

The Sabbath Recorder

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 world can never give true peace—
The heart of man, for higher things designed,
Must seek above the sensuous and the base
That which it needs. These are as husks
Which swine do feed upon and suited not
For souls made for companionship with God.

He formed man and knows his hungerings,
His deep desires; he only can supply
The gift to answer each returning need;
How futile, then, in other ways to seek
A satisfying portion for the soul!
God can alone abiding peace bestow.

"My peace I give to you," the Savior saith,
Then rest upon his word, nor anxious be,
And peace, such as the world can never give,
Will flood your spirit with a joy supreme,
And life, before unknown, possess your soul—
A marvel of his wondrous grace divine.
—Fred Scott Shepard.

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

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The Sabbath Recorder

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WHOLE No. 4,437

O God, we thank thee for all the ways in which thou hast revealed thyself. We are glad that the heavens reveal thy glory and the firmament showeth thy handiwork.

We thank thee for thy Word in which we learn of thy Fatherhood and of thy matchless love. Teach us to hide its precepts in our hearts. Give us the inner witness that we are thy children in very deed, approved of thee, and that thou art with us. May our walk ever be "close with God." In Jesus' name. Amen.

"See That Ye Abound Dear friends, will In This Grace Also" you help me a little while in a careful study of a Christian "grace" that is too often overlooked in our every day life? Because it is overlooked our practical work as a people is just now in distress.

Have you regarded liberal giving as a genuine Christian grace? This is the grace referred to in the title of this editorial, "See that ye abound in this grace also." The regular tithing had not been sufficient in Paul's day, and there was need of a special offering to help out. Titus had been entrusted with the raising of it, as Paul said; so he "would also finish" in them "the same grace also."

Then after naming the Christian graces which they possessed, Paul urged them to "abound in this grace also." (2 Corinthians 8.) This wonderful plea was for a special free-will offering to meet an emergency, and they were told that "God loveth a cheerful giver."

Friends, this is exactly what we are pleading for today. None of us want to see missions closed for want of money. And we know such a move will not need to be made if our people only have a willing mind to do according to their ability. Let us all arise to meet the needs. "See that ye abound in this grace also."

This grace of liberality serves as an antidote to save us from the canker and the rust of hoarded riches. The rich fool who stored up money for self, lost his soul; so did Dives who turned away from the poor and needy. There is something unutterably sad in the thought that hoarded wealth must

witness against us in the judgment day, especially if we have withheld from God's cause.

My friend, why not carefully consult conscience on this grace also, and act as we will wish we had when we are through with our life work here?

I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased;
And I felt I should have to answer,
The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with terrible might.
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience, sitting
In that solemnly silent place.

And so I have learned a lesson,
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future,
In the land where time will cease,

And know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience,
Will be judgment enough for me.

Real Christian Use Of Our Money Our money is as much a part of us by way of power, God given with which to do good, as is our ability to think and talk and plan. We instinctively feel that these should be used to advance his cause. Then why not our money, a portion of which belongs to God?

Money in our possession represents the good we may do for Christianity when it is given in exchange for Christian work. To withhold it or to be stingy with it causes the church to lose a lot of power for good. God loves a cheerful giver, and if funds are not willingly given, the giver himself is the loser. Therefore money is rightly used in

mission work when it is given from the heart.

There are many uses of money that can not be called Christian. Can the man who puts a quarter on the church plate once a week, and pays \$100 a season for an opera box; or who gives one dollar a week to the church while he is at home, and uses up a thousand dollars on a summer excursion, and pays heavily for transporting some pet, be regarded as making an approved Christian use of his money? Can one who spends more for pleasure and shows and entertainment than he does for God's work, be making a real Christian use of his wealth?

As to the proportion one should give to the Lord's work, we can not say. But it is safe to give "as God has prospered you." As your prosperity increases, your gifts to God should increase rather than decrease.

I have found it good to give not less than one tenth of my income. Do you think our Missionary Board, or any one of our boards, would be in distress today if all Seventh Day Baptists had given to average one tenth?

Of course all could not do that, but if those whose income is large would give as God has prospered them, the average would amount to that. If a man's income is \$10,000, he could give \$1,000 as easily as the one who receives only one thousand can give \$100.

Oh! friends of our good cause! Don't you feel that if our hearts were in the work of giving as we are able to give, all our boards would be out of debt?

Don't you think our homes and our persons would be made to rejoice greatly over such a blessed work? Yes, indeed, if pastors and people in all the churches will unite with us in this effort whole heartedly, as they are able to do, every debt will be paid before General Conference.

Let Us Make It a Matter of Conscience The question of policy or of mere impulse in considering our obligation to support the church and missions, is not so important as the matter of conscience.

As already suggested, when our obligations to give "as unto the Lord" are made matters of conscience; when we listen to the voice of God in the soul until we are ready to "prove the Lord by our tithes and offerings," then giving becomes a means of

grace, and shows the genuineness of our religion and the sincerity of our prayers.

We understand conscience as the voice of God in the soul, the Spirit-given sense of right and wrong. It approves when we have done our full duty. It condemns when we have not lived up to our sense of right. With this thought in view, let us compare the proportion of funds spent for self—in pleasure trips, entertainments, shows, in "just having a good time," enjoying luxuries—with the amount we have devoted to the work of the church and missions, in order to see what conscience says about it. The voice of God will very likely ask you: "Have ye abounded in this grace also"—the grace of liberal giving for the kingdom of heaven? Then we will ask ourselves: "Have we done our full duty in the sight of God? Have we given our tenth? Or have we failed entirely?"

If we all had done our full part, do you think our boards would be in such distress? If the mission fields have to be given up at the end of this year, how will you feel about it?

Now, if we arise to the occasion and "abound in this grace" of liberal giving, this whole matter will be relieved of its burden. Then we can go to Conference feeling good about our year's work.

Prohibitionists Must Wake Up It does seem as though the intense liquor conspiracy which is developing against prohibition in these times ought to arouse the heart of every temperance man and woman in the United States to meet squarely the underhanded methods by which politicians and daily papers are being marshaled as a great host against the national Constitution.

The propaganda against prohibition, either direct or indirect, is being pushed in Congress, and, seemingly in ninety-nine per cent of the great daily papers in the nation.

It is alarming that our daily papers will lend themselves to aid, directly or indirectly, the outlaw propaganda against the amendment, when the large majority of national voters who established prohibition have a right to expect the papers to uphold them rather than the outlaws.

Here is the way the *American Business Men's Foundation* regards the situation:

During the past five months, the liquor forces of the nation have been developing and extending

the most sustained and wide-spread campaign of attack upon, and misrepresentation of, national prohibition, since the eighteenth amendment was enacted. The supporters and defenders of national prohibition have, for the most part, been completely submerged and out-generated so far as representation of the prohibition side of the question in the nation's press is concerned.

During the last fifty days, and up to the present moment, the liquor forces have practically commandeered Congress and every vantage point of general publicity, and have redoubled their efforts in assailing prohibition from every possible angle.

Instead of being "alive with claims and counter claims for each side," the most cursory examination of the best known daily papers of the nation would show that they have been crowded with endless columns of anti-prohibition editorials, stories, cartoons, and heavily colored news items holding national prohibition up to ridicule and contempt, and that this material has been published in these papers in about the proportion of *ninety-nine and one-half per cent to one-half of one per cent* of material of any consequence containing favorable reference to prohibition benefits.

During all this time, the government's efficient efforts to remedy law enforcement along our border and coast line have been wildly distorted and made to serve as the basis of sensational attacks upon prohibition by the clever scribes of liquor's publicity staff in Washington and elsewhere.

Think of It! A Threat of War The extent of the bitter spirit of arrogance and fanaticism shown by the liquor forces in the effort to bring back the saloon is seen in the speech of one of their attorneys pleading the liquor cause before the House Judiciary Committee in Washington, in which he said, "Unless these demands are granted, a civil war might be expected."

Such an address ought to arouse the patriotic spirit of indignation in every true citizen. It seems incredible that such a plea could be made in the nation's capital, in which our government was denounced as unable to enforce its Constitutional laws.

The *Christian Science Monthly* has this to say about those who applaud such threats of war in this whisky rebellion, against the Constitutional law of the people as expressed in the Eighteenth Amendment and lawfully adopted:

In the dark days prior to 1861, there were men in the Senate, men who had taken an oath to support the Constitution of the United States, as indeed Mr. Coudert in his capacity as an attorney and an officer of the court has taken it, and who argued against the ability of the federal government to maintain itself, and to enforce its

basic law. Out of their political attitude and utterances proceeded the most bitter civil war of history, but in the end the authority of the national government and the permanence of the Constitution were established. It was many decades before the unhappy people who were duped by the proponents of repudiation of the Constitution, recovered from the effects of that war.

So utterly discreditable, so unpatriotic, so anarchistic an example of revolt against the authority of the American government has never been presented prior to the hearings held in Washington last week for the exploitation of the wet program. Reduced to its lowest terms, the statement and the argument have been, "We will not obey the federal law. The United States government has not strength enough to coerce us. We will plunge the nation into civil war before we accede to the Constitutional requirement. And, finally, the United States, which has never lost a war, which has never failed to suppress disorder and revolt, even of the most colossal proportions, within its own territory, is today impotent to suppress the whisky rebellion!"

Are the people of the United States willing to accede to this proposition?

Marcus I. Burdick In the issue of March 3 will be found the death notice of Marcus I. Burdick, who died February 16, 1930. After the RECORDER had gone to press the mail brought us this cut of Mr. Burdick, intended for that notice, but too late. So we gladly give place for it here.



MARCUS I. BURDICK
APRIL 9, 1850—FEBRUARY 16, 1930

THE RELIGIOUS LIFE OF THE DENOMINATION

DO WE NEED A REVIVAL?

A small girl in a Bible school class was asked, "What does 'revive' mean?" Her reply was, "To give more life." A well-trained minister could give no better answer, for a revival is connected inseparably with the life of God in the soul. A revival awakens the careless Christian to a sense of his condition, and through a renewal of his spiritual life floods his soul with streams of joy and love. A revival quickens into joyous activity the dormant powers of the church. It banishes malice, envy, and misunderstanding from the hearts of church members. It arouses Christians from their lethargy, and when the church is stirred to activity, it awakens thoughtless sinners, leads them to the cross, helps the inquirer to make a final surrender, and calls out a confession of Christ from the secret disciple. A live, revived church bears testimony to the divine origin and quality of the Christian faith, and leads young people to follow the Lord in the path of duty.

Is such a work of grace needed among Seventh Day Baptists? Ask your own heart this question. Has your own individual life reached its highest possible efficiency in the kingdom of God, and is the spiritual life and efficiency of the denomination what it should be? Are we succeeding in winning souls as we ought? Do we have, as a denomination, boldness and power to testify of the saving grace of God, and is the work in our churches flourishing? Is the attendance at the Sabbath services large enough to satisfy, and is the preaching filled with the fire of the Spirit of God, or is it cold and formal? Are we satisfied to drift along in the usual way, or do we need a revival in the denomination as a whole?

We may hope that a revival is possible for us if God's promises are true. He has promised such, and a revival, if had at all, must come from him. Genuine revivals are not got up, they are sent down. To have a revival is to get acquainted again with God, go through Gethsemane's season of prayer, Calvary's crucifixion of the flesh, and Pentecost with its gift of power for service. To have a revival may be like standing beside the grave of Lazarus, and see Jesus give life to the dead. However, in this case it is not

the physically dead, but the spiritually dead that are raised to life. Only the Glorified Christ can revive the church and quicken dead souls, and he is willing, yes, anxious to do it. The promise of God to his people of old as set forth in 2 Chronicles 7: 14, a promise of revival in time of declension of spiritual life, is still, and forever true, "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." We have here in the Old Testament a plan for securing a revival; humility, prayer, faith, and repentance. There is also the assurance that God will listen, forgive, and revive.

Shall we take God at his word, earnestly seek his face, and plead for his blessing? Are we willing to withdraw ourselves apart, with one accord and in one place that the power of the Spirit may rest upon us and fill us with love and wisdom, and send us forth as on the day of Pentecost? Seventh Day Baptists, do we dare turn away from the open doors of mercy, and hinder by the sin of prayerless indifference and by the coldness of our hearts the onward sweep of revival and evangelism? "Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know the Lord; his going forth is sure as the morning; and he shall come unto us as the rain, as the latter rain that watereth the earth."

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

THE PLAN FOR A WIDER DISTRIBUTION OF OUR LITERATURE

COURTLAND V. DAVIS

[The Plainfield Church, together with some forty other Seventh Day Baptist Churches, is in a campaign of Sabbath literature distribution under the immediate direction of the committee of the Tract Board having that work in charge. Mr. Courtland Davis is the secretary of that committee, and is also leader of the campaign in the Plainfield Church. When the pastor of the church decided to accept the invitation of

one of his parishioners to take a brief holiday in Bermuda which would require an absence from Plainfield for one Sabbath, he invited Mr. Davis to use the sermon hour to present this subject with which he is so intimately connected. Many who heard his address asked for its publication in the SABBATH RECORDER. Every Seventh Day Baptist should read it.—A. J. C. B.]

Tolerance is a word which one hears often—a catch word of our day—bound up in connotation with the soft living of this machine-eased comfortable time. In its broad application to *others* it is of the very heart and life of Christianity itself. In its narrower application to ourselves it becomes the resort of the easy-going, the casually indifferent, the comfort-seeker. We tolerate because it is easier and less troublesome than intolerance.

Conviction is a word one hears but little in this twentieth century. Taught by science that very few things are sure, that we can not be certain of much of that for which we have the evidence of our senses, we tend to become confident of nothing. We develop a bland, benign tolerance for everything and anything. Perhaps it doesn't seem quite right, "but who knows? Things are so seldom what they seem. We must be tolerant. Conviction is a thing much to be desired but hardly to be expected in this day and age." Our beliefs about the world in which we live and our beliefs about the values and purposes that should direct our conduct have developed in such disparate paths that we seem unsure about our beliefs in anything.

This situation is one of peril. In this world of hazards we must seek security. The quest for certainty can not be given up. We must gain conviction or we are lost. With convictions, with beliefs firmly fixed, with intolerance for anything in ourselves which fails to fall into line with those convictions, our path is charted, the way is clear.

It is my privilege to present to you this morning some of the details of the plan for a wider distribution and use of the publications of the American Sabbath Tract Society as at present going forward under the direction of the board's Committee on the Distribution of Literature, and to interpret for you in so far as I can the spirit which has motivated its inception and guided its development.

In the plan of work for the current Conference year as outlined by the board last June and presented to the Milton Conference, the second item reads: "Bringing others to a knowledge of the Sabbath truth and to the observance of the Sabbath day. Our primary means for this work at present is the distribution of literature."

This item along with others in the report was considered by a special committee of the Conference. In the report of that committee item five reads: "We urge a larger co-operation of our churches and pastors with the Tract Society in the distribution of our literature and tracts to interested people in and near our Seventh Day Baptist communities."

The problems involved in carrying on this section of the work of the Tract Society have their roots buried deeply in the intellectual philosophy as well as the emotional background of Seventh Day Baptists. Our history shows these problems appearing in varying guise from time to time in the actions and inactions of our congregations and their representatives on boards, committees, and commissions. Indications of the same feeling and philosophy which outlines what we shall do in this matter of propagating our peculiar faith and doctrine are seen in the arguments for and against the co-ordination of our denominational activities through a commission of the General Conference, the affiliation with the Federal Council of Churches, the restriction of our work in China, the use of the intensive evangelical campaign, and so on.

The committee has attempted a critical analysis of this background against which its plans must be set and has endeavored to formulate its procedures in harmony with it. Its purpose is to stimulate interests and to meet felt needs—never to dictate nor even to guide. But if it can assist in providing definite means through which can be co-ordinated and strengthened the "co-operation of churches and pastors with the Tract Society in the distribution of our literature and tracts to interested people in and near our Seventh Day Baptist communities," as urged by the Conference, its aim will be fully realized.

In the RECORDER of January sixth this year there appeared over the names of the

members of the committee a brief article which was substantially as follows:

The publication and distribution of denominational literature is one of the means by which the American Sabbath Tract Society functions, in carrying out the object of its organization, namely, to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality and to print and distribute the religious literature of the Seventh Day Baptist denomination.

This work is carried on under the direction of one of the standing committees which is appointed by the Board of Trustees of the society and is known as the Committee on Distribution of Literature.

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

I. The SABBATH RECORDER. A survey of the denomination made by a special committee several years ago revealed the fact that a large proportion of Seventh Day Baptists were not readers of our denominational paper. This paper is our best medium of contact between our people and the work of the denomination in general. There ought to be an improvement in this condition. The subscription list of the RECORDER should be increased. Every church should feel a greater responsibility in this respect. We hope to bring this about by the plan we have in mind.

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

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

Every church in the denomination can be an agency for the distribution of Sabbath tracts, in its own community. It is in a position to secure a well selected list of names that it would not be possible for the home office to secure.

These activities, as we have briefly outlined them, we believe, if carried out, will be constructive home missionary and Sabbath Promotion influences, which will strengthen us from within and enlarge our efforts in Christian work without.

In the interest of SABBATH RECORDER subscriptions, letters calling attention to the values to be gained by having and reading

it in the home are to be sent out to all non-subscribing Seventh Day Baptist homes in churches co-operating with the committee. These letters are to be followed by three or four successive sample issues of the SABBATH RECORDER and, where advisable, by personal visits.

The use of the tract racks for calling attention in a special way to a specific group of tracts from time to time makes use of an almost unique device. Once every two weeks for the next three months you will find on the tract rack a placard bearing a question or a topic. Tracts answering the question or dealing with the topic so displayed will be found in the sections of the rack.

Many of you last week noticed posted on our tract rack in the Central Avenue entrance the question, "What Do Seventh Day Baptists Believe?" and above in the racks copies of four tracts.

The president of the Tract Society said one time in an informal gathering that our denomination was a self-appointed committee for the propagation of the Sabbath truth. Being convinced of the divine origin of the Sabbath and of its spiritual and social values as we are, it is impossible for us to avoid membership in such a committee. One of these tracts is a leaflet containing the statement of our religious beliefs drawn up for the use of the North American Preparation Committee of the World Conference on Faith and Order. It was approved by our own General Conference at its meeting here in Plainfield, nearly thirteen years ago. One section of it I should like to present here:

The one truth that has seemed to justify separate denominational existence is the Sabbath doctrine.

The great ancient religions had sacred times; but it was the Hebrew lawgivers and prophets alone who held to holy days in connection with ethical monotheism.

Whatever the historical origin of the Sabbath in the course of the gradual development of religious ideas, it is a constituent part of the beautiful story of creation; it is given a central and significant place in the Decalogue; and the prophets set great store by its spiritual and social value.

The New Testament does not seem to abrogate the Sabbath principle, or substitute a different day. And Seventh Day Baptists believe that the Bible, history, and holy fitness and sentiment, vindicate the right of the seventh, or last, day of the week, to be the supreme time-symbol of our holy religion, and the one sacred means

of preserving the Sabbath idea; a weekly witness for him who created the heavens and the earth; and a visible sign of the believer's rest in the living God.

Seventh Day Baptists go to our Lord, the Church's supreme lawgiver, who said, "The Sabbath was made for man, not man for the Sabbath," and not to Mosaism or Leviticalism, to find the final sanction of the Sabbath day itself, and to learn how to keep it spiritually, ethically, and socially.

And Seventh Day Baptists believe that the Church and the world greatly need the Sabbath of Christ as a vehicle of divine truth and blessing.

In another of the leaflets in the tract racks this week entitled, "Why We Are Seventh Day Baptists," is found this:

And so we believe that the seventh, that is, the last day of the week, is the supreme time symbol of our holy religion, and that it is the one sacred means of restoring and preserving the Sabbath idea, supported, as it is, by the authority of the Bible, by the authority of the life and teachings of Jesus.

We believe that the Church and the world stand in great need of the Sabbath of Christ as a medium of imparting divine truth and blessing, and never more so than at the present time. Jesus himself said: "The Sabbath was made for man, and not man for the Sabbath."

Therefore believing as we do, in face of these simple, plain facts, we are impelled by the power of loyalty and love of God, to Jesus Christ, and to the Bible, to live and to labor for the seventh day—the Sabbath.

We are Baptists because immersion in water, as practiced and taught by Jesus Christ and his disciples, is a symbol and a pledge of our new and risen life in Christ, who said, "I am the resurrection and the life."

How then, we ask, can we, as disciples of Jesus, as believers in the Bible, be other than Sabbath-keeping, that is, *Seventh Day Baptists*?

In a third tract in the group are listed and discussed five Seventh Day Baptist Fundamentals. This tract was written by a former pastor of this church. I have time now only to name the five:

First—The Bible as the Word of God.

Second—Salvation by the Cross of Christ.

Third—The seventh day of the week as the Sabbath.

Fourth—Believer's baptism by immersion.

Fifth—The Church as a Christian democracy.

Pastor Shaw's discussion of them will be much worth your reading if you have not already had that privilege.

Last of the group is the "Exposé of Faith and Practice" adopted by Conference in 1880. It is good reading in 1930, after fifty years. Eleven items are given, each beginning, "We believe," "We believe." Do we

believe? Is it conviction, firm, unshaken, unshakable? The final words are, "The people whom [this creed] represents define Christianity as *life and character* rather than a *creed*, although they recognize the fact that what men believe is a determining factor in character." As a man thinketh so is he. Is our thinking a wavering thing shaken as the reed? Is it faith—belief—conviction?

Next week the question placarded on the tract rack will be, "What Does the Bible Say About the Sabbath?" and in the racks above will be six tracts and a Sabbath post card. The tracts will be "Bible Readings on the Sabbath," "Pro and Con," "Familiar Quotations From the Bible," and "Not Under Law but Under Grace."

Following this question, after two weeks will come, "Special Phases of the Sabbath," with four tracts in this field. The plan thus begun will be carried through a number of weeks with a change of subject on the card and a different group of tracts twice each month.

Thus the scheme for interesting our own individual church members in the publications of the Tract Society is well calculated to serve that purpose, it seems to me. Then if Sabbath keeping with us is a conviction and not a convenience, if it is a belief and not an accident, if we find in these tracts satisfactory expression of our conviction, then the third item of the committee's plan, the carrying out of the injunction of the last Conference that there be larger co-operation in the distribution of our tracts to interested people in and near our Seventh Day Baptist communities, can find only immediate and widespread acceptance.

MY PART

It is not mine to understand

The way the germ of life in wheat will start.
It's only mine to plow and seed the land,
With faith the God of life will do his part.

It is not mine to understand the Grace
That times the worlds and suns through
countless years.

It's only mine to gaze on starry space
And wonder why we stoop to futile tears.

It is not mine to understand the Son of God,
The purpose and the plan of Calvary,
It's only mine to follow where he trod
And trust the rest to him, by faith to see.

—Author Unknown.

MISSIONS

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

STEWARDSHIP A PRINCIPLE AND A COURSE OF ACTION

In one of the denominational papers (*The Christian Advocate*) coming to the missionary secretary's desk occurred this statement recently, "Christian stewardship is primarily a principle and then a program." This sentence attracts one's attention because it would be difficult to say more regarding stewardship in the same number of words. Two important items, principle and action, are emphasized.

It is a human weakness not to recognize the principle of stewardship either in regard to ourselves or our possessions. And what is that principle? As set forth in the New Testament, it is that we are not our own, that we are Christ's, "bought with a price," and that all we possess in endowments, culture, time, and property are to be freely, willingly, and lovingly held and used for him.

Such is the principle of stewardship, but after all is said and done, living according to that principle is the acid test. It is easy to talk fluently about stewardship, but it is sometimes difficult to hold and use our endowments, culture, time, and property as stewards. This is particularly true regarding our culture and property, both of which we have labored to obtain; and we are prone to forget that our natural endowments and time are not given us to be consumed on ourselves and for our own pleasure. To state the situation in other words, it is one thing to admit the principle of Christian stewardship intellectually and it may be a very different problem to live it, as anyone who has sincerely tried can testify. The fact that Christ's followers are not living up to the principle of stewardship is further brought to light when we recall that the cause languishes both for lack of men and money.

Paul tells us, "Moreover it is required in stewards that a man be found faithful." Only one, Christ the Savior, was entirely

faithful to his stewardship; but we will come nearer being faithful if we thoughtfully recognize the principle, and then with consecration and earnest endeavor, put the principle into action.

INSTRUCTIVE FIGURES

In *Institutional Financing*, a paper published by Pierce and Hedrick, New York City, there appeared an article a few months past in which statements are made regarding the incomes and expenditures of the people of our country. The statements are not only interesting and instructive, but they give much food for thought to those who are struggling to support the kingdom of God in our land, and they should be especially laid to heart by those who are not concerned in these matters. For instance, when it is stated that "probably one-half the expenditures of the American people may be charged up to luxury, waste, and crime," one can not help feeling that this is not the way the Master would have his wealth used. Again our eyes are opened when we read, "Over four-fifths of our national governmental expenses—or 82 per cent out of every Federal dollar—are eaten up by wars past, present, and future." The entire article, which appears under the caption, "Money," is given below because of its bearing on benevolences pertaining to missions and Protestant churches.

MONEY

We are the richest nation in the world—but we have not yet learned how to distribute our wealth.

Americans are worth half a trillion dollars. Written in numerical form, it would look like this: \$500,000,000,000.

We constitute only seven per cent of the world's population, but we possess more than half its wealth.

Our annual income, taxed and otherwise, is about \$100,000,000,000.

There are over 30,000 millionaires in the United States, and nearly 300 have annual incomes of more than one million dollars.

Nearly 350,000 persons have incomes in excess of \$10,000.

Our per capita wealth is \$4,215, and the average income per family is about \$3,540.

CORNER STONE LAID

The corner stone for the new building in Shanghai for the use of the Boys' School and the joint use of the two schools for some purposes (including the lower four grades) was laid on January 19, 1930. There had been a flurry of snow in the morning, so the attendance at the ceremony in the afternoon was not great. One of the Chinese newspapers put it at about two hundred, but that was a liberal estimate.

The program was as follows:

Hymn—Bringing in the Sheaves (one verse)
Prayer—Tong Tsing Ong
Address—Rev. H. E. Davis, D. D.
List of articles in the stone—Rev. J. W. Crofoot
Laying of the corner stone—Mr. Waung Hsin Char
Doxology
Benediction

The articles in the corner stone included some coins and recent postage stamps nicely arranged on a card by Dzau Sing Chung; the rules or catalogs of the two schools; lists of the present teachers and pupils in the Boys' School and of the teachers in the Girls' School; cards of the contractors; and a copy of the New Testament in the Shanghai dialect. (The girls or their teachers thought it would not be proper to include the girls' names.)

Mr. Waung, who laid the corner stone, has been a friend of ours for a long time. His younger brother was graduated from our school about fifteen years ago, and when we started our building fund he pledged \$1,000 for it. He died soon after, but this Mr. Waung made good his brother's pledge. When Mr. Waung wanted to secure a tutor in English for his sons, five years ago, he asked me to recommend one, and Anna our daughter went there and taught for several months. Since she returned to the United States in 1926, Mrs. Davis has been teaching his sons and nephews, and he has been generous to her. Quite recently he has presented the school with a set of books costing nearly \$400, but we have not yet gone to bring them home from the publishers', as we are waiting till we have a more suitable place for them.

The progress of the building has not been as rapid as we could wish, but I think it has moved reasonably fast considering the weather we have had, for there have been

Half of the families in our country own their own homes, almost two-thirds of them entirely free of debt.

Probably one-half of the expenditures of the American people may be charged up to luxury, waste, and crime.

One-quarter goes toward actual living expenses, and the remainder pays for government, education, religion, philanthropy, and miscellaneous objects.

The automobile registration in the United States in 1928 was about 24,500,000—double that of 1922. There is one car for every five persons, which means an average of a car for nearly every family.

We spend \$10,000,000,000 annually for the purchase and maintenance of passenger cars—one-tenth of our entire income.

We spend \$2,000,000,000 annually for theatres and motion pictures, \$1,000,000,000 for candy, and \$100,000,000 for chewing gum.

Over four-fifths of our national governmental expenses—or eighty-two cents out of every Federal dollar—are eaten up by wars, past, present, and future; while only one cent out of every dollar is spent for educational purposes.

And for the maintenance of the Protestant churches of America and all benevolences and missionary work relating to them, we now spend about \$640,000,000—not much more than half of what we spend for candy, and less than one-third the amount spent for theatres and motion pictures.

Money is *power*—stored-up energy. It represents the labor of the past, ready to do the work of today.

Money is *immortal*. It lives forever because it is the tangible thing through which a man's life is projected into the future.

Money, like a man's life, should follow that course which will make its power and immortality felt for the good of humanity.

To help bring money to those institutions and enterprises which seek the welfare of mankind is the task to which Pierce and Hedrick are successfully addressing themselves through campaigns and counsellor service directed by experienced leaders and technical specialists.

—From "Money, Methods, and Men"—a brochure produced by Pierce and Hedrick.

more frost and snow than usual in December and January. More than half of the time, however, it has been possible to work. January 27 was the last day of work before the men stopped to celebrate the China New Year on January 30. There will be very little work done before the tenth of the lunar month. Before quitting, the masons had put in the concrete lintels over the windows of the ground floor. I was glad to have that done so that they would have a chance to harden while the men are idle.

The China New Year has been somewhat of a joke, at least among foreigners. For two or three months it has been announced in the newspapers that the government (sic) was not to allow any celebration of the old lunar New Year, and that it would be illegal to publish any calendar showing the dates by the old system. But when the time came the celebrations have been almost the same as in past years. In fact we have heard more firecrackers than before. But that is because now our neighbors are all living folks instead of dead ones. The one change that I have observed in the direction of the abolishing of the old holiday is that we had a delivery of mail on the day itself. But most of the shops and stores are closed for the usual period of four or five days. In fact many officials of the government at Nanking are reported in the newspapers to have come to Shanghai to celebrate the New Year.

J. W. CROFOOT.

23 Route de Zikawei,
Shanghai,
February 2, 1930.

THE SUN NEVER SETS ON THIS CHURCH

There is a truly romantic phase to our world-wide service for Christ through the Onward Movement and the other ways by which we share with others. It is that the region served by our church is extended so far.

There was a time when the needs of distant peoples were relatively unknown to Christians. If there were dire poverty and suffering and degradation in far away China, our ancestors were not acquainted with the facts. If a famine occurred in Armenia or an earthquake in Japan, the news of it did not reach western nations until long after-

ward. And if they had known of the need, there was no way that our forefathers could do anything about it.

But today it is different. The world is bound together by our means of rapid communication and travel and intricate commerce. The whole world is at our door. Not only do we know what the peoples of the far corners of the world are doing, and not only do we learn of their need of help from us, but we are able today to go right to them with our assistance. To be sure most of us can not go to these distant lands to serve and minister in person, but we can all send our dollars which represent us and work for us. After all, our money is virtually a part of ourselves, for it represents the labors of our hands or our minds, or the labors of our loved ones. Hence wealth is concentrated human effort.

Therefore, every one of us can actually go into all the world and preach the gospel. We can have an active part in making disciples of every nation and bringing the people of the world into fellowship with the living Christ, whom to know aright is life eternal. We can do this by having a part in missionary work.

This church is having a part in the missionary work which Seventh Day Baptists are doing in this land and in other nations of the world. Everywhere that our missionary board carries on its work of evangelization, this church is serving there. For the gifts which we are sending to the Onward Movement are there, and our dollars are representing us around the earth.

The sun appears to set on this church, but it really doesn't. When it begins to go down in Nortonville, it is still high in the sky in California, where the Onward Movement funds help in home missionary work. Before the sun sets on California it rises in China, where our Shanghai and Liuho mission stations are upholding the banner of Christ, for us. Soon after the sun comes over the eastern horizon in China, it shines on far away Java, where there is a Dutch Seventh Day Baptist mission. Before sunset in China and Java, the sun rises on Holland and England, where there are churches assisted by our Onward Movement funds. And while the light of noon-day sun is smiling on western Europe, the day is dawning in Jamaica and the West India islands, and

in South America. Then ere the sun is high in these southern countries, there has dawned another day right here in Nortonville. Thus it comes about that the sun never sets on this church.

Is it not a wonderful privilege to have a part in such a far-reaching service as the missionary and other work performed by our denomination through the Onward Movement? Are you having a share in this glorious work for the kingdom of God? The sun never sets on this church. Does it go down on your efforts for Christ? If so, it need not, for you, too, can have a place in the great work by sending your dollars.—*Rev. S. Duane Ogden (No. 2.) in "Nortonville Review."*

A VISIT TO MILTON COLLEGE

REV. A. J. C. BOND

It was my intention when I first returned from my visit to Milton, Wis., the latter part of January, to make some report of it in the SABBATH RECORDER. In due time, however, very generous reports of the service which I tried to render appeared in the college weekly, and from that paper these reports were clipped for publication in the RECORDER. For a time, therefore, I persuaded myself that anything I should write would be superfluous. There is still lurking in my mind, however, a feeling that I should at least express in these columns my appreciation of the opportunity that was given me in the invitation to visit Milton, and my gratitude to Pastor James L. Skaggs and President Alfred E. Whitford and many others who co-operated to the fullest extent in making my stay as successful as possible.

I have read of such experiences on the part of Christian men who have visited colleges in the interest of the religious life of the students, and have made some attempt myself to reach in this way Seventh Day Baptist students in our own colleges. I have never met a like situation under such satisfactory circumstances, however, as I did at Milton on this trip, and in my heart I am still giving thanks for the experience.

I went to Milton at this time on the invitation of the Milton people; the program was well worked out before I went; all Seventh Day Baptist students had been communicated with from the office here in

Plainfield; the co-operation of the church and college at Milton left nothing to be desired; and the spirit of co-operation on the part of the students themselves was stimulating and inspiring.

All who have read the reports of the meetings and conferences as they have appeared in the RECORDER know that those days at Milton were days crowded full of strenuous activity.

Besides the public meetings which have been reported by the students with sympathy and appreciation, there were the private conversations with students which can never be reported, but which brought to me great pleasure and satisfaction.

I do not mean to say that I was able to meet the problems of these students in a manner satisfactory to myself, but I did enjoy the frankness with which young people spoke of their problems, and it was a privilege to try to help them. President Whitford gave us the use of his office where I met by appointment twenty-two students who came singly, or by twos or threes. They talked of their personal religious problems, of the question of their life work, of their desire to have a good influence on the campus, and, of course, of the Sabbath and its place in Christian experience. I was very much pleased to have one young man, a freshman, come to talk with me with no other object in mind than to add to his own experience in meeting people and thus to help overcome timidity. Of course we did discuss his college experiences, his home life—what a blessing to a young man or young woman who goes to college is the memory of a good home and happy family life—and his future prospects—not very encouraging — for completing his college course.

It was a pleasure to meet in private conference many whom I had seen at Teen-Age Conferences in various parts of the denomination. I had a feeling that these former contacts with many who are now in college made it easier for them to consult me with reference to their newer problems.

Growing out of my experience at Milton are suggestions which would make advisable a revision of any future program planned with a like purpose. On the whole, however, those conferences at Milton, both the group conferences and the personal conver-

sations, constitute for me the most satisfactory experience of the kind in my ten years of denominational service of such general character.

The Teen-Age Conference which has been reported by a delegate was one of the best of the thirty that have been held.

THE SABBATH RECORDER

According to figures which we find in the Year Books of the past two years, there are about 2,600 Seventh Day Baptist families in the United States. We have looked this up, having in mind a comparison between the number of families and the number of SABBATH RECORDER subscribers.

RECORDER prospects would be somewhat larger than the number of families, since frequently one member of a family leaves home to live elsewhere. He should have the RECORDER, too, of course.

The 1929 Year Book gives 1662 as the present RECORDER subscription list. So we think it is a conservative estimate to say that we should have about 1,000 more subscriptions than we now have, in order to give every Seventh Day Baptist access to the denominational paper.

We believe there are values in having the RECORDER which are not always realized. It comes as a bearer of inspiration from our most consecrated and enthusiastic leaders. Each issue contains thoughts, which, if we make them our own, will lift our whole plane of living. The RECORDER keeps the parts of our denomination in touch with each other, so that people from coast to coast may know denomination-wide activities. The columns of the RECORDER are the only means our boards have, during most of the year, of putting before the people who support them, their program. The RECORDER on your table will be an evidence, renewed weekly, of the interest you have in the work of Seventh Day Baptists everywhere. The children in our homes need that evidence of their parents' belief in the principles there set forth; the neighbors who see a copy on your table will know that you are not ashamed of your devotion to a truth which this paper, by its very name, declares. The Distribution Committee of the Tract Board is asking a committee in each church to make an every-member canvass for the purpose of increasing our subscription list. Our aim is to put the RECORDER within reach

of every Seventh Day Baptist. The campaign will start immediately, and we ask the co-operation of every RECORDER reader.

DISTRIBUTION OF LITERATURE COMMITTEE,
AMERICAN SABBATH TRACT SOCIETY.

CHINA FAMINE RELIEF

Through the initiative of the minister of the local church in Zeeland, Mich., the citizenry of that community contributed over \$600 toward the funds that are being raised throughout the country to aid the starving Chinese.

This information has just come to the headquarters of China Famine Relief in a letter from Rev. R. J. Vanden Berg, minister of the Second Reformed Church of that city. This community has a population of three thousand.

A request has been made of the ministers of the various churches of the country by Dr. S. Parkes Cadman, national chairman, and David A. Brown, chairman of the board of directors, to appeal to their congregations to support the effort to secure financial assistance for the destitute men, women, and children in China.

Acting upon this request, Rev. Vanden Berg felt that others besides his members would be willing to contribute to this fund, so he interviewed the mayor of his community, and through him arranged to set aside two days for the campaign. The result of this campaign brought in \$630.56.

Mr. Vanden Berg's letter to China Famine Relief, U. S. A. follows:

Instead of presenting your request for aid for the China Famine Relief Fund to my church where you might have received about one hundred dollars, I suggested that the mayor of our city set aside last Friday and Saturday as China Famine Relief days and that all citizens of Zeeland who desired to do so, could bring their contributions to this cause to our local post office where a committee would wait upon them.

This suggestion was carried out and I was handed a draft of \$630.56, the amount voluntarily brought to the committee for your work. This is the contribution from the city of Zeeland, Mich., about three thousand population, and I wish that you would send the receipt to Mr. C. C. DeKoster, City Clerk, City of Zeeland, Mich.

Trusting that you are meeting with a generous response everywhere.

—Dr. S. Parkes Cadman.

205 East 42nd Street,
New York.

WOMAN'S WORK

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

JUST A COG

I'm just a cog in life's vast wheel
That daily makes the same old trip;
Yet what a joy it is to feel
That but for me the wheel might slip.
'Tis something, after all, to jog
Along and be a first-class cog.
West Allis, Wis.

TWO MORE SOCIETIES BUSY

MILTON JUNCTION, WIS.

The officers of the Milton Junction Ladies' Aid society for 1930 are: president, Mrs. E. E. Sutton; vice-president, Mrs. C. J. Olsbye; secretary, Mrs. Hugh Whitford; treasurer, Mrs. E. R. Hull. The officers were re-elected except the secretary, and the change here was necessary because the former secretary, Mrs. G. E. Coon, is spending the winter in Arizona on account of Doctor Coon's health. Another of our active members, Mrs. H. M. Burdick, escaped some of the cold weather by visiting her daughter, Mrs. G. Merton Sayre, in Arizona. Another member, Mrs. Jessie Gray, who has been caring for her son's motherless children, has moved away with them; and Miss Mercy Garthwaite, who has been staying with Mrs. O. P. Clark at Walworth, has gone with her to the home of her son, Doctor C. P. Clark, at Rochelle, Ill. One of our absent members, Mrs. Madelia Ayres of Florida, has recently been called by death.

Last year the society raised \$397.30 by dues, birthday teas and luncheons, food sales, by serving the high school alumni banquet, the pre-conference young people's luncheon, and the annual supper and bazaar, also some other items and gifts. Money has been paid out for Milton College, denominational work, a gas range for the parsonage and gas piped to it, a coat closet with rod and hangers placed in the basement of the church, sunshine work, and some local items.

The society is divided into three sections

this year, each division to have charge of the work and meetings for three months, and the whole society finishes the year. Mrs. Olsbye is chairman of the first division, Mrs. R. E. Greene of the second, and Mrs. T. C. Vincent of the third.

LOST CREEK, W. VA.

Our editor suggested, some weeks ago, that we have some word, occasionally, from the different societies in the denomination, thus exchanging ideas and plans which might be helpful and create a greater interest in the Woman's Page.

I have been asked to write a few lines about the Lost Creek Aid society.

We have a membership of thirty-four, scattered throughout a rural district. Nearly every home in the church is represented in this membership.

Through the winter months, when the weather and roads are bad, it is almost impossible to hold meetings regularly, or to have any socials or suppers. Our ways of earning money are limited. This has been a problem we have talked much about, wishing we could find some way to do more.

Some months ago we voted to try the following plan for six months. We divided our membership into groups of three. One of these groups furnishes and serves a dinner at one of the homes, each month. All others in attendance pay twenty-five cents for their dinner. This plan has proved quite satisfactory. When the six months were gone, we voted to continue indefinitely. It not only provides a day for a social time, but adds a few dollars to the treasury each month.

Our annual Thanksgiving oyster supper and bazaar is an event to which the entire community looks forward. The committee having charge of the bazaar sent cards to every woman in the church, asking her to kindly donate some article suitable for a bazaar. Each one responded wonderfully. In many cases the women sent more than one article. This plan gives nearly a clear gain on the bazaar. Both the supper and the bazaar were a success last Thanksgiving. We purchased a new stove for the church with the receipts.

Earlier in the year we helped on church repairs. We had the pews and floor var-

nished, also purchased carpet for the vestibule and small rooms adjoining it.

Work has been scarce for some months, so we have had no meetings aside from the one when the group dinner is held.

Just now there are orders coming in for quilts, and we hope to meet twice a month for all day sewing. When we meet for this purpose, we take our own lunches.

We have made the appliqued, also the pieced quilts for several years. We furnish material and get them ready for the quilting frames but do not quilt them. Orders have come to us from several states and various towns of our own state. Nearly all have been from other denominations. They choose the design and colors used.

The Methodist Ladies' Aid of Uniontown, Pa., gave us several orders. We made the quilts and they did the quilting.

One special order was a sateen applique quilt which we made for Mrs. Ruth Bryan Owens to be used in her home at Coral Gables, Fla.

GERTRUDE G. DAVIS.

HOME NEWS

SALEM COLLEGE.—Nineteen girls and Professor Siedhoff left Monday noon by bus for a tour of southern West Virginia. Miss Elizabeth Bond of the faculty, who also sings with the club, accompanied the girls as official chaperon. Eight seniors, two juniors, five sophomores, and three freshmen are making the trip.

The Girls' Glee Club appeared in their first concert of the season in the Unidis high school auditorium. The audience though not especially large, was attentive and seemingly pleased with the program. Many commented on the neat appearance of the club in costume and upon the variety of the program, which is made up of group numbers, solos, both vocal and instrumental, a short and clever comedy in which Harriet Cottrell shines as the coo-coo, and quartet numbers.—*The Green and White.*

HAMMOND, LA.—RECORDER readers have not heard from Hammond through this department for some time.

Our church appointments have been about as usual this year, and in general there has been a good attendance at all services. Miss Helen Powell, of Rochester, N. Y., daughter of Rev. S. S. Powell, has been with us

all winter and has attended church services regularly. We have especially enjoyed her help with the singing. Mrs. Lucy Armstrong, of Dodge Center, Minn., has also been here and attended services this winter.

We had our regular annual dinner and business meeting at the church the first of the year. Several socials have been given recently. Pastor and Mrs. Seager entertained the church people at the parsonage on Sabbath night, February 1. An evening of music and readings was enjoyed by all. Mrs. Seager served refreshments, after which we all "listened in" until a late hour.

The following Monday a reception was given for Mr. and Mrs. T. M. Campbell at their home. This was to celebrate their wedding anniversary and also the latter's birthday.

The Berean class, of which Mrs. Powell is teacher, held a church social instead of their regular monthly class social, Sabbath night, February 22. A sum of money was raised at this social to apply on church expenses.

We were favored with a visit by Doctor Waite and son, James, not long ago. Many of the church members called at the parsonage to visit with them during the one evening they were here.

The church repairs are completed. Pastor Seager has worked diligently for this to come about and we can not express our appreciation enough for his labors in that as well as all other church activities. He has also worked with the other ministers in Hammond splendidly, and is a member of the Ministerial Association here. This has been the means of bringing about a greater co-operation between us and the other churches in any religious work that is undertaken in the city. The other ministers are planning a farewell banquet for Pastor and Mrs. Seager, Monday, March 10.

Our Pastor and his wife expect to leave us for their new pastorate at Jackson Center, Ohio, in about a month. We feel that our loss is almost too great to bear, but we know that our loss will be the gain of fellow Christians so we can but strive to carry on as best we can. Our most earnest prayers go with them to their new field.

We would ever be thankful for the blessings of the past and look to God for guidance during the future years.

March 6, 1930.

CORRESPONDENT.

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR ITEMS OF INTEREST

TEMPORARY CORRESPONDING SECRETARY

Miss Glee Ellis, corresponding secretary of the Young People's Board, is in the University of Wisconsin for the remainder of the school year. Her address is 421 Sterling Court, Madison, Wis. During her absence, correspondence should be addressed to Mrs. Ruby C. Babcock, R. 5, Box 165A, Battle Creek, Mich.

APPRECIATION

I would be ungrateful indeed if I did not here publicly express my appreciation of the work of my wife, Clara L. Beebe, who has faithfully cared for the work of this department during January and February, while the editor was in Nashville. I am sure the young folks who read this page feel as I do.

OAKDALE CHRISTIAN ENDEAVOR

On January 25, it was my privilege to visit the Christian Endeavor of the Oakdale Seventh Day Baptist Church, near Athens, Ala., in their first meeting in their new (still unfinished) church building. There was an attendance of about twenty-five, considerably larger than usual—I suppose due partly to the novelty of the first service in the new house. They are a small group, but intensely loyal, and it did my heart good to hear and take part in their interested discussion of "Plans for the Year." Pastor and Mrs. Wilson have done splendid work in organizing this group, and Deacon A. T. Bottoms' three daughters are fine leaders of young people. Let us all bid them God-speed, as they hold up the light of Seventh Day Baptist Christian Endeavor, the only society in our Southeastern States except in West Virginia.

MORE APPRECIATION

This week completes six months of this department under its present management. Twenty-six different young people have

been asked to furnish helps on the Christian Endeavor topics for these twenty-six weeks, and almost without exception they have done it, and have done it well. Thanks, young folks!

PRACTICAL MISSIONARY LESSON

This week Mrs. Blanche Burdick of Ashaway has sent in a good report on missionary work in Jamaica, which is being supported by the New England Union. It comes in, very fittingly, in connection with the Christian Endeavor topic on "Missionary Evangelism," and will make good material for use in Christian Endeavor meetings.

C. A. B.

MISSIONARY EVANGELISM

Christian Endeavor Topic for Sabbath Day,
March 29, 1930

DAILY READINGS

Sunday—A great home mission (Acts 2: 29-36)
Monday—A medical mission (Acts 14: 8-18)
Tuesday—Down in Samaria (Acts 8: 5-12)
Wednesday—A Macedonian mission (Acts 16: 8-15)
Thursday—A mission in Berea (Acts 17: 10-15)
Friday—A mission in Thessalonica (I Thess. 1: 1-10)
Sabbath Day—Topic: Successful evangelism in mission fields (Acts 16: 13-15, 25-33)

ELIZABETH ORMSBY

Someone has said that the best remedy for a sick church is to put it on a missionary diet. Let us change this around and say that any church becomes sick which loses its interest in missions. This church will soon die if it continues to disregard its responsibility and duty to spread the gospel which was begun by Jesus.

Consider the work of the missionaries of our own denomination. What makes them successful? What individuals and groups may have a share in this great missionary enterprise? What were some of the things which Paul did in his work as a missionary? Who receives the greater blessing—the church and its members at home or the people who are being taught about Jesus for the first time?

Read Matthew 28: 19 and 20. Why is this called the Great Commission?

Other questions to be answered or discussed:

What is our responsibility for the non-Christian world?

Where are our denominational missions at work?

Do we know the names of all our foreign missionaries and where they are working? If not it would be well to find out. The leader might plan to have each member tell something of importance about one of our missionaries. This may be found in our *Seventh Day Baptist Year Book*.

We need to know all that we can about Seventh Day Baptists and what they are doing throughout the world. Are we as individuals doing our bit to help make evangelism in foreign fields more successful?

Suggested songs:

We've a Story to Tell to the Nations.

From Greenland's Icy Mountains.

The Morning Light is Breaking.

The Whole Wide World for Jesus.

Alfred Station, N. Y.

THOUGHTS FOR THE QUIET HOUR
LYLE CRANDALL

The children in the Junior department of our Sabbath school are taking an interest in missions through hearing missionary stories and through learning the names of our missionaries. This is a splendid way for children to become interested in missionary work, for some of them may be our future missionaries.

We, as a denomination, are like one big family, and therefore we should feel a great interest in our missionaries and mission fields. They are our representatives on these fields, and we should support them in every way we can. When we think of the history of our mission fields and of the hundreds of people who have been won to Christ, we can say that there has been successful evangelism in our mission fields. When we think of the many doors which are open to us for missionary work, we wonder where the workers will come from. Let us get on our knees and ask God to raise up missionaries for these open fields, so that the gospel may be carried to precious souls who have never heard it, and let us *consecrate our pocketbooks* to both home and foreign missions. Let our whole denomination pray for our mission fields, and see what the results will be. "The best remedy for a sick church is to put it on a missionary diet."

A CHRISTIAN ENDEAVOR MISSIONARY

NATIVE WORKER IN JAMAICA BEING
SUPPORTED BY NEW ENGLAND CHRISTIAN
ENDEAVOR UNION

I have been asked to write something concerning the work of Nathaniel Augustus Edwards, a native worker in Jamaica, who is being supported by the New England Seventh Day Baptist Christian Endeavor Union.

I will try to give a brief report concerning him from the time we started to support him, to the present time.

Brother Edwards was formerly a school teacher. In 1928, the New England Union began the support of a native worker in Jamaica, and from the first letter received from him in May, 1928, he writes: "I thank the Lord that he has moved on the hearts of his children who have associated yourselves in this great society of Christian Endeavor, to seek in Jamaica through the agency of dear Pastor Coon, some one to represent the endeavorers. The lot has fallen on me, and with the help of the Lord, and your united prayers I am going forth to do the Master's bidding, trusting in him for strength. I crave your special prayers for the field that I am taking up as I know their 'moral weakness.' I myself have my weakness, but as you will be standing behind and beside, in your earnest prayers and help otherwise, while the great Leader, the Shepherd of the sheep, the Christian's Great-heart, and Captain, leads on against the foe, my weakness will be made strong by you and the power of his might. I will therefore report from time to time of the work that I am doing and the blessing of the Lord. May the Lord bless and keep us as workers together with him."

From subsequent reports from Brother Coon we gather more information.

Previous to our hiring him he had been working in Morant Bay, but when he began work for us he was located at Spring Garden, four miles from Morant Bay. Here Brother Coon and Mrs. Coon went with him to look over the situation, and while here Brother Coon hired a building at \$3.50 a month, the first month's rent being paid by Brother Coon, and after that by Brother Edwards out of the \$20 sent by the union. This building had two rooms and it was here he held meetings.

At the start of his work, the rainy season hindered quite a bit as the roads were muddy, but in spite of this some interest was shown and several young people planned to be baptized and some older ones were considering keeping the Sabbath.

Brother Edwards is a very good penman and uses good language, and has a very fine spirit. His first wife died several years ago, but he was married again in September, 1928, by Brother Coon. His wife is a Sabbath keeper and will work in sympathy with him and our cause, but one of their hard problems will be to pay rent and live on the \$20 a month sent by us; also from this sum he has to pay traveling expenses as he goes about among the churches and comes to Kingston. He has also visited the church at Bath and two families at Belle Castle.

Brother Coon writes that he is a real Seventh Day Baptist and is using his influence for getting our churches and people better organized for real Seventh Day Baptist service.

From a letter written by Brother Coon in 1929 we learn that Brother Edwards did not accomplish as much work in Spring Garden as he had hoped after his long service there, but did convince the people there that he is a man of high moral Christian character, and just before leaving one man accepted the Sabbath and united with our church in Bath. He also did important work outside of Spring Garden.

He is now working in Lower Buxton, which is about seventy-five miles from Brother Coon's Jamaica home. It is where Brother Edwards was born and brought up, and where his father and mother, now old people, live. Brother Edwards had not been back to his old home, nor had he seen his parents in nineteen years, till he went there some months ago to do missionary work.

In letters from him since starting his work there we learn something of his activities. He writes, "Through my instrumentality prayer meetings are being held every morning at about five to five-thirty o'clock finishing in time for the people to get off to their fields."

He and a party of folks from Middle and Lower Buxton, have conducted open air meetings at Milford Cross Roads, about one and three-quarters miles from home, and m'dweek services are held at Lower Buxton. Aside from Brother Edwards' regular

preaching and Bible study with some of the people, he has helped in arranging entertainments.

In a recent letter from Sister Coon, she says: "Brother Edwards is fearless in denouncing sin and holding up what he believes to be the truth, and he stands in well with the Baptist people where he is now. He and the leader of the mission in Lower Buxton, work together harmoniously, but the minister who comes out there from Brown's Town occasionally warns the people against him, but they like Brother Edwards and are inclined to follow him."

In a very recent letter to the president of our union, Brother Coon writes that "when Brother Edwards first went back to Lower Buxton he began attending and taking part in the meetings in the Baptist Mission House. The people took to him in a wonderful way. He was often called upon to lead their meetings and to teach their Sunday school. He helped in their prayer meetings and often led them. The people were getting such spiritual food as they had never had before. They appreciated it. He was also teaching the Sabbath truth as he had opportunity in quiet ways.

"Some of the people turned in and helped Brother Edwards to start the building of a booth right at hand on his father's land. He laid a good stone foundation. They found good hardwood timbers for the frame. They made it strong and substantial. It is much the largest and most substantial of any booth we have on the island. But it is not yet complete. They put coconut boughs for the roof. They borrowed benches and boards for seats to be used for these special meetings. I conducted the first service to be held in the booth. They held two entertainments there the first Sunday we were with them; two hundred people attended the first one, and an immense throng the second. We have attended a great many entertainments of like kind, literary and musical, since coming to Jamaica, but never before saw such a throng of people at any. Brother Edwards got them up. Receipts were for the construction of the booth. It is paid for as far as they have gone with it. They got \$25 in the entertainments. They want to put on a zinc roof and to get boards for seats. Then they want to plaster the wattled walls outside and in. When com-

pleted it will make a very comfortable meeting place for years to come.

"We were there for three Sabbaths. Attendance at the meetings was good, quite often reaching close to the two hundred mark. A splendid feeling prevails among the people towards Brother Edwards. He is held in high honor and respect."

RECORDER REPORTER FOR THE UNION.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—A new life (Eph. 4: 17-24)
Monday—A holy life (1 Pet. 1: 13-16)
Tuesday—A good life (Matt. 5: 13-16)
Wednesday—A pure life (1 John 3: 1-3)
Thursday—An honest life (Rom. 12: 16-21)
Friday—A beautiful life (Phil. 4: 8)
Sabbath Day—Topic: What is meant by "living a Christian life"? (Tit. 2: 11-14)

Topic for Sabbath Day, March 29, 1930

SUGGESTED MATERIAL FOR THE MEETING

RIVERSIDE INTERMEDIATES

Christian means Christ-like.

Christ's life was an active one and he tells us many things to be and do. He made it possible for us to become the sons of God. John 1: 12.

Let us find some of the things he recommends:

Meekness, Gal. 6: 14.
Humility, Luke 18: 9-14.
Prayer, Matt. 6: 5-8.
Witnessing, Matt. 10: 32-33.
Endurance, Matt. 10: 20-22.
Service, Matt. 10: 42.
Kindness, Col. 3: 12. Eph. 4: 32.
Forgiveness, Matt. 6: 14-16.
Righteousness, Matt. 5: 20.
Love, Matt. 5: 43-48.
Joy, Matt. 25: 21. John 15: 11.
Peace, John 14: 27.
Faith, John 14: 12.

Suggested hymns:

Abide with me.
Work for the night is coming.
I heard the voice of Jesus say.
Jesus Savior pilot me.
I gave my life for thee.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following poems came from an old hymn book and are just as appropriate for Junior Christian Endeavor committees as for the group for which they were written.

LOOKOUT COMMITTEE

The lookout committee needs very sharp eyes, To see where the need of true helpfulness lies. When any are absent, the "Lookouts" must find What keeps them away, and must put them in mind Of their duty to come, while new memberships, too, Must be sought and reported by "Lookouts" most true.

PRAYER MEETING COMMITTEE

The Junior committee on meetings for prayer, Must see that a leader is sure to be there; Must be in their places to help from the start, And keep a full record of those who take part.

MISSIONARY COMMITTEE

The duties are many, not one may we shirk; To interest the members in all mission work, The home work and foreign, to aid as we can, To help our own church in its labor and plan, To get and give money, books, pictures, and all For which we may hear any loud, earnest call.

SOCIAL COMMITTEE

The social committee has socials in charge, And makes happy times for the little and large. Newcomers at meetings the members must greet, And heartily welcome the strangers they meet.

SUNSHINE COMMITTEE

The Sunshine Committee must try to prevent All troubles and quarrels, for sunbeams were meant To brighten and sweeten each place where they fall, And so this committee makes sunshine for all. It must find out the needy, the sick, and the sad, Report to the leader, that help may be had; And speak pleasant words that make cheerful and glad, Get flowers and fruit, and distribute them, too, And do the sweet things that all sunbeams should do.

If you want a foretaste of hell on earth, just practice magnifying all the evil you can see in your fellows, and close your eyes to their good qualities until you are suspicious of everybody who does not believe just as you do, and you will have hell enough this side the grave.—T. L. G.

CHILDREN'S PAGE

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

CRUSADING WITH CHRIST IN JAPAN

Junior Christian Endeavor Topic for Sabbath Day, March 29, 1930

MRS. HERBERT L. POLAN

Crusader pictures and posters should be saved for different lessons on crusading. Get your Junior "artist" to draw a large map of Japan for use in the talk on "Crusading in Japan." The missionary committee should keep an eye out for saving all pictures and maps and other things appropriate for use in missionary meetings. They may have a bunch of large envelopes to keep clippings and pictures in. Paste on each envelope a picture to show which country or nationality is represented by the pictures within.

A SUGGESTIVE PROGRAM FOR YOUR MEETING

1. Musical prelude—instrumental.
2. Leader recite slowly, clearly, and impressively the words to the first verse of "We've a story to tell to the nations."
3. All rise for sentence prayers—three boys and three girls leading.
4. Scripture lesson, all in concert—John 10: 16.
5. Map talk on "Crusading in Japan."
6. Special music—Boy dressed as a knight—"The whole wide world for Jesus."
7. Offering, special—for some designated worker or field. The "knight" will pass the offering plate and at the close stand on a platform at the front of the room and hold the plate quietly with bowed head, while all the juniors stand and bow their heads in silent prayer for the worker and the work.
8. Testimony meeting.
9. Benediction—Numbers 6: 24-26.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

You may think I am quite a large "child," for I am nearly eighteen years old, but I am writing to tell you how much I enjoy the "Children's Page," in the SABBATH RECORDER. It is interesting to see what others are doing.

We have lived in Ashaway nearly three years and in that time we have made many

friends. We attend the First Hopkinton Church and Sabbath school.

We have taken up a teacher training course in our Sabbath school class. Mrs. Blanche Burdick is our teacher.

We live off the state road. The house is surrounded by woods. As we have always lived in the country, I think it would be hard to get used to city life.

My father has a large bird dog, but we have made a pet of him. His name is Tip. We expect to have a puppy. We will call him Spot.

Sincerely yours,

ALICE V. BRIGGS.

R. F. D. 1,

Westerly, R. I.,

March 1, 1930.

DEAR ALICE:

I am so glad you have written, even if, as you say, you are a large child, and hope you will do so often. I, too, enjoy the letters from the children and I am a larger child of three times eighteen. There, I have almost told my age, but please don't tell anyone.

I, also, like it in the country, especially now that most country places have so many conveniences. I think the country around Westerly and Ashaway is very beautiful. I have been there twice at Conference time.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am five years old and live at Alfred Station, but have been visiting my grandma, uncle, and aunt in Canastota since November 3. I have a lot of other relatives near Verona where I visit and have such good times. One cousin, Orville Williams, lives on a farm; and he and his cousin, Warren Stone, who is my age, and I rode on a sleigh when my uncle drew wood from the woods to the house, and when he broke out the roads. We went to the cheese factory, made snow men, and did a lot of things boys like to do. I enjoyed being around the animals, too.

Our car is in the garage for repairs so we couldn't go the eighteen miles to church last Sabbath, but I had my verse learned for Sabbath school, "Be ye kind one to another."

My uncle and aunt have a dog named

"Teddy," who sings when anyone plays the piano.

Among a nice lot of presents I had at Christmas were a sled and snow shovel, so I am glad to have snow.

Your friend,

RUSSELL L. LANGWORTHY.

Canastota, N. Y.,
March 2, 1930.

DEAR RUSSELL:

I felt like shouting, "Hurrah!" good and loud when your letter came, for I do love to hear from children I have known and been fond of all their lives.

I am glad you are having such fine times at Canastota and Verona. I have been in Verona only once, but I think I could have good times there, too.

I see your Grandma Langworthy often, and she tells me about you sometimes. I'm sure she will be glad when you get back to Alfred Station so that she can see you once more, and so will I. I hope you are not growing so large that we will not know you.

I should like to hear Teddy Dog sing. Does he sing the tune of "Whose Little Dog Are You?" I wonder.

Your true friend,

MIZPAH S. GREENE.

LITTLE DAVID'S FAITH

MRS. JOHN BLAKE

"Mother," said little seven year old David, "when I am walking home from school I sometimes hear strange noises in the woods and they frighten me; but I always pray: 'Father, if it is your will, then do not let anything hurt me,'" and God never did let anything come out of the woods to hurt little David.

Was this not a wise way to do? God's Word tells us to cast every care upon him, for he careth for us.

Little David was careful also to say, "Thy will be done." This we should add to every prayer, for God knows best.

R. 2, Bitely, Mich.

THE OAK AND THE WOODBINE

(Continued)

M. S. G.

The years sped by; the woodbine grew
More beautiful each day.
The oak tree, seeing its bright hue,
At last was almost gay.

It envied not one maple tree
For all their flaming glow,
But just enjoyed each fall to see
Their beauty grow and grow.

One pleasant day in early fall,
A group of children came,
With happy hearts and voices all,
Playing a merry game.

And when they saw the tall oak tree,
Draped in the woodbine red,
They shouted with surprise and glee,
And one sweet maiden said,

"Oh, see that lovely, bright, red tree!"
And still another cried,
"Its tips are green, but do you see
How red it is inside?"

The oak tree did not understand
What such strange words could mean,
Till, as it looked on every hand,
It saw its leaves of green

Entwined with leaves of glowing red,
Most wonderful to see;
For o'er its branches climbed and spread
The woodbine joyously.

"You blessed vine!" exclaimed the tree,
"How can I e'er repay
The precious gift you've given me?"
And woodbine bent to say,

"You more than pay me, for you hold
Your arms so tall and strong,
Where I may cling as I unfold,
And grow the whole day long.

"Without your help I now would pine,
All trampled in the dust.
You've made of me a climbing vine,
And it is only just

"That I in turn should do my share
Your wish to gratify,
And help you glow in colors rare.
Oh, very glad am I!

"For as we thus each other bless,
We are both blessed, I ween."
And happily its bright leaves press
The oak tree's leaves of green.

"Now, Tommy," said Mrs. Bull, "I want you to be good while I'm out."

"I'll be good for a nickel," replied Tommy.

"Tommy," she said, "I want you to remember that you can not be a son of mine unless you are good for nothing."

—Louisville Courier Journal.

OUR PULPIT

THE SOCIAL METER

REV. HURLEY S. WARREN

Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, MARCH 29, 1930

Text—Matthew 7: 12.

ORDER OF SERVICE

HYMN

THE BEATITUDES—In unison

PRAYER

RESPONSIVE READING

SPECIAL MUSIC

OFFERING

SCRIPTURE LESSON: Matthew 7: 1-12.

HYMN

SERMON

HYMN

BENEDICTION

cription of life lived in accordance with love. It is practicable because God is love." Professor Ellwood says that "love is the disposition to serve."

Jesus sets forth "The Gospel of the Kingdom" in clear and definite terms. He well knows what is on the minds and hearts of those eager disciples as they follow him up the mountain-side. The master Teacher understands the upheavals of thought and feeling which his words have caused. Gib-

One writer says, "The Sermon on the Mount is not made up of legislative statutes; it is not philosophical speculation; it is a description of what human relations would be if men really believed Jesus' teaching that God is love, and built society upon love. It never has been and can not be taken as literal legislation, but it can be taken seriously as an exposition of ideals. Only, a man needs courage to undertake such a life.

"If Jesus were simply a gentlemanly idealist, trying to build a Utopia without a foundation, his teaching might well be ignored, but Jesus sees God under social evolution. (God is the source of social progress and sustains it; he reveals himself in and through social unfoldment.)

"What the will of God in gravitation is to buildings, the will of God in love is to human relations.

"The Sermon on the Mount is Jesus' des-

son suggests these, "What is this kingdom? What advantages does it offer? Who are the people that belong to it? What is required of those who belong to it? What are its laws and obligations? How may those who desire to share its privileges and assume its obligations become citizens of it?"

The Master starts where the people are. "Blessed" is the key-note of the "good news." The great truth which runs throughout the Beatitudes is, "that blessedness is essentially spiritual, that it depends not so much on a man's condition as on his character, not so much on what he has as on what he is." "After blessing comes obligation—after beatitude, law." And Jesus assures the most suspicious that he has not come to destroy the law or the prophets, but to complete them. Throughout the discourse the Master gives principles that rev-

olutionize the whole of life, both of that day and of the present time, if heeded. He sums up man's right relation to his fellow-men in the words, "Therefore all things whatsoever we would that men should do to you, do you even so to them: for this is the law and the prophets."

Teachers had proclaimed this golden rule more or less fully before. All statements, however, were either misleading, or incorrect, or insufficient. It remained for Jesus to infuse the law with the glow of life; to revive the dying, shrinking, shrivelling flesh with the blood. We remember that on one occasion Jesus silenced the Sadducees. The Pharisees heard of this and came to him. One of their number, a lawyer, asked the Master, "Which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The law and the prophets which were filled so full of meaning in "The Gospel of the Kingdom" magnified these two commandments. Upon the second commandment, "Thou shalt love thy neighbor as thyself," the Golden Rule was founded. This rule contains in brief the duties of the kingdom as related to men at large. "The law had said, 'Thou shalt love thy neighbor as thyself,' but it meant by neighbor a Jew or a proselyte, and had commanded complete destruction of the Canaanites, and sanctioned merciless war with the heathen around. These grand words were, therefore, a rule for the nation towards its own members, but no great law for mankind. But Jesus ignores this narrowness and proclaims all men brethren, as common children of one Father in heaven."—*Geikie*.

Thus the Master caught the narrow thinking of the nation and stripped provinciality from it. He purged and purified the statement of practice and announced it in positive terms, high and lofty, wherein the spirit conquers. This great truth was released to all men everywhere.

Doctor Plummer comments, "The rule has the widest possible sweep: 'All things whatsoever ye would that men should do

unto you.' It is of course assumed that men wish to have done to them what is really good for them: wishes for what is pleasant but harmful are not included. . . . What we desire from our neighbors is love—true, constant, discerning love; and it is from our experience of our own needs in this respect that we can discern how much love of the same kind we owe to others."

The great principle as given by the master Teacher is a measure for our relations one with another. And who is our neighbor? Remember the good Samaritan! Our neighbor is the one in need. He is our brother, for all men are brothers and sons of the heavenly Father.

Our neighbor may be in the immediate family. There was a certain young man whose brother was careless. This brother did not commit crime in any form and he was perfectly honest. The older brother was harsh and stern with him. When called to task the younger brother said, "Well, this fellow or that fellow can spend part of his time shooting pool, smoke cigarettes and cigars; then go to church Sabbath day, and teach a Sabbath school class, and nothing is said; and as soon as I enter the pool room everybody knows about it—if that is religion, I do not want any of it." We know that the young man has made this a mountain between him and things religious. But the older brother did not treat the younger as he would have wished to be treated had the circumstances been reversed, and the younger brother went the way of many others.

Our neighbor may be in industry. There was once a man who became successful in operating a small canning factory. The location was good. Transportation facilities were ideal. And after his goods had been tried there was a growing demand for them on the market. A son and daughter grew to young manhood and womanhood. The daughter had talent as a musician and was given every opportunity to improve it. The son was inclined toward art and the way was made possible for him to study under great artists. Yet in that canning factory the conditions for the workers were bad. The average wage was not a living one. The children of those employed received an eighth grade education as a rule. After that they were forced to go to work.

"What shall it profit a man" if he can

buy many things for his family and does not provide proper working conditions and pay a living wage?

Our neighbor may be a farmer in poor health. The *Christian Herald* cites the following incident. A farmer living near Des Lacs, N. Dak., was sick during the winter and spring. The time for sowing of wheat found him dangerously ill in bed. His neighbors got their heads together, set apart a day, and with twenty-two outfits of plows, harrows, drills, and other agricultural implements, sowed one hundred acres with wheat on that single day. The women also helped by coming from their homes with baskets of lunch which they served to the men on the lawn. The *Christian Herald* comments thus, "In these days, when to outrun and take advantage of a neighbor is a common failing, it is glorious to see such an act of brotherly love."

Yet, the good-hearted, lovable, common folk of the rural communities are practicing this type of thing day in and day out.

We would not have any one infer from these examples that we believe all factory owners to be unjust, for that certainly is not the case; nor all farmers to be generous, for that surely is not so.

In the name of the One who gave the greatest social precept of all time and who demonstrated its value, may we try to more fully understand what he means when he says, "Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets."

LETTER FROM GEORGE H. GREENMAN

Fifty-six years ago I began my first pastorate in Greenmanville, Conn. There I found four families of Greenmans, all staunch Seventh Day Baptists, and strong prohibitionists. These men gave me a good start in the temperance movement, and made a splendid backing for their pastor in his contentions with the saloon element.

The three old men—brothers—passed away years ago. The fourth was "George Henry," "Uncle George's" son, clerk of the church, and manager of the store business.

He too is now an aged man—ninety years or more; I am not quite sure—but he is still found on the right side of the prohibition

question, and deeply interested in every move, as will be seen by the following letter:

T. L. G.

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

MY DEAR SIR:

Mr. Walter Lippman says the eighteenth amendment can not be repealed. In order to repeal it, there would be required two-thirds of the Senate, and two-thirds of the House, and a majority of both houses in thirty-seven states. A repeal could therefore be vetoed by thirty-three senators, or by 146 representatives, or by a majority in thirteen state senates. A repeal might pass Congress; it might pass one house in the remaining thirteen legislatures and still the eighteenth amendment would be intact. As long as prohibition has a majority in one branch of the legislature in thirteen states, a repeal of the eighteenth amendment is impossible. Another thing—if all the members of Congress, both in the Senate and the House were genuine temperance men, total abstainers from the use of all intoxicating drinks, the eighteenth amendment would remain the law of the land and would be much more thoroughly enforced. It would be in the same category with laws against murder, theft, arson, and a hundred other laws in our statute books. The trouble lies in the fact that so many of our citizens, both native and foreign born, have not moral stamina and self denial enough to govern their thirst for something stimulating. It is a pleasure to note that such men as Henry Ford and Thomas Edison stand for non-repeal of the eighteenth amendment. It is the indifference of professed temperance men and disregard for law enforcement, that block the wheels of progress in the line of the suppression of the rum traffic. The Church should unite in a solid phalanx to overthrow this terrible foe.

GEORGE H. GREENMAN.

March 5, 1930.

IF WE BUT KNEW

"If we but knew!" we sometimes say,
Life might be brighter day by day;
But if we knew and always heard
The unkind look, the cruel word,
Our hearts would break with grief and pain
And life be ne'er the same again.

"If we had known!" again we say,
The cares of those we meet each day,
How differently would be our thought,
How needs of others would be sought,
Our hearts forget their fancied wrong
In passing kindly deeds along.

It is well, perhaps, we do not know
All of life's ways, as on we go,
But just enough to sense the good,
And do the kindly things we should,
And thus our hearts be brave and strong,
And sing and trust in spite of wrong.

—Fred Scott Shepard.

Fundamentalists' Page

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

BIBLICAL CRITICISM

XII

CRITICISM AND SUMMARY OF HIGHER CRITICISM

Three Ways of Banishing the Miraculous

Three methods have been employed, and are employed today, to get rid of the supernatural and miraculous. We have discussed these. Briefly, we state these again.

1. First, *scuffing deism*. Deism seeks to set aside the supernatural and the miraculous by imputing these to *deception* and *priestcraft*. That is, deists declare that these are all traceable to impositions upon the credulity of the ignorant in order to *exalt the priests, or ministers of religion!*

2. The second mode of dealing with the supernatural and miraculous is that of *rationalistic exegesis*. This is more prevalent, and more destructive than deism, since it makes a stronger appeal to real scholarship.

But rationalism regards the miraculous and supernatural as simply oriental exaggerations. They are the product of the *habits of the age in speaking and thinking in superlative terms*. These exaggerations are merely "figures of speech." To illustrate: These rationalists tell us there was nothing miraculous in the passage of the Red Sea, or at Sinai, or in what took place during the forty years in the wilderness. The apparently miraculous features of these events *belong to the descriptive style of that day, and not to the facts described*. They inform us, further, that there is no attempt to *deceive* in these matters, but that it is merely *their style of speaking and writing*. Thus the supernatural is evaporated. Simple, isn't it?

3. The third method of banishing the supernatural is the *process of higher criticism*. While most higher critics are rationalists, they seek to banish the miraculous through other means. It is probably the most effective, too, since the real animus of the movement is better concealed. They meet every recorded miracle by the allega-

tion that the *records* containing these supposed miracles were *produced centuries after the dates* when they were supposed to have taken place. Thus ample time was given for the amplification or growth of these natural events.

Thus the miraculous events in the Bible are accounted for by about the same process that the bear and fish stories of another generation find place in our household traditions. In his, "The Higher Criticism of the Pentateuch," Dr. William H. Green says: "The stupendous miracles of the Mosaic period, the far-reaching predictions of the Pentateuch, and its minute and varied legislation are all provided for by the *critical analysis*, which parts it into separate documents and *assigns these documents severally to six, eight, and ten centuries after the exodus from Egypt.*"

Rationalistic Forces.

We closed our last article by saying that the continental critics held three views in common, namely, that they denied (1) the validity of miracles, (2) the reality and validity of revelation, and (3) the validity of Biblical prophecy.

In other words, I mean to say, *the formative forces of the higher critical movement were rationalistic forces*. Face that fact. It stands out so clearly that he who runs may read. The Bible, according to their view, is a human production, it merely marks a stage in the literary evolution of a religious people. Furthermore, many of those men, instrumental in launching the higher critical movement, denied belief in God and the Christ whom he sent.

These are the views that have so dominated the thought of modern Christianity, British and American as well as German. I do not mean to say that these men were rationalists as a *result* of their Bible study, nor would I say that their *conclusions* concerning the Bible were *wholly* a result of their rationalism. But I do mean to say that we are certainly justified in saying that, since they refused to recognize the miraculous and the supernatural in our religion, and since they refused to recognize the Bible as being a revelation from God, they were free to form *hypotheses without number*.

But more serious than this was the animus that motivated them. Their whole underlying motive was to construct hypotheses that would explain away the supernatural.

In other words, their rationalism—their unbelief—was the antecedent of their criticism, not the consequent.

A Brief Resume.

For three months now we have been tracing the evolution of higher criticism—one of the pillars upon which modernism in religion rests. In our discussion, for the most part, we have been concerned only with the teachings of higher criticism as touching the Old Testament, and especially as touching the Pentateuch. This is due to the fact that higher criticism, in the earlier stages of the movement, confined itself largely to the Old Testament. It was upon the Old Testament, and especially the Pentateuch, that they centered their criticism, and did their most aggressive work. But the same methods are employed today in studying the New Testament. It is true that criticism has not wrought such havoc with the historicity of the New Testament as it has with the Old, since in the study of the New we are not dealing with such ancient material. But the same methods of study are employed, the same studied attempt to regard the New Testament as a human production, the same methods are employed to banish the supernatural and miraculous, as are used in the criticism of the Old Testament.

The Faith of the Universal Church.

What has been the faith of the universal Church touching the Pentateuch, the first five books of the Bible? I answer it by saying that according to the faith of the universal Church, it has been held:

(1) That the Pentateuch is *one consistent, coherent, authentic, genuine composition*.

(2) That these books are inspired by God himself, and written by Moses. The Pentateuch itself makes such a claim; it is confirmed by other Old Testament passages, and by Jesus himself (See Luke 24: 44; John 5: 46, 47). Deuteronomy 34 is an exception, which was probably written by Joshua, as stated by the Talmud, or by Ezra.

(3) That these books were written about 1500, or 1400 B. C.

(4) That these books are of paramount importance, since they are regarded as the foundation of the whole revelation of God. These have been held as the introductory section of the Word of God, given by his

inspiration, through Moses, and bearing his authority.

Such has been the faith of the Church universal. And such a faith higher criticism would shatter. Such a faith it *has shattered* for many, and would shatter for all of us.

The Critics' Theory Stated.

1. According to higher criticism, the Pentateuch is *not a consistent, coherent, authentic, genuine composition*. According to the critics, the Pentateuch is made up of *four complete, diverse documents*. These four different documents, they affirm, were the primary sources of the Pentateuch, or rather the Hexateuch, the book of Joshua being included. The Hexateuch, then, is a composite work, the sources of which were (a) the Jehovist, (b) the Elhoist, (c) the Deuteronomist, and (d) the Priestly Codes, designated respectively J. E. D. and P. documents. These we have already discussed. (See RECORDER for February 10-24, and March 3.)

2. *The Pentateuch was not written by Moses*. They declare that these books were not only not written by Moses, but *not even written in the age in which Moses lived*. It was not written, say around 1500 B. C., (the reputed age of Moses), but in the ninth, seventh, sixth and fifth centuries B. C., long centuries after settlement was made in Canaan, part of it being written after the exile. Here are the approximate dates the higher critics assign to the various documents, making up the Pentateuch (though they are not agreed fully): The parts of the Pentateuch, designated J and E, scattered through these various books, are assigned from about 800 to 700 B. C.; the D document from about 650 to 625 B. C.; and the P document from about 525 to 425 B. C. They thus assign *all of the Pentateuch* from 700 to 1000 years after Moses' day.

According to Graf's theory, and accepted by Kuenen and others, even the E document (usually assigned from 800 to 700 B. C.), was post-exilic. That is to say, the E document was written about 500 B. C. Says Dr. S. R. Driver: "Moses, however, did not create a finished code: he was the founder of a *principle*, and a *tradition*. . . . An examination of the Pentateuch shows (1) that the laws contained in it are not homogeneous, but fall into groups, differ-

ing from one another in style, in contents, and in scope; and (2) that the different groups can not be regarded as the product of a single generation, but must spring from different periods of the history" (*Hast. Dict. of the Bible, Art. Law*).

(To be continued.)

A CORRECTION

In the RECORDER for February 10, 1930, page 188, second column, the sentence beginning on line eighteen, should read: "Hobbes goes further and concludes that Moses wrote no part of it, except the laws in Deuteronomy, Chapters 11-27."

IS CONSCIENCE TO DEBAR FROM CITIZENSHIP?

On January ninth, Rev. Douglas Clyde Macintosh, professor of theology in the Yale Divinity School, one of the foremost Christian scholars of America, a Canadian who has an honored record of service with the Allies in the World War, was declared by a federal judge to be ineligible for citizenship in the United States.

One would have supposed that Professor Macintosh is exactly the type of high-minded and cultured Christian gentleman whom we would most eagerly welcome. What is the grave fault lurking in the background that stigmatizes him as unworthy to be enrolled as a citizen?

Let Judge Burrows tell the story. His memorandum sustaining the earlier ruling of the examiner for the Bureau of Naturalization says of Professor Macintosh that "considering his allegiance to be first to the will of God, (he) would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified." Professor Macintosh had declared that he would take up arms in any war that seemed to him just; he reserved the right only to follow his own conscience in deciding whether or not any particular war is in accord with his deepest convictions of right. The judge decided that "the petitioner is not attached to the principles of the Constitution of the United States" and that the "petition for citizenship is denied."

To put it a bit more baldly, but accurately, this distinguished Christian scholar is required to say that he would take up arms even in a war which his enlightened conscience could not approve.

Last November, a Canadian woman, Margaret Webb, a greatly beloved Quaker, of Richmond, Ind., was also refused citizenship by a federal district judge because she could not conscientiously promise to defend the Constitution by the method of fighting in the event of war. She unhesitatingly declared that she loved the United States so much that she would lay down her own life for it, but she could not take the lives of others.

The case of Mrs. Webb takes an added meaning when it is recalled, first, that American Quakers have never yet been required to serve as combatants, not even in the World War; and, second, that women have never been expected to join the fighting forces of any country.

The issue seems to be clear cut: a conscience that is so poignantly sensitive to the wrong of war as to be unable to promise in advance to take a fighting part in any and all wars, no matter how unjustified, is a disqualification for citizenship.

And this at a time when our government, by solemn treaty, has renounced war as an instrument of national policy! At a time when good citizenship demands that all do everything in their power to support the government in this new policy of peace!

We can not believe that our country will continue to uphold the policy indicated in these two recent decisions. If, as appears to be the case, action by Congress is necessary in order to correct the anomalous situation, it is time for Christian citizens to let it be known that they still believe in the honored American tradition of civil liberty and the freedom of conscience.

—Selected.

Show me a minister whose daily life makes a strong influence for manhood among his people; one who lives in such nearness to God and in such loving sympathy with men that it is a pleasure to meet him, and I will show you the kind most needed for the good of the kingdom.

Penman.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE CHURCH SCHOOL

REV. ERLO E. SUTTON
Director of Religious Education

The term "church school" is used to designate that organization through which the entire educational program of the church is administered. The church school may carry out its complete program through various units of organization, such as the Sabbath church school, the week-day church school, the vacation church school, missionary societies, young people's societies, and various other organizations. In a church which has a thoroughly integrated program these units of organization will provide a cumulative experience which preserves an essential unity in the life of the pupil.

Many who are interested in the "church school" are now planning for the vacation church school for the coming summer. Therefore it is only reasonable that the question should be asked, "What is the vacation church school?" The vacation church school, or daily vacation church school, or vacation religious day school, or daily vacation Bible school, is a part of the educational program of the church, and is simply one of the several units of organization through which the "church school" carries on its program, and is therefore to be regarded as one of the sessions of the church school, held, however, during the summer vacation as the terms used indicate.

The vacation religious day school shares with other forms of the church school the general aims and objectives of religious education. The final test of a school for religious education is the extent to which it leads the pupil in learning to live the Christian life. The life-centered objective should be kept constantly in mind in evaluating the work of such schools. Among the fundamental questions on which such evaluations should be based are these: Does it lead the pupil into a personal relationship with God? Does it give the pupil an understanding and

appreciation of the life and teaching of Jesus, and lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and his cause? Does it lead him to a progressive and continuous development of a Christlike character? Does it lead into enthusiastic and intelligent participation in the building of a Christian community, and through missions a Christian world? Does it develop the ability and desire to participate in the life and work of the church? Does it give a Christian interpretation of life and of the universe? Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience? These questions must be constantly before those who have to do with the educational work of the church, for success can be rated only in terms of the ability to give an affirmative answer to some of them.

The question is sometimes asked "In building a curriculum for the vacation religious day school, why not confine the work to Bible study?" The curriculum of Christian education consists of the experience of the learner in every area of life as it undergoes interpretation, analysis, evaluation, and control in terms of Christian ideas and purposes. Therefore, while the vacation school should stress Bible study, it should also provide for training and practice in worship both of the formal and informal type; training and practice through the experience of doing Christlike deeds, or what is commonly called service; the discovery of religiously significant facts through reading, observation, investigation, discussion, the examination of the experience of others through the help of the Bible and other books; training in creative construction, that is, the writing of original stories, Bible plays, hymns, prayers, notebook records, etc., map making, pictures, poster-making, the acting of Bible plays, soap and clay modeling in Bible subjects; experience in play and recreation, that is, the learning of Christian ideals, such as co-operation, self-control, honesty, fair play, and the like; lead to personal experiences in religion and church membership, and participation in the life and work of the church; provide opportunity for pupils to

participate in projects that make for social understanding that further the kingdom of God.

So important is the work of the vacation church school that it should be recognized as an integral part of the total program of religious education in the church.

NEED AND VALUE OF THE VACATION SCHOOL

Up to the time when the Vacation Religious Day School came into being, very little consecutive Christian teaching was planned for children. So far as Protestant children were concerned, about the only instruction they received was in the regular Bible school session, twenty or thirty minutes each week. Few will dispute that more time is needed in order that children may be adequately trained in Christian conduct, morality, and true citizenship. The Vacation School not only provides an opportunity for such training for the children who attend the Bible school, but for the children of the community who are now receiving no religious education. The reports received by the Sabbath School Board show that seldom is a school held where such children do not attend. Thus are the children of the neighborhood brought into relationship with the church. The Vacation School has a two-fold value. It puts the church into more frequent and closer touch with its own children and those living in the immediate vicinity. It gives the latter the opportunity for religious training which otherwise they would not have, a work that is just as truly missionary as work in a foreign land.

The way to produce a high type of citizenship is to begin with the education of the children and to make religion an essential and natural part of their education. The business of the church is to save people from sin and train them for Christian service. The conserving of child life through Christian nurture and training is of infinitely more value than the rescue method used in reaching adults, valuable as the latter is. The Vacation School provides a high grade evangelistic agency for childhood and early adolescence. It inculcates vital moral and Christian principles under the direction of well qualified and devoted teachers, and

makes the vacation period one of joy and blessing to the church and community.

If the Vacation School did nothing more than give the boys and girls a good time under moral conditions for three weeks; if it did nothing more than help the boys and girls overcome bad habits and form good ones through its habit stories; if it did nothing more than provide the boys and girls with clean, wholesome recreation and delightful social relationships, and teach them to be polite, fair, and to be good sports, it would be worth more than the effort, the time, and the cost.

The Vacation School does each of these and does each well; but it does far more than all these combined. It not only turns the vacation period into a time of pleasure; it turns its perils into blessings, and through its forty-five additional hours of religious training it ties the children to the church program and life in a marvelous way and wins from them a spirit of love and devotion, and adds greatly to the prestige of the church in the community.

The Vacation School is a real school, and the Bible is the center of its curriculum. The daily programs have in them a worship period, Bible study and Bible stories, mission stories, character stories, habit stories, and other character building elements. There are memory periods when the children memorize many passages of Scripture, and memorize and learn to sing the great songs of the Church.

The pastor is the key man, and should take the lead in planning the Vacation School. Most Vacation Schools owe their origin to the interest of pastors in the children of the parish. There will be few worth while schools anywhere unless the pastors get behind them with their intelligence and enthusiasm. Yet there are some pastors who have not seen the possibilities of the Vacation School, or are unwilling to give themselves to the task. The Vacation School affords the pastor his very best opportunity to fellowship with the children of his parish, to get into their hearts and lives and win their friendship and love. It gives him an opportunity to do some educational work at first hand, to train teachers for the regular work of the Bible school, and thus strengthens the children's division of his Bible school. The Vacation School affords

one of the greatest opportunities for the pastor to work for the children of his church.

ERLO E. SUTTON,
Director of Religious Education.

A WARNING

Sometime ago, a man who gave the name of J. C. Moore visited the office of the *Christian Courier*, Dallas, and left indignantly because a check was not cashed for him. Later he passed a worthless check on a brother editor. Word has come that he posed as a special representative of the Federal Council of Churches, and two of his worthless checks were cashed by Fort Worth church people. It is also said that he joined a Baptist church in San Antonio and the next day cashed checks to the amount of \$30. Sometimes this man claims to be working under the Federal Council in the interests of boys who are released from prison.

The American Red Cross further reports that the same man, not long ago, made an effort to secure money from the Red Cross Chapter at Montgomery, Ala., and that, in this instance, he claimed to be traveling "in the interest of the federation of churches" and to be engaged in "prison welfare work."—*The Federal Council.*

BELIEVE IT OR NOT

That prohibition was so dominantly the decisive issue in the Smith-Hoover presidential campaign that it completely overturned party lines and that drink was three times more decisive an influence than was the religious issue, which has been widely accepted as the controlling factor; are conclusions drawn as a result of a study made by Professor William F. Ogburn of the University of Chicago.

He has prepared, after long research, what is believed to be the first scientific and mathematical basis for analysis of the vote.

Professor Ogburn is director of the social survey group recently appointed by President Hoover. The study was made of the vote in the North because it was in states in that section that a previous vote on a wet-dry issue gave an index of wetness,

The influence of party regularity was almost negligible during the last election, for democratic loyalty did not suffice to keep voters in line as against their views on prohibition and religion. There was practically no correlation between the votes which went to Cox and Davis and those that were cast for Smith.

Professor Ogburn's study overturns other theories prevalent about the election. The belief that the contest represented a clash between the old American stock and the newer immigration and their respective cultures has no basis, according to Professor Ogburn's analysis. Those foreign-born voters who cast ballots for Governor Smith did so not because they were foreigners, but because they were wet or Catholic or for some other reason closely correlated with these.

Nor was the election a contest between the urban influences and the rural. When the influences of drink, religion, and immigration were removed from the urban influence it went slightly more for Hoover than for Smith. Even when these factors were not removed the urban factor was only slightly pro-Smith, the ratio being 1.16 to 1.

The method of the study was to use 173 counties located at random in the states of Massachusetts, New York, Ohio, Illinois, Wisconsin, Colorado, Montana and California.

By mathematical means the relation to each other of five factors—foreign born, urban population, democratic regularity, Catholics, and wet voters—was determined for each county.—*The above article was copied from the Daily News, Chicago, Ill., January 18, 1930.*

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

The teacher was giving a lesson to his class of young hopefuls, his subject being the circulation of the blood.

"Now suppose," said he, "I stand on my head—the blood will all flow to my head, won't it?"

"Yes."

"Well, how is it when I'm standing on my feet the blood doesn't all rush into them?"

Promising Youth: "'Cause your feet isn't empty, sir."—*Selected.*

DEATHS

BURCH.—Calvin H. Burch was born January 14, 1850, of Deacon Paul and Cynthia Randall Burch. He died December 9, 1929.

On February 3, 1874, he was married to Mary Babcock, who preceded him in death, April 4, 1923. Mr. Burch was a member of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y. During the last few years, because of failing eyesight, he had been cared for by relatives. Several nephews and nieces are now living, but his brothers and sisters have all passed away.

The funeral was conducted at the home of M. H. Brown at Leonardsville, on December 12, and burial took place in the Leonardsville cemetery.
P. S. B.

COON.—In Boulder, Col., on January 27, 1930, Mr. Herbert R. Coon, who was born on August 21, 1858.

Brother Coon leaves to mourn their loss a wife and five children—three sons, Jay, Claude, and Cecil; and two daughters, Mrs. Ethel Terry and Mrs. Fay Bouton.

Funeral services were conducted by Ralph H. Coon, his pastor, and burial was in the Boulder cemetery.
R. H. C.

COON.—Arthur, only son of Adelbert E. and Charlotte Coon, was born at Birdsall, N. Y., May 14, 1914, and died in the General Hospital, Olean, N. Y., February 16, 1930.

The family moved to Little Genesee several years ago, where they have since resided. Arthur had not been well for three or four years, yet had been able to help with the farm work. He was taken critically ill early Sunday morning and was hurried to the hospital, where he passed away that night.

Aside from his father and mother, he leaves to mourn his going three sisters: Mrs. Blanche Wardner of Bolivar, N. Y., Evelyn and Christine, and his aged grandfather, Rev. J. L. Hull, all of Little Genesee.

Arthur was baptized by Rev. G. D. Hargis and was received into membership of the First Genesee Seventh Day Baptist Church, July 25, 1924.

Farewell services were held from the church, February 19, 1930, conducted by Pastor A. L. Davis. Six young men acted as bearers, and the Comrade and Pioneer boys of the Y. M. C. A. attended in a body. Burial was made in Wells cemetery.
A. L. D.

CROUCH.—Lorenzo Norris Crouch was born in Centerline, Mich., July 5, 1924, and died February 27, 1930. He was the youngest son of Royal Crouch and Beatrice Crouch, formerly of Nortonville, Kan.

Lorenzo was on his way home from school Tuesday, the twenty-fifth day of February, and, while crossing Vandyke Avenue, he was run down by an auto, receiving a broken leg and a fractured skull. He was rushed to the hospital

at Mt. Clemens, Mich., where he passed away in the morning of February twenty-seventh. All human aid failed and the Savior took him from among us.

The farewell service, conducted by Pastor J. J. Scott, was held at the home of Unis Parks, assisted by associate pastor, Ralph Brooks. Lorenzo will be missed by the Detroit Church and the school he attended. He was laid to rest in the beautiful cemetery of Forest-Lawn, Detroit, Mich. His parents have the sympathy of the Detroit Church and a host of friends.

Lorenzo leaves to mourn their loss his father, Royal Crouch; his mother, Beatrice; one brother, Herbert; his grandmother, Letitia Crouch, of Nortonville, Kans.; his grandfather, Charles L. Woolworth, of Centerline; eight uncles and eight aunts, also sixteen cousins.

J. J. S.

DAVIS.—Albert Glen, son of Mr. and Mrs. L. T. Davis, was born November 4, 1928, and died March 1, 1930—the youngest of four boys.

The father and mother were just returning from the Johns Hopkins Hospital at Baltimore where they had been hoping to get some treatment which would be beneficial for the child. But they did not get any encouragement. It was found that he was affected in a very unusual way in that there was an obstacle or a blockage in the circulatory system, preventing the blood from flowing normally through the body, resulting in very little physical development since birth. Death came a short time before they reached home.

Funeral services were held at the Middle Island Seventh Day Baptist church March 2, at 3 p. m. by the pastor.

I think I never saw a father and mother who seemed to feel more from the depths of their hearts, than Brother and Sister Davis do, the words of our Master, "Father, not my will but thy will be done."

E. H. B.

DAVIS.—Margaret Jane Clement Davis was born April 21, 1845, at Jackson Center, Ohio, and died at the home of her daughter, Mrs. J. E. Sweet, 241 Cridge Street, Riverside, February 21, 1930.

Mrs. Davis was married to Newton Davis in 1861 at Milton, Wis., and to this union five children were born—two sons and three daughters—R. C. Davis of Atascadero, Calif.; B. F. Davis of Denver, Colo.; Mrs. Charles Anderson of Concord, Calif.; Mrs. J. E. Sweet of Riverside, and Lottie Bell, who passed beyond some years ago. Mrs. Davis united with the Seventh Day Baptist Church at an early age and has been a faithful and valuable member since. Her many friends knew her as "Aunt Jane," and her kindly interest in everyone has stirred many, many hearts to love her.

Mrs. Davis has spent a busy and helpful life; many hard years in pioneer and frontier life have been hers but through all she has had hope and faith in the divine purpose of life and has cheered and was cheerful even to the last. Her last illness was lingering but patience kept the

closing hours bright and she seemed glad to meet her Master face to face. Many friends, with relatives, today grieve because of separation and in memory call her blessed.

Memorial services were held in Preston's Funeral Chapel on February 24, 1930, in charge of Pastor G. D. Hargis. Interment in Olivewood cemetery.
G. D. H.

EHRET.—Lewis Marshall Ehret was born near Berea, W. Va., June 10, 1849; he died in Los Angeles, Calif., February 13, 1930, at the age of 80 years, 8 months, and 3 days.

He was converted to Jesus in early life, under the preaching of Rev. Samuel Davis. He lived an exemplary Christian life, and was a kind and loving husband and father.

In 1868 he and Miss Catharine Lovernie Kelly were united in holy marriage bonds. Their happy married life continued for fifty-seven years. She preceded him to the spirit world about three years. To this union three children came into the family: Hattie Ehret Rose, Emery D. Ehret, and Zura Maude Ehret. The latter child passed away at an early age. Emery preceded his father in death, only about three months.

They lived their lives in West Virginia until 1910, when they moved to Wyoming. They established their home in Whittier, Calif., in 1922.

A brother, Deacon Flavius J. Ehret, of Salem, W. Va., is the only remaining relative of his father's family. A daughter, Mrs. J. Frank Rose, of Whittier, Calif., is the only remaining member of the second generation of the family.

The funeral services were conducted by Pastor George W. Hills, of the Los Angeles Seventh Day Baptist Church.

Interment was in the beautiful Whittier Heights Memorial Park.

"We all do fade as the leaf."

G. W. H.

MAXSON.—Lydia Elma Maxson was born April 30, 1883, and died at the home of her daughter, Mrs. Roy Simmons, Manteca, Calif., February 21, 1930, having reached the age of 91 years, 9 months, and 21 days.

She was united in marriage in Milton, Wis., with George R. Maxson on March 6, 1856. To this union were born five children—four girls and one boy. They were: Effie L. of Riverside; Lucy E. Wells, deceased; Hattie A., and Nellie M. Simmons of Manteca; also, George Lee Maxson, who was drowned in his fifteenth year.

Mrs. Maxson united with the Seventh Day Baptist Church in her early life and has ever been a faithful follower of her Master. She shall be missed in the Riverside Church, but a sweet memory remains with us.

Except for a few years her life was spent in Wisconsin until coming to California, where she has resided since. To everyone she was known as "Grandma Maxson," and a quiet halo seemed to hover over her as she mingled with her friends and as she testified of her love and devotion for her Savior. Her place is unfilled, and we weep as she passes, but many lives are glad for her life.

Memorial services were held in Preston's

Funeral Chapel on March 1, 1930, the services in charge of Pastors E. S. Ballenger and G. D. Hargis. Interment in Olivewood cemetery.

G. D. H.

VAN HORN.—Mary Randall Van Horn, daughter of Jesse and Minerva Randall Van Horn, was born at Trivola, Ill., July 23, 1838, and died at the home of her son George Van Horn, Nortonville, Kan., February 27, 1930, in the ninety-second year of her age.

Mrs. Van Horn had been in slowly failing health for some months, and about seven weeks ago she fell in the home, injuring her hip, so that she never walked again. From that time her vitality steadily failed until her quiet passing on, apparently without suffering, after lying unconscious several days.

She lived the early years of her life in her birthplace, Trivola, Ill. When she was seventeen years old she was married to Peter Smith Van Horn at Farmington, Ill., on December 25, 1855. Her husband preceded her in death in 1909.

Mr. and Mrs. Van Horn made their home at Welton, Iowa, until 1877, when they removed to Garwin in the same state, where they lived until the death of Mr. Van Horn. Since then Mrs. Van Horn has lived alternately with her two sons, George and Lawson Van Horn.

Both Mr. and Mrs. Van Horn were first members of the Welton Seventh Day Baptist Church, and later of the church at Garwin, Iowa.

She is survived by two sons, George Van Horn, Nortonville, and William Lawson Van Horn of Beloit, Kan., also an adopted daughter, Nettie, who is now Mrs. H. L. Van Horn of Garwin, Iowa. One son, Lewis, is not living.

Mrs. Van Horn is also survived by fifteen grandchildren and thirty-two great-grandchildren, some of whom are grown. The grandchildren are: F. Shirley Van Horn, Mathewson, Col.; Erwin B. Van Horn, Clinton, Okla.; Mrs. Essie Kenyon, Nortonville; Jesse A. Van Horn, Nortonville; Mrs. Laura Benner, Denver; Nellie Van Horn, Nortonville; Earl E. Van Horn, Nortonville; Mrs. Edna L. Stillman, Pratt, Kan.; Mrs. Hazel J. Kaufman, Kansas City, Mo.; Mrs. Cora Hurley, Mrs. Belle Lippincott, Mrs. Inez Lippincott, George Van Horn, and Frank Van Horn, all of Milton, Wis.; and Oral Van Horn and Alvin Van Horn, of Garwin, Iowa.

Mrs. Van Horn had claim to distinction for her unusual length of life. To the very end her faith in her Savior was secure. The mother of so large a family of useful and good people deserves to be counted among the revered of earth.

In the heavens above,

The angels, whispering to one another,
Can find, among their burning terms of love,
None so devotional as that of "mother."

—Edgar Allan Poe.

Funeral services were held from the home of her son, George Van Horn, in Nortonville, Kan., on March 1, 1930, the pastor officiating. Interment was made in the Nortonville cemetery.

S. D. O.

WELLS.—Lucian Wells, the son of Horace and Lois Nickolson Wells, was born in Preston, N. Y., June 13, 1851.

He was baptized and joined the Seventh Day Baptist Church of DeRuyter, May 27, 1899, Elder L. R. Swinney being then pastor of the church. He was married to Mrs. Jennie Smith Money on January 14, 1897, and for the remaining thirty-three years of his life they made their journey happily together. During the nearly thirty-one years of membership in the church he was a most consistent and devoted worker. He was universally respected and beloved.

Impaired health forced him to give up work about two years ago, and during the remaining days he was most lovingly cared for by his devoted wife. He passed to the other life on Thursday eve, February 6.

The funeral was conducted from the church on Sunday, a large company of relatives and friends and the beautiful floral offerings attesting the esteem in which he was held.

"The path of the just is as the shining light that shineth more and more unto the perfect day."
T. J. V. H.

Sabbath School Lesson XIII.—March 29, 1930. REVIEW.

Golden Text: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isaiah 9: 6.

DAILY READINGS

- March 23—The Child in the Church. Luke 2: 41-51.
March 24—How to Meet Temptation. Matthew 26: 36-44.
March 25—The Keynote of Jesus' Ministry. Luke 5: 27-32.
March 26—Who Are Great in the Kingdom of Heaven. Matthew 20: 20-28.
March 27—Learning of Jesus. Luke 9: 49-56.
March 28—The Peril of Refusing to Hear. Zechariah 7: 8-14.
March 29—The Good Shepherd. John 10: 7-16.
(For Lesson Notes, see *Helping Hand*)

He who would speak divine things in a language that living men of today can comprehend, must keep up with the researches and discoveries of men who study nature, and put her words into the speech of the present.—*J. H. Vincent.*

We are strangers to Christian love, if we harbor malice or revenge in our hearts toward any of our fellow creatures, whatever treatment we receive at their hands.

—*Charles Backus.*

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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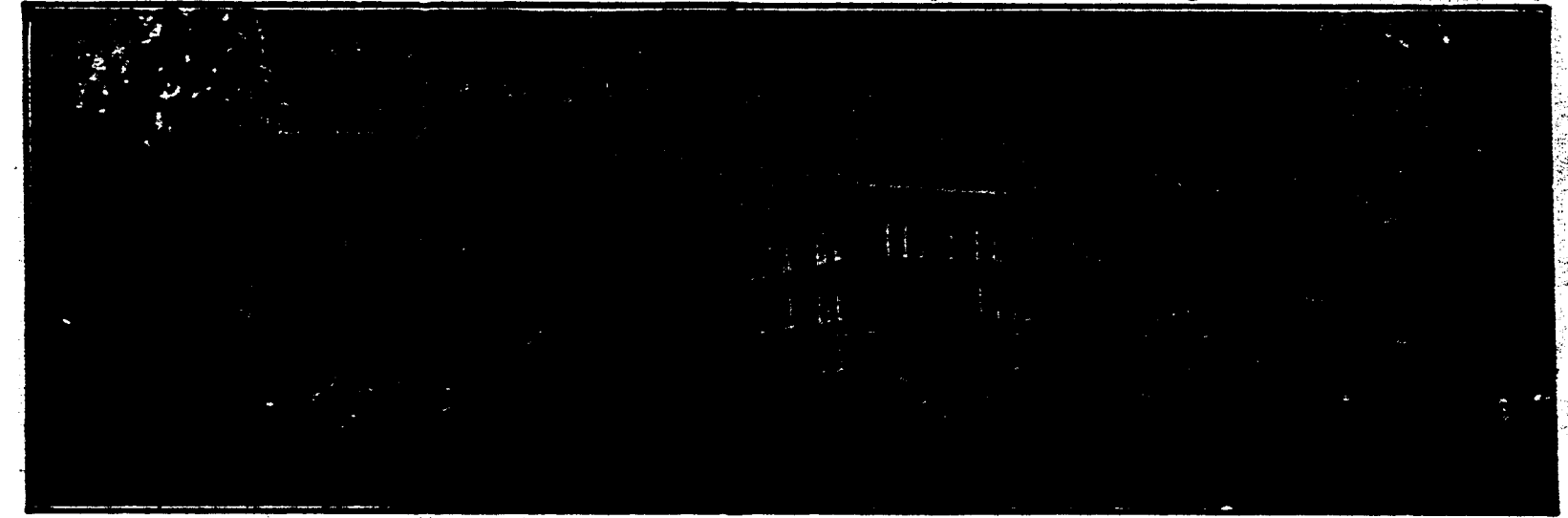
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