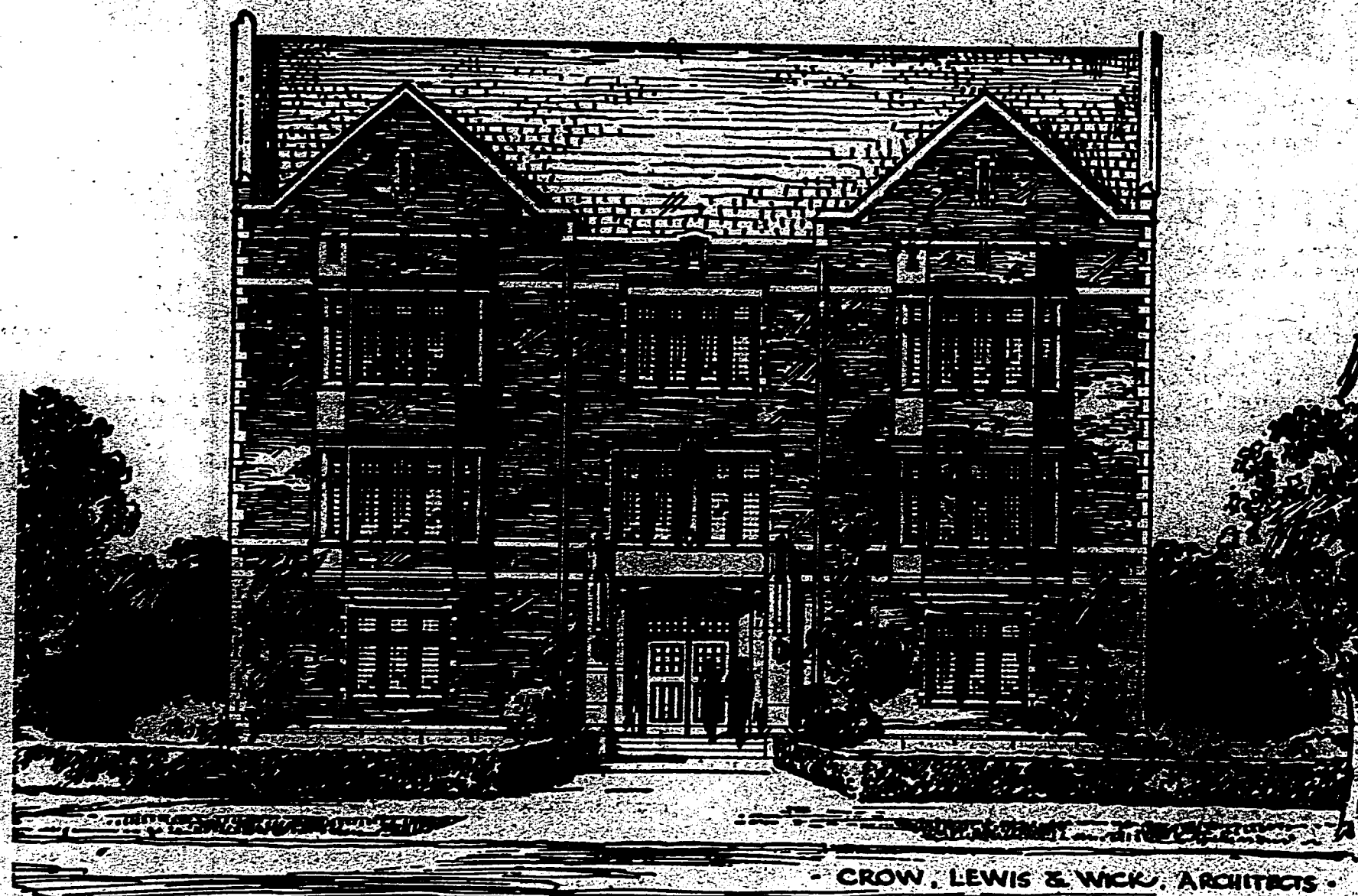


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



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

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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SEVENTH DAY BAPTIST DIRECTORY

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WHOLE No. 4,422

Our Father who art in heaven, we thank thee for the example of Christ, thy dear Son, in praying to thee as a personal Father, and in looking to thee for help.

We thank thee for the privilege of serving thee by trying to win men to Christ for salvation. We do pray that thou wilt lead us in the right way and give us the spirit of helpful love in all our service. Give us, we pray, the blessed sympathetic heart-touch, by which our fellow men may be drawn to the foot of the cross, where they may find true peace. We ask in the name of thy dear Son. Amen.

Let the Spirit of Thanksgiving Abide I suppose the Bible has so much to say about giving thanks because the spirit of thanksgiving is an important part of our blessed religion. "Be ye thankful" is enjoined because it emphasizes our dependence upon our Father, and reveals our appreciation of his goodness to the children of men.

Failure to recognize God by expressing sincere thanks and by admitting our dependence upon him is a sure way to limit the Holy One of Israel in his plans for help to a higher and better life. God's help is made dependent upon the exercise of a humble, thankful spirit. Not only a spirit of prayer, but a spirit of thanksgiving which goes with prayer has much to do with Christian progress.

Many a man loses out by a spirit of self-sufficiency, and in time of trouble, finds himself in darkness of soul.

Time and again the Psalmist said: "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

When in the spirit of praise and thanksgiving men have thus sought the Lord, he has "delivered them out of their distresses, and led them forth in the right way."

It is a good thing to emphasize the idea of a Thanksgiving day once a year, but this is not enough. Why not make more of praise and thanksgiving all the year round?

Even when one "sits in the darkness and in the shadow of death" and when in bonds

of trouble there is help for the afflicted today as certainly as in times of old when "they turned to the Lord, and he saved them out of their distresses, and brought them out of darkness and brake their bonds asunder."

"O give thanks unto the Lord; for he is good: for his mercy endureth forever."

"And He Took the Blind Man by the Hand" How tenderly the Savior treated the blind man whom they brought unto him. He took him by the hand and led him out of town to a quiet place, and in the kindest possible manner treated him until he was able to see clearly.

One of the saddest afflictions is that of blindness. I just read of a little girl on a train riding through magnificent scenery, which all others on the car greatly enjoyed, but her face was sad and cast down because she was shut off from the joys offered to her companions who had good eyes. By her blindness she was cut off from a measureless world.

Infidelity is the closing of the eye of faith—a spiritual blindness—a veiling of the beautiful and helpful in the spiritual realm. Faith is the God-given spiritual sense which brings God and spiritual things near to the soul as certainly and as naturally as the physical eye reveals the material world about us. There is a natural law of the spiritual world by which the soul reaches out after God. By observing this law we make progress in true living. Ignoring it will leave us in darkness.

THE REMEDY

As Jesus in loving sympathy took the blind man by the hand to give him light, so our Savior—the Light of the world—stands today ready to open the eyes of the spiritually blind.

He expects his followers here to exercise the same spirit of helpful sympathy which he manifested in leading men from darkness to light.

But it will take something more than logic

to reach and help them. Cold rigid arguments will not do it. It requires the friendly help of loving hearts.

If my lot were cast in company with an unbeliever, even when sure that he was entirely wrong in his ideas of Christ and Christianity, I should entertain no hope of ever winning by logic. I would ask my loving Father God to give me a heart full of love, so I could take him by the hand as Jesus did, and show him by a sympathetic touch that I am his friend and not his foe.

Had one of the disciples began to berate the blind man for his blindness in strong accusations, endeavoring to show him up and expose his folly before the multitude, I am afraid the poor blind man would have been offended and driven beyond Christ's reach. It was just like the loving Jesus to take him by the hand, lead him quietly away by himself, and then by the Christ-touch, time after time, open his eyes to see the healer.

Oh! for the loving Christ-touch in all our work with the spiritually blind. Calling them "skeptics" and "infidels" only makes bad matters worse.

Paul's Estimate of Christ Crucified When Paul took up his pen to write to Corinth, the seat of higher scholarship—the real headquarters of science in his day—he gave to the world in unmistakable language, his estimate of Christ and his religion.

After announcing himself as being called to be an "apostle of Jesus Christ through the will of God," he wrote as follows:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

Then again, at Athens—another science stronghold, where "they spent their time in nothing else, but either to tell or to hear some new thing"—Paul preached that wonderful sermon on Mars Hill, face to face with their idolatry, in which they were so anxious to serve *all the gods*: that they had an altar to the "Unknown god," for fear

some god might be left out and get jealous.

Then it was that he told them of the true God, ending with the story of Christ who had been crucified and raised from the dead.

In more than two places among Gentiles Paul exalted the crucified Christ as the One above all others in whom he trusted and whom he regarded as God manifest in the flesh.

To Paul, Jesus Christ was the supreme authority. He believed that Christ sent him "to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Face to face with leaders in worldly wisdom in Athens and Corinth and Ephesus, Paul asked: "Where is the wise? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

He stood the wisdom of this world over against the wisdom which men of the world did not know, "for had they known it, they would not have crucified the Lord of glory."

To Paul, the cross, or the crucified Christ, was the central figure in the Bible. It showed the evil nature of sin as nothing else did. It revealed the goodness and mercy of God who was willing to come over into our lost estate and suffer with us to win us to him. It revealed a suitable way of escape for the guilty, and it was the drawing power that made Christ's own words true: "And I, if I be lifted up, will draw all men unto me."

CHURCHES OF CHRIST IN GREAT BRITAIN AND IRELAND ON BAPTISM

REV. A. J. C. BOND

Leader in Sabbath Promotion

In discussing the World Conference on Faith and Order in the columns of the SABBATH RECORDER following my return from Lausanne, I made the statement under the head of "The Sacraments" that while the program called for the consideration of the two sacraments, much of the discussion entirely ignored the subject of baptism. It was my observation that the practice of infant baptism has destroyed the original significance of baptism as a sacrament of the Church in the experience of many communions. It found little place in the discussions at Lausanne because in the minds of many it was thought of as something which had to do with infants.

Most of the speakers on the subject of the sacraments therefore began with a few cursory remarks with reference to baptism and then turned to the discussion of the Lord's Supper. The latter was treated as something to be experienced by rational beings conscious of spiritual need.

I am just in receipt of a pamphlet containing the reports of the World Conference on Faith and Order together with the reply which has been prepared by a special committee appointed by the denomination known as "Churches of Christ in Great Britain and Ireland." The representatives of these churches observed this attitude on the part of the conference with reference to baptism, and in their reply they have given it special attention.

We often find Christians in these days who look upon those who believe in faith baptism by immersion as extremely sectarian. The discussion in this pamphlet is so clear and the position taken is so Biblical and in such fundamental harmony with our own position on the question, that I am publishing it entire.

Incidentally I may say that while I participated more actively in the discussion of another topic at Lausanne, it was in the division of the conference having under consideration the subject of the sacraments that I made my only formal remarks. My purpose was to call attention to the importance of the ordinance of baptism as well as that of the Lord's Supper in the corporate life of the Christian Church.

The statement of the "Churches of Christ in Great Britain and Ireland" follows, and I bespeak for it a careful reading.

BAPTISM

So far as the statement "We believe that in baptism, administered with water in the name of the Father, the Son, and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one Body," is concerned, we are in cordial agreement. It represents doctrine which Churches of Christ have ever affirmed, against the view that baptism is merely symbolic and effects nothing. But it is when we come to the questions of subjects, mode, and doctrine that we find the greatest divergence in the churches of Christendom, and we do not think much can be achieved until the baptismal controversy is settled. Neither do

we think it can be settled until there is an acceptance of the doctrine and practice of baptism found in the Apostolic Church.

First, with regard to the subjects of baptism: It is generally admitted, on the grounds of theological interpretation, of historical investigation, and of psychological necessity, that the validity of any sacrament depends in the ultimate, not only on the proper *matter* and *form*, but on the exercise of faith and penitence. If this be so, it is obvious that unconscious infants can not be the proper subjects of a valid baptism. Historically speaking, practically all scholars now agree that infant baptism arose late in the second century, and that it did not become universal for five centuries, more especially until after Augustine's teaching about original guilt. (See Harnack, "History of Dogma"; Haering, "The Christian Faith"; N. P. Williams, "The Ideas of the Fall and of Original Sin.") Churches of Christ bear witness to the New Testament truth that the only proper subjects of baptism are penitent believers in the Lordship of Christ. The following of Christ is a matter of personal faith and not of family, or national, or ecclesiastical privilege. And this is a fundamental principle which separates Christianity from many other religions. Infant baptism is out of harmony with this fundamental principle. Moreover, the ground on which the practice of infant baptism finally became universal—that is the doctrine of original guilt—is now no longer acceptable to the mass of theologically-minded people, and is a neglected and forgotten dogma amongst the great mass of people in all the churches. Psychologically, it is seen to be unsound, and historically, as N. P. Williams has so brilliantly shown, it is no part of the Catholic faith. If baptism is, therefore, to have any sacramental value and to be vitally connected with the remission of sins, as the New Testament declares it to be (and as paragraph six of the Lausanne Report, Section VI, agrees), it is positively meaningless as applied to infants. We, therefore, urge a return by the whole of Christendom to the apostolic practice of the baptism only of penitent believers.

Second, with regard to the mode of baptism, Churches of Christ contend for and practise the ancient mode of baptism by immersion, as practised by Christ and his

apostles. They proclaim this to be the "one baptism" of the New Testament Church. Historically speaking, scholarship has more and more abandoned the defence of aspersion as the original mode of baptism. It is now generally admitted that baptism in the ancient church was by immersion of the whole body in water, in the name of the Father, and of the Son, and of the Holy Spirit. Moreover, the churches of the East have never abandoned this ancient practice, and within recent years the Orthodox Church has passed judgment on Anglican baptisms, stating that on this ground they could not accept their validity, not even on the principle of "economy." We believe it essential for the unity of the Church that the true symbolism of baptism (burial into the death of Christ, and resurrection with him in the likeness of his resurrection) should be restored. And we advocate this not merely on the grounds of literalism (though obedience to the will of Christ and imitation of his example ought to be an important consideration with all his followers), but also on the ground that if immersion be abandoned, the spiritual meaning and dramatic effect of the whole sacrament is tremendously impaired, if not altogether lost. In baptism (immersion) we see dramatized the great central fact of our religion—the death, burial, and resurrection of Christ—and, moreover, the symbolism should be such as to make real the spiritual and mystical union with this death and resurrection which the sacrament effects.

Third, as to the doctrine of baptism. Churches of Christ teach that baptism is the Scriptural means of incorporation into Christ and his Church; that by baptism we put on Christ; that its blessings are those which union with Christ bestows; that in baptism we are buried with Christ into death and rise with him to walk in newness of life; that our sins are washed away, and that we are justified from sin. Thus baptism is of the first importance and really effects what it symbolizes when administered to penitent believers. Unbiased scholars are now unanimous in their testimony that this was the Pauline doctrine of baptism, and that Paul would never have thought of faith and baptism as things apart. This doctrine of baptism has for its support the united witness of the Church of the Apostolic Age and of all subsequent ages

down to the period of the Reformation; and will need to be incorporated in the witness of the Church when united. But such a doctrine, we would urge, is incompatible with the administration of baptism to other than penitent believers.

THE CONTRITE HEART

SELECTIONS BY DEAN MAIN

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

So-called mourning for sin is a nauseous and perilous affectation, if it does not also mean a firm resolution to put it away.

—Bishop Thorold.

Lord, before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I can not escape without drowning. Thus I am always in the extremities; either my sins are so small that they need not my repentance, or so great that they can not obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary truly to measure the dimensions of my offenses. But oh, as thou revealest to me more of my misery, reveal also more of thy mercy.

—Thomas Fuller.

I can not use the accustomed phrase that "He will forgive us if we pray." He is always forgiving us. He stands by every hour, watching our poor struggles with pity and love ineffable, longing—yes, I believe we may dare to say it—longing for our return.

—Frances Power Cobbe.

We tell thee of our sin
Only half loathed, only half wished away,
And those clear eyes of love that look within
Rebuke us, seem to say—

"Oh, bought with my own blood,
Mine own for whom my precious life I gave,
Am I so little prized, remembered, loved,
By those I came to save?"

And under that deep gaze
Sorrow awakes; we kneel with eyelids wet,
And marvel as with Peter at the gate
That we could so forget.

—Susan Coolidge.

PRAYER

O merciful God, full of compassion, long-suffering and of great pity, make me earnestly repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful that I may flee to thee with a troubled spirit and a contrite heart; and, O merciful Lord, visit, comfort, and relieve me; excite in me true repentance; give me in this world knowledge of thy truth and confidence in thy mercy, and, in the world to come, life everlasting. Strengthen me against sin, and enable me so to perform every duty, that whilst I live I may serve thee in that state to which thou hast called me; and, at last, by a holy and happy death, be delivered from the struggles and sorrows of this life, and obtain eternal happiness, for the sake of our Lord and Savior, thy Son Jesus Christ. Amen.

THE CHURCH'S DEEPEST WOUND

From that wound it is bleeding and will continue to bleed through many generations

The darkest and most disheartening phenomenon in the last thousand years was the impotency of the Christian Church in the World War. Not simply in parts of it, but in its entirety it was a man of straw. The Greek Church was good for nothing—absolutely nothing. The Roman Catholic Church was paralyzed. For centuries it had prided itself on being an international church binding the nations together, but in 1914 it was disclosed that the Roman Catholic Church, so far as binding nations together is concerned, is a rope of sand. The pope offered only exhortations which fell on deaf ears. He was as helpless as the humblest parish priest. Catholics slaughtered Catholics on a hundred battlefields, and the world saw how Christians of the same communion sometimes love one another. The great Lutheran Church in Europe hobbled like a cripple, having neither

hands nor feet. But it was not more impotent than the Anglican Church, and the Anglican Church was not more ineffectual than the Nonconformist churches. The Nonconformist conscience did not function. The mighty sects of America were likewise too feeble to keep the United States from slipping into the cauldron of blood. In the presence of this most awful catastrophe of all time the Church of the Son of God stood helpless and dumb.

PHYSICAL EXHAUSTION ENDED THE WAR

The Church did not delay the war. The war came on just as though there were no Church. The Church did not shorten the war. It dragged its brutal way to its bloody end, and the Church did not curtail its duration by so much as a single day. The war ended at last, not through spiritual compunction but because of physical exhaustion. The combatants had bled themselves white, and there was nothing to do but lay down their arms. It was not the Church which wrote the armistice or induced the nations to sign it.

The Church did not mitigate the brutalities or reduce the atrocities of the war. It was the most cruel war ever waged. The sinking of the Lusitania was only one in a long list of fiendish acts which appalled the world. There are scarlet spots on the hand of Christendom that will never be washed away. Men were asphyxiated by the tens of thousands by poison gas. Scores of thousands of men, women, and children were starved to death by merciless blockades. Homes were blown to splinters by bombs dropped upon them from airships, and little children in their cradles were torn into shreds of bleeding flesh and their blood bespattered on the blanket of the night. . . .

Here, then, is a spectacle which has been burned into the retina of the world's eye forever. The army of the Prince of Peace at a crisis in human history was able to do nothing. No one can say that the slaughter would have been lengthened by so much as an hour if there had been no Christian Church on the planet or that the ghastly and unspeakable horrors of the war would have been greater if Jesus had never died on the cross. There is a handwriting on the wall which every one with eyes can read. The Christian Church has been weighed in the balance and found wanting!

The tragedy deepens as we meditate upon it. This was a Christian war, a war fought by so-called Christian nations. The only two non-Christian nations engaged in the war played a subordinate part, and would never have gone into it had they not been leashed to Christian nations which dragged them in. The war was conceived on a Christian continent, born in the midst of Christian cathedrals and Christian altars. It was planned and carried on by men who had been baptized in the name of Jesus and in that part of the world in which the Bible had been most faithfully studied and prayer in the name of Jesus most frequently offered. The soldiers who marched to the fields of blood passed statues of Christ on their way, and the chimes of church bells mingled often with the reverberations of the murderous guns. It was a Christian war, fought by Christian nations on Christian soil in the midst of the memorials of the religion of pity and mercy. It was a contest so heartless and savage that even devils might well have been ashamed to engage in it, but all of its instruments of destruction had been shaped by Christian hands, and all its methods of slaughter had been conceived in Christian brains. In a day which pleaded trumpet-tongued for compassion the Church of Jesus Christ was tonguetied and her arms hung limp by her side. Her right hand was withered!

The tragedy becomes still more appalling when one takes into account the resources of the Christian Church, in numbers, wealth, learning, prestige, and power. When one considers the millions of her communicants and the hundreds of thousands of her ordained bishops and archbishops and pastors and preachers and priests, all of them presumably versed in the principles set forth in the New Testament and whose business it was to build these principles into the minds of men, one can not repress the question, "How could this horrible thing happen?"

A QUESTION TO BE ANSWERED

It is a question which must be answered, or we are lost. The World War gave the Christian Church the heaviest blow it has ever received in its entire career. We do not realize yet the extent of the damage that was done. It will take a hundred years to repair even a fraction of it. It has given

all the infidels and materialists and agnostics a new lease of life. Since the war new societies have sprung up, some for annihilating the Bible, others for the spread of atheism, others for the destruction of the family, and still others for the overthrow of the state and the entire social order. Religion is everywhere scouted because the Church is in disgrace. You can not expect men to respect religion if the Church is incorrigibly flabby and incompetent. Why have a Church at all if it can not banish a curse, if it can not put an end to a scourge, if it can not cast out the worst of all the devils? That question lies deep in the hearts of millions. It is not always expressed, but it is there, a demoralizing force in the souls of men. Is Christ indeed the promised Savior of the world, or must we look for another? That is a question which will not down. Multitudes are looking for another. Some are looking toward the Orient. They feel that possibly in those ancient religions of the East may lurk a truth which will redeem the world. There are already fourteen thousand Buddhists in the United States. Others are looking toward some new philosophy, the product of the occidental mind. They crave new thought because the old thought did not work. Others are relying on science, hoping that science will do for us what religion has failed to do. There is a vast unrest throughout the Christian world, and there are prophets who see in our present civilization the progressive dissolution of organized Christianity.

A great multitude of intelligent, cultivated people do not care for religion in its traditional forms. They have cast the Church behind them. The World War gave them a shock. It opened their eyes to the fact that the Church, as at present organized and led, can not do the things which humanity most needs to have done. This feeling is especially strong in the youth of the Christian world. Young men and women in appalling numbers are not taking the place of their parents in the Church. Many fathers and mothers are confused and distressed, not knowing what to do. All over England one hears the lamentation, "The young people have left the Church." In some quarters a few remain; in other places all have gone. The young men of England came home from the war with their hearts and minds

full of new questions. They had seen things which raised doubts; they had gone through experiences which swept away many of their former beliefs. They had suffered things inexpressible; they had seen many of their fellows blown to atoms and their attitude to men in authority changed. Statesmen had bungled, and churchmen had fumbled, and young men had paid the price of these old men's cowardice and stupidity. Respect for government was weakened, and reverence for the Church was demolished. All over the United States there are young men and women who have said good-by to the Church. Religion to them is not a force. If it were a force it would accomplish something more than it does. The Church is an anachronism; if it were not it would put an end to evils like war. In many parts of China one falls in with young Chinese who were in France during the war. They saw things there which gave them a new idea of Christendom. Many of them had respected Christianity because they had seen it through the eyes of the missionaries. But when they saw face to face the Christians of the West they lost all respect for Christianity and are now its relentless critics and foes. The whole cause of missions in the Orient has been jeopardized by the World War. The oriental scholars and thinkers have not been slow to seize upon the war as evidence of the little that Christianity is able to accomplish and they find it easy to convince the masses that Christianity has nothing to teach the East and that in the Christian religion there are forces against which the world must be on its guard. There is a widespread impression that Christianity is a fighting religion, a faith which makes men belligerent and cruel, and that it is only by the mild and gentle religions of the East that the world can be saved. The World War inflicted on the Church of Christ its deepest wound. From that wound it is bleeding and will continue to bleed through many generations. —Charles E. Jefferson, in *The Baptist*.

WANTED

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

A GOOD THANKSGIVING SERVICE

Dr. T. L. Gardiner, Editor,
Plainfield, N. J.

DEAR DOCTOR GARDINER:

I thought you might be interested in the work of the Ashaway Sabbath school, so I am writing this letter to tell you about our Thanksgiving service.

A few weeks ago the Sabbath school of Ashaway voted to make a Thanksgiving offering of vegetables and such things, as would make a good dinner, to the People's Mission at Westerly. The time set was the Sabbath day before Thanksgiving.

The week preceding, the superintendent of the graded department called in the daughter of the superintendent of the mission to tell the children something of the work of the mission and what they could do to help.

On November 23 the children brought their offering and had their little service in their opening period. The superintendent had placed the picture of the Christ Child on the table, at the front of the room, with lighted candles on either side. Each child brought his gift up and placed it on the table before the picture. Then the gifts from the graded department were brought upstairs and added to those of the main school.

When the school assembled after the lesson period the fourth grade gave the third and fourth verses of the One Hundredth Psalm, and the superintendent of the whole school made a consecration prayer. When the offering was checked over there was found to be a large variety of vegetables and fruit besides some canned vegetables and fruit, jelly, flour, and cereal, and a money offering of \$13.50.

If all of the churches in Westerly do the same, some poor families will have a good deal to be thankful for this year, and we are indeed glad to be able to have a part in such a good cause.

Sincerely yours,
HELEN L. HILL.

Ashaway, R. I.,
November 23, 1929.

The ministry demands a man who can hoe his own garden.—Rev. John C. Siler.

MISSIONS

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

A TIMELY ARTICLE

There are in the present situation things encouraging, and there are those which tend to discourage. One of the most discouraging items is the fact that so many churches in the home field are pastorless, and mission fields that ought to be occupied are neglected because ministers can not be found to take charge of the work. The situation is all the more discouraging because we do not seem to be attacking the problem in any efficient way during a period of years. Below will be found an article by Rev. C. Grant Scannell, a Baptist minister who for ten years has been keeping the Sabbath. This article, which has already appeared in *The Word and the Way* and was first of all read before a ministers' meeting in Missouri, is furnished for the Missions Department by its author.

The article is of interest not alone because of what it says on the subject under discussion, but also for the additional reason that Brother Scannell has accepted a call to become pastor of our church at Dodge Center, Minn.

PASTORLESS CHURCHES AND CHURCH-LESS PASTORS

REV. C. GRANT SCANNELL

The most serious and far-reaching condition which exists in our Baptist denomination today is not the lack of pastors or churches, but the inability of the pastor to get in touch with the church of his desires, and the church to find the pastor who will meet its conditions and requirements.

This is not generally the problem of the city church, but it is one that strikes at the very life of country churches, and we see the mute evidence everywhere, in the closed doors and nailed-up windows of church houses, the inscriptions on the

front of which proclaim them to have been Baptist organizations.

Of course, many things have contributed their quota to help bring about this state of affairs, such as dissensions on the part of members, removal to other fields, death among the principal workers, the desire of a clique to run things in a way not consistent with the ideals and teachings of a New Testament church, the inability or refusal to contribute adequately to the expenses necessary for the proper conducting of the Master's work.

Much has been said and written dealing with the causes of the decline of the rural churches. Much stress has been laid on the lack of spirituality and loss of the Christ vision. In many cases these sermons and articles have been preached and written by men who have only a superficial knowledge of the problems and needs of the country church, and fail in their diagnosis of the disease and are, therefore, unable to prescribe a specific remedy for the case.

The spiritual condition existing in the rural church, will, I believe, upon intelligent investigation and association, be found in any given number of country church members, to be as high, if not higher, than the same number of members taken from city churches.

Let us look for a moment at the setting of the average country church house; sometimes it is located in a small town of a few hundred inhabitants, and has a membership of, perhaps, one or two hundred members. Often it is built at the cross roads out in the country. In this case the membership is entirely composed of those engaged in agricultural pursuits. This church, organized perhaps a half century ago, has been the center around which have revolved the activities of this community; its weddings have been solemnized here; its dead are buried in the little cemetery attached to the church house; the memories of joy and sadness cluster around the old building. Preachers having a real message of salvation from the living God have filled its pulpit, and from its portals have gone forth God-fearing men and women.

Larger churches called their pastors as the years went by, and each time a longer

period elapsed before another pastor was called. Members became discouraged. Some became indifferent and stopped going to church. The financial support became less and less, until it was found impossible to maintain full time services, and the church dropped down to a half-time pastorate, with a great decrease in the interest of the members. This is not a fanciful sketch; today a faithful few are conducting a little Sunday school, and hoping that a pastor may again be found who will be able to bring back the old-time interest into the church. Like a ship without a rudder they are just drifting. Their membership has fallen away. The church is no longer looked upon as being desirable. They do not know where to find a shepherd. How can they find relief?

Let us look for a moment at the other side of the picture. The writer has been informed that there are many churchless ministers, both young and old, in the state of Missouri, and that the same conditions obtain elsewhere.

There is the young minister, fresh from his training school—trained to the minute, full of enthusiasm, with ideals pure and high, ready to throw himself into the furrow of the world's great need and do battle against the hosts of hell, in the service of King Jesus. He has been looking forward—during the years in which he has fitted himself to hold aloft the standard of Christ—to the time when he would stand behind the sacred desk and break the bread of life to the people—his people. He has had high hopes that when he had finished his preparation, and the grind was over, that churches would be calling for his services and that he could take his choice and that everything would be lovely.

But somehow, it has not worked out that way. The expected call from a big church has not materialized. That type of church wants an executive—a man who can fill the church pews to overflowing by the power of his eloquence or personality, a financial wizard who can charm the dollars from unwilling pocket-books, and "pep" up his congregation until the old church house is replaced with

a more up-to-date building costing many thousands of dollars. What chance has our fledgling preacher there? He is an unknown quantity; he has no experience, no prestige. He may have the message of the living God; have zeal, energy, enthusiasm and cry out with Paul, "Woe unto me if I preach not the gospel"; but how can he preach unless he is called and how can he be called when the church into which he would fit does not know that he exists?

Then there is the case of the elderly pastor, who has grown old in the service. He has been in the heat and dust of the battle for many years. His hair—once so thick and glossy—is now turning white. His kindly old eyes, not so bright as they once were, still can flash with enthusiasm and zeal in the service of the Master. He has no church. The message which he so loves to give is, in some quarters, considered "old-fashioned" in this day and age. He has had to stand aside and give way to a younger man who has no truer message, but who has more "style" and "get up and git" in his make-up. He feels that he still has power to move men. He knows that God's message has not changed. His soul rebels against the thought of being "laid on the shelf." He feels hopeless—and yet there are many country churches who would find in his message wisdom and experience, the one thing needed to inject life and vigor into its activities, and bring once more the Holy Spirit as guide and schoolmaster into their services. How can they be brought together?

There is a law called "the law of supply and demand," in commercial life, and its golden rule is "Ship your goods to where there is a market for them." To be able to do this it is necessary to find out where the demand exists for the product, and unless this is done, the shipper is practically certain to meet with great losses.

Take, for instance, the case of the fruit growers throughout the country; they found it absolutely necessary to establish associations to take care of the marketing end of the business, and do away with the losses that were driving them into bankruptcy. Since these were established

fruit growing has become profitable, and losses and wasted energy have been reduced to the minimum. Their plan is to find out where the demand exists, and for what product, and then supply it.

The obvious course for our Baptist denomination to pursue is to eliminate these two unprofitable assets, "The Pastorless Church" and the "Churchless Pastor," by fitting the one to the other.

How can this be done? By establishing a self-supporting clearing house for churches and pastors. The writer has given this phase of our denominational needs much study, and has evolved a plan that will work and be self-supporting and be administered with very little expense.

There is no room in this article to explain the workings of this system, but the writer hopes to be able to place it before either the state or general association in the very near future.

Just a word further. No system of this kind could be successful that did not take into consideration the general condition of the average country church, and provide for the financing of the work in an adequate manner, so that in the majority of cases full time churches could be established and its pastor paid a living salary. This system provides for this—not in a visionary way—but in a good sound business manner, that is so simple that we might well exclaim, "Why was this never thought of before?"

Rothwell, Mo.

WHERE HOME MISSION MONEY GOES

The amounts of home mission money distributed each year by Protestant bodies are large. Five denominations alone are known to give an aggregate of more than \$5,000,000 each year. This is the interest on a hundred million dollars.

Most of the home mission moneys distributed to churches are given to native-white churches. In the case of the Presbyterians, the amount turned over to native-white churches was \$946,000 out of \$1,333,000, or more than 70 per cent of the total. In the sample of Protestant Episcopal churches studied, nearly 90 per cent

of the money given as aid went to native-white churches. Home mission grants are, therefore, being used primarily to help native-white rather than Negro, Indian or foreign churches.

The great majority of native-white churches aided are located in rural areas. Out of 2,121 native-white Presbyterian churches, 1,700, or four-fifths, were so located. For the Protestant Episcopal churches studied this proportion was 60 per cent, and for the Baptist it was over 70 per cent.

The fact that by far the largest group of churches receiving aid are native-white churches in rural areas becomes doubly important when it is remembered that a large proportion of the rural churches aided, particularly those in villages, are in communities in which several other Protestant churches are located. Analysis of 343 aided churches, located in small villages of 1,000 population or less, revealed that 205, or nearly 60 per cent of them were in places that had at least one other Protestant church.

—C. Luther Fry in *Federal Council Bulletin*.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 10, 1929, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Ahva J. C. Bond, Jesse G. Burdick, Edward E. Whitford, Harold R. Crandall, Laverne C. Bassett, William L. Burdick, Theodore J. Van Horn, Winfred R. Harris, William C. Hubbard, Alexander W. Vars, Ethel L. Titsworth, Theodore L. Gardiner, Esle F. Randolph, Irving A. Hunting, Frank A. Langworthy, George R. Crandall, Mrs. Theodore J. Van Horn, and Business Manager L. Harrison North, Assistant Corresponding Secretary, Bernice A. Brewer. Visitors: Dean J. Nelson Norwood, Rev. Alva L. Davis, the Misses Helen Hill and Dorothy Hubbard, Mrs. Irving A. Hunting, and Arthur L. Titsworth.

Prayer was offered by Dean J. Nelson Norwood.

Minutes of the last meeting were read.

The report of the assistant corresponding secretary, Bernice A. Brewer, was presented and adopted as follows:

REPORT OF THE ASSISTANT CORRESPONDING SECRETARY

Letters Written.

Sixteen letters have been written; thirty-five have been received.

Calendar.

The copy for the calendar and directory is in the hands of the printer, and we hope to have it for mailing by the first of next month. A RECORDER article has been written describing the calendar, and letters will go out this week to the pastors asking for orders for calendars for their churches.

Combinations.

As was authorized by the board in its last meeting, combinations of our literature have been made up and presented to the Distribution of Literature Committee. These are to be offered for sale during the pre-Christmas season. Four combinations are advertised in this week's RECORDER, one for children, two for young people, and one for adults. The price of each is one dollar, a reduction of twenty per cent.

Motto Cards.

In the combinations this year are included Sabbath motto cards, which are now being printed. This is to be a wall card, on good stock, with a colored border, the printing to be done in black. The copy is a collection of twelve quotations from twelve different men, each expressing a thought on the Sabbath. Some of the same quotations are used on the pages of the calendar, but many are different. One thousand of these have been ordered.

Distribution of Literature.

Orders for literature have been filed as usual. The report of the amounts sent out will appear in the Distribution Committee's report.

Correspondence.

Of the letters received by the office, I will read one from Rev. R. R. Thorngate to the board.

Respectfully submitted,
BERNICE A. BREWER.

The leader in Sabbath Promotion, Rev. A. J. C. Bond, reported

1. Correspondence with Rev. H. Eugene Davis, relative to the employment of David Sung, for the purpose of translating Sabbath literature into Chinese.

2. Correspondence received from President Alfred E. Whitford, Milton College, regarding the sending of representa-

tives to a conference of young people to meet in the new Denominational Building early next year.

3. Correspondence with Rev. Herbert C. Van Horn relative to the request of Rev. Mr. Royal for aid in Sabbath Promotion.

The report was approved with the suggestion that Doctor Bond and Rev. H. C. Van Horn correspond further with Rev. Mr. Royal.

The treasurer, Miss Ethel L. Titsworth, reported that the Committee on the Distribution of Literature has been notified to draw on the treasurer for \$25 gold for the November salary of David Sung. The report was approved.

The Advisory Committee recommended:

That the assistant corresponding secretary answer the requests that the board has been receiving from people in Nyasaland, Africa, for our aid, with the statement that we will be glad to supply such tracts printed in English as they can use, but that none can be printed in the African language, because of the expense involved.

By vote the recommendations were adopted.

The Committee on the Distribution of Literature presented a report with recommendations.

The Committee on Distribution of Literature would respectfully recommend:

That a list of Sabbath texts from the Bible be printed in two forms as follows: 1,000 copies of complete texts and explanations as published in the SABBATH RECORDER, to be printed in leaflet form, and 10,000 copies of texts only, to be printed in card form.

REPORT OF LITERATURE SENT OUT FROM SECRETARY'S OFFICE

Tracts	2,425
Books:	
S. D. B. Hymns and Songs	\$ 15
SABBATH RECORDERS, July 22	10
Sabbath History I, Bond	50
Manual for Bible Study, Greene	50
Bible Studies on the Sabbath Question, Main	100
Total	\$225

Respectfully submitted,

JESSE G. BURDICK,
Chairman.

By vote the report was adopted. The Investment Committee reported the receipt of funds and their investment

in mortgages. The action of the Investment Committee was approved.

Miss Ethel L. Titsworth reported, for the Budget Committee, revisions, which were approved.

AMERICAN SABBATH TRACT SOCIETY
BUDGET REVISION

Expenses

Item

General printing and distribution of literature increased from \$1,400 to \$1,500
Incidental decreased from\$200 to \$100
Total (same)\$17,520.

Income

Item

Onward Movement (see report of Commission) increased from\$6,867 to \$7,800
Woman's Board Omitted\$900
Sale of books, tracts, etc. decreased from\$300 to \$267
Total (same)\$17,520.

The Building Committee reported a probable total expenditure for the month of approximately \$5,000, also that satisfactory progress was being made in the internal finishing of the building.

Called upon by the president for remarks, several of the visitors responded, and expressed their pleasure at being present at the regular meeting of the board.

Rev. Theodore J. Van Horn, and Mrs. Van Horn, soon to take up their pastorate at De Ruyter, N. Y., at parting left their expression of deep interest in the work of the Tract Society, and their regret at severing of ties and their inability to meet regularly with the Board of Trustees.

President Corliss F. Randolph reported informally the annual pilgrimage of the Seventh Day Baptist Churches of New England to the old Newport Meeting-house. Also, he designated Sabbath day, December 28, as the occasion for the dedication of the Denominational Building, and advised that the program is in preparation.

Minutes read and approved.

Board adjourned.

WINFRED R. HARRIS,
Recording Secretary.

THERE WAS NO DRUNKENNESS IN THE SALOON ERA

The scene in the supper room shortly before one o'clock was a powerful argument in favor of prohibition. Groups of drunken lads with vacant eyes, unsteady feet, and reckless gayety of speech were scattered about the place holding in their trembling hands brimming wine glasses. Naturally enough, the floor was soon in a terribly slippery and sloppy condition. The noise was deafening. Men were shouting to the waiters, some of the most inebriated were singing, and every now and then a woman's shrill laugh would rise above the general din.

Nearly all the women present who had not lost their sense of propriety through indulgence in strong drink hastened to quit the scene, where, indeed, they were in more than one instance subjected to insult, but a few still lingered at the upper end of the room, possibly unconscious of the disgusting scenes which were enacted at a little distance from them.

Food was strewn upon the floor; the appearance of the buffet and the space behind it rapidly became uninviting, and the noise and drunkenness increased so much that about twenty minutes past one Sergeant Schmittberger entered the room at the head of some twenty policemen, and announced that the sale of wine must cease. The waiters, who had been drinking freely, clamorously protested that they had already ceased to serve wine, but several struggles for the possession of smuggled bottles ensued. The waiters engaged in a fight, maudlin guests argued with the blue coats as to the propriety of their interference, and pandemonium reigned. Finally, orders were given to clear the room. This proved a difficult matter. The sober folks tried to haul their drunken friends out of the way, but with indifferent success.

—*Report of the Centennial Ball, New York City, as reported by the New York correspondent of the "Chicago Tribune," quoted in "Union Signal," May 9, 1889.*

No one is quicker than a girl to see and correct the error of her weigh.—*Arkansas Gazette.*

WOMAN'S WORK

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

THE HARVEST

When the sun of life is setting,
And the last faint rays are dim,
Men who have sought for knowledge
Will see eye to eye with him;
For then in understanding
They will know wherein they failed,
For the truth they sought in darkness
Will appear to them unveiled.

The grass and all green things
That on earth delight the eye
Will unfold the age old secret
From whence came green and why.
The flowers in all their beauty
With petals of every hue
Will whisper a wondrous story
Of the way in which they grew.

The birds that fly in ether
Will sing a glorious song,
For the secret of their flying
Will then to man be known.
The distant vaults ethereal,
Canopied deep in blue,
Will unmask before a vision
Now clothed with sight anew.

Then man to whom was given
A better, nobler task
Than seeking hidden knowledge
And delving in the past,
Will understand with sorrow
How his wayward thoughts for fame
Centered his hopes on husks and chaff
When he might have garnered grain.
—*Samuel Hamil.*

ANSWERS TO NOVEMBER QUESTIONS

1. Rev. Claude L. Hill. Milton, Wisconsin.
2. About five hundred.
3. Rev. George B. Shaw.
4. Miss Ethel Titsworth.
5. "Can women make their way into the ministry?"
6. Athens, Alabama; Williamsfield, Si-loah, Jamaica; Denver, Colorado.
7. The Difference Between Seventh Day Baptists and Seventh Day Adventists, Rev. William L. Burdick.
8. Rev. Clifford A. Beebe.
9. New Auburn, Dodge Center, Garwin,

Hammond, Milton Junction, and North Loup.

10. Rev. Hurley S. Warren.

QUESTIONS FOR DECEMBER

1. How many references to the Sabbath, according to Dr. A. J. C. Bond, are found in the Old Testament? How many in the New Testament?
2. What was the keynote of the South-western Association?
3. Where is the Woman's Board now located? Who is the president? Who is the contributing editor?
4. To what service has Miss Miriam Shaw been called? From whom will she receive her salary if she accepts?
5. Who has charge of piano in Salem College this year?
6. Who is missionary pastor of the Alabama churches? Where was he a recent pastor?
7. Our denominational interests have been placed in the hands of what two committees? Who is the chairman of each committee?
8. Who is president of Conference for 1930? Of which church is he pastor?
9. Which missionary has recently returned to China?
10. Have you read Rev. E. E. Sutton's letter in an October number of the RECORDER?

WORSHIP PROGRAM FOR DECEMBER

THE FRUITS OF THE SPIRIT—JOY

1. Hymn, "Joy to the World, the Lord Has Come."
2. Prayer.
3. Leader—The second of the fruits of the Spirit as named by Paul is joy. Perhaps there could be no more fitting month to think about joy than this, the month in which we celebrate the event which brought gladness to the earth and causes us to rejoice in the power of God to save his people from their sins. Even the angels rejoiced at the birth of the Son of God on earth. Listen to the most wonderful story of the ages. (Reads Luke 2: 8-14.)
4. Leader—There is joy in work well done. Member reads Psalm 126: 5, 6. Another reads Galatians 6: 4.
5. Leader—There is joy in sins forgiven. Member reads Psalm 51: 12. Another reads Isaiah 35: 10.

6. Leader—There is joy in the presence of God.

Member reads Psalm 16: 11.

7. Prayer, in closing: God, our Father, may we rejoice in sins forgiven, in assurance of work well done. And may everlasting joy be ours as we abide constantly in thy presence. Amen.

YOU WILL ENJOY READING

"A Lantern in Her Hand," Bess Streeter Aldrich.

WORKERS' EXCHANGE

FOUKE, ARK.—And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him. Colossians 3: 17.

We are few in numbers, but we do not allow that to discourage us; for we know that "God chose the weak things of the world that he might put to shame the things that are strong." We have our faithful few who are never weary of well doing, and who continually manifest an unabated zeal in the work of the kingdom. For this we are thankful. At this season of the year, when we are planning our annual Thanksgiving dinner, we realize we have many things for which to be thankful.

Shadows may, and do, fall upon our vision; but we must not let them hide our view of God's unalterable goodness to us; rather let them awaken us to the need of greater efforts in the work he has given us to do.

When we see boys of all ages coming from the public school across the road to smoke their cigarettes "off the school ground"; when we see the big boys, who have lost much of the manhood God wants them to possess, teaching little fellows not more than six or eight years old, to smoke the vile cigarette, we wonder if we Christians haven't a very large and important work to do if this evil is to be stamped out before it has left its irrevocable mark on the coming generations. Right here I want to quote something I have read but do not know the author; "I am not much of a mathematician," says the cigarette, "but I can add to a youth's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest

from his work, and discount his chances of success." Oh, that we might instill into the hearts of our children the courage of Daniel, who "purposed in his heart that he would not defile himself." Now, at this Thanksgiving time, we might teach our children to be thankful to God for good homes, good food, good friends, the church, the Sabbath school, etc.; and then ask if they can consistently thank God for the cigarette, the dance, the card table, or the curses of a drunken companion.

We have many blessings to remind us of the goodness and mercy of a loving Father, who is "the same yesterday, today, and forever." One of the greatest of our blessings is the privilege God is giving us to help in the advancement of his kingdom here on earth. We pray that we may not neglect our opportunities, that we will not allow discouragements to warp our minds, and thus hinder our efficiency. Happiness is found in serving. The optimist will accomplish more than the pessimist.

"I can do all things in him that strengtheneth me."

MAMIE S. SEVERANCE.

IN MEMORY OF ARDEN LEWIS

Arden L. Lewis, whose obituary appeared in a recent issue of the RECORDER, died at Plainfield, N. J., October 26, 1929, at the age of 29 years, 8 months, 15 days.

He was born at North Loup, Neb. When but a trifle over a year old, he came with his parents to New Auburn, Minn., and when he was eleven years of age they located at Dodge Center, Minn., where Arden grew to manhood, attended high school, and formed a wide circle of friends. In 1920 he entered school at Milton, Wis., and in 1926 he was graduated from Milton College, taking the degree of B. A. Arden loved music and, while in Milton, he was a member of the college band, also of the orchestra, and was deeply interested in each.

After graduation, he returned to his home and friends at Dodge Center, and while there he was a member of the Seventh Day Baptist Church choir, also of the Dodge Center concert band. In 1927 he accepted a position in the Seventh Day Baptist Publishing House, at Plainfield, N. J., which position he held until the time of his death. Here he again met Miss Dena Davis,

THANKSGIVING

MRS. L. E. LIVERMORE

[These interesting words by Mrs. Livermore reached us just too late for last week's RECORDER.—T. L. G.]

Thanksgiving is approaching—the day of "Memory Bells," the day when the links of relationship are brightened and welded closer together. Empty chairs there may be, but we feel our heavenly Father has invited his children to the higher and better table, and the "Welcome home" has been the harbinger of rest, to many a time-worn pilgrim.

Naturally, we think of the reasons why such a day of feasting and thanksgiving was appointed. Some partially erroneous impressions have taken root. For two reasons, Thanksgiving was first observed.

Partly the truth has been told, but there remains one interesting fact, which is not, perhaps, generally known.

Being related to Allerton and Cushman, and not least of all Elder Wm. Brewster, I possess traditions which have been carefully handed down along those lines, from generation to generation.

Permit a reproduction, verbatim, from my sainted mother:

"As we know, the sanguine spirit of our forefathers met many a severe test from lack of food, sickness, and death. In their extremity they were finally reduced to three kernels of corn a day, for each person, which they parched and pounded and ate with molasses. They implored the 'Giver of every good,' to sustain them and give them food.

"One by one their ranks were thinning, and on an occasion when they were digging a grave for a loved one, they came upon a kettle of corn that had been buried by the Indians. While they were in sorrow they rejoiced that their prayers were answered, whereupon they appointed a day of Thanksgiving. Before the time arrived, a ship laden with supplies from the 'mother country' arrived, so they had double cause for gratitude."

As long as my mother lived, on Thanksgiving day, after the round of meats, vegetables, and wonderful "goodies" were served, we all repaired to the old-fashioned parlor, in the evening, and she

who was also born at North Loup, Neb., and who also held a position in the Seventh Day Baptist Publishing House, whom he had formerly known during his college days, and who, likewise, is a graduate from Milton College. On July 14, 1929, they were united in marriage. Arden was a faithful member of the Dodge Center Seventh Day Baptist Church, having been baptized into its fellowship on July 21, 1917.

Brief farewell services were conducted at Plainfield by Rev. A. J. C. Bond, assisted by Rev. T. J. Van Horn, Arden's former pastor. The silent body of the loved one was accompanied by the bereaved companion as far as Chicago, where she was joined by her brother, Alonzo Davis of Battle Creek, Mich. Together they completed the sorrowful journey to Dodge Center, where final burial services were conducted on October 31, in the Seventh Day Baptist Church, by Rev. E. H. Socwell, who had known Arden from infancy. He was laid to rest in Riverside Cemetery beside his soldier brother, Clinton, whose death occurred in the soldiers' camp at Augusta, Ga., eleven years and two days prior to the death of Arden. Thus the two brothers, the only sons of Mr. and Mrs. W. H. Lewis, lie side by side, each remembered and mourned by many relatives and loving friends.

Mr. and Mrs. Horace Crandall of Curtis, Neb., were present at the final farewell services—Mrs. Crandall being a sister to the bereaved companion.

Miss Myrtle Lewis, a prominent member of the nurses' staff of Cook County Hospital of Chicago, a sister to the deceased, was also present, as were also Mr. and Mrs. Harry Bird of Dodge Center—Mrs. Bird being a sister to the deceased—also Arden's parents and a large number of sympathizing friends. Besides the relatives already mentioned, the deceased leaves to mourn his departure his grandmother, Mrs. Edward Lawton, of New Auburn, Minn., and a number of more distant relatives. "And there shall be no night there."

REV. E. H. SOCWELL.

"Our character is but the stamp on our souls of the free choice of good and evil we have made through fire."

passed the amount of three kernels of parched corn in molasses, to her guests, and with a sweet stillness, each partook of it "in remembrance of" our forefathers.

A continuation of these lines would not enhance interest, but let us all on Thanksgiving day remember the contrast between *then and now*, and let it not only awaken gratitude for our many blessings, but a sense of duty to the great Giver.

Kissimmee, Fla.

CHURCHES AND CHINA FAMINE RELIEF

We are in receipt of a long letter from Professor J. S. Burgess, of Yenching University, Peking, China, criticizing the report of the commission of the American Red Cross which has investigated the feasibility of American participation in famine relief efforts in China. The Red Cross commission was composed of men of high caliber. It advised against further attempts to feed the starving in China, and in fact suggested that the need for help is on the wane. Professor Burgess, to whom the report has come "as a shock and a painful surprise," makes seven specific points in rebuttal. We believe his points all well taken. The question arises, however, as to what is to be done in the circumstances. It is hard to believe that, in the face of opposition from the official philanthropic agency of the nation, there is any chance to conduct a general campaign for Chinese famine relief successfully. It is also true that conditions in China are changing so rapidly that it is impossible to tell, far in advance, whether relief activities in certain districts will or will not be possible. Yet it is beyond denial that a terrible famine is raging in several Chinese provinces. And there is sound evidence that a large amount of relief work is practicable. What is to be done? The only suggestion that occurs at the moment is that the mission boards might offer to put churches and individuals with a desire to help into direct touch with responsible missionaries living in famine-stricken areas who would become agents for the distribution of relief funds. It seems an unthinkable cruelty that millions should be abandoned

to hunger and death in a world that contains the abundance which we have in America. But without some form of direct co-operation between missionaries in China and givers in America it is hard to see how this tragic situation is to be overcome.

—*The Christian Century.*

PRESIDENT HOOVER RIGHT AGAIN

In President Hoover's greeting to the recent meeting of the convention of the Woman's Christian Temperance Union at Indianapolis, Ind., he again said something which is worthy of earnest consideration by all the friends of prohibition. "I am daily impressed," he said, "with the great need for extended work of education in the moral, physical, and economic benefits of temperance. Since the adoption of the prohibition amendment, too many people have come to rely wholly upon the strong arm of the law to enforce abstinence, forgetting that the cause of temperance has its strong foundation in the conviction of the individual of the personal value to himself of temperance in all things." With the adoption of the Eighteenth Amendment, many of the workers for it settled back at ease to watch it work. We have to remember that no law is well-enforced which is not backed by strong public opinion. There are plenty of grounds for absolute abstinence from strong drink and for the prohibition of traffic in strong drink by law, but we have to keep urging them upon the attention of the people.

—*Presbyterian Advance.*

THE PERFECT TRIBUTE

No doubt he found the people's darkened jeers,
The rending scourge, the jagged pathway, hard;
But now at last after so many years
He has received exceeding great reward.

Unheeded would have been the hammer blows,
The crown of thorns crushed down with savage laughter,
Could he have known the Stock Exchange would close

In honor of his death, some centuries after.

—*Kenneth W. Porter.*

YOUNG PEOPLE'S WORK

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

WHAT HAVE YOUNG PEOPLE TO GIVE?

Christian Endeavor Topic for Sabbath Day,
December 14, 1920

DAILY READINGS

Sunday—Time (Col. 4: 5)
Monday—Labor (Matt. 25: 14-21)
Tuesday—Clothing (Acts 9: 36-39)
Wednesday—Money (Mark 12: 41-44)
Thursday—Service (Ex. 35: 30-35)
Friday—Possessions (Acts 4: 32-37)
Sabbath day—Topic: What have young people to give? (2 Cor. 8: 1-15)

BERTHA R. SUTTON

What have they to give to the world?

Special talks to be prepared before meeting by most capable members:

1. They have open minds, groping for new truths.
2. Joy, one of the things the world needs most.
3. Willingness to work for the benefit of others.
4. Life consecrated to God for service to fellow man.
5. Money, food, clothing, etc., which they can give to help others.

What can they give to help others in their community?

Thoughts to be brought out in the meeting by a general freewill discussion of the previously named topics.

After general discussion, pass out slips of paper and have the answer to the following questions written:

1. What family or families in our community are in need?
2. What do they need that we can give?
3. What will you give?

After questions are answered collect the answers and turn them over to the look-out committee so they will have something to work on in spreading Christmas cheer.

Song: "Give of your Best to the Master."

Suggested Songs:
"Do Something for Others" (duet or quartet).
"Rescue the Perishing."
"Take the Name of Jesus."
"Throw Out the Life Line."
Berea, W. Va.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"And this they did, not as we hoped, but first gave their own selves to the Lord." The greatest gift which young people can give is the gift of themselves to the Lord. This means a complete surrender of one's self to him, allowing him to take our lives and use them in his service. There is no more beautiful gift than the dedication of a life to Christian service.

What is Christian service? It is the act of serving others in the name of Christ, thus following his example. In the parade on Armistice day there was a unique float representing the work of the Salvation Army during the World War. Two Salvation Army ladies stood on the float, throwing doughnuts into the crowd. On the side of the float was this inscription: "As we served during the World War, so we are still ready to serve humanity." At this Christmas season, when we think of giving, let us reconsecrate our lives and our service to the Master, and let us be ready at all times to help those in need.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Peace through brotherhood (Gen. 45: 24)
Monday—Peace by mutual yielding (Rom. 14: 19)
Tuesday—Peace by generous actions (Matt. 5: 43-48)
Wednesday—Peace through wisdom (Jas. 3: 13-18)
Thursday—Peace through peacemakers (Matt. 5: 9)
Friday—Peace through Christ's victory (Isa. 11: 1-9)
Sabbath day—Topic: Peace on earth. How will it come? (Isa. 2: 1-4; Eph. 2: 13-22)

Topic for Sabbath Day, December 14, 1929

SUGGESTIONS FOR THE LEADER

"Peace on earth" applies to a great many relationships: peace between individuals, peace between groups, races, and nations. But in all cases peace is about the same thing and comes about in much the same way. Brothers and sisters, as well as relatives and dear friends, are the people we like and get along with the best. When we realize the brotherhood of all people, groups and nations will get along together better; race hatred and wars will not spring up so easily.

Even brothers and sisters have their difficulties sometimes, but mutual yielding keeps peace between them. They have an understanding, they share one with the other, and yield one to the other and avoid strife. If nations would learn that lesson, there would be no need of wars.

Yielding and sharing is sometimes done grudgingly and with a pout. We enjoy the best peace when it is done generously and cheerfully instead of half-heartedly. Just so, nations must be generous one with another to bring about peace.

But when boys and girls or older people forget all this and come to strife, often someone has the knack of showing them their foolishness, and helping them to be friends again, or helps them before they come to blows, and keeps peace between them. Such are peacemakers and have God's blessing. "Blessed are the peacemakers." Blessed are those people and organizations that are working for a similar peace among nations.

These remedies seem simple, but they are not always so easy after all. With all our wise rules we will often fail to apply them. We need wisdom from above. We need to follow the Prince of Peace. At his birth the angels sang "Peace on earth good will toward men." The reason there is still strife among men and wars among nations is because men and nations have not fully accepted him as their "Prince of Peace."

YOUNG PEOPLE'S BOARD INTERMEDIATE BULLETIN

AWARDS FOR 1928-1929

I. Society award for "Get acquainted" letters: Milton Junction—an "I. C. E. WINNER" pennant.

II. Individual award for "Get acquainted" letters: Robert Radford, London, England—a C. E. pin.

III. New societies: Plainfield, Battle Creek, and Salem, after an apparent lapse of organization, have reorganized. We express our appreciation by awarding each an Intermediate Manual.

PLANS FOR THIS YEAR

The Young People's Board has put out a new efficiency chart. They have been sent to all the societies including intermediates. If you have not received one, notify the undersigned.

There is a possible score of fifteen hundred to two thousand points on the chart.

FOR INTERMEDIATES

This year an Intermediate society will be called efficient if it reaches the goal of three hundred points, so distributed that at least twenty-five points are earned in each division of the chart.

An "I. C. E. EFFICIENT" pennant will be awarded each society reaching the above goal of three hundred points, and an "I. C. E. WINNER" pennant to the society earning the highest number of points with at least twenty-five points in each division of the chart. These pennants will be held in each society as long as it is efficient or winner. The standard will advance each year. So begin now.

INTERMEDIATE CORNER

Note the counts earned for plans, articles, or reports published in the young people's department of the RECORDER. Intermediate topics, letters, etc., written for the Intermediate Corner by members of your society count here. And we want them.

NEW SOCIETIES

We welcome new societies and will continue to encourage each with some useful book on Intermediate work.

Have you some intermediates, that would like to organize? All right. Let's do it. Get a chart and go to work.

JOHN FITZ RANDOLPH, Intermediate Christian Endeavor Supt.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The Junior Christian Endeavor program is outlined by Miss Mildreth Haggard in the "Junior Worker's Note Book" as follows:

- I. Worship.
 - a. Junior prayer meetings which train in worship.
 - b. Daily devotions.
- II. Expression.
 - a. Directed participation.
 - b. Church loyalty.
 - c. Decision for Christ.
 - d. Recruiting for Christ.
 - e. Planned recreation.
- III. Service.
 - a. Training through committee activity.
 - b. Training in the right use of God's gifts.
 - c. World friendship.
 - d. Christian Endeavor fellowship.

How does this outline compare with the outline of work which your Junior society is doing? Check the above list carefully and find out where your program needs strengthening in order to better fit your juniors for a life of Christian service.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was held at the church at 7.30 p. m.

Members present: A. Russell Maxson, Doctor Johanson, Majorie Burdick, Glee Ellis, Marjorie Maxson, Ruby Babcock, Wm. Simpson, Emile Babcock.

Marjorie Burdick opened the meeting with devotionals.

The minutes of the last meeting were read.

Bills from J. F. Randolph and Clifford A. Beebe were allowed.

Report of the corresponding secretary for October was read.

REPORT OF THE CORRESPONDING SECRETARY FOR OCTOBER, 1929

Number of socials sent out—56
Number of bulletins sent out—282
Number of letters written—43

Correspondence has been received from: Miss Dorothy Maxson, Mrs. Grace Osborn, Rev. S. Duane Oden, Rev. J. F. Randolph, Mr. Corliss F. Randolph, Mrs. Nida Siedhoff, Miss Bernice Brewer, Neal Mills, Miss Ruth Kenyon, Miss Gladys Wooden, Rev. Clifford Beebe, Mr. Morton Swinney, Mrs. L. D. Seager.

Respectfully submitted,

Glee Ellis

Report of the Intermediate superintendent was read.

The Conference program committee reported progress.

The field committee reported they had one formal meeting and several informal meetings. The committee feels they have funds for one month's work and are asking for instructions from the board. Future work for Miss Burdick was discussed.

The president added Miss Marjorie Burdick's name to the Conference program committee.

Voted that the board instruct the field committee to employ Miss Burdick as our field representative for at least one month.

Miss Burdick reported about societies being reorganized in Hopkinton City and Rockville. These societies are very interested in Christian Endeavor work. In Rockville, Junior and Senior Christian Endeavor Societies were organized. The society in Hopkinton City consists of both First Day Baptist and Seventh Day Baptist young people.

Voted that the president appoint someone for RECORDER-Reading Superintendent.

Letters from Corliss F. Randolph and Morton Swinney were read and discussed.

Voted that the matter of sending a representative of this board to the dedication of the Denominational Building be referred to the Field Committee.

Voted that the corresponding secretary send a message to the New England Union on occasion of their second anniversary, which is December 7, 1929.

The minutes of the meeting were read and corrected.

The meeting was turned over to Miss Burdick.

Respectfully submitted, GLADYS C. HEMMINGWAY

Recording Secretary

Battle Creek, Mich., November 7, 1929.

CHILDREN'S PAGE

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

JESUS IN BETHLEHEM, NAZARETH, JERUSALEM

Junior Christian Endeavor Topic for Sabbath
Day, December 14, 1929

MRS. HERBERT L. POLAN

Here are three blackboard exercises:

B-irthplace of Jesus—Matthew 2: 6
E-phratah (another name)—Ruth 4: 11
T-omb of Rachel—Genesis 35: 19
H-ome of David—1 Samuel 16: 1
L-evites visit—Judges 17: 7
E-limelech's home—Ruth 1: 1
H-erod seeks here for the Child—Matthew
28-16
E-lhanan visits—2 Samuel 23: 24
M-other Ruth's home—Ruth 2: 4

N-ot mentioned in Old Testament
A-small place
Z-ealously Jesus preached here
A-carpenter's home
R-ected here by his own relatives
E-n Nasira—modern name of town
T-he Holy family returned here after journey
to Egypt
H-ome of Jesus.

J-udea's capital
E-ntered by David as conquering king
R-uined by conquests
U-pset by wars
S-olomon's Temple
A-rabs conquered it
L-ooted by Nebuchadnezzar
E-ntered by Jesus (triumphal)
M-ount Morial (site of temple).

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written to the SABBATH RECORDER in a long time; but I have been thinking about it for quite awhile.

I have a dog whose name is Ted. Daddy said he did not like that name for his dog, but her name is still Ted. Ted was her name when we got her. She will bite our shoes, bark at everyone, and she likes to chase us. She lies in front of the fireplace most of the time.

We had two kittens, but they both died. I like our Sabbath school very much. My

brother and I were baptized October 12, by our pastor, Rev. A. L. Davis.

Tomorrow we have tests in school. I wonder how the boys and girls like tests. They always cause me a little trouble.

I must close, with best wishes to you and the boys and girls.

THELMA BURDICK.

Richburg, N. Y.,
November 7, 1929.

DEAR THELMA:

My! but I was pleased to hear from you again. I was beginning to think that you were so busy with school and other things that you had almost forgotten you were a RECORDER girl. I have stopped thinking that now, however. Do you know, when I begin to think that some boy or girl is getting over the good habit of writing for the RECORDER, along comes a fine letter from that very boy or girl. I don't see how you can read my mind so far away.

I am so glad to know that you and your brother have joined the church and are thus showing to the world that you are trying to be faithful servants of Christ. Nothing else in the world can give you greater happiness and contentment.

I think all children find tests quite a bit of trouble, at least all children I have ever known. You ought to hear my Eleanor girl sputter about them; and little Jean would say, although she always had good standings, "I do wonder if I'll pass."

I don't see anything the matter with Ted for a name. In fact I'm rather partial to the name, and we used to always have a cat named "Ted."

Sincerely your friend,
MIZPAH S. GREENE.

DEAR CHILDREN:

The following exercise was asked of the Plainfield juniors, and Mary Whitford of that society has carried out the idea very nicely I think, so I will give you a chance to see for yourselves.

M. S. G.

FOR JUNIOR—NOVEMBER 9.

Play you are one of the following, and tell us something about your country, and way of living:

Eskimo, Egyptian, Spaniard, Hawaiian, Canadian, Indian, Mexican.

Play you are one of the following, and describe your life and work:

Lumberman, Miner, Mountaineer, Cowboy, Sailor.

Subject—HOW TO BE FRIENDS WITH ALL THE WORLD

I am an *Eskimo*. I live way up at the North Pole where it is very, very cold. Our family lives in an igloo which is all made out of ice. Of course it snows most every day. Ted and Nick, our two dogs, pull me on my sled. We do not have electric lights like you girls and boys have in New Jersey, but we set fat on fire to give us light instead.

Sometimes *sailors* have a hard time. Every once in a while all the sailors have to take a big brush and a pail of water and scrub the decks.

Did you ever see a sailor climb way up the masts? I should think they would get seasick.

I would like to be a sailor with a white uniform.

Written by Mary Whitford, Plainfield.

DEAR MARY IDA:

I hope you do not think that I have forgotten to answer your letter, for I haven't one little bit.

I am very glad you like to go to school, for that means that you are trying to do your part to make school worth while. God has placed us in this world to do all the good we can, and a good education will greatly add to our usefulness.

Your teacher surely has a nice class of first graders. I wonder how she would enjoy a room full of them, say fifty-four of them, as I did once upon a time. They kept me pretty busy.

I know you are enjoying your Junior work, for Mrs. Burdick knows just how to make it interesting. Didn't I tell you that you would love Pastor and Mrs. Burdick?

Your sincere friend,
MIZPAH S. GREENE.

THE NEW YORK BIBLE SOCIETY ANNIVERSARY

On Sunday, December 8, the churches of New York and vicinity will find themselves in the midst of a double celebration, one of which is the anniversary of the New York Bible Society which was founded one hundred twenty years ago, and the other the observance of Bible Sunday which Chris-

tian churches all over the world will recognize. Bible Sunday is the third oldest holiday in the Christian calendar, Christmas and Easter being older.

Under the direction of Dr. George William Carter, general secretary of the New York Bible Society, notices have been sent urging the ministers of all denominations to do homage to the Book of books, and at the same time to remember the birthday of the Bible Society itself.

For one hundred twenty years the work of the New York Bible Society has been to distribute Bibles in the metropolitan area of the city and harbor of New York. Missionaries employed by the society visit homes, hospitals, incoming ships, and Ellis Island. They provide Bibles for hotel rooms, institutions, and for the blind. During 1928, 965,671 volumes—including Testaments and portions of the Bible, published in seventy-one different languages, were distributed by these workers. The society has aided in the Americanization of newcomers by providing the Bible in the language of the immigrant, parallel with a translation into English. The work is directed from the New York Bible House, Five East Forty-eighth street, New York.

THY WORD IS LIFE

In connection with the One Hundred Twentieth Anniversary of the New York Bible Society, which will be held on Bible Sunday afternoon, December 8, at four o'clock, in the Evangelical Lutheran Church of the Holy Trinity, Central Park West and Sixty-fifth Street, New York, the following hymn has been written by Dr. Ralph Welles Keeler. This hymn will be sung to the tune of "Canonbury."

The weaving of our city's life
Is rich with threads of fine spun gold,
From hearts that in thy deathless Word
Have learned the truth through ages told.
Thy Word is Life, O God above;
And grows in power for hearts that know
The beauty of thy boundless love,
A heavenly kingdom here below.

For those, who pass thy torch along
To souls that blindly grope for light,
We thank thee, while we pray that all
May see afar thy vision bright.
O may thy Word transform and bless
The lives of all who touch our shore,
That brotherhood, and peace, and love
May reign supreme forever more.

GEORGE W. CARTER.

OUR PULPIT

THE SEVENTH-DAY SABBATH—IS IT BINDING ON THIS GENERATION?

REV. C. GRANT SCANNELL

Pastor-elect of the church at Dodge Center, Minn.

SERMON FOR SABBATH, DECEMBER 14, 1929

Text—Exodus 31: 13.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE LESSON
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

Whatever the theories of scientists may be, they can not invalidate the fact of creation. No rational philosophy of the universe can dispense with a divine creative agency. Science, in contradiction of the Word of God, may attempt to indicate the method, but it can not eliminate the Creator.

Not a blade of grass; not an herb or tree was called into being, until the kindly sun was taught to shine upon and warm the earth. Not a fowl, fish, or beast was created until its habitat was prepared and its food ready. These were not asked to live and starve until their food could grow and

ripen, but all things were in readiness for their reception and support.

God prepared a beautiful garden garnished with flowers that distilled a wonderful sweetness upon the air. Majestic trees, watered by crystal rivers, reared their heads to meet the rays of the morning sun. All was quietness and peace within its borders. The taint of sin had not yet entered. This was not only designed as the birthplace, but was to be the cradle of the human race. It was perfect in all its appointments—fit place for the abode of man created in the image of God himself. All things necessary for his sustenance and entertainment being ready, Adam was called forth from the dust, in all the strength and beauty of a perfect manhood.

"My Sabbath ye shall keep, for it is a sign between me and you throughout your generations."

All things with which humanity comes into physical contact upon this earth, have had a beginning. Nothing is self-existent; and if this is true, there must have been need, motive, and reason for their creation or institution.

We can not outrun God. He has finished before we start, and so, just for a moment I want to talk about the "readiness of God." The first sentence in the Bible is the grandest that ever came from the pen of inspiration. It is a surge from the ocean of eternity breaking upon the shores of time. "In the beginning God created the heavens and the earth." That is the sublime fact.

Scientists and the so-called exponents of "modern thought"—wading through seas of speculative philosophy and disregarding the only true account of the creation week—have endeavored to discredit the miraculous creation of all earthly things, by the infinite God in one literal week. They try to prove that the days spoken of in the first chapter of Genesis were long geological periods of time, each covering millions of years, in which the earth and all in it evolved to its present condition. They set up an arbitrary premise and attempt to arrive at a satisfactory conclusion, giving reasons that are "clear as mud" to the ordinary individual, and I have very serious doubts whether they understand much of it themselves.

God told Moses that "the evening and the morning were the first day," and so on through the first seven days, thus giving us, and establishing for all time our weekly cycle.

It is not the purpose of this sermon to enter into a combat with evolutionists or modernists, who deal with theory which they have no means of proving to be fact. Facts are stubborn things, and our good brothers are having quite an interesting time trying to make "fact and theory" team together.

God said, "My sabbath ye shall keep." What is this Sabbath? When and where was it instituted? The text implies ownership or lordship. It lays a distinct command upon the seed of Abraham. Is this Sabbath binding on us of this generation? What is this Sabbath a "sign" of?

During the creation week, God exercised his mighty creative power. Each day witnessed a new expression of love as it came from the heart and mind of God. Day by day the earth was clothed and furnished—"Created not in vain. Made to be inhabited." Beautiful in all its aspects, the earth was prepared to take its place among the great family of worlds in God's universe.

For six glorious days God worked. On the sixth day all was finished. Adam and Eve, pure, perfect, fresh from the hand of God, looked out with wondering eyes upon the beautiful home that this glorious Being, who walked and talked with them, had prepared for them. Peace brooded over the world, for the earth was in harmony with God. He looked upon all the work of his hands and pronounced it "very good." God

was satisfied. He still lingered in the garden teaching the first couple the way of happiness. God rested on the seventh day, not because his work had wearied him, but that he might institute a day of rest, and give the newly created pair an object lesson as to its sanctity as a memorial of God's rest and the finished work of creation, before he turned the world over into their keeping.

Because God rested on the seventh day, he sanctified it and called it holy. Thus the seventh day was to be a "sign" to all generations of the finished work of the creation week, and the sign of his power and his love. We find then that the Sabbath day was God's particular day; that the seventh day Sabbath was not instituted for, or at the time, Moses led the Hebrew people out of Egypt, but was an established memorial that had been set up many hundreds of years before there was a Hebrew.

The intention of the Sabbath was to bring our hearts and thoughts into communion with God and to bring to our remembrance the work of creation. The Scripture says, "He hath made his wonderful works to be remembered." How? Through his Sabbath day memorial, which was to be a "sign" to all generations. "The things that are made" declare "the invisible things of him since the creation of the world," "even his everlasting power and divinity."

Jesus Christ, the Son of God, was the active creator. "God said let us make man in our image," and in the "image of God created he them." Let the Scriptures speak concerning this; from its sacred pages we hear the message of the Love Apostle: "In the beginning was the Word and the Word was with God"—"The Word came among us and was made flesh." "All things were made by him and without him was not anything made that was made." Since the Sabbath is a memorial of creation, it is also a sign of Christ's power.

"Yes!" I hear someone say, "but I know that the seventh day was the old Jewish Sabbath, and the Jewish law was abolished by Christ on the cross." Not so, my brother! That which was made old at the crucifixion of Christ was the ceremonial laws of types and shadows which pointed forward to the atoning blood of Christ, and when the shadows met the Substance which was Christ, they ceased to exist, and as the

veil of the temple which hid the Holy of Holies was rent in twain, it signified that no longer would it be necessary for a priest to mediate between God and man, but that individually we might have access to the throne of grace.

There is a wide difference between the Ten Commandments—the moral law—and the ceremonial law of types and shadows. The moral law embodies the attributes of God, and was given to men for the purpose of being the measure by which to build perfect lives. The first four commandments show our duty to God, and the other six deal with our relationship with our fellow men. In the very heart of the moral code God has placed the Sabbath commandment, the same being God's seal that identifies what God is meant. Any of the other commandments might be appropriated by any one of the false religions and could with propriety be claimed as applying to any heathen god.

In the fourth commandment God gives his office as "Creator" and his name "Lord thy God"; his creation "Heaven and Earth"; and sets aside the seventh day as his day and calls it HOLY. No other god could truthfully be claimed by its worshipers as meeting these specifications. Thus God, being creator, has a perfect right to lay down laws to govern his creatures, and to expect them to comply with his laws and obey his commandments.

Christ said, "I am not come to destroy the law, but to fulfill." Again, "Not one jot or tittle shall pass from the law till all be fulfilled." Did Christ do away with the moral law? He did not. He brought to light the true meaning of the law when he said, "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind, and thy neighbor as thyself." If, then, the Ten Commandments were not done away with by Christ who gave them and who alone had power to do so, they are still in force and binding upon humanity today.

We are told in the Scriptures that if we break one of the commandments we offend in all. A chain is no stronger than its weakest link; so if we keep all the other laws and do not keep the fourth commandment, we are just as guilty as though we had broken every one of them.

The only one of the commandments about

which any question has ever been raised is the fourth or Sabbath commandment. It was designed to keep the living God before the minds of all men as the source of being and the object of reverence and worship. The great masterpiece of Satan has been the change of the seventh day Sabbath of the commandment to the papal first day of the week, Sunday, thus directing his effort to the only commandment which names Jehovah as the Creator.

Sunday keepers claim to keep Sunday, the first day of the week, in commemoration of the resurrection of Jesus on the first day of the week. If Jesus were raised from the dead on Sunday, there might be some excuse for Sunday keeping; but unfortunately for Sunday keepers, such was not the case. The resurrection of Jesus took place late on the Sabbath (Saturday) day, sometime before sunset, at which the dawning of the first day of the week took place. The women who visited the tomb, late on the Sabbath day, found the stone rolled away and the place empty. An angel met them and told them Christ had risen. Others came on the first day of the week and found only the evidence of the empty tomb.

Thus the only pretext for Sunday observance, when viewed in the strong light of understood Bible truth, fades out, leaving only the naked grinning skeleton of Satan's master deception. Jesus said, "If you love me you will keep my commandments."

God said, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord; honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The institution of the seventh day Sabbath is as old as the world itself. When the foundations of the earth were laid, "when the morning stars sang together and all the sons of God shouted for joy," then were laid the foundations of the Sabbath. It demands our reverence; no human authority is responsible for it. It does not rest upon human tradition. It was established by the

infinite God, and commanded by his eternal word.

Is it, then, necessary to keep all the commandments? Listen again to the words of inspiration—"Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

WHAT THE CHURCH OWES TO CHRISTIAN ENDEAVOR

Christian Endeavor owes its very life to the Church. Born and bred in the heart of the Church, this organization of youth bears all of the obligations that a child owes to its parents. That fact is basic.

At the same time the Church owes an immense debt to Christian Endeavor. For more than forty-eight years this obligation has been mounting in size and significance. It will not be indelicate for one who has loved and served the Church all his active life to acknowledge and to catalogue something of the debt that the Church owes to this remarkable movement of youth, to which as a loyal churchman he also yields equally devoted allegiance.

ITS FACE WAS TURNED

In the midst of others there are seven aspects of the debt that the Church owes to Christian Endeavor. First of all it turned the face of the Church a full generation ago toward its sons and its daughters. This is not to say that the heart of the Church had ever been turned away from them. It would be as unjust as ungenerous to insinuate that now for the first time the Church has begun to cherish its youth. On the other hand, it is an open secret that the American Protestant Church fifty years ago was not facing its young people. While it was not neglecting its boys and girls so far as theological instruction was concerned, its face seemed to be more largely turned toward doctrines to be propagated than toward the lives and careers of its youth.

When the founder of Christian Endeavor gathered his young people together in that first little band, he kindled a beacon-light for the Church of his generation. "Look this way. Turn your face to your sons and daughters. Behold in them your most precious inheritance and your greatest responsibility."

There can be no serious doubt of the result of that summons. The Church actually did turn its face toward its young people. It began to see them in the light of their youth. It set itself to a new understanding of their needs. It resolutely translated its concern for its task into a language that youth could understand.

The Church since the days when Francis E. Clark emblazoned the symbol of Christian Endeavor on the map of the world has never turned its face away from its young people.

SAVED TO SERVE

The second phase of the debt the Church owes Christian Endeavor is that under God it was largely instrumental in saving the Christian youth of the last generation to the service of the Church. Half a century ago it was quite impossible to foresee the magnitude of the intellectual and social changes that were to come over the world, largely in the wake of the sciences. Few folk were wise enough to forecast the wonderful and subtle appeals which would come to the young people through the devices of modern science, and which if not properly interpreted would have the practical effect of weakening the claims of the Church upon their continuing loyalty and devotion.

Christian Endeavor helped the Church to meet this situation in an indirect but none the less vital way. It showed the leaders of the past generation how to capitalize the awakening spirit of youth and how to make at least some of the discoveries and inventions of the new day pay toll to the age-long program of the Church. It met the oncoming tide of knowledge (which it is now apparent was a real awakening), not by opposition or indifference, but by approaching the awakening energies of its youth with a spirit and a program that called forth their spiritual initiative and their organizing capacities. It is not easy to imagine what would have happened to the youth of a generation ago if the leaders had left them without some such inspiring movement as Christian Endeavor to awaken their enthusiasm and to marshal their energies and to bind them together in loyalty to Christ and his Church.

One very practical phase of this element of the Church's debt to Christian Endeavor is that it saved a generation of young peo-

ple by showing them that Christianity while not creedless is finally a life to be lived. It is to the lasting credit of Christian Endeavor that, while it has steadfastly stood for the great affirmations of evangelical Christianity both in its challenging pledge and in the whole program of its activities, it has put a premium upon Christianity as a religion to be lived out in daily service. It is also a vital part of its record that it has not ceased to find the Church to be the one great agency through which to live out its religion. Christian Endeavor never has been permitted to become a theological debating society or a mere religious discussion group. It has been carried on as a practical way of living out one's Christian faith.

TRAINED LEADERSHIP

The third part of the debt that the Church owes to Christian Endeavor is quite beyond the power of any human reckoning. No one is wise enough to call the roll of all the leaders who have served the Church during the last fifty years and who are still serving it. It is no exaggeration to say in the light of the testimony at hand that to Christian Endeavor more than to any other one agency the Church owes the training of its leaders for the past half century. Boys and girls were taught to think and to speak in the field of personal and practical religion, to conduct meetings, to administer Christian affairs. They were inspired to make the Church and its work the goal of their ambition. Their missionary zeal was kindled, and the values of working together with others were lifted to a high mark.

Call the roll in your own church, and count those who during the last generation have exercised the most powerful influence upon the affairs of the Church, and you will then begin to discover what Christian Endeavor has done for the Church. With the blessing of God upon its untiring and its self-evidencing devotion, it has given the Church many, if not most, of its consecrated and useful leaders.

IT BLAZED THE WAY

The fourth element in the debt that the Church owes to Christian Endeavor is the fact that the Endeavor movement has led the way in the whole field of organized young people's work. Other agencies have sprung up both within and without the

Church, some of them denominational, others interdenominational, and some non-denominational. Christian Endeavor has been a "trail-blazer," opening paths through the tangled underbrush of prejudice and suspicion and leading the way over mountains of difficulties and opposition.

No one needs to waste his time any longer arguing for the validity of such agencies. Yet Christian Endeavor had to bear the shock of the heavy artillery of those who did not believe in giving youth its share in the full life of the Church. It was the Christian Endeavor movement which bore the brunt of the attack of a well-meaning person of the old school who offered to give dollar for dollar all the money a great missionary board was receiving from its Endeavor societies if it would only turn back all such contributions and decline to receive them. When one thinks of the great army of Christian young people's organizations that have been born, many of which are still strong and useful, he is reminded that they all owe a debt to Christian Endeavor for blazing the way and making their success possible.

In the fifth place, the modern Christian Endeavor movement is helping to keep the young people of the present generation loyal to the Church.

FOR CHRIST AND THE CHURCH

"Pro Christo et ecclesia" is no idle slogan. Christian Endeavor has always stood steadfastly "for Christ and the Church." It is a well-known fact that not every agency of youth to which the Church has given birth has remained truly loyal to the Church. There is an unmistakable tendency on the part of such agencies, as they prosper, to cut loose from the ties of control by the Church. This may not be an unmixed evil, but it has its losses as well as its gains. It is the proud boast of the Christian Endeavor movement that for forty-eight years it has remained in the Church and of the Church. Its programs of worship and service are those of the Church. Its place of meeting is the Church building. Its services continue to be a stated part of the Church schedule. Its social activities center in the Church. Its missionary contributions are made to the

Church. Its consecration of whole-time as well as of part-time service has been made upon the altar of the Church. Of all the groups of folk who have been gathered in fellowship and service under the aegis of the Church, not even excepting the noble missionary organization of women, no one has adorned its Church with greater loyalty than has been shown by the Christian Endeavor society.

CHRISTIAN UNITY REALIZED

As the sixth element of the debt which the Church owes to Christian Endeavor may be cited the inspiring and yet solemnizing fact that Christian Endeavor has blazed the way in the whole modern movement of interdenominational, interracial, and international service and fellowship. More than four million strong and still going strong, Christian Endeavor is not merely a prophecy, but a realization of the fulfillment of Christ's intercessory prayer, "that they all may be one." In this world-embracing movement of youth they are one. Christian endeavorers are found in all the historic communions of Protestant Christianity. Even those denominations that, for reasons that may have seemed valid, have set up denominational movements for youth—even they have not been able to crowd Christian Endeavor completely out of their councils. To forsake this mighty fellowship of believers in Christ and to substitute sectarian or divisive agencies would be to turn the Church backward, and to thwart the manifest will of Christ.

It is interesting to note that, while the leaders of the Protestant Churches of the world have been meeting in frequent conferences and conventions to discuss the possibilities, advisabilities, availabilities, and what-not of Christian unity, the Christian Endeavor movement has gone on for decades actually practising it.

If timid ecclesiastically minded people want to see how folks can really become one in Christ, let them attend an International Christian Endeavor Convention and see how inextricably interwoven the various Christian denominations have become under the simple terms of understanding fellowship and loving service.

Christian Endeavor would respectfully say to the Church, which gave it birth and which it so loyally serves, "Instead of theorizing about an overhead union why not follow our example and unite in fellowship and service here and now?"

At the same time the deeper implications of interracial and international relationships are frankly met by the great Christian Endeavor movement. In all the great nation-wide Christian Endeavor conventions the predominant races in our American life sit side by side. They serve upon the important committees and participate in all the functions of the movement. In the forthcoming World's Union Convention to be held in Berlin in 1930 the races of the whole world will be represented in an open fellowship of kindred minds.

Is there any better way for the churches that are pondering the problems of Christian unity to bring these issues to a solution than to take a new account of Christian Endeavor, to take new stock of its spirit and program, and not least of all to intrust to its consecrated youth a larger measure of responsibility for bringing in the unity of the faith? With all due deference to their integrity and devotion, if some of the venerable leaders of the Church in the field of Christian unity could be supplemented if not superseded by some of their true and tried endeavorers, the pathway to Christian unity would be neither so steep nor so long drawn out.

In the seventh place, the Church owes the Endeavor movement its one great chance to reach the unchurched youth of the present generation. Preaching at them, when they will not come to hear the preachments, will not win them. Painting their alleged delinquencies in lurid colors will not win them. Attempting to conduct timid and concessive discussion-groups in which the most noisily voiced wants are permitted to determine the content of the Church's ministry will not win them. They may be won today, as youth has always been won, by young people who themselves have been won to the holy cause. Christian Endeavor has never lost its crusading spirit, and at the

present time is marching forward in a tremendous "Crusade with Christ" in the fields of evangelism, citizenship, and world peace.

YOUTH MUST WIN YOUTH

If the Church really wants to win the young people of the present generation, with their mingled characteristics in which there is so much that is noble and is inspiring, let it commission its own youth to that high task. Schemes and devices will collapse. Subterfuges and stop-gap performances will fail. Only life can match life. Youth must speak to youth. Young people must win young people. The spirit of Jesus Christ, the eternal talisman of youth, must live again in the lives of the youth of the Church, if others are to learn to follow him.

In return for this sevenfold debt which the Protestant Church owes Christian Endeavor, a divinely ordained movement, born in the heart of the late Francis E. Clark, the Saint Francis of our generation, and now led forward into a new era of power and service under the noble leadership of one of the world's greatest souls, Daniel A. Poling. Christian Endeavor asks only to be more largely used, more fully trusted, more prayerfully supported, and more diligently directed. What illimitable resources of spiritual power are locked up in the hearts of four million Christian endeavorers! Let the Church pay its debt to Christian Endeavor by making use of this noble organization to the utmost measure of its capacity for service and to the mighty enlargement of the Church's capacity for leadership.

—Rev. Wm. Hiram Foulkes, D. D.; LL. D.

WOMEN ARE PROVING THEIR COMPETENCY AS CITIZENS

If any one in the old anti-suffrage days doubted whether women would rise to the responsibilities of citizenship, let him rub his eyes and wake up. Right here, in Chicago, there is convincing evidence of their competency for citizenship—alarming evidence to some politicians trained to masculine methods. Baptist women, for instance, have organized a department

of civics throughout the Northern Baptist Convention and it is no mere paper organization. It is pushing a propaganda for a hundred per cent informed vote at the elections and is making headway toward both the percentage and the information. In the great Woman's Mission Union of Chicago association, it has a committee of eight women of tried powers of leadership with Mrs. Charles R. Parkes as chairman, and they are registering moral pressure upon even the hardy politics of Chicago.

In Chicago again has originated the Christian Citizenship Council, interdenominational but led by Mrs. G. M. Mathes, a Baptist. It has developed a political astuteness, an efficiency of method and an influence in the churches to the surprise and terror of politicians of the old régime of booze and boodle. To this organization in co-operation with other groups of women was largely due the revolt that elected John M. Swanson state's attorney for Cook County. Through the co-operation of the national Protestant women's missionary societies this organization has now become national in scope with Mrs. Mathes as national secretary.

Again in Chicago is a strong chapter of the League of Women Voters. This group has enlisted the co-operation of about thirty other groups with socially progressive aims, representing a full cross-section of the culture and social competency of the city, to hold conferences on international and other public affairs. Such a conference is scheduled for both the forenoon and afternoon of November 9, to be held in the Florentine room of the Congress hotel and to be addressed by experts of the highest rank upon relations with Latin America.

—The Baptist.

HOW MANY BEES ARE THERE IN A HIVE?

The number of bees in the average hive during the time of storing surplus honey is between 50,000 and 75,000. During the fall and early winter the colony decreases in number and by spring it is usually reduced to 10,000 or 15,000.

Fundamentalists' Page

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

SCIENCE AND GOD

In her will, Sophia Smith left \$375,000 to found an "evangelical Christian college" at Northampton, Mass. An article in that will reads: "Sensible of what the Christian religion has done for myself and believing that all education should be for the glory of God and the good of man, I direct that the Holy Scriptures be daily and systematically read and studied in said college and that all the discipline shall be pervaded by the spirit of evangelical Christian religion."

That was the spirit in which Smith College was founded, and in that spirit the early education at Smith was conducted. But that can not be said of Smith College today. Like many other colleges, she has departed from the faith of her founders. Unitarians, skeptics, and agnostics are found on her faculty. I would not turn back the hands of the clock of time. But I do believe in fidelity to trust and loyalty to principle.

Recently, Dr. Harry Elmer Barnes, of Smith College, has come into the limelight through his avowed agnosticism. In a paper read before the recent convention of the American Association for the Advancement of Science, Doctor Barnes asserted that "science has shown it difficult to prove the existence of God and even more a problem to show any solicitude on the part of God for the people who are on earth."

According to the press, the president of the association told Doctor Barnes in open convention that he could not properly claim to speak for science when thus he spoke. And it is well to remember what Sir William Bragg, president of the British Association for the Advancement of Science, said on accepting the presidency. He urged his fellow scientists to be conservative in making assertions that ran counter to the accepted views of mankind, and drew attention to the large number of theories that had been exploded after science was so sure of them that they were printed in the text

books and taught in the great institutions of learning. He declared that *in the past twenty years, eleven major theories held by men of science had been abandoned.* Said he:

"When I am asked if science contradicts the Bible I often inquire of my questioner if he means present day science or that of yesterday, for many of the deductions of science of yesterday are in the discard today, and many of the theories of science today will share the same fate tomorrow."

Notice, please, this scientist is not saying when the Bible is properly interpreted it will agree with science, but rather he is showing how perfectly absurd it is to try to harmonize the Bible with shifting, scientific deductions.

In the April *Forum* Doctor Barnes has an article entitled, "Do We Need a New God?" Dr. Charles P. Oliver, director of the Flower Observatory, University of Pennsylvania, has recently answered this article. We give it here in full.

"DO WE NEED A NEW GOD?"

DR. CHARLES P. OLIVER

There is an article in the April *Forum* entitled "Do We Need a New God?" by Harry Elmer Barnes. Some of the statements therein are so remarkable that the writer desires to make a few remarks which may be not without value in estimating their worth. In the first place, let us examine just what right Professor Barnes has to speak in such dogmatic terms, always basing his statements on science. Is he justified in calling on science to prove the very numerous assertions made in its name?

Those of us who work in the natural sciences, where our data at least are approximately correct even if our theories frequently are not, become a little impatient with men who claim that our work proves things which in the opinions certainly of most of us, we never dreamed of. The writer has been in research work in astronomy ever since he was a boy and thought that at least he had a superficial knowledge of what the science taught. Certainly it is news to him that "modern astronomy and astrophysical concepts have completely and finally undermined the pretensions of . . . the Biblical God, . . ." Even more surprising is it to learn that "the belief in immortal-

ity can not be squared with modern scientific facts. And further that Modern physiological chemistry and psychological psychology have shown the sheer impossibility of perpetuating psychic life after the intervention of the chemical change known as death. These are only a few of the statements made by Professor Barnes.

While the writer takes issue with the whole trend of argument, or rather set of unproved assertions, in the article in question, here he desires to make an emphatic protest against men, not themselves in any exact science whatsoever, presuming to speak in the name of science. This case is aggravated in that Professor Barnes does not even state that these opinions are merely his own, but passes them out as accepted science. We who work in the natural sciences have been taught to be more humble. We know that our well-supported theory of today may have to be modified or even scrapped tomorrow, in the view of new evidence. It was not so long ago, for instance, that the superb Nebular Hypothesis of Laplace stood almost unchallenged, and nearly everyone was convinced of its essential truth. But in the past thirty years it has been utterly discredited, at least as to our solar system. Innumerable other theories have gone the same road. Does this destroy in the slightest the value of science? Not in the least; but its realization should curb the man who, despite his relatively small array of data and imperfect theories, attempts to argue away the existence of God.

As to offering anything new, men of this type of mind really ask us to go back to the beliefs (or rather lack of them) of the debauched noble of the Roman Empire or the degenerate Greek philosopher of the Decadence. They too believed in no personal god and that "there can be no good but the human desires and their satisfaction" as Professor Barnes invites us to adopt for our highest rule of conduct! They too had lost belief in immortality. Some of that period had even evolved theories of moral conduct, which most indeed never lived up to, that would compare favorably with those of our would-be "modern" teachers. To these latter persons we may commend the use of the Bible for a book of definitions, if for nothing else. Among other definitions this may be found. The fool hath said in his

heart there is no God. It would be hard to condense an important truth in fewer words.

As a mere matter of personal experience, which the writer freely acknowledges is always limited for the individual, he would like to make this statement. Whenever he has known a man or woman well enough to watch the course of his or her life and changes of beliefs, he has, practically without exception, noted that such persons never lost their faith until their conduct had first slipped from the ideals they originally had held. Once they had done what their consciences told them was wrong, and what was definitely contrary to their religious beliefs, they began to cast around for an excuse. The easiest, with many, was to try to convince themselves that it was not wrong anyhow. Those who eventually succeeded in this attempt at self-delusion were soon classed in the agnostic group. The writer respectfully submits that bad conduct or in plain term "sin," the existence of which Professor Barnes so vehemently denies, and not intellectual growth, is the usual reason for slipping into disbelief and agnosticism.

While general statements are so often valueless, the following restricted one may have weight. The writer personally knows some of the most brilliant scientists in America who not only believe in God, but a personal God, and the God taught according to the doctrines of the Christian Church. If science has disproved his existence, why is it not known to these men, some of whom have world-wide reputations?

The average human being is inherently religious, if only he be allowed to have a reasonable religion to hold to. Why can not all teachers of the gospel remember the verse, "The letter killeth but the spirit giveth life." The real leaders of Christian thought know that religion has no truer ally than science, but this fact is unfortunately either unknown to or ignored by vast numbers of persons both in and out of the Church. The very future of Christian civilization depends upon this alliance and the realization of its importance. Because, after all, the laws of nature are simply the laws by which God governs the universe. And it is the function of true science to seek to learn what these laws are, what effects they produce, and to state its conclusions to mankind in intelligible language. It

can not disprove the existence of the Creator, and any statement claiming that it can is an obvious absurdity.

ON OUR SHELVES

Christmas combinations again! We are continuing to call your attention to these offers because we are anxious that you shall take advantage of them in the next three weeks.

The usual cry about this time of year is, "Do your Christmas shopping early!" Here is one way to do it—for these combinations or parts of them will make excellent Christmas gifts.

Each of the following combinations is priced at \$1.00.

- I. For Children
 - "Sermons to Boys and Girls," by Rev. A. J. C. Bond
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
 - "A Sabbath Catechism" and "Beginning the Christian Life," booklets written by Mrs. W. D. Burdick for boys and girls
 - II. For Young People
 - "Letters to the Smiths," by Hosea W. Rood
 - "Manual for Bible Study," by Rev. Walter L. Greene
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
 - III. Alternative Combination for Young People
 - "Letters to the Smiths," by Hosea W. Rood
 - "Life of A. H. Lewis," by Dr. Theodore L. Gardiner
 - Denominational Calendar and Directory, 1930
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 - IV. For Adults
 - "Water of Life," by Rev. George E. Fifield
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
- BERNICE A. BREWER,
510 *Watching Aye*,
Plainfield, N. J.

DEATHS

EWING.—Edward C. Ewing, son of Thomas A. and Lucy West Ewing, was born at Shiloh, N. J., July 1, 1854, and died November 12, 1929.

Most of his life was spent on the farm where he was born, and which he later bought from his parents. A few years ago this place was traded for a smaller one. Both were very near the village.

Mr. Ewing made a record in his own hand of the time in early life when he signed the temperance pledge, which he faithfully kept, also keeping free from slavery to tobacco. He also tells of a decision to follow Christ in baptism and joining the Shiloh Church. His pledge to Christ and the church has been kept through these many years.

In the year 1875 Sarah A. Shimp and Mr. Ewing were united in marriage. To this union were born Henry H., a deacon of the Shiloh Church, and Mrs. Lucy A. Allen of Salem, N. J. After the death of Mrs. Ewing, some years ago, Mr. Ewing was married to Mrs. Ida W. Shepard, who has been a helpful and faithful companion through the period of failing health and the suffering from a stroke a few weeks ago which hastened his death.

Mr. Ewing was a highly esteemed citizen and Christian brother. He said little, but his life counted for much. The Shiloh Church has lost another worthy member, and the community a loved and respected citizen. Pastor Looftboro conducted the farewell services, which were held at the house, assisted by Rev. W. A. McKenzie of Roadstown.

E. F. L.

SCHAIBLE.—J. Herold, oldest son of George J. and Jennie Woodruff Schaible, was born at Shiloh, N. J., March 1, 1895, and died through injuries received by an accidental fall in San Francisco, Calif., October 29, 1929.

March 16, 1916, Herold was married to Ethel Davis. Two children were born to them, Beatrice and Ruth.

Farewell services were held at the home of Mr. George Schaible, Pastor Looftboro officiating, assisted by Rev. H. L. Cottrell, pastor of the Marlboro Church, where Mr. Schaible was a member. Many beautiful flowers were silent tokens of love and esteem of friends.

E. F. L.

Daily duties are the truest test of our religion. Anyone can be loyal when the flags are waving, the trumpets blowing, and the crowds huzzaing, but the loyal soul must face the enemy alone, and still be loyal.

SHE HAD TO DIE TO WIN

The queen of the lion house at the New York Zoo died the other day. She was a famous lioness, a lifer, in prison parlance, born in bondage. She had been gazed at for twenty-two years by many thousands of human eyes, an object of curiosity, admiration, and pity. A broken heart and grief were the cause of her death, as alleged by her keepers. With the loss of her mate, living was no longer tolerable or tenable; she refused food, resisted stimulants, and departed this life by slow suicide.

"Fulton" was withal a most tractable lioness. She was given her name in honor of the Hudson-Fulton celebration which was taking place at the time of her birth. She had one strange habit—strange and unusual for a lioness who never knew by experience what freedom from restraint is—she killed her cubs. Two only of her offspring were taken from her before she could exercise her right, and theirs is an inheritance their own mother would have spared them. Can anyone persuade himself to believe that a captive lion in a cage is ever contented or happy?—*Our Dumb Animals.*

Every week in the year should be a "Be Kind to Animals Week." To teach kindness toward the helpless animals is to teach kindness to all who suffer or are troubled or are heavy laden.

Sabbath School Lesson XI.—Dec. 14, 1929

THE CHRISTIAN SPIRIT IN INDUSTRY. Exodus 1: 8-14; 20: 17; Deuteronomy 24: 14, 15; Amos 5: 6-15; Zechariah 8: 16, 17; Matthew 20: 1-16; Mark 12: 1-9; Luke 3: 14; Ephesians 6: 5-9; 1 Timothy 6: 17-19.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

DAILY READINGS

- December 8—Putting Religion in Business. Deuteronomy 24: 10-18.
 December 9—Pleasing Our Common Master. Ephesians 6: 1-9.
 December 10—Injustice Offensive to God. Amos 5: 6-15.
 December 11—Laborers in the Vineyard. Matthew 20: 1-16.
 December 12—Basic Principles for Industry. Deuteronomy 5: 12-20.
 December 13—True Riches. Ecclesiastes 5: 10-20.
 December 14—Impartial Judgment. Matthew 7: 1-5.

(For Lesson Notes, see *Helping Hand*)

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Though I love Life—though I say "Yes" to Earth—
And though I carve the gargoyles of the mind,
Delighting in rich humor and good mirth—
Nevertheless I know the dark behind
Our human sunlight. Earth's iron agonies,
The huge and haunting sadness of the soul,
Are like gaunt Winter past the flaming trees
Of swift October, or the distant roll
Of surf, to one who walks amid the flowers
In a quaint garden hidden from the sea,
Loitering through Summer's quiet and brilliant hours
To the stern music of Eternity.
Always within my heart I hear the roar
Unending, of the surf along the shore.

—E. Merrill Root.

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