to men, and also to reveal true living and ideal manhood to mortals.

The miracles of Jesus seem to me in perfect keeping with such a character who was sent on such a supreme mission. I feel that no facts in all history are more thoroughly established and verified by competent and trustworthy historians than are these Bible truths.

Report of Building Fund Last week our brief report was overlooked when the forms were made up so it had to go in toward the last of the Recorder—see page 728.

You will see by that item that the total receipts one week ago amounted to \$41,-

641.41. Today, December 4, we are glad to report the receipt of \$6,741, which together with the \$1,250 reported last week, makes a new block to add to our picture of the building, of \$7,991.

This makes the total amount received to December 4, \$48,382.41. This amount taken from the \$90,000 required to complete the building leaves only \$41,617.59 still lacking.

ANOTHER WORD

Since the above statement of the treasurer's report was written, word comes to the editor from the dear old New Market Church, showing that the sixty resident members there have averaged more than \$17.60 per member. This is a record to be proud of. If all our churches do as well we shall have an abundance for the good work. Look for more complete report by the treasurer next week.

What Does the Public Want? Please do not miss the brief but important message in this RECORDER on "Keeping Christ in Christmas." I hope this will reach our readers in time to have some influence in their choice of Christmas cards for their friends.

One of the sad commentaries on the trend of things in our country today is found in the statement that manufacturers "Give the public what it wants."

This will account for some of the disgusting scenes which moving picture shows are giving "the public" in these days. God help us as a nation if there are not enough conscientious Christian people in all our churches to counteract the godless, sensual tendencies of this thoughtless pleasure-seeking generation.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

VI

In the last three articles, effort has been made to be scrupulously loyal to the method of simple and unprejudiced investigation. I attempted to answer the question as to the actual contents of the Bible, as they relate to a definite point, namely, whether

there is evidence of changing and progressive moral and spiritual ideas in the Bible. The quest was for facts, in and for themselves.

I shall now change my method of dealing with the Biblical materials, and shift from the process of simple investigation to that of interpretation. Having presented certain facts which plainly indicate moral and religious progress in the Bible, I now propose to raise questions of another sort. How do we account for these changing and contradictory conceptions? What is the significance of these facts as regards belief about revelation and the religious use of the Bible? Are the consequences of these facts wholly destructive and negative, or do they contribute something of positive worth to religious faith? In this article I hope to answer these questions, though necessarily in a very general way.

Before entering upon this discussion, I wish to repeat a thought I presented in my second article. The interpretation which I place upon the facts in no way affects the facts themselves. My interpretation may be true or false. But true or false as my own ideas may happen to be, the facts are still there, inescapable and incontrovertible. I have not concocted supposed "facts" to sustain a certain presupposition, or to fit a certain interpretation of the Bible. I have, instead, endeavored at least, to lay aside all presuppositions in an effort to discover the bare facts. If you do not accept my interpretation, or if you can present an interpretation which is more valid, well and good. But if, once admitting the facts, you thenceforth ignore or evade them or seek to tortuously twist them to fit your preconceptions, then you are fundamentally untrue to the spirit of genuine investigation. And if you build your theological or religious house upon such an evasion or distortion of the facts, then, however fine the superstructure, however many precious hopes may be sheltered there, however many trusting individuals shall "in simple faith" make it their abiding place, it is nevertheless a house built upon sand, which can not stand. And if, having such a foundation, the house falls, those who dwell therein can scarcely place the blame for its collapse upon the winds and torrents of doubt and perplexity which beat upon it.

I turn, accordingly, to a consideration of the questions suggested above.

The one very obvious fact which probably has seemed the most stubborn and perhaps the most perplexing to those who are reading these articles is the fact that the moral and spiritual conceptions and the specific acts which I have mentioned are actually attributed to God. I have not ignored or minimized this fact. I have tried to make it just as plain as do the records themselves. It is expressly stated that God commanded that the earth should open and swallow up Korah, his fellow conspirators, and their entire families. It is expressly stated that God ordered the stoning of Achan and all that pertained to him. It is expressly stated that the Lord prompted David to number the people and then punished Israel in consequence. And so on, in practically all of the material I have cited in the last three articles, it is plainly and inescapably stated that the specific thing mentioned was the will of God, the command of God, or the act of God. The most extreme fundamentalist or literalist could not possibly be any more frank or emphatic in his recognition of this than I am.

Once people honestly recognize the obvious fact I have just mentioned, they generally react to it in one of three possible ways. There are those who say, "Since it plainly states that God did it, since it is a plain 'Thus saith the Lord,' all there is for us to do is to accept the statement, as it is, without question." Now this position is possible to a certain extent, if one is capable of ignoring completely the profound ethical questions which are involved in such a literalistic acceptance of these Biblical statements. But even if one is willing to waive moral and ethical questions in the interests of simple acceptance, this attitude still remains extremely precarious. For the position ceases to be tenable the instant one realizes that actions and commands of an absolutely contrary and incompatible moral character are *both equally attributed to God*. Thus, both the punishment of the innocent with or for the guilty, and the repudiation of this principle, are equally attributed to God. The contradictory conceptions of God's will and actions which I cited in my previous material, are both plainly stated to be God's will. Which "Thus saith

the Lord" are we to accept? Or shall we admit that ethically God's character and actions are not the same yesterday, today, and forever? It is inescapable, and it seems to me, utterly impossible dilemma.

There are others who frankly recognize the difficulties involved in the first solution attempted. They are honestly perplexed by the ethical and religious difficulties involved in simple acceptance, but they avoid thinking the problem through by simply consigning it to the realm of unsolved difficulties which we may some day understand. Such a position is, however, too neutral to be effective, and too evasive to satisfy anyone who wishes to reach an out and out conviction regarding the Bible.

Finally, there are others who are unable to accept the first solution, and who are unwilling to be content with a suspended judgment on the question. Recognition of the plain facts leads them to complete rejection of the religious worth of the Bible, and often to complete disbelief in God. Told that they must believe in the God who did and who commanded certain things, they accept what they think is the only other alternative, the frankly atheistic position. It is among such individuals that the professional atheistic organizations find their supporters. The atheist batters away at the Bible and God with a curious combination of ridicule, scorn, and appeal to ethical principles. But, the significant thing about this type of atheist is that he focuses his attention upon the less lofty elements in the Bible, and ignores the fact that the loftier conceptions are as truly attributed to God as the less worthy. So in his way he is no more consistent or logical than the fundamentalist, who chooses to ignore or minimize the moral problems.

None of these three possible attitudes face all of the facts, and consequently none of them satisfactorily account for the facts. Nor, fortunately, do these three alternatives exhaust the possibilities of solution of the problem. One must not, as so many fundamentalists aver, choose either the rigid and unquestioning attitude of acceptance or the frankly atheistic attitude of complete rejection.

I wish to suggest an entirely different method of accounting for the facts. This method no doubt will prove unsatisfactory

to the special pleaders among both fundamentalists and atheists. As I pointed out in a previous article, it is of vast importance that we distinguish between God, and men's ideas about God; between God's will, and men's beliefs as to what is God's will; between God's actions, and particular facts which are interpreted as God's actions. Can not the grosser ideas as to the character of God found in the Bible be directly attributed to the gross and unworthy ideas on the part of men, while the loftier conceptions are due to more enlightened and worthy ideas? When David interprets the famine as God's punishment, and the hanging of Saul's sons, as God's will, and the cessation of the famine, as evidence of God's approval of the act, may we not legitimately distinguish between what David *thought* to be God's will and action, and what really *was* God's will and action? May not men once have thought of God as requiring innocent blood for the punishment of sin, when later a clearer ethical insight and an aroused moral conscience led them to the conviction that such a procedure was utterly repugnant to a holy God? Or again, may not Saul have been mistaken in the conviction that it was the will of God that Jonathan should die for the unintentional violation of his father's oath, this mistaken conviction being rooted in a social custom of long standing? May not the death of Uzzah, or the plague which from time to time swept Israel, as for example, after David numbered the people, have been attributed to the direct act of God, because of the Semitic custom of thinking of such phenomena as direct acts of God or as God's direct punishment for some sin against God, when in reality these events were purely natural in character? May not this same interpretation of natural events in a religious way account for the conception of God as the jealous, vindictive, ill-restrained, would-be destroyer, we have seen him pictured in certain Old Testament passages? May not the habit of attributing all phenomena, good and bad alike, to God, account for the fact that God is declared to be a party to deception, and responsible for the evil spirits which afflicted men?

This is more than a hypothesis suggested by modernism. It is an explanation of facts

which is peculiarly sustained by the direct evidence of the Old Testament materials themselves. It is evident that men living in the Old Testament time actually did revolt against the plain and oft repeated "Thus saith the Lord." If what is expressly stated to be God's will and action was actually his will and action, how did Moses and Aaron dare challenge, on ethical grounds, God's proposal to wipe out Israel? Numbers 14: 15-19. How did David dare utter the stinging rebuke to God when God punished Israel for the personal sin of David? 2 Samuel 25: 15-17. How did the people dare to save Jonathan from the death which God required by their stirring demonstration of loyalty to a popular hero? 1 Samuel 14: 24, 27, 37-39. How did the people dare to use the sarcastic expression, "The fathers have eaten a sour grape, and the children's teeth are set on edge," (Jeremiah 31: 30) if the social practice they were attacking was really God's will? And still more, how did the prophet himself, speaking in the very name of the Lord, dare repudiate the whole principle of social punishment for sin, if that principle was originally and actually ordained by a "Thus saith the Lord"? Ezekiel 18.

And even if these men dared thus to revolt, how do you account for the fact that they escaped the consequences of their rebellion? If the character of God was really what they believed it to be, if he was ever liable to break forth in direful punishment, if he would strike dead a man who, from the loftiest motive, touched the sacred ark, why should and why did he permit his will and his actions to be challenged and rebuked in such a direct and indeed scathing fashion?

And, to press the matter even further, aside from the question of how men dared to do what they did, aside from the question of why God permitted them thus to revolt, what is the character of God if he did the things reported and if the protests which were given expression by men are on their very face recognized to be obviously of higher ethical and spiritual quality than the acts and motives of God himself?

The fact of the matter is, in this ethical and spiritual revolt we have the strongest possible evidence that what was supposed to be the will of God, or the action of God,

was not the will or action of God, but merely men's belief about the will and action of God, and that when men caught a more complete and lofty vision of the character of God and experienced a deeper insight into the nature of truth, love, holiness, and character, they revised their own conceptions to match their new discovery of God.

Now what light do the facts I have cited thus far throw upon our belief regarding the Bible? First of all, they make it plain that the Bible does not present one single level of moral, ethical, and spiritual ideal and achievement, but instead reveals a glorious progress of thought and action from lower to higher. They make it evident that Martin Luther was right when he said that we find in the Scriptures "sometimes wood, hay, and stubble, and not always gold, silver, or diamonds; nevertheless, the essential abides." They make it evident that the Bible is not absolutely inerrant as a moral and ethical guide, much less verbally inerrant. They make it certain that even an appeal to the plain "Thus saith the Lord" is not a final or absolute authority.

Now I realize that this very frank statement will, in the minds of many of my readers, be sufficient in itself to condemn utterly all that I have said or can possibly say. But to those whose interest is not completely alienated by this frank position, and who are willing to lay aside even temporarily their presuppositions as to the infallibility of the Bible, or as to the necessity of believing in the infallibility of the Bible, I would address a word further upon this subject.

I ask you to consider the spiritual significance of the fact that there were in the Old Testament days "God's rebels," who dared to follow the inner direction of moral conscience and ethical and spiritual insight, even when in so doing they challenged the sacred traditions they had inherited, and the very God they still more than half believed in. If *you* believed in a God who could and would strike you dead at any moment he chose, would *you* challenge the righteousness of his conduct, would you denounce his actions as unrighteous, would you rebuke him for what, though you believed it to be his act, you nevertheless considered wicked? It is not likely. At least, not un-

less you possessed the high spiritual vision and courage which these prophets of a holier God possessed. All honor to these rebels!

But we fall short of a full appreciation of the spiritual significance of this fact if we stop here. What the Bible records is more than a struggle against old and outgrown ethical and religious conceptions. In the enlarging ethical vision, in the quickened moral conscience, in the heroic faith which led men to defy the half-god of their earlier conceptions, we see the workings of the true God, who reveals himself in human experience, personal and social, and who himself struggles in man against the superstitions and errors and fears and passions which cloud the vision of men and hamper their eternal struggle for righteousness.

The revolt of men against conceptions of God they believed to be unworthy, and against the supposed acts of God which they believed to be unholy—a revolt which we have seen not only by a comparison of the New with the Old Testament, but which we have seen plainly within the Old Testament itself, is the key to a new and higher religious evaluation and use of the Bible.

True, we have no longer the conception of revelation which consists in a fixed and final quantum of information, bestowed upon men arbitrarily and mechanically from without, confined exclusively to a single medium or to a single age, and demanding of the minds of men unquestioning and acquiescent acceptance. But we do have a revelation, verified in human experience and spiritual progress in the past, and still available in ever new experience and progress to those who will in the present accept its challenge.

We have a God who works eternally in the hearts of men, guiding them by moral suasion and enlightenment, a God who manifests himself in the growing vision of loving and holy righteousness which, through moral struggle and spiritual insight, is progressively vouchsafed to the children of men.

We have a God whom men can know and love, and who, once known and loved, can not but be served with all the might of heart and mind.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

The article, "What Seventh Day Baptists Are Doing," is the third of a series that Pastor S. Duane Ogden has given the members of the Nortonville Church in preparation for the canvass for the Onward Movement in November.

The 1927 Year Book. Every church should write me how many copies are needed. Less than one half of the churches responded to my "Hurry up call," sent out October 26.

WHAT SEVENTH DAY BAPTISTS ARE DOING

THROUGH THE ONWARD MOVEMENT

The Seventh Day Baptist General Conference consists of 103 churches. Of this number, 75 are in the United States, 17 in Jamaica, 4 in Holland, 2 in South America, 2 in China and 1 in England. The Conference was organized in 1802 and was incorporated under the laws of the State of Rhode Island in 1927. It meets annually. The 1929 session will be held at Milton, Wis., August 18-25, with the following officers: Rev. Claude L. Hill, president; Paul C. Saunders, recording secretary; Rev. Willard D. Burdick, general secretary; James H. Coon, treasurer; Rev. Harold R. Crandall, treasurer, Onward Movement.

Seventh Day Baptists maintain a mission in China with a station at Shanghai, where in addition to a church there are maintained a school for boys and a school for girls, and a station at Liuho, where there is a church and a hospital. In Jamaica, British West Indies, there are 17 churches, served by two full-time missionaries and one assistant. The denomination maintains a mission in Georgetown, British Guiana, and aids missionary churches in Holland, which in turn do missionary work in Java. Home

missionary work is conducted in many sections of the United States. The Seventh Day Baptist Missionary Society is located at Westerly, R. I., and its corresponding secretary is Rev. William L. Burdick. The total cost of the work done by the Missionary Society last year was \$34,552.64.

Three new churches were added to the denomination in 1927 and five more in 1928. Of these, two are in the United States and five abroad.

The denomination owns and maintains a publishing house at Plainfield, N. J., where books, tracts, periodicals, and other denominational literature are published. L. H. North is the business manager. The denominational weekly paper is *THE SABBATH RECORDER*, edited by Rev. Theodore L. Gardiner. It is published at an annual cost of over \$6,000 above receipts through subscriptions. The American Sabbath Tract Society publishes and distributes every year large numbers of tracts, mostly free. The cost of the printing and distribution of this literature is over \$2,000 a year.

Seventh Day Baptists have always been leaders in education. Our forefathers were among the pioneers in America in establishing institutions of learning. There are three Seventh Day Baptist colleges: Alfred University, Alfred, N. Y., the president of which is Rev. Boothe C. Davis; Milton College, Milton, Wis., the president of which is Alfred E. Whitford; and Salem College, Salem, W. Va., S. Orestes Bond, president. In 1927 there were 1,732 students enrolled in these three institutions. Seventh Day Baptists have the distinction of maintaining more institutions of higher education in proportion to their membership than perhaps any other denomination, there being better than one college to each 3,000 communicants.

Throughout the denomination during the last two years Seventh Day Baptists have held 51 Vacation Church Schools with a total of 2,228 pupils enrolled. The cost of putting on these schools was nearly \$2,700. For the Sabbath schools, lesson helps are published quarterly. These quarterlies are edited by Rev. Erlo E. Sutton, director of religious education under the Sabbath School Board. Mr. Sutton also promotes the Vacation Schools and all field work in religious education.

Work with Seventh Day Baptist Young People is promoted by the denomination through its Young People's Board, whose corresponding secretary is Mrs. Frances Ferrill Babcock, Battle Creek, Mich. The service performed by this board for those who in the future will compose the membership of our churches is invaluable. The annual budget for this important work is over \$2,000.

Under the General Conference is also the Woman's Board, carrying on the work among the women's societies, promoting missions, devotional life, international good will, interdenominational co-operation and numerous other lines of work, indispensable to the denomination. This work is carried on at a yearly cost of over \$4,000.

The Conference with its annual meetings, its Commission, whose task it is to handle much of the difficult business of the denomination, the scholarship money extended to students for the ministry, the fund for the relief and retirement of aged ministers, et cetera, is carried on at a cost of nearly \$7,000 a year.

How does our denomination carry on all these activities? How do we as a people make this contribution toward the kingdom of God? Through the Onward Movement with its budget—for all denominational work—of \$53,500. Most of our missionary work, publications, evangelism, religious education, work with young people and among the women and our General Conference depend upon the unified budget and can not be carried on without the money sought. In a word, the Onward Movement is our denominational program. It is what Seventh Day Baptists are doing to promote the kingdom of God.—*Rev. S. Duane Ogden in "The Nortonville Review."*

DO NOT LOOK AT THE MISTAKES IN OTHERS

MRS. LILLIAN TICKNER PALMER

How well I remember a dear playmate who, when very young, took her first composition to her father, a well educated man, to read. The pages were blotted and there were a number of mistakes. As she handed them to her father she said, "Don't look at the mistakes, papa." And, of course, he didn't condemn her for the mistakes she

made in her endeavor to write. He was so pleased with her efforts that he would not call attention to her mistakes. He praised her for trying and doing her best, and told her what a noble woman she would make if she always did her best.

What a grand world this would be if there were more of a disposition to not see the mistakes that appear upon the work of our fellows. There are those who seem to see nothing except the spots that mar the page however much good there may be upon it. How uncharitable to do this. How unlike the Christ is such a course. How unbecoming the follower of the lowly Nazarene to possess this spirit?

We as true Christians ought to be looking for the good in people, and have a disposition to give them credit for everything we possibly can.

It is not a very good way to help folks, to dwell on their faults, and shortcomings, and not tell them of their good qualities. In sending messages to the five churches of Asia that were blameworthy, Jesus was very careful to speak first of their good points, and to give them credit so far as he could before he drew attention to their failures. Oh, that we, his children, would follow his example! How much happier we would be, and best of all how pleased Jesus would be.

We ought to delight in finding the good in our fellow men and feel sorry to discover any spots in their lives. We ought to love poor humanity to such a degree that it would be pleasing to help every one in every way possible.

How many, many there are who have become discouraged and given up just because some tongue of criticism has been wagging behind their backs and because of the cruel stabs they have received by those who were inclined to find fault with them and pick them to pieces.

We do not want to become so blind that we can not see sin; but it is a poor way to help a poor sinner to throw clubs at him or stab him behind his back. But there are shortcomings that are not sins in the very holiest of people, and it is easy to discover these blemishes. Usually the one that does the criticizing is a person of many faults; and it would be well for him to look at home first. Many people who so unmercifully criticize others have faults much worse

than the one they are trying to harm, and if Jesus deals with them as they have dealt with others they will never be admitted into the New Jerusalem. Blessed are the merciful for they shall obtain mercy.

You hear the complaint daily, "If I could do it this way, and if I could have things my way, why I could be a good Christian. But that is not being a Christian. A Christian will bear all the hardships that come to him; he will ask for God's help. Can we not bear a few hardships for him, when he bore so much for us?"

Are we so much better than Jesus that we should have everything our way in order to be a Christian?

I think one of the greatest sins our church people make the world over, is running the ministers of our churches down. How many unkind and often untrue things are said about them. It is true that many of our pastors are not great men, many do not preach eloquent sermons, but they are doing all they can to promote our spiritual interests. Why don't we, as professed Christians, bear with them instead of talking them down? Talk them up. We misunderstand their plainest sayings sometimes.

One minister I have in mind, who is a fine Christian man, is working on a hard field. He has been misunderstood, and has been credited with unworthy motives. An angel could not succeed under such circumstances. It is unfair, and it is wicked.

How much better it would be to go home from church on Sabbath days and praise him, tell of some good things he said. The world will accept him at your estimate and respect him according to the measure of your own respect. There is no minister who does not say something good in his sermons. Praise him in your homes, tell the children of some point that would interest them. Make the young people fond of him. Raise not a finger to break the spell of his up-lifting influence. Praise the minister in the social circle, on the streets, in the factory, in the homes, stores, or office. Speak kindly of him or not at all. People will respect and honor you for it. Suffer no tongue of malice to speak against him in your presence.

Do you church members ever stop to think of the hard place a minister's wife is

often in? She has to listen to every story from each one of her flock. Often the stories are against some one of the flock. Yet she must always be sweet, peaceful, and ever a true Christian, and she has to keep all these stories to herself. Many times things are said to hurt her, yet she goes smiling on just the same. Do you think she could if it were not for the cross she is willing to bear for her Master? No, indeed not. Let us as Christians make it easier for the minister's wife.

We greatly need the divine love in our hearts that will cause us to be tender and compassionate, forgiving and merciful in our attitude towards others, and heavenly wisdom that we may do the greatest possible good and the least possible harm to our fellow men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

THE DYING YEAR

DÉVILLO E. LIVERMORE

While the harvest days are passing,
And the autumn tints are seen,
And the dead and withered grasses
Take the place of brighter green;
When the fruit has all been gathered,
And we've garnered home the sheaves,
There is just a bit of sadness
In the falling of the leaves.

How with joy we hailed the springtime,
With its soft and sunny hours;
There was something so enlivening
In the first fair budding flowers.
Then the summer with its brightness
O'er the earth its glory laid;
But there's just a little sadness
When the last sweet blossoms fade.

Men and matrons, pleasant hearted,
Gather 'round the festive board.
Lads and lasses, merry children,
Gaily speak their joys abroad.
As the darker, chill November
Tells us winter time draws near;
Yes, there's just a little sadness
In the dying of the year.

And when winter snows, the whitest,
Over all our fair fields lie,
And the Storm King's frown is fiercest,
And the gales go hurrying by;
When the home fires burn the brightest
On the hearth with cheerful glow,
Then remember God is faithful,
From whose hand all blessings flow.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

INDIFFERENCE DEADLY

Among the attitudes different people may assume towards any cause, three are prominent, namely, earnest support, open opposition, and indifference. Indifference is most to be dreaded. We condemn in severe terms opposition to a good cause, but in many instances indifference is more deadly. This is why God said to the church of the Laodiceans, "I know thy works, thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spew you out of my mouth." The tendency of opposition is to stir the friends of any cause to renewed diligence, create new supporters, and bring out all the resources available. Not so with indifference. It discourages and palsies all activities.

Indifference is never more harmful than in its relations to missions. The ones who are fighting missions, whether they are Buddhists, Mohammedans, atheists, or worldlings, are not the ones who are doing the most damage to the worldwide evangelization. Those who are producing the most deadly results regarding the spread of Christianity are the lukewarm among Christ's professed followers. The indifference may come from a lack of knowledge, offenses, discouragement, or worldliness, but whatever the cause the results are about the same.

As one views the situation, one can not help asking, "How much does indifference have to do in the present lack of men and means for mission fields?" Doubtless it is a large factor, though not the only one. The resources of the Church of our Redeemer are greater by far than ever before, and new fields are constantly sending out the Macedonian call; and yet these calls are being turned down and only a fraction of what is needed is being done on the fields already occupied. The reason of this state of affairs is not a lack of resources, financial or intellectual; it is not because of the

opposition of Christ's open enemies; it is because of the deadly stupor of indifference.

The Master's call in this hour is to enthusiastic endeavor in the field of missions.

LETTER FROM DOCTOR PALMBORG

DEAR HOME FRIENDS:

It is my last day of grace before my letter to the RECORDER must go to Shanghai to be mailed, and as it is nearly ten at night, this day is almost over. It is also the last day of October and I have just come home from a Hallowe'en party. What! In China? Yes! even in little old Liuho! I hear someone saying, "The idea of the missionaries introducing such silly customs amongst the Chinese!" Oh, well, with a family of small boys such as our Doctor Thorngate has, wouldn't it be rather cruel to cut them off from the joy of making and seeing Jack-o-lanterns, diving for apples, and some of the more innocent games so popular on this date? I was kindly invited over to the evening meal, in company with the three young nurses at the hospital. They had, none of them, handled knives and forks before, nor eaten foreign food; and I am afraid they may go hungry to bed, if the very "full feeling" they had after barely tasting of the food has passed off! But they were game for everything else, diving for apples with the best of us, running races carrying peanuts on a knife, guessing games, and all the rest. Briar almost dived entirely into his big basin, deluging himself and the table, but he persevered till he got the apple. It was so mellow he ate several bites out of it before he could bring it to the surface. We did not follow the good old Hallowe'en custom of telling ghost stories. They would have been taken as truth, for nearly all Chinese are firm believers in ghosts!

Mrs. Tsu (my Bible woman) and little Glenna were also there to share the fun. I was glad to have them enjoy an opportunity like this, for I know they get little enough fun out of grouchy old me, with whom they live!

I was thinking today, it would be a real pleasure sometimes to take leave of one's care about others, whether they were good or bad, and go off into some solitary spot

and forget the world, just look after one's own little affairs and let the rest of the world go right or wrong just as it wanted to. But I am afraid it is one of the things that "can't be did"—not by an old missionary at least.

I left my sewing girls in charge of an older one of their number this afternoon while I went to the hospital, as usual, to give the nurses a little instruction in anatomy. Usually I am gone about forty-five minutes. Today the nurses were busy so I came right back. But the few minutes of my absence had been long enough to permit of almost a fight between two of the girls, at least to the extent of throwing one of the New Testaments, out of which they study, back and forth at each other! On my unexpected arrival I found it crumpled up on the floor, which led to an investigation. It also led to a talk about the sacredness of the Book to me, about the respect with which books should be handled anyway, and a threat to instantly dismiss any girl who again used the Bible in such a way.

One of the two girls has given me much burden of heart anyway, for her home is an opium den and her sister has an unsavory reputation. I asked her to stay after the others were dismissed and had a real heart to heart talk with her about the opportunity she had had here to learn things that would lift her up to counteract the downward pull at home. She readily acknowledged it and said she was trying to keep herself clean. I hope it is true.

The other day we were invited to attend a gathering at the Methodist church to form an anti-opium society, at which the chief officials of the town were to be present. I was not much surprised when, after we (the Methodist minister and one or two of his people, and five from our church) had waited an hour, a message arrived from the officials saying they would be detained all afternoon at an important meeting and would we not please arrange another date? I am afraid they would manage in some such polite way to postpone any meeting that might be arranged for them. They are all too much mixed up in the opium business or smoke it themselves or have relations who smoke it, to really put any effort into stopping it, especially in conjunction with Christians or Christian

churches. Still they must be polite and say "yes, yes," but do nothing. And the few church members who might be willing to work in such a cause can surely do nothing about restricting it by force. The only thing we can do is to teach and preach against it. The new government is making many very strict sounding rules about the prohibition of opium early next year; even officials who smoke it are to be punished. But rules often "don't mean anything in China," as a Chinese man once told me.

A real regret about the failure of that meeting was that the class Mr. Davis has, studying Bible and church history, had their meeting in Liuho that day, and on account of this meeting, had only about half the usual time for theirs. This class seems to be very worth while, being composed of our two evangelists, three teachers in the Shanghai schools, one young man in business who is taking a very earnest part in the church work in Shanghai, Mr. Davis, Doctor Thorngate, and our Mr. Dzau who went to America this summer. Two of the others are his father and brother, the latter being the young man in business. They have reading assigned to them for the month on which they report at the meeting, and then Bible study with Mr. Davis as leader. I am sure he feels that this class is one of his most important tasks.

We are all busy. The hospital is full and Mrs. Thorngate has a good deal to do to help Doctor Thorngate about that, as well as the care of the household and children.

Sincerely your missionary,

ROSA PALMBORG.

*Liuho, Ku, China,
October 31, 1928.*

WHO SHOULD SUPPORT THE ONWARD MOVEMENT?

[The following is the leading article in the Nortonville, Kansas, *Review*, volume one, number one. We gladly give it place here and hope it may be given a careful reading by all RECORDER friends.—T. L. G.]

In our giving toward the work of Christ we have the opportunity to contribute toward the local budget, thus helping to pay the pastor's salary and the cost of the upkeep of the church. Then, through the Onward Movement, our denominational pro-

gram, we may support the work of the kingdom of God in a larger way, furthering the work of missions, religious education, evangelism, and all the activities in which we unite with others and with our Lord.

Seventh Day Baptists have always been supporters of missionary endeavor and the other means of advancing the kingdom. It would be difficult to find a people who are at heart more loyal to the work of the Lord than the members of our churches. Enough of our people have caught the vision of world wide service and have responded to the great commission of the Master that our boards have been able to carry on a noble work through the money furnished by the people. Yet, as a denomination, we have never been able to carry what seems to be our full share of the work of evangelism of the world or enter the inviting fields and the doors open to us *because the money has been lacking*. Moreover, it is safe to say that about half of our people have been giving all the money that has been furnished. What about the other half? If any considerable number of our members are failing to support the denominational program is it any wonder we do not succeed in raising our budget? The harvest truly is plentiful but half of our all-too-few laborers are lying down on the job. Besides it is probable that of those who are supporting the denominational work, a very small proportion are furnishing the bulk of the money. This ought not to be. No one would expect a six cylinder gasoline motor to perform very well if only half of its cylinders were firing. How, then, can Seventh Day Baptists really serve as we ought and have our share in the kingdom of God with only half of us on the job, so to speak?

Some of our members, both resident and non-resident, have lacked interest in the Onward Movement, a few even professing to disbelieve in it. In nearly every case this lack of interest is due to being relatively out of touch with the church and denomination through irregular church attendance or non-attendance or through unfamiliarity with the SABBATH RECORDER or both. One who does not read in our paper of the work of the denomination, or who stays away from church where he could hear through the pastor of this work, is not

apt to be in close touch with the things which we, as a people, are engaging in for the kingdom of God. As a natural result, those who are out of touch do not give much, if any, toward the work with which they are unacquainted, for men do not invest in things in which they are not interested. Where your heart is, there will your treasure be also.

ARE YOU ONE

of those who wishes to have all his giving go toward the local work? Do you neglect or decline to contribute to the Onward Movement because you do not believe in it, or are not interested in it? If so, you do not understand what the money is used for, or you do not appreciate how the kingdom of God is being advanced through such means. You may be showing your ignorance of this large service for our Lord.

You are interested in promoting the local work. Yet if you do not support the denomination, you are failing to support your own local church as you should. It is like a man trying to be a loyal citizen by being interested only in the welfare of his city and refusing to take an interest in or support the national government. Such a citizen would really be doing his city an injury instead of helping it. So the man who refuses to contribute to any work outside the local church budget is really doing that church an injury by failing to support it in the way it most needs his support.

Last year an article appeared in the RECORDER which pointed out that

EVERY CHURCH IS DIRECTLY BENEFITED by the Onward Movement budget. It is a fact that needs to be brought home to every member of our churches. Consider the denominational budget and see how it is divided and how it helps us.

More than forty per cent of the money goes toward the work done by the Missionary Society. Now there might seem to be no possible benefit to the local church from money sent to foreign fields, but there is. The church that never does anything for any people other than its own is just like the man who refuses to share with others or to help them. While the church that sends out of its sons and its means for the furtherance of the kingdom of God, like the

individual who gives, is thrice blessed in this life and in the life to come will receive an hundred fold. However, the maintaining of our missionary efforts in China, Holland, England, Jamaica, Trinidad, and British Guiana is not all that the Missionary Society does for us. Much of the money is used for the home field, building up and maintaining small and struggling churches in America, assisting in local evangelistic campaigns, the employing of our missionary secretary, who helps the pastors in countless ways, besides visiting the churches as he is able. Now, after all, to support the Missionary Society is to support the local church in a very vital way.

The next largest portion of the Onward Movement money goes toward the service done for us by the Tract Society. Last year the Tract Board held the pastors' conferences, one of which your pastor attended and was considerably benefited by it. His expenses were paid out of the Onward Movement money. The Tract Society conducts the Teen-Age Conferences over the denomination and the young people's conferences. The leaflets and tracts which our church gets and distributes free are provided for us by the same board out of these Onward Movement funds. More than this, if it were not for the money obtained through our denominational budget, subscribers could not have the SABBATH RECORDER at \$2.50 a year if, indeed, it would be possible to publish that organ at all. The present subscription price covers less than half the cost of the paper (as there is almost no paid advertising carried) so that the bulk of the expense of publishing our denominational weekly must be paid from the Tract Society's share of the Onward Movement money. Certainly all of these things do directly

HELP THE LOCAL CHURCH

The Sabbath School Board is supported by the unified budget also. In what way does the Sabbath School Board help this church? It furnishes us with the lesson quarterlies for our Sabbath school. It employs Director Erlo E. Sutton, who visited us this fall and performed very valuable service to our school and church. This board carries on the Vacation Religious Day schools, such as the one we had last

summer under a supervisor sent out under the board. Are not these things of value to this church? Is it not aiding the local church to help make these things possible by contributing toward their cost through the denominational budget?

Some of the Onward Movement money is used for scholarships and some goes to the Education Society. This money is used for the education of young men for the ministry. Your pastor was recently a beneficiary of these funds. The theological instruction at Alfred is provided by the Education Society. The scholarship money is extended to young men studying for the ministry to assist them in defraying the cost of years of preparation. It is perfectly plain that anything that helps to equip the pastor for efficient service is of benefit to the local church. Whenever the local church can raise up, from its own membership, all the pastors it needs and when it can train them and provide for adequate preparation in the university without aid from the rest of the denomination, then it will not need the help from the Onward Movement through the money invested in young men preparing for the ministry. As it is, this church looks to the denomination for its pastors, and hence we need the benefit of the denomination for our support financially. Are we not really failing to support this church if we refuse to contribute toward the denomination to whom it must look for its pastors?

WHAT MORE CAN WE SAY?

For space will fail us to tell of the ways in which the Young People's Board, the Historical Society, the Woman's Board, and the General Conference help us here in this church, as they do all the churches. But be sure that they do, and all depend upon the Onward Movement.

The outside aids to the work of this church are of great value to us. We must not allow ourselves to be deprived of their help by failing to support them. You are certainly giving the local work indispensable assistance when you contribute toward the Onward Movement.

IF YOU WANT TO HELP THIS CHURCH you should contribute toward the Onward Movement. If you want to have a part in advancing the kingdom of God through

missionary and evangelistic work, religious education and the other efforts carried on through the denominational program, you will count it a privilege to help through the Onward Movement.

MODERNISM; WHAT?

B. I. JEFFREY

DEAR EDITOR GARDINER:

In this *theory*, presented by the so-called modernists, I think it is now high time that those who advocate that theory should state to us just what they mean by modern teaching, by giving it to us, not on theory, but in fact, parallel with Bible fact, so that we may have somewhat on which to base an understanding.

1 Darwinism, 2 Higher criticism, 3 Modernism, 4 Liberalism.

I give this group of four, in time and place, according to their birth, and so state my gathering of their teaching accordingly.

Darwinism teaches, as a theory only, that man sprang from the ape or from that substance found in water (usually stagnant water) called animalculae.

The Bible teaches, as a fact, that God created man in his own image out of the dust of the ground.

Higher criticism teaches that the days of creation, as narrated in the first two chapters of Genesis, are indefinite periods of time.

The Bible teaches, Exodus 20: 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Modernism teaches that the Bible is not an inspired writing, and is interpreted by man as containing errors.

The Bible teaches that all scripture is given by inspiration of God, and states that "Thy word is truth." (Not error.)

Liberalism goes a little further than modernism, in that it teaches that man has the prerogative of making laws governing his own conduct of life, and through that conduct secure unto himself, eternal salvation, without the interference of any higher power.

For three years I passed through that fact-defying hell-deserving condition, and it is only by and through that inerrant Word of God that I have any hope of a future life.

And now, having passed three score and sixteen years, it is indeed a grief to me to note that some, perhaps older than myself, are questioning themselves as to whether they believe the Bible as a fact, or only an erring history; and in their ignorance, I will not say "willfulness," presume to charge God with being "mooty." For when one says "the days of creation and other mooted questions," I take it that he is charging God with being "mooty," for he (God) in his own inspired Word says, "For in six days the Lord made the heaven and the earth."

Now it appears to me that if those who try to make themselves believe that a *day* is not a *day*, will just as assiduously try to "show themselves approved unto God, a workman that need not be ashamed, rightly dividing the word of truth," they will be enabled to reach a conclusion in inspiration.

When I was a skeptic, and read the Word of God, only to seek a flaw, in my ignorance of his truth, I set that ignorance down as a flaw or error in inspiration. But when I came to "Study to show myself approved unto God," I found that there is no flaw in truth.

I desire facts, not theories, when dealing with the Word of God.

In my reading and study of the Bible I am not seeking ethical, scientific, or modernistic conclusions, but the will of God, relative to my salvation or condemnation, and my conclusion from this reading and study is that the teaching of the Bible, to those who have not been presumptuous, is summed up in these two couplets—obedience and salvation, and disobedience and condemnation—so I am satisfied with this, that "The judgment of God is according to truth, and he changeth not."

FORGIVENESS

All we like sheep have gone astray
Some time or day.
The grass ahead shone greener—and
We had our way.

We floundered on, surprised to be
Footsore and lame.
Then hope grew dim—but ah, Thank God,
The Shepherd came!

—Barbara Koch Harbert.

Union City, Ind.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE IMPORTANCE OF LEADERSHIP

COMMISSIONER FRANK P. GRAVES

(State Department of Education, New York.
Doctor's Oration, Alfred University, June, 1928)

Alfred University is now acquiring the dignity of age. Its traditions go back nearly a century and are rooted in the history of our nation and state. There were less than half as many stars in our flag when the first efforts at an institution of higher education were put forth at Alfred. For seven years it was a small school, for twenty-one years it served as an academy and seminary for teachers, and some seventy years ago it blossomed into a university. Since then it has had a modest but most fruitful development. Buildings have arisen and endowments have been increased. The student body has expanded and the courses have been enriched. The Empire State has here located two of its leading institutions—a School of Agriculture and a College of Clay-working and Ceramics. And the end is not yet, for Alfred University has barely begun its history of usefulness and progress.

But, despite these amazing changes and improvements, the spirit of old Alfred remains the same today as ever. It is even more strongly devoted than ever to the purpose of its founders—the development of the young men and women for leadership in America. Than this there can be no more important objective. Society becomes very largely what its leaders make it. The importance of leaders to civilization can scarcely be overestimated. Average individuals can for a little while conserve the achievements of the race and keep the activities of everyday life in operation, but they must ever look to their intellectual superiors for new steps in progress, which alone can keep the world from stagnation. Such leaders have throughout history initiated our inventions and discoveries, bridged our rivers and tunneled our mountains, organ-

ized our industries, instituted social reform, mitigated human suffering, sin, and ignorance, produced our inspiring literature and works of art, and written our greatest constitutions. And we must realize that if at any time our genius should altogether fail to get into action, society would quickly slip back into barbarism.

If leaders, then, are destined to play so important a part in social progress it is essential that society should secure the maximum of benefit from as great a number and variety of these guides as possible. But should we because of our interest in this university complacently assume that the greatest number of leaders can be produced through higher education? Are not leaders, like poets, "born and not made"? Would we better hold that they are created by circumstances and training, rather than that they are purely a gift of nature? Or, to state the problem in its usual form, is capacity for leadership to be accounted the product of heredity or of environment, or of both? This question has long been mooted by educational philosophers, and wide differences of opinion have been expressed and vigorously defended.

Perhaps, the classic controversy as to the basis of leadership—certainly the one that has attracted most attention during the past half century—is that between the English savant, Francis Galton, and our own fellow countryman, Lester F. Ward. Both of these thinkers were themselves intellectual leaders and contributed largely to half a dozen of the same natural and social sciences. But Galton was primarily a biologist and stressed the development of the individual, while Ward was one of the earlier expositors of modern sociology and leaned toward a social point of view. Galton invented the word "eugenics" to represent his propaganda, and maintained that we might rapidly produce a gifted race through select and judicious mating. Ward, on the other hand, held that a large part of ability is not transmissible, but is acquired through opportunity, and that genius is only potential and is to be promoted best by furnishing the proper environment. In his judgment the way to increase the efficiency of mankind is not merely through eugenics, but by finding and utilizing all the environmental influ-

ences that have contributed most to the production of efficient leaders.

As a whole, Ward seems to view the question from a broader angle and to have rather the better of the argument. Most of us would certainly agree with his proposition that if we wish to increase the number and efficiency of our leaders, we must extend to all classes the opportunity for training in every line. Up to date, at any rate, the world has achieved very little through heredity and eugenics by themselves. There has apparently been no marked physical or mental change in the race during the twenty-five thousand years more or less since, in the course of evolution, the first dolicephalic men began their activities. A census of the characteristics of the average run of mankind at the present time makes us extremely skeptical concerning any noteworthy advance in the nature of inherited intelligence. One needs but examine the records of a presidential campaign, the controversy between the fundamentalists and the modernists, or the wide-spread sale of patent medicines, to sense how largely superstition, irrationalism, emotionalism, and cave man reactions endure and control. Possibly no people have ever appeared in modern times that could be considered the equals (not to say superiors) of the Athenian Greeks, who, two and a half millennia ago, attained such a high general level and produced so many intellectual giants.

We can not, of course, deny the immense progress that the race has achieved in civilization since the days of Hellas. Through co-operative and specialized effort we have gained and transmitted a wide control over both ourselves and the forces of nature. This is witnessed by the extensive developments in science, art, industry, commerce, agriculture, government, literature, and religion since the time of Pericles. But obviously these contributions have been handed down through training, without leaving any appreciable impression upon the germ cell of humanity. And it would appear to be through progress of this sort that most developments in the future must arise. We must all agree that, if we are to raise the level of racial achievement, we shall have to depend very largely upon suitable environment and education. The course of nat-

ural selection and evolution is altogether too slow.

But, it may be objected, we have never given the "eugenics" recommended by Galton a fair trial. This is unfortunately true. Even here at the close of the first quarter of the twentieth century, we do not begin to give the attention to human mating that we expend upon the scientific breeding of lower animals. Kittens and puppies born under the hybrid conditions that we tolerate without protest in human beings would be promptly consigned to the horse pond, and any stock raiser who utilized his best blooded sires and dams to as little effect as modern society does its most worthy parent-hood, would be a subject for the bankrupts' court or the state hospital for the insane. As yet we are doing little or nothing to prevent the union and perpetuation of tuberculars, sense defectives, epileptics, imbeciles, and idiots. Men of intelligence largely feel constrained to evade the procreation of their kind, but not so the unintellectual and the imprudent. The name of their offspring is legion. With the use of a tithe of our increased knowledge and control, we could, in the course of a few generations, vastly improve the race both physically and mentally, and raise inestimably the general level of intelligence and the possibilities of leadership.

But it is in this very process of voluntary control that the whole crux of the situation rests. It is the difficulty of rationalizing these deep-seated human instincts and impulses that constitutes the greatest value in Ward's amendment to the Galtonian theory. Racial improvement would proceed at less than snail's pace, if left entirely to its own devices. At present the individual too often regards all social control as an interference and a menace. In the popular creed, one man's opinion is as good as another's, and we still refuse to be guided by the expert in the choice of a mate. Those of us who have been naive enough in our younger days to undertake to advise another—man or woman—to select a different life companion from the one contemplated have found that, despite our good intentions, we have succeeded only in making two permanent enemies. No, if we are to hope for any marked rise in either the physical or intellectual level of the race, our *laissez faire*

procedure must be corrected and supplemented by the presentation and application of the abundant knowledge on the subject that we have inherited. Hence the only corrective and effective means for overcoming the obstacles to development of leaders and to racial progress is to be found in universal opportunities for education.

In connection with a discussion of the importance of universal opportunities for education, we trust that it is not altogether fanciful to note that both Galton and Ward are typical products of their respective countries. It is but logical for the Englishman to hold that leadership is practically altogether a matter of heredity. From his boyhood he has absorbed the impression that there exists a natural intellectual aristocracy, which is in possession of most of the racial genius and hands it on to its offspring. These beloved of the gods, he holds, should properly receive the benefit of the best education, but even when deprived of it, their talent can not be altogether hidden under a bushel. Genius, like murder, will out. Of course, the selective theory in English education has been greatly modified since the Great War, but it is quite consistent with Galton's traditions to hold it a self-evident truth that genius is confined to a small group and that all higher education should be similarly limited.

On the other hand, we people of America, among whom Lester F. Ward was reared, have come to incline toward a very different attitude. It has gradually become almost an educational axiom with us that every one should be permitted without let or hindrance to obtain just as much education as he is capable of consuming, without regard to social position, and almost without consideration of the cost. While our theory has at many points broken down, we have continued to maintain that the doors of all educational institutions should swing wide to every student of brains and industry. For the sake of developing as much genius and leadership as possible, no youth of ability, we hold, should be prevented from entering secondary school or college through lack of financial support or the inability to find there the subjects that his type of genius requires.

It is unfortunate, however, that we Americans seem so often to have accom-

panied our generous idea of universal education with the absurd implication that all children are born with equal ability and possibilities, and should be given exactly the same training, as well as the same opportunities. It is evident that we have by no means shown as much discernment as we ought in determining the amount of education that should be furnished in each case. There is no more pathetic spectacle than the futile efforts of certain young people to lift the ponderous burden of a collegiate education when they have reached the limit of the intellectual strength with which they have been endowed. Their lofty ambition and dogged persistence are admirable and worthy of commendation, but their efforts are frightfully misapplied and uneconomical. Shall we never learn that all Americans can not do every thing and that there are some occupations in life that are honorable and of good report beside those which require a college training?

Thanks to the war, though, the land of Ward, like that of Galton, has of late had its educational complacency rudely shaken, though by a shock of the opposite sort. We Americans have at length come to have some misgivings as to the wisdom of admitting to college everyone who applies. Such vast hordes have besieged our colleges as to make the accommodation of them all a physical impossibility, and we have been obliged to pause long enough to ask ourselves who should be allowed the privileges of higher education. Hence we have of late heard much about the necessity of limiting college admission to those who are able to get most out of the training. President Hopkins of Dartmouth is reputed to have first applied the term an "aristocracy of brains" to the clientele to which he would have his college aspire, but there has come to be a general assent to the proposition that only students of reasonably strong intelligence should be permitted to enter college. If what we desire is the creation of leaders, we should not handicap ourselves at the start by the reception of too much poor material.

Possibly this conclusion was hastened by the ease and popularity of "intelligence testing," which has likewise gained its vogue as a by-product of the war. At any rate, psychological examinations have at numerous institutions recently come to be used in

selecting the "aristocracy of brains." Happily these tests have not generally been considered altogether infallible. A laudable caution is being shown in their use, and we are no longer so enthusiastic as to hope to employ them to the exclusion of all other forms of selection. In fact, as yet we are by no means certain as to just what constitutes intelligence or whether we have taken account of all ingredients that enter into the complex, and until a satisfactory analysis is made, any simplification is likely to be more or less artificial. Experience shows that moral qualities, such as industry, perseverance, loyalty, courage, and integrity, and social abilities, like a sense of humor, tact, sympathy, and affability, for which no effective tests have yet been devised, are frequently of much more consequence in determining leadership and success than is abstract intelligence. Nevertheless, the attempt to limit higher education to those who will make it of some real profit to themselves and society, may well be considered a healthful tendency, if it is but broadly construed. While intelligence tests are still in a rough and unrefined stage, if they can be made to take account of all factors and can be used with proper caution, they may eventually become of considerable value in selecting those who are to be educated for leadership.

But, in selecting the few to be trained for leadership, two of the moral qualities mentioned above, which have too often fallen out of the academic perspective, would seem to be a *sine qua non*, and should be especially stressed. These are the capacities for industry and perseverance. Leadership can never be attained by the indolent or weak-willed, and trust funds, whether obtained through endowment or appropriation from the state, must be devoted to the purpose for which they were given, if the trustees are not to be held guilty of malfeasance. Assuredly, if we hold that the dull student should properly find the scene of his activities outside of college walls, how much more should this be the case with the idle or dissolute! The one is at least doing all that he can to increase the talent entrusted to him, but the other has carefully concealed his in a napkin and laid it aside.

As a matter of fact, it would seem as if the creation of an "aristocracy of service"

rather than an "aristocracy of brains," were demanded as the goal of higher training. Even the most gifted youth has no natural right to the advantages of a college education, since the only justification for his receiving opportunities of which others have been deprived is that of a larger return to society. He could not well expect to receive this special attention as a reward for an ability for which he is not himself in the least responsible. He should be taught that such a privilege has been given him in order that his development may contribute liberally toward social welfare. Indeed, the more highly endowed he is, the more sensitive should he be made to this obligation. If a higher education is to be added to his natural gifts, it will proportionately increase his already great capacity for good or ill, and if the possessor of both intelligence and training is to become strictly selfish, predatory, or criminal, no more profound disservice to society could ensue. Pushed to its logical extreme, such a policy will lead to social suicide.

With our social problems and needs, then, as great as they are today, we must strive to select our leaders, men and women, wisely, and, in addition, see that they are definitely trained for the service of society and for leadership. There is still a wide range of superstitions and abuses to be overcome, and it should be the function of all who have known the privilege of training in Alfred University to struggle to their utmost toward the upbuilding of the ideal society and state, and to contribute continually toward the abolition of ignorance, poverty, disease, and crime. These obstacles to social welfare may well challenge the best efforts of the college man or woman, and because those who have gone forth from Alfred University as leaders have selected such abuses, rather than their own selfish ends, as the objects of their conquest, the training has been understood to be economically and ethically well worth while.

Some such view of the mission of Alfred University, though "seen through a glass darkly," must have animated the founders. Can you wonder that they were willing to devote their energies and their lives to such a project? Surely you, their successors and beneficiaries, with all your modern re-

sources and increased opportunities, can not prove recreant to the trust and unworthy of these pioneers. "Freely ye have received; freely give."

A WARNING TO AMERICAN STUDENTS

The American University Union in London sends to the institute a request for co-operation in spreading a warning to American college students who entertain the idea of going to the British Isles with insufficient funds to maintain themselves or to buy a return passage, in the hope of securing remunerative employment there. Of late there has been a growing number of cases of Americans destitute in England and dependent upon the aid of the American Red Cross, the American Relief Society, or the American Consular Service, whose resources are inadequate to care for the number who apply for aid. The attention of the adventurous student who hopes to find employment when he reaches Europe is called to the fact of the general unemployment situation prevalent throughout the British Isles, and to the consequent strict practice of employing none but British subjects. So serious has become the situation of Americans stranded in Europe that general warnings have been issued through the Association of American Colleges, the National Association of State Universities, and the Association of Land-Grant Colleges and Universities.—*News Bulletin of the Institute of International Education.*

ON OUR SHELVES

In one of our churches we have a Tract Society representative, whose duty it is to order all literature from the publishing house that the church needs. She takes care of the ordering of tracts, books, and so forth. She is appointed by the church.

I heard the other day of one church that has adopted a plan which they call the "Every member busy" plan. Haven't you noticed that churches sometimes overwork some members and others have little or nothing to do? Some people can not speak easily. Some are not musical. Some do not have an executive ability that can be used to advantage. Some do not have time to do things that require time out of the

home. There are some who do not have any of these qualities, and yet would like to work.

Could these two ideas be combined? Could you find such a person in your church who would like to take the responsibility of selling and distributing our literature? To any one who wishes to make a business of selling literature, and who will make the most of any opportunities for such sale, the Tract Society offers a commission on sales of forty per cent.

Appoint a Tract Society representative in your church, for your convenience, to help some one to earn a little pin money, but most of all to help put our literature where it will do more good than it does anyone lying here on our shelves.

BERNICE A. BREWER.

510 Watchung Avenue,
Plainfield, N. J.

SEE FOR YOURSELF

It is not too much to say that the scientist is very far from being scientific in his attitude toward religion if he refuses to follow the advice which he would give to any student in his own field—investigate for yourself; try the experiment and see. Nor is that man maintaining a "scientific" attitude who refuses to consider the unquestioned results which have followed religious "experience." To brush aside everything pertaining to religion as unworthy of consideration when there is an abundance of indisputable evidence of transformed lives as a result of the exercise of faith in God is to assume the same prejudiced, unscientific attitude which is said to have characterized Galileo's persecutors when they refused to look through a telescope and see for themselves what he declared to be a fact. It is as possible—perhaps as common—for the "scientist" to shut his eyes to the facts of religion as for the devout believer to shut his eyes to the facts of science. There is but one right attitude for both. It is the truly scientific attitude—the attitude which Jesus himself commended when he told John's disciples to go report the facts to their leader in prison and let him draw his own conclusions—"See for yourself."—*Presbyterian Advance.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

LEARNING FROM EXPERIENCE

Christian Endeavor Topic for Sabbath Day,
December 29, 1928

DAILY READINGS

Sunday—Listen to others' experiences (Prov. 4: 20-27)
Monday—A bitter experience (Gen. 42: 3-21)
Tuesday—A lesson on boasting (Matt. 26: 26-35, 69-75)
Wednesday—Experience proves this (Gal. 6: 7-9)
Thursday—Proverbs condensed experience (Prov. 12: 8-11)
Friday—A hard lesson (Phil. 4: 11-13)
Sabbath Day—Topic: Learning from experience (Eccl. 1: 16-18; Ps. 37: 25)

TO THINK ABOUT

What are some of the things experience has taught you during this last year?
How may we profit by past experiences?
What society or church experiences of the past may be of value in the future?

INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH
Intermediate Superintendent,
Milton Junction, Wis.
Topic for Sabbath Day, December 29, 1928

DAILY READINGS

Sunday—Self-control (John 19: 8-12)
Monday—Work of peace (Isa. 11: 1-10)
Tuesday—Our church's record (1 Thess. 1: 1-10)
Wednesday—Missionary achievement (Acts 14: 8-18)
Thursday—Christian heroism (Acts 5: 24-32)
Friday—Generous giving (1 Cor. 9: 1-15)
Sabbath Day—Topic: Achievements of 1928 (Phil. 1: 15-21; Ps. 139: 1-5)

THINGS TO DO

Using the black-board in your meeting, make a list of the achievements of your society during the year, as the members suggest them.

"ACHIEVEMENTS OF 1928"

ALBERT DAVIDSON
(President Nile society)

Nile is a small place compared with some of the other communities, nevertheless it is

one of the outstanding Seventh Day Baptist churches of our association.

In connection with our church we have the "Daily Vacation Bible School," which is held for three weeks during the month of July. The Christian endeavorers have held their meetings every Friday evening throughout the summer. The society takes the *Christian Endeavor World* and each member is given a turn to lead.

During the summer the endeavorers have had several parties. Last week they had a Hallowe'en masquerade social in the basement of the church to help pay for the electric lights which have just been installed.

Once this past summer Mr. Warren was called away, so the endeavorers duplicated one of their meetings for morning worship. After dinner we journeyed to Scio, a small place where Mr. Warren goes to preach after the morning worship at Nile, and gave the same for their church services.

Several new members have been received into the society. The average attendance at our meetings is about twelve. So, may I say, "Great work is being done, let's all work together and make next year a more profitable one than the last."

"ACHIEVEMENTS OF 1928"

HARRIETT DEPEW

It is well for the Christian Endeavor society to look back over the year's work, as "Achievements" mean the reaching of goals we set out to meet.

The Nile Intermediate Christian Endeavor society has met regularly. There has been a leader furnished for each meeting and he has never been unprepared. Topics have been used from the *Christian Endeavor World*. These give us something to think about during the week. Members and visitors have enjoyed the meetings.

Numerous socials have been held during the year. Some of them were: ice cream, warm sugar, hare and hound chase, corn roast, and Hallowe'en masquerade. The hare and hound chase was very much enjoyed.

The year's work has been a very pleasant one, but I hope the work in 1929 will be much more successful.

INTERMEDIATES, GET ACQUAINTED

Miss Geraldine Thorngate,
149 Church St., Georgetown,
British Guiana, S. A.

DEAR GERALDINE:

I was appointed by our society to write a letter to the "Get Acquainted" column.

A few weeks ago, in the column, I saw your name in the list as one to write to. I thought this a good opportunity through the column to thank you for the interesting letter you wrote me a while ago.

We have sixteen members in our society. Our pastor, Mr. Simpson, is superintendent, Betty Crandall, president. We meet each week after the Sabbath day, at half past six, at the parsonage. After the meeting we usually have a social hour which we enjoy. Last week we had a work period.

Two weeks ago at church, the morning service was given over to the young people, and two of the intermediates gave speeches, one on "Lewis Camp and Teen-Age Conferences," and the other on "Intermediate Christian Endeavor Work."

We have had the Onward Movement drive for our church and two of the intermediates helped canvass a few families.

I like the "Get Acquainted" column. I have read all the letters so far and am keeping a list of the names. Are you? We hope to see a letter in the column from you sometime, as, perhaps you remember, nearly all the girls in our society have written letters to you.

Yours in Intermediate work,
ALEXZINE PERRIN.

Ashaway, R. I.

CHRISTIAN FRIENDLINESS

ALICE ANNETTE LARKIN

(Written for the Sabbath morning service of the First Hopkinton Church November 17, 1928, and read by Dr. Anne L. Waite)

Winter came early that year. Hardly had the strong winds of late November blown the rustling piles of dead leaves here and there across the lawns and gardens, and the drifting smoke from the autumn woods' fires cleared away, before the country found itself in the grip of an unexpected spell of cold weather.

In the little town of Cedarville, on the

third evening of this cold spell, people passing up and down the quiet streets drew their coat collars close around their faces and walked briskly as though anxious to reach a warm, sheltered place where they might forget the season of ice and snow. Other people, not willing to be intimidated by old King Frost, turned in the direction of Pentasket Pond, on the eastern shore of which a bonfire burned red. In the light of this figures could be seen moving rapidly to and fro. The skating season had opened.

At the door of the little white church, a quarter of a mile away, a group of young people stood looking off toward the pond. In spite of the biting cold, it was a beautiful evening with a full moon shining down upon the white pines and spruce trees that grew on three sides of the building, and the green branches reminded one of dozens of small Christmas trees waiting to be trimmed. For a moment one might have thought that for the purpose of decorating some of these trees, the young people had gathered together, as their arms were filled to overflowing with bundles and boxes of many sizes and shapes—but not so.

"I'm afraid if the packing of the semi-annual missionary box depended upon the number of people interested, the Crandall family would be disappointed," a member of the group presently remarked. "We are seven when we ought to be seventeen, at least. I almost wish we'd decided to have the shower first."

There was no reply, for the door had been opened from the inside and Uncle Eben Judson, the elderly janitor, stood back to allow the young people to pass. "I'm going to leave the church for you to lock up," he said to the last one to enter the little white building. "My rheumatism seems to be gettin' the best of me tonight and I don't feel as if I could stay another minute. I reckon you'll find the room plenty warm and the bundles that have been sent in are all handy by. Good luck to you and the missionaries."

"Thanks. We'll attend to everything," Edna Weston replied as she turned toward the stairs which the other members of the group were already climbing.

It was a pleasant room the young people entered, and so warm and cozy one could almost forget the coldness of the winter

world outside. On the table in the center of the room someone had placed a great bouquet of scarlet carnations, and their delightful fragrance filled the air.

"Oh, what beautiful flowers!" one of the girls exclaimed as she stopped beside them. "Who brought them and are they intended for the shower or the missionary box? For the shower, of course, but I wish we could send them to Rosalie Crandall. Wouldn't her eyes shine! Did you say you had a letter from her, Beth? I know she must be wondering where the box is. It's fearfully late."

The girl addressed laid the bundles she had brought in a chair, then removed her heavy coat and took from one of its pockets a blue envelope.

"Perhaps we'd better read this first," she announced. "Dick brought it from the post office just as I came down the steps so there wasn't a minute to examine it, but it isn't Rosalie's writing. Oh, here are Pastor and Mrs. Anderson; I didn't want to start reading until they came. Now I'll begin right away. The writing is strange—but listen:

DEAR FRIENDS OF THE CRANDALLS:

I expect you'll be awfully surprised to get a letter from me, but I just can't help writing. I'm Isabelle Crandall, the second girl in the little brown house in Rosedale, you know, and my father and mother have been home missionaries in the south for twenty-three years. Last year we came to a new place. Rosalie is my sister, the dearest sister in the world. It's about Rosalie I'm going to write mostly as you've heard about the rest of us, I think—Ted and Marjorie Anne and Billy and the twins—and you've sent us lots of things. We've been thankful for them all. I expect Rosalie has told you she's trying to take mother's place while she's getting well after being sick a long time. She says it's hard to be walking around in mother's shoes—not her real shoes—when your head and your heart aren't half big enough to fill her place. Sometimes she gets so discouraged she just has to go off and cry it out because she can't do all the things for everybody she wants to. But please don't ever, ever tell Rosalie what I'm saying. She doesn't dream I'm writing to you.

Yesterday she felt specially bad because it was mother's birthday and she couldn't give her the lovely presents she had planned, and when the mail came there were just two cards and not a word on them to tell who sent them. But that's not what I'm writing for. I wanted to tell you what Rosalie is doing. You know, the boys and girls down here and the grown up people, too, love to sing, and sometimes they will walk miles just to learn a new piece. Well—Rosalie has been having them come to the little brown house once every week—the church is too cold and it's got to

have new windows. She lets them take a singing book home with them, but there aren't half enough books to go round. We lost them in the flood when we almost lost the little brown house. It's funny to see the children who can't read a word hold their books upside down, and lots of them almost always have the wrong numbers, but they love the books. Do you suppose you could find some singing books you aren't using? Rosalie would be so thankful for them. She's trying to make the sitting room in the ell—it was a store room once—look pretty so they will want to come and come, but it's awfully hard. But it's warm and I expect she's writing to you now to tell you "Thank you" for the dear little stove that makes it so, and the money to buy coal. She was so pleased this morning she could hardly eat her breakfast.

We had been reading and talking about friendliness, and father read the love chapter in First Corinthians, because he said that would tell us how to be friends. And when he asked what we thought Christian friendliness meant, Ted said—Ted's queer sometimes—"It means putting yourself in the other fellow's place." And father said, "Good for you, Ted." And Rosalie said, "It's the kind of friendliness that makes folks do lovely, helpful things like the Cedarville young people are doing for us here in the little brown house. Why, that dear stove is a shining example of it." And mother said, "It's having an understanding heart and living as a friend of Christ should live." But this is a dreadfully long letter. I didn't mean to write so many things. Please don't tell Rosalie I've written. Thank you for everything and that means the books.

Your little friend,

ISABELLE

For a moment there was silence in the little room. Then someone exclaimed, "Oh, but we didn't send the stove or the money, did we? I wasn't here at the last meeting."

"I have sent no money to Rosedale this year," the treasurer replied. "In fact no one has suggested sending any. What can it mean?"

There was no explanation then, but the words of the letter were sinking deep in the hearts of all who had heard it. Brave Rosalie Crandall was giving up her own plans and trying to fill her mother's place and make a cozy room out of an old ell, while they who had so much had been dissatisfied with the pleasant room in which they were meeting, and had arranged a shower to make it more beautiful. Wouldn't it be better to put every lovely gift in the missionary box and have the shower later? They knew without opening them what most of the bundles that had been sent for the box would contain—worn but neat

clothing and discarded books and toys. Couldn't they do more than that for the family in the little brown house so far away?

Christian friendliness—"putting yourself in the other fellow's place"—wasn't Ted right? Suddenly Edna Weston thought of the elderly janitor who had met them at the door. Almost crippled with rheumatism, yet trying to do his work well, he had deserved a word of sympathy, but neither she nor anyone else had given him even a friendly good evening or good night. What would she have thought had she been in his place?

To the boy in the big chair near the register came thoughts of a former school friend who had been ill for months, and not once had he stopped on his way down town to inquire after him. How would he have felt had he been in Jack's place?

Oh, there were so many things that suddenly flashed into remembrance! There was the bit of unkind gossip that had been thoughtlessly told one morning, and it had grown and grown as a snowball grows when rolled over and over until it becomes immense. There was the business that might have been put in a friend's way when it would have been so little trouble and would have meant so much.

To another member of the little group came thoughts of the friend who had been a patient in a distant hospital and to whom she had meant to send letters to brighten the long, dreary days. The letters were not needed there now, for the friend's life had gone out like a candle.

Suddenly, into several minds came the same thought—why not, trusting in the Lord Jesus Christ for strength, pledge themselves to strive to practice Christian friendliness during the next four months—to put themselves in the other person's place and ask, "What would I do in his or her circumstances?" to practice Christian friendliness in every act of their lives, in business or in pleasure, that the lives that touched theirs might be better for the contact, and in the little white church there might be an ingathering of souls.

It was the president of the society who put the thoughts into words, and a few minutes later all heads were bowed while the pastor prayed that they might have un-

derstanding hearts that love and sympathy and cheer might go out from their lives to help others.

Soon the work of packing the missionary box was begun, and those who had undertaken it as a duty that must be done by some one found it a blessed privilege, as one after another of the attractive gifts they had brought were placed inside. More would be added later when the young people who were coming to the shower could be informed of the new plan—and the singing books must not be forgotten.

Presently someone spied a package with a letter attached and addressed to the Christian Endeavor society—in care of Mr. Eben Judson, who had written in heavy letters across the face of it—IMPORTANT.

It took but a brief time to read the letter, which proved to be from Rosalie Crandall expressing her gratitude for all the young people had done for her and saying that she was sending a little gift for the shower. Since starting the letter she had learned that Uncle Eben Judson and his sister had planned the delightful surprise for the little brown house because they had heard the Cedarville Christian endeavorers talk so much about it, so everybody had had a share in making them all happy.

Carefully the wrappings were removed from the gift and as the last piece of paper fell to the floor a beautiful dark red velvet motto was revealed. The white raised letters of the little poem could be seen across the room.

MY PRAYER

Give me observant eyes, dear Lord,
To see another's need,
Give to my hands a gentle touch
On other hands that bleed.
Quicken my ears to suffering's call;
In service grant me some part;
Teach me to speak the kindly word;
Oh, give me a friendly heart.

After a moment of silence, someone said, "It is we who should be grateful to the occupants of the little brown house. They have the understanding hearts."

Came Spring. Everywhere were singing birds and tiny green plants showing above the brown earth that had been snow-covered for so long. The world was glorious in its new beauty and the air sweet with the fragrance of early flowers. On every hand was new life. And there was new life in the

little white church among the trees, for it had come in such close touch with the people within its reach that it had become the friendly church—the church with the understanding heart.

Ashaway, R. I.

KEEPING CHRIST IN CHRISTMAS

MESSAGE FROM FEDERAL COUNCIL

If one were to form his judgment on the basis of the Christmas cards that have been current in recent years, he might easily conclude that Christmas no longer has anything to do with Christ. Yule logs, holly, mistletoe, snowy landscapes, stagecoaches, taverns, banal verses—these and many other trivialities, to say nothing of flippant jokes about drinking parties and prohibition—we have all seen overloading the shelves of stores and shops. Conspicuous only by their rarity have been the greeting cards that call to mind him whose natal day Christmas is meant to celebrate or that suggest anything of his inexhaustible meaning for human life.

When a representative of the Federal Council of Churches, a few months ago, interviewed officials of the Greeting Card Association on this subject, he was informed by them that the manufacturers "give the public what it wants." They added that during the present season not a few numbers will be offered which bear a distinctively religious message or are in some way related to the deeper meaning of Christmas. "We shall be interested to observe," the spokesman for the manufacturers said, "whether there really is any considerable body of people who will call for this kind of card; we are willing to be shown."

The National Board of the Young Women's Christian Association has rendered a helpful service in this field for several years by issuing a series of most attractive cards in the form of reproductions of famous masterpieces of art dealing with the Christmas story.

Probably almost everyone who reads these lines will be purchasing Christmas cards in the next few days. Why not make a special point of asking your dealer for cards that carry the true significance of Christmas time? If Christian people in all parts of the country would insist on this,

we might reasonably expect to see next year a great improvement in the quality of cards offered for our patronage.

SPECIAL CHRISTMAS OFFER

We are offering three different combinations of our literature at reduced prices until December fifteenth. Each combination includes the Weekly Mottoes, by Rev. A. J. C. Bond, a motto for every week in the year; the Denominational Calendar, which, this year, shows views of Milton College and vicinity, and gives denominational information and data that every Seventh Day Baptist home will want; and a book written by one of our Seventh Day Baptist men. The combinations are:

I

"Bible Studies on the Sabbath Question," Main	\$1.00
Weekly Mottoes, Bond50
Denominational Calendar25
	<hr/>
	\$1.75

Special price, \$1.00.

II

"Sermons to Boys and Girls," Bond ..	\$1.00
Weekly Mottoes, Bond50
Denominational Calendar25
	<hr/>
	\$1.75

Special price, \$1.00.

III

"Letters to the Smiths," Rood	\$.50
Weekly Mottoes, Bond50
Denominational Calendar25
	<hr/>
	\$1.25

Special price, \$1.00.

Just order the combination by number if it is more convenient.

BERNICE A. BREWER

510 Watchung Avenue,
Plainfield, N. J.

Past experiences are doubtful food for Christians. A present coming to Christ alone can give joy and comfort.—C. H. Spurgeon.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I read in the SABBATH RECORDER that you were short of letters from the children, so I thought I would write.

I am in the sixth grade, and my teacher's name is Mrs. Blackford. She has forty pupils. We have fifteen words to spell each day. Through November I have missed two words, and in history I have had one hundred every day, except four days.

I enjoy school and try to get good marks every day so that I will pass and be ready for the seventh grade next year.

I have lots of errands to do for folks. I like to run errands.

Yours truly,
KENNETH RANDOLPH.

DEAR KENNETH:

I am glad you noticed I was short on letters, and so wrote me such a nice letter. I think you are doing splendidly in your school work, and I am sure you will be ready for seventh grade next year. That is right; always do your best, and the best will come back to you. I am glad, too, that you like to run errands. People are always glad to have that kind of boys and girls around. I hope to hear from you again soon.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I was home all last week with the measles, and as this is Thanksgiving week there will be only three days of school this week. That will make eight school days that I will miss, and be home sixteen days.

This makes my third year in school and I had not been absent or tardy until the old measles got me down. I am well now.

Yesterday, mother and I read a story; then I told it to her, and she asked me if I would not write it for the Children's Page, so here it is,

I was nine October fifteenth. I am in the third grade.

A lover of the Children's Page,
STANTON KENT TILLMAN.

Weston, W. Va.,
November 27, 1928.

P. S.—I have no good Thanksgiving story to send.

S. K. T.

"DIEGO"

Diego was an Italian boy, the son of Christopher Columbus. He wanted to go with his father when he sailed from Spain to find India by sailing west, and to prove that the world is round.

His father told him that he was too young to go, so he worked for the king while his father was gone. He was called "a page."

There were other little pages, too, who waited on the king and queen. All these other pages teased Diego and called his father "The Mad Sailor." They quarreled and disputed. The others would say that the world was flat, and Diego would say that the world was round.

One of the pages even told him that the earth was flat and rested on a big turtle's back.

At last his father came back, and had six Indians and other things to prove that he had found a new country. Diego was so glad to see his father, and was proud of him.

STANTON KENT TILLMAN.

DEAR STANTON:

The measles were certainly not very considerate to spoil your attendance record, but then, such things are not apt to come at convenient times. I remember my big boy came down with them the very night he was to play a basket ball game. He was sure his team could not get along without him, but they had to.

I like your story very much. It is the next thing to a Thanksgiving story, I think, for have we not cause to be thankful for the courage and faithfulness of Columbus? I am glad that you have shown your love for the Children's Page by helping to fill it; that counts most of all.

Your sincere friend,
MIZPAH S. GREENE.

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS
CHURCHES AND LONE SABBATH KEEPERS

CHRISTIAN CONVERSATION

REV. M. G. STILLMAN
(Retired minister, Milton, Wis.)

SERMON FOR SABBATH, DECEMBER 22

Text—Psalm 50: 23.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING—Psalm 119: 1-16

HYMN

SCRIPTURE LESSON—Psalm 50: 14-23

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

from the Bible would be the same practical truth whoever would choose to put them into fresh print. What more space I might occupy is left for others.

With best wishes,
M. G. Stillman.)

"To him that ordereth his conversation aright will I show the salvation of the Lord God."

In good harmony with this statement in the text are the words of the Master where he said, "Herein is my Father glorified that ye bring forth much fruit, so shall you be my disciples." Herein is the practical evidence of the new life in us, for we recall the Master's word again, "By their fruits ye

(From a letter accompanying the sermon:

I have set down a few passages and thoughts which seem to me to touch our greatest needs. They are not as attractive to the common mind as many other choices of thought might be. I submit them for what little use they may serve in print.

Concerning the length of my sermon, I would not think my few readers would want it any longer. Only a few will read it at all and the effect it may have for any good will depend upon the quality of its thoughts much more than quantity of words. If I were Cadman or Poling or some such prominent man I would probably present more words and get them read. But I console myself with the thought that these thoughts

shall know them." The weakness of our faith and works in this fast age must be the reason that conversions are so few. Of course you will agree that we need much more spiritual energy and enthusiasm in church life to reach the unsaved and bring them to the glorious life of Christ.

You will also agree that the most worthy purpose of a sermon must be to bring the salvation of God to the unsaved. There are generally in any audience some that really belong to that class of souls, the unsaved. Those members that are only living at the

"poor dying rate," as the old hymn reads, may properly be included in the class needing the saving power of the gospel. So it comes that there is nothing so much needed as the plain, direct preaching of the gospel with energy, grace, and enthusiasm. Of course the best choice of thought is always needed, and also the best manner of enthusiasm, that is, the kind that wins for Christ. Such is the aim of preaching, to urge salvation.

While we are to give God all glory for salvation, we find that in most cases he uses the human mind which he endowed with the attributes or inherent qualities of reasoning, emotion, and will power, that we might by our personal choices and activities under his all-wise providences win our way to the condition of saints in heaven to reign with Christ in glory. It seems a very easy course for us to underrate very greatly the high calling of the gospel and the high honor of serving the cause of Christ and the Church.

Now it seems entirely possible, and rather likely, that this message will not accomplish this high aim in sermonizing, because the unsaved people I think very rarely look for these thoughts in print. I think it is quite right to put down these thoughts in print. A few may read and approve, but it very generally takes the personal energy and gift from the platform to win souls to step out on the promises of God.

And yet, here is a text and some others bearing on the same thought quite practical to the believer, because our thoughts wander so quickly to the worldly ways of life to the neglect of the gospel.

For myself, I am quite sure that I need the admonition of the texts that I may be more thoughtful about my conversation that men may not class me with the unsaved. My example should be positively for Christ. We may talk about living it as though we would imply something good for ourselves, but the great cause demands plain, practical expression. The apostle Paul told Timothy to be an example in conversation and purity. I see by our college paper that a purity club has been started among the students. That may be a very good kind of club, but it is my opinion that it takes something more than a club to get Christian purity of word and deed. It calls for the grace of God in practice.

Again, the Scripture says, "Let your conversation be without covetousness." Yes, of course, for the command says, "Thou shalt not covet." When our hearts are purified by the power of God in salvation, the unlawful desires are taken away. We do a great deal of chattering just for the love of it, quite thoughtless of the opportunities for thought that we might make for the cause of saving men and advancing the church. We do too much feeding on husks and wind and let our souls famish for the lack of taking the bread of heaven to give the necessary energy.

These thoughts kick back at me because I know my failings. "Confession is good for the soul." It does a man good to own up when he knows that he is wrong. "If we would judge ourselves we would not be judged." That must mean, if we really condemn in ourselves the wrongs, we are the more likely to escape the critical condemnation of others.

Again, let us hark back to the Scriptures. "Who is a wise man * * * among you, let him show out of a good conversation his works with meekness of wisdom."

Here is one of the rich bundles of thoughts. The wise man contemplated in this passage may mean the learned man, but we know that the better conception of the wise man is partly independent of learning. A wise man will learn when he has the opportunity, but he proves his wisdom by his choices in common things, and especially when he chooses the way of truth and righteousness for the cause of Christ. Here is the highest expression of the wise mind. The passage says, "let him show" by a good conversation. Yes, there can be no salvation that will not show. Queer thought that we have to show. Quite natural, for about everybody, young or old, has some desire to show in some way. Our best show is the living, working interest in the salvation that Christ brought into this world from the heavenly Father. It will not hide under a bushel. It is not that we intend anything just for show. No, the new life born from above just works out before men with the highest satisfaction of mind. It is never ashamed of the gospel. It delights in God's divine message. It looks properly for opportunities. It finds and makes them for the saving of souls. It

is a very happy moment when there is plain evidence of a new convert to this life in Christ. To just grow a soul into the kingdom by a formal process seems not to be the common way. There is a time and place for personal expression and conversion. Christ said to Peter, "When thou art converted strengthen thy brethren." Peter and the others had fled in fear and ignorance in the garden. But they were to come to light and understanding by the power of the resurrection and the endowment from heaven so that they could show to the world the meaning of salvation in Christ. It is a very glorious condition of life. Preaching is ever urging to accept the promises of God. It may not be any new expression of truth, only with new joy and spiritual energy, with strong faith and enthusiasm.

Let us call again to the words of Paul. He was well schooled and evidently had the quality of mind to take good polish. We can not polish a lump of mud. Paul was both learned and converted. Such a man can usually find plenty of words with which to clothe his thoughts when he has occasion. He was certainly rich in conversation. Take this verse from 2 Corinthians 1: 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

How much greater satisfaction comes to us when we have been truly a witness for the work of our Lord in his heavenly calling. What a joy in the fact of our taking an active part in witnessing for Christ and the Church. Just a few of us went to the prayer meeting last night. We had our usual opportunity. We could get the blessing by a witnessing, but we were nearly under the bushel so far as our light for others was concerned. And yet, there was a father there who has children in the Sabbath school, and I had never seen this father in the prayer meeting. Here was our special opportunity for the spiritual conversation for Christ and the Church. Pastors are much cast down by the lack of true devotion in prayer and testimony, and the lack of family altars in the homes. These are very necessary to give our conversation the spiritual energy so much needed in advancing this great cause of saving souls.

The apostle tells in one place of his desire for a conscience void of offense. So far as we yet know, the most sagacious horse or dog has no conscience. He knows no right or wrong in principle, but he has fears by his memory of experience. We have the higher endowment. We know how to profit by the experience of other souls. Without this we would not be led into the kingdom of God. Our call first comes from the testimony of others. How important then that our testimony should have the right tone of spiritual richness to save. We go very far for entertainment when we could find the highest entertainment in the cause of the gospel. Let us think to remind somebody of the church this week and the demand for saving men for Christ.

May the Lord give us a greater measure of spiritual energy.

A TRIBUTE

On October 19, we were shocked and saddened by the passing of our dear sister, Mrs. Emily D. Brown. She was the oldest member of our Women's Benevolent Society. Her long life, so full of good works, is a worthy example to us all. We shall miss the work of her willing hands, her wise counsels and advice in all matters pertaining to our church and ladies' society, her cheery word and pleasant smile.

But we bow in submission to God's will, knowing that our loss is her eternal gain and happiness. We extend our most sincere sympathy to the bereaved daughters, and are reminded of the poem:

"Life, we've been long together,
Through pleasant and cloudy weather,
'Tis hard to part, when friends are dear;
Perhaps 'twill cause a sigh, a tear;
Then steal away, give little warning,
Choose thine own time, say not 'Good night',
But in some brighter clime bid me 'Good morning.'"

HATTIE T. GREENE,
Secretary Women's Benevolent Society,
Leonardsville, N. Y.

Must there not be light where there is shadow? Can you get a shadow without light? All that death can do to a true believer is to throw a shadow across his path. Shadows never hurt anyone. There is nothing to fear.—D. L. Moody.

DEATHS

DAVIS.—Brazilla A., son of Caleb and Keziah Ayars Davis, was born in Shiloh, N. J., November 12, 1852.

On March 15, 1878, he was united in marriage to Maggie Ayars. To them were born seven children. There survive him one daughter, Mrs. Matilda Buxon, and a son, Clarence. In early life Mr. Davis was baptized and united with the Shiloh Seventh Day Baptist Church.

During a tedious illness Mr. Davis was cared for in the home of his daughter. He passed away October 5, 1928. Farewell services were held in the Shiloh church. Pastor Loofboro was assisted by Pastor Cottrell of Marlboro.

E. F. L.

Sabbath School Lesson XII—Dec. 22, 1928

PAUL'S LAST MESSAGE. 2 Timothy 4: 1-18

Golden Text: "I have fought the good fight, I have finished the course, I have kept the faith." 2 Timothy 4: 7.

DAILY READINGS

- December 16—Paul's Faithful Ministry. Acts 20: 18-27.
 December 17—Final Charge to Timothy. 2 Timothy 4: 1-5.
 December 18—Facing Martyrdom. 2 Timothy 4: 6-18.
 December 19—Willingness to Depart. 2 Corinthians 5: 1-10.
 December 20—The Resurrection. 1 Corinthians 15: 50-57.
 December 21—The Heavenly Home. John 14: 1-11.
 December 22—Praise to Jehovah. Psalm 98: 1-9.
 (For Lesson Notes, see *Helping Hand*)

A Complete and Systematic Study of the Sabbath
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 AND HUMAN HISTORY

BY

Geo. A. and Mabel D. Main

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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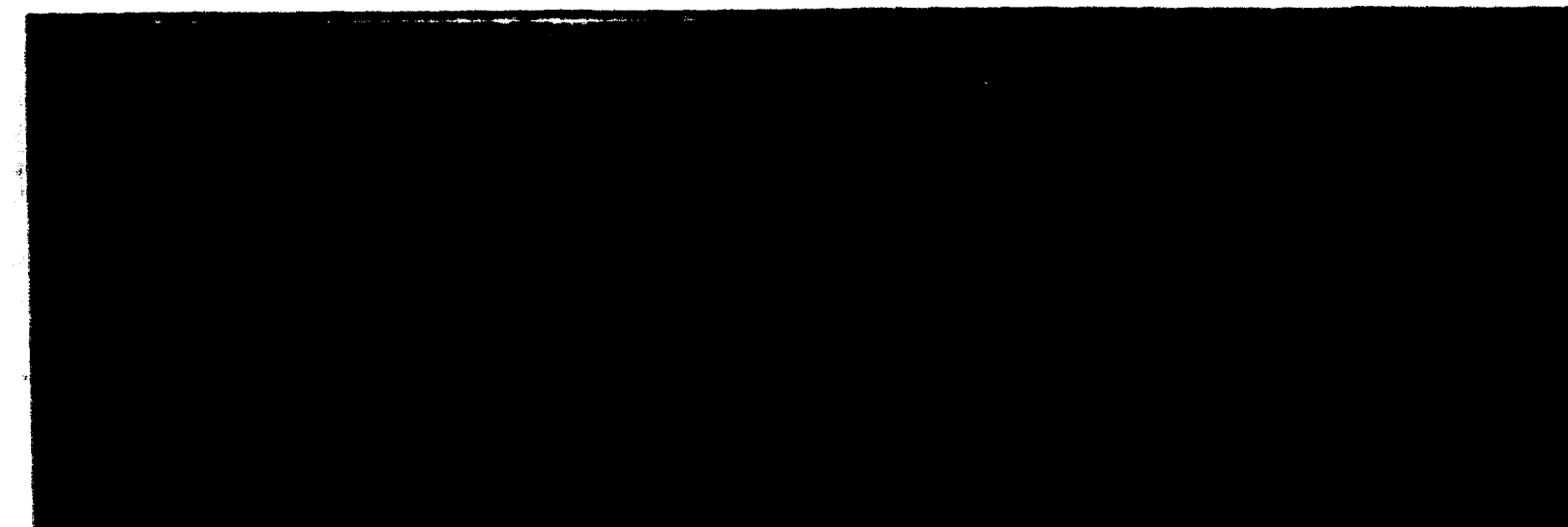
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