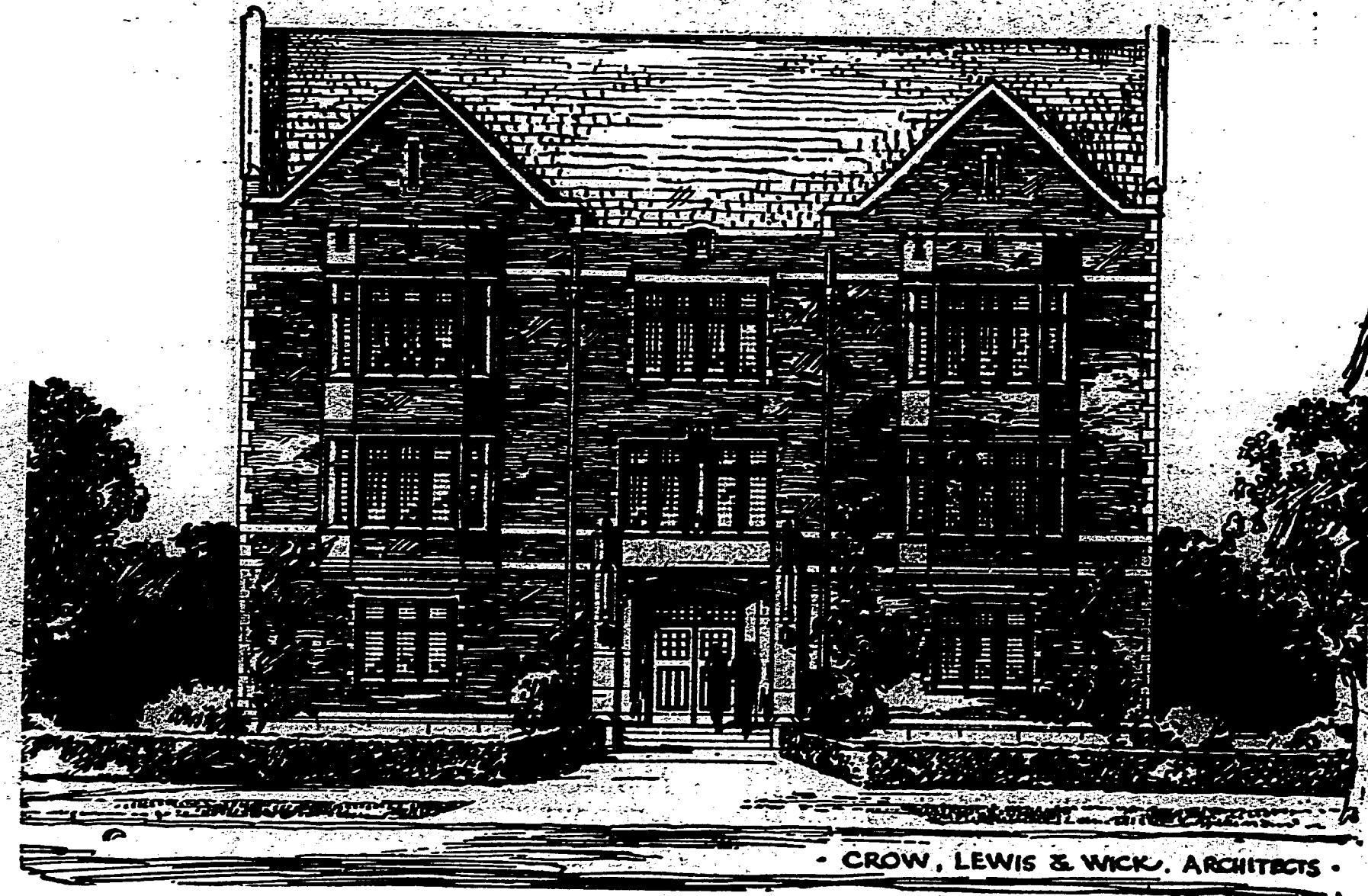


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



— CROW, LEWIS & WICK, ARCHITECTS —

“Beauty put in concrete form can work wonders.”

—Edwin H. Blashfield

THE DENOMINATIONAL BUILDING  
Ethel L. Titsworth, Treasurer  
203 Park Avenue Plainfield, N. J.

# The Sabbath Recorder

## THANKSGIVING

We thank thee Lord, O God most high,  
For the beauty in the sky,  
For sunshine laughing in the breeze,  
Fragrant with dewy flowers and trees;  
For all the panoply of glory  
On sky, on sea, and mountain hoary.

For the gift of life and living,  
Gracious art thou in thy giving;  
We thank thee, too, for pain and joy,  
Given to build but not destroy—  
Higher paths, which lead to thee,  
Maker of ways to eternity.

For friends we thank thee, Lord, this day,  
A garden by some stony way—  
Always brightly growing,  
Always true hearts showing;  
Their fragrance lasting through;  
Their memories fresh as dew.

We bring thee thanks, O God, with joy,  
For all these gifts without alloy;  
But still a song we'd raise on high,  
In far flung flights against the sky,  
For that gift of all most dear—  
To know and hold thee near.

—Helen W. Williams,  
Berkeley, Calif.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Vice-President**—Lucian D. Lowther, Salem, W. Va.  
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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# The Sabbath Recorder

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VOL. 107, No. 21

PLAINFIELD, N. J., NOVEMBER 25, 1929

WHOLE NO. 4,421

*Dear Lord, wilt thou help us to realize more fully thy Fatherhood, and the brotherhood of our fellow men. May we come to understand better the full meaning of Christian brotherhood and what it means to be made in thine own image. Give us a fuller realization of the presence and companionship of the Son of man.*

*We thank thee for all the great things thou hast done for us, whereof we are glad; especially for the efficiency of thy saving grace which abounds toward all who trust in thee. Strengthen us in our efforts to help others to love thee. In Jesus' name. Amen.*

**The President on A good friend in a dis- Enforcement** tant state sends me the full letter written by President Hoover to a member of one of the state committees who protested against the appointment of Mr. Hughes as enforcement officer of the Eighteenth Amendment.

The protest was strong, claiming the right of a state party organization to dictate in the President's government appointments.

In reply to this demand, President Hoover wrote some of the best things regarding law enforcement and the obligations resting upon the President to secure the same, that we have ever seen from his pen, or from that of any other President.

I quote from Mr. Hoover's letter here, simply leaving out the name of his critic and the state, that the real general application of his words on this subject may be presented. The President says that he can not believe that the friends

"overlook the primary responsibility which rests upon the President of the United States. That responsibility is one of the most sacred which he assumes upon his oath of office. It is that he shall, to his utmost capacity, appoint men to public office who will execute the laws of the United States with integrity and without fear, favor, or political collusion. The appointive responsibility rests in the President, not in any organization.

"For seven months, the Department of Justice has investigated first one candidate and then another who were proposed. Mr. Hughes, with many years of tried service in the department as an important member of the division devoted to enforcement of the Eighteenth Amendment, was not appointed at the request or recommendation

of any political organization whatever. He was appointed because he had proved himself an able and vigorous law enforcement officer."

Thousands of our readers throughout the land will rejoice over this clear cut and positive stand by their President.

It is indeed a great pity that so many wet papers and wet officials conspire to handicap the general government in its efforts to enforce the Constitutional law of America.

**A Banner Year** For many years we **For the Bible Society** have been somewhat familiar with the work of the New York Bible Society. In hotels from the Atlantic to the Pacific we have found their gift Bibles placed in rooms free for use of guests. They are always printed in clear, plain type to meet the needs of any whose eyes are affected.

During the last year nearly a million copies in seventy-one languages have been distributed.

This work is carried on by the generosity of a great multitude of Christian friends who furnish funds to meet expenses. The larger the income, the greater the work of Bible distribution.

The society furnishes the following statement, in which our readers will be interested:

"There are tens of thousands of people of many nationalities right about us who have never seen a Bible. They have come to us in the providence of God from many lands. For their sakes and for the sake of our country and its future welfare we must give them the Bible. There are multitudes of seamen who know not the Bible and its message of divine love; there are tens of thousands of sick on hospital beds, thousands in prison cells, and those blind whose eyes shall never see the light of day—to all of these we must give the Book that carries light and life and peace.

"No other organization has a greater responsibility for the moral welfare and political safety of America than the New York Bible Society, located as it is in this metropolitan and world center. With the help of God and the co-operation of our friends we will go forward. May we count on you?"

**Berlin, Germany, Pleads for Tourists** The eighth World's Christian Endeavor Convention will be held in Berlin, Germany, next August. Appeals are already being made for the hosts of trans-Atlantic tourists to make Berlin the city where their excursion may find a common center.

Attractive descriptions of this "beautiful metropolis" with its surroundings are being sent into other lands, calling attention to the thought that "All roads lead to Berlin" as well as "to Rome," and assuring tourists that the "greatest city of continental Europe" will be keeping open house.

Attention is called to the difference between the old and the new Berlin. The improvement has been rapid and great. The places of interest to sight-seers are many and the descriptions will prove attractive to those who are planning for their summer outing.

Leaders in our country say: "Let us carry a great consignment of good will to Germany, and we shall be privileged to bring the same kind of cargo back."

**Satisfied at Last** Here is a true story of a woman who had been seeking satisfaction for her soul for a long time. Finally she wrote an unsigned letter asking if there is any place where satisfaction can be found. She explained that she had sought it everywhere, in travel, in wealth, in study, in art—indeed in every way the world can offer.

The pastor read the letter to his congregation, and said he could show the writer the true and sure way, if she would only come to him.

Sure enough, after the meeting was dismissed she came forward and admitted that she wrote the note out of the experiences of her life, confessing that in all the ways mentioned she had hoped to find satisfaction for her soul.

Then her pastor pointed her to Christ and carefully entreated her to accept him and peace would fill her heart. This she did, and in the next evening meeting she spoke of the peace that passeth knowledge which she had found by simply accepting Jesus as her Savior.

It does seem sad to think of the utter failure to find the peace of soul so much longed for and sought in so many ways, when the one Peace-bringer is always so near at hand and so ready to satisfy every

longing. What a heaven on earth would come to all, if they would yield the point and accept Christ as the God-given Savior.

**Who Says Prohibition Is Losing Out?** Recent investigations reveal substantial gains in the prohibition enforcement sentiment in Congress and among the states. Dry majorities grow larger, and wet minorities are shrinking on every hand.

The oft-repeated claim that the people of this nation are opposed to prohibition and to enforcement laws, seems to be refuted on every hand. Our lawmakers seem to look to the people for advice through the ballot box, rather than to the miserable wet press of the large cities. The wet papers do raise a big howl—make lots of noise—but the figures tell the real facts.

It was truly significant and refreshing when the governor of a western state announced (in a convention where wet newspaper men had assembled to help amend the law) that the people of his state, and not the Chicago and New York newspapers, were in charge there.

According to the published statistics, eighty Senators are to be counted dry, and five or six others would support enforcement laws. In a recent bill representing the wet and dry sentiment, the House went dry by a vote of 284 to 90; and the Senate was dry by a vote of 65 to 12.

In the House the entire delegations from twenty-six states voted dry on a certain measure; and twelve other states furnished more dry votes than wet. Only six states gave more wet than dry votes.

Thirty-seven states have prohibition enforcement laws which are equal to or are stronger than the Volstead Act.

Six states have prohibition laws with one or more features less stringent than the national law. Only five states have no enforcement laws. Thirty-seven states are named in which enforcement laws have been strengthened. Of these, thirty had become dry before national prohibition was voted. There are five states with no enforcement codes.

If one accepts the loud harangues against prohibition and in favor of the liquor traffic found in subsidized great daily papers, he will get an exaggerated and false impression regarding the actual dry sentiment, which is really increasing, in our nation.

## SEVENTH DAY BAPTISTS AND CHURCH UNION

(The following letter was written in reply to one received from a loyal and interested layman. Doubtless many readers of the SABBATH RECORDER are interested in this same subject, and will be glad to read the letter.)

*Mr. John H. Austin,  
Westerly, R. I.*

DEAR BROTHER AUSTIN:

When your letter of recent date arrived I had just mailed one to Dr. Corliss F. Randolph in which, at his request, I gave the reasons why in my judgment we should remain in the Federal Council of the Churches of Christ in America. I am glad to reply to your letter which gives me the opportunity to discuss a related but much broader subject.

You seem to use interchangeably the terms "church federation," "church unity," and "church union." To me no two of these expressions mean the same thing. Allow me to substitute "Christian unity" for "church unity," and we have represented in the three expressions three distinct present day movements in the Christian Church. When we get the question thus straightened out so that each knows what the other is talking about, I am sure we find ourselves in substantial agreement with reference to the subject of your inquiry. While no one can speak with authority for the denomination, I am quite sure a great majority of Seventh Day Baptists would agree with our position in the main.

With reference to the question of "church federation," any one acquainted with the facts can speak for the denomination; that is, he can speak with as much authority as one can speak with reference to any policy of our people. Seventh Day Baptists are committed to the policy of Christian co-operation, and have been for years. In fact, our history has been rather remarkable in that respect from the very beginning of our separate denominational existence. At present most of our churches join with churches of other denominations in various forms of Christian work. Nationally, of course, we have

been in the Federal Council from its beginning. It is a method of co-operation on a larger scale, and but carries out in a wider field our historical policy. For my opinion with regard to that particular phase of the subject involved in your inquiry, I would refer you to the letter mentioned above which appeared in a recent issue of the SABBATH RECORDER.

With respect to the question of "Christian unity," that is a subject which, from my point of view, has very little to do with organized Christianity. It is a spirit—a spirit which is promoted as Christians increasingly get the mind of Christ. There may be, and sadly enough often is, a lack of Christian unity within a given denomination. On the other hand, there may be much of the spirit of Christian unity which transcends ecclesiasticism and overflows all denominational barriers. Doubtless most Seventh Day Baptists share with you and me this spirit, and are happy to believe that it is being felt more and more among all Christians.

There remains to be answered the question with reference to "church union," which is after all, I think, the burden of your inquiry. This is a question to which I with a great many others throughout the entire Christian brotherhood have given much thought during the last few years. As you know I attended the World Conference on Faith and Order which met in Lausanne, Switzerland, in 1927, as a delegate representing our General Conference. Since that time there has come to my desk a constant stream of literature on the subject.

Like you, I favor church union on general principles. But I feel as you do also that our mission as a separate people has not been fulfilled. We have a message not only to the world, but especially, I should say, to the Christian Church. To give up our denominational existence just now would be to lose our message. The time may come, and it may come more quickly than we now think, when the truth of the Sabbath will be given hospitable reception by the whole Christian Church; when the Sabbath truth can be lived in any church without prejudice and taught without embarrassment. That time is not now in sight, and until it

comes Seventh Day Baptists must carry on as a separate denomination. Just as far as is consistent we will co-operate with other Christians in an effort to bring about the fulfillment of the Master's prayer, "that they may be one," but we must continue to follow the Master also in reserving for the great things of the soul the Sabbath of which he declared himself Lord. This we do, not for the sake of ourselves alone, but for the sake of the whole Christian brotherhood.

In declaring that our mission as a separate denomination has not been fulfilled you add, "but it must be decided and fulfilled within the next generation, or we will have missed our opportunity." I know that reforms move slowly, very slowly sometimes; although at times they do ripen rapidly. I am slow therefore to make a prediction. In the words of another: "I can not foresee; I can only see." However, the one who sees clearly, thereby foresees. In a very important sense therefore I believe you are right, and I wish that same conviction might grip more of our people. Among other things the increasing success of the movement for church union, with its consequent elimination of minor difference among the denominations, will open the way for the Sabbath truth.

Meanwhile Seventh Day Baptists need to learn that open mindedness toward all truth is not inconsistent with loyalty to a particular truth. Open mindedness on the part of others will give the Sabbath its opportunity, but its advocates must be a people who are equally open minded. Let denominations that have no distinctive truth separating them from each other unite. Let that denomination which believes that it is in possession of a truth which others have overlooked or neglected or rejected hold to that truth unshaken. Compromise for the sake of union would give to the world a colorless religion; loyalty on the part of any group, however small, to a given truth, held in love, will enrich the life of the whole Church.

You strike a responsive chord in my heart again when you say, "to turn attention rationally to the value of normal

Sabbath observance" is still our mission, and that "a man who does not know anything about the experimental part of Sabbath valuation can not rise to the occasion." Truer, or more important, or more challenging words have not been spoken on the subject. To my mind the test of the generation of Seventh Day Baptists to which you and I belong is whether the younger generation, for whose religious convictions we are largely responsible, is to be given the necessary conviction of a mission to spread the Sabbath truth. And the requisite preparation necessary to meet the larger opportunity of their day is a joyous experience of the blessedness of Sabbath keeping.

You may have observed that much the larger share of my Sabbath promotion work has been with and for the young people. An active interest just now on the part of our generation of Seventh Day Baptists in the work of establishing Sabbath convictions and Sabbath-keeping practices in our young people would render to the denomination a three-fold service. It would result in a more wholesome, optimistic, and joyous Christian experience on the part of the older generation. It would lead our young people into a fuller and a more satisfactory religious experience. It would make ready against the day of larger opportunity for the Sabbath truth a generation that knows by experience the value of the Sabbath and its vital relation to normal Christian living.

At Lausanne the Bishop of Manchester, now Archbishop of York, said: "It may be that the main upshot of this conference will be to teach us all in a new way the need of a deeper personal discipleship in ourselves and throughout the membership of our several denominations as the first condition to be fulfilled before the outward unity of the Church can be restored."

Truth has nothing to fear. But *religious truth*, to have conquering power, must be *loyally and gloriously lived*. May Seventh Day Baptists so live and teach the Sabbath truth that whatever organized form the Church of Christ shall take in the future the holy Sabbath will be a part of it, bringing to all Christians spiritual power and blessing.

I am mailing you under separate cover a copy of "Conference on Religion in Our Colleges," which is a report of the conference of college administrators and others which was held at Battle Creek, Mich., last March. It may answer, in a measure, your desire for a "formulation of the value of the Sabbath composed on modern lines."

I thank you for your letter. It reveals an intelligent interest in a timely and important subject. I trust my reply may aid you in your thinking. Keep it up, and write me again.

Sincerely yours,

A. J. C. BOND.

November 18, 1929.

#### WHOSE "HOME" IS PALESTINE?

To attempt to strip Zionism of its fanciful theories and bare the factual situation that led to the recent disturbances in Palestine is, perhaps, to subject oneself to a charge of impiety. Such is the state of mind of the Zionists and their sympathizers that any dissent from their program, or any presentation of the "Arab" case against Zionism, would promptly be branded as lese majesty.

The colossal Zionist movement of today was inaugurated by the quite innocuous and idealistic book of Dr. Herzl, a German Jew, entitled "A Zion State," and published in 1897. In that book, however, the word Palestine occurs but once, the precise location of such a utopian state for the sick Jew of Europe being left extremely indefinite. In 1904 the British government, moved by a short-lived spirit of magnanimity, proposed to open up its East African colony to the Zionists of the world, there to establish their idealistic state and be happy. The vigorous protest of the British subjects in that colony, however, caused the same Lord Balfour of the famous "Balfour declaration" of more recent date to recognize the justice of the protest and therefore withdraw the offer shortly after it was made. Thus shunted from Africa, the Zionists shifted the center of their dreams from one continent to another until the outbreak of the World War and the subsequent align-

ment of Turkey on the side of Germany. It was not until then that the Zionists of the allied countries were suddenly inspired with a beautiful vision of the hitherto forgotten Palestine blossoming like a rose under their beneficent rule.

#### NATIONAL HOME

From that time on a flood of incessant and extensive propaganda in favor of the scheme of Zionism was let loose upon the world. Meanwhile enormous amounts of money were raised and heavy political and financial pressure was brought to bear upon the governments of the allied countries, particularly that of Great Britain. Finally the British government, laboring under the extraordinary pressure of the exigencies of the war and of the Zionist propagandists and financiers, issued on November 2, 1917, the Balfour declaration, which "viewed with favor the establishment in Palestine of a national home for the Jewish people." The fact that Palestine was at the time still an integral part of the Turkish empire was all the more reason for offering it as a choice morsel for the homesick Jews of central Europe.

In their enthusiasm over such an unexpected victory wrested from England at a moment of weakness, the Zionists interpreted the promise of a "national home" to mean a Jewish state and proceeded forthwith to prepare the ground for such an outcome. Not the least important of their preparations was the systematic propaganda they waged in an effort to befog the intricate issues involved in such a scheme and to befool the public opinion of the allied countries and America.

For one thing, the Jewish and non-Jewish advocates of converting Palestine into a Jewish theocratic state forget or ignore the fact that that land is already populated, that its inhabitants form a homogeneous mass, speaking one language and belonging to one race, and that those people who have been in possession of the land for over a thousand years have no intention of folding their tents and silently stealing away. They seem to have the happy faculty of forgetting also that the

ultimate fate of the Holy Land concerns not only the Jews, who had forsaken the land in favor of others, but also the Christians and the Moslems of the world—all of whom see in that land a Holy Land and all of whom feel a peculiar attachment to its sacred soil, to its Moslem harems and Christian shrines.

#### WHOSE IS THE LAND?

Not only would the Zionists have us believe that Palestine is "a land without a people waiting for a people without a land" to reclaim and replenish it, but they would have us understand also that this task is their vested right, and theirs alone. In their frantic appeal to history to validate their claim they overlook the fact that Abraham and Moses were mere intruders upon a land already inhabited by a population more highly civilized and more skillful in the arts of peace and war than they, and that the tenure of the land for a few hundred years by their forefathers (just how much of a Hebrew is the Jew of today?) was ever shaky, limited, and much disputed. Their sympathizers likewise forget that if this historic argument is to be accepted, then the logic of the case demands that France be restored to the Huguenots, England to the Normans, and the United States to the Indians.

The Zionists would have us furthermore understand that the present population of Palestine—when they forget that Palestine is without a people—is nomadic, semi-savage, and incapable of developing the land. Outside of two seminomadic tribes that pasture their flocks on the southern slopes of Mount Hermon and on the wastes of Sinai peninsula, the bulk of the population has always been settled in towns and villages and on land, plying the trade of a civilized nation and cultivating the soil they love. According to the disconcerting census of 1918, over sixty per cent of the people was found to be engaged in agriculture while the bulk of the rest was pursuing commerce and business.

As to the ability of the Palestinians to develop the natural resources of their own land, one needs only refer to the judg-

ment of such unbiased and competent authorities as Herbert Adams Gibbons and Professor A. T. Clay of Yale University, who concur in the belief that Palestine and Syria "have, perhaps, more intelligent men in proportion to the inhabitants than any other country in the Near East." The same authorities as well as others seem to agree also that under better hygienic, political, and economic conditions—conditions that did not obtain under the long rule of the Turk—the Palestinians will undoubtedly rise to the limited opportunities and resources of their land. Furthermore, to advocate the despoilment of a people of their heritage on the pretext of their laggardness in developing it is to advance a new and dangerous doctrine unheard of even among the most savage.

#### ACTUAL ACHIEVEMENT OF ZIONISM

Again, in their zeal to justify their peaceful reconquest of Palestine, the Zionists treat us to a recital of the extraordinary achievements of the present Jewish colonies there. "Look," they admonish us, "at the land we have reclaimed from the sands and the swamps, at the new industries we have established, at the new cities we have built up overnight!" Such are remarkable achievements indeed—if true! But the facts seem to belie all such preposterous claims. For scarcely an acre of land has yet been reclaimed from sand and swamp. Scarcely a Zionist colony—Tel Aviv, the most conspicuous and successful, included—has been established on any but unusually rich soil that had already been under cultivation. The new industries, and there were indeed a bewildering variety of them, have proved to be an utter disappointment to their promoters, and most of them have already gone the way of all mortals. New cities with all the modern facilities of western cities? Yes, but they are largely artificial structures useful for display. And when it is remembered that it has cost the Zionist organization \$1,500 to settle every man, woman and child in Palestine, one wonders what fate awaits these colonies, cities, and industries, this artificial creation of the Zionists, should

the copious stream of gold from Europe and America suddenly slacken or cease!

Let us deal with realities again and disregard visionary schemes. In 1914 there were some 50 Jewish colonies in Palestine holding 160 of the 25,000 square miles of land under cultivation, and only 12,000 of the 70,000 Jews in the country then were on the land. Today there are some 80 colonies holding a little over 300 square miles. That is, in spite of the alluring inducements through outright gifts of land and money subsidies, only 18 per cent of the Jews in Palestine are actually on the land. The rest are following their commercial instinct, as they most naturally would, or living off Zionist charitable foundations. When it is recalled that Palestine is fundamentally an agricultural land, that its future lies in agriculture and not in industry or commerce, and that the Jew from his early beginnings and down to dim vistas of history has never been a successful tiller of the soil, the absurdity of the whole scheme of Zionism becomes apparent. In view of these facts one may be pardoned for raising the question as to whether Palestine could ever be a fit place, even as a convalescent home, for the sick Jew of Europe!

But the native Palestinians—and let us hope that at least the Christian disciples of the Zionist credo will allow them to be heard—object to the presence of the Zionists in their midst on other counts. They see in the Jewish zealots that have been pouring into their land by the thousands not simply so many immigrants who are willing to be assimilated into the political and cultural life of the country. They see in these intolerant, penniless, and overbearing emigrants from Poland, Russia, and Roumania Zionist crusaders bent upon reclaiming by conquest their "promised land" and inspired with a fierce conviction of possessing a divine mandate to it. The Zionists' inordinate lust for more and ever more political and economic control leaves the natives no other conclusion. Not only do these newcomers demand preference in the economic opportunities of the country, which means Jewish monopoly pure and simple, but they aim also at the complete control of

its government and the substitution of a Jewish culture that is yet to be born for the Arabic culture which for centuries has dominated the life and the spirit of the native population.

#### FEAR OF FANATICISM

Likewise, in their effort to possess themselves of the sacred historic sites of the Old Testament the Zionists ignore the fact that all such sites are regarded with as much veneration by the Moslem and Christian as by the Jew. A Moslem paper of Damascus, for instance, contends for the joint Moslem and Christian control of Palestine on the ground that "there the sepulcher of Jesus Christ sheds its light"; and further on it adds, "and among the Arab-Moslems Jesus Christ, the son of Mary, holds the same place as Mohammed." On the other hand, a radically different and alarming note emanates from the Zionist circles concerning those shrines that are dear to the heart of the Christian. Here is an example: The Anglican bishop of Jerusalem, Dr. McInnis, was reported in the *Manchester Guardian* as saying that there were Zionists who "in ordinary conversation had asked, 'What shall be done with the Church of the Holy Sepulcher? Shall it be razed to the ground or burned?' The Zionists' designs upon the Moslem mosque of Omar, a second Mecca in the eyes of the Moslem world and located on the old Jewish temple area, are too well known to require more than a passing reference.

Thus it becomes quite evident that it is the utterly unreasonable and overreaching zeal of the Zionist which has driven the Moslems and Christians of Palestine into resorting to violence in a desperate effort to stem the tide of Jewish immigration. This and this alone has invited this other tragic chapter in the history of the Hebrews. The Palestinians seem to be determined to regain the control of immigration into their own land and to hold and preserve their heritage against all "intruders." And who among us Americans, with our high tariff and restricted immigration, can deny them this right? Even the British government appears to realize now the unworkability,

if not the injustice, of the Zionist project. The English character is preeminently empirical, cares little for theories, and likes only anything that "works." One is safe in saying therefore that, all the grandiose theories of Zionism and the misguided sentimentality of its Christian admirers notwithstanding, the English people and their government will ultimately come to the conclusion that the project must be thrown overboard—because it is unworkable. And the sooner this is done, the better for the Jew and the Gentile alike.

—*W. Dewood David, in Christian Century.*

### THAT WONDERFUL STORY

ADELBERT BRANCH

The story of Jesus is more thrilling and has stirred more lives than that of any other person. It is told by four men: Matthew, Mark, Luke, and John, in detail, and is commented on by his disciples, by Paul, and other writers of the New Testament. The story of his birth as told by Luke is beautiful beyond expression: how the wise men, or Magi, came from the East, following a star as it moved before them to where the child, who afterward was to be anointed the "Christ," was to be born; and how the angels sang, "Glory to God in the Highest," announcing to the world the birth. It is wonderful how the child made the great Herod quake upon his throne, when the king found that the wise men had come to hail their "King," and did not stop at his palace, but passed on to a more humble roof; and when he found that they would not divulge the birthplace, but returned to their homes by another road, he was greatly disturbed. And the story of the flight into Egypt to get away from the death dealing command of Herod in order to save the life of the child, and then after the sudden death of Herod, that they were able to return to their own land and home, was indeed wonderful.

Evangelists are silent as to the next years of his life, except as they tell of his going with his parents when he was twelve years old to the temple where before father, mother, and the wise council of lawyers he made that wonderful statement, saying "Wist ye not that I must be about my Father's business?" And after all that, he

went from that place and was obedient to his parents, taking wonderful lessons in life, toiling, and yet building the strong foundation that was to stand the test of the ages, until he was thirty years old. Then one day he came to the favored river, and there demanded of John that he baptize him; after which, on coming out of the water, the Spirit of God in bodily shape came and lighted on him and made that wonderful announcement from heaven, "This is my beloved Son, hear ye him." And his three and a half years of ministrations among the people, preaching, healing, visiting among his friends, cheering the faint-hearted, and saying such gentle and kindly words to them, was all wonderful.

Oh! it is a story of such a wonderful presence! No wonder that Peter and the others wanted to build tabernacles and stay always with him. But he was doomed to suffer and die, which he did, as told by the four evangelists, but rose again, and ascended on high, that he might be in the presence of "God for us." Then came the promise of the Holy Spirit which he would and *did send*.

Thus follows on the story of Jesus, but the part of the story that is untold (except in prophecy) is the story of his return, which is also to be heralded by angels, when light shall chase the darkness away, when poverty, sin, sickness, sorrow, and death shall all be no more. Such and a thousand times more shall be the story of the conquering Jesus. His name shall be called Jesus, because he shall save his people from their sins. And we say, "Amen—so come, Lord Jesus, and come quickly."

*White Cloud, Mich.*

### IS THERE A LAW PROHIBITING THE PRESIDENT FROM RECEIVING GIFTS?

The President, like other federal officials, may accept gifts so long as they are not from a king, prince or foreign state. In the Constitution it is provided that "no person holding any office of profit or trust under them (the United States), shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state."

## MISSIONS

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

### EVANGELISM A PROBLEM

There are very few things about which thoughtful, conscientious pastors and other church leaders are more concerned than about evangelism. All recognize that evangelism, in its broader meaning, is synonymous with the mission of the Church; but how to make it effective in this generation is a problem of first magnitude, one that is baffling nearly every denomination. Recently an article appeared in the *Methodist Review* and was reprinted in the *Christian Advocate* from the pen of Bishop Frederick DeLand Leete on this subject, which is of unusual worth. Speaking of evangelism as a problem he says:

"At this moment evangelism is far less a program than a problem. If the aggressive forces of Christianity are not at a standstill, at least they are moving forward too slowly. As proof that all is not satisfactory, note the constant writing on this subject, and observe its apologetic or hortatory tone. The issue is not primarily, if at all, statistical. Earnest laymen and not a few church leaders are concerned, anxious, or even troubled over the indifference and neglect on the one hand, or the impotency and ineffectiveness on the other hand, which characterize recent evangelistic history. The situation is one which explanations fail to explain away, or indeed to explain. '*C'est la guerre*' is an out-worn excuse. 'It was always so' is a plain falsehood, and so is the bland optimism of the simple-minded and the easily satisfied—'All is well.'"

After treating in a forceful way the present need of evangelism, Bishop Leete discusses the situation, in part, as follows:

"Great evangelists have passed into history, leaving no successors of the same caliber in any branch of the Church. The Catholic communions have no living Francis or Dominic. Arminian Protestants have produced few if any first-grade leaders of this movement. Whitefield belonged to the Calvinistic branch of the Church, as did

Edwards, Finney, Moody, Drummond, and Chapman. William Taylor was primarily a missionary prospector, though of life-winning spirit. Certain names may be mentioned in emendation of these statements, but it would not be easy to gain the best endorsement for their claims.

"The more serious fact connected with the present situation is not, however, the absence of evangelistic leaders of supreme distinction, but that in the leading denominations hundreds of churches annually report no accessions whatever, and still larger numbers no converts from the non-Christian community. In this respect the Methodist Episcopal Church, a branch of the Wesleyan movement, recently characterized as having been synonymous with evangelism, and which once was among the foremost in general evangelistic activity, seems to be among the chief sufferers. Nearly every one of the larger denominations is depending for its growth upon recruits from its own youth. Nor is any one of them conserving all of this reservoir of supplies. A few branches of the Church increase mainly by proselyting members of other Christian bodies. The Baptist churches in certain localities preserve the zeal of former years. The Protestant Episcopal Church shows some interesting signs of redemptive passion—a notable change of attitude seeming to have occurred here and there among leaders and people of this communion. On the whole, it is apparent that ardor for the salvation of men is not now a general characteristic of church people. As I have stated, the issue is for the moment not numerical. A number of strong denominations are making insignificant annual gains in membership. A few bodies add more largely to their rolls. American churches as a whole show statistical growth, though analysis of the figures gives less credit than formerly to the work of evangelism, while knowledge of church life furnishes ground for serious reflection as to the quality of later recruits. As to the reports made by so great a number of pastors and church societies that they have had no baptisms, conversions, or confessions of faith, they are often attended by no evident distress of mind.

"What of all this? A prominent ecclesiastic was heard to say, 'There has been too

much evangelism already! However, it soon became clear that he did not wish to be quoted to this effect, and that his thought probably is that there has been too much evangelism of the wrong kind. No sensible person can quarrel with this view. O soul-saving, what sins have been committed in thy name! Until the very word became trite, ridiculous, nauseating. One ignorant evangelist probably stated the truth precisely when, to my personal knowledge, he wrote that he had been helping various pastors 'in revile work.' The churches have been both reviled and flattered, have been exploited and abused, have been mistaught and untaught by men sincere and calculating, deceiving and self-deceived, com., non-com., and non compos. The history of professional evangelism, since the passing of great creative spirits, makes sad reading. Nevertheless, especially among the humbler helpers of pastoral labor, it must be recognized that a considerable group of gospel teachers and missionaries have kept alive the office and work of an evangelist. Usually they accomplish little except when associated with pastors who themselves are both in sympathy with and gifted in the art and science of bringing Christ to men.

"Too much evangelism? No! Too bad, too inadequate, too little evangelism! And the world passing by, time rushing like the winds, men dying Christless deaths after Christless lives. Social redemption the task now? Society is made up of persons. Men do not associate to mutual advantage unless they are individually useful. It is the virtuous who are valuable to each other and to all."

Bishop Leete presents in telling language the weakness that has come to evangelism through the mutilation of the gospel message and the minimizing of Christ. His words on this phase of the subject are, in part, as follows:

"The Christian world is again in days somewhat like those of Francis, of Luther, and of Wesley, unsettled and unsettling. The question arises: After all, is not the cyclic theory of history correct? Is it not being demonstrated that progress is a mirage and labor vanity? Sectarianism within the Church is now supplemented by divisions within the sects. Christian evangelism defeats itself by its vagaries of opinion and

by its lack of reliable common teaching. . . . For, if the younger preachers are perplexed and confounded as to such crucial teachings as God, providence, Christ, authority, salvation, the supernatural, spiritual guidance, inspiration, the resurrection, immortality and similar topics, what certitude, homogeneity, harmony or unity can characterize coming Christendom? Especially, how and to what, as constituting Christianity, is the outside world to be brought? If it be said, to 'the way of Christ,' the quick reply is, 'Who is he that we should give any thought to his words and wishes?' Is the Church ready with clear, definite, united and challenging information even on this subject? But Christ is Christianity. As he goes, so goes the whole movement called Christian.

"Preachers especially are taught to be ever ready to spread abroad the gospel. But what is the 'glad tidings' which is to be scattered? Philosophies have a system, sciences have postulates and working theories, salesmen have methods and 'a line of talk,' based on the nature of the goods they offer. All have some 'good news,' and it is propagated with art and zeal. Thus, and not otherwise, are ideas spread abroad, sciences taught, commodities marketed, and industries established. The Christian evangelist is 'a messenger of good tidings' abroad, or a 'teacher,' at home. Whatever may have been the early charisma for the task of evangelism, the work seems to have been undertaken, not by a separate order of 'matter of fact' men only, preparing the way for settled pastors and teachers, but also by apostles, prophets, and preachers. Their 'teaching,' in fulfillment of the injunction, mainly 'the story of Jesus,' related with simple diction and implicit confidence in its historicity and in its divine significance. This was the message of the four 'evangelists' who wrote our lives of Jesus. The 'reader' was likewise doing 'the work of an evangelist,' when he read the gospel for the day. The 'glad tidings' of each of these leaders and helpers in the early church was the wonderful account of the incarnation of God, his manifestation in the flesh, his divine person, deeds, words, and achievements as teacher, wonder-worker, and Redeemer. It is true that some early differences of opinion occurred, but the facts concerning Jesus

Christ, and in the main the interpretation of the facts, together with typical general experience through contact with Christ by faith, gave to the teaching of the first period of Christian evangelism such unanimity and energy of proclamation as proved to be an irresistible force, winning its way against strenuous opposition and conquering the most powerful personalities and groups. Evangelism has never made large gains in days of doubt, division, and discord concerning Christian truth. Periods of great faith have been characterized by great growth. Neither, nor; now!"

### PROTESTANTS IN CHINA

In the spring of 1929 there were about 4,750 missionaries in China. This is approximately seventy-eight per cent of the "normal" number of missionaries in China as obtaining a few years since. The consolidation of some of the leading groups together with other changes, have reduced the number of separate organizations to something less than one hundred. Missionaries are now again working in all the provinces; of late there has been a marked movement from coast provinces to the interior. Missionaries are now found in about sixty-seven per cent (498) of the cities in which they were formerly resident: the last Directory of Missions in China also records twenty new "stations." In 1918 the average length of missionary service was approximately ten years; it is now about thirteen years. A comparison of the directories of missions in China for 1927 and 1929 showed nearly five hundred new names: an average of 250 new missionaries for each of the two years concerned. In 1922 the total communicant church membership was reported as 402,539. On the basis of various estimates it is assumed that the present communicant church membership is within ten per cent, up or down, of 446,631. So much does the statistic yardstick reveal.

*Chinese Recorder—October, 1929.*

The recent hurricane did not hit Florida very hard. The realtors will soon be telling us that there was just enough wind to blow the fruit-fly away.—*The New Yorker.*

### CHINA FAMINE RELIEF

Famine, stark and severe, still prevails in a considerable part of North China, as shown by press dispatches and cables being sent to the United States.

"In Central and South China, where there has been a full measure of military and banditry, there has been no serious rain shortage and consequently no famine," says Dr. David A. Brown, chairman of the Board, China Famine Relief U. S. A.

A cablegram from China International Famine Relief Commission, Peiping, just received in New York, among other things, makes the following statements:

"The drought and the floods have continued famine conditions until at least next June in the Northwest over an area of four hundred fifty miles square, with a population of thirty million people, the severity of which is increased by protraction and winter.

"Even what remains of the present famine is a much more serious catastrophe than the famine of 1920-21, for the relieving of which the American people gave so generously.

"The total losses due to disturbed conditions during this famine are less than four hundred dollars gold in a total of relief supplies and money handled by our organization of over a million dollars gold. This experience shows that relief is possible in spite of disturbed conditions.

"We believe that need and practicability of relief should determine a relief program and not political conditions, especially when the destitute people themselves are not responsible for the political disturbances. This was the attitude of the American people in relieving the Near East and Russia.

"We appeal to the American people to give famine relief funds because every preventive undertaking completed ends the famine threat in that particular section.

"Experience has shown that it is possible to make an effective start toward famine prevention and in the process save the lives of hundreds of thousands who would otherwise die because of a lack of food."

China Famine Relief, U. S. A., at 205 East Forty-second Street, New York City, is receiving funds to be remitted to China.—*Dr. S. Parkes Cadman, National Chairman.*

## WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.  
Contributing Editor

### DUTY

This truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, or somehow, to do it faithfully makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.

—Phillips Brooks.

### NOTICE

Will the ladies of the various societies have their answers to the questions in the hands of their local secretary by the end of the month? This will expedite matters when it comes to checking up the answers.

### MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. G. H. Trainer November 10, 1929, at Salem, W. Va.

Members present were: Mrs. H. C. Van Horn, Miss Alberta Davis, Miss Lotta Bond, Mrs. Earl W. Davis, Mrs. L. R. Polan, Mrs. G. B. Shaw, Mrs. Edward Davis, Mrs. O. T. Davis, Mrs. Okey W. Davis, Miss Conza Meathrell, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

Visitors, Mrs. B. W. Kinney.

The president called the meeting to order and read the thirteenth chapter of first Corinthians. Prayer was offered by Miss Lotta Bond.

The minutes of the previous meeting were read.

The treasurer's report showed a balance from the former treasurer of \$500.44. Receipts for the month \$98.00. There were no disbursements. Balance on hand \$598.44.

It was voted that the committee to select stationery be instructed to purchase five

hundred fifty sheets of paper and five hundred envelopes.

The bill for the stationery was voted paid.

The corresponding secretary reported that Mrs. Frank J. Hubbard would represent the Woman's Board at the Federation of Woman's Boards of Foreign Missions of North America.

Mrs. M. I. Stout wrote that her niece, Mrs. Curtis Groves, would represent the Woman's Board at the celebration of the sixteenth anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

It was voted to allow the corresponding secretary five dollars, the contributing editor five dollars, and the president three dollars for expenses.

These minutes were read and corrected.

Adjourned to meet with Miss Alberta Davis the second Sunday in December.

MRS. H. C. VAN HORN,  
*President.*

MRS. ORIS O. STUTLER,  
*Secretary.*

### HOME NEWS

BERLIN, N. Y.—If has been some time since items from the Berlin Church have appeared in the RECORDER pages.

During the past year the usual interest has been manifested in church attendance and the Sabbath school sessions; and the work of the Ladies' Aid society has been under the capable management of its president, Mrs. Arlie Bentley, with Mrs. A. E. Green, vice-president, and Miss Myrta Green, secretary and treasurer.

Fancy work sales, formerly a means of raising funds, have been discarded, and annual membership fees, food sales, and the harvest supper, have taken their place. Earlier, a concert given by the choir under the capable management of Mrs. A. E. Green, at which a collection was taken, brought the society \$25. Our harvest supper in October netted \$62.

Sabbath day, July 6, baptism was administered to two of our young people, who united with the church.

Four of our members have passed away during the year, who are greatly missed.

The church has enjoyed the help of Mrs. Lena Crofoot since December, last year, and is sorry to have her absent during the

winter, but hopes for her return to us in the spring.

A family of five from South Shaftsbury, Vt., has been attending the church service for a few weeks. These with three or four from Berlin and vicinity who are not members of the church—but who attend quite regularly—have helped to keep our attendance up pretty well.

On Sabbath, November 9, people from Schenectady, Eagle Bridge, N. Y.; North Adams, Mass.; and South Shaftsbury, Vt., were in attendance at the service.

Friends from DeRuyter, West Edmeston, N. Y., and Ashaway, R. I., have visited us during the year.

Some improvements have been made on the church property during the year, including the painting of the church building.

We are looking forward to the meeting of the association to be held with us in 1930, and are hoping for a good representation from the churches of the association.

We are proud of our Berlin hills, and are sure others would enjoy them with us.

We welcome you.

CORRESPONDENT.

November 14, 1929.

NEW YORK CITY. — On Sunday afternoon, November seventeenth, a memorial service, in honor of Doctor Edward Judson, was held in the Judson Memorial Church, Washington Square, South. The pastor, Rev. Laurence T. Hosie, had given a cordial invitation to our congregation to attend this service. A number of us were in attendance.

It is nearly thirty years since the First Seventh Day Baptist Church of New York City found a church home in this beautiful edifice. A few of the present membership of our church had the privilege of personal acquaintance and friendship with Doctor Judson. The cordial relationship begun with him has continued through the years of Doctor A. Ray Petty's pastorate and of the present pastor, Rev. Laurence T. Hosie.

Two short paragraphs from the printed program follow:

"Edward Judson left the work and friends he loved October 23, 1914, just fifteen years ago. We need the inspiration which comes from considering such lives as his. The world moves swiftly on and in the heat of the daily struggle men tend to forget the love, devotion, prescience, and sacrifice that have made every human advance possible.

"Adoniram Judson stands in Baptist thought as the daring pioneer of foreign missionary enterprise. Edward, his son, stands for an awakened home ministry where the proximity of a man's neighbor does not blind him to that neighbor's need of friendship, material assistance, and the redeeming gospel of love."

Mrs. Honoré Willis Morrow, author of the biographical novel concerning Adoniram Judson, entitled "Splendor of God," was one of the speakers. Mrs. Morrow said that she was not a Baptist and never had been to India. It was most interesting to hear her tell of the immense amount of research work necessary for her before she began writing her book. She told of the early life of Adoniram Judson and of his experiences in deciding upon his life work. She spoke feelingly of his times of difficulty, depression, and questioning. It seems that her own faith had been at a low ebb and it was indeed touching to hear her relate, as the result of writing her book, that she had found God.

Doctor Charles Hatch Sears came to New York for his theological education. He worked under the direction of and with Doctor Edward Judson, and because of this association and friendship was well fitted to write his book, entitled "Edward Judson, Interpreter of God." He told of Doctor Judson's devotion and adherence to his work despite the calls to educational work in colleges and universities, for which he was eminently fitted, and to the pastorates of large and popular churches. Doctor Judson felt that the poor needed the gospel preached to them, and to that end gave his life. In a letter to a friend he said, "You have always been such a help and comfort to me in my efforts to build in lower New York, among the homes of the poor, a church edifice that shall not only preserve in beautified and permanent form the unspeakably precious memories of our early missionary history, but will contribute to the solution of the difficult and pressing problem of the city evangelization."

Miss Margery Beyer sang a solo, "A Voice in the Wilderness," by John Prindle Scott. The congregation united in singing two of Doctor Judson's favorite hymns, "Glorious things of thee are spoken" and "Where cross the crowded ways of life."

Rev. John DiTiberio, pastor of the Italian Church, gave the invocation; Rev. John Kweetin, pastor of the Latvian Church,



read the Scripture; Doctor George Alexander, pastor of the First Presbyterian Church and a friend of Doctor Judson, made a touching memorial dedication prayer; and Rev. Harold R. Crandall pronounced the benediction. The pastor, Rev. Laurence T. Hosie, presided.

HAROLD R. CRANDALL.

81 Elliott Avenue,  
Yonkers, N. Y.,  
November 18, 1929.

### FARMING AND FORESTRY

[Below we give an article from our friend, H. N. Wheeler, of Colorado, the chief lecturer in the United States Forest service. It is published by the government as a radio talk by H. N. Wheeler, Forest Service, delivered through Station WRC and thirty-two other stations associated with the National Broadcasting Company, November 8, 1929, at 1.35 p. m., Eastern Standard Time.]

Most people in thinking about forestry have the idea that it concerns only the government or state or the big private timberland owner, and does not concern the average citizen.

A man ran to the country store and asked Bill to help him get his calf out of the well. Bill went over and let the old man down the well. Soon he heard him calling "Pull me up." When he got the old man to the top of the well he didn't have the calf. Bill said, "Wasn't the calf down there?" "Oh, yes," the old man said, "the calf was down there, but it wasn't my calf."

Forestry in all its phases, including timber production, watershed protection, game conservation, recreation, and landscape beautification, does concern every man, woman, and child, especially the farmers. Farming is the art of producing crops from the soil. Some lands are best suited to raising ordinary field and vegetable crops, while other lands are best suited to timber growth, and, in fact, some of the ground that has been put under cultivation should be in trees. Tops of hills, badly eroding steep slopes that no longer pay the cost of cultivation, rock lands and sloughs, and wet bottom lands will all produce trees. No one can afford to pay taxes on idle waste land, but more than that every farmer needs all the return

from his lands that it is possible to attain with reasonable expenditure of time and money. Practically every farmer needs lumber, fence posts, poles, and fire wood. He may be unable to raise the kind of lumber he would buy, but it will be satisfactory for most of his needs.

In most sections of the United States there are many idle days on the farm in winter time or at other seasons of the year that might be profitably employed in cutting trees and in planting more trees so as to make timber production continuous. On many farms a year-long hired hand is desirable, and with timber to cut and trees to plant during otherwise idle periods, such a man can be employed with profit.

In the Prairie States and on the plains between the Rockies and the Missouri River trees are needed about the farm home to shield man and beast against the blizzards of winter and the scorching wind and sun of summer. A good shelter belt not only reduces the fuel bill for the house and the forage needed for the stock but increases the value of the farm, even as much as a thousand dollars per farm. Trees beautify the roadsides and home grounds, but also they shelter the birds so necessary to help rid trees and farm crops of insects and noxious weed seeds. But no small value of shelter belt and roadside trees is in furnishing wood material for the farm use, the same as the woodland itself. The Iowa State experiment station finds that waste farm lands are producing cottonwood that brings a return to the farmer of from \$5.27 to \$7.39 per acre per year after paying six per cent compound interest on the investment. Black locust seedlings secured from the state nursery of Tennessee at \$1.50 per thousand and planted on badly eroded worn-out lands have grown to fence post size and are bringing a net return to certain farmers of the state of \$11.31 per acre per year. Besides they have stopped further soil washing. A farmer in Missouri realized \$10 per acre per year from Osage orange fence posts for each year they were growing. Cottonwood, willow and softwood posts must be treated with creosote to get the best value from them.

But, after all, the greatest return from timber to the farmers is in the forest regions where the usual crop land is often

one-third of the total area in the farm while the rest is producing timber or lying idle. The farmers of Rusk County, Tex., in 1928 sold \$1,000,000 worth of timber and of Marian County \$750,000 worth the same year, or three-fourths the cotton crop in those counties. Arkansas farmers own 7,000,000 acres of the 21,000,000 acres of timberland in the state, and the farmers of northern Minnesota and Wisconsin are getting more return from their farms by the harvesting of timber than from production of the ordinary farm crops.

Moderate grazing on pine land is permissible, but pasturing the hardwood lands is generally harmful. It is a waste of a good cow's time to chase over many acres to pick a little food, and it injures the tree growth by destroying small trees and by packing the soil about the big trees.

Thirty-three states have state nurseries and are selling trees at from \$1.50 to \$10 per thousand. This is the best way for farmers to get trees, except where black walnut and oaks are desired. In this case the nuts and acorns should be planted where the trees are to be located permanently.

Without trees about the home, life is less enjoyable.

Many a tree is found in the wood  
And every tree for its use is good:  
Some for the strength of the gnarled root,  
Some for the sweetness of flower or fruit;  
Some for shelter against the storm,  
And some to keep the hearth-stone warm;  
Some for the roof and some for the beam,  
And some for a boat to breast the stream.  
In the wealth of the wood since the world began  
The trees have offered their gifts to man.

—From "Salute to the Trees" by  
Henry Van Dyke.

### PERSONAL MISSION WORK IN TEXAS

I have been blessed this year already, to preach more than I have in five years past. The twenty-foot fall out of the pecan tree, December last, did me good! I've held four good services at my old boyhood home, twelve miles west of my present home, to very good advantage—more to follow. Three families are seriously considering the Sabbath truth. The two hundred copies of the December 26 issue sent to me by kind friends—I mean the RECORDER—were used in many ways and places, to great good. Thanks to the many senders.

The two copies, containing the sermons of our colored brethren—Sheafe and Woodson—I can use if friends will send them to me. We have a great many colored Baptists in this part of the country. I think the sermon by Brother Woodson on doctrines is excellent.

Then the RECORDER of late date on the Sabbath question by Brother Gardiner is rich, and should be read by many Sunday Baptists, and other denominations. If anyone wishes to send me theirs I will hand it out, or mail it to friends.

Let us do all the good we can, as long as we can.

Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." What a great mission we have. We are to do *greater* works than Jesus did! Read John 15: 17.

Angels would be willing to come and do what we are expected to do, if they were allowed to do so. We are to preach the gospel to *every creature*—Mark 16: 15, 16.

Yours, saved by grace,

ANDREW J. WILLIAMS.

Morales, Tex.,  
October 25, 1929.

### THE WORLD'S LARGEST VINEYARD

A town of 2,500 inhabitants, all engaged in caring for what *The Scientific American* (New York) declares to be the largest vineyard in the world, is that of Guasti, Calif., perhaps one of the most unusual communities of the State. Says *The American*:

"Here is a town devoted to a single industry, its 2,500 inhabitants all working for the company that owns and operates the industry. This tract of land was originally a desert, but is now a mammoth vineyard, in which over 500 different varieties of grapes are grown, seventeen of which are produced in commercial quantities.

"Twenty thousand tons of the juicy fruit are ripened here each season. Half the product is shipped out as fresh fruit for the markets from coast to coast; the other half is made into grape by-products in an enormous plant with the most modern equipment. These by-products consist of such wines as are legal, medicinal tonics, and cooking sauces."—*Literary Digest*.

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
P. O. BOX 72, BEREA, W. VA.  
Contributing Editor

### I WISH THIS PAGE WERE MORE INTERESTING

Don't you?

I wish it had more variety in it.

I wish there was more interesting news from the societies, such as we have from the New England Union this week.

I wish we had an interesting picture once in a while, as we get much of our education through pictures.

I wish we had some missionary articles especially interesting to young people. (I think we will have, too, before long.)

I wish we had some papers on subjects of interest to young folks. (When someone gives an especially good talk in your meeting, or union, rally, etc., why not get them to write it out and send it in?)

I wish we had a good lively account of someone's experiences at Lewis Camp, last summer. (Most of us can not go, but those who do can help us to get the spirit of it.)

I wish we had a good story once in a while, as we all like to read good, wholesome fiction. (I know we have young folks in our denomination who can write good stories, so bring them on.)

Once upon a time there were fairies who granted wishes (at least, so we are told), but in these cold prosaic times we have to get them in other ways. So, if you feel as I do, let's get to work to get something real live and interesting, besides helps on the topic, in the Young People's Department.

C. A. B.

### NEWS FROM THE NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

Special work for the officers and committees was planned for several months, and with one exception has been or is being carried out as suggested.

For the month of August the society aid

committee visited the societies of the union and talked over the work of each society, trying to offer and receive suggestions that would be of help to both.

During the month of September the officers went by twos and visited the different societies, in this way hoping to get suggestions that would be of help to their own society, also to let the societies know the union was ready to help each society in any way.

The month of November has been given over to the Sabbath promotion superintendent, who has sent to the chairman of the prayer meeting committee of each society a special program which will take ten minutes of each Christian Endeavor meeting during the month.

The next rally will be held December 7 with the Rockville society.

Sincerely,

MRS. BLANCHE BURDICK,  
*Recorder Correspondent for the Union.*

### CHRISTMAS GIVING

Christian Endeavor Topic for Sabbath Day,  
December 7, 1929

#### DAILY READINGS

Sunday—Attitude toward Jesus (Matt. 2: 11)  
Monday—Gratitude (Rom. 12: 1)  
Tuesday—Human need (Matt. 6: 1-4)  
Wednesday—Brotherliness (1 John 4: 7-11)  
Thursday—Happiness (Acts 20: 35)  
Friday—Unselfishness (Phil. 2: 4, 5)  
Sabbath—Topic: What is back of our Christmas giving? (Matt. 2: 1-11; 1 Cor. 13: 3)

For the first time, under this department's present management, the helps on the topic have failed to appear, either the regular helps, or Lyle Crandall's Quiet Hour talk. Let's hope it doesn't happen again soon.

The Intermediate topic is practically the same, so we can get some help from it.

Think over this quotation from the "Standard Christian Endeavor Quarterly"; also these questions from the same source.

"Christ gave all for us. We give fifty cents in an offering, and try to 'call it square.'"

Search your heart; why do you give?

Name some right motives for giving.

How does custom affect our giving?

Does love or duty govern most people's giving?

How can you give to poor people without patronizing them?

Since our gifts can never outweigh God's gift to us, what should our attitude be toward giving?

#### A THOUGHT FROM THE SCRIPTURE LESSON

There are two kinds of Christmas gifts in this lesson: God's gift to the world, and the wise men's gift to Christ. That is what is back of our Christmas giving—"We love him because he first loved us"; we give because he first gave to us. All Christmas gifts should be gifts to Christ (read Matthew 10: 42).

A good hymn to sing would be "Give of Your Best to the Master."

C. A. B.

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Give from gratitude (1 Chron. 29: 14)  
Monday—First Christmas gifts (Matt. 2: 11, 12)  
Tuesday—Love's gift (Mark 12: 41-44)  
Wednesday—Giving ourselves (Rom. 12: 1, 2)  
Thursday—The spirit of giving (2 Cor. 8: 3-5)  
Friday—Give to the needy (Deut. 15: 11)  
Sabbath Day—Topic: Why give at Christmas? (Acts 20: 35; 1 John 3: 16-18)

Topic for Sabbath Day, December 7, 1929

#### HINTS FOR THE LEADER

Why *do* we give gifts at Christmas? One good objective will be reached if this meeting causes each one to honestly consider why he gives gifts at Christmas. Why do we send Christmas gifts to those who remembered us last Christmas? Why do people send baskets of food to the poor on Christmas? Or why do some of us eat all those good things up at home? Why does father give mother a new car and daughter a new fur coat, while the newsboy saves his pennies to buy his sick mother an orange? Why do we do all that we do on Christmas? Is there one or more answers for the above questions? And what does Christ have to do with it?

Why *ought* we give gifts on Christmas? There are two kinds of gifts mentioned in the Christmas story. First—the gift of God

to the world, of his own Son. He gave not in exchange but to meet the need of the world. One of the best gifts we can make is to consecrate ourselves and at least a part of our time and money to the work for which Christ came. We do not often think of such a Christmas gift.

The other gifts mentioned are the gifts of gold, frankincense, and myrrh, which the wise men brought to the child Christ, by which they acknowledged him as their Lord. Do we bow down and worship Christ with our gifts? Our gifts to the needy who can not give in return come the nearest to this kind of gift, for Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The illustrations for the last two charts on the memory hymns for this year follow.

Hymn—"This Is My Father's World."

"All nature sings"—picture of nature.

"Of rocks"—rocks.

"And trees"—trees.

"Of skies"—skies.

"And seas"—the sea.

"The birds their carols raise"—birds.

"The morning light"—clouds reflecting light from sun.

"The lily white"—Easter lilies.

"In the rustling grass"—grass.

"God is the ruler yet"—Motto, "He hath made everything beautiful in its time."

"Jesus who died shall be satisfied"—Jesus.

Hymn—"Faith of Our Fathers."

Words—OUR FATHERS.

Pictures of "Their Bible" (Bible).

"Their church" (Newport church).

"Their pastor" (Thomas Hiscox, first pastor of the Newport church).

Words—OURSELVES.

Pictures of "Our Bible" (Bible).

"Our church" (own church).

"Our pastor" (own pastor).

Words—OUR PLEDGE.

Picture of the cross with words below it—"Faith of our fathers! holy faith! We will be true to thee till death."

### WHY IS CHRISTIANITY A MISSIONARY RELIGION?

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 30

(Received too late for last week)

LYLE CRANDALL

"Go ye, therefore, and teach all nations." This command was given by Christ to his disciples just before his ascension, and he gives it to us today. He is the world's Savior, and our duty is to give his message to the world. All of us can not go as missionaries to foreign lands. Some of us do not have the ability to do missionary work, but we can help send others who can do it. We should do our duty in every possible way.

Christ came to seek and save those who are lost. Christianity sees a lost world, and our duty as Christians is to seek and save sinners. We should be concerned about the soul welfare of others. A certain man went to see his friend one day. When his friend met him at the door he said, "How is your soul today?" This surprised the man very much, for he said it was the first time in his life that anyone had asked him about his soul. The result was that he was led to Christ through this experience.

Young people, there are people all around you who are hungry for kind, encouraging words which you can give. It may be that you can win them to Christ in this way. Are you using your opportunities?

### PAUL'S FIRST DAY SUPPER OF ACTS 20:7

THEOPHILUS A. GILL

Was it not simply the Habbalah, in Acts 20:7? In a book entitled "Jewish Institutions and Ceremonial Customs," pages 72-73, Mr. Rosenau, Ph. D., its author, while speaking of the "Sabbath Lights," which were lit before the Sabbath and of the "Habbalah Lights," equal "Festival Lights" which were lighted after the Sabbath day, at the beginning of the first day of the week, says:

"The principal meal of the day was taken after sundown. Lights and burning incense marked its special character. These could not be procured on the Sabbath, on which the use of fire was prohibited in the words, 'Ye shall not kindle a fire in your dwellings,' and had to be enjoyed therefore upon the conclusion of the Sabbath. The light is to

remind one of God's creation on the first day, to which the approaching day of the week corresponds. In the synagogue the precentor at a service places his hand over light when he says, 'Between light and darkness'."

It was at this time and hour that Paul's farewell party were gathered to give him, in true Oriental fashion, a good-by kiss and a wholesome parting meal, and the "Habbalah Lights," translated "Festival Lights," were burning brightly, according to Jewish custom. "The light is to remind one of God's creation on the first day, to which the approaching day of the week corresponds." —*Rosenau.*

Kindly take note of Acts 20, verse 8, "Now there were many lights in the upper room where they were assembled." Many lights corresponds most clearly to an especial illumination, "Festival Lights," which were making glad the occasion, in harmony with the first recorded words of Jehovah on the first day of the first week in our mundane sphere. God said, "Let there be light" (Genesis 1:3), and in him is no darkness at all. O glory! And with this *fiat lux*, the progenitor of all the Jewish habbalahts took its regal place in the universe, "and there was evening and there was morning day one." But this was not the Sabbath day of Jehovah, which he blessed.

The Gentile writers speak of the Festival of Lights with variances of expression in their interpretations. Bishop Ellicott supports our view of the subject and confirms practically Mr. Rosenau. He says: "It seems probable that in the churches which were so largely organized on the framework of the Jewish synagogue, and contained so many Jews and proselytes who had been familiar with its usages, the Jewish mode of reckoning would still be kept, and that as the Sabbath ended at sunset, the first day of the week would begin at sunset on what was then or soon afterwards known as Saturday. In this case the meeting of which we read would be held on what we should call the Saturday evening, and the feast would present some analogies to the prevalent Jewish custom of eating bread and drinking wine at that time, in honor of the departing Sabbath."

Doctor Smith, in *Bible Dictionary, Art, Synagogue*, in speaking of this service, and how the customs of the earlier churches

grew out of the synagogue, both as regards forms and times of service, says: "It was a Jewish custom to end the Sabbath with a feast in which they did honor to it as to a departing king. It is obvious that so long as the apostles and their followers continued to use the Jewish mode of reckoning; that is, so long as they fraternized with their brethren of the stock of Abraham, this would coincide in point of time with their deipnon on the first day of the week."

This deipnon is translated "supper" in Luke 14:12 and in John 13:2, 4. A careful reading of John, the thirteenth chapter, shows plainly that the communion was not instituted until after the deipnon, or the "supper," at a second sitting, "feet-washing" having intervened between the two events. The words in Acts 20:7, "klasai arton," translated, "to break bread," is the ordinary expression for a common meal, that is, "to eat together." You will find these words used in relation to the supper, or "breaking of bread," in Luke 24:30, which was not the communion, or Lord's Supper. The Lord's Supper, if properly translated, should be the "Lordly Supper."

The same words, "klasai arton," are used in the eleventh verse of Acts 20, when Paul broke bread and ate his morning meal before taking his nineteen-mile jaunt to Assos. This expression is used when Christ fed the multitude, and when he instituted the "Lord's Supper," so-called, and when he sat at meat with the two disciples at Emmaus. The sense must be determined by the circumstances — (See Bailey's "Complete Sabbath Commentary," page 184), the circumstances of when the meal was eaten, Acts 20:11, and of it being at the "Habbalah Feast"; that the day was not kept as a Sabbath, but used as a traveling day.

Doctor McGarvey confirms this last statement in his *Commentary on Acts*, when he says: "I conclude therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews, or Jewish proselytes; and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey." Of this commentary the *Christian Standard* says it to be the "best work on this book extant."

Further, the sense of the words attributed

to the partaking of communion must be taken in connection with the circumstances preceding in Paul's journeying. Five days before Paul came to Troas, which was on the first day of the week, since he tarried there seven days, and left on the "mia toon sabbatoon," he was in Philippi during the "days of unleavened bread," or the Passover, where the anniversary of the Lordly Supper was very likely celebrated in connection with the time of the institution of it by his Lord and Savior Jesus Christ. This is a custom in a part of what is called the Church of God of today.

With these several circumstances mentioned, and we might bring in more, we conclude with the author of the *Complete Commentary on the Sabbath*, James Bailey, and in harmony with the Greek New Testament, that "the greater probability, generally accepted, that the breaking of bread was for the evening meal, and not the Lord's Supper, and no evidence that that day was observed as a Sabbath," or as the first-day advocates would claim it, "Lord's Day."

We can not find any such honor paid to Sunday by the Apostle Paul. And with no mention of a communion in 1 Corinthians 16:2, and no exact mention of the resurrection other than "late on the Sabbath day," Matthew 28:1, R. V., and Revelation 1:10, the "Lord's Day," a prophetic period of time through which St. John had a vista of what was to come, and not a day of the week (Vide Weymouth), we are forced to decide that anti-biblical and post-biblical facts have much construed what was simply a "Habbalah Feast," a farewell, and a secular use of the Bible first day of the week.

### A GOOD PRESCRIPTION FOR DAILY USE

Don't worry. "Seek peace and pursue it."

Don't hurry. "Too swift arrives as tardily as too slow."

Sleep and rest abundantly. "The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merry Man."

Spend less nervous energy each day than you make. "Work like a man; but don't be worked to death."

Be cheerful. "A merry heart doeth good like a medicine."

Think only helpful thoughts. "As a man thinketh in his heart so is he."

Associate with healthy people. "Health is contagious as well as disease."

Don't carry the whole world on your shoulders — "Trust in the Lord and do good."

—Selected.

## CHILDREN'S PAGE

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

### "SILENT NIGHT, HOLY NIGHT"

Junior Christian Endeavor Topic for Sabbath  
Day, December 7, 1929

MRS. HERBERT L. POLAN

Hymn—"Silent Night, Holy Night."

Picture—"Holy Night" (Correggio).

Children should commit to memory the account of Christ's birth, so ask them two weeks before this lesson to study hard so as to be ready to give in concert Luke 2: 1-16. Then repeat it at all other meetings in December.

Collect and arrange Madonna pictures on a large yellow star-shaped card for a poster. Carry this pretty pre-Christmas joy-bringer around with you when you go to sing for the shut-ins and sick just before Christmas. Arrange for several styles of rendering your song chosen for a study lesson.

Suggestions:

1. Organ solo with variations.
2. Duet on the first verse.
3. Violin solo.
4. Solo on second verse.
5. All softly on third verse—with violin.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am ten years old. I am in the fifth grade. This is only the second letter I have written to you. I enjoy the Children's Page.

We have had several hard frosts here and two little dabs of snow.

My Sabbath school teacher is Mrs. Clarke. I am in the highest class in the primary department. There are seven people in our class. We use a record book in our class and get stars every time we bring them in on time and done.

Your friend,

KIRWIN B. GOODWIN.

Alfred, N. Y.,  
October 29, 1929.

DEAR KIRWIN:

I am so glad you decided to write to me again, for it shows that you really enjoy the Children's Page since you are trying to do your part to make it worth while.

I wonder if you are anxious to have it begin to snow more than in "little dabs." Do you remember about Jean Crouch, the little niece who lived with us last year? She went back to her home in Panama last June, where it is hot summer all the time. Every time she writes she says, "I do wish I could see some snow again." She had great fun playing in it last winter. How would you like to live where she does? She, too, is ten years old and in the fifth grade.

What do you think? When I lived at Alfred, I taught the highest primary class for a year, so I'm especially interested in your class. I hope you get one of those stars every week.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am writing to help fill this page up, and to tell you about our two kittens.

The kittens' names are Billy Boy and Kisty Girl. Billy and Kisty are just big kittens, but are not alike in two or three ways. Billy is striped like a tiger. Kisty is jet black except that under her chin is a white patch of fur. Billy will try to eat our fingers and will not play with us as much as Kisty Girl will.

Billy is inclined to roam quite a bit. But Kisty Girl is much more snopy. One time she got up on the table and began drinking out of a cream pitcher. She was punished for it and now doesn't get up on the table.

Sometimes Billy Boy grabs Kisty Girl and hugs her with his "arm," and then washes her face. She doesn't like too much of this treatment.

Both kittens are asleep now; Billy in a big arm chair and Kisty on the bed.

I am ten years old and am in the fifth grade. I have two brothers and one sister.

I must be closing now.

Yours truly,

IRA BOND.

Nortonville, Kan.,  
October 29, 1929.

### FITTING TRIBUTE PAID TO FORMER PRESIDENT DALAND

A very fitting tribute was paid recently in chapel to former President, Dr. W. C. Daland, by a special service. Former students recognized the occasion at once upon seeing the flowers on the platform, for it is a beautiful tradition to have flowers on this occasion, his birthday. Pure white lilies were the tribute of Miss Mabel Maxson to President Daland, and Mrs. W. C. Daland sent roses.

In the absence of President A. E. Whitford and Dean P. N. Daland, Professor J. F. Whitford took charge of the program, addressing the student body in a short talk, bringing it to realize to some extent, the influence of President Daland in this community. He read a poem in which Miss Maxson expressed her regard for this former president. She felt unable to attend the exercises.

Professor L. H. Stringer expressed the versatility of the man in his short introduction to the singing which followed. Two great favorites of President Daland, the commencement processional, St. Anne's tune, and "Ein Feste Burg" by Martin Luther, were sung by the student body.

The service closed with "Our Colors," which was written by President Daland.—*Milton College Review.*

### METAL

This is a metal age. I think there is too much Metal in the world.

Perchance it has worked its way  
Into our very seed.

And thus we have incurred the appellation,  
"Iron-hearted."

To him who has surmounted all the heights,  
Scaled all the pinnacles of glory,  
Scarred and gory,

Lined with the saber thrusts of life—

How often in such faces do we see

The lurking, pinching lines of cruelty,

So often the concomitant of high endeavor,

That can and therefore will

Outdo the weaker,

Scoffing the Christly preachments,

Above the need of gospels or of parables,

Laughing at the Book.

Such hardened are too frequently

Those to whom the name is given,

As though with the fair benison of heaven,

"The Man of Iron."

We have too much metal in the world—

Perchance it's worked its way into our seed.

—Clarence P. Milligan.

DEAR IRA:

Isn't it fine to have two letters in the RECORDER this week, written the very same day, and each one by a boy ten years old and in the fifth grade? Quite a coincidence, isn't it?

I was glad to hear about your kittens and am sure they must be very cute, and fine playfellows. So Kisty doesn't like to have her face washed. I have seen boys and girls sometimes who felt very much the same way, but of course they were not RECORDER boys and girls.

I shall have to tell you about two little kittens I had one time, one all maltese, named Teddy, and the other maltese and white, named Kermit. Teddy was a very clean kitty and was always washing himself; but Kermit seemed to like to be dirty. He just loved to play in the coal and then was too lazy to wash himself. Sometimes Teddy would hold him down and give him a good washing, for which he wasn't one bit grateful.

I hope you'll write another good letter again soon.

Your sincere friend,

MIZPAH S. GREENE.

DEAR BOYS AND GIRLS:

I have just room here for a little poem sent by a good friend who likes children and enjoys working and playing with them. When you notice how he signs his name I wonder if you can guess who he is.

M. S. G.

### HOUSES

A house is nothing but a roof

With empty rooms and echoing walls,

Until a family moves therein

And neighbors make their friendly calls.

The rooms are filled with *folks* and *things*,

And little children play around;

And then the house becomes a *home*,

Where happiness and love are found.

God, help this house to be a *home*,

Where every person, large and small,

Shall live, and speak, and act, each day

With friendliness and love for all.

—NE PLUS.

The statesman of the future will not boast that he was born in a log cabin. He will begin his autobiography: "My people were a one-car family."—*Life.*

## OUR PULPIT

### THE REAL WORTH WHILE POWER

MR. EMMETT H. BOTTOMS

Pastor of the church at Middle Island, W. Va.,  
and student in Salem College

SERMON FOR SABBATH, DECEMBER 7, 1929

Text—Acts 1: 8 (first clause).

#### ORDER OF SERVICE

HYMN

SCRIPTURE LESSON, Acts 2: 1-47

PRAYER

HYMN

SERMON

PRAYER

HYMN

BENEDICTION

seeing this is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, sayeth God, I will pour out of my Spirit upon all flesh." And Peter continued to speak to the extent that he preached one of the most wonderful sermons that has been preached since our Savior preached the Sermon on the Mount, which is recorded in the fifth, sixth, and seventh chapters of Matthew. Peter's sermon on the day of Pentecost was preached entirely spontaneously, directed by this wonderful power which Jesus had promised

them. And Jesus is interceding with God for you and me now to have this same power if we are willing to "witness" for him in the uttermost parts of the world as he says in the last clause of verse eight.

Now, it is very plain that this promise still holds good. The Church of Jesus Christ may again have that Pentecostal power. But it is also plain that there are conditions. There were for the first disciples. They complied with them and received the blessing. Had they not complied with Christ's conditions, that power would not have come and Christianity would have died almost as soon as it was born. Therefore, lack of compliance with the Savior's conditions is the only reason why his Church ever lacks Pentecostal power.

Let us look at this Pentecostal power and see some of its characteristics and conditions. What is it?

First, it is the power of religious earnestness. Half-hearted religion is no religion at all. God wants the whole heart or none. He says there can be no partition of the heart, or division of affections between him and the world. The heart that is partly the world's is wholly the world's. The soul of the human being is entirely too small for two occupants; especially when they are so vastly different as the evil one, who leads and directs the things of the world which are carried on in the lower realms of darkness, and that Supreme One from whence cometh all light and power, who with a mighty hand, at his own will, rules the entire universe. Earnestness is working at religion, not playing at it. But without Pentecostal earnestness there can be no Pentecostal power.

Second, Pentecostal power is the power of union. In union there is strength. In division or separation there is weakness. Forty sticks will not make forty fires scattered over the field. They will all go out and there will be no fire at all. Put them all together and then see what a fire is produced. Again and again we are told that these one hundred twenty disciples were all assembled in the upper room; not one hundred nineteen but one hundred twenty; not with some thinking of their work at the office, some of their store, some of their tax books, some of their dairy farm, but all were of the same mind, all with one accord. Neither were some thinking of the Methodist Church, of the Baptist, of the Christian, of the Presbyterian, or of the Seventh Day Baptist; they were all of the same mind, thinking of the promises of Jesus and of spreading his wonderful gospel. Lack of union destroys the power of the human body or of the Christian Church. Think how a paralytic foot or hand or tongue impairs the serviceableness of the body. We want them all to function properly together. Think how a few church members who never unite in prayer and work with the faithful ones shear a church of its strength. It is necessary also that they all function properly.

Third, Pentecostal power is the power to witness for Christ. Christianity is a religion that advances by testimony. Where no

one speaks for it, it dies. It needs the tongue. The unruly member of the body, sanctified, is its chief propagator. The disciples were to be witnesses for Christ. That was their chief mission. Use your voice for Jesus. Use it all the time and everywhere. Pentecostal power will never descend upon a church of mutes.

Fourth, Pentecostal power is the power of the Word of God. Have you noticed at Pentecost, what a reasoner, what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? "The same day there were added unto them about three thousand souls." What gave him the power to move men? Read over his address and you will find nothing there that you can explain by the ordinary rules of rhetoric or canons of secular eloquence. It is the simplest kind of speech. It is founded on quotations from the Old Testament, but it has fire in it and it is the fire which God says his Word contains. Peter treated it as the Word of God and found in the actual Jesus, who had just died and risen, its literal fulfillment. This was sufficient to fill him with fire. To have spiritual life within—and that is what the Word of God will always do when it is treated as a thing of life and given its living work to do.

Fifth, Pentecostal power was the power of prayer. Oh, how I would like to have heard the prayers of those hundred twenty in that upper room after Jesus ascended! Such thanksgiving for the life, death, and resurrection of Jesus. Such supplication for the Holy Spirit. Such confessions of sins and unworthiness and requests for pardon! Such expressions of willingness to be used in any way the Redeemer would indicate, and such petitions for power to convince the world of the truths of the claims of Jesus and to persuade them to accept him! Do we want this power? Are we willing to pray for it at the Pentecostal price of apostolic prayer? We can receive it if we are willing to comply with the conditions here set forth.

There are many other characteristics of this Pentecostal power; it is the power of a complete consecration, the power of an indomitable courage, the power of a spiritual concentration, the power to win souls to Jesus Christ, but they are all summed up in this: it is the power of the Holy Spirit.

Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Spirit? Is there any reason why the church today can not everywhere equal the church at Pentecost? What had they that we have not? Nothing but the Holy Ghost. The miraculous manifestations were no part of their power. They were to simply authenticate the disciples and the new faith. The speaking with tongues was no part of their power. That was simply an ecstatic utterance of the praises of God in foreign languages. They had had no way of learning the foreign languages, and it was God's desire for all of these foreigners who did not know the language of the Galileans to know what was being said on this wonderful occasion; therefore, he blessed them with the wonderful power.

### PENTECOSTAL POWER IN THE CHURCH

M. G. MARSH

The religious papers are full of expressions of regret that Christians are fast losing their influence; and the pulpit thunders the alarm that a radical wrong exists somewhere, which, if not corrected, is sure to bring disastrous results upon the Church. Unfortunately these claims are too true, but there is a remedy and it is no more complex or mysterious than to simply go back to the plain principles of pure Christianity as spoken and practiced by our Lord and the apostles.

Jesus said, "Why call ye me, Lord, Lord, and do not the things I say," yet that is exactly what we seem to be doing. He planned, perfected, and ordered the proper methods for carrying on the affairs of his Church that she might preserve her spiritual influence and completely fulfill her mission of saving the world.

In carrying out this great purpose, the pre-eminent factor to be regarded by the Church is to *first* see that members of her own household do not suffer for the necessities of this life. So long as affectionate care for one another was manifest in the Church, her spiritual growth was something phenomenal and her influence and power carried genuine conviction to the lost.

But, to our shame, I fear we have ignored the methods and conduct Jesus would have us practice. We have introduced our own

ways and means of carrying forward the interests of the kingdom. While thousands and thousands of true Christians in the homeland and elsewhere suffer for the needs of this life, we hear not and see not, yet we become greatly interested in the conversion of the heathen, who is far away, and contribute millions to that end. What would one think of the man who takes bread from his own starving children to give it to those not his own? Yet, in principle, that is exactly what churches in America are doing today! We ought to give the gospel to the heathen, to be sure, but it is futile to hope to win great numbers of them, comparatively, if we ignore the cardinal duty as set forth in the following verses from God's Word: "and not *one* of them said that aught of the things which he possessed was his own. . . neither was there among them any that lacked . . . and distribution was made unto *each*, according as *any one* had need." It may be said, upon the authority of God's Word, that it is a stinging rebuke against any church, if she pretends to be concerned about the heathen while within her own fold *even one* brother needs material help and does not get it. If we would succeed in our evangelical enterprises, our wealth, our all, must be put on the altar for the sake of the brotherhood. No other factor will so effectively give back to us our former power and influence.

Again, there is absolutely nothing on record showing that Jesus or any of the inspired leaders in the Church borrowed money with which to carry on her interests. God's institution is strictly a "pay-as-you-go" organization. Jesus and his apostles had their treasury and the Apostolic Church followed suit in this matter. When they needed money they drew on the treasury, unless it was exhausted, and if so, they negotiated no loans from worldly institutions, no matter how great were their needs. In case of contingencies, for which they were not responsible, when their treasury was drained, they resorted to free-will offerings to meet the emergency. No debts were presumptuously contracted by certain leaders and then the Church "beaten to a frazzle," so to speak, to get money to liquidate the indebtedness.

Oh, my brethren, why not go back to the Bible plan for raising money? Let a treasury be placed in all churches, then teach

the members that dropping a donation, though small it may be, into the same on every Sabbath is just as much a part of true worship as is praying. Stress the fact that the Lord desires that our contributions be systematic and, in every case, in proportion to our financial worth. Do not reverse the Bible plan by *first* making debts, then pressing the brotherhood to pay them. First urge sacrificial giving that the treasury may be replete for all legitimate demands. And let no preacher or other servant of the Church be paid according to his ability. That custom, of course, is in keeping with justice, but Christians are on a higher plane than justice; therefore all servants of the Church are to be paid according to the average income of those among whom they labor. If the ablest brother is pastor of a church poor in this world's wealth, he should gladly suffer just like those of his fold. His bed should be no softer, his food no better and his clothes no better than the humble people of his field. This is pure primitive Christianity, and, oh, how we need it today that we may regain our lost prestige and power.

Finally, to summarize, if we would see the Church again clothed with pentecostal power and her sanctuaries crowded with anxious attendants, she must, in love, faithfully care for her own household, resume the "pay-as-you-go" plan, and her ministers and other leaders must insist by example as well as by precept that the benefits of her abundant wealth be more equally distributed among the brotherhood. Such manifestation of love, one for the other, would have more influence for good in general and create more enthusiasm for the Church than the best preaching in the world. "Actions speak louder than words."

Kelso, Tenn.

### MORE BACK NUMBERS WANTED

Editor Sabbath Recorder,

DEAR BROTHER:

You remember, some two years ago, I asked you to publish a request in your paper, asking the subscribers who have back numbers of the SABBATH RECORDER that are clean, to send them to me post paid, to be distributed from house to house in Racine. Well, I guess there were some two thou-

sand copies sent me, and they are about all out now. Some still send me a roll once in a while, which shows that the plan was agreeable to the subscribers.

Now since many new homes have been established in Racine, and as the city is growing fast, I think I could put out as many more if I had them. So please insert the following request in the RECORDER for a while, hoping we can get more of the back numbers to the people.

WANTED—One thousand or more clean copies of the SABBATH RECORDER and other pamphlets sent post paid to Frank Jeffers, Racine, Wis., 1676 Douglas Avenue, for free distribution from house to house.

FRANK JEFFERS.

1676 Douglas Avenue,  
Racine, Wis.,  
November 5, 1929.

### THE OLD SEVENTH DAY BAPTIST CHURCH OF PISCATAWAY

REV. T. J. VAN HORN

Less than two miles southeast of the site of this church is "Hadley Air-port." Would you like to hop off from this aviation field for an aerial survey of this section of country?

If your mind has the historic slant you will be thrilled to look down over the area of some of the most important events of American history. You see that flagstaff yonder, supported by the shoulder of old Watchung Mountain? That marks the place of Washington Rock, from which the Commanding General of the Continental Army kept a watchful eye on the movements of the British Army, encamped on the plain below.

Nosing the plane upward and flying toward the south, in ten minutes you will be looking down upon the old Monmouth battle ground. Here was fought one of the most important engagements of the Revolution.

Westward you see the place where Washington crossed the Delaware at Trenton and instituted what British statesmen of that day called "That unfortunate affair at Trenton." It was the beginning of the drive that sent the Redcoats scurrying across the state of New Jersey into New York.

But of much greater interest to the reader, if he is interested in the religious development of this territory, is a little incident that accounts primarily for the founding of this church, and was the beginning of Seventh Day Baptist history in North Jersey.

On one Sunday morning, seventy-eight years before the battle of Monmouth, a certain Mr. Bonham was quietly working in his field not far from the place where you hopped off for this flight in the air. His attention was arrested by the voice of one of his neighbors, calling from the highway: "Brother Bonham, don't you know that this is Sunday morning, and that it is wrong for you to be working on the Sabbath?"

Mr. Bonham looked up, and as he leaned on his hoe, challenged: "Ed, if you can find one word in the Bible that proves that I do wrong to work in my field on Sunday, you will never again find me working on my farm on the first day of the week."

Mr. Dunham at once began the study of the Bible to find the proof that would stop work on the Bonham farm. That study was extended to a long and wearisome search. If Mr. Dunham had seen an airplane circling in the air above his head he would not have been more surprised than he was, at the end of that study, to find that there was absolutely no proof between the lids of his Bible that his neighbor Bonham had been doing wrong in working on Sunday. On the contrary he found, to his dismay, that he himself had been transgressing a prominent command of the decalogue by working on the seventh day of the week.

In consequence of that discovery Mr. Dunham began at once keeping the seventh day instead of Sunday as the Sabbath. No small commotion was stirred by this change in his conduct. Others, awakened by his example, began a serious study of the subject of the Sabbath. An impartial investigation led them to the same conclusion, and they joined their neighbor Dunham in the observance of the Sabbath.

It was not the intention of these few people to withdraw from the fellowship of the Baptist Church of Piscataway (now the Stelton Church), but it was soon found impracticable to continue their membership there.

Thus it came about that in the year 1705, or seventy-three years before the Revolutionary events cited above, this body of

Christians began their existence as the Seventh Day Baptist Church of Piscataway.

Not far from Hadley Field you may still see the building where these people worshiped in that early day. Recently from a piece of solid timber taken from there, a gavel was turned which was presented to the American Sabbath Tract Society at Plainfield, and is now used in calling the sessions of that body to order.

Since that first meeting house was built in 1736 (for the church met from house to house, in private dwellings 1705-1736), two others have been erected by this church. The last one was built upon the plot of ground that is now the cemetery, situated less than a mile from here on the Stelton road. That was in the year 1836, when the church had been in existence one hundred thirty-one years. Within the memory of some of the members now living, that house was moved to its present beautiful location. Additions of a session room, a kitchen, a dining room, and changes within the main auditorium, and re-decorations have marked the history of the succeeding years.

The members of this old church may be pardoned for a justifiable pride in an existence that has extended through three centuries of momentous history. That history includes no less than four great wars exclusive of the World War of recent years. And while in retrospect, not all perhaps can be clearly seen as justifiable, they are rejoicing now to participate in the great world movement for the abolition of all war.

They have witnessed the transformation of wildernesses into fruitful fields of amazing productiveness, and cities with their teeming population. The exercise of their wildest imagination could not have given these early Sabbath keepers a hint of the marvels of inventive genius that are commonplaces of the present. The trip by airplane which you took a moment ago would have seemed to them like a dream of "Alice in Wonderland."

The people of this old church have taken an honorable part in all the great movements for the purification of society and the redemption of mankind. The roster of the church will reveal the names of heroes on the battle fields, of doctors and nurses, of teachers in public schools and colleges, of

missionaries on the home and foreign fields.

One of the satisfying evidences that the organization of this church was under the direction of the Holy Spirit is the marvelous way in which it has been sustained by the nurturing hand of God. That it has persisted through the storms of wars and the sunshine of peace, through the tides of worldliness and commercial stress, is a romance of three centuries.

To this church has been fulfilled the promise to those "who delight in the law of the Lord"; "And he shall be like a tree, planted by the rivers of waters, that bringeth forth his fruit in his season, his leaf also shall not wither."

#### PASTORS WHO HAVE SHEPHERDED THE FLOCK

Rev. Edmund Dunham .....	1705-1734
Rev. Jonathan Dunham .....	1734-1777
Rev. Nathan Rogers .....	1787-1797
Rev. Henry McLafferty .....	1797-1811
Rev. Gideon Wooden .....	1812-1830
Rev. William B. Maxson .....	1832-1839
Rev. Walter B. Gillette .....	1839-1853
Rev. Halsey H. Baker .....	1853-1858
Rev. Lester Courtland Rogers .....	1858-1868
Rev. Lewis A. Platts .....	1868-1876
Rev. Leander E. Livermore .....	1877-1883
Rev. Earl P. Saunders .....	1883-1884
Rev. Judson G. Burdick .....	1884-1887
Rev. Leander E. Livermore .....	1888-1893
Rev. Frank E. Peterson .....	1893-1899
Rev. Martin Sindall .....	1899-1900
Rev. Leander E. Livermore .....	1900-1904
Rev. Henry N. Jordan .....	1904-1913
Rev. Herbert L. Polan .....	1913-1917
Rev. Willard D. Burdick .....	1918-1924
Rev. Theodore J. Van Horn .....	1925-1929

#### THE CHRISTIAN'S JOY

SELECTIONS BY DEAN ARTHUR E. MAIN

*Behold, my servants shall sing for joy of heart.*

*Thou shalt rejoice in all the good which the Lord thy God hath given unto thee, and unto thine house.*

*But let all those that put their trust in thee rejoice, let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.*

So take Joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her;  
Then will she come, and oft will sing to thee,  
When thou art working in the furrows; ay,  
Or weeding in the sacred hour of dawn.

It is a comely fashion to be glad,  
Joy is the grace we say to God.

Art tired?  
There is a rest remaining. Hast thou sinned?  
There is a Sacrifice. Lift up thy head—  
The lovely world, and the over-world alike,  
Ring with a song eterne, a happy rede—  
"Thy Father loves thee."  
—Jean Ingelow.

Are you joyful? Does your life in Christ beam in smiles, showing to everyone who sees you that your Christ is a Joy-Giver? God forbid that we should, with gloomy aspect and sad demeanor, so misrepresent him that others, misled, will seek joys elsewhere! In him is fullness of joy.  
—C. Armand Miller.

All Godlike things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—F. W. Faber.

Has Christ put away your sin? If he has, be as happy as the days are long in the sweet summer-time, and be as bright as a garden in the month of June, and sing like angels, for you have more to sing about than angels have.—Charles H. Spurgeon.

'Tis what I know of thee, my Lord and God;  
That fills my soul with peace, my lips with song;  
Thou art my health, my joy, my staff, my rod,  
Leaning on thee in weakness I am strong.  
—H. Bonar.

#### PRAYER

When the day breaks and the shadows flee away, our hearts awake, O God, in gratitude to thee. Thy peace is our enduring treasure and thy presence our delight. What are we, that thou hast taken knowledge of us and redeemed us by the gift of thy beloved Son! Uphold our strength, that we may labor joyfully as children in the free service of the Father's house. Remember us in thy merciful kindness every hour of the day that we may be content in thee. Show us thyself in even fuller measure, that our peace may flow as a river and our joy endure forevermore. Be the Helper of the friends whom thou hast given. Make our homes glad with thy presence. Thou hast filled our lives with cheer, help us to carry it to others by true witness of thy power in cheerful days. And for thy love in Jesus Christ, our Lord, the love that brightens all our days, our hearts shall bless thee evermore. Amen.

## Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.  
Contributing Editor

### TWO CHALLENGES

Under the above heading, in a leading Baptist paper, appears an article from the pen of Mrs. Caroline Atwater Mason. Mrs. Mason is a writer of national repute, and anything she writes is worthy of attention. The article is too long to print in full here, so we shall have to content ourselves with the article considerably abridged.

The first challenge to the Church of Christ to which she refers is from an Anglican "parson," and the other is from a Baptist editor. The first challenge fills a book, the second is a two-page editorial.

The book referred to is *The Impatience of a Parson* by Rev. H. R. L. Sheppard, a "distinguished insurgent." His thesis, she informs us, is that there is now a close race between Christianity and Catastrophe. In this book, according to Mrs. Mason, he declares that there never has been a moment in history when "the saving power of a large and fearless religion" was more urgently needed, that his challenge against Christianity denounces its languor and apathy; its avoidance of sacrifice; its condoning war; its love of prestige, wealth, popularity, of crowds, and of the whirl of the wheels of social activities. "The truth is," (quoting from the book) "Christendom refuses to take Jesus Christ seriously. . . . Christian people do not yet know to what their faith commits them. . . . After all Pentecost is normal Christianity."

The editorial to which she refers is entitled "Taking Sides." From this she quotes: "It seems to us in such a day as this that men ought to be willing to take a brave and heroic stand, cost what it may . . . and battle for New Testament Christianity." The editor deprecates the now customary attitude expressed in the familiar phrase, "I do not care to be known as"—whether on the lips of liberal or conservative.

But we will give the concluding part of Mrs. Mason's article in full. She continues:

Writing as one now of necessity living apart from active participation in Baptist affairs, but not apart from sympathetic interest in them, I hope that I may consider the present situation in our own ranks without prejudice or prepossession. After studying the anomalous conditions so dispassionately and thoughtfully set forth in the editorial—which is in reality a call to arms spiritually—I have been trying to discover the underlying cause for the failure of our Baptist brotherhood, lay and clerical, at the present hour to rise royally to the defense of Baptist principles, those that we have ventured to count as synonymous with "New Testament Christianity."

We were not ever thus. Consider our great and lonely hero Huebmaier, willing to suffer trial by fire even unto death for the truth of the gospel. Look back to the story of Roger Williams and what he endured for Baptist principles. From his day down to recent times our Baptist folk, whether humble or exalted, have been fearless in conviction, and in faithfulness to the testimony committed to them. They have been willing to hazard all, to lose all if need were, in defense of the integrity and authority of the Gospels.

Today, while the Christianity of the New Testament is being bruised and battered in the house of its friends, or ignored as never before in history, a different spirit prevails among us. It is the spirit of *laissez-faire*. The attitude of not differing particularly with anybody on religious questions is popular. We appear to be an organized society of Gallio's. Conviction is almost a lost experience. In the ministry the prevailing type, albeit with notable exceptions, eludes classification as conservative or liberal. Be strictly non-committal and you will be safe, would appear to be the intimate, accepted counsel. Sometimes one feels a tension in the air. Is this the calm before a storm?

There seems to be a strong, though vaguely acknowledged, undertow dragging us as Baptists, almost against our will, to a footing in the accepted conclusion that it does not matter much what we believe if we can raise money, keep busy, keep the peace, and keep up our numbers.

For the people at large this urge may be recognized with anxiety, even with something of protest. But protest, I think, is

felt to be futile because, while those who stand on the old Baptist ground, unmoved by the reducing influence of criticism and materialism, are great in numbers, they are consciously inferior in influence, in directing potency. That resides elsewhere. It is not easy to stem an undertow and few there are who can withstand the spirit of the age. Perhaps none of us, except we receive the baptism of the Holy Spirit.

Were this to be our glorious portion we should be as strong today as were twelve poor and unlettered men when they set out to win the pagan world to Jesus of Nazareth—a hopeless hope but one that triumphed. This is the victory that overcometh the world, even our faith.

On the eve of the first battle of the Marne, Marshal Foch reported to headquarters:

"My center is giving, my left wing is retreating; the situation is excellent. I am attacking."

I observe with interest that "eighty-five leading Episcopal laymen" in this country have just now organized a revolt against the progressive use of Roman Catholic "practices" in their communion. In this petition there is furthermore a demand upon the House of Bishops and the House of Deputies not to remove the Thirty-nine Articles from the Book of Common Prayer, contending that "these are the bulwark of their Protestant faith."

Would it be equally reasonable for eighty-five, or even more, Baptists to go so far as to petition those in our high places not to remove or diminish the bulwark of our faith, even the gospel?

I have been trying to visualize those apostles at Jerusalem immediately after the feast of Pentecost and in the generations thereafter—the men who "turned the world upside down." Suppose they had attacked the pagan world with a gospel, briefly to be summed up as follows:

"We summon you to accept as your example, your Lord and Master our fellow-countryman, Jesus, a man of pure and holy life, who despised wealth and power, a man who went up and down through Galilee and Judea teaching the people about the one true God and the will of God. There are in existence legends and stories about him as a worker of miracles, even as having been of supernatural birth, and as having raised the

dead to life, but we know that such fables were added to our gospel to give it stronger appeal.

"Jesus loved us who companied with him. We love him, but we want all the world to know him, for he was a Great Teacher, and God was in his heart. On account of jealousy on the part of a group of orthodox, influential men among us, who feared the political effect of his teaching, he was tried before the Roman governor, and executed. He was despised and rejected of men. Certain men of our company fancied they had seen Jesus alive after his death, and the word went out that he had risen from the dead. This, of course, was true only in the sense that his love and his teaching are still alive in our hearts. We are his followers.

"Wherefore repent and be baptized every one of you in the name of Jesus Christ."

Would not the final charge have fallen upon dull ears? Why Jesus? Why not Socrates? Why not Plato? Why not Buddha? Surely no irresistible appeal.

Hear once more the "Impatient Parson"—his closing words:

As I see things this civilization will go down into the abyss within a few short years unless the churches can commend the way of Christ effectively to the heart and conscience of mankind. . . . If we will not strive to this end, then Christ must be crucified afresh, and it will be the lot of some other civilization to assist at his inevitable resurrection.

Here once more also the beloved editor of this paper:

We plead with Baptists everywhere to make known their attitude toward "supernaturalism." If the word fundamentalist is worn out, let us get another cognomen that will express devotion to what Christ and the apostles taught, and under that name let us go forward to re-establish in our institutions, societies, and churches the Christianity of the New Testament.

Brookline, Mass.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*



## MARRIAGES

**PARKHURST-CHARNLEY.**—At the home of the bride's father, George F. Charnley, Rockville, R. I., November 14, 1929, by Rev. Willard D. Burdick, pastor of the Rockville Seventh Day Baptist Church, George Ernest Parkhurst and Elsie Pauline Charnley, both of Rockville.

## DEATHS

**DAVIS.**—Mrs. E. P. Davis, Jackson Center, Ohio, died on October 25, 1929, aged 71 years, 3 months, and 28 days. She united with the Jackson Center Seventh Day Baptist Church when she was fourteen years of age.

W. D. D.

**DAVIS.**—Isaiah Bee Davis, son of Stephen and Jemima Davis, was born January 25, 1858, near Berea, W. Va., and died at the home of his son, Caris Davis, at Clarksburg, W. Va., November 13, 1929, aged 71 years, 9 months, and 19 days.

He was converted in early youth, in a meeting held by Elder C. M. Lewis, and united with the Pine Grove Seventh Day Baptist Church, from which church he never transferred his membership, as he was in Clay County, W. Va., where he lived for many years, at the time of the consolidation of the Pine Grove and Ritchie churches.

In May, 1878, he was united in marriage to Miss Darinda Sutton, who died thirty-three years ago. To them were born seven children: Viola Hedge of Berea (deaconess of the Ritchie Church); Rosa May Peet (deceased); Hezekiah Stephen Davis of Terra Alta; Nettie Jane Dodd of Pennsboro; Dale Cenith Davis of Charlotte, N. C.; Caris Davis of Clarksburg; and Eunice Conard Elder of Charlotte, N. C.

He is survived by six of these children, as well as by thirty-two grandchildren and six great-grandchildren, as well as many relatives and friends in this section, to all of whom he was a loyal and valued friend.

Farewell services, attended by a large number of relatives and friends, were held at the Ritchie Seventh Day Baptist Church at Berea, on Sabbath afternoon, November 16, 1929, conducted by the pastor, who spoke words of comfort from John 14: 2, "I go to prepare a place for you," and Revelation 21: 4, "God shall wipe away all tears from their eyes."

Burial, in charge of Smith and Raiguel of Pennsboro, was at the Seventh Day Baptist cemetery at Pine Grove.

C. A. B.

**LANGWORTHY.**—Edwin Langworthy, son of Daniel Franklin and Annis Lanphear Langworthy, was born in the town of Alfred, February 26, 1859, and died in the city of Buffalo, October 27, 1929.

September 1, 1883, he was baptized and united with the Andover Seventh Day Baptist Church, where he was a member at the time of his death.

In 1910 he was married to Miss Kate McTighe, who survives him.

The body was brought from Buffalo to Alfred, where funeral services were conducted in the undertaking rooms of P. S. Place by Rev. E. D. Van Horn, pastor of the church at Alfred Station. Music was furnished by two of his nephews, Frank Langworthy of Plainfield, N. J., and Lynn Langworthy of Alfred Station.

He also leaves one sister, Miss Martha B. Langworthy of Newport, R. I.; five nephews: LaVerne D. of Westerly, R. I.; Frank A. of Plainfield, N. J.; Egbert R. of Genoa, Ill.; Edson C. of Andover, N. Y.; and Lynn of Alfred Station, N. Y.

The body was laid to rest in the Alfred Rural Cemetery.

L. L.

## ON OUR SHELVES

Letters to the pastors asking for orders for our 1930 Denominational Calendar and Directory were sent just a week ago. Already 532 calendars have been ordered. This is well over a third of the number to be printed, and is a fine response for that length of time.

The number of calendars printed has been reduced this year to just about the number we are sure we will need, so those who put off ordering may find them gone.

Look in the RECORDER for November 4 for a description of the calendar, and in the last two RECORDERS for announcement of the Christmas combinations we are offering this year. All orders for calendars and combinations received by the time the calendars are printed will be filled at that time—probably about the first of December.

BERNICE A. BREWER.

510 Watchung Ave.,  
Plainfield, N. J.

## WHO WAS BELLE BOYD?

Belle Boyd was a famous spy who supplied the Confederate forces with valuable information about the plans and movements of Federal armies. She was highly commended by Stonewall Jackson and other Confederate commanders,

## TUNING A BELL

"What a beautiful tone that bell has!" is often heard. There are few, however, who know how a bell receives its joyful or solemn tones. All bells, after they are cast and finished, must go through a process of tuning, the same as any other musical instrument, before they respond with a clear, true tone. Every bell sounds five notes, which must blend together in order to produce perfect harmony. The tuning of a bell is done by means of shaving thin bits from various parts of the metal. It

is as easy for an expert bell tuner to put a bell in tune, as it is for a piano tuner to adjust his instrument to perfect chords. At first thought it would seem that a bell would be ruined should the tuner shave off too much at the last tuning, of the fifth sound; but such is not the case. He would, however, be obliged to begin over, starting again with the first tone, and shaving the bell till it gave forth its harmonious sound at the fifth tone.

—Scientific American.

## THE BIBLE IN NEW YORK CITY

The New York City religious leaders who will participate in the One Hundred and Twentieth Anniversary of the New York Bible Society, Sunday, December 8th, at 4 P.M., at Holy Trinity Lutheran Church, Central Park West and 65th Street: Left to right—Dr. Samuel Trexler, President United Lutheran Synod, brief address; Dr. George William Carter, General Secretary New York Bible Society, brief address; Dr. Edwin A. Keigwin, Pastor West End Presbyterian Church, Scripture Reading and Prayer; Dr. Paul E. Scherer, Pastor Holy Trinity Lutheran Church, Anniversary Address, "The Romance of a Book"; Dr. Ralph Welles Keeler, Pastor Goodsell Memorial Methodist Episcopal Church, Brooklyn, Author of Commemoration Hymn, "Thy Word Is Life"; Mr. Henry F. Seibert, Organist of Holy Trinity Lutheran Church, who will lead Chorus Choir of one hundred voices from Lutheran Churches of New York City. During the One Hundred and Twenty years the New York Bible Society has circulated millions of copies of the Scriptures among the immigrants, sailors and seamen, alien populations, the sick in hospitals, prisoners, and has supplied the Scriptures in raised type for the blind. The Society has also placed over one hundred thousand Bibles in New York City hotels.

The public is invited to this service.

## THE PENTECOSTAL DRIVE

The Federal Council of the Churches of Christ in America is attempting to lead the Christian churches of America in the observance of the 1900th anniversary of Pentecost, the birthday of the Christian church. The universal program has been especially prepared and will be directed by the Commission on Evangelism and Life Service, of which Dr. Charles L. Goodell is secretary.

Any effort that may result in deepening the spiritual life of our churches and in winning lost men to Christ has our profoundest sympathy. That which is proposed for this fall and the coming winter and spring is that to which the churches should devote themselves every year. We hope and pray that the movement may be blessed of God and that it may result in a great awakening. The Federal Council of Churches attempts things from time to time with which we are not in sympathy, but this particular movement, which is to be headed by Dr. Goodell, is not only unobjectionable but is praiseworthy as far as we can see.—*The Watchman-Examiner*.

## Sabbath School Lesson X.—Dec. 7, 1929

HELPING NEIGHBORS IN NEED.—Matthew 25: 31-46; Luke 10: 25-37; James 1: 27; 2: 14-17.

Golden Text: "Thou shalt love thy neighbor as thyself." Leviticus 19: 18.

## DAILY READINGS

December 1—Who Is My Neighbor? Luke 10: 25-37.

December 2—Neighborliness a Touchstone of Character. Matthew 25: 31-46.

December 3—Personal Religion and Social Service. James 1: 19-27.

December 4—Helping Neighbors in the Way of Life. Acts 8: 26-39.

December 5—Just Conduct Toward Neighbors Required. Leviticus 19: 9-18.

December 6—Social Effects of Salvation. Acts 2: 37-47.

December 7—God's Way of Loving Enjoined. Luke 6: 27-36.

(For Lesson Notes, see *Helping Hand*)

If America and England can sink their differences, it won't matter so much whether they sink their ships.—*Norfolk Virginian-Pilot*.

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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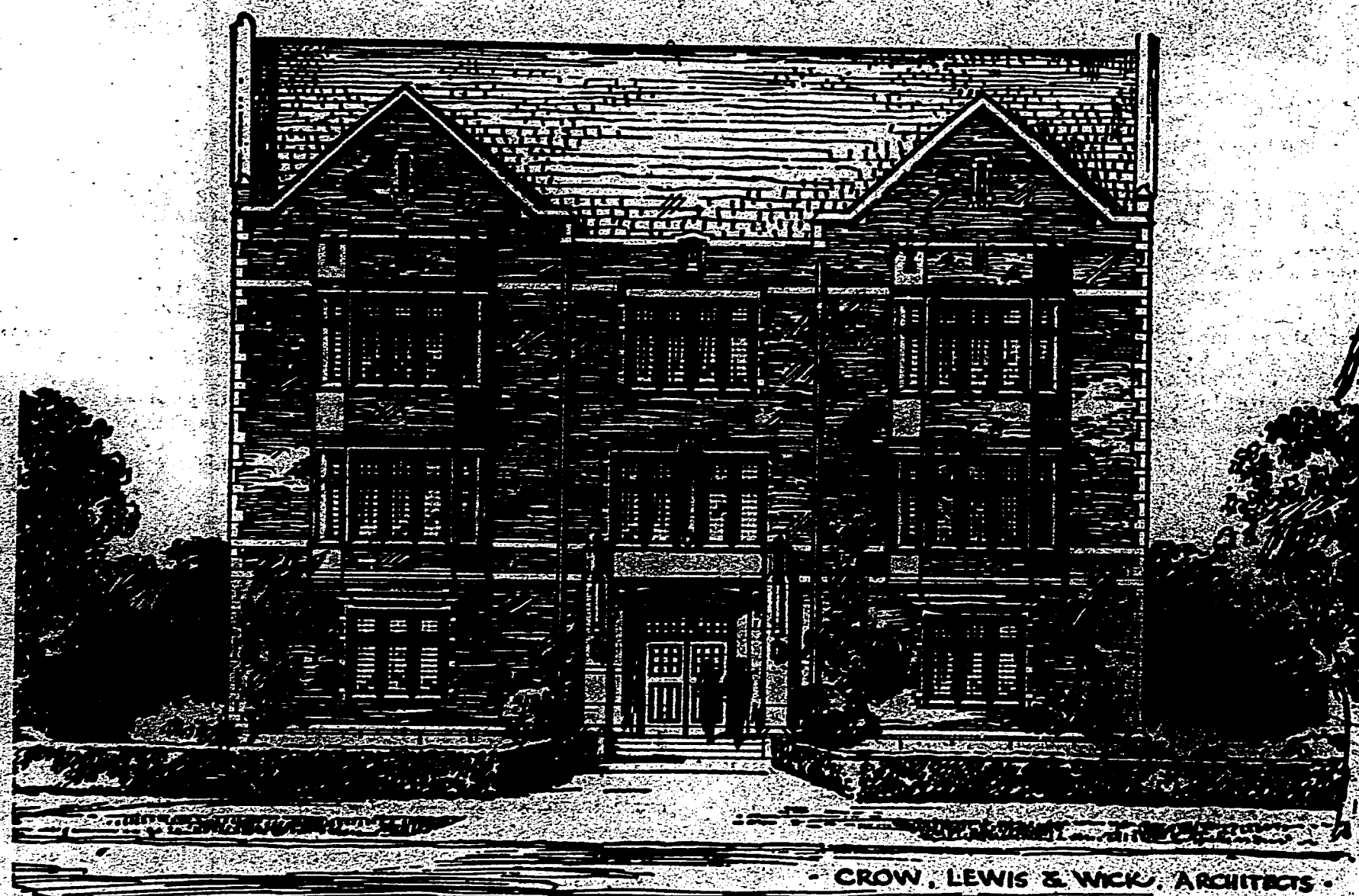
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# The Sabbath Recorder

## LEAVES

Let me die  
As the leaves die,  
Gladly,  
Clad in the golds and reds of triumph,  
They make the mountains a miracle  
And the valleys a fairyland of wonder.

Yet these leaves are dying;  
They are about to flutter from the trees,  
Down to the waiting earth where in death  
They will become soft mulch, brown mold,  
And indistinguishable earth,  
And then new leaves again.

So they die,  
Refusing to remember with anguish  
Other days long ago  
When they were fresh little tendrils  
Breaking from the buds in the lush warmth of spring,  
Or the summer days when they were green, luxuriant foliage  
Swept by the threat of sudden storm.

Instead, they deck themselves in joy,  
Because after the mulch and the mold and the earth  
They will become new leaves again.  
This must be the meaning of their reds and their golds.  
They are happy as they die.

God, let me die  
As the leaves die,  
Gladly.

—Bernard C. Clausen.

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