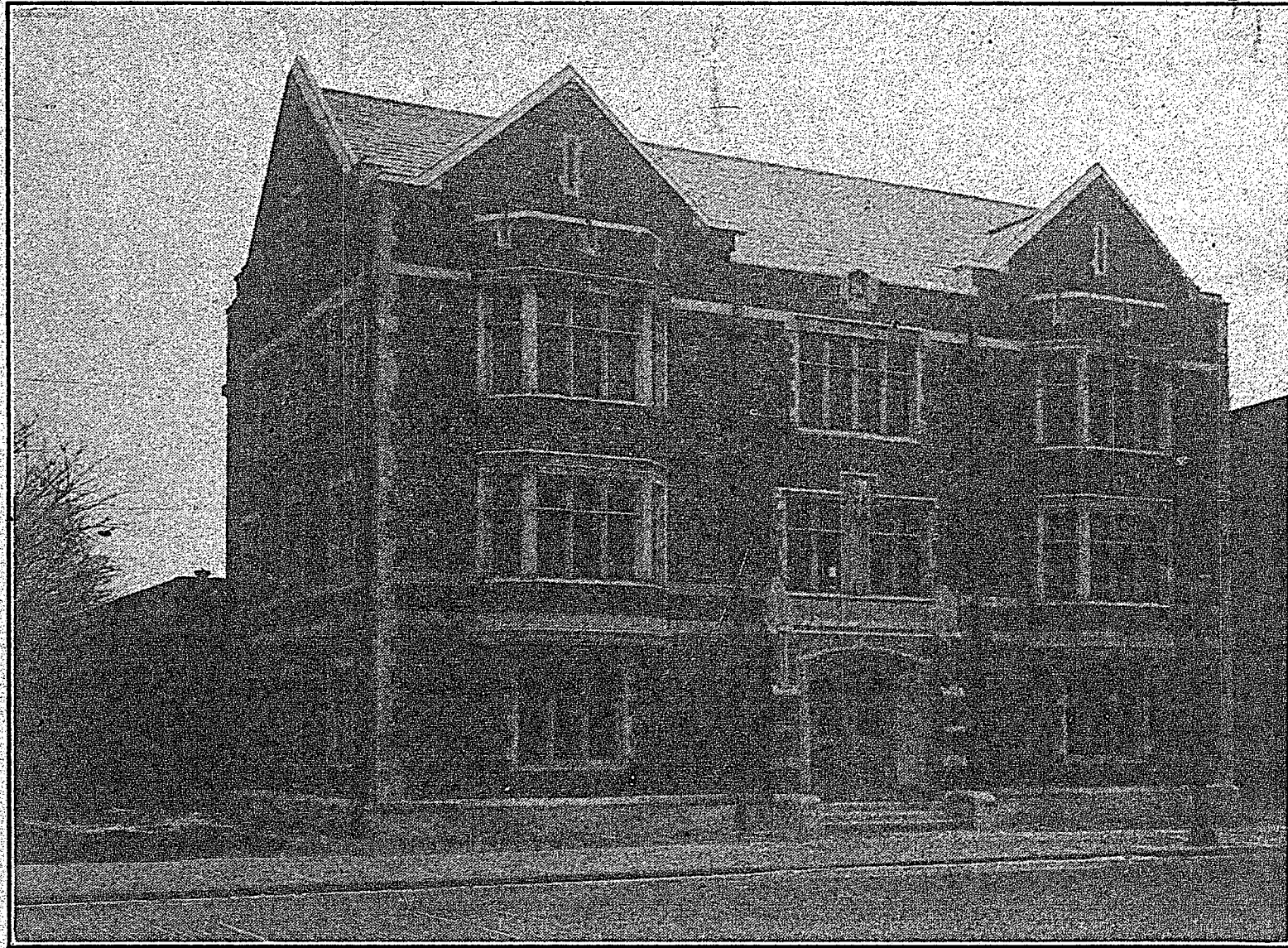


The Sabbath Recorder



OUR NEW DENOMINATIONAL BUILDING

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Skaggs, Milton, Wis.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

Trustees of the General Conference for Three Years—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

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

Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.

Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVerne C. Bassett, Dunellen, N. J.

Southeastern—Mrs. Okey W. Davis, Salem, W. Va.

Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.

Western—Mrs. Agnes K. Clarke, Alfred, N. Y.

Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.

Northwestern—Mrs. Charles S. Sayre, Albion, Wis.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.

Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.

Central—Miss Iris Sholtz, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Miss Elsie Van Horn, North Loup, Neb.

Miss Vivian Hill, Farina, Ill.

Royal Crouch, Center Line, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Lyle Crandall, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; George R. Boss, Milton, Wis.; John H. Austin; Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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

VOL. 108, No. 1

PLAINFIELD, N. J., JANUARY 6, 1930

WHOLE NO. 4,427

Our Father who art in heaven, we thank thee for all the help thou hast given us, "hitherto," in our struggles as a people. Thou hast led in many a dark day, and we praise thy name that thou hast enabled us to overcome obstacles and to gain victories in thy kingdom work.

May our new building and publishing house be to us a real Ebenezer as the years go by. Bless all the dear churches, and may the unity of the spirit make them strong and helpful. In Jesus' name. Amen.

The Building Sabbath day, December 28, 1929, was a day long to be remembered in the Plainfield Seventh Day Baptist Church. You have already seen the dedication sermon which was given to a large congregation in our church at the regular time of service on Sabbath morning. Pastor A. J. C. Bond had charge of this service and Brother James L. Skaggs, a former pastor here, made the prayer. Representatives were present from many sections where our people live, and much interest was manifested in the new building movement.

After this service our people took their guests to the Park Hotel for the midday meal, where 155 took lunch together, and made the banquet room a very happy place and the noon hour a feast of good things in more respects than one.

The real dedication services were held in the new building itself at three o'clock. President Corliss F. Randolph of the American Sabbath Tract Society had charge of this meeting. It was held on the second floor, all the rooms and the stairway and hall opening together, and the people filled them full. For two hours they were interested in the following program, and the services will long be remembered as what seemed to many as a hopeful turning point in our history.

An orchestra and the church choir furnished inspiring music for the meeting.

After the orchestra had charmed us with a prelude entitled, "Adagio Pathetique," and the choir had rendered the anthem, "Festi-

val Te Deum," Pastor Bond read selected passages from the Bible and Pastor George B. Shaw of the Salem, W. Va., church, made substantially the following prayer:

O God, our Father, we would not go forth into the exercises of this afternoon until we bow in praise and prayer to thee. We know that prayer is more of an attitude than act, and yet thou hast taught us the act of prayer both in person and in common or in public. Thou hast given promises to those who pray together. We know that unless the Lord build the house, we labor in vain to build it.

We thank thee for our record in books, and we thank thee for memory of things that are past; that we can think back and back; but we also thank thee for hope that looks on, and on, just like an act of the soul steadfast and true.

As we pass this milestone on our way we know that the golden days of life are on us now. We want to be spiritual in mind and heart. Wilt thou help us as a people.

On this afternoon denominational interests center from all around the world. Help us not to think too much of self, but to think of the power of God. May it rest upon our dear people. We pray for forgiveness and for strength, not simply for this afternoon, but for all time. We are unworthy of any favors, but thou art gracious and full of help. Amen.

Then all joined in singing:

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone:
Short as the watch that ends the night
Before the rising sun.

Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home.

—Isaac Watts, 1719.

Then came the report of Brother Jesse G. Burdick, chairman of the Building Committee, as follows:

REPORT OF THE DENOMINATIONAL BUILDING COMMITTEE

DECEMBER 28, 1929

The committee herewith submits this report of its activities in connection with the construction and equipment of the Denominational Building to date.

This committee is a standing committee of the board, and is composed of the following members:

Jesse G. Burdick, chairman; Theodore L. Gardiner, Alexander W. Vars, William C. Hubbard, Orra S. Rogers, Asa F. Randolph, Nathan E. Lewis, William M. Stillman.

Twenty-two committee meetings have been held in addition to several conferences with the architects.

At the first meeting of the committee held May 7, 1927, the idea of building a two story building was presented with the thought that this would be a much less expensive proposition, and at the same time meet the requirements of the denomination, than to follow the original plan for a three story building, but after carefully considering that suggestion, it was decided to follow in general the original plan for a three story building. At a meeting held October 8, 1927, the committee, in view of the fact that the total subscriptions to date amounted to \$30,475, decided that an aggressive campaign should be inaugurated to raise the funds for the completion of the project, and that it was essential that we determine quite definitely the general style and size of the building and its cost, before proceeding further, and that an architect should be employed to prepare plans and specifications for a three story building with their estimate of its cost.

A sub-committee was appointed to confer with and employ Messrs. Crow, Lewis, and Wick, architects, to prepare such plans and specifications. The Board of Trustees authorized this action at its meeting held October 9, 1927. This committee was composed of Alexander W. Vars, Nathan E. Lewis, and Jesse G. Burdick.

At a meeting held January 15, 1928, the sub-committee reported that a contract had been made with Messrs. Crow, Lewis, and Wick, for preparation of plans and specifications and for supervising the building during construction.

The architects' completed plans and specifications for a three story building, together with their estimate of \$70,000 as the cost of the building complete, exclusive, however, of equipment and architects' fees, were presented and approved at a meeting held October 7, 1928. Recommendation was made to the Board of Trustees that we proceed with the erection of the building when cash and acceptable pledges together with the amount already pledged for that purpose should amount to \$90,000. This recommendation was adopted by the board at its October meeting.

In view of the fact that it had been previously announced that \$75,000 had been fixed as the

maximum amount to be spent for a building, exclusive of equipment, it was decided that a statement explaining the need for the larger figure should accompany the request to the denomination for \$90,000. In the SABBATH RECORDER for April 2, 1928, a statement setting forth the essential reasons for the increased expenditure was given by the Tract Board, the essence of which was "that when the building is built, it should be done in a worthy manner and should be of a character which will reflect credit upon the denomination and the city in which it is built."

At a meeting of the committee held February 17, 1929, the chairman was instructed to authorize the architects to obtain bids for the erection of the building.

The architects presented a statement of bids received at a meeting held March 24, 1929. Six bids from reliable builders were received, ranging from \$65,495 to \$79,151. These bids did not include light fixtures, floor coverings, or furniture. The lowest bid was submitted by Hugh Montague and Son of Jersey City. On the basis of this bid, and with the addition of finishing the third floor, equipment, architects' fees, and carrying charges, it was decided that the total amount of \$82,000 would be required.

At a meeting held April 16, 1929, a statement from Ethel L. Titsworth, treasurer, showed total amount of pledges and accrued interest for the building fund to be \$82,816, and it was voted to award the contract to Hugh Montague and Son; the contract was awarded April 17, 1929.

A sub-committee of three, William C. Hubbard, Orra S. Rogers, and Nathan E. Lewis, was appointed to make selection of, and get prices for light fixtures, furniture, and floor coverings. The sub-committee submitted prices, and was authorized to make the purchases, and its efficient work is in evidence here today.

An estimate of the annual cost of maintenance of the new Denominational Building was prepared by this committee as follows:

Janitor service, half time.....	\$ 750.00
Fuel	550.00
Light	90.00
Water	50.00
Insurance	200.00
Supplies	175.00
Repairs	185.00

Total\$2,000.00

The recommendation of the committee that the estimated maintenance cost be submitted to the Commission of the General Conference to the end that that item be incorporated in the denominational budget, was adopted by the Tract Board and sent to the General Conference.

The Conference adopted it, and to take care of the expenses of the last half of the Conference year, when money will be needed for the building, placed \$1,000 in this year's budget.

While we have endeavored to carry out in general the original plan for the building, we have deviated from this in several essential features.

It was the intention from the beginning that the building should be of fireproof construction

throughout, and the committee had hoped that this might be done, but we were advised by the architects that fireproof construction would bring the cost of the building and equipment to approximately \$100,000. We felt the denomination would not approve this amount. The architects advised a type of building that would, for all practical purposes, be fireproof. The exterior walls and the first floor are fireproof. The interior floors and partitions and stairways above the first floor are of wood. All interior walls and ceilings are covered with best grade of metal lath, a type of construction which is used largely in hospitals and public buildings.

The decisions that from time to time have had to be made by the committee have been made only after a full discussion by the committee as a whole and with due regard for the best interests of a complete building, best fitted for its intended use.

One of the conditions embodied in the specifications was that no work should be done upon the building on the Sabbath during its construction. This has been carefully complied with, by the general contractors and their sub-contractors, who have worked upon the building.

The financial statement of receipts and expenditures is as follows:

Receipts

Total subscriptions	\$ 80,308.00
(Annuity gifts not included)	
Accrued interest	3,653.00
Credit adjustment on brick..	178.00
Credit exhibition cases.....	40.00
Credit omission office railing	90.00
	<u>\$ 84,269.00</u>

Expenditures

Fire insurance during construction	\$ 165.00
General contract fixed.....	65,320.00
Architects' fees fixed	4,572.00
Building permit fixed	100.00
	<u>\$ 70,157.00</u>

Possible Deductions

Shrinkage, 2 per cent on \$80,000 estimated	\$ 1,600.00
Interest charges unpaid pledges January 1, 1930	1,560.00
	<u>\$ 3,160.00</u>

Extras Approved and Authorized by Committees to Date

Chair rail and change in stairway	\$ 250.00
Relocation of power outlet...	205.00
Telephone switch board.....	50.00
Three wood doors and trim for vault doors.....	175.00
Segmental grates for boilers	175.00
Blowers and heat control...	490.00
Scuttle in new roof.....	20.00
New door in passage between buildings	80.00
Additional hardware	108.00
Hangers in basement for future radiators	35.00

Rough opening for future disappearing stairs	77.00
Plumbing fixtures third floor —toilet	102.00
Inspection fee, light fixtures	5.00
Furring, ceiling second story hall	27.00
Outside light, side entrance	30.00
Changing water overflow from roofs of bay windows	150.00
	<u>\$ 1,979.00</u>
Furniture, floor coverings, light fixtures, window draperies	\$ 7,723.00

Grand total\$ 83,019.00
Balance\$ 1,250.00

Respectfully submitted in behalf of the Building Committee,

JESSE G. BURDICK,
Chairman.

Following this statement, our treasurer, Miss Ethel Titsworth, presented the financial report, in which every one was interested, and which you will all be glad to read.

The board feels that it has been very fortunate in securing satisfactory architect, contractor, and excellent workmen from the beginning, and Brother Alexander W. Vars, in behalf of the board, expressed this appreciation in cordial and fitting words. He said:

I esteem it a pleasure and privilege to have this opportunity of speaking words of sincere appreciation of the excellent work of the architect and builders. It is all the more a pleasure to me because every word I say will be just as sincere as I am able to make it.

In every such undertaking there must first be a mind to plan and then a hand to carry out the plan. We have been fortunate in securing both.

You can all see how beautiful the building is, but you can not see so plainly the good and faithful workmanship that goes into this design. This society and our denomination owe to our architect and builders a debt which we may not all appreciate as we should. It is now my privilege to present to you Mr. Lewis, of Crow, Lewis, and Wick.

Mr. Lewis and also Mr. Montague, the builder, then responded with kind words of appreciation for the way the board and the committees had dealt with them through all the work.

After this pleasant exchange of good

words expressing mutual regard on both sides, the congregation arose and sang that good old song we all love so well:

Faith of our fathers, living still,
In spite of dungeons, fire and sword,
O how our hearts beat high with joy,
Whene'er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, faith and prayer
Have kept our country brave and free,
And through the truth that comes from God,
Her children have true liberty!
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life,
Faith of our fathers, holy faith,
We will be true to thee till death.

—F. W. Faber.

This song was followed by the dedicatory prayer by the editor of the SABBATH RECORDER.

PRAYER

We thank thee, our Father, for the faith of our fathers, and we praise thee that our fathers were *faithful*. We are glad for the blessed influences that have come to us through their good lives. Wilt thou help us to do what we can to pass those influences along to those who are coming after us?

For all the ways in which thou hast helped us during these years of planning for this building, we render thanksgiving and praise. Thou hast heard the prayers and blessed the offerings of faithful ones all over the world; now wilt thou accept and bless their building. May it always be used for the upbuilding of the kingdom on earth. Out from this place may blessed messages of love and inspiration go into the homes of thy people all over the land. Accept, we pray thee, this, their real heart offering, in Jesus' name. Amen.

Here President Corliss F. Randolph gave a brief outline of the building movement from the time we had to move from the Babcock Building until the present day. He then, in a few well-chosen words, presented the building to the denomination, placing the key in the hands of Rev. Edgar D. Van Horn, president of the General Conference.

In response to this presentation Brother Van Horn spoke as follows:

Mr. Chairman,
Members of the American Sabbath Tract Society,
Delegates and friends assembled:

I esteem it a great privilege and honor to be present upon this historic occasion and as the representative of Seventh Day Baptists in America to share in the dedication of this beautiful building which marks the culmination of more than half a century of hopes and plans.

We may well pause today and ask ourselves the famous historic question, "What hath God wrought?" As Israel stood that day at the close of a period of God-wrought deliverances, training, and special preparation, and reverently raised that monument in token of their gratitude to God for his protection and leadership, so we today may reverently pause and with uncovered heads to dedicate this building to God who has preserved us through more than two and a half centuries of rich history.

And again, as Israel stood at the end of one important period of her history and in the dawn of another, so we should regard this momentous occasion as the close of a great period of our history and the beginning of a greater one. This building should stand not only as a symbol of our past successes and achievements, but as a token of our faith in the future, as we set our faces towards new conquests. When our children shall say, "What mean ye by these stones?" our reply should be, God has given us a wonderful past but he calls us to a more glorious future.

Mr. Chairman, our leaders have talked and dreamed and prayed and planned for this building for many years. That the rank and file of our people have shared these hopes and aspirations is shown by the fact that out of their meager resources they have given until this building stands as a monument of their love and devotion. These stones and brick and mortar have a message to tell to coming generations, and that is a message of *faith and love and loyalty*, yes, and of *sacrifice*; faith in our past and in our future; love and loyalty to the common Father who keeps watch as the centuries roll on; and sacrifice that the truth for which we have stood throughout our history may still bless the world.

In the formal dedication of this building to the Seventh Day Baptist denomination, Mr. Chairman, its representative would not overlook the magnanimous service rendered by the members of the American Sabbath Tract Society, who have given so unstintingly of their time, thought, and labor, and in particular that of Doctor Gardiner, editor of the RECORDER, who has labored so unceasingly and enthusiastically to realize his dreams and our dreams; the late Frank Hubbard whose keen business foresight, backed by a fine sense of denominational loyalty, contributed so largely to its financial success; the Building Committee, whose careful supervision and attention to details have left nothing undone in the work of rearing this beautiful structure. To all these I want to express the true gratitude of all Seventh Day Baptists.

Mr. Chairman, in the name of our common Lord and Master I accept this labor of love.

May the love, loyalty, and devotion enshrined in this building flow on to bless coming generations. That the American Sabbath Tract Society may act as our guardian of this building, I return this key. Thank you.

After this interesting presentation and response Roy Titsworth sang the solo, "Lord God of Abraham," from "Elijah," Mrs. Roland Davis at the piano.

The last of this session was given to different speakers with special topics for five minute addresses.

Rev. Harold Crandall's topic was, "What the Building Means to the Churches." He is glad that the position has been taken here that this is in some sense a memorial building as well as one having a forward look. It is well for us to look backward as well as forward. In the history of our country things that commemorate are very much worth while. The story of religious freedom enacted by the Pilgrims is an enduring rock laid by our ancestors upon which we do well to build.

This building is a material expression of the faith of our fathers, and it expresses our faith in our mission as a people. It stands for something that will endure. It will help to preserve the truth that makes us a people. It means a deeper and growing interest in the Sabbath cause.

It will help our churches to enter into the work God has given them as it never has done before. It shows that we believe in our future, and this seems to point to a revival of interest in the cause we love.

WHAT DOES IT MEAN TO OUR BOARDS?

Rev. W. L. Burdick, secretary of the Missionary Board, spoke upon this question as follows:

WHAT THE SEVENTH DAY BAPTIST BUILDING MEANS TO THE DENOMINATIONAL BOARDS

Two hundred sixty-six years ago Seventh Day Baptists had their beginning in America. They have spread over the United States, to three other continents and to the isles of the sea, and they have given the Sabbath of the Bible to ten or twelve other denominations.

This day is unique in this long and eventful history in that Seventh Day Baptists for the first time are dedicating a Denominational Building. For more than a decade many of us have looked forward to this event, and now we realize our fond hopes.

It is ordained that I should attempt to tell in three minutes what this building means to the boards. It is impossible to give more than an outline, but I willingly make the attempt.

I. It means a home for the boards.

From the nature of the case the Tract Society, the Historical Society, and the Memorial Board will use the building more than any other society, but every board will feel in a very true sense that this building is a home, and look with pride to it. What the Temple at Jerusalem was to the Jews this building will be to all the boards as well as to all our churches.

II. It means a better unifying of our work and co-operation on the part of all our boards.

We are a group of independent organizations. Our churches are independent one of the other and of all other organizations, having no head save Christ. Our societies are legally responsible to no one save the states which chartered them. What we accomplish must be brought about by voluntary co-operation. This common home, to the erection of which all have contributed, should bind us together more firmly and make our co-operation more perfect.

III. This building means, or should mean, increased efficiency on the part of every board.

Though we are a group of independent societies, yet after all, the work is one and we are one people. There has been assigned to each board a certain part of the work, and these parts make up the whole. To the Tract Society, with other things, is committed the printed page. The printed page is the voice and representative of every board. The new building means more efficient work on the part of the Tract Society, and therefore greater efficiency on the part of every board. And every board is grateful to the Tract Society for leading the denomination in the erection of this beautiful building and common home.

IV. It means new courage and enthusiasm.

Giving us a common home, binding us together more closely in co-operation, and making us more efficient, this building means new courage and enthusiasm, and greater results for the Master. May God grant that this be realized in our day and in all generations to come.

The third speaker called upon was Rev. S. Duane Ogden, pastor of Nortonville, Kan. He spoke for the young people. He said the young people like a "going concern." They in common with many who have spoken, regard it as our workshop. To them it has a real forward look.

We also appreciate the sense in which it is regarded as a memorial of the past, but not as a monument of anything that is dead. To us young people this building shows that our denomination is a going concern.

I have the conviction that a people who have invested in the kingdom of God as we have, can not die. It is more than a monument; it points to a prosperous future. In the words of Brother George Utter, "Hats off to the past and coats off to the future."

It is to be our workshop.

This beautiful building calls upon us to be true to the truths we hold dear as a people.

The next speaker was President Boothe C. Davis, upon what it means to our colleges. We will let him speak for himself as follows:

PRESIDENT BOOTHE C. DAVIS, ALFRED UNIVERSITY,
"WHAT THE DENOMINATIONAL BUILDING
MEANS TO THE COLLEGES"

Mr. President and Friends:

It would be difficult to say, in three minutes, what the Denominational Building will mean, or should mean, to the colleges in the next three hundred years.

This building which we dedicate today should last for three hundred years, or longer. Colleges should endure throughout all time.

The colleges have had an interesting connection with this building. The first gift toward the building was given by the president of the Board of Trustees of Salem College, "Uncle" Jesse Randolph. (He was not my uncle, however; he was my cousin, the son of my dear mother's brother, Jonathan.)

The largest single gift, I believe, toward this building, was given by a long-time member of the staff of Alfred University, the late Mrs. Loisanna T. Stanton. She was encouraged to make the gift of one-fourth of her estate of over \$30,000 to this building, by another long-time member of Alfred's staff, the late Professor William C. Whitford, who drew her will. I know this to be true because he consulted with me about it, and I approved of his suggestion.

I am glad to have a "brick" in this building myself. (I believe that is what our smaller gifts are called), and I know many other representatives of our three colleges have gifts in it.

When about thirty-five years ago the denominational printing shop was moved from Alfred to Plainfield, I had recently become the pastor of the First Alfred Church. I preached, on that occasion, a "Reconciliation" sermon. My text was from one of Paul's greetings to certain early Christians, "and all the saints which are with them." The latter clause, "The saints which are with them," was the text. The theme of the sermon was "The Unnamed Christians of the Ranks." I tried to help the Alfred people to feel that we should be *with* the Tract Society leaders, and with the publishing house at Plainfield in its new home. Long since, I am sure, all our people at Alfred, and elsewhere, have realized that the move, now thirty-five years ago, was a wise one. But it was not easy for all to see it so then.

Mr. President, I am rather proud to think that the largest gift for this new beautiful and commodious Seventh Day Baptist building came from Alfred. We have demonstrated, sir, that we are *with* Plainfield and *with* the Denominational Building. The colleges too, sir, are all *with* you. Now the colleges can not use this building for dormitory purposes, much as we all need dormi-

tories. We can not use it for laboratories or for class rooms. It will, however, be a supplemental library, where a splendid collection of denominational literature should always be available for students of our denominational life and problems. Its museum will be of great educational value in the study of our history as a people.

The largest thing which the Denominational Building will mean to our colleges will be its contribution to denominational *loyalties*. It is now known, through studies in adolescent psychology, and through educational statistics that religious and church loyalties have their origin in childhood; in home and church associations in childhood and early adolescence. The college rarely if ever creates loyalties, either for the home or the state, or country; or for the church. It can uncover them, stimulate, enrich, and inspire them by giving the student a tolerant and sympathetic understanding of history and environment.

When the past, out of which the present has grown, is tolerantly and appreciatively understood, one's mind takes root in the institutions of society and religion. Then church loyalties may be revealed, encouraged, and developed by the college; but never created where no seed of loyalty has been previously sown in the mind and heart.

This Denominational Building should stand for the homes, and the home churches, as an emblem of loyalties and achievements, and as an inspirer of loyalties. If it is so appreciated and used, students will come to our colleges with a richer background of loyalties on which to build while in college.

The college student's mind gives full acceptance to the scientific viewpoint. It reaches out for autonomy and self expression. It is sympathetic with social service. It loves justice and freedom. It holds religious attachments to be voluntary. Under these conditions the early loyalties of home and church must be the anchor, to hold the life steady.

It is my expectation that this building will be the ally of the home and the church, and also of the colleges in the contribution of such denominational loyalties. If this building can do that, it will be its greatest contribution to the colleges as well as to the homes and the churches of our people.

This was the last address. After a postlude by the orchestra, entitled "Largo, from Xerxes," Pastor Bond dismissed the meeting with the following benediction:

Our heavenly Father, while we have been thinking of this building in terms of Seventh Day Baptists and what it means to us, we pray that thou wilt help us to look out from ourselves, and to vision what it will mean to the Christian Church and to the world. We pray that in its dedication we may dedicate ourselves anew to the work of the kingdom, and to the promotion of the Sabbath truth. We pray that the blessings of this truth may be shared by all Christians of whatever name, and that to this end we may hold it for all mankind.

And now may the love of God, the grace of our Lord Jesus Christ, and the fellowship and communion of the Holy Spirit rest upon and abide with us and with the Israel of God elsewhere, now and forevermore. Amen.

A Cheering Streak Of Sunshine For two or three days we had been having dark, rainy and foggy weather, with practically no ray of sunshine. And on the day of the dedication, in the houses nearly every one had to use artificial light. It was what everybody spoke of as "a dark day."

But about the middle of the afternoon meeting in the new building, just as matters concerning our hopes for this movement were being expressed, the sunshine broke through the clouds, and for a while illumined everything about us. It did seem good after so many cloudy days; and several people expressed the hope that this might be the time of our turning point from dark days to a bright, sunny future for us as a people. It did seem quite suggestive, and a good number of our visitors believe there are brighter times ahead for us. Whether this be so or not will depend upon our own spirits and activities.

Commission Meeting In the New Building The first denominational work in the new building was by the Commission. It did seem good on the morning after the dedication to see the members of the Commission at their work around the large table in the bright large room on the second floor of the new building.

Committees and boards will always find a pleasant meeting place of our own here.

President Randolph had quite a number of good letters from churches and societies, which he mentioned in the dedication meeting.

It is cheering as the sunshine in a dark day to see the growing, sympathetic interest in the building movement as manifested by the churches throughout the entire land.

REPORT OF PASTOR 1929

*To the First Verona
Seventh Day Baptist Church:*

It is always well to look back and set down the accomplishments of a year and

compare them with other years and with goals set to find whether or not progress has been made. Taking a general view of the past church year, it has been in some respects a "lean year." Because of so much sickness in the pastor's family he has not been able to give himself wholeheartedly to the work all the time. Our reports will not show so many definite things done as some other years. But when I look back to conditions at the beginning of the year, and compare them with the present, I feel that we are much farther ahead now. In fact, never since I came to this pastorate has the church seemed in a better spiritual condition and more ready to do the work that the Lord has set us here to do.

This has been an unusual year in that there have been fifty-three Sabbaths in it. On all but two of these we have held our regular morning worship services. On June 15 we had no service, as eighty-eight from our society attended the associational meeting at Leonardsville. October 19, the service was given over to the ordination of two deacons and two deaconesses. I have preached at forty-three of the fifty-one services. Guest pastors for the year were Rev. O. P. Bishop of Salem College; Rev. Luther B. Scheehl; Rev. John C. Reichert; and Rev. W. J. A. Graham. Other special programs were covenant and communion, Mother's day, Sabbath Promotion day, Children's day, Christmas, and the annual roll-call meeting.

Besides the Sabbath morning services we have held several afternoon sessions on the first Sabbath of each month. These have been in charge of the laymen, for the most part, taking up the different phases of our work. A small group of from four to nine or ten has met fairly regularly to study methods of personal soul-winning and to pray definitely for a revival and for souls. This group should have been larger. Those who attended were greatly helped in their own spiritual lives and in their dealing with others. One Friday night before communion Sabbath we had a pre-communion service based on the thought of the Good Shepherd, with illustrated hymns and a picture study.

It has been my privilege to assist other churches in their services by preaching. I occupied the pulpit of the Oneida Castle

Presbyterian Church seven times, and the Verona Presbyterian, State Bridge, and New London Methodist once each. I also addressed the Lutheran Father-and-Son banquet and the union Thanksgiving service.

I have also tried to do my part in the work of the Town Council of Religious Education and in the executive committee of the county council, as well as other community enterprises.

I have been called upon nine times to conduct funeral services—two of them for members of our own church. Through such occasions I am brought in contact with many people who have no church home. I have united one couple in marriage.

The record of my pastoral calls shows one hundred seventeen, but I imagine I have forgotten to set down others. I am confining my calls more and more to people who are ill, or who need my services in a spiritual way. Many times I do not hear of sickness until the person is well. I will appreciate it if you will make it a point to notify me of cases of sickness where I might be of service, whether of our own people or others who have no pastor. I have tried to keep in touch with the nonresident members by correspondence, and to keep all the members and friends of the church in touch with the work and appointments, by cards and circular letters.

I have made a special study of our attendance this year, keeping as accurate a record as possible and sending our quarterly reports to each member. Our average attendance for the year was seventy-six—ranging from forty (the highest low mark in years) to one hundred five. While our total average attendance is splendid, yet our average attendance of church members is only fifty, or just about fifty per cent. We have very few nonresident members and invalids and "shut-ins." And only a few of our young people are away at school part of the year. Here is a chance for improvement.

One member, Eula Sholtz, has perfect attendance for the year. Her husband, Claude Sholtz, missed only one service. Gertrude Hyde and Millicent Williams each missed two. Mrs. Ida Thayer and John Williams were each absent three Sabbaths. Orville and Gladys Hyde, Billy Lennon, Mrs. J. M.

Sholtz, Craig and Floyd Sholtz, Anna Smith, Zilla Vierow, and Pastor Osborn missed four; and J. M. Sholtz and Beatrice Thayer, five. Craig and Marion Sholtz had perfect attendance for the first three quarters.

Our membership at the beginning of the year was one hundred two. Mrs. Eva Rhoades Taylor and Mrs. Effie Burdick Jones have severed their connection with us, finding church homes in other denominations. Death has taken two other members—Nelson Hunt and Miss Ruby Davis. Brother Hunt has been in poor health for several years and unable to attend services, or take part in the work. Ruby was one of our most faithful workers, and we miss her more than we can express. Her work in the music and with the boys and girls especially must be carried on. It is a challenge to each of us to work harder to accomplish this.

We have gained no new members during the year, but there is at present a class of nine boys and girls studying under the pastor in preparation for church membership. Most of these have expressed a desire to be baptized and join the church. There are others who will join at the same time, so next year's report will look better.

The membership of our society has been increased by the addition of three new babies—Duane LaVerne Davis, son of LaVerne and Ruth Davis, born May 7; Joyce Arlene Sholtz, daughter of Floyd and Jennie Sholtz, born September 27th; and Leora Marie Sholtz, daughter of Craig and Marion Sholtz, born November 25.

Four of our members were ordained to the diaconate on October 19 by a council composed of delegates from the sister churches of our association. James Van Ameyden and Craig Sholtz were ordained as deacons, and Mrs. Ida Thayer and Mrs. Vie Warner as deaconesses. About two hundred attended these services, which were both impressive and uplifting.

The outstanding event of the year was our series of special evangelistic services—October 20 to November 7—with Brother Loyal Hurley of Adams Center as our evangelist. Many decisions were made—some for Christ and the Christian life, some for church membership, some for reconsecration to service, and some for full-time service. The whole spiritual tone of the church

was heightened, and much new enthusiasm for the work was developed. The greatest thing about the meetings is the field that they have opened to us. So many outsiders have come in contact with our church; so many are "almost persuaded" for Christ and for the Sabbath. What a task faces us!

The past can not be changed. What of the future? Never in years has such a field been opened to the First Verona Seventh Day Baptist Church as is now before us. Never since I have known this church have the people been so ready to do aggressive extension work. May God help us to be faithful to our task.

May I suggest the following things which have developed in discussion with different groups and individuals—most of which have already been brought before the cabinet for their sanction—as recommendations for your approval:

1. The continuation of the "every-member" plan of organization under the direction of the cabinet, with, perhaps, a few changes.

2. The continuation of the special committee appointed last year to work with the pastor in revising the church roll and working out a program of conservation for the future, including in this committee the church clerk and all the deacons and deaconesses.

3. The continuation of the building committee appointed a year ago, adding one or two members if thought advisable.

4. The appointment of a committee of three or five to draft a constitution—since there seems to be no constitution in existence as far as we can determine—and to present it to us at our next annual meeting, or at a special meeting called for that purpose by this committee and the moderator sometime during the year.

5. The continuation of the monthly Sabbath afternoon forum meetings under the supervision of the pastor's cabinet.

6. The holding of Sunday night services of an evangelistic nature, making a special effort to reach those who have become interested during our special meetings, and others whose lives are not pledged to Jesus Christ and his Church. With these meetings, and as a part of our follow-up campaign, an intensive program of personal visitation, including a thorough canvass and mapping of our parish.

7. The presentation of the history and doctrines of the Seventh Day Baptist denomination in a series of addresses in Rome and/or Oneida and/or in any other place where such a campaign might do good; the expenses of the series to be met by collections at such meetings and any balance from the church treasury. With this series of meetings a program of Sabbath tract distribution.

Respectfully submitted,

LESTER G. OSBORN,

Pastor.

Verona, N. Y.,

December 1, 1929.

QUARTERLY MEETING AT MILTON

The quarterly meeting of the churches of Southern Wisconsin and Chicago will be held January 17 and 18, 1930, at Milton. The first session will be held Friday evening at seven-thirty. Rev. J. F. Randolph will have charge.

Rev. A. J. C. Bond of Plainfield, N. J., will preach Sabbath morning. The afternoon session will be conducted by the young people. Miss Marjorie Burdick will be one of the speakers.

The session the evening after the Sabbath will be in charge of Rev. J. L. Skaggs. This will be preceded by a business meeting.

W. K. DAVIS,

Secretary.

ANCIENT BABYLONIAN MARKER

The University of Pennsylvania museum has received an ancient Babylonian boundary stone which contains an inscription referring to King Nebuchadnezzar. This stone, says H. F. Jayne, director of the museum, is a historical document of great rarity. It was made about the time that Jerusalem was sacked in the sixth century B. C., and is a rough cylindrical stone about two feet high. Around the top are carved symbols of the gods of Assyria and the signs of the zodiac. Beneath these symbols and signs are many cuneiform writings, including a very majestic hymn to Ellil, the chief god of Nebuchadnezzar's people.—*The Pathfinder.*

MISSIONS

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

MISSIONS AND SELF-SACRIFICE

It is one thing to sacrifice for others and quite another to have others sacrifice for us. We are willing to share the benefits purchased by the sacrifices of others, but sometimes it comes very hard for us to sacrifice that others may be blessed.

It is the Father's purpose that we should make the world better by our sacrificial living. Some seem called to places of greater sacrifice than others, but it is the road marked out by the Holy Father for all. He followed it in the gift of his Son, and all who would be godlike must travel the road of self-denial, hardship, and pain in the service of others.

If some seem called upon to make greater sacrifices than others, they will receive greater rewards. He who tries to shun the sacrificial way turns his back on God, the Father.

The world's advancement has come through the sacrificial labors of men and women through the ages. The advancement of Christ's kingdom with its untold blessings is a striking illustration of this truth. Every stage of its advancement, from the time John the Baptist began his ministry till the present day, has been marked by sacrifice. "And he said unto me these are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lord."

The settlement of our country with the development of its resources is a story every page of which is marked by hardship and suffering of body and soul. In the battle with disease, many a time has some member of the medical profession given his life. What a price in treasure, life, and anguish was paid during the late war to save the world from Huns! The history of every family, worthy the name, is one of sacrifice. The world's advancement has traveled the thorny road in the past; and, if it does not retrograde, it must follow the same way.

The sacrifices required take on different forms. All are required to sacrifice in the giving of money, time, and strength. These are the gifts of God, given to be used for others as well as for ourselves. They are not our own; they are entrusted to us as stewards of the Most High. He who withholds a due portion of them in the world's service is robbing God. Some are required to sacrifice home and the association with those dearest to them. Hundreds of missionaries have severed the dearest ties of earth and gone to some mission field, that others might know of Christ and have his cleansing, forgiveness, guidance, and friendship. In days that are past, many have been called to give their lives for others. Many a mother has given her life for her children; many a father has gone to a premature grave in the effort to support and educate his family; many have suffered martyrdom for the cause of truth; many a father, son, or brother, has given his life on the field of battle in the defense of home and country. There is nothing any dearer to man than his reputation, not even life itself; but sometimes duty requires that this be sacrificed. A man's reputation is not what he is, but what others think him to be; and sometimes the service of others requires that we take positions that are very unpopular or those where our actions are misunderstood and our motives impugned. Christ's motives were often impugned by the hypocrites of his day, as he tried to help and save others. This doubtless was one of his sorrest earthly trials. He was charged with various crimes, immorality with the others, as he went about his work; but he faltered not. He could have avoided these criticisms by neglecting those needing his counsel, encouragement, and assistance. The cold-hearted, self-righteous religionists thought he should keep away from certain ones and not minister to them; but his love for those in trouble led him on. To have turned away from them would have been the work of an hireling, "whose own the sheep are not," and not the work of the good Shepherd. It was a disgraceful thing for the Samaritan to help the poor Jew who had fallen into the hands of thieves, but he would not have been the good Samaritan if he had gone by "on the other side." If we are really Christ's followers, we may find times when

we must take positions and assist those needing help at the expense of our reputation in the eyes of evil-minded men.

Whatever the form of sacrifice required, we should make it freely, humbly, bravely, and lovingly. The early Christians came to feel that it was a privilege to suffer for Christ and his cause; some courted martyrdom for Christ, so precious was he and his work. We, today, should look upon it as a blessed privilege to sacrifice in Christ's name for others. The cross and crown go together, as do night and day; no cross bearing, and there is no crown. We are sure to have the cross whether we have a crown or not, for those who refuse to sacrifice never know the real joy of living; they have affliction and woes without blessedness.

"Our light affliction, which is but for a moment, worketh for us a far more and eternal weight of glory"—as paradoxical as it may seem, the life of sacrifice is one of joy and blessedness. In the practice of self-denial Christ is with us. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The yoke of self-sacrifice is easy because Christ is in the yoke with us, and the burden is light because he helps us bear it, if we will let him. Have you not faced a duty which it seemed you could not take up; but when you had put your neck under the yoke in Christ's name, you were upheld in such a marvelous manner that you wondered at yourself? It was the help of Christ given to a soul, struggling in his name.

The sacrifices we make for others in Christ's name are always occasions of joy when we look back upon them. It was during the World War, a young man was parting with his wife and leaving home for a training camp, over seas, and only God knew what. It was a most trying ordeal. Their pastor was endeavoring to comfort and help them bear up, and as if by inspiration he was prompted to say, "This is very hard to bear, but some day you will look back to these days and thank God that you at this time laid all on the altar of your country." Two years, long years, passed. The man returned from France and the pastor's prediction came true. They could and did look back to those painful days and thank God that they had endeavored, though with a tremendous struggle, to do their bit. Thus

it always is. Many of the things we should do now seem very hard, but if we undertake them, "enduring" hardness as good soldiers of Jesus Christ, some day we will look back and thank God that we, by his grace, passed through the fire.

What has sacrifice to do with missions? It is, or should be, inseparably connected with every phase of the work, as it is with all that pertains to Christ's kingdom. If Christianity is to triumph, all must sacrifice. It sometimes looks as though the laity thought the missionaries and ministers should do all the sacrificing; and sometimes it looks as though certain missionaries and ministers thought other workers should bear the burden of sacrifice. This is all wrong. All must give sacrificial endeavor to the common cause, considering no price too dear if by paying it one struggling soul can be saved and helped to a life of righteousness in Christ. When all who profess to be the followers of Christ unite in sacrificial endeavor, the work of the dear Redeemer will advance with leaps and bounds. Seventh Day Baptists are a people small in numbers; but with united consecrated effort, the purpose for which God called us into existence will be accomplished.

HOLLAND'S CANALS, DYKES, AND "SPOTLESS TOWNS"

All admire brave, thrifty, dirt-hating Holland for her long war against overbearing Spain, and against the pitiless North Sea. It is probably the friendliest nation in Europe to America. Our party in 1926 had the stars and stripes unfurled over their hotel at the Hague and the band played our national anthem. Children on the streets waved welcome and shouted greetings that warmed the cockles of our hearts.

But whoever wants to

SEE WOODEN SHOES, DOG-CARTS, WINDMILLS must hasten. Gasoline pumps are supplanting wind; leather shoes crowd wooden off the streets. But much of the picturesque remains. The dykes, holding back the encroaching North Sea tides, Holland will ever have. Perhaps the leaking hole in the threatened dyke into which the brave Dutch lad thrust his finger to save the town can't be shown, but thousands of acres of land salvaged from the sea are there.



In Middleburg, capital of the Province of Zeeland,

ONE IS PIQUED BY INTERESTING OLD BUILDINGS

Be sure not to miss the beautiful town hall with its one hundred eighty foot tower and facade adorned with statues of old nobles, and containing within a wonderful collection of antiques enough to load a dozen Mayflowers.

ADMIRE AN OLD ABBEY'S TAPESTRIES

in the old Abbey of St. Nicholas, exquisite work dating back to the sixteenth century. Here in 1505, met the Knights of the Golden Fleece; here resided the Emperor Maximilian, Philip, Charles the Fair, and Charles V. The Abbey Tower, two hundred eighty feet high, known as the "de lange Jan," a separate structure from the church edifice, has a wonderfully musical chime of bells that the visitor may hear played at intervals.

If one is antique-crazy, the old town is

chock full of 'em. Among the other curios are drawings of the first telescope — ye scientific bugs come on—made by Hans Lippersky and Zacharish Hanson, of Middleburg.

NO SWEAR WORD ON THE MAP

as the last syllables of many names might suggest. "Dam" means a barrier to inclose water. Canals must have dams to raise water to a sufficient height to feed them. Rotterdam, with over five hundred thousand people, in the province of South Holland, is at the confluence of the canalized River Rotte with the New Maas River, its sea outlet.

You who "spelled down the school" get ready for some jaw-twisting Dutch orthography. The main quay of Rotterdam is the Boomjes (little trees). Holland has unusual architectural construction. New York roofs its railroad yards and tracks:

ROTTERDAM ROOFS ITS CANAL FOR A MARKET

Land is priceless, as some of it has to be

pumped dry of sea water. This "over-the-canal" market bears aloft a bronze statue of Erasmus, a Dutch scholar, so distinguished that *Encyclopedia Britannica* gives him three pages. Among other things he helped prepare the first Greek New Testament. If that gives you a headache, don't mention it in Dutch.

The Zoological Garden is interesting enough to tempt one, over the beautiful parked and tree-shaded road, to the bewitching park surrounding the garden overlooking the river.

SAMPLE THE QUIANT ROTTERDAM CHURCHES

There's an English church with royal arms over the entrance; and the Groot Kerk, a Dutch church, has a famous five thousand pipe organ which it will be a treat to hear pouring out its wonderful harmony. Likewise the church bears monuments to doughty admirals and other naval heroes of the wars of defense against predatory, unrelenting, outnumbering Spain, the bully of those terrible days. Climb the tall church tower and get the finest view imaginable of the city and surroundings.

MANY MUSEUMS AND MONUMENTS

seem to be in the classic phrase of Roy Augustus Cohen, "The fondest things Hollanders are of." Yet Rotterdam is a commercial city, though it also manufactures cigars, margarine, ropes, and leather, and there are ship-building yards above and below the city. But its docks are the big index finger of the city's prosperity.

From 1850 to 1902 the area of canals and docks on both sides of the river increased from ninety-six acres to over three hundred, about \$10,000,000 having been spent on the building of docks in a quarter of a century.

Besides its extensive river traffic with Belgium and Germany, Rotterdam has an extensive overseas trade with the Dutch colonies, New York, La Plata, and the east and west coasts of Africa.

ITS GREAT HARBOR WORKS WERE PLANNED BY STIELTJES,

its own engineer, whose monument stands on North Island. A foreseeing vision of the city's growing trade gave these forehanded "Yankees of the North Sea" a busy mart. The large passenger steamships of the Rotterdamse Lloyd to the Netherlands India;

and the Holland-American Steamship Company, are the principal lines. Doctor Clark used frequently to take the Dutch steamships to Europe, for a quiet and somewhat lengthier passage in which he might complete some writing task.

It is interesting to know that

TWO OLD FEUDAL CASTLES

dating back to 1299, over which Holland and Spain fought bloody, stubborn battles, one of which—Haarlem—was surprised by the Spaniards and plundered and held for months, mark the origin of this, one of the most well worth while cities of Holland.

With still much of its naive, unique charm remaining, and its intensely gripping history of gallant fighting of a Thirty Years War for religious and political freedom, Holland invites us; her latchstring is out.

Note—This article is one of a series, descriptive of places to be visited by Christian Endeavor Tours in connection with the Eighth World's Christian Endeavor Convention to be held in Berlin during the summer of 1930. Information about the convention and inexpensive tours in connection with it may be secured by addressing the General Secretary, International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

WE WORK IN STEEL

O God, we call to thee when we work in steel. As we fire the new metal we watch the bessemer flame burning whiter and whiter—white hot. Fearless we tip it. Bending over the glowing metal, stripped to the waists, we pour the seething mass. We shape it to its mold.

Lord, who hast given us minds to control the molten metal, to fire and shape it to our use; teach us to temper our lives to thy will, even as we temper the steel.

Strong God, they tell me this world was once a flaming fiery mass. I have seen molten steel. I can believe. They tell me this flaming mass was shaped into its present mold. I have forged white hot steel. I can believe. Amen.

—John A. Gardner, in "Christian Century."

"The man who loves liberty loves others, but he who loves power loves himself."

WOMAN'S WORK

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

NOTICE

There has been some question as to where the answers for the various sets of questions are found and I wish to take this opportunity to explain, that there may be no further uncertainty. Answers to December questions will be found in the October RECORDERS; answers to January questions will be found in the November RECORDERS; answers to the February questions, in December RECORDERS, etc. Because of the length of time required in preparing the questions and in getting them to the RECORDER, it would be impossible to use any later RECORDERS than those suggested for each time. The answers will be found, then, in the RECORDERS for the second month back.

Some folks have had difficulty in understanding the rules regarding the questions and so it seems wise to publish them again here. I will give the report of the committee on questions and answers as adopted by the board in its meeting of October 13 and as appeared in the RECORDER of October 28. The report is as follows:

We recommend to the board that the questions be printed in the RECORDER only. The questions will appear in the first issue of each month, also the answers to the questions for the previous month.

We recommend that the secretary of each society grade the papers and send the report to the corresponding secretary. For this report a printed card with the following form will be used:

Place
Name of society
Date
Number in society
Number reporting
Average per cent

We suggest that the secretaries keep a record of the persons in their societies having a perfect record for six months, this record to be sent to the corresponding secretary and published in the RECORDER.

The board took great pleasure in giving to the North Loup Woman's Missionary Society the prize for the best report on the

first questions and answers. It was not only the best report but a one hundred per cent report. What society will make such a record next time? Let's all get in the game.

ANSWERS TO DECEMBER QUESTIONS

1. 29: 20.
2. "If we as Seventh Day Baptists fail in our duty as teachers of the Sabbath truth, there is no possible excuse for our existence."
3. Salem, W. Va.; Mrs. H. C. Van Horn; Miss Alberta Davis.
4. Nurse in Liuho hospital, Shanghai; business firm.
5. Miss Elizabeth Bond.
6. Rev. Verney A. Wilson; Jackson Center.
7. Finance Committee, Alexander Vars, chairman.
8. Rev. Edgar Van Horn, Alfred Station.
9. Doctor Crandall.
10. Affirmative answer required.

QUESTIONS FOR JANUARY

1. Which of our colleges has recently received a splendid gift?
2. How much was the gift? For what purpose was it given?
3. This gift is a memorial to whom?
4. What familiar writer of the RECORDER has recently been claimed by death?
5. Which church received the services of Rev. Harold R. Crandall for six weeks during the summer?
6. To what church has Rev. T. J. Van Horn been called?
7. Of what church was Rev. T. J. Van Horn recently pastor?
8. Have you read *Evangelism, a Problem?*

JANUARY WORSHIP PROGRAM

THE FRUITS OF THE SPIRIT—PEACE

Leader—Mankind longs for peace. Never before has there been such a sentiment among the great nations of the earth, nor such a movement on the part of their great statesmen looking toward the establishment of universal peace. Indeed, civilization begins to realize that if it would preserve it-

self and the human race it must cease to appeal to war as a method of settling international difficulties. The Christian Church is coming to see more clearly that war is impossible for those who follow in the footsteps of the Prince of Peace and who love God supremely and their neighbor as themselves. Paul exhorts to live at peace with one another. (Read Romans 12: 17-19.)

What does Jesus say about peacemakers? Society in concert repeats—"Blessed are the peacemakers for they shall be called the children of God."

Leader—The soul burdened with the sense of sin and bowed down with penitence longs for peace with God, the knowledge of sins forgiven. To such when assured of forgiveness, the words of Isaiah 26: 3 and 4 bring comfort. (Let this reference be read by a member.)

Song—"Sweet Peace, the Gift of God's Love."

Prayer (by pastor's wife or leading member).

HOME NEWS

DERUYTER, N. Y.—The kaleidoscopic changes to which our churches are subject has involved us, and we find ourselves in a new position. Although it has been almost four weeks since the DeRuyter friends gave us so warm a welcome, it is hard for us to realize that we are not in New Jersey. The many Christmas tokens that have been forwarded to us here from our former post office, indicate that our friends, too, do not realize that we have changed position.

This will help RECORDER readers, at least, to know that our name is now DeRuyter, N. Y., instead of Dunellen, N. J.

The stakes driven so firmly into New Jersey soil came up with some difficulty, and not a little severe pulling on the heart strings. But the many expressions of kindness on the part of the New Market and Dunellen people were some relief to the pain of severing those tender relationships.

These few weeks here have convinced us that the little church has left nothing undone to make the new family in the parsonage feel comfortable and at home. The Lehigh Valley train dropped us off at 7:06 p. m., December 4, and we saw in the face of Deacon Lyman Coon, who met us there, a bright welcome. The thoughtful hospital-

ity of his home, where we rested a few days, will be long and gratefully remembered. The formal exercises, the following Sabbath, receiving the new pastor and his wife to the work of the parish, were gracefully conducted by Brother Clinton Coon of the Adventist Church, while pastors Walker of the Methodist Episcopal, and Eds of the Congregational churches, respectively, gave warm welcoming addresses. We felt fully installed, and are now anticipating a happy time with the dear people of the old DeRuyter Church. Some cases of sickness and already one death have given us some anxiety and sorrow. The interest and spirit of consecration, seen from the first, give us hope of a good work in prospect. Grateful acknowledgment is made of the many tokens of generosity that have come into the parsonage since our coming. We earnestly ask for your prayers.

T. J. VAN HORN.

DENOMINATIONAL LITERATURE

The publication and distribution of denominational literature is one of the ways by which the American Sabbath Tract Society functions in carrying out the object of its organization, namely, to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and distribute the religious literature of the Seventh Day Baptist denomination. This work is carried on under the direction of one of the standing committees which is appointed by the Board of Trustees of the society and is known as the Committee on Distribution of Literature.

With this object in mind, the committee is planning a constructive program for the distribution of our literature that will create a closer acquaintance with, and a deeper interest in, our literature. To this end we propose to stress the following lines of work.

I. THE SABBATH RECORDER. A survey of the denomination made by a special committee several years ago revealed the fact that a large proportion of Seventh Day Baptists were not readers of our denominational paper. This paper is our best medium of contact between our people and the work of the denomination in general. There ought to be an improvement in this condi-

tion. The subscription list of the RECORDER should be increased. Every church should feel a greater responsibility in this respect. We hope to bring this about by the plan we have in mind.

II. Deeper interest in our literature. The average layman does not know very much about our literature. He needs to get better acquainted with it. To do this he must read it. Nearly every church has its tract rack stocked with denominational tracts. How many read them? We propose, by the use of the tract racks, the sight of which is so familiar, to stimulate a deeper interest in our denominational literature.

III. Wider distribution. Tracts, when printed, should be circulated as fast as possible, and not kept on the shelves of the repository. The printed page, when properly used, is a valuable medium of promoting Sabbath truth. We need more active agents for the distribution of our literature among those who may be interested in the true Sabbath.

Every church in the denomination can be an agency for the distribution of Sabbath literature in its own community, and is in a position to secure a well selected list of names in its vicinity that would not be possible for the home office to secure. By doing this work, the church would stimulate a deeper interest in the work, on the part of those who enter into this line of denominational work.

These lines of work as we have briefly outlined them, we believe will be, if carried out, constructive home missionary and Sabbath Promotion work, which will strengthen from within and enlarge our influence for Christian work from without.

To make this plan successful, we will need a well organized group of workers in every church, which should be continuous for a period of years. It should be under the leadership of the pastors by virtue of their position as leaders of Christian thought and activities in their communities. When a church is without a pastor, some other person could be selected as leader.

The committee plans to send, in the very near future, a more detailed outline of our program to the churches and interested groups of workers in the denomination, asking for their co-operation in this work, the object of which is to stimulate a deeper in-

terest in the promotion of Sabbath truth. Seventh Day Baptists are responsible for this work as no other Christian people are. May we have your co-operation?

Committee:

JESSE G. BURDICK, *Chairman*,
COURTLAND V. DAVIS,
EDWARD E. WHITFORD,
LAVERNE C. BASSETT,
GEORGE R. CRANDALL,
ISEUS F. RANDOLPH.

WHAT WAS MEANT BY THE FREE COIN-AGE OF SILVER AT 16 TO 1?

During the presidential campaign of 1896 William Jennings Bryan, the Democratic nominee, ran on a platform demanding the free and unlimited coinage of silver at the ratio of sixteen ounces of silver to one of gold. This would have meant, if adopted, that a person having silver could take it to a mint and have it converted into coins free of charge, sixteen ounces of silver being presumed to have the same value as one ounce of gold. The United States is on a gold basis and the government is under obligation to purchase unlimited quantities of this metal at the rate of \$20.67 a fine ounce. This means that we have free coinage of gold alone. Any person who has gold to the value of \$100 or more may take it to a mint or assay office and demand in return the exact equivalent in the form of coin or bars. Gold is purchased in various degrees of fineness, but metal containing more than 800 parts of base is not accepted. Coinage gold is 900/1000ths fine. An alloy charge is made when it is necessary to treat a deposit in order to reduce it to the standard fineness of coins. All gold received at a mint or assay office is first melted and assayed to determine its fineness, and a "melting charge" is made for this process. Charges for treating gold deposits are nominal and are deducted from the value of the deposits when the depositors are paid.—*Selected.*

BOUQUET FOR DAD

Teacher (looking over Teddy's home work)—"I don't see how it's possible for a single person to make so many mistakes."

Teddy (proudly)—"It isn't a single person, teacher. Father helped me."—*Brooklyn Eagle.*

YOUNG PEOPLE'S WORK

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

A BACKWARD MEETING

The Westerly Christian Endeavor society held an interesting meeting this month on the topic, "Why is Christianity a Missionary Religion?" The leader, Mrs. Elisabeth K. Austin, used the following acrostic on the blackboard for her talk:

C-hristianity (I)
H-onors childhood (S)
R-espects womanhood (M)
I-nfluences national life (I)
S-eeks to uplift the physical and moral life (S)
T-eaches salvation through Christ (S)
I-nspires Christians to lives of service and sacrifice (I)
A-bhors sin but loves the sinner (O)
N-ever advances war but seeks peace (N)
I-s adequate for every need of man and nations (A)
T-eaches love for the whole world (R)
Y-ields only to the teachings of God in the Bible (Y)

During her talk she compared Christianity with the other leading religions of the world in the above respects and at the close said that she had started out to prove by this acrostic that "Christianity is a missionary religion" and went over it again with red chalk marking over one letter in each line until she had the words within the acrostic "Is Missionary" (the same letters which have been put in parentheses at the end of the lines here).

The "backward" part was carried out in the program itself, which Mrs. Austin had arranged backwards, and selected hymns the thoughts of which were not hurt by being sung backwards. The program follows:

Benediction—Numbers 6: 24-26—Pastor Burdick
Hymn—"The Light of the World is Jesus"—verses 4, 2, 1

Closing thoughts—Mrs. Hiram Barber
Hymn—"All Hail the Power of Jesus' Name"—verses 3, 1

Roll call (backwards using last letter of last name)

Hymn—"Go and Tell"—verses 3, 2, 1

Leader's talk

Scripture reading

Hymn—"We've a Story to Tell to the Nations"—verses 4, 3, 2, 1
Sentence prayers
Hymn—"Jesus Saves"—verses 4, 3, 1

CORRESPONDING SECRETARY.

SHALL WE ABOLISH OR EXPAND MISSIONS? WHY?

Christian Endeavor Topic for Sabbath Day,
January 18, 1930

ELISABETH K. AUSTIN

Scripture—Matthew 28: 18-20; Acts 1: 8

Let us have a "Dual Meeting" for Christian Endeavor today with two leaders. One leader may speak on the subject of abolishing missions, and the other on expanding missions. If desired, the members of the society may speak on one or the other side of the topic and a count may be taken at the close of the meeting to disclose which side has the most advocates. A suggested program for the meeting is given here:

Worship service:

Hymn—"We've a Story to Tell to the Nations," with Scripture reading
Verse one followed by Luke 2: 8-14
Verse two followed by John 3: 14-17
Verse three followed by Matthew 10: 38-42
Verse four followed by John 8: 12

Prayer service, opened by one leader and closed by the other

Hymn—"From Greenland's Icy Mountains"
Scripture read responsively by the two leaders
Presentation of the pro and con of the topic by the leaders

Abolish missions:

1. The cause costs too much money.
2. The sacrifice of the missionaries is too great.
3. The conversions are too few.
4. Our own church needs all our money.
5. Christianity is only for the white race.
6. Results do not warrant the sacrifice of those who support the work.
7. Let the mission stations become self-supporting or give up.
8. Why interfere with the modes of living of other peoples?
9. Leave other nationalities to their own religious beliefs.
10. Let them continue their evil practices—they know no better.
11. Let them live in their poverty and ignorance, we must take care of our own families.
12. It is a waste of time and money to work with the inferior races.

Expand missions:

1. It is Christ's command.
2. It is God's way of spreading the gospel.
3. Churches die when they lose their missionary spirit.

4. More men and money are needed instead of less.
5. A Christian's obligation is to save souls.
6. We are our brother's keeper and responsible for his life.
7. The surest road to world peace.
8. The best way to make the world a safe place to live in.
9. The results can never be measured in money values.
10. Sacrifice and service for others strengthen Christian lives.
11. Christianity is far superior to other religions and creeds.
12. Christian Endeavor stands for world friendship and peace.

Solo—"Shall I Empty Handed Be?"

Three-minute talks:

The Spread of Christianity

The Advance of Our China Mission Work

A Brief History of the Work of Missions in Our Own Denomination

Seventh Day Baptist Work in the American Tropics

The Need and Value of Home Missionary Work

Hymn—"Fling Out the Banner"

Testimonies:

Which one of our Seventh Day Baptist missions would you abolish if you were called upon to decide?

Which one needs more of our assistance?

What interest should young people take in missions?

How can more people be made interested in missions?

Which do you consider more practical for our denomination—to have several small mission stations or one or two large ones? Why?

What would happen if all missionary work were abandoned in the next six months?

What have missions to do with the advancement of world peace?

What responsibility have Christian young people to non-Christian young people?

Are missions really worth while?

Hymn—"In Christ There Is No East or West"

Prayer for our missionaries at home and abroad by the president of the society or the pastor

Benediction

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Our Savior said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our duty and our privilege, then, is to carry this gospel to all the world. So we should not abolish, but expand missions in order that the world may be brought to Christ. There are thousands of people who are still living in paganism and are

bound by the fetters of tradition and superstition. They have never known anything different. We must take the gospel message to them, and lift them up to higher planes of living.

Christ said that his gospel must be preached to every nation before he comes again. This is one of the signs of his second coming. We as Christians must help in this way, and thus make his second coming possible.

What missions in our denomination might well be abandoned? I am sure you will agree with me in saying that we can not abandon any of them. We believe that God has given us a special message for the world, and if we retract in our missionary efforts we shall fail to carry out his plans for us. We can not afford to abandon our missions, but, on the other hand, we must *expand* them if we do our share in evangelizing the world. The world needs Christ, and it is our privilege to help carry his message to every nation.

"We are ready to leave the mission field, but only when it is capable of going on alone."

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Friendly missions (Acts 10: 28-36)

Monday—A friendship-maker (2 Kings 5: 1-7)

Tuesday—A friendly immigrant (Ruth 1: 11-18)

Wednesday—When rulers are friendly (1 Kings 5: 1-10)

Thursday—See all "In Christ" (Gal. 3: 26-29)

Friday—A friendly deed (Acts 9: 26-28)

Sabbath Day—Topic: How can we help to make a friendly world? (Luke 10: 25-37)

Topic for Sabbath Day, January 18, 1930

SUGGESTIONS FOR THE LEADER

The daily readings suggest six means of producing a friendly world. Let each one be discussed and developed to fit our needs today.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Two new Junior societies have been organized this fall in New England. Mrs. W. D. Burdick has organized one at Rock-

ville and Pastor Carroll Hill has started another at Waterford. We are glad the Eastern Association is putting new Junior societies on the map, so to speak. How soon will we hear from churches in the other associations who have children of Junior age, in such a creditable manner?

Junior Christian Endeavor takes the place of no other organization for children in the church, and no other organization takes the place of Junior Christian Endeavor. Our children are not receiving enough instruction and training in religious ways.

REMINISCENCES BY AN OLD TIMER

An aged friend who is "up in the eighties" sends a few words regarding pleasant conditions between two churches in "Old Brookfield," some seventy years ago, when he was a boy in that town. He says: Our church building there is owned—"half and half together"—by our people and the First Day Baptist Church; and it has been so now for nearly seventy years.

The old north church was moved to the village by our people and the two houses were united, making a good-sized house of worship. About that time we sold one half of the interest in the building to the Baptists. During all these years I never heard of any differences, as each society has been very nice and obliging to the other.

The pastors have supplied for one another, and sometimes held union meetings together. The same conditions still prevail.

In one of the very first Conferences I attended while a boy—and I always went so I could hear the discussions—there was a big crowd and Elder Todd stood up to welcome the delegates. He called on a man to stand up, and told the people that this man would look out for them all, tell them where to go, get their baggage from the depot, and do everything for their convenience. He talked until most everybody was laughing. Pretty soon he laid his hand on the head of Rev. L. A. Platts and gave an interesting description of his conversion and baptism out west in a little village. He baptized him in a muddy little brook. During this talk Elder Todd had his hearers first in fits of laughter, and then in tears. That

was a gift Elder Todd possessed. He would frequently move the hearts of his people from laughter to tears, in his preaching.

On one Sabbath he stopped preaching and said: "I don't wonder you are all tired and sleepy. If you will all stand up the sleepy feeling will soon pass off." Memory of this has helped to keep me awake more than once.

As the end of the meeting drew nigh, there were some sharp words with signs of trouble ahead. Then A. H. Lewis, with his commanding presence, stood up and said: "My dear brethren, I am asking something of you that I have never asked before; I ask the majority to give way to the minority. It doesn't matter much, but we all will feel so much better to stand together after closing." This they agreed to do.

There was a missionary sermon by our beloved Dean Main, with a text of just two letters: "Go!" which many can never forget.

A. W.

MY LORD AND MY GOD

John 20: 28; 1 John 5: 20

Lord Jesus Christ, I've died in thee,
And been baptized into thy name;
The Sabbath thou didst let me see,
And through the Word this truth proclaim.

Oh, may I love thee to the end,
And for thee simply always live;
Thy cause forever to defend,
And so for thee my life to give.

I have no hope beyond but thee,
Cold death and grave have lost their sting;
It's heaven's glory I must see,
And thee of whom the angels sing.

The claims of flesh I've mortified,
Thy Word and blood I have received;
I know that I'll be glorified,
Since Lord, my God, I have believed.

T. A. G.

What you learn from bad habits and in bad society, you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not as in the excitement of speech, but as I would confess and have confessed before God, I would give my right hand if I *could* forget that which I have learned in bad society.—John B. Gough.

CHILDREN'S PAGE

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

A DAY IN A CHILDREN'S LIBRARY

Junior Christian Endeavor Topic for Sabbath
Day, January 18, 1930

MRS. HERBERT L. POLAN

Ask a librarian to give a talk to the society on "The Choice of Good Books." She may take you on an imaginary trip to the children's department of some library.

Decorate your room by temporary shelves or a bookcase of books. The leader's table should have a row of especially attractively covered copies and pretty book ends.

Make a motto and decorate it with pictures of books or children reading.

Motto—"Show me what you read and I will tell you what you are."

Sing songs about the Bible.

(You can get a pretty little catalog of the World's Best Books—for all ages—for ten cents from the Globe-Wernicke Sectional Book Case Company, Cincinnati, O. This is considered a very good guide for selecting a home library and it would be nice for your society to keep if you have a junior library and wish to add to it at times.)

DING-DONG DELL

MARY A. STILLMAN

We have never spent a winter at Tamworth, but those who live here say that the weather is very cold at times, sometimes as low as forty degrees below zero. Once when we came in February we found the well in the room next to the kitchen frozen over. We had to get water by melting snow; but we thought this would not have happened if we had been using the well and had had a fire in the kitchen. However Miss Chase who lived in this house before we bought it, tells the following story.

There is a shelf behind the well-curb, and one day her cat saw a mouse upon the shelf. The cat gave a leap for it, but somehow lost her balance, and tumbled into the well. Miss Chase heard the racket and, looking

down, saw Mrs. Pussy calmly walking around on the ice. The bucket was lowered and brought the cat up, a little scared but none the worse for her tumble.

If Mother Goose had been there no doubt she would have recorded the incident something like this:

Ding-dong dell,
Pussy's in the well!
She jumped on a shelf,
And fell there herself.
Who pulled her out?
Her mistress so stout.

Oh, what a lucky day was that
Which saved the life of pussy-cat,
Who never did a mite of harm,
But caught the rats around the barn.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have wanted mama to write to you for some time.

I will be four years old in February, and have been to church ever since I was two months old.

We have a nice little Sabbath school class of six. Dear "Aunt Ruby" Davis was our teacher, but since she went to heaven Marjorie Stone has been teaching us.

I did not miss a single week from church last year, but last Sabbath was so icy we were afraid to go. I cried to go to "kurch" (church), but mother and I sang the little worship songs and said verses.

My favorite toy is my tricycle. I have had it since June and still like to ride it. I ride around the dining room table and mother puts a chair in front of the china cabinet, "to be on the safe side."

Mother remembers meeting you.

Your little friend,

ALDEN ARTHUR VIEROW.

(By his mother, Zilla Thayer Vierow,)

Verona, N. Y.

Durhamville, N. Y.,

December 19, 1929.

DEAR ALDEN ARTHUR:

I hardly know which name to call you, so I am using both. It was splendid for your dear mother to write such a nice letter for you, and I just hope she will keep writing until you are big enough to write for yourself. Will that not be fine?

I remember meeting your mother, too,

and hope sometime I can meet you. I would like to see you flying around the dining room table on your tricycle. It must be great fun. My boys used to like to run their little cart around the house. They would start in the dining room, from there into the pantry, then through into the living room, and from the living room into the dining room, over and over again. That was when we lived at Independence.

It is nice that you can go to church and Sabbath school every week, and I am so glad you enjoy going. Don't you wish everyone, big and little, would try to go to church and Sabbath school every week? The churches would be well filled then.

Please coax mother to write for you again.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the SABBATH RECORDER weekly and have not seen very many letters in it, so I thought I would write again.

Friday, we had a Christmas tree over to school. I got a game of Old Maid, and my sister Esther got a game of Authors. My sister Betty got a little Webster's Dictionary. I am in the fourth grade, my sister Esther is in the seventh grade, and my sister Betty in the eighth grade.

Sunday, our Sabbath school had their Christmas tree and my sister Betty was the Santa Claus. We all had an orange, a box of candy, and a pencil apiece, and I got a nice box of paper. This is the paper I got on the Christmas tree. My sister got a cedar chest and a paper weight.

I think this letter is long enough, so I will close. I will try to write often.

Yours truly,

CAROLYN CRANDALL.

Ashaway, R. I.,

December 23, 1929.

DEAR CAROLYN:

Good girl, to write again. I am glad to know that you are planning to write often. You can not write too often to suit me.

I was glad to hear about your Christmas celebration, both at school and Sabbath school, and I am sure you must have had a very enjoyable time. But I imagine you had the best time of all at home with father,

mother, and the girls. I hope you will tell me all about that, too.

At Independence, we had a special Christmas service, the Sabbath morning before Christmas, and here at Andover, a Christmas tree and exercises the Sunday evening before Christmas, just as you did. Christmas morning, our family of four enjoyed a Christmas tree here at home, and the tree is still standing in the living room. I have promised Eleanor that it will not be taken down until New Year's.

Sincerely your friend,

MIZPAH S. GREENE.

THE FAILURES

I want to stand with the "failures"
When the final trump is blown;
With the folks who bravely struggled,
And died unsung, unknown—
The folks who could have had riches
By swerving a bit from the right,
But toiled without thought of niches
In the glare of fame's white light.

I want to stand with the mothers
Who washed and cooked and sewed,
And 'spite of their heavy burdens
Kept on in the quiet road
Of love for a bunch of children
And care for a comfy home—
I think they'll have the best place
Beneath the judgment dome.

I want to stand with the fathers
Who never did anything "great"
But learned to do without things,
To labor and to wait!
I tell you, friend, I'm certain
They learned it not in vain,
For we get what we give while living
And many a loss is gain.

I want to stand with the conquer'd
Who strove and failed—and won!—
For oft defeat is the limit
Of a victory begun.
I want to stand with the broken,
The maimed and bruised at heart
Who plugged on through disaster
And stuck—to the last dull part!

I want to stand with the "failures,"
Largely because I choose
The companionship of workers
Who weren't afraid to lose
The things that are held worth having
While we live this side the Sleep,
And chose in their place the virtues
That keep and keep and keep!

—North American.

Anyone who spends time with children is distinctly better for it.—Henry Ford.

OUR PULPIT

REVIVE THY WORK

REV. THEODORE L. GARDINER
Editor of the "Sabbath Recorder"

SERMON FOR SABBATH, JANUARY 18, 1930

Texts—Habakkuk 3: 2; Psalm 85: 6;
Hosea 10: 12.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

prospered whenever the people were true to God; and he was familiar with the judgments that had overtaken them when they lost their love for spiritual things and turned to idols. While there were some in Israel who were strong and loyal to the faith of their fathers, still the multitude had drifted away, and the prophet foresaw the impending calamity which could only be stayed by a genuine revival of religion. His spirit was stirred within him and he exclaimed from the depths of his soul, "O Lord, how long shall I cry, and thou wilt not hear!"

Then, inspired by a vision sent from Jehovah, he pronounced the woes sure to befall a cold and sinful people unless they should mend their ways and return unto their God. Though distressed over the prevailing idolatry, he found solace in the thought that "the Lord is in his holy temple."

Habakkuk was a man of strong faith, and when the Lord spoke, his soul was filled with reverential awe and he prayed, "O Lord, revive thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy." Knowing, as he did, God's ways with a sinful people in years gone by, he could but foresee the probable future when prophetic warnings of captivity should be filled, and in agony of soul he sought a remedy—the only

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy" (Habakkuk 3: 2). "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85: 6). "For it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10: 12).

The prophet Habakkuk was greatly concerned about Israel. He lived in a time full of turmoil and trouble—a time of baffled hopes and broken promises, when his people were being carried away with worldly prosperity until one could hardly tell them from the heathen. He remembered how Jehovah had manifested himself at Sinai, and how marvelously Israel had

way of escape. He must have remembered the prayer of David, "Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation."

The prophet's words, "In the midst of the years," suggest a time of special need and peculiar danger to Israel. The nation had long since passed the period of its youth, and the enthusiasm of its first years under Moses and Joshua and Samuel had passed away. The warnings of the prophets were not heeded as of old; and rivalries between the tribes, the splendor and pomp of surrounding nations, the glamor of idol-worship, personal ambition for high positions and for worldly gain were rapidly leading the people from God. The "stately steppings" of Jehovah no longer marked the years through which they were passing. There was little attention being paid to spiritual things; unbelief was gaining ground; enemies were threatening to overpower them, and many centuries must pass before the promised Messiah should come. Israel was far removed from the days when "Ephraim was a child," and the prophet could see that dangers multiplied and evils gathered in this middle period and threatened Israel's ruin unless he who was still in his holy temple should revive his people and "in wrath remember mercy." There could be no doubt as to the final triumph of the armies of Israel if they were careful to keep their communications open between themselves and Jehovah and never to lose touch with the great Source whence must come their supplies. Will they seek the help of their God or will they perish under the strain of temptations incident to the times in which they live?

We today know the sad record they made, and we shall do well if we profit by the lessons which their history brings.

It is in life's mid-period that man finds his greatest dangers and is confronted by his most trying temptations. The middle-aged danger zone with its formidable evils, its ambitions, its disillusionings, its tests of faith, its carnal passions, its animal appetites, is a period of peril in which man's only hope is to keep the holy fires of religion lighted on the altars of his soul.

Our life-pilgrimage is much like climbing a mountain. The true and healthy life will

be one continual ascent. Where it is not so, the man has plainly missed his way. The Alpine climber starts out inspired by the glorious vision of snow-clad heights that gleam in the morning sunshine. Later he finds himself entangled in undergrowths making progress difficult. The gilded summit is no longer visible; his zeal is growing less; uncertainty as to the right path fills his soul; he loses his way. Thus has many a pilgrim in the tangle of circumstances, under the strain of worldliness, with ideals of youth lost sight of, missed his way. Ulysses is far along in his middle years when he yields to the fascinations of Circe.

One can easily see why the middle age is a dangerous period. It is a time when the old restraints are gone and the man is his own master. In too many cases the religious faith that held him in early years has weakened. He finds himself in possession of means for self-gratification, worldliness predominates, and before he is aware, the fences are all down, gulfs yawn on either side, and if his spiritual eyes are not opened he is doomed to fall in the midst of his years.

There is, however, one glorious truth that stands over against all the evils and dangers of life. No matter how formidable the dangers may be, they are avoidable; for failure is not the divine scheme for your life or mine. The prophet knew well the sure remedy; and that remedy holds good today. The secret of victorious power is the same for all men and in every age. Under the leadings of him who is able to revive us again, thousands have been conquerors. Glorious indeed is the good fight of faith and there is nothing grander on this earth than the struggle of souls that win.

Whether the "speech" of Jehovah that made the prophet "afraid" was the voice of God in his soul, or the teachings of history that compelled him to predict the future from what he knew of the past, it matters not to us today. As a watchman on the towers of Zion he knew enough of the tendency of things to give him great concern for the future of his people. The command to be a faithful watchman he could not ignore. "I will stand upon my watch," said he, "and set me upon the tower, and

will watch to see what he will say unto me, and what I shall answer."

The principles that guided Habakkuk still hold true, and the speech of God may still be heard if people only listen. As a denomination in the midst of the years, we, too, are facing dangers due to the middle passage of our denominational life. Naturally enough the freshness and enthusiasm of our early years and the pentecostal seasons peculiar to the young life of a people called of God to a unique and special mission have disappeared. Our fathers lived the simple life of pioneers in a land that was in its infancy. Riches they had not; endowments and memorial funds were unknown; of life's luxuries they were destitute. Their one source of strength was simple reliance on their God. The Church was the one all-important institution to which the hearts of the people were wedded. In this the power from on high was frequently manifested and revivals were many and welcome. Well do I remember the enthusiasm and activity of our people more than half a century ago when such leaders as Bailey, Hull, Lewis, Huffman and others were arousing a healthy, hopeful spirit in the churches. In many sections new churches were formed and souls were converted to Christ and his Sabbath. Changes have come, riches have increased, great emphasis has been placed upon machinery and methods, upon human wisdom and social institutions; tides of worldliness are sweeping many away from their spiritual moorings, and the tendency is great to depend upon ourselves rather than upon God. In the midst of the years many seem to be losing interest in the Lord's work. How is it, friends? Is there a sense of spiritual dearth in our churches? Are we becoming careless and losing interest in the Sabbath? In our prosperity are we tending toward a neglect of religion? Are we forgetting our Lord and Master amid our struggles for worldly gain?

When Israel dwelt in "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein" they could "eat bread without scarceness. . . . a land whose stones were iron and out of whose

hills" they might "dig brass," and when the people had "built goodly houses, and dwelt therein; when herds and flocks, and silver and gold had multiplied," then it was that special warnings were given lest their hearts be lifted up and they forget the Lord their God. Dangers due to the midst of the years had to be guarded against; hence the prayer, "O Lord, revive thy work in the midst of the years, in the midst of the years make it known."

Friends, are we not living in such a land? Is not this such a time? Then indeed "it is time to seek the Lord, until he come and rain righteousness upon you."

Since the day of Pentecost no other scheme for saving men and women from the depths of sin has given such promise as has the revival of religion. Many an organization has had to confess failure in its efforts for human betterment because Christ was left out and religion ignored. If in any way religion has seemed to come short, it has been through the failure of its friends to work according to God's plans. What this world needs more than anything else today is a manifestation of the Christ-life on the part of all who profess to be his followers. Such a revival would do more to cleanse the dark places and to transform sinful men than all other instrumentalities combined.

Listen to the testimony of one of New York's greatest ministers. Newell Dwight Hillis, in his "Fortune of the Republic," tells of the labors of a Unitarian minister among the Whitechapel folks of London. This minister, after trying for nine years, by every institutional device, "by classes, by clubs, by lectures, by culture-schemes," to uplift and save the people, at last, broken-hearted, declared that it was all a failure and left the work, saying, "Men will go on betting and drinking till the flood."

Mr. Hillis tells also of a Russian Jew of beautiful character, devoted to his people in New York's famous Ghetto, who, after twenty years of faithful social-settlement work, was obliged to say, when questioned as to its results, "All my boys have graduated from these classes to go to the policy rooms, and many of my girls are in disorderly houses." Then the poor man went to those places with his questioner and proved his words to be true. From the

depths of a burdened heart he, too, pronounced his work a failure.

My friends, do you believe these efforts at social reform and many others of similar nature would have failed so completely if their promoters had believed in the Christ, and instead of presenting their ethical philosophy and naked abstractions, had allowed Jesus to go with them among the sinful and the lowly? There was never a social reformer like Jesus. If all workers for human betterment today would turn to God with the prayer for a genuine revival, and add to their schemes the power of the living Christ, most of our civic and social problems would soon be settled. Christ alone knows the path that leads to manhood and social peace. Never is his presence and transforming power so clearly and strongly manifested as in times of revival.

I plead for a special effort to secure a revival in our churches because it is God's own way for bringing men into his kingdom. He chose Moses, Joshua, Elijah, Nehemiah, John the Baptist, Jesus, and the apostles, at various times in the history of his Church, to stir up special interest and lead the people to move simultaneously, and often with marvelous power, away from their sins, away from worldliness, back to righteousness and true holiness by the way of repentance and faith. The history of Christianity has been the history of revivals. By these the Christian world has come to fuller appreciation of divine truth, and risen to higher and nobler planes of living. The Church was born in a revival, and the survival of the Church has been along a continuous line of revivals. When a church ceases to welcome revivals, it will cease to be a church and its light will go out in darkness. Instead of one or two evangelists like Brethren Coon and Burdick today, there should be a general movement in the churches for pentecostal seasons, and the spirit of revival should be abroad in the land.

If we examine our own hearts and look at our churches, we shall find abundant evidence of our need to make the prophet's prayer for revival our prayer. As individuals, are we satisfied with our lives? Do we enjoy the presence of the Holy Spirit, having his witness with our spirits that we are his children, as it is our privilege to have

and as we would like to have? As to our churches, how shall we account for the lack of interest taken in the prayer meetings; for the empty pews Sabbath after Sabbath? Is your church doing its best to be the light of the world, or is its light almost out? Are you doing what you can to brighten its light or is its light dimmed through your influence? Such questions as these, honestly faced, will soon convince us of our need.

The Lord pronounced woe upon them that are at ease in Zion. Do we realize how our indifference and coldness affect those about us? Absenteeism tends to foster unbelief and to rob us of what faith we do have. It discourages the workers who are striving to build up the kingdom; it grieves the Spirit and tends to beget coldness among the brethren. Oh, if men would cultivate the spirit of confidence and brotherly love, the Church could withstand all the forces of evil. I have read of three soldiers who, having perfect confidence in one another, were able to hold a great mob at bay for hours by standing back to back and shoulder to shoulder. Each could trust the other to be true to his part of the circle. On every side the enemies found a soldier awake to his duty and so were powerless. Thus should it be in a church or denomination. A general revival would do wonders toward strengthening our confidence in one another and making us, as a people, strong before the foes of the kingdom.

Mr. Moody once told of a father who went out with his little boy on a bright morning for a walk. Becoming tired, the father sat down under a tree to rest, and fell asleep. When he awoke, his boy was gone. Thoroughly alarmed, he ran to a precipice near by, and there on the rocks at the bottom was his child dashed to death. I fear there are too many fathers in the churches, today, sound asleep while their children wander fearfully near the brink of ruin.

With some of us life's work is nearly done. Since we began, a whole generation has passed into eternity and we now find ourselves surrounded by people of another generation. If some of these are saved, it must be done soon. The harvest day of our lives is drawing to a close. It is almost sunset, and we should be hastening to gather

in a few more sheaves before darkness and storm put a stop to our work. I know some of you are anxious for the church you have loved so long. It has been years since you have seen a great ingathering, and you would like to see one more good revival before you die. Your children and your neighbors' children are unsaved. Every year brings the time nearer when they must go out from your homes into a world of temptation. In four or five years they will be beyond your reach. If you help them to become anchored in the Christian faith, you must do it soon.

Have you not observed how the birds gather in autumn for their flight to the summer land? They make the woods ring with their songs until all their kind are gathered in, and then they start together for the South. Why not be as wise as the birds with our own, and "come with all our house into the ark"? "It is time to seek the Lord till he come and rain righteousness upon you." Let us make our prayer, "Wilt thou not revive us again: that thy people may rejoice in thee?"

THE MAGIC ALARM CLOCK

"Freddie, get up," called Mrs. Williams, her voice rising shrilly on the "up". "I can't get the boy out of bed," she wailed desperately, as she hastily carried in her husband's coffee.

"Douse him with cold water," growled Mr. Williams, who was never in a very happy frame of mind until after breakfast.

Mrs. Williams looked irresolute for a minute, then proceeded to the kitchen with firm steps. Shortly after, howls came from Freddie's room, and soon the racket in the rear of the apartment announced the fact that Freddie had arisen and was making a wild scramble to get ready for school on time.

Mrs. Williams sang about her work all day, fondly believing that Freddie was "cured." But the next morning her young hopeful seemed to have entirely forgotten his recent unpleasant experience and repeated calls and shakings brought no response.

"Douse him again," volunteered his father. But Mrs. Williams did not relish a repetition of yesterday's wearing scene.

So she coaxed and threatened Freddie in "the same old way," till he finally tumbled out of bed and hurried into his clothes.

That afternoon there was a parents' meeting at Freddie's school. A lecturer spoke on "Habit Formation" and invited questions. After listening to several questions such as, "How can I make Jane eat?" and "What can I do to make Jack more tidy?" and "What's the best cure for thumb-sucking?" Mrs. Williams raised a timid voice, "How can I make my boy get up in the morning?"

The lecturer asked a few questions about Freddie and then calmly said, "Getting up in the morning is Freddie's job, not yours. Put the responsibility where it belongs. I feel quite sure your boy will be able to meet it. Why not get an alarm clock, telling him you expect him to get himself off in time for school from now on, without any assistance from you? Try it."

After the meeting Mrs. Williams purchased an alarm clock. She introduced it to Freddie that evening. The next morning she listened to its loud peal with bated breath. Freddie jumped right out of bed! Mrs. Williams busied herself in the kitchen and left him entirely to his own devices. Soon he appeared, face shining, hair slicked down, shoes clean. Mrs. Williams served his breakfast. After breakfast, he donned his coat just like his father and strode manfully into the kitchen to give his mother a "good-by" kiss.

That morning Mrs. Williams did some hard thinking. "That's the whole trouble," she said to herself. "I've been doing everything for that boy. I haven't given him a chance to shoulder things himself. Why, of course he'd rather mind himself than mind me. I must change." And she did. But she still insists that the alarm clock "did it." She says, "He's as good as gold now, and I just couldn't do anything with him before."

—Irma Morris, National Kindergarten Association, N. Y. City.

"The greatest conqueror is he who has conquered himself."

Fundamentalists' Page

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

MODERNISM AND FOREIGN MISSIONS

LESTER G. OSBORN

There has been much discussion of the result of modernism on foreign missions. Accusations have been hurled at the "liberals" by fundamentalism, and have been thrown back viciously. In the *Sunday School Times* for November 30, 1929, Dr. Walter M. Turnbull, vice-president and foreign secretary of the Christian and Missionary Alliance, discusses the present missionary situation, and gives several reasons for what he calls "the halt in foreign missions." Among these reasons—in first place in fact—he puts modernism.

To assert that there is a halt in foreign missions is, today, to bid for an argument. There is a false optimism prevalent which refuses to look facts squarely in the face, and will not admit that there is anything wrong. Doctor Turnbull quotes Professor K. S. Latourette in the *Yale Review*, "Something is happening to foreign missions—In 1926 the amount given to six of the major American mission boards was between six and seven million dollars less than in the peak years. Several of the largest boards count their debt in six digits, are sending out almost no new missionaries, and are holding many at home after furlough. It is significant that the number of students annually deciding to devote their lives as missionaries has fallen more than half in the past six or seven years. Just at this time, then, when Protestant missions are facing elsewhere a more serious set of problems than has confronted them for a generation, they are undercut at home by a declining support, wavering convictions, and new divisions. It is quite the most alarming situation with which they have had to deal in the century and a quarter since they became important."

Again the author quotes from Charles H. Fahs, director of the Missionary Research Library, "although the contributions for

church work have rapidly increased in the last ten years, most of this increase has gone into church building in this country and the amount of giving for foreign mission work has actually fallen off in the last five or six years."

And this has occurred at the period of America's greatest prosperity says Doctor Turnbull. The Church as a whole is well off.

It is startling to know that contributions to missions have fallen off. It is still more startling, and very significant, to note that the number of missionary recruits among the young people has declined even more sharply. But Doctor Turnbull gives a much more amazing fact, in discussing the ignorance of the missionary situation. "The impression is abroad," he says, "that the globe has been well covered by mission stations and that the task is fairly complete from a geographic standpoint." Then he goes on to say that "there are one hundred million more people in India today who have no idea of the meaning of Christ's name than there were when William Carey started the modern era of missions." In fact, "all the missionary agencies combined are not overtaking the increase in the world's population."

The cause of foreign missions is in severe straits. We know it in our own denomination, with our Missionary Board talking of the necessity for retrenchment, and with calls for help coming all the while that we can not answer except by saying "No." Is there no remedy? But before prescribing a remedy, a diagnosis of the case must be made. This Doctor Turnbull has attempted to do. He has traveled extensively, and has conferred with many leaders and laymen over this problem. He gives his conclusions in the *Times*.

The first and greatest reason for this "halt," according to him and many others with whom he has talked, is modernism in religion. "The vast majority of laymen appear to be loyal to the faith of their fathers. There is very keen resentment of liberalism because of its reputed unfairness in accumulated resources of orthodoxy. It is this sense of unjust treatment that causes bitterness even more than divergencies of view. There is widespread suspicion that unbelief is entrenched in high places, and that it is

useless to support even sound missionaries under some large boards, because changes for the worse may be affected at any time." This sounds reasonable and true. The author continues, "The issue of liberalism must be squarely faced by the denominational organizations as the primary hindrance to any large advance."

He then quotes two important admissions made over the protest of the liberals at a recent conference of representatives of the principal Foreign Missions Boards of the United States and Canada. They were:

"Unitarianism leads to sterility of propagating power."

"Religious liberalism has yet to reveal the dynamic passion which missionary ministry requires."

He then quotes from some missionary magazine a statement that is getting to sound familiar. "Missionaries no longer go to India to make Christians out of Hindus, but to make Hindus better Hindus." He makes this comment, "when a missionary magazine publishes such a statement, the ordinary layman is outraged. Questions regarding the message and meaning of Christ which attempt to undermine his claim to be the world's only Savior may not disturb the faith of missionary contributors very much, but they do undermine confidence in the leadership of the men who harbor them. Most missionary enthusiasts have been educated on the Bible, and revere the achievements of men who were heroes of the historic faith. They have not read of any missionary successes on the part of liberals that would lead to offering them substantial support. . . . Suspicion of liberalism is deadening missionary interest in the denominations. The people must be satisfied thoroughly before there can be any hope of a forward move."

This charge by one who has carefully studied the matter that modernism is the first of the reasons for the present halt in foreign missions, can not be turned aside by ridicule, or by a tirade against fundamentalism, or by an appeal to "broadmindedness." It must be met in the same spirit in which it is made—a spirit of honest investigation, and fairness, and a desire to see souls saved and the cause of Christ built up. It is a serious charge, and if true—which I do not doubt—modernism should be pulled up,

root, stalk, and branch, and burned, for a tree which bears no fruit deserves no other fate.

THREE GIRLS OF SWANSEA

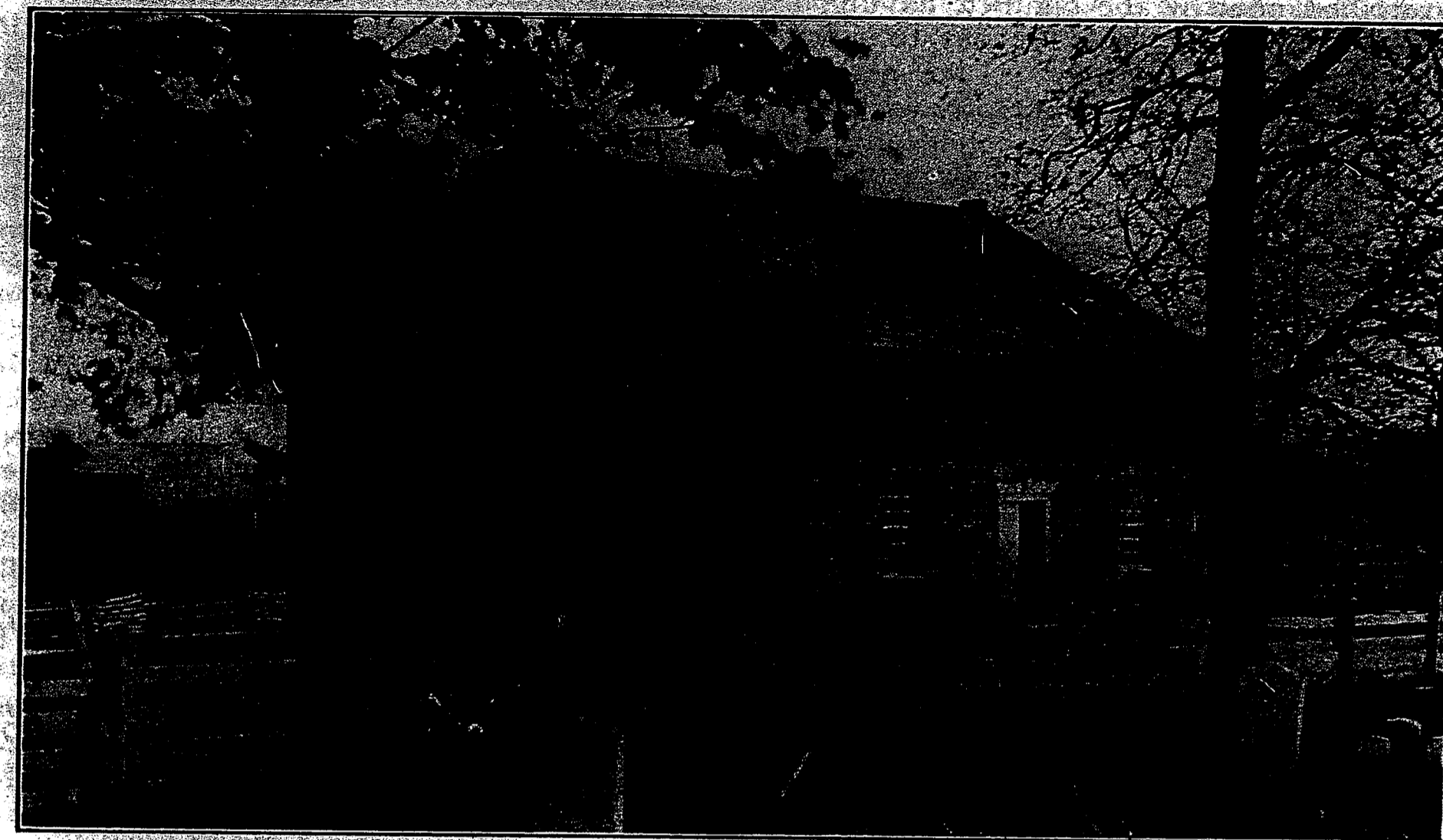
JOHN H. BONHAM

This is the true story of three girls who lived more than two hundred years ago, passed from this life, and have been quite forgotten. At the time of their girlhood this country was new, life was a struggle for existence, homes were planted in the forests. Their settlements were the first frontiers, and Indians were still upon the land. Not very much concerning the lives of its women has that day saved for us. Few markers pointed out the graves of those who lived and died in those early days, save the flowers placed there by their surviving friends. Thus it is that the story of those three girls, so long forgotten, has waited until now to be told.

Hester, Hannah and Elizabeth, daughters, all of them, of those early pioneers who came over with the Baptist company of John Miles. They had come from Wales, and located in the Massachusetts colony, naming their settlement Swansea after their home across the sea. That was in 1662. Houses went up to the sound of busy axe and hammer, and there was soon a happy village and country life in this new territory. All went well with the settlers for many years, then suddenly and without warning, as the Swansea villages were going home from church on the Sabbath day, ambushed Indians fell upon them, murdering several of their number. This was the beginning of the terrible King Philip's War in the New England colonies. The men folks of the colonists had to take up arms, while the women and children were moved back to protected towns. The Swansea colonists fled from their homes and the place was abandoned.

ROBERT AYARS OF ENGLAND

And so it happens that our first heroine, Hester Bowen, had gone to live among friends in Rhode Island. It was while here that she met a young man named Robert Ayars. He had left England, a lad fourteen years old, in 1664, and had made the voyage on the same vessel with Stephen Mumford, a missionary to America. They became



Seventh Day Baptist Church, Shiloh, N. J. Built 1771. Used for church until 1851, when new church was dedicated. The home of Union Academy until 1867, after which it was torn down.

friends during the long journey across, which in those times took several weeks, and he was persuaded to become a member of the society of Seventh Day Baptists. There must have been something kindred in this bright young girl, Hester Bowen, and the fine young Englishman, which drew the two together. And so the two were wed, and they made their home in Hopkinton, R. I. And what a happy home! There were soon boys and girls; but the father and mother were equal to the task of raising fine children, and to that of making money at the same time.

TIMOTHY BROOKS OF SWANSEA

The Indian war had broken out in the year 1675. It took two years of hard fighting to put down the savages. The settlers then went back to their homes. Among those returning to Swansea was a sober youth, Timothy Brooks by name. His father, Timothy Brooks, Sr., had fought the Indians in the war just over, and was appointed a captain of the colonial soldiers. The lad's grandfather was a Scotchman,

Henry Brooks, and had landed in Boston in the year it was founded, 1630. The young Timothy Brooks, spite of his backwood's training on the rough frontier, was refined at heart—a noble lad with high ideals and a desire to do the right. He had not been back in Swansea long when he ran across his little boyhood friend, Hannah Bowen, who had also returned with her folks. Hester Bowen, already mentioned and now married, had not returned, but was with her husband in Rhode Island. So here was Hannah Bowen, growing up into a beautiful young woman. A few years passed and Timothy Brooks had become a man. They were sweethearts yet, so he asked her the age-old question, and received the time-honored answer, "yes." So these two, Timothy Brooks, Jr., and our second heroine, Hannah Bowen, were wed. They too lived happily thereafter.

OPPRESSION IN MASSACHUSETTS

But things had changed in Swansea. Before the Indian war, Swansea was a peaceful neighborhood and had prospered. Im-

poverished now by the conflict, having lost almost everything, they set out to rebuild their homes and fortunes. Like a demon set loose among them, a narrow, wicked intolerance sprang up in the colonies. Those who through strength of numbers or political power could do so, oppressed those who did not accept their way of thinking. To be a Puritan had meant to be virtuous and tolerant to one's neighbors; but now the Puritans had become so intolerant and oppressive that the word "puritanical" took on an unsavory meaning. During this time other sects, particularly the Baptists and Quakers, were continually harassed and punished with imprisonment, heavy fines, brutal public whippings, disfranchisement, and exile. What an illusion to those who had come to these shores expecting to find here a land of liberty, and to be unmolested and happy! The same narrow intolerance which had driven this band of men and women from their homes in Wales twenty-five years before was now driving them to seek some place where they would be free from the terror of their enemies.

Roger Williams and many of his Baptist friends had sought a haven of safety from their oppressive neighbors in the Massachusetts and Connecticut colonies by settling in the Rhode Island country. These colonies overstepped their boundaries to arrest Rhode Island citizens, hale them into their courts, and fine, imprison, and horse-whip them. The courage with which these men suffered punishment at the hands of their enemies was truly wonderful. Never were men and women braver in defense of their beliefs and ideals.

AYARS MIGRATES TO NEW JERSEY

So it happened that our first heroine, Hester Bowen, who was now the wife of Robert Ayars, and living in Hopkinton, R. I., understood all too well what her friends and kinsfolk were suffering back in Swansea, Mass. They had seen Tobias Saunders and Robert Burdick, members of their Seventh Day Baptist Church at Newport, dragged off by Massachusetts authorities, lodged in jail in Boston, and fined forty pounds apiece; while the Connecticut authorities had imprisoned Elder John Crandall and Joseph Clark, also members of their society, in the Hartford jail. The

year of grace 1684 rolled around. Robert and Hester decided to visit her folks in Swansea. A round-table discussion was held to know what to do. For twenty years, or ever since the Dutch had lost their possessions in America to the English, the New Jersey colony had invited settlers from the other colonies and from European countries to locate on her soil. The proprietors of the colony published a constitution in 1664, called "Concessions and Agreements," which provided that "the people shall be secure in the enjoyment of property; that full toleration in religion shall be allowed. No person shall be in any way molested or punished, or called into question for any difference of opinion or practice in matters of religion, but all shall freely and fully enjoy their judgments and consciences in matters of religious faith." From 1664 to the date of this reunion in Swansea, a stream of colonists had been pouring from New England into New Jersey. Robert Ayars was a man of action, and his wife, Hester, loved her people and wished that they might help them. So they then and there decided to find out about this New Jersey colony. Returning to Hopkinton and settling up his affairs, they packed up bag and baggage, and bidding farewell to a large circle of Newport and Hopkinton friends, set out on a sailing vessel for Salem in West New Jersey.

FENWICK'S COLONY

Nine years before this time, or in 1675, John Fenwick had settled a colony at Salem, the first English settlement in West Jersey. He had purchased this tract, which includes the present Salem and Cumberland counties, to provide a refuge for his friends, the persecuted Quakers. He saw to it that the Indian owners of the land were paid in full and satisfied before any land was taken. Fenwick's life was full of trials, and his death came in 1683, the year before Robert Ayars went to look over Fenwick's territory. Fenwick had laid out a town on the Cohansey River which was named Greenwich. The broad acres about this beautiful river impressed Robert and Hester Ayars, and they saw here the answer to their prayer, a safe retreat for their persecuted friends. Two hundred acres were bought across the river from Greenwich and a home

was built thereon. Later on another tract of six hundred acres was added. Hester hastened a letter to Hannah. It went by boat and was some time in arriving back in the old home town. But when that letter reached Swansea it was not long until the place was all agog with excitement. The news of this new country sounded almost too good to be true. Yet they could depend upon Hester for the truth. It had to be true! They talked it in the village streets, they debated it in the stores at night, they pondered it while going home from church on the Sabbath. Surely this was a promised land to sufferers in a wilderness of misfortune.

THE CONCESSIONS AND AGREEMENTS

The original plan of the government of West Jersey was devised by William Penn, and published March 3, 1676. Like the constitution of 1664 it was known as "The Concessions and Agreements," and in respect to the security of liberty was in advance of all government then existing. To quote Sypher's *History of New Jersey*, 1869, "This constitution declared that no man or number of men on earth had power or authority to rule over men's consciences in religious matters; and that no person or persons within the province should be in any wise called into question or punished, in person, estate, or privilege, on account of opinion, judgment, faith or worship toward God in matters of religion. That no proprietor or inhabitant of the province should be deprived or condemned of life, limb, liberty, or estate, without due trial and judgment passed by twelve good and lawful men of his neighborhood. That no person should be arrested or imprisoned, except in criminal and treasonable cases, until personal summons, setting forth the cause, should have been given, and sufficient time allowed to make answer; and that no man should be imprisoned for debt if he had neither goods nor property wherewith to pay. That all the inhabitants of the province should have the right to attend court and be present at the proceedings, to the end that justice may not be done in a corner, nor in any covert manner, it being intended and resolved, by the help of the Lord and by these concessions and fundamentals, that all and every person and per-

sons inhabiting this province shall, as far as in us lies, be free from oppression and slavery."

The vanguard of the immigrants from the Swansea settlement in Massachusetts arrived at what was then known as the Cohansey Country in West New Jersey in 1687. All of Fenwick's land was then known as Salem county, Cumberland county not having been cut off from it until 1748. The Cohansey Country where the newcomers located was west of the Cohansey River, a navigable tidewater stream in the Cumberland portion of old Salem county. The new arrivals were fortunate in finding good Quaker folk already living there for neighbors. Baptists too, who came from Tipperary, Ireland, had preceded them by two or three years. Among these Irish people were David Sheppard, Thomas Abbott, and William Button. Then two other Sheppard brothers, Thomas and John, arrived. Obediah Holmes and John Cornelius, Rhode Island acquaintances, also had come. Obediah Holmes' poor old father, Rev. Obediah Holmes, had been dragged from Newport, R. I., to Boston, and there unmercifully horsewhipped for his Baptist opinions. Our new colonists also found Indians living here, but they remained friendly among their white neighbors.

THE TIMOTHY BROOKS' COMPANY

In 1690 the main body of the immigrants from Swansea made the journey to New Jersey. It was a great undertaking, bringing horses, cattle, wagons, household goods, and farming implements. They were a slow moving company, because much of the way was well nigh trackless, with many an unbridged stream to ford. There were hazards on the journey, unfriendly territory to pass, food, water, and shelter to secure. Then too, there was discipline to maintain. Those in the company had to be neighborly and law-abiding during their months upon the road. In view of these things they had appointed young Timothy Brooks as the captain of their company, and for this reason that large body of immigrants became known as the Timothy Brooks' Company. We can imagine the well merited pride of our second heroine, Hannah Bowen, in the elevation of her young husband, to whom she

had been married only five years, that is, since 1685.

Now our trio of Swansea girls had all removed to the Cohansey Country, due to the untiring love of Hester, the eldest. Here at last they found peace, and they added zest to their lives by working to develop a fine community. There were the Brookses, Barretts, Bowens, and Swinneys who had come from Swansea, all of them large family groups which included grandparents, sons and daughters, and grandchildren. There was the large family of Robert Ayars, still located on the east of the river. Of our three girls the youthful Elizabeth Bowen was still unmarried; but something was in the wind, something which had its beginning back in old Swartsea. Wherefore the next character:

(Continued next week)

MARRIAGES

BRUNS-COON.—At the home of the bride's parents, Mr. and Mrs. Floyd Coon, Nortonville, Kan., the marriage of Mr. Frederick H. Bruns and Miss Esther Jane Coon, both of Nortonville, was solemnized by the pastor, Rev. S. Duane Ogden, on the evening of December 23, 1929.

Sabbath School Lesson III—January 18, 1930.

JESUS BEGINS HIS WORK.—Matthew 4: 12-25.

Golden Text: "Repent ye; for the kingdom of heaven is at hand." Matthew 4: 17.

DAILY READINGS

- January 12—Jesus Ministers in Galilee. Matthew 4: 17-25.
 January 13—Jesus Preaches in Nazareth. Luke 4: 16-21.
 January 14—Jesus' Ministry in Capernaum. Luke 4: 31-37.
 January 15—Jesus Attends a Wedding. John 2: 1-11.
 January 16—Jesus Cleanses the Temple. John 2: 13-22.
 January 17—The Keynote of Jesus' Ministry. Luke 5: 27-32.
 January 18—The Birth and Reign of Christ Forecast. Isaiah 9: 1-7.

(For Lesson Notes, see *Helping Hand*)

The fundamental business of the country is on a sound and prosperous basis.—*President Hoover.*

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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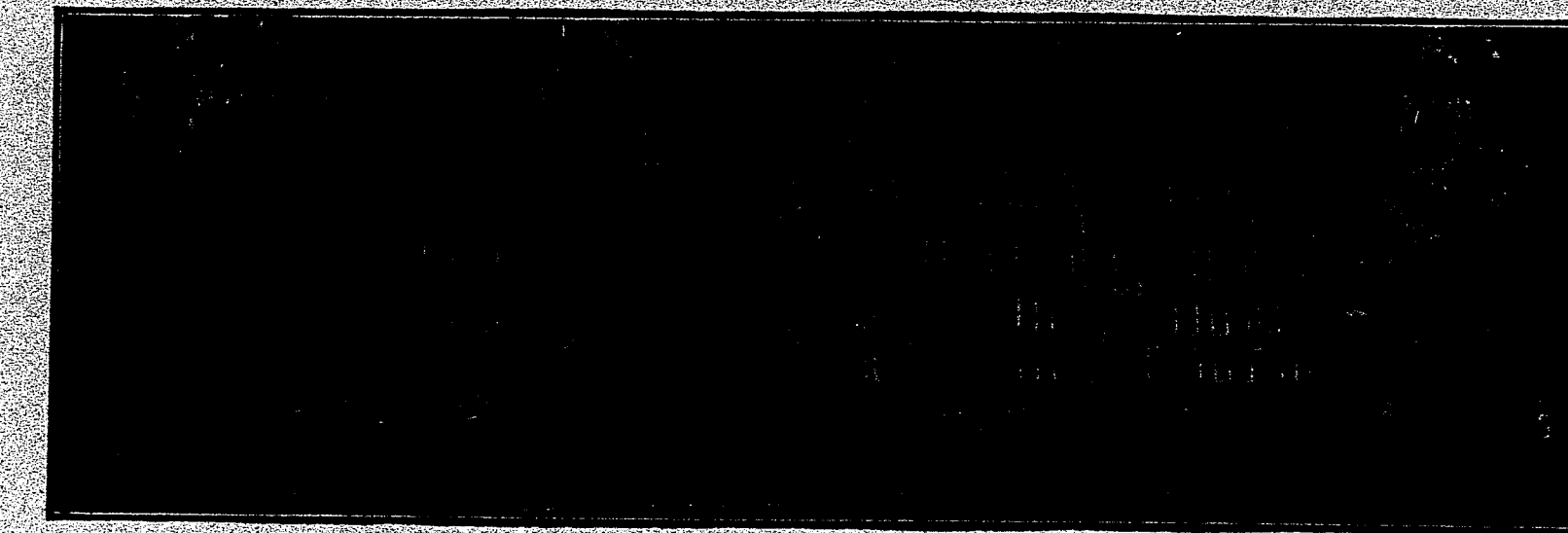
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