

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

The Sabbath Recorder

A tree planted in rich soil, surrounded with a genial atmosphere, and in the light and heat of the sun, possesses an appropriating principle of life by which it takes to itself from all these surrounding elements, and assimilates to its own nature, whatever is adapted to its healthy growth and fruitfulness.

These things may abound in all their fullness and richness, but let the tree be lacking in this appropriating principle, it will stand in the midst of them all, bare, barren, dead.

So faith is the appropriating principle of spiritual life, by which, if properly exercised, we may appropriate to ourselves out of the Divine fullness. Our spiritual growth and fruitfulness will depend upon the healthy exercise of this faith principle.

—John James.

CONTENTS

Editorial.—Faith Is Inevitable.—Faith's Real Victory.—Has Your Heart Been Stirred?—A Brief Visit In Old Alfred.—"Opportunity" ..289-291	mediate Corner.—Junior Jottings.—Meeting of the Young People's Board305-308
The Religious Life of the Denomination 291	Statement Onward Movement Treasurer, February, 1930 308
A Good Letter from Holland 293	Children's Page.—"On My Honor."—Our Grove.—The Oak and the Woodbine 310
Missions.—Bringing in Tithes and Offerings.—Good News from Boulder.—Letter from Washington, D. C.—Evangelism—Letter from the Foreign Missions Conference295-297	Opportunity 311
Sin—Whence Came It? 297	Our Pulpit.—Walking in the Spirit 312-314
Woman's Work.—Report on Atlantic City Meeting299-302	American Sabbath Tract Society Meeting Board of Trustees 314
Home News 302	Gleanings from Interesting Letter.... 315
Go Forward 304	The Alfred School of Theology..... 317
Young People's Work.—Faint, Flickering Lights.—What Barriers Keep People Away from Christ?—Inter-	Waterford's Opportunity 317
	Fundamentalists' Page.—Biblical Criticism318-320
	Sabbath School Lesson for March 22, 1930 320

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. Jordon, 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. 10

PLAINFIELD, N. J., MARCH 10, 1930

WHOLE No. 4,436

Our Father in heaven, we thank thee for the Church, for all the blessings it has brought to us, and for its hallowed associations of today and its precious memories of the days gone by.

We praise thee for the gift of the Sabbath, thy holy day. Help us, we pray thee, in our efforts to uphold it in remembrance of thee. Make the true spirit of loyalty to thy Word make us more Christlike as the weeks go by. In Jesus' name. Amen.

Faith Is Inevitable Faith is the one thing in life which we can not get along without. If you think a little you must see that we do not live by the past which we know and can analyze and learn, or by the present which can be seen and felt and clearly comprehended; but that we live and believe and hope in the future.

Every day is lived for future days with their possibilities and onward reaches in which we can not help believing. Take away faith, and new worlds are no longer possible. There would be no inventions or new ideas without faith. It is by faith in tomorrow that we make today worth while. It is by faith that man can anticipate a better world; indeed, faith is the assurance of things to come.

Whenever a man makes light of faith he is making light of the most reasonable and inevitable thing in life. By faith man is ever making an incessant, imperative venture into the unknown. By faith men have discovered and accepted the truths of science. Indeed, all the strength and force of man come from his faith in things unseen.

In spiritual matters, faith is the assurance of a personal God as Creator, Father, Redeemer, and as the Ruler and Sustainer of the universe, in whom we live, and who promises to lead those who trust in him to a better home and a higher life in the hereafter. Faith sees in Christ God's only begotten Son as God manifest in the flesh, teaching us how to live in God's sight.

Faith's Real Victory It is easy enough to obey our heavenly Father when his word tells us to do the things we like to do. We have little trouble to walk in the right path when its leads through sunshine, but the real victory of faith comes when we have to trust God where we can not see and must walk in the dark, doing what we do not like to do. The Christian finds that many a pathway leads through darkness where faith in the wisdom of a loving God is the only support.

At such times, if we are assured that our way is always appointed by his love and wisdom, faith says he will not desert us in time of need, no matter how dark the way, or how deep the trouble.

To become disheartened when dark days come, and let go of our Lord, would be the saddest mistake we could make. The real victory comes to those who hold on in the dark. Then it is that we really "walk by faith and not by sight."

Has Your Heart Been Stirred? Please do not fail to read the excellent letter in the Missions Page written to Secretary W. L. Burdick by a friend after reading his article on retrenchment. It really brought tears to my eyes, and I am sure that, if read and pondered, it would move our good people to rise to the emergency and help our Missionary Board out of trouble.

I feel sure of another thing: such an uprising and response would be like sunshine in a dark day for every true Seventh Day Baptist. And it would make us all happy to go up to General Conference with the debt all paid and a clean record of good work done.

Oh! friends, why can we not do this thing as well as not? Do you really want the board to recall missionaries from the fields? Where would you have it begin, on home or foreign fields? Shall the little churches be left without missionary pastors? Or must the foreign fields be deserted? How would you feel to have the world about us witness such a failure? We should feel disgraced

over such a movement. But to meet the needs now cheerfully and liberally would bring a happy outlook and renewed spiritual life.

A Brief Visit In Old Alfred The last day of February and the first day of March were spent in Alfred, where I had a good visit with friends and relatives, and attended church on Sabbath.

I shall always be glad I went because I enjoyed a good long talk with Dean Main concerning the seminary and his good work.

We are all longing to see more young men preparing for the ministry, and not long ago I received a letter from one of the boys of the present class, written in the hope that it might be the means of inducing some to prepare for this holy calling. I was glad indeed to see the loyalty of that writer to Doctor Main and to our good cause. It started memories of other days with me, and I decided to have a little visit with the dean himself over the outlook. I found that he had no knowledge of the letter being written, and it did me good to see evidence of such genuine loyalty on the part of members of his class.

The letter set me to thinking of the widespread wish in our churches that our own seminary could be preparing more young men for the ministry, and I am giving it to RECORDER readers here:

DEAR DR. GARDINER:

This letter is being written for the RECORDER in the hopes that some young man having the ministry in mind will read it and be influenced by it to come to Alfred for his preparation.

I came to Alfred to take the seminary courses two years ago, bringing with me rather distorted ideas concerning the seminary, but with the purpose in mind of discovering if there were any basis for these ideas. How I obtained these wrong impressions I do not know, but I do know that many of our people have them today and are spreading them.

I would like to state some of my clarified ideas which once were confused.

First: Dean Main is the most deeply religious man, without exception, I have ever known.

Second: My studies here at Alfred—perhaps I am not the one to judge of this—have not made me “intellectual and aloof,” but have made me realize more than I had ever dreamed, the great need today of more Christian ministers, the high calling of the ministry, and my unworthiness.

Third: The so-called “higher criticism,” as taught in the seminary here is merely the application of good sense to religion.

In addition to these clarified ideas, I would like to add that these two years at Alfred have been filled with comradeship with the other fellows in the seminary. I am sure that I will be able to co-operate with these men after school days are over and we are in active work.

I hope that if any young men are undecided about coming to Alfred, they will make up their minds to come and join our classes next year. You will never regret it.

EVERETT HARRIS.

Alfred, N. Y.,
February 18, 1930.

As I said, this letter started some happy memories and strengthened my hope that other young men might be persuaded to enter the seminary for their preparatory work. The letter is timely, and personally I am delighted to find students so loyal to a worthy and devoted teacher.

The denomination knows Dean Main well enough, so he needs no defense for himself, and he does not especially care for any, but the seminary is on his heart and is his very life. For this he lives, and for this he is ready to give his last faithful service for the good of our denomination.

If any critic wants to ruin our good cause and blight our prospects as a denomination, he could take no surer way to do it than to destroy confidence in our seminary and to discourage Seventh Day Baptist young men from attending it.

Our denomination took on new life when the seminary was organized, and as a member of its first class, I shall never cease to be thankful for the unity of spirit cultivated there with a dozen men who were educated together, and also for the Christian harmony that prevailed among them as leaders among the churches as long as they lived.

So far as my own acquaintance goes during some sixty years, the ministers who had their preparation there and who *remained loyal to it*, have been a credit to the seminary and an honor to our good cause among the churches.

Almost every one of Dean Main's students have borne appreciative testimonies to the excellency of the seminary and to the helpfulness and the excellent Christian spirit of its dean.

For more than half a century I have known Brother Main as a Christian fellow worker—as pastor, as missionary secretary, as traveling missionary among our churches—

THE RELIGIOUS LIFE OF THE DENOMINATION

THE MINISTER AND EVANGELISM

In teaching his disciples, Christ told them that as the Father had sent him into the world, in like manner he was sending them. In a very real sense they were to be the saviors of men; however, not in the sense he was, by making atonement for sin, but by telling to the lost ones that atonement had been made, and that there was redemption if they would turn to the Savior. He also commanded his followers to go into all the world and to preach the gospel to every creature; to preach repentance and the remission of sins in his name, beginning at Jerusalem.

The great work of the Church is, and has always been, the evangelizing of the nations and the saving of the lost through proclaiming the gospel of the Son of God. If we look at our Lord as the great example, we will see that while he was the greatest of all teachers and the one who was preparing his disciples for their life work, yet his great mission to this world was the saving of the lost. His very name meant Savior, and he himself said that the Father sent him into the world that the world might be saved through him, and he told the fault-finding Pharisees that the Son of man came to seek and save that which was lost. The work of evangelism was surely included when Christ called the disciples and told them that, if they would follow him, he would make them “fishers of men.”

We are often met with the assertion that many ministers have not the evangelistic gifts. It is true that some ministers are better adapted for preaching the deep things of God and for edifying the Church of God than they are for reaching the unsaved, while others are better adapted for evangelistic work than for teaching and edifying the Church; but while this is true, every minister should be able to show the unsaved the way of salvation. Through our present day methods we expect our Bible school teachers to bring their scholars to Christ through their teaching. Should we not expect the ministers to be able to bring sinners to a saving knowledge of Christ through their preaching? If a minister is not qual-

east, west, north, and south—and as teacher in college and seminary, and no better testimony as to the worth of any man in his life work can be found than that of the actual service of the students he has sent out into the world. Brother Main's students who finished their work with him are the best witnesses he has today. Look over the many churches now being served by the boys he taught and sent out—what better witnesses do you want to offset any criticisms of misinformed or disgruntled critics?

I wish we now had enough young men in the seminary to fill every available seat. The RECORDER gladly gives place for this fine testimony of a student who has had two years in seminary work.

If I had a son of my own ready for seminary work, I should certainly want to send him to our own home school for his preparation!

As to Brother Main's health, I am sorry to have to tell you that he is in a critical condition, with a heart trouble which compels him to remain at home and have his classes meet him there. He has had to give up going to church and prayer meetings or any public gatherings. His physicians forbid his trying to *hurry* or to do anything which quickens heart action.

The welfare and the future of the seminary absorbs his attention, and he is more anxious for its welfare than for his own.

“Opportunity” We gladly give to our readers the article elsewhere in this RECORDER, entitled “Opportunity,” in the hope that it may carry welcome information to some lone Sabbath keeper who would be glad to see a way to change his home from that of a lone Sabbath keeper to a home in an excellent farming community near to a Sabbath church.

If one is able to improve such an opportunity, it will not only be a help to the church, but it will be a benefit to the lone Sabbath keeper and his entire family.

The editor knows Mr. O. W. Babcock, mentioned in the article, to be a reliable man, and the RECORDER will be glad if it can show a good way for some of the scattered Sabbath keepers to better themselves.

ified to preach to sinners, he is not qualified to be a minister.

Well may the question be asked, "What is evangelistic preaching, or what does it mean to do the work of an evangelist?" Of one thing we are sure, it is not simply being able to tell interesting stories, or to clothe stories in beautiful language, but it is the presentation of the truth to men in such a way that if there is sin in the life they will see it, and then presenting Christ to them as the Savior of sinners in such a way that they will receive him as their personal Savior, and thus be saved.

A glance back through Church history will reveal the fact that such work has not always been done alone by those designated as evangelists. John the Baptist was an evangelistic preacher, for he was calling men to repentance. Peter's sermon on the day of Pentecost was evangelistic. He did two things in that sermon: he convinced many that they were sinners, and when they came to see themselves as sinners, lost and condemned, he presented unto them the way of salvation through Christ, and three thousand of them believed his words and were baptized. If we follow through the Acts of the Apostles and other New Testament Scriptures, we will discover that not only Philip, who was called an evangelist, but that the apostles and teachers as well were evangelistic preachers and were instrumental in bringing men into the Kingdom of God.

At the present time we must face the question, unpleasant as it may seem, are the ministers of this country and this generation doing the work of evangelists, and, if they are, how shall we account for the fact that denominations are standing still or actually losing in membership? Can it be that ministers are leaving the work to those who are called evangelists? While the evangelist has his place, if he is taking the place of the minister in his work as a soul-winner, he is not fulfilling his mission, and the fault is not his but the minister's.

Surely, if Christ died that men might be saved, we should put forth every effort to make known unto men the way of life through the crucified, the risen, and exalted Redeemer, and in our preaching give what many may be pleased to call evangelistic sermons. Many ministers seem to think

that if they are to draw a congregation, they must discuss some semi-religious topic, or some political or scientific subject, but they never made a greater mistake, for there is nothing that will draw an audience like the evangelistic truth contained in the Scriptures. If ministers would preach "Jesus Christ, and him crucified" as the Savior of the world, we might not merely celebrate the nineteen hundredth anniversary of Pentecost this year, but God might send a new Pentecostal experience.

—Signed, *Committee to Promote the Religious Life of the Denomination.*—E. E. S.

THE IDEAL CHURCH

PASTOR LELY D. SEAGER

How does a Christian differ from other people? It is not in morals, for many are moral who do not profess Christianity. Likewise all have conscience. Were it superior morals or sensitiveness of conscience, the dividing line could not be determined. Evidently the distinction must be something that the one possesses and that the other does not.

The ability to worship meets that demand. Worship is impossible without reverence—not abject terror, as in ignorant superstition, but the proper attitude of mind in the presence of God: the created in the presence of the Creator; the infinitesimal in the presence of the Infinite. One must feel something of that which stirred the soul of Moses when he removed his shoes because of the presence of God, or worship is impossible. One must be aware of God in true worship and only the pure in heart can endure that; hence repentance and forgiveness of sins is essential. There must be humility, for pride has no place in prayer. God must be held supreme.

Who can even think of God without the impulse to adore him? Can there be adoration without love—the indefinable passion, known only by those who experience it? Is not the love of God the deepest emotion of which the soul is capable? All the list of the "fruits of the spirit" result from intercourse with God in prayer. There is joy and peace—not the idle prattle of the tiny brooks of merriment; not the shallow waters of achievement so soon to fail; not the roar of destructive torrents from the cloudbursts

in the mountains of sin; but the likeness of a great river, whose majestic, resistless, onward current flows from the fountain at the throne of God. "Happy is that people whose God is the Lord"—people who do not boast of it, nor pretend it, but who have the intangible evidence of it like the beauty of the dawn, the fragrance of the rose.

True worshipers love one another, they harmonize, they "dwell together in unity." They are deeply interested in people. Who can come forth from the confidences of the divine Presence and not be moved with compassion for suffering humanity—their temporal needs, because of sin and poverty and degradation, besides that which beggars all description, "Having no hope and without God in the world"? "Christ died for us."

We are "laborers together with him." What a marvel! How despicable to neglect so great a privilege! True worship is exercised chiefly in private devotions, though useful in public services and at the family altar. God is a spirit and must be worshiped spiritually. A spiritual people will maintain spiritual services. There will be fellowship, sincere. There may not exist an ideal church, but the standard is higher than this meager description. We are to work toward it. A church of prayerless people sits in at the banquet of the "god of this world," reveling in the dainties of its fashion that passeth away," unconscious that it is just a part of the *passing show*.

—(Furnished by *Committee to Promote the Religious Life of the Denomination*—W. L. B.)

A GOOD LETTER FROM HOLLAND



ROTTERDAM YOUNG PEOPLE'S CLUB

From left to right, seated: Mrs. Zylstra, Mrs. Boulogne, Mr. Boulogne, Miss C't Hart, Mr. v. d. Kolk. Standing: Mr. Zylstra, Miss T. 't Hart, Miss Boulogne, Miss G. 't Hart.

I am in receipt of a personal letter from my good friend, Brother Zylstra of Rotterdam, Holland. While it was not written for publication, I feel sure Brother Zylstra will pardon me for giving it to the SABBATH RECORDER. RECORDER readers will be glad also to see the picture of the splendid group made up of the members of the young people's club of Rotterdam. There are at present four such clubs in Holland, all of which

indicates a healthy condition among the churches of that country.

Mr. Samuel H. Davis of Westerly, R. I., who was in Europe recently, writes encouragingly of the work in Holland. This, too, is in a private letter, but I shall give RECORDER readers the benefit of certain statements which are of general interest.

"I want to tell you what a wonderful inspiration your visit to Holland gave to our young

people there. You doubtless know of their organized work since you held the conference with them. My last Sabbath in Europe was spent with the Amsterdam Church where I spoke briefly, Doctor Velthuysen interpreting. We had thirty-three in attendance, an eager, earnest group with a good percentage of young people. The next day Doctor Velthuysen accompanied me to Haarlem where I saw a number of other people; then to The Hague for sight seeing, and we dined that evening with his daughter and son-in-law, Mr. and Mrs. Zylstra, just out of Rotterdam. They informed me that active young people's societies were organized in the Amsterdam, Haarlem, and Rotterdam churches with a sprinkling of young people connected therewith from the other churches. [It will be seen by Mr. Zylstra's letter that a club has been organized at The Hague, also.] These organizations have formed a union of young people of which Mr. Zylstra is president, and they publish a little paper called 'Daniel.'

I shall never forget my very pleasant walk through the parks of Haarlem with Brother Zylstra in August, 1927. It was an experience of Christian fellowship which I prize very much. Brother Zylstra's letter appears below.—A. J. C. B.

DEAR BROTHER BOND:

It has been my intention for some time to write you, though I have no great things to communicate; but now that I have received your copy of "The Man Nobody Knows," I will not wait any longer. You are very kind to send me this book and I thank you very much. I did not think my request would be answered in this way. I have not yet had time to read it, but my wife says it is a fine book. The first weeks of the new year are always a busy time.

When first starting our club we had enough subjects to be discussed, but soon it appeared to me that we should soon be without. Just then I received our Seventh Day Baptist literature, which I am proud to possess, among which is "Manual for Bible Study" by Rev. Walter L. Greene. At once I started to follow this manual. I happily possess a fine book of Professor Noordtry, "The Word of God and the Ages' Testimony," which book was a great help to me. Every fortnight I introduce a Biblical subject; while the other fortnight one of the other members has a free one. Preparing the stories of the Old Testament is much easier than the New Testament doctrines. And just for this purpose such books as "The Water of Life" by Mr. Fifield, and

"The Man Nobody Knows" are welcome to me in order that I may much better compose some themes about the teachings and life of Jesus Christ.

Perhaps Brother Velthuysen or Brother Taekema already has written you about the young people, so I shall tell you some things at the risk of your knowing them already.

At our conference in August, 1929, The Hague young men expressed their wishes to organize an association there too. I was asked to preside over the constituting meeting on the next Sunday. And so it happened that this club was organized with twelve members (now fourteen). Perhaps as a result of this movement three members (two sons and a daughter-in-law of Brother Van Es) were baptized at Christmas. You may easily understand what a great joy it was for Brother and Sister Van Es.

At Christmas time the Amsterdam club organized a vocal and instrumental concert, which I was unhappily hindered from attending, which succeeded very well. Their president is an inspiring chorist.

At April next, The Hague and Rotterdam clubs intend to have a combined concert. I wrote to Pastor Cottrell of Marlboro for the pageant of the crosses, which I read about in the RECORDER, but have not yet received it. It is very difficult to find a suitable one. I hope Pastor Cottrell will find the Marlboro young people willing to help us by furnishing us the text.

Mrs. Fifield allowed me to translate "The Water of Life" in the way I asked, which I appreciate very much.

Last Sunday night Mr. Samuel H. Davis of Westerly was our guest for a few hours. His stay here was only too short. Perhaps you understand I was glad to meet one of our brethren from across the big water.

Mrs. and Mr. Velthuysen and Mrs. Zylstra and myself are very well. We hope your family is also in good condition. Please accept many greetings for Mrs. Bond and yourself from Mrs. Zylstra and me.

Yours truly,

G. ZYLSTRA.

Overschie,
February 11, 1930.

MISSIONS

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

BRINGING IN TITHES AND OFFERINGS

[Though the following is a private letter, it is so full of encouragement and the spirit of the Master that its publication has been permitted.—SECRETARY.]

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

My heart has been stirred to its depths by recent accounts of the urgent need of missionary activity and of the indifference of our own people as apparent in the conditions that suggest the idea of retrenchment along these lines.

While pondering over the matter, I thought if only all our people would give according to their ability in proportion to the amount given by some in very meager circumstances the need would be nobly met. "But," thought I, "what can I do about it? I know of no way to persuade people of means to do more." Then the thought came to set the example; so consulted my husband, I found he had been thinking along the same line, and because we had already been giving our tenth and considerably more, denying ourselves many of the common pleasures of life to do so and meet our other obligations, this addition to our bit would mean "giving until it hurts," but after prayerful consideration the decision shortly came to double the amount first suggested, and so \$100 will soon find its way into the missionary treasury, and we find that when our heart strings are sufficiently loosened the hurting stops.

We wish the amount could be a thousand times more, but we know the Lord is able to multiply the little as he did the loaves and fishes. I hope the Spirit of God will fire many a heart with the sense of responsibility, and that from here and there all over the country will come the response of sacrificial giving.

I feel like many others, that our greatest

need is that of an old-time revival, and when the need is so great and the calls so urgent I can not help but wonder why, oh why, is it that more of our ministers do not "tarry in the upper room" until really endowed with power from on high, thus becoming equipped to go forth with a message of evangelism that will burn its way into the hearts of the people. To be sure this endowment or infilling of power should not be confined to the clergy, but it is hardly to be expected that such a condition will prevail among the laity unless pioneered by our leadership.

I feel that Seventh Day Baptists as a denomination and as individuals are being weighed in the balance these days. God grant that we may not be found wanting!

Yours in his service,

GOOD NEWS FROM BOULDER

Good news is encouraging and should be proclaimed in the Master's name. A number of letters bearing such news have come from the mission fields lately, and among them were two from Boulder the past week. As has already been reported, Professor Ralph H. Coon of California became missionary on the Colorado field and pastor of our churches in Boulder and Denver the first of the year. This is his first ministerial work, and many have been following him with their interest and prayers, and all will be pleased to read the following sentences quoted from a letter from one of our successful business men in the Boulder Church:

"Our new man, Ralph Coon, is making a fine start and every one seems to like him. He is a good mixer, seems tactful, gives us good clean interesting talks, is especially good with young folks, is fundamental in his beliefs, and is, I think, a very distinct addition to our Seventh Day Baptist ministry. I believe you will hear of him in the years to come. . . . We here are praying and working that this church and membership may be a beacon of real practical righteousness, not for our glory, but for the cause of the Lord and Master. Prayers, real heart prayers, are powerful and we need yours. We know we have the prayers of many people here as they have ours and we feel the emanations from them."

A recent letter from the pastor, Professor Ralph H. Coon, is equally as sincere and inspiring. It makes our hearts glow when we read, "We never have been happier in our lives." Below are given the news paragraphs from his letter.

"I received your letter of February 7 a week or two ago. I was glad to hear of other men entering the ministry. I was especially interested to know that others feel that a minister of the gospel can do more than a high school teacher, even when that teacher is a principal.

"I have been in Boulder over six weeks now and my family has been here three weeks today. We never have been happier in our lives. We like Boulder very much. The mountains are much like the California mountains. The only time we could see as much of the California mountains as we see of these was when we went camping just to see them. We have been living about one and one-half miles north of town within a block of the base of the foothills. Tomorrow we are going to move over to a place four blocks from the church. That is on Marine Street at the address given above. That will be even nearer the mountains than we are now. It is right at the base of Flagstaff.

"We like the people here very much. They have been so good to fix up everything in this place ready for us to move into when the folks came. They took very good care of me before the folks came too. Doris likes her school very much also.

"We enjoy the trip to Denver very much too. It gives us a chance to see the higher mountains which are hid by the foothills here. Madge and the children have gone each week since they have been here.

"As far as the work here is concerned I feel very much encouraged. Each one seems to be willing to do his part. The opportunities for work that appeal to me most are with the young people. We have a good start for a Young People's Christian Endeavor here in Boulder. It has been organized nearly a month now. The Intermediate society in Denver has also been organized about that long. We have a good number of fine Christian boys and girls there. There are some that we hope to be able to lead into that sort of life. The group of older young people in Den-

ver has met three times also. We are going to try a different time of meeting next week and hope to get at least six or eight then. We are also hoping to start a Junior society in Boulder in the near future. I feel that everything possible should be done for the young people, even if the older ones have to be neglected. I hope, however, it will not be necessary to neglect any."

LETTER FROM WASHINGTON, D. C.

[This is a private letter; but as it contains much that is interesting and helpful, permission to publish was secured.—SECRETARY.]

Rev. William L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Yours of the seventh duly received; pleased indeed to hear from you. Your letter was like a warm hand clasp after a long absence. Glad you are well and that the Lord's work moves on apace. There seems to be a great deal of trouble in the mission fields, and especially in China. Distress and perplexity prevail, the world over. Russia, as you know, is trying to stamp out all religion. The question arises, why? I fear that the fault is not all in the government. Christianity in itself is all right, but it needs a better exemplification by those of us who profess to be followers. The man on the street is losing faith in the Church and its work.

Our church is about holding its own. We have not added any to our membership for some time; attendance keeps at about the same; spiritual interest has deepened a great deal in the past six months; some have asked for prayer for healing, with splendid results. Attendance at prayer meetings is about one-fourth of our membership. We have an extra service on Tuesday nights, that we call our community service, at which we have from forty to sixty children; they are children of the community, not of our church. We give them a stereopticon lecture, Bible study, singing, and prayer. After that we give them a light lunch. They come and enjoy the evening. We started this service a year ago; the attendance has been good all the time.

Our people feel very keenly the hard times; they are doing their best in finance, which is not much. We meet most of our obligations. My general health is good, my courage is in first class shape, and my spirituality is climbing some each day. I think you for your kindly interest in our work here and in me personally. May the dear Lord richly bless you and the splendid work you are doing.

Sincerely yours,
LEWIS C. SHEAFE.

Washington, D. C.,
1509 Fifth Street, N. W.,
February 26, 1930.

EVANGELISM—LETTER FROM THE FOREIGN MISSIONS CONFERENCE

To the Secretaries of Foreign Mission Boards:

I take this opportunity to bring to your attention a very important resolution adopted by the Foreign Missions Conference at Atlantic City on January 17. The resolution is as follows:

"This Thirty-seventh Conference of the Foreign Missions Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the kingdom of God in the earth. We earnestly urge mission boards and societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

"In the inspiring fellowship of this conference, we solemnly renew our allegiance to our Lord, and call upon all our fellow members of the Protestant churches of North America to a more sacrificial obedience to him and to a large sharing of the risen, living Christ with all mankind. The conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual co-operation with these movements. The conference earnestly prays for a fresh and world-wide indowment of power from on high, issuing in a great

revival of Christian witnessing throughout the Church Universal."

It has been suggested that mission board secretaries could take the initiative in sending this resolution to their denominational papers and inviting editorial comment upon it in such a way as to invite the attention of the church membership at large to the ideas that are expressed.

If there is any way in which we can assist in this matter, please let me know.

Faithfully yours,
LESLIE B. MOSS.

New York,
January 28, 1930.

SIN—WHENCE CAME IT?

UNCLE OLIVER

This word *sin* comes from allied words in the Anglo-Saxon, the Greek, and the Latin languages in all of which it meant *guilt*. My English dictionary gives me this meaning: "To sin is to transgress the law of God; to depart voluntarily from the line of duty." There are certain sins that are called deadly, or mortal sins—such as are willful, deliberate transgressions of law; that is, doing what we feel and know to be wrong.

Whence came sin?—Though the word *sin* may be found more than a hundred times in the Bible, we do not find it once in the wonderful and beautiful story of the creation of the heavens and the earth. We are told that when the Creator, having done so much, looked upon what he had spoken into existence—the land, the sea, the air, all thrilling with life and joy and beauty—he was pleased with what he saw and called it all good. His work, however, still lacked something—was not complete.

"And God said, Let us make man in our own image, after our own likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them." And he put Adam, the first man, and Eve his wife, into the garden planted for them with everything they could ever need for their comfort and happiness; all the fruit of the garden was given to them to eat except that of one tree in the midst of the garden. Of that tree they were forbidden to partake. So they went on contented and happy until one day

"the serpent," whoever he was, came into the garden and talked with Eve. He is said to have been the most *subtil* of any beast of the field—crafty, cunning, sly. We commonly speak of him as Satan or the devil. We are not told how he came into existence. We are sure, however, that there is such a thing—is it *he* or *it*?—in these days. He began to tell Eve that it would be all right for her and Adam to eat of the forbidden fruit of that tree—no harm could come of it. This fruit, we commonly speak of it as an apple, looked good to eat, and what the serpent said seemed so reasonable to Eve that she took a bite of it. It did taste good, and, as it did not make her sick, she ate more of it and picked another apple. Then when Adam came along that way she told him what the serpent had said and gave him some of the fruit. Because she liked it so well he ate of it and he too liked it. Thus began the continued story of sin through disobedience.

Free Moral Agents.—When God made man he made him a free moral agent, gave him power—may we not consider it a God-like power?—to judge between right and wrong; to choose to do the right and not what is wrong. He gave to Adam and Eve also an *appetite*—such as I had at the breakfast table this morning—for what tasted good to them, also all the natural desires we ourselves have. It is so easy for us to do what we like to do that we do not have to make much of a choice of it. It becomes an easy habit with us. When the right thing to do is not easy for us we have to *choose* to do it—not for the pleasure of it but because it is right. Every time we make such choice we become better able, stronger, to make other right choices. Without choosing the right we become weaker.

Literally Historic or Allegorical.—This story about creation is a beautiful one, briefly and directly told. It brings to us great truths of a time before men had learned to write records in books to be kept as literal history. Learned men in these days discuss the question whether our story of creation is such real history as is now written of known facts, or whether it comes from traditions of the dim and distant past passed on from generation to generation until the time when men became able to write them. My Bible dictionary has some-

thing to say about the sources whence came the material at the beginning of the book of Genesis—tradition, revelation, recollections of old men, etc., yet does not give any certain account. Some openly hold that the Bible story of creation is allegorical. In general, the story whether from the revealed or the inspired Word, geology, tradition, or allegory, is a true story. What comes from any one of these sources does not, can not disprove the rest. As an allegory it is as illustrative of God's power and design and wisdom in the beautiful order and harmony of creation as are the parables of Christ spiritually. As the parables of daily life in Palestine put forth by the Great Teacher were then so aptly illustrative, and are still of so much spiritual value to us, so is the simple Bible story of creation, whether considered as literal history or an allegory, of very real spiritual significance to us, and always will be if we study it reverently and prayerfully.

Do we not live in a Garden?—Somehow, as I sit here looking out upon this beautiful world of ours, it seems to me something like God's garden away back, planted by his own hand. This garden I now see is indeed beautiful and fruitful as was that where Adam and Eve lived. In it there are many good things to enjoy, as there were with them, and very little concerning which he has said, "Thou shalt not." For all these good things we have reason to be devoutly thankful, to praise him, and not be reaching out for such forbidden fruit as may come within our grasp—the doubtful pleasures, satisfactions, we might enjoy for a season, yet not be good for us in the end. But with all these doubtful things we may enjoy, Satan comes as he came to Adam and Eve to lead us to feel that, perhaps, they are not so very wrong after all—thus to lead us apart from the straight path of obedience.

And now what shall be our attitude toward him who comes thus to tempt us in this world where we are so richly blessed? Shall we, like Eve, be easily led to taste the forbidden fruit, and so let the sin of disobedience into our hearts, or, like our great Exemplar in the wilderness, when Satan promised him so much say, "Get thee hence, Satan"? Let us remember that our Creator made us to be *free moral agents*—gave us the power of choice.

WOMAN'S WORK

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

REPORT ON ATLANTIC CITY MEETING

MRS. FRANK J. HUBBARD

Around the world in two days and a half! We are, in these days of surface high powered autos, underground swiftly driven engines, and air transported craft, becoming used to elimination of distance, but to encircle the world in two and a half days startles even our modern imagination. Yet that is what the members of the Federation of Woman's Boards of Foreign Missions did at their annual meeting at Atlantic City January last. They truly encircled the globe—not however, with the speediest aircraft imaginable but with swift, keen, direct, constructive and loving thought. The Philippines, Japan, Korea, China, India, Persia, Africa, South America, and the southern Latin-American islands—all were mentally visited in the greatest co-operative and friendly spirit. Peoples from these lands have so much to give us—from their ancient thought and culture. When one sees the strong, beautiful characters produced by the light of the Christian religion crowning the best of *their* thought, one realizes the great power for righteousness emanating from such a combination. To hasten and spread such power should be the urge of every Christian.

The first group of speakers took us around the world in the reports of the conferences held in Havana, in Budapest, and in Japan. Doctor Fleming, in reporting the Havana conference, said that this conference brought into our thinking new geographical areas, and has signified the passing of isolation of those islands. Formerly there had met together small groups of people, but this was a world group, and for the first time it was a "United Conference." The spirit projected was of an evangelical church—not of separate churches. The conference was in charge of nationals and the programs, notices, etc., were in Spanish. There was a beautiful spirit between the missionaries and

the native people. There were in attendance 40 women delegates out of a total of 199. The delegates were given an unusual, cordial reception by the people in which the governor lent his presence and hearty cooperation.

Miss Sara Lyon, in reporting the World Y. W. C. A. Conference in Budapest, gave briefly an outline of the growth of that organization since the first small gathering more than fifteen years ago. The confusion of circumstances as well as ideas during and following the war necessarily interfered with the highest growth of a united organization on the continent. Recently great advance has been made in the spirit of unity as evidenced by a circumstance she related as follows: It was noticed toward the close of the conference, at which representatives from different continental countries were present, that on the platform the French and German delegates by accident were standing on either side of the Y. W. president. The feeling of estrangement which was prevalent at the beginning of the conference had disappeared and it was said that the Y. W. had "loved them together." The Y. W. is working toward a Christian ideal—The headquarters have been moved to Geneva.

Miss Roelofs was perfectly splendid, a charming and very capable woman of affairs. She had recently attended the Institute of Pacific Relations in Japan, which included all peoples who had any problems and interest in the Pacific area. The institute had no power whatsoever, but by its friendly and plain round table discussions is a very valuable agent in forming intelligent, personal and public opinion. Under general discussion of religion, a definition of religion was asked for, and fifteen answers were quickly given. In reality there was very little difference between them. All had practically the same thought of the Infinite, and all the unessentials fell off. Reference was frequently made to the significance of the approaching Naval Disarmament Conference, and the prayer for its success was only one of the many petitions made in private and public.

Another group of three women gave interesting facts concerning their missionary fields in the schools of Chile, Korea, and Persia. Miss Florence Smith, head of the

University in Chile, is a woman in whom the girls could not fail to see and feel her beautiful Christian character and ideals. She spoke of her own experience when entering the missionary work. She had offered herself for service, and when the call came for her to go to South America, she felt she could go *anywhere* but South America. Doctor Speer made the remark, "The trouble is she is ignorant." That is the trouble with so many of us. Of course, she went to South America and has loved the work and the people ever since. She has seen great advance in the religion observance, and now Chile enjoys freedom of worship.

Miss Appelzeller of Korea was just as pleasing and appealing in presentation of her work. She stated that Korea, although a small country, was very important politically and just as important to the Christian Church. The Koreans had maintained their own individuality. They were neither Japanese nor Chinese. From their own initiative they had formed a Y. W. C. A.

Mrs. Shirk said she had heard people who had been in a country a short time make the remark, "I *know* about such and such a country for I have been there." She had been in Persia for six years but she felt she did *not* know everything about Persia, for her work had been confined to one place, the capital city, and many rural problems were unfamiliar to her. She did know, however, that the problem of Persia was very different from our own—their habits and personality differing. Where we waste our time when waiting for an appointment, a train, or a bus, the Persian would use that time for thought and communion. How can we in America, she said, think of cutting down appropriations for missions when the need is greater than ever. She feels young people will think their way through problems, "if we do not obstruct their thinking." A beautiful thought she expressed was that we must *be* Christ to people who know him not.

Several nationals from different countries were in attendance at the Federation meeting. Each was identified with important Christian work in her own country. Miss Satyavati Chitamber was a beautiful young girl from India, daughter of Christian parents, who is now studying at Teachers Col-

lege, intending soon to return to her own people for Christian service. She has a beautiful voice and sang some of her native songs impressively. Miss Pavla Molnarova explained the different and complicated religious sects in Czechoslovakia, showing a grasp of that situation only possible by a student of brilliant mind. Miss Vong Pau Sze reminded one in her quiet manner of our Mr. Dzau. One felt her strength of character and steadfastness of purpose. Miss Kiku Ishihara has been for many years in charge of a training school for kindergarten teachers in Japan. She received her inspiration for this specific form of work from a woman missionary in Japan. Surely in turn she is an inspiration to all who come under her tutelage and into her presence. A young woman from Africa, most attractive in voice, personality, and appearance, made a strong appeal for Christian education for her race. These young women were the finest possible examples of the power and beauty of a life which combines the Christian faith with the best of the ancient ethics. One's thought travels, with gratitude, to many such examples resulting from our own missionary endeavor in different lands.

The theme of the annual meeting was "Spiritual Factors in a World of Facts." The "World of Facts" was laid bare in all its realism; situations were faced plainly and squarely with an honest, earnest effort to ascertain the best and most efficient methods of furthering the spiritual factors, never forgetting that the practical ways were but a means to the end.

This keynote was noticeable in all addresses and reports, and was very inspiring in an address by Doctor Van Dusen on the subject, "The Practice of Worship." He said that the objective of worship is the same as the objective of religion. It is life with God. He liked to think of religion not as a reservoir—a supply to be tapped whenever necessary—but as a tuning fork to which all life is keyed. Some of the needs of the ordinary Christian worshiper are plain, downright thinking—a clarified thinking, to find out the reason of the failure to live up to the best in life. Action springs only from definite thinking. People want direction of thought to lift them over specific faults to a vision. We need self-understanding and purification and em-

powerment. We need to believe progress is possible.

The International Missionary Council meeting held in Jerusalem during the spring of 1928, at which delegates of fifty-one nations were in attendance, was looked upon as being a turning point in missionary enterprise. Constant reference was made to this conference by all who attended, and by all who were familiar with its literature, as though the findings and plans made there would be the standards by which all Christendom would work for present day intelligent missionary development. A suggestion was made and strongly urged that our boards make use of the splendid material written concerning the Jerusalem Conference, profit by its findings and interpretations, and see particularly that all ministers have literature concerning it.

As a result of consideration of reports from the Jerusalem Conference by the Federation and the Foreign Missions Conference one year ago, the following recommendation (among several) was made, "That we urge the boards and officers of all our local churches, in view of the interest the youth of this country is taking in world problems, the enthusiasm brought to the solution of these problems, and the courage with which plans are carried out, to place more young people on boards and other agencies of the church, and to give them definite responsibilities in these organizations." This recommendation is very significant, for emanating from the Jerusalem findings it has a world-wide backing. This year, doubtless as an outgrowth of this consideration, the young people were present in good numbers at the annual meeting. Their enthusiasm and clear, straight thinking, brought inspiration to the whole assemblage. Miss Janet Gilbert headed a group of young women. In the formation of committees for the year, from two to four young people were placed on all committees—thus working *with* the older members, not as separate committees.

In practical work nothing was advocated more strongly than the dissemination of Christian literature, that is, good books, magazines attractive to children, not necessarily religious tracts, etc. "Doctor Mott has come back from his trip around the world convinced that the furnishing of

Christian literature ought to be one of the major tasks of the missionary enterprise."

Under the direction of the Committee on Christian Literature, magazines are published in South America, one in Constantinople, four in India, one in Chile, and one in Japan. As to the need of such literature in these countries, the story was told of one boy about twelve years of age who was eager for something to read. He found on the shelves two books—one an exposition of the Book of St. Luke and the other a treatise on small pox. Miss Butler, vice-chairman of Christian Literature on Mission Fields, said magazines are even better than books for they provide a constant and changing source of interest.

Of course it is necessary to provide people in different countries who can make good translations of magazines and books. It is a sign of progress that our denomination is already doing work of this kind in securing the services of David Sung. The Chinese Church is sharing the expense of his salary.

Almost as important as literature in foreign countries is the right kind for children in America. Attractive stories of children in other lands, or children in our own land, which will create a feeling of comradeship, of similarity of feelings, aspirations, and which will without showing too plainly create fine ideals and good morals should be provided. It is said that what you want in the future you must hide away in the mind of a child. As you know, the Central Committee, Miss Schultz, chairman, puts out such books, a few new ones each year, for different grades—junior and intermediate.

Many practical phases of religious extensions are being actively and increasingly efficiently carried on—all of which were reported in interesting detail, which should eventually come to our knowledge—a committee working quietly and most carefully for foreign students in America, a Committee on International Relations, which had as one of its main activities, the promotion of interest and attention in the cause and cure of war. Another Committee on International Friendship, this year is promoting the friendship between children in America and the Philippines by sending treasure chests, as formerly they sent dolls to Japan and school bags to Mexico. An important Committee on Conferences and

Schools of Missions, and one whose field is wide—Home Base Cultivation—are both playing a big part.

One committee in which everyone may and should have participation is the World's Day of Prayer. This institution is not new but through the combined efforts of the Federation of Foreign Missions and the Home Mission Board it is ever reaching out and touching new groups. On March seventh, women from countries all over the world will unite hearts and voices in prayer for personal consecration and for extension of evangelism. In referring to the Day of Prayer, one missionary in a distant land said on that day she never felt lonely. The suggested program for use this year was compiled by women from three different countries—Korea, Philippines, and the United States.

More effective work, better methods, clear and more definite thinking, best equipped missionaries that colleges and churches can produce—all these are necessary for meeting the requirement and standard of successful missionary enterprises of today, but only are they successful when rising from a foundation spirit of prayer and consecration.

With the swiftness that eliminates all space one can, in thought, encircle the earth. If those thoughts carry messages of fraternity, of desire for interchange of noble purpose and high ideals, based on the teachings of Jesus Christ, the power thus created will react on the sender.

And missions will come into their own.

HOME NEWS

LADIES' AID ANNUAL REPORT

WATERFORD, CONN.—The year 1929-30 has been a busy one for the Ladies' Aid of the Waterford Seventh Day Baptist Church. During this time \$711.02 has been raised and \$593.70 has been spent. Of the latter \$350 was paid on the new parsonage, \$25 to the Denominational Building, and \$50 to the Woman's Board. Also \$36.66 was paid toward Pastor Hill's traveling expenses, coal for the parsonage, and needy individuals. Flowers have been sent to many sick folk.

Money was raised by various methods such as sales, suppers, and quilting. In August the annual summer sale was held, and in December a Christmas fancy work

sale. During the year eighteen quilts have been pieced, tied, and sold; as well as seven others which were tied only.

You may not hear much about us, because we are too busy to talk or write.

C. E. ANNUAL REPORT

Our present membership is twenty; thirteen active, five associate and two honorary members. 1929 showed a gain of one member.

Prayer meetings were held every Friday evening at seven o'clock.

The society attended four rallies of the New England Union, and two rallies of the New London Union. We received the banner for the best attendance at a rally of the New London Union held at Mystic in October.

We entertained the Ashaway society in January and the Niantic Baptist society on the beach in August. We were entertained by the Westerly society in January and by the Niantic Baptist society in February.

Some of our associate members attended the Teen-Age Conference held in March at Westerly.

We are supplying the "Parsonage Ford" with five gallons of gasoline every month. This, in a very small measure, expresses our appreciation of Mr. Hill's efforts in our behalf.

At Easter time, members of the society conducted a meeting at the Hillside Home at New London.

Over half of our members heard Dr. Daniel Poling at the State Convention at Williamantic last spring.

We raised \$15 toward the purchase of a camp car for the Lewis Camp, a movement sponsored by the New England Union.

We created a new committee during the year—the Pastor's Aid Committee whose duty is to assist the pastor in any possible way.

The society sponsored the Junior society idea, and now we have a Junior society under the able leadership of the pastor.

The fall rally of the New England Union was entertained by our society in September. Fourteen young people from Plainfield, N. J., were with us over the same week-end. We were invited to Plainfield for a week-end later, but no one was able to attend.

In September, we held a social on the shores of Patagansett Lake.

—*The Review.*

NORTH LOUP, NEB.—The Senior lesson was planned by Leona Sayre, of Lanark, Ill., one of the absent members. The topic was "The Value of the Bible for Non-Christian Nations." Miss Sayre sent some sealed envelopes numbered and containing instructions. These were given out and each one took his part promptly, according to his number and carried out a very interesting lesson.

Intermediates were led by Merle Fuller on the lesson, "What the Bible is Doing in the World," and the juniors had a missionary lesson on "China," led by Maxine Johnson.

The two primary classes of Mrs. Mary Davis and Mrs. Minnie Davis in the Sabbath school, gave a very pretty exercise after the lesson.

Let us hold fast the profession of our faith without wavering.

Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching.—Hebrews 10: 23 and 25.

SON ARRIVES AT PARSONAGE

There is great rejoicing at the Seventh Day Baptist parsonage, as well as among the members of the congregation, over the arrival on February 25 of David Sutton Warren, first born son of Rev. and Mrs. Hurley S. Warren. The young gentleman is reported as having a good healthy pair of lungs, and someone has already named him "the little minister."

—*The Loyalist.*

NORTONVILLE, KAN.—Some gratifying, tangible results have been observed following our Go-to-Church Campaign. The congregation each Sabbath has been better than usual for the time of year, and a number who have been for some time absent from church have been welcome attendants of late. The morning congregation has numbered up to about one hundred forty, which for a Sabbath in winter in a rural community is certainly not a bad attendance.

Interest in the series of Friday evening sermons on "Personal Evangelism" has been good. The topics thus far have been: The Power of Evangelism, Preparation for Evangelism, The Winner of Souls, and Guiding a Soul to Christ. Next Friday evening will be the closing talk of the series, "Organizing for Evangelism." The average attendance for these meetings has been thirty-six, which is slightly above the yearly average, not to say the average for winter nights.

The pastor is now preaching a series of sermons in the morning service on "The Christian Life." Two sermons have been preached thus far: The Productive Life, and The Joyous Life. Remaining sermons in the series are: The Life of Power, and The Adventurous Life.

The interest in and attendance at the vesper service on Sabbath night continue to be good. The young people who have the responsibility for planning these services have consistently handled the program in a creditable way. The services led by individuals and groups are invariably helpful and beautiful. A fine worshipful meeting was led by the juniors last Sabbath.

The Senior Christian Endeavor held an interesting standard social at the home of A. D. Stephan on the evening of January 30 as a part of their observance of Christian Endeavor week.

The two circles of the ladies' society held a joint meeting at the home of Mrs. Henry Ring Thursday, February 6. A pot luck dinner was served at noon and in the afternoon the monthly meeting of the missionary society was held.

A good motion picture show was given to the community free by the co-operating church schools of Nortonville on February 12. "Pilgrim's Progress" in four reels, and two reels of "The Rich Young Ruler" were shown. Good musical numbers preceded the pictures.

Pastor Ogden organized the younger boys of the community into a Pioneer club recently. The young organization gives promise of success. Through it the boys not eligible for scouting will have an opportunity to develop in character and usefulness.

The Senior Christian Endeavor society held an original and very interesting Valen-

tine party in the basement of the church on the evening of February 11. Two nights later the juniors held their Valentine social, also a most interesting one. On the night of February 15 the intermediates enjoyed a third party in celebration of the same festival. The last was in some respects the most successful of all.

The following Boy Scouts have recently been made second class Scouts: William Prentice, Gerald Bond, Robert Crouch, Norris Wheeler, Archie Wear.

As part of the program in commemoration of the nineteenth centennial of the birth of the Christian Church, members of this church have been re-subscribing to the church covenant on blanks especially prepared, each containing a copy of the covenant. These pages are to be bound together to compose "The 1930 Book of the Covenant."

A group from the church plans to drive to Atchison to accept the invitation of the Y. M. C. A. there to hold a church party in their building, making use of their equipment, on February 20. The program and arrangements are in charge of the Senior Christian Endeavor society. A basket ball game is planned between a team from the church and one of the "Y" teams.

—Nortonville Review.

GO FORWARD

ELIZABETH GREEN

Israel, confronted by the Red Sea, walled in on either side by impassable wildernesses, pursued by their enemies, felt themselves in a place of imminent destruction and were complaining because they had been persuaded to leave their bondage in Egypt, burdensome as it had become. Their murmurings were heard "and Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord." "And the Lord said unto Moses, Speak unto the children of Israel, that they go forward."

Seventh Day Baptists have been called of God to carry the gospel message to the "regions beyond"; in spite of difficulties and discouragements they have pressed onward these many years covering lap after lap of the journey toward the goal of success in missionary enterprise and the final victory of the Church Triumphant, and now, find-

ing ourselves walled in by financial straits and confronting a sea of indifference, shall we fall back a prey to the hosts of Satan who are always on the trail of spiritual Israel at the least indication of backsliding? Our only hope of immunity from such dire results is to go forward.

What dismay must indeed have filled the minds of the Israelites in the short interval between the first glimpse of the pursuing Egyptians and the time when action became imperative, but in that interval of "standing still" their attention became expectantly focused upon the power of God to deliver and lead them to safety so that when the crucial moment came and the sea divided before them the multitude as one man moved forward and found that in truth it was the Lord who fought for them.

Today we stand aghast at the very suggestion of missionary retrenchment; it would mean not only failure to reach the promised land of missionary achievement but would also mean great spiritual dearth, if indeed not denominational suicide.

Moses, the leader of Israel, exhibited a masterpiece of faith when at God's command he lifted the rod over the sea to divide it. Our Lord today is saying to us individually, "What is that in thine hand?" We may wield our own rod of faith that will penetrate the sea of indifference which seems to be our greatest barrier toward evangelizing the nations. What is that in thine hand? Is it a dollar, two dollars, a thousand dollars,—or perhaps a *life* for his service—"What is that in thine hand?"

We need to be careful to put "first things first"; perhaps, like Moses, what we need is first to have a secret conference with the Lord, a real heart to heart talk with him in preparation for power upon ourselves and upon that which we hold in our hands.

Surely every true Seventh Day Baptist must be feeling the call of God at this critical time in our history. Let us feel as Moses did before the burning bush that we are treading on holy ground, and may we carefully and prayerfully consider this call of faith to use the means God has put within our hands, and, to free ourselves from the bondage of selfishness—to save our very life—in the name and power of God let us *go forward!*

YOUNG PEOPLE'S WORK

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

FAINT, FLICKERING LIGHTS

A MESSAGE FOR S. D. B. YOUNG PEOPLE OF
THE SOUTH

As I lay one day on my hospital cot here at Nashville (where I have just spent four weeks with scarlet fever), I had a vision.

I was thinking of my situation as one lone Sabbath keeper in this great city, when I seemed to stand here at Nashville, the apex of the whole South, with the land spread out before me—and it lay in darkness. In darkness as to the truth of God's Sabbath as we hold it—but no, not all dark; for just before me here, in Alabama, gleams a bright light—small, it is true, but steady and sure. And over there beyond it flickers another faint one. Yes, I look closer and I can even see nearby the still smoldering coals of another—where two brave martyrs not long ago gave up their lives for their faith. But here around my feet Kentucky and Tennessee are dark, and Mississippi on the one hand and Georgia and South Carolina on the other, all with no single witness for this truth. But out near the coast I see a faint glimmer; it has been trodden out, but refuses to die; there is still a gleam in North Carolina. And down in Florida a bright fire burns on the beach.

We will look to the west to see if it is more hopeful. Down near the gulf is a steady little gleam; we look back for the old watchtower at Fouke, and find its light still bright; and down by the Mississippi and up in the Ozarks, Arkansas has its other witnesses gleaming bright. Over in Oklahoma, a faint little glow; and down across Texas, past the ashes of old burnt-out fires, far out on Uncle Sam's utmost border, one beacon again burns bright. Brave little Edinburg!

But that is all—ten little beacon-lights in all the great South!

And yet the South is the backbone today of the nation's rural life, and the bulwark of its old-time, Bible religion. Old-time, Bible

religion—that is what we stand for. Aren't we losing out vitally, somewhere?

I believe that the South is the greatest open field for Seventh Day Baptists today; and I believe that our greatest hope is in our young people; so if these things are true, you see, young people of the South, where it puts you. Responsibility rests upon the pastors and general missionaries, but the hope for the future is in the young people. You can win the South for Christ and his Sabbath, if you will put yourselves into it to the full.

And then I see those loyal groups of young people at Athens and Fouke; and others no less loyal, but whom I don't know so well, elsewhere; and I believe that hope can be fulfilled.

Nashville, Tenn.,
February 24, 1930.

WHAT BARRIERS KEEP PEOPLE AWAY FROM CHRIST?

Christian Endeavor Topic for Sabbath Day,
March 22, 1930

DAILY READINGS

Sunday—Indifference (Matt. 25: 1-13)
Monday—Love of money (Matt. 6: 19-21)
Tuesday—Love of home (Luke 9: 57-62)
Wednesday—Love of carousing (Luke 15: 11-32)
Thursday—Ignorance (Mark 5: 1-17)
Friday—Prejudice (Rom. 10: 1-4)
Sabbath Day—Topic: What barriers keep people away from Christ? (Mark 10: 17-22; Luke 14: 16-20)

BARRIERS

RUTH V. HUNTING

There are some people in the world who enjoy doing what they know is evil just for the sake of the thrill it gives them. But such people are in the minority. Many would have no objection to doing the Christian thing if it were convenient for them, but they are too lazy and indifferent to care. It is too much trouble for them to stand out against the crowd and do what they know is right. Instead of thinking and acting for themselves, they must do just what it is the style to do. Let us hope that some day the most fashionable people will be those who are doing God's will. Then such people will have no excuse except their own laziness. Again there are those—and most of us fall into this category at one time or another—who are too preoccupied in good,

but less important, things to take time off to further the kingdom. In this day of fast living we need a sense of values which will necessitate our taking time for spiritual things.

Another barrier which keeps people away from Christ is ignorance of what it means to be a Christian. We have often heard people say that if certain church members are examples of Christians, they have no desire to be one. Such an attitude bespeaks ignorance and prejudice, and is usually a sign of indifference to Christ and the Church. If such people would take the trouble to look into the principles of Jesus, they would see that those were not good representatives of our religion.

Selfishness is very closely tied up with those barriers already mentioned. In the case of the rich young man (Mark 10: 17-22), love of money was the form of selfishness which kept him from becoming a disciple of Christ. Worldly ambition also comes under this classification. Cowardice is another kind of selfishness, in that the coward thinks only of himself and not of the great cause which he could help further if he had a sacrificial spirit.

The most effective way of combating the effect of these barriers is first to guard against them in our own lives. If others see that we are successful Christians, they will be much more inclined toward becoming good ones themselves. Silent influence can not be measured, but it is very great. When we have purified our own lives, we can begin to help others to follow Jesus.

Appropriate Hymns for the Meeting

"Just As I Am, Thine Own to Be."

"Jesus Calls Us O'er the Tumult."

"When I Survey the Wondrous Cross."

Questions for Discussion

1. What barrier is keeping you from a full acceptance of Christ?
2. Are you ever afraid to do something which your conscience tells you you should do?
3. Why is the Christian life more satisfying and joyful than the selfish life?
4. What did Christ teach about the cost of discipleship?
5. How can we overcome our barriers?
6. Why are laziness and procrastination sin?

7. When is ignorance excusable?
8. Are you ever guilty of indifference?
Alfred, N. Y.

THOUGHTS FOR THE QUIET HOUR
LYLE CRANDALL

In our Scripture lesson for this week we are told that a young man came to Jesus and said, "What must I do to inherit eternal life?" He said he had kept all the commandments from his youth up; but Jesus said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." We are told that the young man went away sad, for he had great possessions.

We can see plainly that he loved his money, and let it keep him away from Christ. In other words, he was unwilling to pay the price of becoming a Christian, so he did not get the blessing he desired.

There are many people today who are unwilling to pay the price of following Christ. They love money too much, and are too strongly attached to worldly pleasures. They are unwilling to give up these things in order to follow Christ. They put it off, thinking that sometime in the future they will follow him. Often their lives are cut short suddenly, before they take this step, and their souls are lost. Let us realize that we must accept Christ *today*, before it is too late, and let us be willing to pay the price. "The longer we hesitate to accept Christ, the harder it is to accept him."

INTERMEDIATE CORNER

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

DAILY READINGS

- Sunday—The Church a home (Eph. 3: 14-19)
Monday—Fellowship in the Church (Acts 2: 41-47)
Tuesday—Strength for the week (Eph. 4: 11-16)
Wednesday—Help for everybody (1 Cor. 12: 1-13)
Thursday—Place of worship (Ps. 100: 1-5)
Friday—Preparation for heaven (2 Cor. 5: 1-10)
Sabbath Day—Topic: Why should we belong to the Church? (Matt. 10: 32; 28: 18-20)

Topic for Sabbath Day, March 22, 1930

SUGGESTIONS ON THE TOPIC
BATTLE CREEK INTERMEDIATES

The meeting may be opened by singing, "Win Them One by One," followed by Scripture reading.

One of the members, or the leader, may give a blackboard talk by drawing the picture of a tree on the blackboard. Let the trunk represent the Church, and the branches represent the societies of the Church, such as the Sabbath school, Christian Endeavor, etc. The roots represent the source of life without which the societies, like the limbs, would die.

The book, *When We Join the Church*, by Archie Lowell Ryan pictures very clearly to us that the Church is one of the greatest forces in human history for the upbuilding of civilization and for teaching men how to live, fine, strong lives. In a very interesting way it tells of the history of the Church, the problems of new members, and how the Church serves its members. However, we must not forget that the Church expects something of us in return, and what a joy we may have in rendering service for so great an enterprise. Thus we grow into a broader life and learn to love and appreciate the beautiful things in life.

The book is written by a Methodist. The first eight chapters are non-denominational, and the last two deal with the Methodist denomination. This book would provide a fine series of lessons for a study course for all Christian Endeavor members.

Such questions as the following could be studied beforehand and discussed in the meeting: Do the business men of our town want churches? and Can a school teacher tell which of her students are church members?

Some more suggestive hymns are: "I Would Be Like Jesus," and "I Walk With the King."

Christian Endeavor benediction.

STUDY COURSES SUGGESTED
INTERMEDIATE CHRISTIAN ENDEAVOR
SUPERINTENDENT

"When We Join the Church," by Archie Lowell Ryan, Methodist.

"Training in Church Membership," by I. J. Van Ness, Baptist.

"Church Membership for Juniors," by W. M. Simpson, Seventh Day Baptist.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A SUGGESTIVE INSTALLATION SERVICE

Such a service held the week before your new officers begin their duties will help to impress the more deeply upon them the responsibility and work of their new office.

Worship service, arranged by the prayer meeting committee.

Prayer by a junior, asking God to help each junior to be true and loyal to their Junior work.

Hymn—"Dare to Be Brave, Dare to Be True."

President (one going out of office)—Today our new officials will take their places. It is up to each one of us to do our best; to help our superintendent; to be loyal and faithful to our society. I wish to leave as my parting message the lesson from the story entitled "The Knights of the Silver Shield" from "Why the Chimes Rang and Other Stories" by Alden, or some other story illustrating loyalty to duty).

New officers and chairmen take places at the front of the room facing the society.

Superintendent—On behalf of your Junior society I wish to thank the retiring officers for the fine work they accomplished, and welcome the new officers to their places of responsibility for the next six months.

Alfred, as our new president, you will preside over our Junior business meetings, direct the work of the society, and be its watchful and progressive leader.

Doris, as vice-president, you will assist the president in every way you can and in his absence will preside over the business meetings.

As our secretary, Faith, you will keep an accurate and up-to-date list of all our members, call their names at each consecration meeting, and keep the minutes of all business transacted by the society.

To you, George, our new treasurer, we entrust the funds of our society. We trust you to keep accurate accounts of all moneys received and paid and to pay all bills promptly.

Each committee chairman will be addressed in like manner, and while the superintendent is talking to him the members of his committee rise to their feet.

Hymn—"Just as I Am, Thine Own to Be."

The leader of the meeting then takes the chair and the service proceeds as usual. Or plans for the meeting may come first and the meeting closed with the installation service.

MEETING OF YOUNG PEOPLE'S BOARD

A special meeting of the Young People's Board was called at the home of Dr. B. F. Johanson at 8 p. m.

Members present: A. Russell Maxson, Glee Ellis, Mrs. Ruby Babcock, Emile Babcock, Glen Hemminger, Mrs. Marjorie Maxson, Dr. B. F. Johanson, Mrs. Gladys Hemminger.

Meeting was called to order by the president, A. Russell Maxson, who led in devotionals.

After considerable discussion concerning reorganization and future plans of the Young People's Board, it was voted that the report of the chairman of the plans committee be accepted as a report of progress.

Voted that the board accept the resignation of the chairman of the plans committee and have someone fill the vacancy.

Report of the corresponding secretary was read and placed on file.

REPORT OF THE CORRESPONDING SECRETARY

Number of bulletins sent out—350.

Copies of the topic cards and the bulletin of the superintendent of religious education have also been sent for every member of each Senior and Intermediate Christian Endeavor society.

Number of letters written—14.

Semi-annual reports have been received from the following societies: Intermediate Christian Endeavors: Alfred Station, Battle Creek, Milton Junction, Milton, North Loup, Nortonville.

Seniors: Ashaway, Alfred, Adams Center, Farina, Little Genesee, Marlboro, North Loup, Nortonville, Plainfield, Salem, Salemville, Shiloh, Westerly.

Correspondence regarding the work of the New England Union has been received from Miss Tacy A. Crandall.

Correspondence regarding work of the societies and semi-annual reports have been received from Rev. W. D. Burdick, Sara Davis, Rev. John F. Randolph, Mrs. Blanche Burdick, Miss Gladys Wooden, Miss Delberta Davis, Miss Ella Tomlinson, Miss Luella Snay, Miss May T. Davis, Rev. J. L. Skaggs, Rev. C. L. Hill, Miss Miriam Horner, Miss Ruth Kenyon, Miss Leta Crandall, Mrs. Elisabeth K. Austin, Miss Anna Scriven, Miss Bernice Brewer.

Correspondence regarding the work of the field

secretary has been received from Miss Marjorie Burdick.

Reported activities chart ratings are as follows:

Intermediate Christian Endeavorers—	
North Loup	295
Milton Junction	112
Battle Creek	107
Nortonville	5
Seniors—	
North Loup	595
Ashaway	558
Little Genesee	539
Salemville	431
Westerly	374
Adams Center	208
Salem	191

Respectfully submitted,
GLEE ELLIS,
Corresponding Secretary.

Report of Committee to consider board reorganization:

The committee has no formal report to make. The chairman of the committee wishes to present her resignation from this committee, as it is necessary for her to be absent from Battle Creek for several months.

The Young People's Board gave a thorough and comprehensive study to the excellent report of the New England Christian Endeavor Union.

Reports were read from Miss Marjorie Burdick concerning her work on the Wisconsin field.

Considerable discussion concerning another month's work for Marjorie Burdick was brought up.

The regular board meeting will be deferred until the call from the chair.

Meeting was adjourned.

Respectfully submitted,
GLADYS HEMMINGER,
Recording Secretary.

Battle Creek, Mich.,
January 30, 1930.

**STATEMENT ONWARD MOVEMENT
TREASURER, FEBRUARY, 1930**

	Receipts	
	February, 1930	July 1, 1929- Feb. 28, 1930
Adams Center	\$ 15.00	
Special	15.00	
	\$ 30.00	\$ 366.55
Albion		48.34
Alfred, First	93.88	1,276.10
Alfred, Second	27.75	482.10
Andover		

Attalla		Salem	74.00	912.00
Battle Creek	200.00	Salemville		
Berlin	161.31	Scio		
Boulder		Scott		
Brookfield, First	50.00	Shiloh		372.20
Brookfield, Second	43.99	Stonefort		
Carlton	2.00	Syracuse		
Ladies' Aid society	10.00	Verona		190.00
	\$ 12.00	Walworth		35.00
		Waterford		
Chicago		Special	3.00	183.00
Charleston		Wellsville		
Denver	14.00	Welton		247.59
De Ruyter	100.00	West Edmeston		25.00
Detroit		White Cloud		137.54
Dodge Center	10.00	Individuals—		
Edinburg	9.50	F. C. Wells, Honolulu.....	100.00	333.32
Exeland		Seventh Day Baptist Christian		
Farina	100.00	Endeavor Union of New		
Fouke	28.00	England		7.50
Friendship	10.00	Conference collections		1,011.48
Genesee, First	105.00			
Gentry	42.37	Total this Conference year.....	\$15,120.24	
Greenbrier				
Hammond	100.00	<i>February Receipts</i>		
Hartsville	35.00	Budget	\$ 1,953.67	
Hebron, First	88.00	Special	85.00	
Hebron, Second	8.00	Total	\$ 2,038.67	
Hopkinton, First	\$ 360.00			
Special	31.00	<i>Receipts July 1, 1929, to February 28, 1930</i>		
	\$ 391.00	Budget	\$14,210.71	
		Special	1,209.53	
Hopkinton, Second	9.00	Total	\$15,420.24	
Independence		Receipts for corresponding eight		
Jackson Center		months last year.....	\$15,176.59	
Little Prairie	27.00	<i>Disbursements February 28, 1930</i>		
Los Angeles	115.00	Missionary Society	\$1,033.41	
Lost Creek	37.00	Specials	45.00	\$1,078.41
Marlboro	126.26	Tract Society		259.92
Middle Island		Sabbath School Board.....	\$ 126.73	
Milton	\$ 165.84	Special	25.00	151.73
Sabbath school	30.00	Young People's Board	\$ 60.04	
	\$ 195.84	Special	15.00	75.04
		Woman's Board		16.72
Milton Junction		Ministerial Relief		133.38
New Auburn		Education Society		49.97
New York City.....	\$ 57.11	Historical Society		16.72
Special	25.00	Scholarships and Fellowships...		39.90
	\$ 82.11	General Conference		163.21
North Loup				\$1,985.00
Nortonville				
Pawcatuck	\$ 250.00			
Special	9.00			
	\$ 259.00			
People's				
Piscataway				
Plainfield	185.00			
Portville				
Richburg				
Ritchie				
Riverside	250.00			
Roanoke				
Rockville	\$ 20.60			
Special	2.00			
	\$ 22.60			

HAROLD R. CRANDALL,
Treasurer.

81 Elliott Ave.,
Yonkers, N. Y.,
March 1, 1930.

"Slander is a poison which extinguishes charity, both in the slanderer and in the persons who listen to it."

CHILDREN'S PAGE

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

"ON MY HONOR"

Junior Christian Endeavor Topic for Sabbath
Day, March 22, 1930

MRS. HERBERT L. POLAN

Use the Bible verse which is the Scripture lesson as a large motto in the front of your room. Announce a week or two weeks before that an award will be given to the junior bringing to this prayer meeting the longest list of copied Bible verses having in them the word *true, truth, lie, falsely, falsehood*, or words of the same meaning.

Leader may ask all the Boy Scouts to "be prepared" to recite their oath in concert. Also Girl Scouts or girls' club group. If a temperance pledge has been signed by juniors, let all signers stand and repeat that pledge. Then active members may all repeat the Christian Endeavor pledge and Quiet Hour Comrades and Tenth Legioners may renew vows.

Talk Topics:

The Vow-makers of the Bible.

The Crusader's Vow.

The Christian Crusader's Vow.

As a fitting close the superintendent—or better, an intermediate or Christian endeavor—may read or recite the words of "Follow the Gleam," explain them—telling about the writing of the poem—and then may sing it as a special number. At the close of the song let the one singing lift up the Christian flag and become leader of a line of juniors marching silently out of the building while the accompanist plays softly the music to "Follow the Gleam" (using variations).

OUR GROVE

MARY A. STILLMAN

Just a little way down the road from Willowcroft is a grove of white pine trees. They are straight and tall and must be much more than one hundred years old. Old Mr. Chase, who lived here before we did, was told when a young man by his physicians

that he would not live long. He bought this place on account of the grove; and his outdoor work in the breath of the pines restored his health so that he lived to be ninety-six.

When we were on the top of Mount Chocorua we could identify our house by the pine grove near it. It is a beautiful place in summer. The ground is covered with a thick carpet of pine needles, and in some places where the light comes through there are beds of soft hair-cap moss.

When we have children visiting us we have frequent picnic suppers in the grove. It is so easy! We take our large two-wheeled cart and load it with baskets of food and thermos bottles of lemonade, and some one draws it over to our destination. Then we gather around the cart which serves as a table, and eat our fill. When the last crumb is gone we remove the baskets and bottles, and the children fill the cart with dry cones to burn in the fireplace on cool evenings.

My sister and I have always wanted to sleep on those soft beds of moss, so one night we tried it. We did not tell our neighbors of our intention, for fear they would try to dissuade us; but really there was nothing to fear. New Hampshire arrests tramps as vagrants, so we never see any, and there were no cows or snakes.

At dusk we took our blankets and sofa pillows to the grove, and selected the softest bed we could find. We laid down a rubber blanket, then our woolen blankets with another rubber blanket on top. We were dressed in middies and bloomers which we kept on, just removing our shoes for comfort. On our heads we wore rubber bathing caps to keep off the dew.

Oh, how bright the stars were that night! They twinkled in our eyes so much we could hardly go to sleep. But at last we did, and the next thing we knew it was morning. Not even a mosquito had disturbed us. And how refreshed we were by sleeping in the open near the pines. There is nothing like it. If you have never done it, try it yourself!

THE OAK AND THE WOODBINE

M. S. G.

An oak tree grew on a wooded hill,
And very sad was he
To note the maples by the rill
In colors fair to see.

Each fall they gleamed in colors bright
Of yellow and of red,
While dull brown in the autumn light
The oak tree raised its head.

"Oh," signed the oak tree in its grief,
"I wish my leaves would grow
As brilliant as a maple leaf,
So that I, too, might glow."

So deep in trouble was it sunk,
That it quite failed to see
The woodbine growing up its trunk,
Nor listen to its plea.

"Don't feel so bad, dear oak," it said,
"I'll help you willingly.
Just watch me climb up to your head.
Have you not noticed me?"

Soon round and round the bright leaves flew,
In gleaming rainbow showers,
And bare the maple branches grew,
Amid the autumn showers.

At last they withered out of sight;
But still oak leaves of brown
Hung to the twigs with all their might,
And hardly one came down.

"Well," said the oak, "my plain, brown dress
Lasts very well indeed.
I'm thankful for their faithfulness
In these cold days of need."

"I'm sorry that I grumbled so
At maples' colors bright;
I'll try to much more grateful grow
That my leaves stay on tight."

(Continued next week.)

OPPORTUNITY

One of the most beautiful and productive sections of our country is in the state of Iowa, where there are two Seventh Day Baptist churches. There are families that should be delighted to be located on a fertile, productive farm, with a Seventh Day Baptist church and a good school in the community.

A letter from a resident of Welton, who is interested in the church and community, but who has no real estate to sell, says, "There are several things that make a person wonder. There are thousands of acres of wonderful land, taken over by the banks to satisfy the loans, which are for sale. Many farms that were taken up by Seventh Day Baptists in the pioneer days are on the market. Land that would have brought \$350 per acre in the high time can be bought today for \$125 to \$150. This is land that will produce from fifty to one hundred

bushels of corn per acre, and clover that by rotation of crops will maintain the fertility. This land under present prices can pay its running expenses and a good rate of interest on the investment."

Here is an opportunity to invest in something worth while, to manage and work yourself, or to put a good energetic Seventh Day Baptist family where they can make something for themselves and for you. This land will not be worth less, and evidently is on the verge of rising in value. The writer says, "The church at Welton would surely welcome more of like faith in the community." Locate in a community where you may save the family to the Sabbath and to God, and help to build up and strengthen an already established Seventh Day Baptist church.

Address your inquiry to Mr. O. W. Babcock, Delmar, Iowa. You will have a prompt response.

A FRIEND HAS GONE

A friend has gone, but oft I hear
His kindly voice again—
That voice that made the day less drear,
And eased the hour of pain.

A kindly, strong, unselfish friend,
A humble child of God,
Who followed to the very end,
The path his Master trod.

His burning love of humankind,
Like that of Christ, the Son,
Held him true, with steadfast mind,
Until his work was done.

No thought of self e'er entered in,
When came the Master's call
To save some erring soul from sin,
And lift the darkening pall.

And many men who knew him best,
Are stronger men today,
With clearer minds, and souls at rest,
Because he passed their way.

A friend has gone, but aye the light
That burned in his soul,
Will be to us a beacon, bright,
To lead us to the goal.

And in temptation's trying hour,
When clouds are dark above,
We'll feel anew his strength and power,
And hear his voice of love.

—J. I. Dobbyn.

(A tribute to Rev. E. H. Socwell, who died January 16, 1930, at Nady, Ark., after a lifetime of unselfish service.)

OUR PULPIT

WALKING IN THE SPIRIT

REV. HURLEY S. WARREN

Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, MARCH 22, 1930

Text—Galatians 5: 16, 17.

ORDER OF SERVICE

HYMN

THE BEATITUDES—In unison

PRAYER

RESPONSIVE READING

SPECIAL MUSIC

OFFERING

SCRIPTURE LESSON—Galatians 5: 16-26

HYMN

SERMON

HYMN

BENEDICTION

sensuality, quarrels, jealousy, temper, envy, and the like.

When Paul says, "This I say then," we know that he speaks with authority and meaning. The great Apostle, himself, his very personality, is back of these words. He often uses this form to introduce and make emphatic great truths.

Immediately following the words of the text we find set forth the "deeds of the flesh" and the "harvest of the Spirit." "Now

the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy, [murder], drinking bouts, revelry, and the like; I tell you beforehand as I have told you already, that people who indulge in such practices will never inherit the realm of God. But the harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control:—there is no law against those who practice such things. Now those who belong to Christ have crucified the flesh with its emotions and passions. As we live by the Spirit; let us have no vanity, no provoking, no envy of one another." (Moffatt.)

THE WAY OF THE SPIRIT

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

FLESH VERSUS SPIRIT

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would."

The conjunction "for," which opens this verse, "is confirmatory and the whole sentence a proof of the statement of verse 16, that walking by the Spirit will not issue in subjection to the flesh."

I know a brother and sister who could not play together and live in the same room for any great length of time without fussing and quarreling. But through the loving and gentle, yet firm, teaching of the father and mother, through church and Sabbath school, and Junior Christian Endeavor this brother and sister were brought to feel ashamed of their quarreling. They accepted Christ, were baptized and joined the Church—and such a difference there was in the way they got along together. If children walk in the Spirit there is no room for the desire of the flesh.

The contrast between the "flesh" and the "Spirit" as set forth in the text is clearly evident. Yea, there is more than a contrast—there is a conflict, a struggle. Paul, in the seventh chapter of Romans, recognizes this struggle and points out the way of escape. Verses 9-25, "I cannot be good as I want to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells in me. . . . (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!" (Moffatt.)

The desire of the "flesh" makes slaves of mortal men, while the passion of the "Spirit" leads to freedom.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would."

THE POWER OF CHOICE

Let us say with the Apostle Paul, "God will rescue us. Thanks be to him through Jesus Christ our Lord" that he has given us the "Power of Choice"; that if we exercise

According to the International Critical Commentary (Burton), "The tense of the imperative (Walk) denoting action in progress is appropriately used of that which the Galatians were already doing." Paul tries to show the Galatians that the pressure of the law is not essential in the governing of their actions. He urges these people to continue to govern their actions by the inward impulse of the Spirit, and he earnestly assures them that in so doing they will not yield to the power within them that would do evil.

The type of life the Apostle commends to the Galatians is accomplished by "faith working through love."

Ian Maclaren, in his beautiful story of Scottish life, "Beside the Bonnie Brier Bush," causes the scholar, George Howe, to tell an experience of his childhood with a revivalist of that day. The "revival man" who "had been preaching on hell," illustrated his sermon by burning a roll of paper. "Think," said he, ". . . of your whole body on fire, never to go out. That is hell, and that is where any laddie will go who does not repent and believe." The young listener was so frightened that he could not sleep that night. "I was only a wee laddie, and I did what we all do in trouble, I cried for my mother." The mother came and by the power of love dispelled the fear and revealed to her trembling son the God of love. "The boy saw the true nature of God in the patient and forgiving love of his mother which he had experienced every day of his life." "The truth came to me as with a flicker and I cuddled down into my bed and fell asleep in his love as in my mother's arms."

It was the mother's "faith working through love."

Paul describes this kind of life in Galatians 2:20 in these words: "It is no longer I who live, Christ lives in me; the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself up for me." (Moffatt.)

Also in Romans 7: 4b, "The crucified body of Christ made you dead to the Law, so that you might belong to another, to him who was raised from the dead that we might be fruitful to God."

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

this wonderful power toward the "harvest of the Spirit" we shall "reap life eternal."

What a boundless opportunity it is to choose for oneself! Much, if not all, of our present selection depends upon our former choosing. "The direction of our present acts is not a result of what we are for the moment, or the hour, or the day, but a result of what we have been up to the time of these acts." The choice of a life work, of our companions and associates, between good and evil, of whom we will serve—these are essential and vital.

May each and every one of us strive toward the "harvest of the Spirit." Let our walk be in the way of the Spirit. May we "will" to escape the "struggle" and find, by our Power of Choice, a greater freedom in God, through Jesus Christ.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would."

AMERICAN SABBATH TRACT SOCIETY MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, February 9, 1930, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Winfred R. Harris, Asa F. Randolph, Miss Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, Franklin A. Langworthy, La Verne C. Bassett, George R. Crandall, Assistant Corresponding Secretary Bernice A. Brewer, Business Manager L. Harrison North.

Visitors present: Mrs. Ahva J. C. Bond, Miss Dorothy Hubbard, Mrs. La Verne C. Bassett, Mrs. Irving A. Hunting, Director of Religious Education, Rev. Erlo E. Sutton.

Prayer was offered by Rev. Ahva J. C. Bond.

Assistant corresponding secretary reported as follows:

Letters.

Letters received in the office this month total twenty-eight, and in addition, twenty-five lists of members of the churches, from the church clerks, have been received. The number of letters written was seventeen plus four mimeographed letters, copies of which totaled 250.

Calendars.

Calendars were returned from the churches where they were not sold, and were sent out again to churches that we were not able to supply before. There were orders that were not completely filled, but I think every church that ordered at all had at least a few sent. The amount collected so far on the calendars is \$154.35.

Sermons.

The sermon department of the RECORDER keeps enough sermons on hand to supply one each week. We will have a series of sermons by one man during the month of March, such as was printed during November. Two other such series, though with variations, are being planned for two of the next six months. Meanwhile our supply of single sermons keeps up, or if they get low, a request sent out to a number of our ministers brings immediate response.

Inquiries.

Nothing has been said for some time about inquiries that come to the office. These come on the average of two or three a month, and are answered with a letter, sample literature, and a price list. If there happens to be a church near the person inquiring, the pastor is notified. So far since the first of the year, we have had four such letters: one from Washington, one from Montana, another from Saskatchewan, Canada, and the fourth from Florida.

Respectfully,

BERNICE A. BREWER.

Report adopted.

Leader in Sabbath Promotion, Rev. Ahva J. C. Bond, reported informally his visit to the Milton, Wis., Church, conferences with college students, and plans for a Teen-Age Conference to be held at North Loup, Neb.

The report of Treasurer Ethel L. Titsworth was presented and accepted.

The Advisory Committee presented recommendations relative to advertising in the RECORDER.

Recommendation approved.

Further, without recommendation, the Advisory Committee reported the need of a new typewriter in the office of the assistant corresponding secretary.

Voted that the matter be referred to the Supervisory Committee and the recording secretary with power.

GLEANINGS FROM INTERESTING LETTERS

Mr. Philip Andrews, son of Darwin and Mary Wheeler Andrews, of Boulder, Colo., has for some years been surveying in South America for the Standard Oil Company, making extensive oil exploration trips along the Unare river, in Venezuela. His aunt in Boulder sends two or three letters written to his parents, thinking that some of them might be interesting to his friends if published in the RECORDER.

Venezuela stands second in the oil producing countries of the world.

Gleaning points from these letters, I find Mr. Andrews with two workmen paddling many miles down the river in a fifteen foot log dugout containing all of his provisions and equipments for surveying. It is a long tedious journey in which they must live on such food as can be found among the natives, who are poor and have but little to sell.

The disturbed area lies just south of them but it is quiet where they are, with the exception of a lot of horsemen who are running wild over the country.

From a letter to his mother written September 15, we select the following items:

DEAR MOTHER:

There were nine of your letters waiting for me when I returned from nine weeks' work in Anzoategui, and I was very glad to have them. I wrote two letters in pencil from various points along the Unare, but am almost sure that you did not receive them. If you do receive them you will pardon the repetition. There is supposed to be a mail out sometime next week if all goes well.

It seemed good to eat from a table again, see friends, and to play a few records. This last trip has been very interesting though a bit "tough" due to rains, insects, etc. The trip back required a week and I got stuck in every river along the way. I had to wait on the banks of one river two days for it to go down, and another delayed me a day and a half. The car went down in quicksand in one river and all my equipment, books, maps, etc., got wet. A block and tackle that I carry with me saved the day, however.

During the past nine weeks I have slept every night in a hammock, except one when I slept on the ground. I mapped 185 kilometers of Rio Unare or from Zaraza to the sea, and hardly had shoes on for over a month. One alpargato (native slipper) was lost when I shot two chiguiris and jumped into the river after them, so had to spend a week barefooted. I had a pair made to order later, as small towns do not carry my size. One of the chiguiris lasted the three of us for

The Committee on Distribution of Literature reported as follows:

The committee would recommend that a tract rack of a style similar to those now in use in the churches be supplied to the Battle Creek Church at a cost of about \$15.

The response of pastors and church officials in the campaign for wider acquaintance and distribution of our literature through the churches has been unusually fine. Already the following churches have indicated their interest and cooperation in the campaign:

Alfred Station, N. Y.	Verona, N. Y.
North Loup, Neb.	Waterford, Conn.
Lost Creek, W. Va.	New Market, N. J.
Roanoke, W. Va.	Plainfield, N. J.
Hammond, La.	Nortonville, Kan.
Berea, W. Va.	Adams Center, N. Y.
Milton Junction, Wis.	Dodge Center, Minn.
Friendship, N. Y.	Marlboro, N. J.
Los Angeles, Calif.	Little Prairie, Ark.
Hartsville, N. Y.	Riverside, Calif.

The committee is very much pleased with this prompt response, and feels that it indicates a vigorous campaign in the churches.

The tracts sent out on order number 243, besides 210 "Fundamental Features" sent to Baptist ministers—a total of 453.

JESSE G. BURDICK,

Chairman.

Report approved.

Mr. Arthur L. Titsworth, for thirty-nine years the recording secretary of the board, in a letter of appreciation, expressed his thanks for the gift of a life subscription to the SABBATH RECORDER.

The special committee appointed to consider the employment of corresponding secretary reported.

Voted that action on the report be postponed for one month.

Voted that the report of the Supervisory Committee, presented at the January meeting of the board, be referred back to the committee for further consideration.

Voted that the matter of providing an office for the leader in Sabbath Promotion be referred to the Supervisory Committee.

Rev. Erlo E. Sutton, director of religious education, in a few remarks, expressed his pleasure at being present with the members of the board.

Minutes read and approved.

Board adjourned.

WINFRED R. HARRIS,
Recording Secretary.

five days, and we were mighty glad to have it as food was rather scarce part of the time. The chiguiri is like a small tapir and is about the size of a large hog when full grown.

The trip down the river was more or less eventful although I'm not anxious to do it again right away. In two weeks' time we put up camp eleven times in the rain, and were always working in mud and water. The canoe was a sixteen foot dugout that I bought for \$6 and sold for \$4 after using it more than a month. It carried all equipment and two of us—that is myself at the rear paddle and a boy in front. We were going good in one place when we hit a submerged log and sent the boy in front headlong into the river. By good fortune the boat did not capsize, by a small margin. I was highly relieved as the boat carried about \$1,000 worth of equipment. In the lower part of the river, there were a lot of alligators and some of them very large. Sometimes they would come close to investigate the canoe, and one night on shore I saw three come swimming up to where I was standing. Only the eyes and snout stick up above the surface of the water, and they often look like merely a floating log. One caught a full grown pig near to my plane table. I have a very small one preserved in alcohol. I also have a large centipede in alcohol that was in my duffle bag one night and ran across my hand. He didn't dig in, however. In one of my other letters, I mentioned killing a small mapanare (Venezuela's most poisonous snake) under my hammock one morning when I got up. There were some very pretty coral snakes along trails. I've always been inclined to think that whirlpools in rivers were more or less of a myth, but had experience with them once or twice that changed my mind. On the last day that I used the canoe and we lacked only about eight kilometers to reach the sea, the river came up over two meters. It was washing down logs, branches, and trees. The boy and I got tangled up in a whirlpool and I really thought that my equipment was gone. It took over an hour to get the canoe back, and we surveyed to the coast overland to finish up.

Affairs are not serious here, but rather annoying. We have to answer sentry's challenge after nine p. m. and some articles of food are nearly out due to the blockade since the twelfth of August. This applies to eastern Venezuela. Flour, sugar, and rice are nearly gone, with only a small supply of gasoline, and we do not know when boats will move again. The Creole has permission to move a boat next week, by which I hope to get this letter out. Eleven of the Americans have been waiting and hope to get away on vacation by the same boat. I might write more but do not know about the censor.

I spent two days and one night on some islands off the coast of Venezuela. They didn't yield much geologic information, but I mapped them anyway. I went out with fishermen, ate fish stew flavored with garlic and cooked in an earthen pot over drift-wood fire. The islands are desert coral islands with salt deposits, and I was able to collect some very nice recent shells, corals, and seaweed. I also have two bills from sawfish. I am soon to make a trip to the islands of Coche

and Cubagua which are near to the island of Margarita. At least the trip will be made if it is possible to get permission from the government at this time.

Lots of love,

PHILIP.

On December 6 he wrote as follows:

DEAR MOTHER:

I got back this morning, having been away since the twenty-sixth of September. Think that I wrote to you from Barcelona about the trip to the islands. The trip on the mainland was about the same as usual, although the insects did not live up to the "gentleman's agreement." When one class of insect is busy the other kinds are supposed to "lay off," but on this trip there were four kinds unusually busy. The rainy season is closing with a lot of mosquitoes, and the ticks are out again in hordes. The sand flies were bad at certain hours of the day, and there were gusanos (flesh worms). I took a small one (one-half inch long) out of my fore arm and can not understand how he withstood carbolic soap every day and rum rubs. I think that I have another in my back, but have not had anyone examine it yet.

The usual mishap of losing camp happened again, as it does about every two months of field work. I had two peons working with me and two more to move camp. They put it off the trail and one and one-half leagues instead of two and one-half leagues ahead as I had asked, so the three of us passed without seeing it. They saw us pass but by some process of peon reasoning they thought that we would know it was there. The three of us kept going ahead until dark and then started back. About nine p. m. we built a fire and lay down in the trail to sleep, as I knew it was hopeless, and I was getting a bit dry as I had not had water since three p. m. The trail was rough as the mud had dried in humps, but I slept better than I had expected. I felt something come up against my back and I nearly jumped out of my clothes, for we had killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. At seven we met the mules coming up the trail with the packs, and got some food. I told the mule man several things, but did not fire him as the next one might do worse.

My right ear has been out of commission for about a month, but is coming back all right again. Nearly half the Americans in Maturin are having the same trouble. An American doctor says that it is a fungus in the water that causes the trouble, and it is also prevalent in Colombia and Panama. All but one of my peons had fever on my last trip, but I managed to escape, by good fortune.

We reached the banks of the Unare again and I saw a herd of about twenty chiguiris (one of the tapir family). Two mothers had three husky youngsters each, and they were cute; I don't think that they were over a month old. They walked out on a sand spit and then swam calmly across. It would be interesting and fairly easy to take movies of them with patience, as they

are rather stupid. They like to eat the tender grass that grows along the banks of the rivers and are almost as much at home in the water as an alligator.

I wouldn't mind having some of your surplus apples and jam. I had an apple on the Dutch boat coming back from Margarita, which was a real luxury. It must have been interesting to see the bones in the rocks. There are some bones in asphalt near here but I haven't had time to dig out any yet.

I am planning to move the office from here to Barcelona about the first of the year, so that it will be all right to just address letters—Barcelona, Venezuela. Also Andrews, Barcelona, Venezuela, will be sufficient for any cable. I will be rather glad to get out of Maturin in many ways, although it is nice to be near the Americans here.

A sentry's challenge just echoed across the plaza, as it is after nine p. m. They don't seem to realize that the war is over—temporarily at least.

Love,

PHILIP.

Maturin, Venezuela,
December 6, 1929.

THE ALFRED SCHOOL OF THEOLOGY

Nine persons have attended this year the department of Theology and Religious Education at Alfred University: one senior, four second year students, and four special students.

The instructors have been Rev. Walter L. Greene, Rev. Edgar D. Van Horn, Mr. Neal D. Mills, and the writer.

Instruction has been given in the following subjects: New Testament Greek, modern Protestantism, homiletics, Seventh Day Baptist history, Old and New Testament theology, Biblical introduction, history of religions, psychology of religion, the philosophy of religion, the English Bible, and religious education.

The students have shown a real interest, which, of course, the teachers have appreciated.

The state of the treasury is encouraging, and all the more so because there is an increase of receipts by way of the Onward Movement.

Correspondence is invited from all young men and women who may be interested in the work we are doing, as we try to help our students prepare for the largest possible service in the ministry or in the field of religious education.

The school has been represented as follows: At Rochester at the installation of

Doctor Bevins as the new president of Colgate-Rochester Divinity School; at White Plains, N. Y., at the Annual Meeting of the New York State Sunday School Convention; at Plainfield at the dedication of the new Denominational Building; and at Gettysburg, Penn., at a conference of theological students representing the seminaries of the Middle Atlantic States.

ARTHUR E. MAIN, *Dean.*

Alfred, N. Y.

WATERFORD'S OPPORTUNITY

The Waterford Church again faces the facts. Pastor Hill's resignation, to become effective in July, was read and accepted at the annual business meeting. He is to move to the Ashaway, or First Hopkinton Church, in Rhode Island.

It was just about two years ago that Pastor Ogden presented his resignation, after serving the church for the two years that he attended Yale Divinity School and then for a year as full-time pastor.

To some, the resignation of a pastor from the Waterford Church comes as a blow and presents a problem. To other members, it comes as the expected and presents an opportunity—Waterford's opportunity.

Waterford can not pay a higher salary to its pastor at the present time, and the salary now paid is not a living wage. It is enough, however, to attract a young man who wants to further his education at Yale, and at the same time get some practical experience. Waterford, nearest to Yale of our churches, has become a training ground for young Seventh Day Baptist ministers. This is Waterford's opportunity to serve our denomination.

The church regrets to lose Pastor Hill and his family, but it realizes that there is a bigger and better field for their labors in Ashaway. The church wishes them success.

As to the future, there seems to be but one course; that we continue to serve our denomination, our young ministers, and our community, by calling another young man. Who will it be?—*Morton Swinney, The Waterford Review.*

"Your bank account will indicate how fast you are going better than your speedometer."

Fundamentalists' Page

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

BIBLICAL CRITICISM

XI

HIGHER CRITICISM—ITS ORIGIN AND HISTORY

British-American Critics

The third stage in the development of higher criticism is the British-American. So we shall next turn our attention to the English-writing higher critics. Since these writers come down to our own day, we shall make little attempt to discuss the criticisms of this period. Nor can we more than mention some of the earlier, leading critics in the movement, both in England and America. To attempt more than this is beyond the limits of this discussion.

English Critics

Probably the most learned and influential were: Dr. Samuel Davidson, Prof. T. K. Cheyne, Dr. S. R. Driver, Dr. Robertson Smith, Dr. George Adam Smith, and Canon Henson. Of course, many others could be added.

In 1862, Doctor Davidson published his *Introduction to the Old Testament*. Thus, through Doctor Davidson, the supplementary hypothesis of De Wette, Bleek, Knoble, and Stahelin passed over into England, though with strange incongruity he borrowed freely from Baur.

Dr. Robertson Smith, a Scotchman, in a series of books published late in the nineteenth century, boldly recast the teachings of the German critics. For proof of this, consult his books, such as, *The Pentateuch*, *Prophets of Israel*, and the *Old Testament in the Jewish Church*.

Of these earlier English critics, I can take space but to mention one more, Dr. S. R. Driver, sometime Regius Professor of Hebrew at Oxford. In his book, *Introduction to the Literature of the Old Testament*, and especially in his *Book of Genesis*, Doctor Driver has worked out with great skill and detail, the theories of the continental critics. Let any one wade through a section

of Genesis, as worked out by Doctor Driver, and then ask himself frankly, whether such a complex combination of authors does not seem to be so purely subjective as to be of little value, or even *probable* or *reliable*. Another has said, "The hand is the hand of Driver, but the voice is the voice of Kuenen and Wellhausen."

The above listed men belong among England's leading Biblical critics and theologians, and though they are dead they still speak, holding the central place in the higher critical movement. But they represent little that is *new*, or even *original*. Their theology is a product of German thought, going back even to Hobbes and Spinoza.

American Critics

The American higher critics are so numerous and their literature so abundant, we can do little more than to name some of the leaders of the movement. We will take Dr. C. A. Briggs, sometime Professor of Theology at Union Theological Seminary, as an example. He is a voluminous writer. He published his *Biblical Study* in 1883, his *Messianic Prophecy* in 1886; and a little later his *Higher Criticism of the Hexateuch*.

All his writings reveal him as an earnest advocate of the German theories. In his *Hexateuch* he confesses that he was guided in his studies chiefly by Ewald.

Among the many American critics who are responsible for propagating *liberal higher criticism* in America we list the following: Henry Preserved Smith, of Amherst; W. N. Clarke, of Colgate; Frank K. Sanders, Charles F. Kent, and George B. Stevens, of Yale; George B. Foster, John P. Smith, George B. Smith, and Ernest D. Burton, University of Chicago; Wm. Adams Brown, Arthur C. McGiffert, of Union. Many later writers could be added.

English Critics—School of Compromise

The English-writing critics, both in England and America, were said, at first, to represent a *school of compromise*. That is, on the one hand, they accepted the major premises of the continental critics (French-Dutch-German), concerning the origin of the Old Testament—its origin, antiquity, authorship, and authenticity. While, on the other hand, they refused to go *all the way* with the German rationalists in *denying al-*

together the inspiration of the Old Testament. They coined a new phrase under which they could cloak their denials. So instead of declaring their belief in the Scriptures as God's revealed Word, or rather *denying* belief in the Scriptures as God's revealed Word, they said, "The Scriptures contain a revelation from God."

See how that looks! The Scriptures might be full of myths, legends, folk-lore and Oriental exaggeration; they might be wrong in their history, in their reputed authorship, etc. (all of which the critics affirm); and yet out of this confusion of fact, fancy, fiction, fables, fragments, and falsehoods could be found a revelation from God, *if the material be rightly sifted*. Just how one can hold to the type of higher criticism as taught by the continental critics, which certainly forms the groundwork of English and American criticism—just how one can hold to this view of criticism, and retain his faith in the Bible as the Word of God, or even (as these critics affirm) as "containing" a revelation from God, is beyond me. It would seem that with their idea as to *what the Bible is*, they could also find a revelation from God were they studying the Hindu's bible—the *Bhagavad-gita*—or the *Koran* of the Mohammedans, or the *Classics* of Confucianism.

The Views of the Continental Critics

In view of what we have just said in reference to the beliefs of the continental critics and the school of compromise as represented by the English-writing critics, it might be well to place before us, in review, something of the religious views of those critics most influential in the movement. I think we may safely say that practically all the continental critics, those who may be regarded as having "fathered" liberal higher criticism, have held in common the following views.

1. *They denied the validity of Biblical prophecy.* What the Christian Church had been accustomed to regard as prophecy, and what the evangelical Christians today consider prophetic, these critics denied. They explained all statements which had been considered as prophetic as being conjectures, or fiction, or impostures, or coincidences.

2. *They denied the validity of miracles.* They not only denied the validity of mir-

acles, but of any miraculous narrative. Miracles were accounted for on the basis of the time and age in which the people lived. Miracles were myths and legends which had grown up with the years, and around their heroes. They were the product of the human mind, accounted for by the Oriental tendency to exaggeration. They were "legendary exaggeration of events that are entirely explicable from natural causes."

3. *They denied the validity, or reality, of revelation.* That is, they denied revelation in the sense in which it has been universally held by the Christian Church. They were deists, avowed unbelievers in the supernatural. Their theories were worked out on the ground of human reasoning. Their hypotheses were constructed upon the assumptions that the *Scriptures are false*. In the writings of these critics, there is no thought that the Bible is a revelation from God. Theirs was a natural religion in which a supernatural revelation had no place.

This is a chilling indictment, but recall some of the findings which we have been presenting in these articles for the past three months.

Celsus rejected the supernatural, and affirmed that any philosophy which recognized the supernatural claims of Jesus must be rejected.

Spinoza repudiated absolutely a supernatural revelation. And *Spinoza* was one of their greatest.

Astruc, "the father of the documentary theory," repudiated the miraculous and supernatural.

Both *Thomas Hobbes* and *Thomas Chubb* were outspoken antagonists of not only the necessity, but the possibility, of a personal revelation. Likewise they repudiated the fact of prophecy and miracle.

Eichorn, who has been called the "father of higher criticism," and who was the first man to use the term, *discarded the miraculous*, and declared the so-called supernatural element in the Bible was only an Oriental exaggeration.

Vatke and *Leopold George* were Hegelian rationalists, who considered the first four books of the Bible as *entirely mythical*.

DeWette, one of the advocates of the supplementary hypothesis, did not believe in revelation.

Kuener was a free-thinker and an agnostic. Professor Sanday says that he wrote in the interests of an almost avowed naturalism.

Wellhausen regarded the religion of Israel as a naturalistic evolution from heathendom, a sort of an emanation from an imperfectly monotheistic, semi-pagan idolatry. The religion of Israel was simply a human religion.

BELIEVE IT OR NOT

A writer for Collier's magazine, Mr. William Shepard, said to the women at the great law enforcement meeting in Washington, last spring, "From a constant investigation as a magazine writer of prohibition since the first of its existence, I tell you that if the women of America let go, America will turn reeking over night. And, if the motherhood of America does ever let go, it will serve us right if America turns to the saloon or its equivalent. But the motherhood and womanhood of America will not let go. In all human history motherhood has never run away. A call has come from the threatened firesides and you are here gathered for battle."

[Data published by the W.C.T.U.]

Sabbath School Lesson XII.—March 22, 1930.

JESUS TEACHING AND HEALING.—Matthew 13: 53—16: 12.

Golden Text: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7: 7.

DAILY READINGS

March 16—Jesus Teaching and Healing. Matthew 15: 21-31.
 March 17—The Power of Faith. Matthew 17: 14-20.
 March 18—Healing on the Sabbath. Luke 13: 10-17.
 March 19—The Light of the World. John 9: 1-12.
 March 20—Comfort in Sorrow. 2 Corinthians 1: 3-11.
 March 21—Non-Resistance. Luke 22: 47-53.
 March 22—Longing for Righteousness. Psalm 119: 33-44.

(For Lesson Notes, see *Helping Hand*.)

"A religion by law is a religion without love, and a religion without love is a religion without a soul."

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription
 Per Year\$2.50
 Six Months 1.25
 Per Month25
 Per Copy05

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

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

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

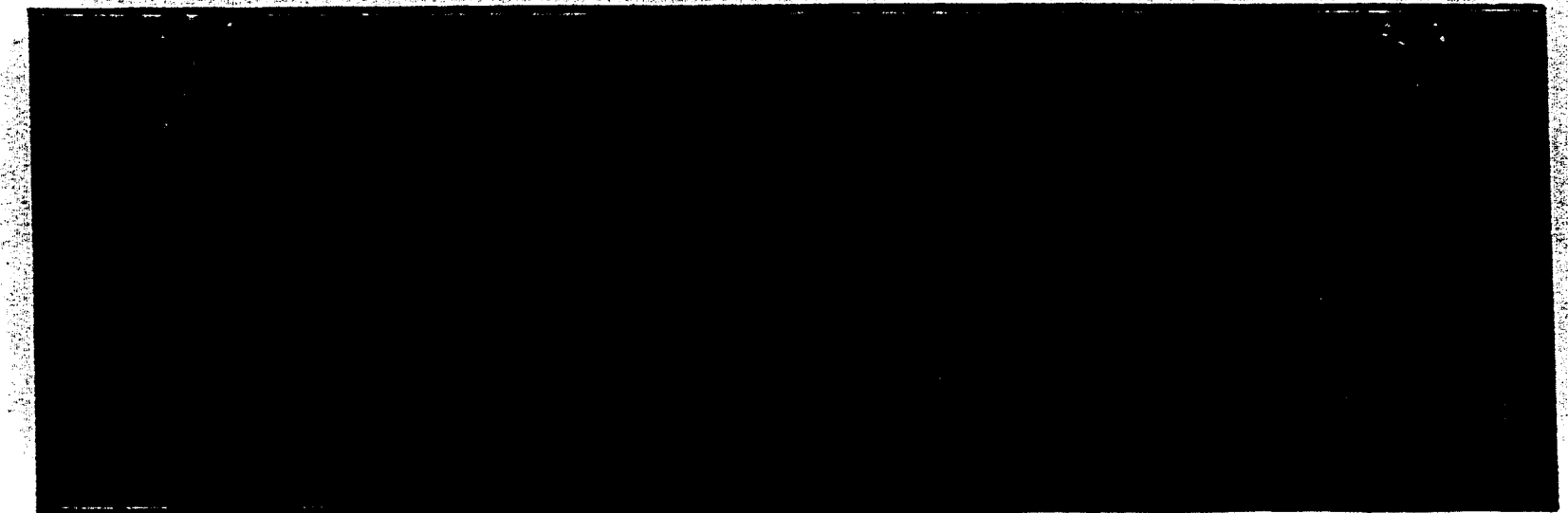
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training. Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—

A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
 Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

ALFRED EDWARD WHITFORD
 PRESIDENT
 Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
 Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.
 Intermediate Series—Issued quarterly, 15c per copy.
 Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.