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DEDICATION
DENOMINATIONAL BUILDING
DECEMBER TWENTY-EIGHTH

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Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 2:19-22

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

Admit the maxims of infidelity and the universe returns to a frightful chaos; all things are thrown into disorder upon the earth; all the notions of virtue and vice are overthrown; the most inviolable laws of society are abolished; the discipline of morality is swept away; the government of states and empires ceases to be subject to any rule; the whole harmony of political institutions is dissolved; and the human race becomes an assemblage of madmen, barbarians, cheats, unnatural wretches who have no other laws but force, no other curb than their passions and the dread of authority, no other tie than irreligion and independence, no other gods than themselves.

—Massillon.

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

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The Sabbath Recorder

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

VOL. 107, No. 26

PLAINFIELD, N. J., DECEMBER 30, 1929

WHOLE No. 4,426

Our heavenly Father, we do thank thee that thou hast led thy people through the years even until this crowning day when, with our new building completed, we are able to dedicate it to thy service for the advancement of the work thou hast given us to do. We pray that thy blessing may rest upon the people who have had this good work upon their hearts so long.

May the building be a help and an inspiration to the workers as the years come and go. We hereby dedicate it to thy service in Jesus' name. Amen.

Praise the Lord and Thanks for the People This is a wonderful holiday week for Seventh Day Baptists. All over this land there are hundreds who have been looking forward to the glad day when our Denominational Building could be set apart for the Lord's work; and all hearts have been deeply interested in the progress of the movement.

It is more than seven years since the printing shop was dedicated, and now before this paper reaches your homes, the beautiful main building will be dedicated.

My heart is full of thanksgiving as I think of the audiences in seven General Conferences, and in our churches all over the land, and in many homes, where the people have listened patiently to our story of the need and to our plea for help. Year by year we have seen the increasing interest among our people, and every year our hope of success has been strengthened because "the people had a mind to work," and because more and more the spirit of unity prevailed among them, until now the glad day is really here.

The dedication sermon is given here as the best editorial we can offer.

DEDICATION SERMON

FOR THE DENOMINATIONAL BUILDING

THEODORE L. GARDINER

Three texts: I. "Hitherto hath the Lord helped us." (I Samuel 7: 12.)

II. "So built we the wall . . . for the

people had a mind to work." (Nehemiah 4: 6.)

III. "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. . . . And these stones shall be a memorial unto the children of Israel forever." (Joshua 4: 6 and 21.)

We are here to celebrate the completion of the greatest onward movement in our history as a denomination. It is ours to thank God for his help during years of toil, and, I trust, to profit by the lessons our history teaches.

To me, the Lord's help seems almost as wonderful as that given to Joshua and Samuel in Israel's forward movements of old.

Furthermore, I can not put away the glad feeling that, under God's help, the walls of our building have arisen because, "the people had a mind to work."

On such a momentous occasion, you could hardly expect me to be satisfied with only one text, so I have chosen three. Several building movements recorded in the Bible furnish texts suitable for a time like this.

The word "Hitherto," in my first text, points to the *past*, through which God had led them. It covered their record and Jehovah's dealings with them from the day when they left Egypt even unto Samuel's time. It would remind them of their wanderings for a whole generation. It would bring back the results of discouraging talk by critics which kept them out of the

promised land even when they had reached Kadesh-barnea with Canaan in full view, and which sent them back to wander in the desert for a whole generation. The study of their past would also recall the marvelous help of God in their preservation as a people, even after Moses, their great leader, had been called away without setting foot on the land they were seeking.

Samuel's "*Hitherto*" meant a good deal to Israel. It was some like the words of Moses: "Thou shalt *remember all the way* which the Lord thy God led thee . . . in the wilderness to prove thee." It suggests the importance of remembering *all* the lessons of their past—something which must not be overlooked here today.

If we as a people emphasize this word with our own history in view, I am sure our songs today will be songs of victory, our praises will be triumphant, and our fervent prayer will be, "God be with us as he was with our fathers. Let him not leave us, nor forsake us." (1 Kings 8: 57.)

We have been trusting God for help, and toiling for this denominational home thirteen years now. And I am reminded that Solomon was seven years building the temple, and thirteen years in building the house in which he lived, as the headquarters of his kingdom work.

A little study will show that whenever Israel was in need of some building and decided to have one, they magnified this thought: "Because we have sought the Lord our God, he hath given us rest on every side." Then the Word says, "*So they built and prospered.*"

On another occasion when it seemed that a new building was needed, they said, "The God of heaven will prosper us. Let us rise up and build." Add to

these thoughts the prophet's explanation of his building work, "So built we the wall . . . for the people had a mind to work," and you have the whole story of Israel's success as builders for God. Such a people, though few in numbers, can do great things.

THE IMPORTANCE OF HISTORY

A people that forgets its past or ignores the lessons its history teaches, is a doomed people. Such a people will not be likely to leave anything worth while for the generation to come. We are settling the question of the future of our people as these days and years go by.

Therefore a careful review of our record at this time should be very much worth while. It gives the experience of those who laid foundations upon which this generation is trying to build. I believe it was Patrick Henry who said, "I know of but one lamp by which my feet are guided, and that is the lamp of *experience.*" Indeed this seems to have been God's way of teaching individuals, churches, and denominations through all ages.

The people who remember and lay to heart the lessons of their own history are the ones who make real progress.

Brother Frank J. Hubbard, of blessed memory, chairman of our Building Committee until called away by death, caught this idea when he said:

"There is a *past* and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations, and the problems of the future; and for that past replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected to their memory would be well worth while.

"We make no mistake in thinking of our building as a memorial of good men gone by; but its most important message regards our present need and its future mission. We

are building in order to better carry on God's work, and that the next generation may be inspired to do better work than we have done."

Yes, we are putting into our "pile of stones" not only a testimony of God's help, but also an appeal for loyalty in generations to come.

OUR OWN RECORD

Now let us take a look at our own "*hitherto*," and see what we have been helped through. There are many lessons of profit for us if we only heed them well.

In these good days I can but feel that our wanderings are largely over, that we have passed our Kadesh-barnea a generation or two ago, and that we are now fairly across our Jordan. Our outlook seems to me better than it ever has since I can remember.

I have been a somewhat close observer of denominational matters for a good many years. It has been my privilege to have some active part in fifty-three General Conferences in fifty-six years; and I have witnessed every forward movement since 1873. Time will permit me to dwell upon only one of these today.

If you study our Denominational Building movement, you will find that in 1852, seventy-seven years ago, there was a strong appeal in the SABBATH RECORDER for a denominational building, in which the brethren used almost the same terms which we have been using in these last years.

Right here in Plainfield, at General Conference and the third annual session of our Publishing Society, steps were taken for such a building to be built in New York City. Two months later, at a meeting here, Editor George B. Utter was appointed to open a subscription list for the necessary funds.

Two associations heartily approved and people were urged to subscribe. One year later, 1853, there was an editorial by Elder Brown entitled, "A DENOMINATIONAL BUILDING," from which I quote the following:

"If such a building were provided, there would always be a place in which to hold meetings of the executive boards, a place where our already established and growing Sabbath literature could be kept and consulted, a place where all missionary curiosities could be arranged and visited, a place where inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth, where Sabbath keepers themselves might find pleasure in calling, or might direct their friends who wished to be enlightened in regard to our principles and movements. . . . In whatever light we view the thing—whether as a means of ensuring the permanence of the benevolent societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely, that the building ought to be secured, must be secured. And we can not think of a nobler object to which money can be appropriated. . . . The thing is feasible, as is proved by the experience of every religious body that has tried the experiment; and fifty years, or even five hundred years hence, our investment will probably be doing more for the dissemination of truth and the salvation of the world, than it was doing ten years after it was made."

In the same paper appeared a list of nearly one hundred sixty names of Seventh Day Baptists pledging money to the amount of \$2,800. A little later the First Hopkinton Church added \$500 to that fund, making \$3,300 for the building.

Then there was a bequest of \$8,000 made on conditions, but this went to the Missionary Board when the building movement failed.

For three years the Building Fund was kept before the people in Conferences and associations, but with a losing interest, owing to the persistent agitation for an industrial agricultural mission in Palestine. In 1855 it was voted to let the building rest "on account of the Palestine mission movement."

One does not need to read between the lines to see why the building matter failed. One of our aged ministers more than forty years ago told me that the persistent pushing forward of that mission movement came nearer tearing us to pieces as a denomination than any other thing had.

Friends, then and there our Israel had reached its Kadesh-barnea, with the promised land in sight, and then we went back into the wilderness for more than half a century.

That old subscription list makes an interesting study today. There were 15 Maxsons, 12 Babcocks, 9 Stillmans, 7 Potters, 7 Langworthys, 6 Coons, 6 Greens, 6 Rogers, 6 Saunders, 2 Utters, 2 Wells, 3 Lanphears, 3 Satterlees, 2 Randolphs, 4 Crandalls, 3 Lewises and 3 Dennisons. Thomas B. Stillman headed the list with \$250.

In 1870, Dr. A. H. Lewis made a plea in which he said: "A well-conducted publishing house would obviate many of our difficulties. We need a vigorous denominational interest around which to rally—something to awaken enthusiasm and unite our efforts."

This plea was made about sixty years ago. Oh, friends! I know some of you are wondering why our workers of other days chose to worry one another to death by constant friction, and by the down-sag of indifference. Why did they have to pull in different ways and in opposite directions or not pull at all, when a pull all together would have

soon brought victory? Why was it necessary to take three quarters of a century to accomplish what might have been done in ten years if they had only pulled together?

OUR NEW START

In 1916, at General Conference, the building matter took on new life. We were up against the necessity of securing a new printing plant or going out of business. Thank God we are here today with both printshop and building done. It is a plant of which every Seventh Day Baptist may well be proud and we are happy over the outcome.

As for myself, I rejoice that our Kadesh-barnea is passed, our wanderings are over, and today we are well across the Jordan, with our building telling the world of God's help to Seventh Day Baptists. Every stone and brick in it stands for the heart offering of some loyal friend, and it is regarded as the one building belonging—not to any church or society or board—but to the entire people.

In harmony with the prophet's words I, too, can say, "So built we the walls, for the people had a mind to work."

It has come to pass after we have had an organized church life in America of 258 years, and in New Jersey for 222 years, and 127 years after General Conference was organized. We are better equipped for work than ever before and our outlook is far brighter. We are facing the world in a larger way. At first it was only a dream, but God has led us through to a living reality. The question of denominational centralization seems to be practically settled now, with our people from ocean to ocean rallying around this one standard in the spirit of brotherly love,

WHAT MEAN YE?

Much already said has partly answered this great and far-reaching question. But it may be well to give it a little *special* attention before closing. It means more to us than a simple Ebenezer. We mean to make it clear to all observers that this generation of Seventh Day Baptists, with all the adverse influences by which it is surrounded, means to leave a substantial, material testimony of its own loyalty, as an uplift and inspiration—a real blessing—to their children's children for all time to come.

I am glad to be able to refer to the Tract Board itself for the first answer to this question. Here is an extract from their adopted report of twelve years ago:

And so we are presenting for your consideration suggested plans of a building which will not only house our interests but which will be a material inspiration to a higher denominational life—a building beautiful in its exterior and harmonious in its interior appointments that would point Seventh Day Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally—a building that would cause our *boys and girls* to lift their heads a little higher in the knowledge that it was *theirs* and expressed in visible substance the teachings of their lifetime—a building that would cause our *older members* to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument.

Again, one year later the board reports as follows:

But the publishing house is only a part of it, for the editor, the joint secretary and others are entitled to reasonable accommodations for their work; and then we owe it to ourselves as a people to have some place, some building, that stands for more than *locality*, a something that says to the world we are a united *people*, a sect with faith enough in its belief to build it into

brick and stone, proclaiming in a different way the belief we have been expressing through the centuries—"The seventh day is the sabbath of the Lord thy God."

Thus you see something of what the Tract Board means by this building. For years Brother Hubbard kept the matter before the people on the back covers of the RECORDER. Let him speak next:

"I have felt that if we could secure the building by *voluntary freewill offerings* from our dear people, the testimony before the world and the inspiring message thereby made permanent to coming generations of our own denomination, would be all the more precious and significant. Such a freewill offering gift as a memorial building *could not be hid*, but would proclaim, most *eloquently*, our faith in the Seventh Day Baptist cause as the generations come and go."

On another occasion in one of his pleas, Brother Hubbard said:

"Build something that will be a memorial for the generations that have gone before and that are responsible not only for your *being*, but are responsible also for your love of God without which you would not be a *man* or a *woman*. Build it for the next generation, a sign to them that we had a faith which they must live up to, but above all, build it for *this* generation, build it for *yourselves*—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God.'"

In answer to the question: Will its *general* influence be a help to our cause? Brother Hubbard said in substance: "Such a building should speak to the great world concerning our denomination in a way that can not be hid. It will radiate an influence we can not get in any other way—an influence helpful to ourselves, and one that must give us standing with other peoples."

When the shop part was dedicated, Mr. Hubbard said:

"We mean by this building to express our sincere thanks to Almighty God for leading us through the years to this new day, in which, for the first time in our history, we can face the world with a home of our own, and in a bigger way, promulgate the Bible truth that makes us a people."

Indeed, we make no mistake in counting upon the good influence of this building for the future. If I should live a hundred years yet, I could never forget the uplift which stirred the hearts of one hundred fifty pilgrims to the old Newport meeting house in 1873. The very sight of that old building placed there by the fathers seemed to awaken the pent up fires of denominational loyalty and enthusiasm, which only waited for a suitable occasion to fan them into a flame.

Inspired by the very thought of those old-time builders, who laid foundations for our denomination, and stirred by the sight of that old house, our leaders of more than half a century ago were moved to give our Memorial Fund such a boom as it had never known, and they placed the Memorial Board, then in its infancy, well on its feet.

Little did the early fathers realize the wonderful influence that building would exert over Seventh Day Baptists two centuries after they built it.

Among our inspiring, golden legacies as a people, are to be found memorials which will not let their builders die. As certainly as does that little old meeting house at Newport, with its historic memories, stir many hearts with feelings of loyalty to our cause, arousing in Seventh Day Baptists a deeper love for the things we hold dear, so certainly should this our historical home, and that too on a broader scale, serve to inspire and uplift the hearts of our children's chil-

dren many generations to come. We therefore mean that it shall speak of the truths we hold dear for a hundred years to come.

God has not preserved us two and a half centuries, while every human influence, every line of temptation, every worldly consideration in the business, social, and religious world have conspired to wipe us out, simply to allow us to be left to die. We have not been led hitherto only to be deserted now.

The divine hand is as manifest in our preservation as ever it was in the history of his chosen people. There is a *promised land for us* if we heed God's call to "*Go forward.*" This is no time in which to despair of our future. There must be a great mission for our people yet. The days of some of us are nearly numbered. With faithful men and women of years gone by, we have toiled to help on all our forward movements. Our day of service is near its end, and in this building we do plead today with our boys and girls, and with our able men and women in mid-life, to rally around our standard with renewed zeal, and be in very deed, the light of the world.

Last, but not least, we mean that this building shall furnish a home for our Historical Society. The third story should be an extensive historical museum, filled with books, documents, antique memorials of our early days—*anything of value* by which the hearts of our people who visit it shall be stirred with enthusiasm and loyalty for the faith of their fathers. It should make a most popular resort for Seventh Day Baptists as they go and come in this city. It should also be a God-send to all who have occasion to search for data regarding our history.

This day we are celebrating the com-

pletion of a forward movement which began in 1872, when Doctor Lewis secured the funds, and our people purchased the SABBATH RECORDER and started a printing plant of their own for the first time.

This building means a unity of spirit among us more than has any other undertaking. It stands for no one section, but for the entire denomination. It reminds us that these thirteen years of toil and waiting have not been entirely lost years, any more than were Israel's years of discipline in the wilderness. They have been a part of our "*hitherto,*" by which I trust we may be the better fitted for a successful future.

Thank God, then, for these years of discipline through which he has led us step by step—sometimes when the way did seem hard—until today we can rally around this standard, practically one people.

One of the encouraging signs was the fact that in the last stage of this movement, seven or eight churches responded favorably which had not been heard from before. We are thankful for every sign of a revival of the spirit of unity and brotherly love.

This of itself should strengthen our hopes for the future of our dear people. God grant that it may be so.

A WORD FROM JOHN R. MOTT

The American people have an exceptional opportunity at the present time to express their Golden Rule ideal and purpose through practical, generous, and sacrificial ministry to the underprivileged and destitute, both under the American flag and in other lands.

I have recently returned from one of my most extended around-the-world journeys, during which I have been exposed to fields which are experiencing the greatest need. I have discovered no need more

extensive, more intensive, and, I am sorry to add, apparently less understood than the present desperate need in China associated with its terrible famine. It has already cost millions of lives. The latest advices make it certain that it will continue at least until the coming summer.

The suffering of the children is particularly pitiable and presents an irresistible appeal. Literally millions of them, obviously caught in a situation they could not possibly have had anything to do with creating, are suffering and dying of hunger and the diseases that always follow in the train of famine.

From my intimate contact with the missionaries and civilians who stand ready to administer relief, I would state that I know of no people who are so familiar with the obstacles which just now confront those related to such an undertaking in China and who are more competent to safeguard and use to the best advantage the gifts we send.

I wish to do everything in my power to strengthen the hands of all those who are in any way seeking to meet this indescribable need.

—J. R. Mott.

December 10, 1929.

NOT TOO HARD FOR GOD

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1: 18.

A dyeing expert has stated that the color most difficult to deal with in any process of dyeing is crimson or scarlet. Black can be dyed comparatively easily; it is the red color that is so difficult to get out. The material can take the new tint for a time, but sooner or later the red reveals itself. Sin is referred to in the Bible many times as being black, but only once as being red. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Scarlet and crimson are Hebrew synonyms for the same red color, and the difficulty of the red color in the matter of dyeing gives fresh point to the most majestic passage in the Bible on the subject of cleansing for sin. —*Western Recorder.*

MISSIONS

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

QUALIFICATIONS FOR SUCCESSFUL MISSIONARY WORK

The missionary task is the most gigantic undertaking of the ages. It has for its purpose the evangelizing of all nations, the bettering of every human condition on earth, and the producing of a universal brotherhood completely good, centering around Christ to whom all give themselves in complete abandon. When one is thoroughly enlisted in this task, it enthuses and thrills him as no other labor can. As in everything else, there are certain things which make for success in missionary endeavors. It is profitable that we keep these things before us.

A STRONG AND HEALTHY BODY

For one to attain the highest success, he needs a strong and healthy physical body. This is necessary because the strain upon the missionary is very heavy and trying. Any Christian work taxes one's strength severely if he will let it; but when it comes to that of the missionary, the strain is often terrific. Those with weakened bodies have sometimes done valiant work, but they could have done better had they been strong in body. A healthy body not only enables one to perform tasks he could not under other conditions, but good health gives a hopeful and joyous outlook to all things, which is very essential amidst the discouragements incident to a mission field.

A GOOD MIND

There is no task that needs the services of the best minds and the highest development of the best minds any more than does the missionary undertaking. The idea that the less efficient workers should be sent to the mission fields and the most efficient called to the strong churches is the product of either ignor-

ance or selfishness, or both. The Christians in apostolic days might have said to Paul, "You have a great mind and the best education possible in this day. You are needed at Jerusalem. Let others go on missionary journeys." But the Holy Spirit said, "Separate me Barnabas and Saul," and from that day to this the Holy Spirit has been calling the best minds and best culture to the mission fields. God does not see as man sees and is not shut up to any one class of workers, but the ablest men and women are needed on the mission fields, home and foreign.

GREAT ENERGY

Great energy and untiring industry are needed in missionary work. Mission fields, whether home or abroad, are the most difficult. The obstacles to be overcome are such that half-hearted, or ordinary efforts, are unavailing. A mission field is not a place where one can sit down on his job and get results. Many missionaries are failing because they lack energy in pushing this work.

A REGENERATED LIFE

There are some things a person can do fairly well without having been converted, but an unregenerated Bible school teacher, pastor, or missionary is an assured failure. Evidently many of the religious teachers of Christ's day were unregenerate and the results are well known; they culminated in Christ's death. Unregenerate religious workers are no more efficient now than when Christ was battling with the Pharisees of his day; they are always a menace to Christian work. A strong body and a strong mind are demanded in missionary work, but a new heart is indispensable.

LOVE FOR MEN

One's usefulness as a missionary is in proportion to his love for men. A heart aglow with love will drive one to success, as it did Paul and Christ.

Love in God has been defined as that attribute by which he is ever moved to self-communication, that is, moved to communicate himself to others. Love in man is that which moves man to communicate himself and his services to others. This is a great thing in mission-

ary work. One may have a strong body and a great mind, but unless his heart is aglow with love for men he is as sounding brass or a tinkling cymbal; he may hold his job, but he is a hireling; he may be full of theories, but they are lifeless; he may be prominent among men, but he is useless on a mission field.

THE HOLY SPIRIT

Above all, one needs to be under the influence of the Holy Spirit. When one undertakes missionary work in the name and spirit of Christ, he is never alone; there is someone else far greater than the missionary, who is also bearing witness for the truth. The true servant of God is never alone. This is the promise of Christ, a promise always fulfilled.

The missionary task is colossal, but the resources at our command are infinite. Why fail or be discouraged?

UNIVERSAL WEEK OF PRAYER

For many years Protestant churches all over the world have been asked to observe one week at the opening of the year as a Week of Universal Prayer. This year the time set is January 5—January 11, 1930. A four page folder containing a detailed program for the week was mailed a few days ago to all our pastors. In recent years the World's Evangelical Alliance of Great Britain and the Federal Council of the Churches of Christ in America have joined in the call and in putting out the program. This year the call reads as follows:

"To the Churches of Christ in America:

"Grace be unto you and peace from God the Father, and from the Lord Jesus Christ. The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain, urging all the churches and followers of Christ to unite in a 'Universal Week of Prayer' at the beginning of the new year. The devotional program here presented will not only be circulated through all English speaking lands but will be translated for use throughout the world.

"The year 1930 will be significant beyond any year in the recent history of

the Church. Most of the great communions of our country are uniting to observe it as the nineteen hundredth anniversary of Pentecost. By appointing bishops and other leaders, lay and clerical, and by the passing of most urgent resolutions at Conferences, Synods, and Assemblies, the churches have declared their purpose to make this year a year of waiting before the Lord for the coming of the same power which fell upon the disciples. Each communion will do this according to its own plan and method, but may we not urge that the vital thing that shall be uppermost in the thought of the Church shall be waiting before God until the coming of the Holy Spirit shall be a reality in each individual life. If the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?

"While we shall adopt in general the program which has been suggested for the churches throughout the world, a program looking toward Christian unity everywhere, can we not insist upon the fact that as at the first Pentecost the common purpose of the enduement of power which Jesus said should come through the Holy Spirit may bring us into one accord? Could anything be more desirable than that, from every church or assembly gathered for the Week of Prayer, the same message should be sent out to the world as that which told the story of the first Pentecost: 'They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and there appeared unto them cloven tongues like as of fire and it sat upon each of them, and they were all filled with the Holy Ghost.' As a preliminary to this baptism of power, it is recorded: 'They all continued with one accord in prayer and supplication.' It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the Week of Prayer at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the

greater the machinery the greater is the need for power, and this must come not in mass movements but by the surrender of the individual soul, waiting before God for a personal equipment.

"Holy Spirit, dwell with me;
I myself would holy be;
Separate from sin I would
Choose and cherish all things good.
And whatever I can be
Give to him, who gave me thee!"

"In view of the need for enlarged spiritual victories and in view of the great challenge which the year 1930 thus brings, may we urge upon Christians everywhere to unite in a deeper consecration than ever before and give themselves without reservation to the supreme task which God has laid upon his Church, to be 'the light of the world and the salt of the earth'?"

Pastors and churches may not care to follow the programs sent out by the Federal Council and the World's Alliance, but it is to be devoutly hoped that where possible they will observe the week. The program as prepared makes much of Christian unity, but the main themes for each day are suggestive as well as distinctive. They are as follows:

Monday, January 6—Thanksgiving and Confession.

Tuesday, January 7—The Church Universal.

Wednesday, January 8—International Friendship and Co-operation.

Thursday, January 9—Missions.

Friday, January 10—Family, School, and University Life.

Saturday, January 11—Home Missions.

IF WE ARE TO HAVE PEACE

(The following noteworthy address by the former Ambassador of the United States to Germany and to Great Britain was delivered on December 18, in New York, on the occasion of his accepting the chairmanship of the Federal Council's Commission on International Justice and Goodwill, succeeding the Honorable George W. Wickersham who recently resigned because of the pressing duties imposed upon him as the head of President Hoover's Law Enforcement Commission.)

When I think back over the years which have come and gone since the war, what seems to me most significant and most pregnant with hope is that great movement among men and women of all

nations to transform what is today largely a sort of armed truce into conditions of stable peace. In saying that I am not unmindful, of course, of the specific forms in which that movement, from time to time, has expressed itself—the League of Nations, America's help in European reconstruction, Locarno, and only the other day, the Kellogg Pact. Locarno gave splendid evidence of a spirit of conciliation and good will. The Kellogg Pact now makes peace and 'peaceful settlements the presumption under which dealings between the nations must hereafter be carried on. But these agreements, let us remember, must in the end depend upon public sentiment for their support and fulfillment. If that changes, everything changes. If, sooner or later, men's minds turn again to sheer force to provide for their safety and security, then our hope of a more durable peace, now so warm and confident, will, we may be sure, recede into an indefinite future. And there are not wanting those who believe that this will happen. We are witnessing, they say, a wholly natural phenomenon—an emotional reaction among peoples broken and dispirited by the war; and as conditions become more normal and the memories of the war recede, human nature which changes so slowly will be found, they assert, to be pretty much what it has always been, and the newer generations be as willing and ready to go to war as their fathers before them. Human nature may change very slowly, Mr. Chairman. I do not know. I hesitate to think that men learn so little from experience and nothing from their mistakes. But I do know that however slowly human nature may change the political and social and economic conditions in which men and women are living today and through which they express their common will, have changed vastly.

Democratic peoples, self-governing peoples, do not easily go to war. To make war successfully, they must surrender all those rights and privileges and powers which they have acquired so hardly, and subject themselves, if only for the time being, to despotism and despotic control. That is not easy for them.

There is among them a natural inertia against the violent and dangerous and costly changes which war inevitably brings in its train. These great masses of men and women do not dream dreams of conquest. They do not seek for splendid adventures. They desire rather to pursue their own immediate interests with quiet minds. Year by year, I believe, that inertia, that resistance to war, grows and becomes more difficult to move, and with the process, the danger of war lessens and war itself becomes less a reality. I do not mean to imply that war today is impossible or even improbable. It is not. I do mean that we are witnessing the slow revealing of a process still incomplete, which is steadily unfolding and which, in the end, will bring us to the peace we seek. At any rate, that is my own philosophy, my own interpretation of the meaning of the changes which are taking place in international relations. Democracy, I believe, makes a durable peace possible because, by freeing the individual, it puts the decision into individual hands.

We are, perhaps, inclined to be too contented with our own knowledge of our own good will. It is true that we have managed somehow to get into war once at least during each generation since the birth of the republic. Nevertheless, we have a strong and vivid sense that we do not want to quarrel with anyone—that on the contrary, we wish to live in peace with all the world and, conscious of our own integrity of purpose, coveting neither the land nor possessions of others, we are inclined to believe that peace would even now be permanently established on this earth if other peoples only felt the same way. The fact always interests me and intrigues me because, so far as I have been able to discover, every civilized people feels exactly the same way. Each of them possesses an equal sense of its own good will, each of them is equally conscious of the sincerity of its own desire for peace. So it is wherever one looks. I doubt if ever before the nations were quite so conscious of their good will. That is certainly cause for gratification. I am, I hope, sufficiently

grateful for it. But unhappily, good will alone is not the only factor needed for bringing about the peace of the world. The nations may be, all of them, filled to the brim with good will, but nevertheless still bristle more or less with armaments. Wherefore, it follows, that at some point, if the growth of armaments is to be reversed and the swords to be turned into ploughshares, there must be acceptance of the good will of others. We already have some of that belief. I know of no magic formula by which it can be created. But I do believe that a little more acceptance of the good will of others, and a little less of that distrust and suspicion which expresses itself in the form of armaments, will be found justified in fact and will increase rather than decrease our security. And I venture to suggest as one method at least of making their good will more easy of acceptance, a serious effort be made on our own part to understand the problems and difficulties which confront them. It is not a difficult task. But it does involve the elaboration of a plan by which these difficulties and problems can be put clearly and definitely before our own people.

And, finally, I want just to touch on the matter of armaments. I want to recall to your mind what has become a mere commonplace in our national life. I am thinking of that long frontier line between Canada and the United States or, if you please, between the British Commonwealth of Nations and the United States. For three thousand miles, or, if the Alaskan frontier be added in, for more than five thousand miles, that line stretches away without a fortification on either side of it, or a ship of war. There are no soldiers and no sailors to guard it. There are no military problems or naval problems involved in its maintenance. No one is scheming to change that frontier. No one is suspected of scheming. Our Canadian friends are on one side of it, and we are on the other. And the fact is accepted by us both with much the same definiteness of mind as if a few thousand miles of sea water divided us. Yet, you will remember, when the earliest frontier was first laid down there was no great dis-

parity between the populations. There were forts on either side. The dangers and horrors of war had been impressed on both peoples by bitter experience. More than once had war come from Canada south into the United States, or gone north from the United States into Canada. Reasons enough existed, in all truth, why both of them should have felt that protection was needed and justified—reasons of defense, or of prudence, or even of ill will—reasons whatever they were, based on all comparative human experience in the past. If none of those reasons prevailed, and if that frontier is today wholly unprotected and undefended, the resultant fact that our two peoples have nevertheless been able to live side by side in mutual safety and contentment for more than a century, can not be wholly without significance to the rest of the world.

It is easy, of course, to assert that no useful comparison can be drawn between that frontier and any other frontier you may choose to compare with it. The conditions differ too greatly. Such human factors as differences in race, in degree of civilization, in pressure of population, in historic antagonism, and all the rest of the familiar category, prevent it. And the statement has its elements of truth. Such differences do exist. It would be idle to deny them. But, on the other hand, there are similarities which root equally deep in human nature. For that frontier of ours divides two peoples, not one. Each of them is proud and jealous of its independence. Neither of them would permit an infringement of its rights. And the two are vigorously competing forces in every line of human activity—in every line, I should say, but one. They do not compete in armaments. They do not arm against each other. And I can, I think, best express what I have in mind to say to you if I ask you for a moment to consider what would have been the result if the alternative course had been taken and that frontier between Canada and the United States had in fact been protected by fortifications and by ships of war. There are now great cities along that border which might conceivably be subject to attack. They would

now be protected—be sure of that. There are physical resources of one sort and another of incalculable value which either nation might covet and might conceivably plan at some opportune moment to seize by force. You may be sure they would not have gone unprotected.

In addition to fortifications and ships, I suspect we should now have general staffs working out in secret, plans of defense and offense. There would exist, among both peoples, a deep-lying unrest of mind and a certain suspicion and distrust of the other's good faith and good intentions. In other words, there would be along that frontier today, in greater or less degree, much the same conditions that exist, or are thought to exist, along frontiers in other parts of the world. Do you think that military experts and naval experts and political experts on either side, feeling themselves responsible for the grave task of ensuring the safety of the vast interests committed to their charge, would now agree that armed protection was unnecessary, and that all their preparations for possible conflicts between the two peoples could safely be thrown aside, and that the dangers conjured up were, after all, imaginary? I doubt it. I think they would be far more likely to approach the matter in good spirit and with a sincere wish that so desirable a result were practicable, but, in view of human experience, would feel compelled to decide that while peaceful settlements should, of course, be sought and every facility given to make them successful, nevertheless armed protection was prudent and to be really effective ought at least to be doubled. And I dare say that would sound like good sense and the part of wisdom. Yet we know that such a conclusion is false. Those elements of force, whether naval or military, are not necessary for the mutual safety of the Canadian and American peoples. We have demonstrated the fact. We have shown that we are safer and happier without them and without the burdens and problems which inevitably go with them. I do not want to exaggerate. I do not want to press the point too far. But I ask you, is there not a measure of truth in what I have said? Have we not solid

ground for hope that the apparent necessity of maintaining armaments may gradually be found to be less substantial than it now seems? Our own experience, at any rate, would appear to point in that direction.

—*Hon. Alanson B. Houghton, Chairman of the Federal Council's Commission on International Justice and Goodwill.*

IN MEMORY OF MRS. STELLA LAMMES

Mrs. Stella W. Lammes was born near Eagle Lake, Tex., during the year 1871, and died near the same place November 22, 1922, at the age of fifty-one years.

She was the daughter of Thomas and Nettie Wilson, who were converted to the Sabbath in 1885 and became constituent members of the Eagle Lake Seventh Day Baptist Church, which was organized by Rev. J. F. Shaw, of blessed memory. In early life Stella became a member of this same church, and although the church became extinct through deaths and removals, she remained faithful to the Sabbath, observing it entirely alone till the close of life.

In 1898 she was united in marriage with W. C. Lammes, who is still living. The marriage resulted in the birth of two children, Reuben and Stella, who are still living.

Though observing the Sabbath alone, Mrs. Lammes reared her children in the observance of the Sabbath and, as the result of her faithful influence, they each, early in life, expressed the desire to be Christians and to receive baptism. The baptism was administered by the writer of this memorial, on May 16, 1914, and was witnessed by the father, the rejoicing mother, and two colored servants who were connected with the family at that time.

Upon the recommendation of the writer, the children became members of the Fouke Seventh Day Baptist Church, of which their mother was already a member.

Almost the entire life of the deceased was spent as a lone Sabbath keeper, and only on rare occasions did she have the privilege of meeting any person of like

precious faith. Yet she loved the Sabbath and clung to it until called to that better land "where Sabbaths have no end."

The writer had the privilege of being entertained in her home for a few weeks while performing missionary labor in that part of Texas, and remembers many instances of her devotion and consecration, especially the family worship each morning which she so greatly enjoyed, and which was always attended by herself, her husband, her two children and the colored servant, Mrs. Ida Long.

She was a bright, intelligent and winning woman, a devoted mother, a faithful wife, and a consecrated Christian.

She left her family and her sunny southern home for the better land many years ago, and for some reason not known to the writer, no notice of her death was sent to the RECORDER, the paper she loved so well, and only recently did the writer learn of her death. She is survived by her husband, her two children, a brother Watson, a sister Mrs. Lola Smith of Freeport, Tex., and many friends where she was so well and favorably known.

The writer, feeling that she was fully worthy of the notice he has written, feels honored to have the privilege of paying this last tribute of respect to one who, though not widely known, was one of God's faithful ones.

REV. E. H. SOCWELL.

A good-by kiss is a little thing;
With your hand on the door to go,
But it takes a venom out of the sting
Of a thoughtless word or cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of day;
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say "You are kind;
I love you, my dear," each night;
But it sends a thrill thro' the heart, I find
For Love is tender, and Love is blind—
As we climb life's rugged height.

We starve each other for Love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the Love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*Andrew Lang.*

WOMAN'S WORK

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

A PROSPEROUS NEW YEAR

As I sit at my desk and ponder for a little time over the nearness of Christmas, and right on the heels of Christmas, the new year, I wonder just what the new year has in store for me, and then I wonder just what do I have in store for the new year. Am I going to meet it fairly and squarely, with "pep" and "vim" and determination, with a desire to make it the best year yet? Much of what the year holds in store for me depends on me and me alone. How true this is of any thing worth while. Things don't just happen. There is a reason back of them; there is personality back of them; there is determination, something which puts things across.

No doubt this will be the best year in the history of the women's societies if somewhere in these societies something is set in motion. Are you a booster? Do you believe that your society can do worth while things this coming year? Let us put our shoulder to the wheel and just see what can be done. Let us start the new year right and have the satisfaction of knowing that we are doing our best. One thing that would please your editor would be a knowledge of the fact that the women were working hard on helping the respective churches raise their quota for the denominational budget. After all, the women can have a big part in the church activities, financial as well as others, if they are so determined. You know one thing the Woman's Board is so anxious about is the part played by the women in the financial achievements of the various churches. Mention of that has already been made in the RECORDER. But I can not refrain from mentioning it again.

One other thing, and then I'm through. I have mentioned this before, but let me repeat that your editor would be more

than glad to receive an account of activities carried on in the various societies. I am sure other societies would profit by these accounts. I am grateful for such reports already sent in.

In this, the last RECORDER of the old year, may I take this opportunity to wish each and every one a most prosperous and happy new year.

HOME NEWS

WATERFORD, CONN. — The Waterford Seventh Day Baptist Church is now in a position to offer the young people of Waterford organized Christian training for young people of all ages.

The Junior Christian Endeavor, recently organized under the direction of the pastor, is now a reality and going strong. In this organization, children who are able to read are eligible to membership. In this group, the child is given a good foundation for future Christian Endeavor work, and incidentally, a foundation for church work. The usual committees have been appointed and regular weekly meetings are held every Sabbath afternoon.

The Senior Christian Endeavor is also an active organization, supplying the next step after Junior age. Here, too, the usual committees are carrying on a very interesting and worth while program. Regular prayer meetings, full of variety and interest, are held every Friday evening, just before the church prayer meeting; a social every month, and business meetings enough to keep the ball rolling.

Both societies, the juniors and the seniors, have room for some more members. If you are of junior age; if you are of senior age; or if you know someone who is of these ages won't you get in touch with the president of either society, or with some member, that we may get in touch with more young people.

We have a program that we consider of value to Waterford and its young people, and we want to share it with others. Drop in and visit us; juniors at four o'clock Sabbath afternoon; or seniors at seven o'clock Friday evening. Let us show you.—Morton Swinney in "Waterford Review."

YOUNG PEOPLE'S WORK

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

JESUS AND THE LIFE OF YOUTH

The following is one of a series of studies I have been preparing, with an effort to relate the life of Jesus directly to the lives of young people today—to help make him a real, daily companion. We will not run these regularly, or in order; this is not the first of the series. Perhaps their value, if they have any, will be greater by running them occasionally and not in order.—C. A. B.

ON THE MOUNTAIN TOP

Luke 9: 28-36

O mountain top of glory,
Where God meets face to face
All those who wait his coming
With hearts made pure through grace.
Like Moses and the burning bush,
The ground whereon we stand
Is holy with God's presence.
We wait here his command.

Our eyes look toward the mountains,
From whence our help doth come,
For God is both the Maker
Of earth and heavenly home.
Though we should like to tarry
Where man's faith ringeth true,
Yet in the valley waiting
There's work for us to do.

—Florence D. Evans.

These studies had their birth on a beautiful Sabbath afternoon in January, 1927, atop of the rocky pinnacle of a West Virginia hill, crowned by a scraggly old oak tree which has battled the storms of many winters. That spot has ever since been a holy place to me, because there I put the burdens of my heart before God, and he showed me light. I did not go up onto that hill because I felt close to God; I went because I felt utterly discouraged, and felt I must get out by myself in some strange place, in the open. But God came to me out there where I could see more clearly.

So Jesus and three of his disciples went once up into a mountain. It was a time of discouragement. Jesus had gone into his

own beautiful country of Galilee, teaching of the kingdom of God. He had been popular; people had followed him because of the wonderful things he did, the healings he performed, the bread he gave them when hungry; and, following him, the great crowds had listened to his teachings. But he had told them not only of God's goodness, but in plain and bold language, of their own wickedness; and finally the leaders of the people became so enraged that they drove him out. So he and his followers wandered about as exiles in the mountains, and he saw that his enemies would sooner or later bring about his death. Knowing this, he could not keep it from his closest friends; and while they pledged themselves to greater loyalty to him, yet they shrank from the danger that was ahead.

And so he took them, blue and discouraged, up into a mountain to pray, high above the cares and worries of life, where they could come into close touch with God; and they gained strength, Jesus most of all, for the dangers ahead; and Jesus never flinched from them when they came.

It is only by realizing the place of prayer in Jesus' life that we can understand his strength in the face of dangers. Time and again he went out before daylight to pray, and many a time he prayed all night to God.

Is that the secret of our lack of strength I wonder? If youth today would give some of the fresh moments of each morning to God, alone, wouldn't we have more strength, to bear the hardships and the temptations of life? Isn't it worth trying? Try it tomorrow morning.

"Then it happened, about a week after these teachings, that, taking with him Peter and John and James, he went up into the mountain to pray. And while he was praying, the appearance of his face became different, and his clothing shone and flashed with light. And, behold, two men were talking with him, who were Moses and Elijah; who, appearing in glory, talked of his departure from life, which he must fulfill at Jerusalem. Now Peter and those who were with him were overpowered with sleep; but as soon as they fully waked up, they saw his glory, and the two men standing with him. And so when they were separated from him, Peter said to Jesus:

"Master, this is a good place for us to be; let us make three tents, one for you, one for Moses, and one for Elijah, for he did not realize what he was saying.

"Then while he was saying these things, there came a cloud and overshadowed them; and they were afraid as they entered into the cloud. And there was a voice out of the cloud, saying, This is my chosen Son; listen to him.

"And as the voice came, Jesus was discovered to be alone.

"And they kept it a secret, and disclosed to no one at that time any of the things that they had seen."

C. A. B.

SECOND ANNIVERSARY OF THE NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

On the evening after the Sabbath, December 7, the New England Seventh Day Baptist Christian Endeavor Union, observed its second anniversary. The regular quarterly rally was held with the Rockville society, with a large number of endeavorers, and their friends present.

At six o'clock we met in the parish house where lunch was served. On each table was a birthday cake with two lighted candles, in honor of our second birthday. Following the lunch we all went over to the church. The rally was opened with a worship period led by Mrs. Blanche Burdick, after which the regular business meeting was held, with the president, Morton R. Swinney, presiding. During this meeting the union granted the request of the Waterford Junior society to become members of the union.

The following officers were elected for the ensuing year: president, Morton R. Swinney; vice-president, Miss Marion Crandall; secretary, Stanton Gavitt; treasurer, Hiram Barber. The president announced that instead of committees this year, he would appoint directors for the following work: Sabbath promotion, society aid, publicity, and

RECORDER reporter. Greetings from the Young People's Board were read, and the union voted to return greetings to the Young People's Board.

At the close of the business session Rev. Clayton A. Burdick, of Westerly, addressed the union. The points brought in this ad-

dress were preparation, vision, asking the question, "Lord, what wilt thou have me do?" then be ready to answer the call. He also made a special plea for young men to enter the ministry.

The address was followed by a very impressive pageant, "The Light Bearers," written and directed by Mrs. Elisabeth K. Austin, of Westerly, and presented by the Westerly Senior and Junior Christian societies.

Benediction was pronounced by Rev. W. D. Burdick, of Rockville.

MRS. BLANCHE BURDICK,
Reporter for the Union.

HOW CAN NATIONS PRACTICE THE GOLDEN RULE?

Christian Endeavor Topic for Sabbath Day,
January 11, 1930

MORTON R. SWINNEY

Make this truly a "Golden Rule" meeting. Invite to your meeting several young people of Christian Endeavor age, who are not now connected with any Christian Endeavor society, and when you get them there, make it so interesting for them that they will want to come again.

Plan your meeting well in advance; no meeting just happens; it takes time, thought, and prayer.

Hold a pre-prayer service. Include in it the leader of the meeting, the president of the society, the chairman of the prayer meeting committee, and the pastor.

A suggested program for the meeting follows:

Instrumental music (have some member play a familiar hymn, softly, as a solo)

Sing
Chain of sentence prayers

Sing
Read the Scripture lesson in unison

Prayer by the leader
Special music

Introduction of topic by leader (excellent material for this part of the meeting may be found in the *Standard Christian Endeavor Quarterly*)

*Discussion of topic (don't pass out "clippings," let the members be original in their participation)

Pastor's five minutes

Sing
Benediction

TO THINK ABOUT

How would you apply the Golden Rule to international relations if you were President of the United States?

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Think beautiful thoughts (Prov. 23: 7)
Monday—Will to be happy (Phil. 4: 4)
Tuesday—Seek God's will (Matt. 6: 33)
Wednesday—Trust God (Ps. 37: 5)
Thursday—Live helpfully (Gal. 6: 2)
Friday—Pray always (Eph. 6: 18)
Sabbath Day—Topic: What are some good life rules for us? (Dan. 1: 8; Phil. 4: 8)

Topic for Sabbath Day, January 11, 1930

SUGGESTIONS FOR THE MEETING

By the Alfred Station young people.

First—Let the leader be well prepared for the devotional service.

Second—The leader may suggest by written slips or black board some good qualities of character like:

Honesty
Love and loyalty
Keep on the right side
Daily prayer
Faithfulness
Church attendance—and other good rules.

The people who have these topics may explain how such rules would help those who are Christians, and then name a familiar hymn, the most expressive verse fitting the topic to be sung by all.

For instance:

Honesty would remind every one of the hymn, "I would be true."

Love and Loyalty would suggest, "True hearted, whole hearted."

Daily Prayer calls to mind, "What a friend we have in Jesus."

Third—The president of the society or the pastor may give a short talk on "What it means to have a purpose in life."

The meeting should close with singing "Dare to be true," and benediction.

SEEK, AND YE SHALL FIND

"Seek, and ye shall find,"
The Master said of old.
What is the gem so wondrous rare
Of which his pure heart told?
Oh! list again the Master's words,
"The kingdom lies within"—
The pure in heart shall hear God's voice
When lives are purged from sin.—M. D. T.

Are we applying the Golden Rule to foreigners at home?

Can the Golden Rule be used to advantage in the present age?

Name someone who practices the Golden Rule. Explain how.

The way to conquer evil is to do good.

Two wrongs do not make a right.

A nation will not be better than its leaders.

Paul said, "Recompense no man evil for evil; but overcome evil with good."

The words of Jesus, "Whatsoever ye would that men should do unto you, do ye even so to them."

Niantic, Conn.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The nation is composed of individuals. As the individual is, so will the nation be. If we wish the nations to practice the Golden Rule, we must practice it in our relations with each other. Paul said, "As much as in you is, live at peace with all men." So we must be peaceable toward our neighbors, and if we strive for peace among ourselves our nation will be peaceful. If our nation is peaceful within itself, it will be peaceful with other nations, and will stand firm for many generations.

If nations have Christian rulers they will find it easy to practice the Golden Rule. We, as citizens of this great republic, should be proud that we have such a man as President Hoover at the head of our nation—one who stands fearlessly for what he believes is right. We need more such men, and it is our duty as American citizens to see that such men are placed in public offices.

President Hoover's good will tour to the South American countries in 1928 was a Golden Rule tour also. It helped to establish good will between our nation and those nations. Nations can not practice the Golden Rule until there is a feeling of good will and brotherly love between them. Let us do all we can to establish this feeling.

"We are not born into the world to hate. We are born to love each other. Let us love."

CHILDREN'S PAGE

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

WORK WE MAY DO FOR CHRIST THIS YEAR

Junior Christian Endeavor Topic for Sabbath
Day, January 4, 1930

MRS. HERBERT L. POLAN

Leader's Talk:

1930 has come and we are beginning another year of Junior Christian Endeavor work. Let us consider how, trusting in the Lord Jesus Christ for strength, we may make real steps in advance. What can we do more and better this year? We can:

1. Attend more regularly.
2. Prepare our lessons better.
3. Take part every time.
4. Not neglect our committee work.
5. Keep our pledge better.
6. Invite more children to our meetings.
7. Help the junior superintendent more.
8. Give more money for the great work.
9. Be more willing and cheerful.
10. Learn more Bible verses.
11. Pray more and oftener.
12. Improve our Quiet Hour devotions.
13. Be better every day Christians.

Place this list where it may be plainly seen as you talk, and allow a few moments for comment and resolutions — a testimony meeting.

WHY SHOULD WE OBEY OUR PARENTS?

Junior Christian Endeavor Topic for Sabbath
Day, January 11, 1930

MRS. HERBERT L. POLAN

Questions:

- Name some good reasons for obeying.
Are there times when one should not obey?
Do you like to obey?
What happens when a child does not obey?
How does obedience affect the character?
How does disobedience affect a boy or girl?
A verse to put on the blackboard with drawings:

Draw a long, very straight line—mark it "Duty."

Draw a curved and varied line—mark it "Beauty."

"Straight is the line of duty,
Curved is the line of beauty;
Follow the first and thou shalt see
The second ever following thee."

—Bible Obedience.

Another blackboard exercise:

Let different ones come up and fill the blanks.

1. The name of one man who disobeyed God was _____.
2. _____ obeyed his parents.
3. _____ obeyed her uncle and saved her people.
4. _____ obeyed the voice of God calling his name.
5. _____ was in an obedient frame of mind when he said, "Here am I, send me."
6. _____ obeyed her stepmother and went back to the land of Moab.

You can add to this list as you see fit.

JIMMIE'S CHRISTMAS

'Tis Christmas eve, and through the snowy street,
Last minute shoppers hurry home to greet
The joyous children of a joyous town.
In windows holly glows with ruddy light,
Reflected from the candles gleaming bright,
And from above the Christmas stars shine down.

On through the throng a group of school boys
run,

Their merry hearts brimful of Christmas fun,
Their shouts of laughter ringing through the air.

But one, a slender lad, though in the throng,
Does not to this gay, noisy group belong,
Nor does he in the joyous spirit share.

Sad and alone, he scans with wistful eye
Each festive home and every passerby;
Whence does he come? What favor does he seek?

His clothes are plain but made for sturdy wear,

He does not show the lack of food or care;
Why is he sad? What secret does he keep?

Upon the hillside, just above the town,
Its high, straight walls a dull and sober brown,
There stands the county's pride, the Orphans' Home,

Where little ones, denied parental care,
May find protection, home and comfort there
Till old enough to face the world alone.

Within this home, one frosty winter night,
When o'er the hills the moon shone clear and bright,
The matron heard the night bell faintly ring;
And when she quickly opened wide the door,
There, wrapped in blankets on the icy floor,
She found a baby boy, a tiny thing.

Scarce one year old was he, so wan and frail,
His soft blue eyes so dim, his cheeks so pale,
That in her heart the kindly matron prayed,
"Dear Father take this baby home with thee.
This heartless world is not for such as he";
And on his baby lips a kiss she laid.

But when he raised his tiny baby hand,
And stroked her face to make her understand
How much he needed her, her heart was won;
And when he smiled his toothless baby smile,
And cuddled down within her arms the while,
She held him close and called him "little son."

Pinned to the blanket wrapped around the child
She found a note, its message sad and wild;
In brief, the crudely written words were these,
"Oh, will you mother this, my little Jim?
My wife is dead, I can not care for him.
Don't turn him out to suffer and to freeze."

Ten years since then have swiftly passed away.
The kindly matron now is old and grey;
She can no longer care for little Jim.
Last week another came to take her place,
A woman tall and thin, severe of face,
Who seems to have no love to spare for him.

Last night a lovely lady, sweet and fair,
Sang Christmas carols to the children there,
And told a story of the Christmas Child.
One Christmas eve, for so the story goes,
The Christ Child wandered through the wintry snows,
Seeking protection from the tempest wild.

From door to door he went with faltering feet,
But ne'er a friendly welcome did he meet,
Though every home was gay with Christmas cheer,
Until he reached a humble cottage door,
So quaint and small he almost passed it o'er,
And found therein the love that knows no fear.

The story in his heart the laddie kept.
And when upon his tumbled bed he slept,
He saw a vision precious to his eyes.
A home and mother beckoned him with joy;
A father quickly came to greet his boy.
He cried with rapture and with glad surprise.

The dream stayed with him through a trying day,

And so tonight he softly slipped away
To seek the wondrous blessing of his dreams.
We see him on the street this Christmas tide,
Still hoping, with the true faith of a child,
To find the home which ever dearer seems.

He scarcely feels the cold or notes the throng
Of merry children, or the cheery song
Of happy carolers along the way;
But patiently he seeks in vain to find
A home and parents suited to his mind,
To whom he may a loving homage pay.

Each home seems full of children and to spare,

There seems no place for Jimmie anywhere;
His wistful eyes grow dim with unshed tears.
But look! there is a cottage just in sight;
Its windows show no gleam of candle light,
No sound of children's voices there he hears.

Close to the pane he creeps and peers inside,
And now his longing eyes are open wide,
For in the shining of the moonlight gleams,
He sees before the fireplace, hand in hand,
A sweet faced woman with her husband stand,
And in their brooding eyes unanswered dreams.

They turn to hear a ringing cry of joy,
As through the door there bursts a radiant boy,
With winsome face and eager, pleading eyes.
"Oh! Don't you want a little boy?" he says,
And lovingly a sunny head is pressed
Against soft arms that gladly open wide.

There is no doubt of loving welcome here;
And as the days go by he grows more dear
To loving hearts that sing for very joy.
They are so sure that in his boundless love,
Straight from an understanding God above,
In answered prayer, has come this precious boy.

M. S. G.

THE CONQUEROR

Men looked for a king who should conquer the world,
A leader of legions with banners unfurled,
With lances and swords, like the tempest to slay
All foemen who dared to dispute his full sway.

And the Conqueror came. A carpenter's son,
By whose gentle word the simplest were won;
Unarmed save with truth and wisdom's pure light,
Whose glory was death endured for the right.

Over crown, over sword stands the sufferer's cross:

Dominion is shamed, all wealth is but loss;
Fame, pride and might are as naught, for above
He hath set in the heavens the Day Star of Love.

—Tudor Jenks.

CLUES

The wonders of the earth, the stars, the sea—
They are of God's full glory merely hints:
The lily and the rose, the leaf, the tree—
These are no more than his faint fingerprints.
—Mary S. Smith.

OUR PULPIT

CONFESSION AND FORGIVENESS

REV. J. MCGEACHY

Pastor of the Mill Yard Church in London, Eng.

SERMON FOR SABBATH, JANUARY 11, 1930

Text—1 John 1: 9.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

the light which is shining upon us, and give ourselves over to the darkness. Let us realize at such a time how serious our choice is, and take the first course. If we do that, "the blood of Jesus Christ, his Son, cleanseth us from all sin." This is God's great object in allowing the light to shine upon us revealing the deformities in our characters and the sins which blight our lives. It is in order that we may be cleansed from these blemishes and made perfect before him. He has opened a fountain for sin and uncleanness. It was opened at Calvary when the

dying Lamb of God shed his blood an atonement for sin. If on conviction we turn to that fountain and drink of the life giving stream it will cleanse us within, and by plunging into its depths it will purge us without, making us "spotless all and clean."

If when the light comes to us we refuse to yield to the conviction produced and deny that we have sinned, we are simply deceiving ourselves. There is nothing so deceitful as sin. It will find a thousand reasons to justify its existence and explain itself away rather than that we should confess and forsake it. We can not deceive God by our reasonings, but it is dreadfully possible to deceive ourselves until we come to regard what we are doing as without sin. A lie will then have taken possession of our souls or, as John says, "the truth is not in us."

As God's will is made known to us and we endeavor to carry it out, we are drawn closer to him and away from the world and all the influences which seek to separate us from him. God's will is revealed to us when mistakes are pointed out in our lives, or when he desires us to accept some new revelation of truth which he vouchsafes to us. When the Spirit rebukes us for cherishing wrong feelings in our hearts or speaking unkind words with our lips, that is the light shining on us from the throne of God. We then have a choice to make; either we will walk in the light by rectifying our mistakes, rejecting the errors which we may have been holding, banishing those wrong feelings from our hearts and evil words from our mouths, and confessing these things, or else we will continue to cherish them, turn from

Men resort to lying and denying that they have sinned because they think that by that means they will be able to escape punishment, but we can not deceive God into remitting punishment by denying that we have sinned. The only way by which we can avoid the eternal consequences of sin is by confessing it to God as soon as his Spirit convicts us, and we have every encouragement to take this step and own up in the gracious promise which we are given in verse nine—"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." There we have a definite promise attached to an equally definite condition. If we fulfill the condition we can with full assurance claim the promise. When we confess our sin we will not say that we hope that God will forgive us, but we can go on our way rejoicing knowing that he has forgiven us. We have fulfilled the condition by confessing, therefore forgiveness is ours. This assurance of forgiveness is based upon the faithfulness and justice of God. He is faithful in keeping his promises, therefore we can trust this particular promise. He is faithful as a covenant keeping God, and the promise of forgiveness is part of the New Covenant which was ratified by the death of Christ. "I will forgive their iniquity and remember their sins no more." Our forgiveness is based not only on his faithfulness but also on his justice. Notice, it does not say that he is faithful and *merciful* to forgive us, but "He is faithful and *just*." He is just because his justice has been satisfied by the atoning death of his Son. His death on Calvary paid the debt incurred by our transgressions of God's law, and the law's claims have been satisfied in his death. Therefore God is perfectly just in forgiving, but apart from the finished work of atonement he could not be just in exercising forgiveness. He would have to slight the law if he forgave without the atonement, but he himself has paid our debt by giving up his Son to die in our stead; therefore the authority of the law is fully established while forgiveness can be granted freely to the repentant sinner.

If after confessing our sins he did not forgive us, he would not be faithful or just, and if we do not confess our sins he is faithful and just in not forgiving us. It is

also true to say that if we did not confess our sins he would not be faithful or just if he forgave us. So there is a variety of ways in which we can look at the converse of this statement, all showing that God's character is at stake in this promise. We have therefore the fullest assurance when we fulfill the condition that forgiveness is ours, for it is not dependent upon his feeling merciful towards us, but based upon his justice because of the sacrifice of his son. It is the blood of Christ which is really the foundation of our assurance, because the shedding of that blood atoned for our sins and at the same time ratified the covenant wherein God first promised forgiveness.

Not only will he forgive our sins, but he promises to cleanse us from all unrighteousness. In other words, he will make us righteous by the operation of the Holy Spirit within us to sanctify us, thus fulfilling the other promise of the new covenant, "I will put my laws in their mind and write them in their hearts." In this communion with God will be fully established, "I will be their God, and they shall be my people." The only way by which fellowship can be re-established with God after it has been broken through sin is by confession. How much better it is to do this than to try to hide our sin and wander farther and farther away from him. "If we say we have not sinned we make him a liar and his word is not in us." We make him a liar because we deny the statement which he has made that "all have sinned and come short of the glory of God"; also by denying that we have sinned we give the lie to the Holy Spirit who has witnessed in our hearts that we have sinned. To persist in such a course can end in nothing else but committing the unpardonable sin, the sin against the Holy Ghost.

The Apostle John then tells us why he has written these things: "My little children," the aged apostle writes affectionately to younger believers as his own children, those who have been begotten as sons of God through his own ministry. "My little children, these things I write unto you that ye sin not." The things of which he has just written are on this great subject of fellowship with God through believing in his Son. God is Light and therefore to maintain our fellowship with him we must walk in the light he sends

us, and broken fellowship can be restored only by confession of sin and accepting forgiveness. His object in all this is that believers should not sin, but maintain their fellowship with the Father and the Son and all believers.

He realizes, however, that we may sometimes slip and fall into sin. He would not have despair in that case. God is always prepared to forgive and to give us greater assurance we are told that we have an Advocate with the Father, Jesus Christ the righteous. Remember, Jesus has been appointed to that office by the Father himself; therefore our High Priest has no difficulty in obtaining his Father's favor for us. "He is the propitiation for our sins." His presence seated at the right hand of the throne of God on the mercy seat covering the ark within the veil of the heavenly sanctuary is the perpetual reminder of his finished work of atonement. Therefore when he presents our confession of sin, the matter is settled immediately and forgiveness is ours on the basis of that finished work. This atonement was made not only for believers, but for the whole world. He died for all, tasting death for every man. Every sinner in this world is potentially free because Christ has paid the debt he has incurred. It only awaits the sinner's acknowledgment of the debt for the sinner to enjoy the assurance of forgiveness. This is the glad tidings we have to proclaim. Every sinner is free because Christ has died for every one and paid the penalty for every sin that he has committed; but until the sinner acknowledges his sin he will never appreciate the fact nor enjoy the freedom which Christ has purchased for him. But we who have believed the gospel do appreciate it and rejoice in the liberty wherewith Christ has made us free.

Let us then be diligent in proclaiming the good news of salvation in Jesus, not merely in propagating minor theories or minor truths, for this is the message the world needs to know. Some people say we have no message. This is our message, the grandest message that was ever committed to men, that in Jesus all may be brought into fellowship with God being reconciled through his atoning work, and that this fellowship can be maintained by walking in the light. Let us not keep this great secret to ourselves, but sound it forth to others that

they may understand and be brought into fellowship with us; so our joy will be made complete and truly our fellowship is with the Father and with his Son, Jesus Christ.

IN MEMORY OF EMMA J. WELLS

On Sabbath morning, December 7, we were shocked and saddened by the passing of our dear sister, Emma J. Wells, wife of Oscar I. Wells.

We feel sadly bereft in her sudden home-going while we realize that our deep loss is her gain for we feel that she served the Master well.

Aside from her home, she will be missed in the capacity of friend and neighbor, in the First Hopkinton Seventh Day Baptist Church and the Ladies' Aid society, where her interest was most deeply centered, and in the Woman's Christian Temperance Union and club organizations to which she gave wise council and loyal support.

While we feel a deep sense of loss to our community we hold in precious memory her cheery spirit, her loyalty to all that she deemed worth while, and her ready response to all needy calls, whether in nearby homes where trouble had fallen or in farther fields. May the memory of her consecrated, faithful, and purposeful life inspire us to higher living. May God comfort and sustain those to whom she was most dear.

"Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been
Though they are here no more.

"More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They can not be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God forevermore.

Resolved, That a copy of this memorial be placed on our records, one given the family, and one sent to the SABBATH RECORDER for publication.

With sincere sympathy,
MRS. HERBERT H. CRANDALL,
MRS. WALTER D. KENYON,
MRS. ROBERT L. COON.
Ashaway, R. I., Committee.
December 18, 1929.

Fundamentalists' Page

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

BIBLICAL CRITICISM

III

The term "modernism" is modern. In its hold upon present-day Christian thought and teaching and methods of propagation it is modern. But as a philosophy of life and in its attitude toward Biblical truth, it is not modern at all. In order to show how ancient much of our present-day modernism is, we have presented the teachings of some of the ancient scholars—Lucian, Celsus, and Porphyry. These men were not Christians, but they were bitter critics of the Bible. And modernism in its attack upon the Bible is repeating much of what can be found in the writings of those ancient skeptics.

We next turned our attention to some of the early church fathers, having in mind to present three of these writers. We presented Clement last week, especially emphasizing his position on the atonement. And it is well to remind ourselves again that the position of Clement on the atonement, better than seventeen hundred years ago, is practically the position of modernism today. As the Church refused to follow Clement in his anti-Biblical position then, I believe it will refuse to follow the anti-Biblical position of modernism.

Let us now consider, briefly, two other church fathers:

2. *Origen* (circ. 185-254). Origen was pre-eminent as a churchman, and one of the ripest scholars among the church fathers. Of all the theologians of the ancient church, with the possible exception of Augustine, Origen was the most distinguished and influential. He was likewise the most prolific writer of the ancient church. According to Jerome he wrote more than most men can read in a lifetime. The number of his writings has been put as high as six thousand volumes. His exegetical works extended over the whole Bible.

He has been called an orthodox traditionalist. But such a statement is far from be-

ing an accurate characterization of this great scholar. Origen combined with his grammatical precision, learning, and critical judgment an allegorical method of interpretation. He thus became the founder of the theory of allegorical exegesis, not even yet extinct. Not only was he a theologian, but a speculative philosopher as well.

I can do no better than to call attention to two or three of his doctrinal teachings:

(1) Sin. The actual sinfulness of all men was not explained on the doctrine of the sin of Adam (the fall of man), but upon the hypothesis of the pre-existence and the premundane fall of each individual soul.

(2) Restoration. He was not only an advocate of the theory of a future probation, but one that is endless, since the immutability of God required the continuity of all life.

(3) The resurrection. Along with this idea of "the original and indestructible unity of God and all spiritual essences" went, of necessity, the denial of the doctrine of the bodily resurrection. This he spiritualized. We hear our modern modernist say: "I believe in the continuity of personal existence . . . I do not believe in the resurrection of the flesh." "Many good and faithful believers have come to feel that it is a matter of comparative indifference whether the resurrection of Christ was physical or purely spiritual."—*Merrill*.

But just as the great body of Christian believers refused to follow Origen in his teachings which failed to harmonize with the obvious teachings of Christ, advocates of this ancient doctrine in modern dress are likewise doomed to failure.

3. *Gregory* (circ. 540-604). Gregory was noted for his generous scholarship. His was a disciplined mind, having been trained by the study of law as well as theology. He may be regarded as the father of *modern universalism*, having advocated and taught with much zeal the cardinal doctrine of universalism, namely, that "good shall ultimately succeed all evil."

As an expositor of the Bible he avowedly adopted in all cases the allegorical method which he unflinchingly carried out with astounding results. The license which he used in interpretation makes him the father of present-day modernistic methods. He didn't deny Biblical truth; he merely interpreted it

to make it mean what he wished. Isn't that modern for you? Milman says of him: "It may be safely said that, according to Gregory's license of interpretation, there is nothing which might not be found in any book ever written."

These glimpses into the writings of the early centuries, both skeptical and Christian, fragmentary as they are, must suffice. They are given that one may see that modern criticism has very ancient roots, and that much of the boasted conclusions of present-day scholarship is but a restatement of the skeptics, rationalists, and speculative philosophers of an early day. We shall next turn our attention to the history and origin of the present-day *modernistic movement* in religion.

Of course the modernistic movement is not the product of a single thing. It is the product of a number of things which makes it difficult to formulate a satisfactory answer. But into it enters naturalistic philosophy, materialistic science, rationalism, higher criticism, etc. It is this latter one, "higher criticism," which we now propose to discuss, giving something of its origin and history.

HIGHER CRITICISM

One of the most important branches of theology is the science of Biblical criticism. There are two branches of this science, if it may so be called—textual criticism, and higher criticism. Textual criticism is a term used to designate the study of the text of the Scripture, the investigation of manuscripts, various versions and codices, etc., in order that we may be sure we have the original words as they were written by the inspired writers.

Higher criticism means nothing more than the study of the literary structure of the various books of the Bible. That in itself is most laudable. That is indispensable. It is just what every minister and teacher of the Word does when he makes use of other helps in Bible study. *Geikie's Hours with the Bible*, the *Helping Hand*, or any other help is for that purpose—to help one in studying the Bible; the date, author, circumstances, and purpose of the writing.

HIGHER CRITICISM AND UNBELIEF

But the facts are, higher criticism today has become identified in the minds of the

people with *unbelief* in the supernatural character of the Bible. And this is not without reason, for higher criticism has not always been pursued in a reverent spirit, or in a spirit of scientific Christian scholarship. For proof of this consider:

1. *Subjective conclusions.* In the first place, the higher critics who have given the commanding force (and in fact, the name) to this whole movement have based their theories largely upon their own *subjective dispositions*. That can not be successfully refuted. These critics have based their conclusions largely upon the basis of the author's style and literary qualifications—a very unsafe method of determining the value of any literary production. Says another: "The Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un-Biblical minds."

2. *Supernaturalism.* The men who have dominated the movement from the beginning have been, and are, men with a bias against the supernatural. Many critics take their stand on the naturalistic position which denies the possibility of the supernatural before examining the contents of the Bible. Some of the most distinguished higher critics, especially in Germany and Holland, were disbelievers in the God of the Bible, with no faith in Jesus Christ as a personal Savior, and with no faith in the possibility of a personal supernatural revelation. This we will show in following articles.

3. *Speculative fancies.* The most powerful exponents of modern higher critical theories have been Germans. When higher criticism ("New Theology," as it was then called) made its appearance in America it was termed "Made-in-Germany-Theology." The echo critics in America resented the implications but they could not truthfully deny the facts. It is notorious to what lengths German fancy can go in the realm of the subjective and conjectural. Canon Dyson Hague quotes a letter from a learned scholar to Descartes, which with slight verbal changes, he says, might well be applied to the German critics: "When men sitting in their closet and consulting only their books attempt disquisitions into the Bible, they

might indeed tell how they would have made the Book if God had given them that commission. That is, they may describe chimeras which correspond to the fatuity of their own minds, but without an understanding truly divine they can never form such an idea to themselves as the Deity had in creating it."

WHAT IS PALESTINE'S FUTURE?

Most people who have any creditable knowledge regarding the Near East have some sort of an answer to this question. The more enthusiastic and courageous Zionists are insistent that in accordance with the program formulated by their leaders the land will be occupied gradually by members of their race, intent on the realization of the material and spiritual ideals of their people. As they view the matter, the Arab population, now including some eight- or nine-tenths of the inhabitants, will increasingly appreciate the advantage of having these thrifty, industrious, progressive people as their neighbors, and make room for them. They believe that Palestine is capable of supporting a population many times the size of that now living there.

The majority of Jews throughout the world, however, are either uninterested in this project or are more or less opposed to it. Many of them are willing to contribute to funds for the care of indigent Jews in Palestine and elsewhere, without special interest in the attempt to make of that country a homeland for Judaism. This attitude of indifference or hostility is resented by the more ardent Zionists as disloyalty to the chief enterprise of their race. In this regard the advocates of Zionism have the sympathy of many Christians, who find in the Old Testament what they consider to be clear references to the return of Israel to the Holy Land, and the revival of its national life.

Here is the point at which Zionism faces its historic problem. Waiving entirely the question of the claim to genealogical continuity with the ancient Hebrew race, as outside present inquiry, it is the conviction of most modern Biblical scholars that the Old Testament con-

tains no anticipation of the restoration of Israel to its ancient homeland which can apply to the Jewish people and the present age. There are many passages, to be sure, which have this confident hope for the future as it took form in the thought of the prophets. But it always contemplated that realization would come in the immediate or proximate future, and was always based upon conditions which were not fulfilled historically, and the possibility of whose fulfillment has passed away.

Zionists have been betrayed persistently into extravagant estimates of the populational capacity of Palestine. Of course, few of them since the first naive opinions cherished in the dawn of the movement have held the fantastic belief that Palestine could ever hold the fifteen millions of their race, scattered in many lands, or even the great number of expatriated Jews who have sought refuge from oppression on some hospitable soil. This number would still run to totally impossible limits. But they have persistently affirmed that several millions could be accommodated in the Holy Land. Careful estimates made by residents, officials, and experts vary from a million and a half to two million as the saturation point. When to this fact is added the presence today of an Arabic, Syrian and other non-Jewish population of six hundred and fifty thousand out of a total of eight hundred thousand, it is apparent that no great addition can be made to the Jewish element without still greater friction with the native people than has already been generated.

It is true that improved methods of agriculture and fruit production will bring the economic resources of the land to higher values. This will benefit both the Jewish and the Arab population. Yet it must be remembered that few of the experiments made have become commercially profitable as yet. Some of the colonies have yielded a return. Others are and will continue to be largely dependent on Zionist funds provided from abroad. This is equally true of much of the improvement achieved in other directions, such as roads, industries, education, and other institutional and social

experiments. For these purposes large sums of money have been supplied by Jews from Europe and America in a spirit of splendid generosity. Can this large income to Zionist treasuries be counted on indefinitely? The prices paid for land are high, in many instances much higher than the value of the property warrants. Yet the Jews desire the land, and the Arabs covet the price, which tends upward.

Probably the most pressing problem which confronts the enterprise is that of the Arab population. It is not alone the size of the Moslem group. It is the long history of its possession of Palestine, and its cultural significance. The Jews were in the land as its owners for some three centuries, ending with the downfall of Jerusalem under the Romans, A. D. 70. Even if the whole of the Hebrew period be included, their possession of the land covered eleven or twelve hundred years which ended two millenniums ago. The Moslems have been in constant occupancy of the land for nearly thirteen centuries, and with the exception of the two centuries of the crusades they have been in complete political control. Moreover, their cultural history has been notable in the story of the centuries.

Palestine is the garden spot of the great Arabian parallelogram that stretches northwest and southeast from the Fertile Crescent to the Indian ocean and from the Red sea to the Persian gulf. This is the heart of the Moslem world. It includes not less than twenty-five areas, a league of Arab states, often at war with each other, but on the whole bound together by ties of blood and religion. There are eight millions of these Arabs, and they constitute a formidable array in Syria, Iraq, Hedjaz, Transjordan and Palestine. The latter they have always counted as a part of their territory, and in many respects the most desirable. Like all the nations affected by the World War, they have wakened to vivid hopes of independence under their sheikhs and tribal chieftains.

The story of their response to the emergency of Britain's struggle for the deliverance of Palestine from Turkish

rule is one of the romances of the war. Thomas Lawrence, that taciturn and mysterious adventurer, accomplished what no man dreamed could be done, and no other man could have carried through. Speaking Arabic like a native, he went from clan to clan, and roused the Arabs of the entire East-Jordan region to the great adventure of driving the Turks out of Syria. Then he wrecked the railroad that was the nerve of Turko-German power, and in an advance with his camel corps that extended from Amman to Tiberias he made possible the triumph of Allenby and the surrender of Jerusalem. This achievement was undergirded by the promise of the British administration, made through Lawrence, and English officials, and perfectly understood, that the Arab projects of independence, self-determination, and territorial possessions, in which Palestine was included, should now be realized.

When the war was over and the Turk gone, the Arabs expected and demanded the fulfilment of the pledge. Delays occurred. Sultan Hussein urged the pledges made. His son, Faisal, went to Paris, only to be put off with hopes deferred. What was the secret treaty made between Great Britain and France, in virtue of which the Levant was divided between the two powers, France receiving the mandate of Syria and Britain that of Palestine? Why was one set of pledges made to the Arabs, and a declaration of a totally different character made to the Jewish people? Why was the name of Lord Balfour a hiss and byword among all the non-Jewish people in Palestine, so that when he visited Jerusalem to dedicate the new Jewish university, every non-Jewish shop was closed, and every Arab went on strike?

This background of rival claims to Palestine accounts in large measure for the bitterness exhibited in the episodes of the Wailing Wall and the local assaults on the Jews. For the most part the two races have lived together both in Jerusalem and elsewhere in the land in comparative friendliness. But the Arabs have been deeply stirred by the growing suspicion that the promises made them

were to be ignored, and the land handed over to the Jews. Particularly were the tribes across the Jordan excited by the trend of events, and organized themselves for raids and reprisals. The Jews are a peaceful people but, relying on the declaration of Lord Balfour, they felt themselves within their rights, defended themselves as well as they could, and looked expectantly to Great Britain to protect them with its police power. This was gradually accomplished, though not until much damage had been done and several lives sacrificed. The feud has quieted down at present, and the British authorities will endeavor to preserve the peace. But it is inevitable that difficulties will recur. There is no police force that England can furnish that will be adequate to protect the Zionist colonies from raids by the fierce Arab tribes that live so near at hand and are so easily and quickly roused to fanaticism.

Meantime the British government is in the equivocal position of having made promises to both parties in the dispute. While neither the Jews nor the Arabs can claim that the pledges made them had the authority of parliament behind them, both insist, and rightly insist, that the promises were official and binding. Committed thus alike to the Zionists, who have gone forward with great courage and sacrifice to take advantage of the situation, and to the Arabs, who have waited with growing impatience for the downfall of the Turkish intruders and the realization of their racial hopes, the British administration, varying in its sentiments from one cabinet to the next, is confronted with one of the most sensitive and perplexing problems encountered by any nation in modern times.

If compelled to choose between these opposing interests, it is not too much to say that the official view both in England and Palestine would favor the placation of Arab irritation and the relegation of Jewish interests to the background. British statesmen are wise and experienced enough to avoid siding with either the Jews or the Arabs openly. But they will find means, as they always have in such emergencies, of delaying decisions

and allowing events to take their own course. This really means favoring the Arabs, on whose side lie the preponderant considerations of numbers, restless ambition, fighting ability, and religious fanaticism. For this policy there are several reasons, but the chief is the future of the British empire. This attitude is recognized by the Jewish leaders and is the cause of much uneasiness. Nor is there any means of justifying it. It is simply to be reckoned with.

What the future will bring no one can prophesy. It is believed by some observers of the situation that Zionism will proceed undeterred with its program, and by continued generous and courageous contributions of funds and initiative win through at last to its great objectives. If it does, it will be recognized as one of the major achievements of history. Others believe that the obstacles in its way, physical, economic, and political, are insuperable, and that with the gradually increasing restrictions to Jewish immigration, which are already drastic, the entire movement will decline and take its place among the episodes of the centuries.

As long as the Jews were the victims of persecution and outrage in any of the lands of their occupation, it was inevitable that they should dream of a homeland where they might be at peace and work out their cultural and religious ideals. But the new world of today is open to them, with growing freedom and opportunity. The Jew is respected and honored in all the regions where he has exhibited his powers in the fields of industry, commerce, politics, art, and literature. Does he really desire to emigrate to a small, poverty-stricken and unresourceful land like Palestine? Some of his people do. Some of the Jews in Palestine have left conditions wholly favorable, and have gone with rare heroism to share the hard fortunes of their less fortunate brothers, and are now living in circumstances of the most trying sort for the sake of Israel's hope and future. But for the most part the Jews are a practical people perhaps the most practical in the world. Is the re-making of Palestine a

practicable enterprise? Perhaps it is. It is a question for them to decide.

There is one aspect of the matter which demands a final word. Many Zionists insist that Israel's ethical and spiritual message to the world can never be delivered adequately until the Jews have a local habitation as well as a name. Thus they believe that the possession of Palestine is essential to their racial program, not for the purpose of dislodging its present population, which would be impossible, nor as a homeland in the sense of an actual residence for any considerable proportion of their race, which would be a fantastic expectation, but rather as a symbol of Jewish ideals, a place where Jews might live in safety and independence, carrying on their mission of good will and world brotherhood, and thus pervading the world with their racial aims. This is a noble and worthy ambition.

But is the possession of Palestine necessary to any such moral and religious leadership as the best Jews rightly crave? Many of their leaders believe otherwise. They are of the opinion that it would be a distinct step backward, a retreat from the world-wide platform of Judaism to the doubtful and difficult adventure of geographical and political struggle. Has the Roman Catholic Church gained anything of moral and spiritual power by its recent acquisition of a bit of land in the city from which its messages have so long gone out to the world, undiminished in force by reason of its imaginary prisonerhood? Has it indeed not actually lost some of the authority it enjoyed when it stood unhampered by any political responsibilities? It is for the thoughtful to say. But surely it is a fair question whether Judaism, now a religious power of unquestioned vitality and dominion in wide areas of human life, would gain or lose by involvement in the ever-changing and ever-baffling Palestine problem.

—*The Christian Century.*

WHAT ABOUT THE BIBLE?

Measured by its friends and enemies, by the criticisms it has received and the encomiums it has evoked, and by its popularity

throughout the centuries and throughout the world, the Bible stands pre-eminent above all books ever written.

Interesting as that question would be, I am not now concerned with the question of literary values as set forth by the higher criticism. While I am in hearty sympathy with all scholarly investigation of the Bible, for my purpose this afternoon I am making my appeal not to the higher criticism, but the *highest* criticism, namely, to the vindication which the Bible has made for itself in the nature of things, in the course of events, and in the providence of God.

UNIQUE IN COMPOSITION

First, the composition of the Book was most unique. Most books are written in one language and by one author, and in a limited period. This Book was written in at least two languages—the rugged Hebrew and the classic Greek. One of the greatest students of the classics has said that Greek came forth from the dead with this Book in its hands. Where other books have one author, this has not far from fifty authors. Other books were written in a year or a decade, this Book was not far from a thousand years in the making. Some of its pages were written in the desert and some by the sobbing sea, some in a palace and some in a sheepfold, and some floated out of a prison window in the cramped handwriting of an old man who was a prisoner for conscience' sake.

We have had many translators of this Book into English, and in some cases the translation cost the translator his life. They would have killed Wycliffe, but he escaped martyrdom by a paralytic stroke. Thirty years after his death, the council of Constance ordered that his bones should be taken up and burned. Tyndale paid the price for his translation with his life. They sent both his translation and himself to the flames. His historian naively says, "They were exceedingly kind to him; for, instead of burning him, they only strangled him and burned his body at the stake."

UNIQUE IN CIRCULATION

The popularity of a book is supposed to be indicated by its circulation. The circulation of any other book in the history of the world is infinitesimal in comparison with the circulation of the Book. Last year there

UNIQUE IN CONTENTS

I would like for an hour to call your attention to the marvelous things which the Bible contains. They are unmatched anywhere in literature. But my time will permit only a passing reference. Is it not thrilling to think that the most popular poem in the world today, more quoted than any other, was not written by Homer or Shakespeare, or Browning, but by a Hebrew youth, perhaps in a sheepfold? The greatest poem of the ages begins, "The Lord is my shepherd, I shall not want." When they wanted the finest sentence ever written as an epitome of the relation of religion to the thoughts of men, they asked the president of the oldest university to ransack all literature of all the ages to find that best sentence. He found it in the Bible. It was written by a young man named Micah. It has persisted for millenniums and will last till the stars grow weary with their shining: "He hath shown thee, O man, what is good; and what does the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

I want to call your attention especially to the pragmatic test, to the vindication which the Bible makes for itself in the nature of things and in the course of human events. Professor Phelps, of Yale, says of it, "It ought to have written on the cover, 'Highly explosive. Handle with care.' It is the Book which by the dynamite of its message has lifted empires off their hinges and turned the course of human events. It has put down the mighty from their seats and hath exalted them of low degree." It has overwhelmed nations and institutions whose sins cried out to God, and has overwhelmed evildoers when they thought to hail the hour of their triumph. It has struck the simple solemn with its inherent power. It has brought to naught the counsel of evil men. The great masterpieces of art and music and literature caught their inspiration from this Book. It was the message from this Book, "The just shall live by faith," which transformed the face of Germany and the world, through the kindled heart of one man. It was this Book which fired the heart of John Wesley on a never-to-be-forgotten night, in May, 1738, and, through him, changed the face of England, so that Lecky, the historian, writes, "What happened to

were issued by the three great Bible societies—the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland—26,566,474 Bibles and portions. When you add to this the product of other Bible societies and of commercial publishers of the Bible, you have at least a round 36,000,000 of volumes this last year. The product of the three societies up to 1929 was 694,537,655 volumes. If we may add to this 10 per cent for the product of other publishers—which is far too low—we would have more than 750,000,000 of volumes. The whole Bible or some part of it has been translated into 886 languages and dialects, and in the last decade portions into some new languages at the rate of one in every five weeks. The combined circulation of a score of the world's greatest classics would not begin to touch the hem of the garment of that circulation. So, you see, when you are saying that the Bible is the most popular book in the world, you are well within the facts.

The greatest sensation that ever happened in book circulation was in connection with this volume. When a revision of it was ready for distribution nearly half a century ago, the longest message, so far as I know, ever sent by telegraph in the history of the world, was not a message of King to Parliament or President to Congress, but a part of this book—Matthew to Romans inclusive—118,000 words, which were telegraphed from New York to Chicago before the days of the telephone, in order that they might reach that city in time for a Sunday newspaper.

UNIQUE IN PURPOSE

Many misunderstand the Bible, because they do not understand its real purpose. In a secular book, the first thing you do is to read the preface, so that you may know the purpose of its author. The Bible has a preface and John wrote it: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." A great many criticize the Bible as if it were a work on secular history or a work on geology or biology. We do well to remind ourselves that it would not be fair to criticize a drama as if it were a work on history or geology.

John Wesley that night was of greater consequence to England, than all the victories of Pitt by land or sea."

UNIQUE IN USE

Why is it that for centuries in the courts of justice, as a preventive against perjury and graft, the world has asked the witness to lay his hand on this Book and promise on its stately authority, that he will tell the truth, the whole truth and nothing but the truth? Why is it that the Presidents of the United States, as the supreme evidence of their devotion to the great task which they have assumed, have laid their hands on this Book and promised by its strength to be true to their obligations?

I never open the Book that a hush of solemn awe does not fill my soul. Every page has, to those who know the facts, the thrilling story of the martyrs, who refreshed their souls when they were like to faint and who cooled their hot lips in a draught of its life-giving waters; who found solace in the midst of all crosses and losses, and who took the Book with them as a talisman to the scaffold and the stake.

May I now consider a more personal reason why I bring this Book to your attention. It is the message of God to the human soul. Who am I? What am I? Whence came I? And what is my future? All these questions are answered here, and no other Book ever claimed in the same sense to be planned in heaven and written on earth. Here, and here alone, are to be found the answers to those questions which most disturb the mind and heart of men; and behind those answers lie millions of affirmative human experiences. May I remind you that this Book is fragrant with holy personal memories. It has behind it, not only a long and thrilling history in the passing of the centuries, but it has a more intimate testimony from the lips of those who loved you best and were most deeply interested in you.

When you remember who inspired the Book and who wrote it; when you remember all those who have been sustained by it; when you remember the vindication which the ages have given it, whenever you open this greatest of books, do it with a prayer, and let these be the words of the prayer,

"Open thou mine eyes, that I may behold wondrous things out of thy law."

—Rev. Charles L. Goodell in "Federal Council Bulletin."

TRIALS

"Trials are God's blessings in the rough." The value of experience is to be estimated in the light of God's teachings and not by our own feelings. We think trials are hard because we feel bad while passing through them. God says they are good because they come from him. He is good and sends to us only what is good for us. Trials come to all. Meeting them in the right way will be helpful to us.

Trials should be borne patiently. God knows us and loves us. Nothing concerns us that does not concern him. If he permits or sends trials it must be for some good purpose. We show our confidence in him and honor him by being patient and uncomplaining.

Trials should be borne humbly. Because God loves us and cares for us he corrects us. When trials come we should be very humble and look to our lives for any fault that our Father is trying to correct. Without humility of spirit we will miss the benefit of his loving discipline.

Trials should be borne trustingly. We are only little children. We know very little. God is our Father. He has a right to send us to school. Often that is what he is doing when he sends trials upon us. We have read of a father who owned a great lumber mill. He had a son who was very dear to him. His first thought was for the boy's education. When he came back from the university he expected to be taken into the office or into partnership. The father placed him on the boom. Then successively he advanced to higher positions until he knew the business from the beginning. He was educating the boy for ownership. Knowing that God loves us and that he is infinitely wise in his dealings with us, we can afford to trust him.

Trials should be borne improvingly. When told that the boys laughed at his

DEATHS

DUNHAM.—Oscar Morton Dunham was born in Plainfield, N. J., September 28, 1856, and died in that city December 13, 1929. He was the son of Randolph Dunham and Keziah Clawson Dunham.

He was married January 14, 1902, to Miss Josephine Moore. He is survived by the widow and by one brother, F. A. Dunham of Plainfield, and a sister, Mrs. Lillietta D. Leber of Woodbridge, N. J.

When Morton was a small boy his parents lived for a short time in Farina, Ill., and when a young man he worked for a few years for Cottrell and Babcock in Westerly, R. I. With the exception of these brief periods his entire life was spent in Plainfield.

In early life he was baptized and united with the Plainfield Seventh Day Church of Christ. He adhered to its beliefs and practiced its principles throughout his life.

Funeral services were conducted by Pastor A. J. C. Bond. Burial was made in Hillside Cemetery.

A. J. C. B.

singing, Anaximander said, "Then I must learn to sing better." That was improving by criticism. That is the way to bear trials. "Blind," cried Prescott, with his life work before him; "then I must have a reader and a penman." "You will not hear me?" shouted Disraeli to the stormy House of Commons; "the time will come when you shall hear me." "Nevermore enter the halls of college?" moaned the paralyzed student; "then send the examinations to my bedside." "Eternally deformed?" broke from the lips of a young English prince; "I will be Richard III and great in spite of it."

All trials, spiritual or temporal, can be made instruments for our improvement. They are only winds to waft us onward. As in the legend of the wingless birds, our weights may become wings and carry us heavenward.

—Pastor's Assistant, Milton Junction church paper.

AMERICAN BOYS—LEADERS IN WATER SPORTS

"American boys today are leaders in water sports and safety methods," says M. E. Longfellow, assistant national director of the life-saving service of the American Red Cross.

Mr. Longfellow who was in charge of the water sports of the American contingent of fourteen hundred scouts attracted world-wide attention by a series of exhibitions and pageants with his boys in pools in the English midland cities. Scouts of the other countries were amazed to find that one-third of the American boys wore the life-saving men's badge.

Mr. Longfellow says that American boys have a natural advantage over European boys in having access to so much wild country. The European scouts have found it a problem to escape from close contact with civilization.

—American Child Health News.

Pray God to imprint this lesson on your heart: the life of faith is a life of obedience. As Christ lived in obedience to the Father, so we too need obedience for a life in the love of God.—Andrew Murray.

Sabbath School Lesson II.—January 11, 1930.

BAPTISM AND TEMPTATION OF JESUS.—Matthew 3: 1-4: 11.

Golden Text: "This is my beloved Son, in whom I am well pleased." Matthew 3: 17.

DAILY READINGS

January 5—John the Baptist. Matthew 3: 1-12.

January 6—The Baptism of Jesus. Matthew 3: 13-17.

January 7—The Temptation in the Wilderness. Matthew 4: 1-11.

January 8—How to Meet Temptation. Matthew 26: 33-46.

January 9—The Cause of Failure. Luke 22: 54-62.

January 10—The Way to Victory. James 4: 1-10.

January 11—Sin Confessed and Forgiven. Psalm 32: 1-7.

(For Lesson Notes, see *Helping Hand*)

ROOSEVELT A MOTHER

Governor Theodore Roosevelt of Porto Rico is getting along swimmingly in his efforts to master the Spanish language. Recently, while making an extemporaneous speech in Spanish, he told his audience that he was the mother of four children. He was embarrassed when the Porto Ricans howled with laughter, but they thought all the more of him for his efforts to become one of them.—Selected.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. M. B. Kelley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

Subscriptions will be discontinued at date of expiration when so requested.

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And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 2:19-22

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