

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 MOUNTAIN PSALM

"I will lift mine eyes....."
No more, with plodding step, to tread
These devious paths, with self-willed pride;
I take that star, a-top the range
To be my beacon-light, and guide.

"Unto the hills....."
Unmoved they stand; aloof they view
Time's long procession, down the years;
Unchanged, through changing days, afford
Perennial refuge from our fears.

"Whence comes my help!"
Oh, hills of God, so far removed
From human passions' violence;
Eternal, calm, remote, yet near,
True symbols of Omnipotence.

—Pearle Casey, in Exchange.

CONTENTS

Editorial—"Making a Road."—Minorities Do Have Some Rights.—A Happy Birthday.—Get Copy To Us By Tuesday.—What Is Prayer To Me?	353-355	Home News	369
Problems That Should Be Solved.....	355	Conscience and Citizenship	369
A Measure of Loyalty	357	Young People's Work.—What Is Involved in Deciding for Christ.—Intermediate Corner.—Junior Jottings	371
Consecration—What Do We Mean By It?	358	Children's Page.—Can Jesus Count on Me? John.—Report of the Rhode Island State Union Convention.—Our Letter Exchange	373-375
Missions.—Strengthen The Churches and Establish New Ones.—Obscuring Oneself that Christ May Be Supreme. — Letter from Jamaica. — Monthly Statement	360-363	A Morning in the Alps	375
"Why I Am a Seventh Day Baptist" Talks at Shiloh	363	Our Pulpit.—The Sabbath in "The Books of Moses"	376-380
Important Information	364	Friendship Exhibits Received from Mexican Children	380
Fiftieth Anniversary of the New Auburn Church	364	Fundamentalists' Page.—Biblical Criticism	381-383
Woman's Work.—The New Day and Its Need.—Minutes of the Woman's Board	368	Letter from Java	383
		Marriages	383
		Deaths	383
		Sabbath School Lesson for April 5, 1930	384

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

COMMISSION OF THE GENERAL CONFERENCE

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

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

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

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

ASSOCIATIONAL SECRETARIES

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

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

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

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

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

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

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

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

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

ASSOCIATIONAL SECRETARIES

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

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

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

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

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

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

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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

VOL. 108, No. 12

PLAINFIELD, N. J., MARCH 24, 1930

WHOLE No. 4,438

Our dear Father in heaven, we thank thee for the many favors thou hast shown us as a people through all the years. For the gift of loyal, true-hearted fathers and mothers who laid foundations, upon which we are trying to build, we render unto thee sincere and hearty thanks. We are glad today for the harvest of their seed-sowing as seen in the churches throughout the land. Help them all, we pray thee, to be in very deed the light of the world. For the little flocks in mission fields on frontiers where pioneers have carried thy truth, and where feeble churches are being helped to hold up the true Sabbath under great difficulties, we are truly thankful; and we pray for them, that the Holy Spirit may fill them with power from on high to work for thee. Put it into the hearts of our larger churches to help them carry their load; and bless every friend of missions, that thy cause may go forward, in Christ's name. Amen.

"Making a Road" Not many Sabbaths ago our pastor announced "Making a Road" as his theme, and used as a text these words: "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord; make level in the desert a highway for our God." Isaiah 40: 3.

After speaking of this chapter of Isaiah as one of the sublimest in all literature, with its pictures of a forgiven people who had gone wrong, as being graciously restored through forgiveness, he referred to the divine appeal contained in this text.

It was the divine call to action in kingdom work, which is the next thing for a forgiven sinner to realize after he has the sense of being restored to God's favor by forgiveness. The most natural thing, after one has received the assurance of the gracious hand of God laid upon his life, and after the way has been revealed to him, is to want to do something for the Master.

At every step in genuine efforts to serve God, the sense of full assurance, not only of forgiveness but of renewed fellowship which brings our heavenly Father near as a friend, is more fully realized.

Aside from the prophet's comfortable assurance that Israel's troubles were over,

there was the lesson that they were expected to prepare the way for others to find divine favor, and that if the world in oncoming generations was made right, it must be through them.

The message applied to the needs and conditions of that far-away day; but it also had a far-away, world-wide application in a spiritual sense. As the wandering people had to prepare the way from Egypt to Jerusalem, so in a spiritual sense must we prepare the way and make the path straight to the heavenly Jerusalem.

The way back to God is not primarily a matter of geography. If one goes from Dan to Beersheba it offers him no spiritual culture, for he must take himself along. This holds true in religion. The Bible is the rule and God's love the drawing element. His personal presence gives strength for the journey.

When John the Baptist called men to prepare the way for the coming of Christ, he called them to the spiritual way of repentance, good fruits, and a transformed life. The way of Christ is our way to the Father God.

In this highway there must be at first an ideal, and an earnest desire to realize it. Then comes the every day living in which sometimes the way seems dark and the splendor fades from sight. Practical crises, times of trouble, call for God's help all the way through. Indeed, it is a life-long tramp, always forward with every step on higher ground.

Minorities Do Have Some Rights

The committee on revising the calendar, making a thirteen-month year, seem bound to leave no stone unturned in their desperate efforts to "improve the calendar." There lie on my desk several circulars and pamphlets in which dogmatic and persistent arguments—no, not arguments—but determined and unwarranted statements and illogical assertions—are multiplied, favoring the absolute, "rights of the majority,"

whether those so-called rights are in harmony with God's plan or not!

One pamphlet by Chairman Eastman, the Kodak man of Rochester, contains twenty pages; the other is a much larger one with thirty-nine pages, in which the chairman's name also appears several times.

In both pamphlets the Sabbath-keeping denominations—Jews, Seventh Day Adventists and Seventh Day Baptists—are spoken of rather lightly as "minority groups," and a good deal of stress is placed on "the rights of the majority."

In the "Sabbath Doctrine Analyzed," a sweeping denial is made of all the claims presented by the "protesting Sabbatarian ministers," the writer using all arguments with which we have always been familiar to carry his point.

The following copy of a letter by Dean Main explains itself and is very appropriate just now:

George Eastman, Chairman,
343 State Street,
Rochester, N. Y.

DEAR MR. EASTMAN:

This letter is written at the suggestion of the Federal Council of the Churches of Christ in America.

I am a firm believer in the rights of minorities, that is to say, minorities that are intelligent, reasonable, and loyal.

There are Christian people and there are Jews who believe that the Church and the world need the idea and principle of the Sabbath and that the one best way to preserve the idea and principle is by incorporating them into the last and seventh day of the week.

There are many who believe in the religious observance of the first day of the week in memory of our Lord's resurrection, some even calling it the Christian Sabbath against the testimonies of Scripture and history.

Now if the nations of the world and the League of Nations can devise a simplified calendar that will protect the religious convictions and the consciences of these millions, I favor a simplified calendar.

I am opposed to any measures, by whomsoever advocated, that will interfere with liberty in religious faith and practice that is guaranteed by that great document, the Constitution of the United States.

I am in favor of a wide extending and very thorough investigation and discussion of this important subject now commanding the interest of so many. Truth, that is, harmony with fact, need not be at all afraid of the light, for it is truth that makes men free.

I am about eighty-four years of age and have not the strength for an intensive study of this complicated question. I have, however, tried to

state what seemed to me to be principles of procedure that should be religiously regarded and guarded.

Yours faithfully,

ARTHUR E. MAIN.

March 13, 1930.

A Happy Birthday Our aged friend of many years' acquaintance, Deacon Abert Whitford, and his good wife have just passed their eightieth birthdays and their children helped them to celebrate in a very pleasant home gathering. All the children excepting Doctor Ted and wife of Westerly, R. I., were home to enjoy the banquet.

An excellent program of original poems by the boys covering the high spots in home-life for the last forty years, and songs by quartets and choruses made the occasion one of pleasant memories for all concerned. Floral decorations filled the home with beautiful suggestions of a coming spring.

At the close of the happy hours "Grandpa Whit" sang his poem of four or five stanzas with a chorus for each, the first stanza of which we give you here:

Young folks, pray listen to my song.
I am old and won't detain you long.
I am eighty years old, don't forget
To always call me Grandpa Whit.
My hair, once black, is turning gray.
But what's the odds if I feel gay?
I love to sing with joy and glee,
For it makes me young as I used to be.

Deacon Whitford and wife have spent most of their lives in Brookfield and Westerly; but for some years now they have made their home in Plainfield, N. J.

We wish them many more happy birthdays together.

Get Copy to Us By Tuesday We are having some trouble because *some* copy intended for the next RECORDER, on any given week, reaches us too late for that issue.

The printers assure us that copy must be in their hands all edited and ready to set up, not later than *Tuesday* of each week. Copy that does not reach us until Wednesday, *can not be sure* of getting in the next RECORDER. There *may be a chance* for it if not too long, but the printers must have the issue made up and ready for the press early on Wednesday. So please try to have your copy here by Tuesday morning, if possible, or it may have to wait.

What Is Prayer To Me? In these times, when the subject of prayer is being emphasized, a devout soul can not avoid an unpleasant shock by some skeptical remark in which prayer is ridiculed as "an effort to win over a reluctant God to do something he must be teased to do"; or when prayer is denounced as "something outgrown by the most intelligent."

Too many prayers are nothing more than teasing for physical things. True prayer is a reaching out after spiritual things, and when it comes short of seeking the soul's deep-felt needs it becomes little less than sounding brass and tinkling cymbal. It must be more than eloquent ascriptions of praise to God and telling the Almighty a lot of things he already knows about himself.

But I started to tell you how this whole subject seems to me. Prayer is a natural spontaneous outgoing of the human spirit for things it most needs. It is an attitude of soul, a yearning for conscious communion with the Infinite Spirit, as fundamental and natural as life itself. It is the outgoing of an inborn sense of need and of dependence upon a higher power, caused by soul hunger which is as natural as seeking food is for a hungry body.

True prayer brings us into communion with the Father of our spirits. Genuine prayer makes us realize more of our need as a child of God. It develops the spirit of love for our fellow men. It promotes the desire to co-operate with the Lord in the work of saving men. When we say, "Our Father," in prayer, it establishes a sense of real personal converse with him, which produces a growing sense of personal fellowship with the One in the universe we address as "thee, thou, and thy," and whom in Jesus' name we call Father.

Such an experience in harmony with spiritual laws enables us to realize appropriate spiritual results. Prayer enables man to look up instead of down; it enlarges the best experiences of the soul and enables us to accept in real earnest the central principle of our religion.

Prayer brings rest upon God in the midst of trials and discouragements, and it helps us to face the problems of life with a brave heart. Prayer strengthens our mental attitudes toward the good and enables us to reject the bad. It helps us to suppress un-

worthy desires and to think of God as an ever-present Friend and Helper.

Friends, if there were no God to hear, these benefits and others which millions have experienced through prayer, bring us the very best things, both for the life that now is and that which is to come.

PROBLEMS THAT SHOULD BE SOLVED

REV. E. A. WITTER

That there is wisdom in the step recently taken by the Committee to Promote the Religious Life of the Denomination, will doubtless be manifest to all who stop to think upon the matter.

It was proposed that an effort be made to bring out a symposium of expressed thought upon some of the practical parish problems that should have a larger place in the thoughts of the masses.

Secretary W. L. Burdick asked me to express myself in an article for the RECORDER upon some one or more of these problems.

In the nearly fifty years of my work as a preacher of the gospel these parish problems have been somewhat changed in their nature and in the urgency of their demands.

While in the half century past but little thought was given to the importance of the preacher's taking responsible interest in, and giving much of his time and effort to, directing the business interests of the church, today it is very evident that if the church is to grow in its religious life and in its influence in the community and in the world and in the varied departments of the church work, its business, as well as its spiritual interests, must be largely influenced by the thought and effort of the pastor. He should be looked up to and thought of as the captain, the business head of the corporate body known as the church. While this seems philosophically necessary under the business codes of the day that the best results, religiously and otherwise, may be attained, there should never be lost sight of the fact that he is the head, the commanding officer in the church, only as he is backed and supported by an army of willing workers ready to carry out the plans produced, not because they are the expression of his thought and experience, but because they are necessary to the fuller, better life of the church. The greatest good from such an adjustment of affairs will

not come to the religious life of the church until the pastor is looked upon, not so much as a Czar, a commanding officer whose expressed thought is accepted as a declaration of law, as when it is accepted as the thought of a co-worker whose study and experience have led him to more careful and continuous thoughtfulness upon the problems confronting the church than is given to most people in the consideration of these problems.

The greatest value that will come to the church from such an adjustment of affairs will be found in the increased confidence in the workings of the church because of the confidence in the pastor, and in his love for, and devotion to, all the interests of the church.

The thought here expressed is more applicable to the small, the rural church, than to the larger, the city church. This kind of pastoral leadership is more necessary in the smaller churches, possessed of less experienced business leaders, that it may be trained for success in the various departments of denominational life, than it is in the larger churches.

If there is, or should be, in the course of theological training a department of church business management, then the young preacher, as he comes into his pastoral labors, will be better fitted to meet this problem at once than he could be without this training.

Another problem that stands out in the forefront of denominational needs, is: How to so train the young and rising generation in the value of loyalty to denominational life that they shall be less vulnerable to the call of the world business-wise and otherwise.

Not long ago a business man of my acquaintance said, "You can not justly criticize the young people of today for their follies and lack of serious judgment in the affairs of life. We older people have made for them their world and given to them their ideals and standards."

The righteousness of this criticism I will leave to the judgment of the reader.

The question that should occupy our minds now is: In what way will it be possible to bring about the improved condition desired?

There is no question but that each one desires to see advanced steps taken in build-

ing up and strengthening the religious life of the individual and the denomination. The time was when the denomination occupied the first place in the religious thought of the majority. There was but little commingling between the various denominations. Each sought its own growth and advancement. A marked change has been wrought in this respect. Today the thought of a universal salvation of mankind has largely superseded the thought of the denomination. This is as it should be, but this fact has intensified the problem that confronts us as Sabbath keepers.

With the thought of the salvation of all men in mind irrespective of denominational life and interests, it is not a difficult thing for the young and unfortified mind to hearken to the sophistries that are put forth on every hand, from pulpit and the radio, with respect to the narrow and unphilosophical teachings that are ours, concerning Sabbath keeping.

A manifest need is that parents as well as Bible school teachers shall be frequently impressing upon the mind of the student the nature and meaning of the Sabbath. The importance and value of its observance to the individual life must be often emphasized, that the young mind may be thoroughly established in the Bible thought of God and the worth and meaning of the teachings given in his Word for the direction and upbuilding of the life of man.

It is certain, if this end is to be reached and our children fortified for a successful issue in the battle of life, the parents must not only believe in the tenets of our denominational life and manifest a real enthusiasm in the work of the denominational life, but they must lay a foundation for that same belief and enthusiasm in their children by a careful carrying out of the instruction given in Deuteronomy 6: 3-11. The wisdom of Moses was never more fully manifested in all of his teachings than it is in the passage referred to.

In a letter from a lady who is a lone Sabbath keeper she said: "My daughter and I are using the Sabbath Catechism. We make a game of it; we ask each other the questions and keep track of the questions we can answer; the one who answers the most questions wins the game." This is the means of fixing in the mind of that young

girl the essential truths of the Sabbath, and in so doing, it is helping her to study still further respecting these things. Such study gives to her a ground upon which to stand when she comes into contact with the opposing theories of the world.

There is often a note of discouragement heard when one asks: Why is it that so many of our young people go away from the Sabbath? Why is it more are not true to the faith of the fathers and what we consider to be the plain teachings of God's Word?

Let us look within and see if an answer can be found. Do we realize that the faith, the ideals that are ours are likely to be reproduced in our children, if so be that faith and those ideals are vitally associated with our daily lives?

Do we realize that the children look more closely to father and mother for the instruction their young hearts crave, and are more vitally helped in their study of the problems of life by the habits and thoughts of father and mother than by those of anyone else, if so be they can see that father and mother are specially interested in the knowledge they have of life? If these suppositions be true, then the answer sought is not hard to find. The study of these problems will be in vain unless those who study shall be aroused to the establishing in their families that form of family life by which the children shall have continually impressed upon their minds the certainty of father's and mother's interest in the denomination that manifests itself in their conversation and reading at the table and about the family circle. Such a course of life would make impossible the repetition of an incident that came to my notice.

In the review period of a Bible school the superintendent asked a class of young people if they could tell who were our medical missionaries in China. There was a blank stare into each others' faces, and finally one of the class gave the name of one of the missionaries now on the field. God help that all may face this problem and in earnest prayerfulness seek a solution.

Walworth, Wis.,

March 12, 1930.

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

A MEASURE OF LOYALTY

"It is required in stewards that a man be found faithful." 1 Corinthians 4: 2.

We Christians need often to remind ourselves of the fact that life is a trust. We all are stewards of God, entrusted with an important task. Not only are we to be true to Christ in our own inner lives, but we are charged with the work of building the kingdom of God by his help. We as Seventh Day Baptists have a definite, specific responsibility. It is not alone the maintaining of vital Godliness and sound religion in our own lives and in our homes, with the aid of the Sabbath which God has given us, though that is our duty, to be sure. It is more even than keeping and building up our own local church, a matter that seems to be held all too lightly by not a few. We have just as certainly the obligation of carrying on our denominational work and witnessing for the Sabbath of Christ throughout the world.

The Seventh Day Baptist General Conference, through its commission and various boards, is doing a vital work toward Christianizing the world. It is performing in our name a far-reaching work for Christ. This work directly and indirectly benefits every one of us in ways which we too little appreciate. Does every one of us do his part in it? How many are carrying their share of the cost of this service?

"We are members severally one of another," each one a part of the whole body. Every member that fails to function is deadwood. Every such failure not only reduces the number who serve, but even becomes a drag on the others. A missing cylinder in a gasoline motor is more loss to the efficiency of the motor than the power of one cylinder, for the other cylinders must carry the dragging one with resulting loss of energy. So it is with the non-contributing Christian. He is a loss and a drag on the rest.

Every citizen of this country who neglects or refuses to help carry the burdens of the maintenance of his government is rightly despised as a slacker. As such he is disloyal in his citizenship. We are citizens of a heavenly commonwealth, just as really as we are citizens of the United States.

To fail to do one's share toward the building of the kingdom of God is to fall short of loyalty. The Onward Movement

has a rightful claim upon the support of every Seventh Day Baptist and it will receive our backing if we are intelligently loyal. Beware of being a slacker in your spiritual citizenship!

AND HOW?

A good many have the impression that if their gifts toward the Onward Movement budget are turned in by June that they will be in plenty of time to supply the needs of the denomination, since the year does not close until June 30. This is a mistake. The money must be used every month by the boards and if it does not come in until the twelfth month, they must go in debt and borrow money. This means, of course, that the denomination must spend extra money for interest because we give so late. Hundreds of dollars are paid out year after year for interest which has to be deducted from the money to be used for the work of Christ. If our contributions came in early in the year, this money would be saved.

Give as much of your contribution as you can immediately, if not earlier, and then turn in the rest as promptly as you are able. It can not go in too soon.

REV. S. DUANE OGDEN,
in "Nortonville Review."

CONSECRATION—WHAT DO WE MEAN BY IT?

ELIZABETH GREEN

At this time, when the missionary appeal comes so strong from pulpit and press, I feel impelled to write in sort of a personal way to Seventh Day Baptists, and the dear old RECORDER is the best medium I know of to reach the greatest number possible.

In the first place, I wonder how many of us know in a really practical way the meaning of the word "consecration"? I dare venture the guess that if we *all* did, that every present urgent call to us as a people would be met and we would be able to find a footing in fields still unexplored by us.

Consecration involves self-denial in ways both great and small. Genuine repentance takes care of the things in our lives that are actually sinful, but in consecration we yield to the will of God in surrendering for his glory the things that in themselves may be legitimate but if adhered to, when by so doing our minds are detracted from things

holy and uplifting, our own ardor is cooled and the progress of the kingdom of God on earth is retarded.

I am inclined to think that too often we think of and consequently make our consecrations too much in the abstract, and to bring the subject to our minds in a more definite way I am going to mention a few concrete points as suggestions for thought, and prayerful consideration.

I believe that a really good picture show may have an uplifting influence, but while one might confine oneself exclusively to such, I wonder how many hundreds of dollars are spent by Seventh Day Baptists annually by attending movies that, though possibly not actually degrading, do never the less detract from missionary zeal. Since the advent of the automobile, I wonder how many hundreds, or should I say thousands, of dollars are exacted as toll for pleasure excursions, longer or shorter, some I've been led to believe taking place on the Sabbath day. Now, in my thought I am trying not to include the good uses of the auto by means of which both bodies and minds may be rested and refreshed and happy hours may be granted to shut-ins and other unfortunate ones, but I refer only to the miles of travel for a "thrill" when the time might better be spent in another way in self denial of this pleasure. And then, when we come together in times of fellowship, could we not dispense with much of the banqueting that later sometimes disturbs our hours of rest? I wonder how many dollars could be saved in this way and be placed in the coffer for missions. I know there is promoted a feeling of fellowship in the "breaking of bread" together, but what was the example of our Lord? When his followers in their eagerness for the Bread of Life tarried with him in the wilderness until they were faint from hunger, he satisfied their need by blessing and distributing the loaves and fishes, and in his rebuke to Martha (if such it should be called), he inferred that the feeding of the soul was much more important than that of the body, and could we not in many, many cases of public gatherings as well as in the home serve a more simple repast and increase our missionary offerings?

Most of these and other pleasures which we might well deny ourselves do not call for great sums at a time, but if you save a few

cents and I save a few cents every week, they soon will make dollars, and it would be surprising how soon the sum would mount into appreciable value, to say nothing of what it would mean if the larger needless expenditures were sacrificed.

Not only would such a spirit of consecration increase our financial status but I am sure it would result in the necessity for added pews in the prayer meeting room, and in more candidates for the ministry and the mission field, for true devotion and sacrifice go hand in hand.

"But" (do I hear someone say?), "young people must have their fun." Permit me to give some personal experience by which I know that the young can and sometimes do find more enjoyment in religion than in mere "fun," although it need not exclude everything of a lighter vein.

At a very young age, through the influence and teaching of my mother (long since gone to her reward), I found the Lord in a saving experience, and in my new-found joy my first and greatest desire was to bring someone else to the Savior, and this same yearning for the salvation of others is what impels me to write this.

Always with a tender conscience, I have been pressing on toward higher ground, sometimes advancing, sometimes with no apparent progress; but even in my young days, one by one, not always without struggle, little self denials were made as conviction for such came to me, until a time came (while I still could be called young) when a *complete* consecration was called for of all I knew the Lord desired of me, even including what I termed "the unknown bundle," that is, the things I might later see to be my duty which had as yet not been revealed to me. I suppose this article was in that bundle, but I knew not that the time would come when I would feel so strongly impressed to write in this way, although I have always wanted to put this message across to our people, especially our young people, in a way to grip hearts, but have not known how and, would you believe it, the hardest thing for me to lay on the altar of consecration those many years ago was the opinion of Seventh Day Baptists! I knew the stand I was taking would render me "peculiar" in the opinions of many and I shrank, and still shrink, from a "holier than thou" appearance. I assure you that is *not* my feeling although

it may be so construed by some. It is only that perhaps I have had more light than some and that I possibly can help another that I give my experience.

When this "hardest thing" and all else was on the altar, the Holy Spirit fell upon me with such sudden and tremendous joy that unthinkingly I began to walk the floor (I was in an "upper room," my own room), and happening to face a mirror, I was actually surprised for an instant to see my natural features had not been transfigured, as I felt like such an entirely new creation. I was only one of several young people, as well as older ones, who received similar experiences though differing in detail, and from that day to this the "fun" idea has had a subordinate place in my life, but has given place to much of "joy unspeakable and full of glory" and of the "peace that passeth all understanding," even through trials and disappointments, besides a great deal of plain, every-day happiness and pleasure, the truest type of which is to be found in spiritual devotion and service however humble.

Does this mean that my life has been outstanding in the way of achievement? No, not as it should have been, I humbly confess, but it has meant immeasurably more than had I followed the natural inclination to seek after the ordinary pleasures which so many seem to consider indispensable. No, I am just one of the rank and file who may not enter the field of public ministry, but who can by consecration of heart practice self denial in order that others may be sent and by our daily influence and earnest prayers uphold the hands of those who direct the warfare against the powers of evil, darkness, and superstition.

This is not written with any spirit of censure for anyone, least of all for the young people and others who have not yet learned that "we never can prove the *delights* of his love until *all* on the altar we lay," but it is with the hope that we all may catch a new vision of the possibilities before us in the way of missionary enterprise and in the enrichment of our lives personally and as a people.

P. S.—Since writing the above I have just read from "Our Pulpit" the sermon for March 15, by Rev. Hurley S. Warren, which is directed toward the same point I have in view and to which I hereby lend a hearty "Amen."

E. G.

MISSIONS

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

STRENGTHEN THE CHURCHES AND ESTABLISH NEW ONES

The church is the unit of denominational representation and should always be honored and recognized as such. It is the organized group whose voice should be heard on every important question.

Christ is the head of the Church and the Church is his body. There is only one institution that equals it in importance, and that is the family.

The colossal importance of the Church in human society grows out of the fact that Christ is its center, life, and power, together with its aim and work, and the character of those who compose it. The Church of Christ is made up of regenerate baptized believers who are trying to lead Christlike lives and adorn their characters with the graces of Christ; it knows no laws save the laws of Christ as found in the Bible and no government above itself save Christ's; its aim is to lead sinning men, of both low and high degree, to Christ and lives of righteousness in Christ to help one another live Godly lives, to better every condition in the world, and above all to make Christ and his blessed will supreme over all.

Beyond a doubt there are organizations which call themselves churches and are not, the same as there are those who call themselves Christians and are not. They are not Christian churches because they have entirely lost the spirit of the meek and lowly Christ. They should either reform or disband. If they will not reform, the sooner they are out of existence the better for the community and the world. But a real Christian church, though very imperfect, is a blessing past comprehension in any community that is not already over supplied with churches. As Dr. Ira Landreth said, "The Church

at its worst is better than any other organization at its best."

The Church with its ministry has brought us what we enjoy today. It has given us our Christian homes, schools, society, charitable institutions, and free government; it has produced the wealth of the world and poured it into our laps.

These things being true, the Church should be given the first place in both community and denominational life. Many times communities put other organizations ahead of the Church of their Redeemer. This is not good; it is wrong; it is not treating Christ right; and means degeneration to the community; worse, it is an indication that degeneration has already begun.

The strength of any denomination is in proportion to the number and strength of its churches. Why can we not send out hundreds, and thousands of missionaries? We could if we had twenty-five or thirty thousand churches, and doubtless we would, as do some of the larger denominations. Why can not we endow our schools with millions of dollars? We could if we had thousands of Seventh Day Baptist churches backing our schools.

The evangelization of the world depends upon establishing strong and active churches in every community on the face of the earth.

The supreme task of the Church and of the individual Christian is to strengthen the churches that are and establish new ones. Luke, in the sixteenth chapter of the Acts of the Apostles, while speaking of Paul's missionary work, says, "And so were the churches established in the faith, and increased in number daily." No pastor should be content till he is building up his own church and helping to found new ones; no Christian should be content till he sees his own church growing and new ones being established; no denomination should be content till it is building up the churches which compose it and constantly forming new ones. There is something vitally wrong when this is not being done. The entire machinery and strength of our churches and denomination should be dedicated to this one end in Christ's name and for his sake.

OBSCURING ONESELF THAT CHRIST MAY BE SUPREME

Some of us were impressed a few days past by what was said in one of the leading newspapers about Lieutenant McDevitt of Cincinnati, the possessor of the coveted Distinguished Service Cross. "In the World War he was a member of the Eleventh Balloon Company and served the major part of America's service in the war in France. He does not recall the number of times he was shot down. Probably they were frequent, since on one twenty-four-hour shift he was forced to leap from his balloon three times. The last time he tumbled over the bridge of a balloon basket and floated safely to earth under the comforting folds of a parachute, he resolved on a life of quiet. This was back in 1918, when dropping through thin ozone occurred with more marked regularity than lunch hours. For more than eleven years McDevitt, an army lieutenant, kept his resolution. He lived in such obscurity that not even his intimate neighbors guessed that he was the possessor of the Distinguished Service Cross. The identity of this modest ex-lieutenant was recently established by Major H. H. Arnold, commander of Wright Field, Ohio."

This incident impresses us not simply because it is rare, but because it is an illustration of the spirit of the true soldier of the cross. The devout follower of Christ not only does not seek position and fame for himself, but from the very nature of the case he shuns them. He accepts positions of prominence only because they offer him a chance for service, never thinking of them as exaltations, and ascribes the praise to his Master. He trembles beneath their great responsibility, but with divine aid struggles on in the fierce conflict, only that he may carry to others those priceless blessings which Christ brought to the world.

What is said above pre-eminently applies to the missionary. What he can accomplish depends in no small measure upon his keeping himself out of sight. When he puts himself to the forefront, those whom he would help lose sight of

the Savior and the good accomplished is negligible.

LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

A white man of large experience who has lived in many widely separated parts of the world came to our house the other night to tell us his decision just made to keep the Sabbath of the Bible. He was once a wicked man. He has been graciously saved, and never tires of telling of his wonderful redemption. He lives near us. He has visited us a number of times, and has read and carefully studied a quantity of our Sabbath tracts. He is an intelligent man and possesses considerable property. But he is not married to his education or to his property. He loves the Lord, and means to obey him.

Word comes from Brother N. A. Edwards, of near Brown's Town, St. Ann parish, that a small company of Sabbath converts are now worshipping each Sabbath in the new meeting house he has built. Yes, we spent nearly three weeks there recently, where nearly two hundred people attended meetings each night. Rev. L. A. DaCosta, of Moneague, preached three excellent sermons there during the series of meetings held. They never knew Sabbath keepers till Brother Edwards went back there to his old home, some months ago, that he had not seen for nineteen years. He feels sure we are to have a Seventh Day Baptist church there. He is doing excellent missionary work among the people of that district and is loved and respected by them.

Brother Simeon Lyons and one of our good young women are continuing their faithful labors at Wakefield. New ones there have taken their stand for our cause. Brother Lyons has built another booth for meetings at Deeside, three miles from Wakefield, where we have a growing interest.

Four more people at Jeffrey's Town

have taken their stand for the Sabbath and our cause. They are planning for more baptisms there in the near future.

Brother C. M. Flynn, with an experience of more than forty years as a school teacher, has put up a building for school and church at TyDixon, a very needy place. We have a few Sabbath-keeping families there. He is teaching there, and believes we are to have a Seventh Day Baptist organization in that place.

The clerk of the Bowensville Church writes that more are planning to come into the membership of that church soon.

We have a few people at Hector's River, in the eastern end of the island, who are gathering material for the erection of a church building. They want us there soon for assisting them in dedicating their church lot, and helping in an entertainment for raising money for their building fund.

In none of the above named places, save Bowensville, do we now have church organizations. But in each place they are planning strong for a Seventh Day Baptist church.

These are some of the real prospects already in sight. With more money for supporting more consecrated workers, centers of Seventh Day Baptist interest in Jamaica could be multiplied many fold.

During recent months we have attended and taken some modest part in many musical and literary entertainments among our churches, given for the purpose of raising money toward the erection of church buildings. A short time ago I presided at one of these meetings where there were more than one hundred numbers on the program. The country churches are determined to have better places for worship.

Our Kingston church building is nearing completion. It is a good building. We hope to dedicate it to the worship and work of God, March 23.

The years 1928 and 1929 passed without a meeting of our Jamaica Association. In January last, another meeting was held. It may not be out of place to review briefly a few things connected with my work during these two years between the two meetings of the association.

It is little that I have done. I am a weak and unworthy servant of my Lord. It is only by the great mercy and everlasting kindness and love of the heavenly Father that I have been able to do anything for him. We are indeed grateful for the many kindnesses shown us and for the sympathy so often expressed for us and for the great work in which we are engaged.

Through the goodness of God and the faithful labors of his people, I have, between the two years of the meetings of the association, been able to deliver 352 sermons and addresses. I have made 1,042 visits and calls on the people. I have baptized 61 people; I have received 79 people into the membership of our churches. In connection with my work, 60 people have accepted the Sabbath of Jehovah. I have distributed 171,476 pages of Sabbath and evangelistic literature, besides a vast amount of other good religious reading matter.

Very many of these Jamaicans are eager for the warm gospel message that Seventh Day Baptists should be giving them. It is our business to lead hearts and lives to a complete surrender to Christ. We may know the Bible from lid to lid, but if we have not the spirit of Christ, we are none of his. God grant that his spirit shall reign over us and among us.

Sincerely yours,
D. BURDETT COON.

Dufferin,
No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
February 26, 1930.

MONTHLY STATEMENT

February 1-March 1, 1930

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1930.....	\$8,855.00
Mrs. Cora L. Green, work in Pangoengsen, Java	5.00
Woman's Board, Albion Missionary Society,	
Miss Burdick's salary.....	15.00
Woman's Board, Albion Missionary Society,	
home missions.....	13.34
Onward Movement treasurer, Missionary Society	1,033.41
New York City Church, Missionary Society....	25.00
New England Seventh Day Baptist Christian	
Endeavor Union, special, Jamaica native	
worker.....	20.00
Washington Trust Co., interest credit.....	.86
	<u>\$9,967.61</u>

Cr.	
Royal R. Thorngate, account February salary and child's allowance.....	\$ 116.67
Wm. Berry's salary.....	20.00
Other native helpers.....	25.00
Cherry Creek National Bank, account salary R. R. Thorngate.....	25.00
D. Burdett Coon, January salary and traveling expenses.....	160.37
H. L. Mignott's salary.....	50.00
Special for native worker.....	20.00
Wm. L. Burdick, January salary, traveling expenses and office supplies.....	174.30
Clerk hire.....	33.33
Ellis R. Lewis, January salary.....	125.00
L. D. Seager, January salary.....	66.67
R. J. Severance, January salary.....	41.67
Clifford A. Beebe, January salary.....	25.00
Wm. L. Davis, January salary.....	25.00
John T. Babcock, January salary.....	16.67
E. H. Bottoms, January salary.....	33.33
Chas. W. Thorngate, January salary.....	50.00
Verney A. Wilson, January salary.....	33.33
James H. Hurley, January salary.....	25.00
National Geographic Magazine, account salary H. E. Davis.....	9.00
Pictorial Review Co., account salary H. E. Davis	26.80
Western Union Telegraph Co., cablegram to Shanghai.....	7.68
Mrs. E. H. Socwell, traveling expenses of Mr. Socwell.....	50.00
Foreign Missions Conference, annual contribution.....	40.00
American Sabbath Tract Society, 1929 Year Book	72.45
Alfred Loan Association, account salary H. E. Davis.....	12.00
Bank of Milton, account Dr. Crandall's salary..	100.00
Mrs. R. R. Thorngate, special gift.....	1.41
Secretary of State, filing biennial report.....	2.00
Treasurer's expenses.....	28.00
Total expenditures for month.....	\$1,415.68
Balance on hand March 1, 1930.....	8,551.93
	<u>\$9,967.61</u>

Bills payable in March, about.....\$4,000
Special funds referred to in last month's report now amount to \$12,212.46, balance on hand March 1, 1930, \$8,551.93; net indebtedness to special funds, \$3,660.53. Other indebtedness to loans, \$9,500. Total indebtedness, \$13,160.53.

S. H. DAVIS,
Treasurer.

E. & O. E.

**"WHY I AM A SEVENTH DAY BAPTIST"
TALKS AT SHILOH**

JOHN H. BONHAM

Talks have been given on "Why I am a Seventh Day Baptist" for several weeks past before the whole adult and intermediate departments of the Sabbath school at Shiloh, N. J. Since members whose lives are like an open book have told about their personal experiences in Sabbath keeping, both old and young took in every word with interest, and followed their remarks with vigorous applause.

The first talk was given by George J. Schaible. He related his early experiences away from church and home while employed as a graduate nurse in Philadelphia. Called upon at that time to tell why he was a Seventh Day Baptist, he was made to see

how poorly informed he was on the reasons for Sabbath keeping. He referred to his great fondness for horses, and how he decided to go into the employ of a famous horse farm near Philadelphia. To receive favorable attention it was necessary to furnish a testimonial. So he wrote to Deacon Jones for a recommendation. The best kind of a testimonial was soon forthcoming, one he would be proud to place before the eyes of his prospective employer. Along with it was a kindly letter asking if he could keep the Sabbath on this job. Mr. Schaible still has that recommendation. It was never used. He decided then and there to stand by the Sabbath.

Letters from friends while away from home and their continued kindly interest helped to keep him, when a young man, from leaving the Sabbath. He feels keenly that young Sabbath keepers need this continued interest and help from their friends. It buttresses their faith in times of decision. He is strong in his belief that there are wonderful opportunities for our bright and educated young men right here on our farms. By the way, Mr. Schaible is an example of successful gardening and farming, and has an enviable record as a poultryman. He is a zealous worker in the Sabbath school which he serves as superintendent.

On the following Sabbath Deacon John Harris addressed the classes. He related how his father (Lawrence Harris) when a young man lived at Woodruff, walked three miles to Rosenhayn to cut wood, and then walked six miles to Shiloh to see his girl. His father preferred Shiloh to his home at Woodruff, for here was better farming land, more congenial people, and prettier girls. The object of special interest to him was Louisa, a daughter of John T. Davis, who then lived on the farm below the church, now the Jackson-Perkins rose farm. Although the speaker was brought up a Seventh Day Baptist, the question of leaving the Sabbath presented itself to him in young manhood. He came to feel that railroading would be a very interesting life, regular hours, stated wages, and a chance to see the world. Then a railroading friend disillusioned him, and he was glad not to sacrifice his Sabbath for this work. Mr. Harris' life and influence have been such, that his words sincerely spoken made a strong appeal to his listeners.

Mrs. Judson H. Harris, secretary to the Sabbath School, and one of the younger group, gave testimony of her conversion to the Sabbath, and of how hard it was to leave the old associations. But her conviction of the seventh day's being the true Sabbath is certain, and she bespoke her loyalty to it. Her remarks were extemporaneous and impressed the school.

On the next Sabbath the school listened to Deacon Auley Davis. He was brought up a Sabbatarian, but found early in life that he would have to answer the question why he was a Seventh Day Baptist. He has worked much of his life out in the Sunday-keeping world, both as a school teacher and as a mason, but has held fast to the Bible Sabbath. His splendid talk was well received.

Mrs. Bert Sheppard was asked to tell the school last Sabbath day why she was a Seventh Day Baptist. She said that her parents who were Sunday keepers had moved into the Shiloh community, and when she was thirteen years old Pastor Skaggs went to her mother and asked if she would be willing for her daughter to be baptized and join the church. Having her mother's consent Mrs. Sheppard, then Ella Kirby, went forward when the invitation was given; and her "gang" of girl friends, some of whom had already accepted Christ, wasted no time in giving her the glad hand. Happy over this approval of her "gang," she was anxious for baptism and church membership. Mrs. Sheppard said that young folks like to follow the actions of those they single out and admire; they try to imitate their heroes. Christ was her hero, and the fact that he kept the seventh day was reason enough for her to want to.

Mrs. Sheppard belongs to the younger set in the church. She is church chorister, assists in the Sabbath school singing, is teacher of a live class of boys, and knows how to give good talks.

March 9, 1930.

IMPORTANT INFORMATION

The wets charge that school children have degenerated under prohibition. We present a complete denial of this slander in the form of a statement by the National Education Association, comprising the entire body of public educators. The state-

ment is made by J. W. Crabtree, secretary of the National Education Association, in a bulletin to the press February 17, 1930, and outlines a condition which alone justifies the Eighteenth Amendment.

"At the request of President Hoover's Commission on Law Observance and Enforcement the National Education Association arranged to co-operate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. It will be some time before this work will be completed, but enough reports have come in to show that conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country or in all history. Many of the three million additional students who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the Eighteenth Amendment has benefited the schools beyond measure. The President's Commission on Law Observance and Enforcement is composed of citizens of outstanding ability and of the highest ideals. It has the confidence of the people of this country and is to be congratulated upon its efforts to get the facts."

—W. C. T. U.

FIFTIETH ANNIVERSARY OF THE NEW AUBURN CHURCH

The New Auburn, Wis., Church celebrated the fiftieth anniversary of its organization October 18-20, 1929, at the time of the Semi-Annual Meeting of the Northern Wisconsin and Minnesota Churches. Elder Thorngate preached Friday night and a testimony meeting followed. Sabbath morning Rev. Eugene Socwell gave the anniversary sermon, which was fitting, as he was the first resident pastor of this church. The afternoon service was given over to the reading of the church history and letters from former members. Many touching reminiscences of the early years were given

by Elder and Mrs. Socwell, Mrs. Rosa Williams, and others. Elder Socwell told of how poor everyone was, how they shared troubles as well as joys, and of how he blazed his way out into the woods to preach in the camps, and of going out the east road to the lakes, with only one house on the way. He lived "munificently" on \$100 and even saved some of it. He graciously said Mrs. Socwell never complained of the hardships, nor had she in any later years of his ministry. Mrs. Williams spoke of how her father-in-law, her husband, and herself came to the Sabbath truth, of her pleasant remembrances of all the years. She showed us the glass decanter of the first communion set—the goblets long since gone, the decanter still in use, and modern communion cups now used. Mrs. King, one of the pioneer residents of the village, related some of her experiences—one of carrying their children on their backs or hauling them on sleds out to the country schoolhouse north of town to hear preaching. Her associations with our people have always been pleasant. Others followed, and then communion was served and we felt as though a very touching service was over.

Sunday afternoon the Woman's Missionary Society had charge of the meeting, Mrs. Ray North presiding. There was special music, a reading, a paper, and the history of the society, written by Mrs. Sheffield and read by Mrs. Loofbourrow. Sabbath and Sunday night meetings were evangelistic. On Sunday morning occurred the business meeting of the semi-annual meeting, followed by an excellent sermon by Mrs. Alton Churchward of Chetek. Mrs. Robert Buchanon sang a very beautiful solo.

We were very sorry Elder and Mrs. James Hurley were unable to attend. He was a much beloved pastor of this church. Elder and Mrs. Socwell and Charles, Mr. and Mrs. Harry Bird, Mrs. Roy Daggett, Mrs. D. E. Coon and Martha Coon, Mrs. Herman Socwell, Mr. and Mrs. Henry Babcock and two children, Mr. and Mrs. Beryl Whitford, Mr. Byron Mattison, Rev. and Mrs. Thorngate and Mary, Mrs. Kittie Baldrige and children, Mr. Enoch Davis, Mrs. Mary Rounseville, and Mr. and Mrs. Merrill Bingham were present to enjoy the meetings.

Excerpts from the letters may be pleasing to our friends over the country. "Grandma" Mattison's son-in-law wrote of her keen mind and deep interest in this church, the church at North Loup, and the denomination. Mrs. Emma Cartwright wrote at length of the first ride she had on a train (at a social) after coming to New Auburn; starring Mrs. Williams as a mother with several children and a carpet bag, also a friendly inclination to visit with the conductor.

Ellery Crandall and wife—"We think of you each week and many other times as well."

Mrs. Myrle Sayre—"I hope to be able to do my best and want to be faithful."

Mrs. Laura Babcock—"My heart is with the church there."

Mrs. Luella Whitford—"I count it an honor to have been a member of the New Auburn Church; it is more friendly probably because it is a small church; we all rejoice when joy comes to one member—when grief, it is the sorrow of all."

Rev. John Babcock and wife—"The years ahead hold immeasurably more than those that have gone."

Esther Loofboro—"I'm glad that I belong to a small church that has lots of faith in God."

Irene Loofboro—"Now I really know what it means to long for the inspiring services of the home church."

Mrs. John Daland—"The New Auburn Church has always held a warm place in my heart. In my childhood home at Bear Ridge, Idaho, there still stands the little log church which was built over forty years ago by my father and others, the first Seventh Day Baptist church west of the Rocky Mountains. None of the Seventh Day Baptist people are living there now, but the church is left as a symbol of pioneer ideals. I think I realize as never before what a wide and lasting influence a small church can have."

Grace Loofbourrow—"We do not realize just how much our church means to us until we are away from it."

Mrs. Martha Cartwright—"It was here (New Auburn) that I found the joy that comes to every soul which is brought to the foot of the cross and made to feel the great love. The wonderful messages which our

dear pastor brings to us so vividly are an inspiration we can not forget."

Jesse Babcock and wife—"We hope God's presence may be felt."

Deacon C. H. West and wife—"Our membership with the Cartwright Church was very pleasant, our interest in it as great as ever, though there are only two or three there that used to be members when we were there."

Rev. and Mrs. H. L. Cottrell—"I was never pastor of a church where people attended the morning services, better, especially when we consider the distances people had to go."

Mrs. Hattie Crandall—"My prayer is that many joyful years in service to the Lord may come to the dear old church and its people."

Mrs. Genevieve Burdick Penny—"My mother's church has always been especially dear to me; I will never forget the kindness shown me at the time of my mother's death."

We have thirty-six resident members now, and thirty-six non-resident. Pastor Loofbourrow has been here nine years; the last few he has farmed in addition to preaching. How he does so well is a wonder to us all. He does not write his sermons, so we can not share them with you—he speaks from notes, and wonderfully fine sermons they are. His wife is Sabbath school superintendent and chorister of the church and a wonderful help in the ladies' society. The men of the church served the annual dinner at the home of Ray North, January 5. The menu was oyster soup, meat sandwiches, pickles, olives, cake, fried cakes, salted nuts, and coffee. The ladies were loud in their praises, if not altogether tactful, and were indeed grateful to be relieved of the burden of preparing and serving the meal. The business meeting followed. There were fifty-three in attendance.

BRIEF HISTORY OF THE NEW AUBURN, WIS., CHURCH

MRS. SHEFFIELD

In the summer of 1875, D. W. Cartwright, familiarly known as Uncle David, a Seventh Day Baptist from Milton, who had been here on hunting trips, pitched his tent and began the building of a saw-mill. This country then was an unbroken wilderness, although there were a few settlers outside the woods. Later Perry Sweet, D. J. Cart-

wright, J. P. Putnam, P. C. Stapleton, A. H. Williams, and others with their families settled here. Mrs. Sweet gathered a half dozen children around her and formed a Sabbath school. The Methodist minister spoke in vindication of Sunday as the Sabbath and Uncle David answered. Elder James Bailey of Milton was sent for and preached every evening, resulting in eight families accepting the Sabbath truth.

On June 9 a church of ten members was organized by Elder Bailey, the name being, "The First Seventh Day Baptist Church and Society of Auburn," at Cartwright's Mill. The members were: D. J. Cartwright and wife, P. C. Stapleton and wife, C. H. West and wife, P. Sweet and wife, O. B. Hoard and wife, and Mrs. Marinda Hull. On the evening after the Sabbath a meeting was held to discuss the erection of a church building, the land having been given by Perry Sweet and wife. It was agreed to build one twenty feet by thirty feet; lumber and labor were pledged by the society, and money for nails, windows, doors, paints, etc., were pledged by Elder Bailey. In September work began, early in the week, and services were held in it the following Sabbath.

Elder Bailey was called as the first pastor and accepted, to be here as circumstances would allow. We read that the Friday night prayer meetings were well attended and there seemed to be a depth of feeling rarely seen in the older churches. We find them busy getting a stove, pipes, chairs, wood, etc.

At one time the church lot was enclosed; the fence was donated by different members.

They were active in "watching over each other for good," striking names from the roll for Sabbath breaking, blasphemy and indecent language—in one instance "for absconding from the place, leaving family and brothers and sisters in the church in a dishonest way."

Among the earlier pastors visiting were W. C. Whitford, O. U. Whitford, Eugene Socwell, and L. C. Rogers, one receiving the munificent sum of \$100 from the Missionary Board, a house to live in, and work furnished him. The bell was given by the Milton Church, which seems to have mothered the infant organization, and an entry and steeple were duly built.

Mr. Sweet gave a strip of land, and in 1884 the upright for a parsonage was

erected, \$110 being pledged in work and materials. The "ell" and porch were built in 1899. The barn was built in more recent years. The parsonage burned in 1927.

The name of the church was changed to "the Cartwright Church" in 1882, and later to "The New Auburn Church."

In 1882, an organization called the "Church Social" was in action, whose purpose was "to benefit the church, to promote friendship and good will, and improve the talents entrusted to the several members." This society purchased the first communion set and linen cloth, the cupboard to hold the Sabbath school library, repaired fences, and sent money to various denominational interests. This society seems to have evolved into the Ladies' Missionary Society, which has been a helpful organization of the church.

All through the years Sabbath school and prayer meeting have been held as regularly as possible.

Henry Williams presented a nice reading desk, and Mrs. Smith, the plush trimming. Janitor services were donated by different ones, and wood given for services in winter.

In 1888, Elder Trewartha consented to come and preach for his board, washing, use of parsonage, and the money furnished by the Missionary Board.

After several removals we find only five resident members left, and the Cartwright Church was reported extinct to Conference in 1894. The little company wrote for someone to hold meetings in 1896, and Elder S. H. Babcock of Walworth was sent by the Evangelistic Committee and a young student, Eli Loofboró, by interested friends in Milton. As a result three persons were converted and six backsliders reclaimed. New life was given the faithful few, and they pledged \$157 toward the support of a pastor.

In 1897, some repairs were made on the property, and Mr. F. I. Mack was appointed to write an article for the RECORDER giving a description of this locality for the benefit of homeseeking Seventh Day Baptists.

In 1900, Mrs. Townsend and a ladies' quartet held a series of meetings. In more recent years Elder D. B. Coon with Julius Nelson as singer, Elders Charles Sayre and George Shaw with a quartet, and Pastor Loofbourrow with a quartet furnished by the Northwestern Association, have held meetings here.

The clerks have been: A. H. Williams, C. H. West, from organization to 1887. B. H. Stillman, L. R. Davis, whose minutes were most beautifully written, Rosa Williams, Martha Cartwright, C. A. Loofboro, Jo Ling, Nellie Freeborn, Minnie Mack, Minnie Truman, Mrs. A. M. North, Mrs. Rachel Davis, and Esther Loofboro.

The treasurers: Perry Sweet, B. H. Stillman, Martha Cartwright, Mrs. Emma Bassett, Aug. Ling, Rosa Williams, Jennie Carpenter, R. C. North, Everone Churchward, and A. M. North.

The first resident pastor was Eugene Socwell, who had traveling expenses, \$100 and rent of parsonage. Others have been: Elders Trewartha, A. H. Coon, A. J. Crofoot, Perie R. Burdick, James Hurley, John Babcock, H. L. Cottrell, and C. B. Loofbourrow.

The deacons and deaconesses who have served this church are: Allen Williams, Lewis Pierce, L. R. Davis, Charles Hubbell, C. A. Ling, Charles Crandall, Jennie Carpenter, Rosa Williams, and Edna Dangerfield.

Three young men were invited to improve their talents in preaching and one of the three, John Babcock, was ordained March 16, 1918, and served as pastor.

During the World War the following entered service from our society: Earl Babcock, George and Harley Greene, Claude Haskins, Philip Ling, Stanley and Percy Mack, Ellery Crandall, Leslie and Frank Cartwright, and Claude Coon, who died in Camp Grant.

The oldest members living in point of service are Mr. and Mrs. C. H. West, who joined in June, 1879; Mrs. Rosa Williams, May 26, 1880; Mrs. Emma Cartwright, in 1882; Mrs. L. R. Davis, October, 1883; Elder and Mrs. Eugene Socwell, April, 1884. Minnie C. Mack, Laura Stillman and Edna Davis were baptized in May, 1885. Others older in years are Mrs. Mary Mattison, who was ninety-seven years old this year; Enoch Davis and Mrs. Martha Cartwright.

All honor is due especially to Mrs. Rosa Williams and Mrs. Emma Cartwright for their genuine love and self sacrificing service through all the years, and if we of this day could only catch their spirit who knows what a glorious future might be in store for this church.

WOMAN'S WORK

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

THE NEW DAY AND ITS NEED

There are continents to conquer,
There are stars to chart and name;
There are ships to build and pilot
On a new and vaster main.

There are formulas to master,
Laboratories to patrol;
Energies in split-electrons;
Forces that man must control!

We are needing men and women
Who can sound a trumpet blast
That will shake the ancient pillars
Of a dead and deadly past.

We have need of souls colossal,
Need of men who see the way
To a large and lusty living
In a new and destined day!

We have need of men, gigantic,
Men of large, heroic mold;
We shall need them through all ages
Till the tale of Time is told!

—William L. Stidger,
In *Zion's Herald*.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. Edward Davis, March 9, 1930, Salem, W. Va. Members present: Miss Alberta Davis, Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. O. T. Davis, Mrs. Edward Davis, and Mrs. Oris O. Stutler.

The meeting was called to order by the secretary. In the absence of the president, Miss Alberta Davis was elected president *pro tem*.

The Scripture lesson, Psalms 25: 9; 37: 11; 149: 4, was read by Mrs. Okey W. Davis. This was followed by the Lord's Prayer.

The minutes of the previous meeting were read.

The treasurer gave the following report:

MRS. L. R. POLAN, *Treasurer*,
In account with

WOMAN'S EXECUTIVE BOARD

	Dr.
February 9, 1930, balance.....	\$621.27
H. R. Crandall (February).....	16.72
	\$637.99

	Cr.
North Loup, Neb., Missionary Society, December prize	\$ 2.00
Hammond, La., Missionary Society, Jan- uary prize	2.00
Seventh Day Baptist Missionary Society, Miss Susie Burdick's salary.....	\$15.00
Home missions	13.34
	28.34
Memorial Board, Retired Ministers' Fund	5.00
	\$ 37.34
Balance, March 8.....	600.65
	\$637.99

It was voted that correspondence from the Federation of Woman's Boards of Foreign Missions be referred to the corresponding secretary.

It was voted that the corresponding secretary, in response to a letter from Mrs. Jeffrey, be instructed to refer her to the Northwestern Associational Secretary of the Woman's Board, for preparation of the program for the woman's hour of that association.

Correspondence was read from Mrs. C. M. Sheldon, Albion, Wis.; Mr. Frank Jeffers, Racine, Wis.; Mrs. Edwin Shaw, Milton, Wis.

Reports were read from the societies in the Question and Answer contest.

The Fouke society, with a rating of one hundred per cent, was awarded the prize of \$2 for the February contest.

It was voted that the Question and Answer committee continue for another six months.

It was voted that the Worship Service committee continue for another six months.

The executive committee to consider the program of the Woman's Board for Conference, reported progress.

It was voted that the board recommend the book, *From Jerusalem to Jerusalem*, to the societies of the denomination for use in mission study.

It was voted that the treasurer send \$200 to the Missionary Board.

It was voted that the treasurer send \$50 to Rev. A. J. C. Bond for use in the young

people's conference to be held in Plainfield in April.

The board voted to urge every woman's society to make a special effort to contribute to the Onward Movement through the local church treasury sometime during April.

These minutes were read and approved.

The board adjourned to meet with Mrs. Okey W. Davis the second Sunday in April.

MISS ALBERTA DAVIS,
President pro tem.,
MRS. ORIS O. STUTLER,
Secretary.

HOME NEWS

EDINBURG, TEX.—The Rio Grande valley is a great mission field. Many races and creeds are represented here. There are residents in Edinburg from every state in the Union and from several foreign countries. There are religious and non-religious people.

It is a very healthful, prosperous country, rapidly growing and developing. Some people come here seeking better health, many come to make money.

In a commercial atmosphere there is danger of the things of the Spirit being crowded out—all the more need for watchfulness and faithfulness on the part of the followers of Jesus.

Our church work is moving fairly well. We have a band of earnest workers, with ideals for greater accomplishments. Pastor Babcock has been giving some earnest, practical sermons—most helpful to all who hear. His devout, consecrated life is an inspiration to us all.

Our society has been greatly helped and encouraged by the presence of Rev. and Mrs. E. M. Holston, who came here in November. He is superintendent of the Sabbath school, teacher of the young people's class, and chorister of the church. We have been cheered, also, by the presence of Orel Van Horn, who has been spending the winter here. He is a brother of Jay Van Horn, one of our good workers.

Last summer, as our congregation had become too large for the homes, we secured the use of the Odd Fellows' hall, in town, for our meetings. There being some dissatisfaction,—conflicts of appointments, etc.,—we met in this hall only one month. September first the use of the First Christian

church was secured for the Sabbath eve and Sabbath morning meetings. This is a comfortable building, centrally located in the city of Edinburg.

January 27 was the pastor's birthday, so the congregation surprised him by going to his home for a picnic dinner, and by giving him a grocery shower. The next Sabbath he seemed none the worse for the "pounding," and delivered an excellent sermon.

The Edinburg Church enthusiastically endorsed the tract campaign, voting that the pastor take the lead. The members will help in every way possible.

We need the prayers of all, that our work for Christ may be effective in this part of his vineyard.

PRESS CORRESPONDENT.

CONSCIENCE AND CITIZENSHIP

A STATEMENT BY THE RELIGIOUS SOCIETY
OF FRIENDS (QUAKERS)

We invite attention to the growing number of cases in which applicants for United States citizenship are being rejected because of their allegiance to conscience in the matter of war. The recent ruling in the case of Dr. Douglas C. Macintosh raises the issue pointedly. Doctor Macintosh, a professor in the Yale Divinity School, is obviously unusually qualified to become a citizen. He is rejected, however, for the reasons set forth by the district judge as follows:

"It appearing that the said petitioner, considering his allegiance to be first to the will of God, 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, it is decreed, that the petitioner is not attached to the principles of the Constitution of the United States and further decreed that said petition for citizenship is denied."

The Macintosh case is but one of an increasing number of applications of both men and women rejected for similar reasons. This policy seems so unjust to the individual and so detrimental to the public welfare that it is cause for grave concern.

Liberty of conscience is a cornerstone of all enlightened democratic governments today. Denial of it is recognized as oppression. It is something more. For to deny the rights of free conscience is to strike at the very heart of individual character and to undermine the foundations of demo-

cratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States.

Governments can not always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity can not be reconciled and when all of the leading nations of the world have solemnly renounced war as an instrument of national policy, it clearly can not be said that a conscientious refusal to bear arms violates the moral or religious standards of our country.

At a time when the nations are striving for disarmament and the pacific settlement of disputes, the conscientious objector to war will be an asset rather than a liability. He will not be a mere negative protester. His love of country will be as deep and genuine, and his service as helpful as that of many other citizens. He may be counted upon more than most to support his country in its efforts to abolish war.

The policy of exclusion for conscientious conviction is grossly indiscriminating. It raises no barrier to the applicant who is unscrupulous, or unthinking, or morally and spiritually dull. It excludes such persons as Doctor Macintosh. It would have excluded William Penn and most of his associates in the founding of Pennsylvania. It would today exclude a Ramsay MacDonald.

We should be false to our forefathers, to the example of the early Christians, to our Master himself were we to allow religious liberty and freedom of conscience to be violated without protest.

We ask our fellow citizens to join in service to our country by loyally supporting the ideals of civil and religious liberty upon which it was founded. We appeal to them actively to co-operate in establishing the principle that the refusal of a promise to

bear arms, because of a supreme loyalty to God, shall not be a bar to citizenship in the United States.

—Signed by five societies of Friends.

RICHES

Money has a vast purchasable power, but there are many things which it can not buy. "A good name" is not secured through riches, but through noble principle and worthy deed. A clean character is of the highest worth, yet the gold of the millionaire can not purchase it, while it may belong to the poorest of the land. Sympathy and love are not the products of gain, but of a generous nature and a renewed heart. Content is better than rubies, but is the fruit of divine grace. Holiness of heart and purity of life, though of priceless value, come by the way of the cross, and as the result of the Holy Spirit's transforming and sanctifying influence. Heaven is the grandest of all prizes, yet it is bought without money and without price, and is the inheritance of the grace of God. He is the wise man who bends his greatest exertions to the acquisition of the gifts which money can not obtain.

—Pastor's Assistant.

THOSE WHO CAN

Those who can, may.
Open, luring lies the way.
Talent means a chance
To acquire, achieve, advance.

Those who can, ought,
Though the way be danger fraught.
Might and duty merge
In a stern, relentless urge.

Those who can, must,
Or be recreant to trust.
Power is behest,
Ever driving to the best.

"Those who can," Who?
God and duty point to you;
You, the chosen man
To promote the Master's plan.

—Ervin Russell Powell.

MOTHER—"Tommy, wouldn't you like to have a pretty cake with five candles on it for your party?"

TOMMY—"I think I'd rather have five cakes and one candle, Mama."—*Paddington Mercury*.

YOUNG PEOPLE'S WORK

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

WHAT IS INVOLVED IN DECIDING FOR CHRIST?

Christian Endeavor Topic for Sabbath Day,
April 5, 1930

DAILY READINGS

Sunday—Hearing about Christ (Matt. 13: 1-9, 18-23)
Monday—Faith in Christ (Mark 16: 16)
Tuesday—Change of mind (repentance) (Acts 3: 19)
Wednesday—Resolution to turn (conversion) (Luke 15: 11-19)
Thursday—Obedience to Christ (Matt. 28: 19, 20)
Friday—Witnessing for Christ (Matt. 10: 22, 23)
Sabbath Day—Topic: What is involved in deciding for Christ? (Rom. 10: 8-15. Consecration meeting)

DECIDING FOR CHRIST
MRS. ELIZABETH J. GREEN

If we are joining a club or other organization we wish to know what is involved—how much dues we will have to pay, what benefits we will get from membership, what will be expected from us as members. Also we are influenced in our decision to join by the kind of people who are already members. Then after we have joined the club, we are willing to "get busy" and help make it a success. We do not keep our membership a secret, but we are proud to let others know that we belong to a worth while organization.

So it is in deciding for Christ. According to our lesson in Romans 10: 8-15, we must confess with the mouth and believe in the heart. We must study the question until we believe in our hearts that Christ's principles are true and we want to become allied with the work of his church. Probably not many of us will have the experience of the Prodigal Son—a life of sin to repent of. Perhaps we would take our Christianity more seriously if there were such a contrast in our two ways of living.

How much difference has the world a right to expect in us after we have become Christians? This is a good question for

discussion. Many people object to joining the church because the members do not seem to be any better than those who are not members. Is this objection justified?

Other questions for discussion are:

Does not Christ's work suffer because church members do not take their obligations as seriously as their duties in clubs or other organizations?

If we fail to improve and find satisfaction in our Christian life, is it the fault of Christianity, the particular church we belong to, or ourselves?

Almond, N. Y.

THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

In coming to Christ we must be sincere. We must not come for selfish purposes, but we must come to him because we believe in him and his message, and desire to follow him. I have known of instances where people have joined certain churches for social popularity and other selfish purposes. They think that membership in such churches will help their social standing. Such people have not decided for Christ in their hearts, but use religion as a cloak. They misrepresent Christianity to the world, and therefore should not be in the church. The world needs sincere Christians to carry the gospel message.

In deciding for Christ we "accept" him as our Lord and Savior. In baptism we bury our old lives with their sins, and are raised into new lives. When we accept Christ we become new creatures, and so our lives are changed. In accepting Christ we consecrate ourselves to him. We say in effect, "Here I am, take me and use me as thou wilt." We are no longer our own, but his who redeemed us.

"Young people do not need more signboards to point the way to heaven. What they need is to see happy Christians headed heavenward. They will follow."

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Personal testimony (John 4: 29)
Monday—Confess Christ (Matt. 10: 32)
Tuesday—Live Christ (1 Peter 2: 11, 12)

Wednesday—Sow the seed (Matt. 13: 1-9)
 Thursday—Paul's principle (1 Cor. 9: 19-23)
 Friday—Preach Christ (Rom. 10: 8-14)
 Sabbath Day—Topic: How can we bring others to Christ? (John 1: 40-51. Consecration meeting)

Topic for Sabbath Day, April 5, 1930

GENEVIEVE LOOFBORO, MILTON, WIS.

The first way of bringing people to Christ is through the individual method. If it comes to a choice between selected and bruised and spoiled fruit, we immediately choose the selected. We must handle those whom we are trying to save with care. We must protect them from evils which will tend to weaken and bruise them.

There are men of the Bible who deserted a large group just to save one individual. Did it pay? Those men certainly thought so or they would never have repeated their efforts.

But how can we bring others to Christ when we ourselves are not worthy of being called Christians? We must use tact and we must be very sincere before we try to win others.

When we think of saving others we think of the Church. The Church is the institution whose business it is to save people.

A person who does not know Christ and wants to, will never return to a church where the services are uninteresting and where but few come. Don't you enjoy going to church where every seat is filled, where a group of happy, jolly young people come every week, where everyone is reverent and friendly? The young people are really the soul savers.

Sabbath school, a division of the Church, is the greatest factor for saving souls. It is our duty as young people to train for service in Sabbath school. The Intermediate Christian Endeavor is another organization for making young people acquainted with Christ.

"The supreme task of the Church is to bring people of all races, classes, conditions, and ages to a personal acceptance of Jesus Christ as their Savior and to a public acknowledgment of him as their Lord and Master."—*Doctor Strickland.*

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Bible games are profitable as well as amusing for use in the Junior meetings in place of Bible drills, or as parts of the social times. They also make appropriate gifts for the sick or shut-in boy or girl. I use the following quite frequently in the ways above stated.

Bible Lotto—Bible incidents, characters, facts, and places are brought out in this most interesting pastime. Price sixty cents.

Bible Characters—Interesting facts about thirty-five Bible people. Price twenty-five cents.

Bible Drills—A set of seventy-two small cards containing questions and answers about important Bible facts and events recorded in the Pentateuch. May be played by one person alone or by a group. Price twenty-five cents.

Bible Books—In playing one soon learns the suggestive thoughts of each book, the division to which it belongs, its contents, its accurate location and its key verse. Price twenty-five cents.

Lemon's Bible Game—A set of one hundred and twenty cards, each giving some fact and Bible reference regarding some person, place, or thing in the Bible. Price seventy-five cents.

The Children's Bible Puzzle book, the Bible Puzzle book No. 2, and the Something to Do Bible Alphabet book, also make appropriate gifts for your sunshine committee to send to sick children. Price thirty cents each.

These may all be obtained from the American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

CALLER—"Who's the responsible man here?"

OFFICE BOY—"If you mean the fellow that always gets the blame, it's me."—*Journal of Education.*

Some high-class convictions of some high-class offenders against the prohibition law would be a prodigiously wholesome thing.—*Bishop William F. McDowell.*

CHILDREN'S PAGE

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

CAN JESUS COUNT ON ME?

MATTHEW 22: 37

Junior Christian Endeavor Topic for Sabbath Day, April 5, 1930

MRS. HERBERT L. POLAN

Begin your meeting by all standing to sing—"The victory may depend on you." Sing one verse, pause for sentence prayer, then a verse and another prayer, and have a prayer after the song is finished. Assign the prayers before the meeting, telling each one when to pray. Other songs to use:

Stand up, stand up for Jesus.
 My soul be on thy guard.
 O child of God be true.
 Steady and true.

A little talk for some junior to give:

The girl who of her own accord helps a littler one to get a drink of water, is likely to be ready to help on some Junior committee, or want to help serve at some church supper. The boy who helps brush off the dirt from the clothes of the little fellow who stubbed his toe and fell flat in the dusty road, will probably be the first to offer assistance to the scoutmaster in building a camp fire, or will ask to help the pastor in distributing papers. If Jesus can count on us of our own wills to do little helpful things at home, we will then be more apt to be prepared to assist in some time of special need. "He that is faithful in that which is least is faithful also in much."

JOHN

MRS. JOHN BLAKE

Once upon a time there lived an old, old man whose name was Zacharias. His wife was an old, old woman, and her name was Elizabeth.

God loved these old, old people very dearly for they were always careful to do just what God wanted them to do.

Although they were so old they had never had a baby of their own. They wanted one,

oh, so much—and prayed that God would some day give them their hearts' desire.

After a time God did give them a tiny baby boy, and they called his name John.

Little John grew and grew until he became a big man. He lived in the wilderness and ate locusts and wild honey. His clothes were made of camel's hair. He wore a leather girdle round his waist.

Many people came to see him. He taught them about Jesus. Those who learned to love Jesus through John's teaching, and who wanted to be good, were baptized.

John baptized them in the River Jordan. Because he baptized so many people in this river he was called John the Baptist.

R. 2, Bitely, Mich.

REPORT OF THE RHODE ISLAND STATE UNION CONVENTION

HOWARD BARKER

President Junior Christian Endeavor Society,
 Pawcatuck Seventh Day Baptist Church, at
 Westerly, R. I.

We left our church at half-past twelve, right after Sabbath school. Out of Westerly a few miles we had dinner, which we call a picnic.

We arrived at the church in Providence on Cranston Street about two o'clock, in time to hear Governor Case say a few words.

The church is big and almost round. All the seats are built on an incline. We could see the platform fairly well, but could not hear very well.

After Governor Case had given his address, the demonstration of the juniors was on the program.

First they had a play; the name of it was, "Why I am glad to be an American." There were to be nine children in all, but one could not come. The eight children that took part in the play were arranged as follows: first one boy, then three girls, then one boy, then two girls, then one boy at the end of the line. The children had flags—they were the American flag, the flag of our Union; and the Christian flag, the flag that represents all the people that believe in Christ. First the group of children waved their flags as they sang the first verse of America. Then three girls gave their talk, "Why we are glad to be Americans." Then they sang the second verse of America as they waved their flags. Then two more

girls gave their talks, "Why we are glad to be Americans." Then they sang the third verse of America as they waved their flags, and went down off the platform.

There was one fat boy who could not keep in time with his flag because he went a little too fast for the rest. When he found out that he was out of time he tried to get in time but he did not make a success of it.

Next the juniors stood up and repeated the books of the Old Testament, and then the New Testament books.

Next the juniors were divided into two groups and given questions to answer, and see which group got the most points. Some of the questions were like this—"What is given in the sixth chapter of Matthew?"—and one of the juniors answered, "The Lord's Prayer," which was correct. It did not take them long to do this. Then they were given a name of a book of the Old Testament, or the New Testament. The juniors were to find and read the first verse of the first book following the book given. After that they were to find the first verse of the first book before the book given, and read it. They did this very quickly too. Then they were given the first letter of a Bible character and the reference where it is found. The juniors were to find the name of the Bible character, and if they could not say the word they could spell it and make a point that way. Sometimes two or three juniors would answer all at once, which was funny and interesting.

The juniors sang a song; the name of it was, "I Will Make You Fishers of Men," which was sung very well.

After the demonstration of the juniors we had a hymn; the name of it was, "Onward Christian Soldiers."

After the hymn we heard Dr. Daniel A. Poling's address. Doctor Poling told how glad he was to be with us. He said that the Mexican juniors had Bible hunting contests as the juniors here just had, which he called sharp-shooting contests. Doctor Poling said that in one week he answered over 1,815 questions, and there are questions coming in fast now. Doctor Poling used his hands in such a way that it made his talk very interesting. When he was in the Junior society the teacher made all the boys sit up in the front row, and you know why.

After Doctor Poling's address we had a solo; and the collection was taken.

Then we had a hymn. I do not know what the hymn was or what page it was on because a trolley went by and we could not hear. We did drown out the trolleys once when we were singing a hymn, but the rest of the time we did not.

After that we had the reports of the unions. Three were given, the other three were not there to be given. Westerly Union was represented at the convention, but we did not have a report. The three reports given were received.

Then we had a cornet solo. This was followed by the election of officers for the new year. Then the convention adjourned until six o'clock, when we had the annual banquet.

After having a good time at the banquet we came home, leaving the church on Cranston Street, Providence, about twenty minutes of eight o'clock, and arriving home at nine o'clock, after all having a good time at the convention.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am six years old and in the first grade. I have a dog three years old. She weighs only seven pounds. I call her "Minn." I have a brother Charles, a brother Dane, a brother Leonard and his twin sister Lenora.

Your friend,

RUSSELL LEE WILLIAMS.

408 Broaddus Avenue,
Clarksburg, W. Va.
March 9, 1930.

DEAR RUSSELL:

I was very much pleased to receive your nice little letter. You write very nicely for a first grade boy. Every letter was so plain and easy to read. Before long you will be able to write much longer letters. Yours is the only letter I have received this week. I hope many other children will get busy for me next week, don't you?

I think your dog Minn must be very nice. Of course she likes bones. I just saw a little dog run by the window with the largest bone I ever saw even a big dog carry. It was so large that he kept dropping it, but at last he got safely home to his own back door.

You are pretty well supplied with broth-

ers, aren't you? I wonder how Lenora likes having so many brothers. I hope you don't tease her very much.

Sincerely yours,
MIZPAH S. GREENE.

A MORNING IN THE ALPS

REV. SAMUEL H. DAVIS

It was by moonlight that I got my first view of the Alps, being three o'clock in the morning, January 20, 1930, nine days after sailing from New York. Having been favored with fine weather, our good ship, the *Bremen*, made the voyage to Cherbourg, France, in four days and twenty hours. The two-hundred mile trip by rail to Paris was slow and would have been tedious but for the beautiful countryside through which we passed.

PARIS TO MUNICH

After a most interesting day in Paris I took train to Munich, Germany, by way of Strassburg on the Rhine, a distance of about six hundred miles. My plan of changing at Strassburg for Zurich was abandoned as weather conditions were unfavorable for seeing the Swiss Alps at that time. The weather having improved during the two days at Munich, my hope of seeing the Alps while in that vicinity revived and late on the afternoon of January 19, I boarded a train for the little mountain town of Garmisch, located high up in a pass of the German Alps, a mecca for summer tourists and at this time of year for lovers of winter sports.

The old school geographies informed us that the Alps form part of the boundaries between both Austria and Germany and Austria and Switzerland. Also that five great rivers, the Rhine, the Rhone, the Elbe, the Danube, and the Po, have their sources in that splendid mountain group, consisting of the German Alps, the Swiss Alps, and the Austrian Alps.

Garmisch is a little east of Switzerland and very close to the German-Austrian boundary. It was quite dark when our train pulled into the pass, after a steady climb of about sixty miles from Munich, but the stars shone with unusual brilliance and high up along the almost perpendicular peaks were twinkling lights from Alpine lodges, blend-

ing so closely with the stars that at first glance one could not be certain whether they were hung in the sky or on the mountain side.

Retiring early in anticipation of an early morning start, I awoke at three a. m. with the impression that it was getting light, as in fact it proved to be, though not daylight, for it was the most glorious moonlight that one could hope to see. Slipping into an overcoat I opened the French window and stepped out on to the balcony of my room, from which lofty ranges and pinnacles of snow appeared as if bathed in silver.

Forgetful of the chill air I stood enchanted by the scene until the crunching footsteps of a helmeted policeman on the gravel walk reminded me that my appearance there at such an hour might be regarded with suspicion.

Breakfasting before daylight, I took a taxi as far up one of the slopes as it could conveniently go, and then climbing by a zigzag path made my way up to the crest of a promontory or mountain spur, where stood an altar and a crucifix with a life-sized image of the Christ.

On such a morning and amid such surroundings the call to devotion was irresistible.

PAINTING ALPS WITH SUNSHINE

As I stood in reverent meditation before the shrine the new day seemed to gather strength—the moon paled at its presence—and holding high its brush of golden beams it advanced by giant steps from peak to peak, not painting the clouds, for there was not a cloud in the sky, but painting the Alps with sunshine.

It has been my privilege to see the Rockies in all their grandeur, to climb the west slope of Pike's Peak with the Cripple Creek stage coach, and come down the other side by way of Cheyenne Canyon; to behold the Sierras at sunrise and gaze on Ramier at sunset; but of all the pictures it has been mine to see, the one which nature painted for me as I stood that morning by the shrine on the mountain spur at Garmisch will remain longest in my memory.

—From the "Sun," Westerly, R. I.

"Religion is truth translated into actions, and embodied into life."

OUR PULPIT

THE SABBATH IN "THE BOOKS OF MOSES"

REV. ARTHUR E. MAIN

Dean of Alfred Theological Seminary
SERMON FOR SABBATH, APRIL 5, 1930

Text—Genesis 2: 1-3.

ORDER OF SERVICE

OPENING HYMN—All Hail the Power
INVOCATION

Jehovah bless us and keep us;
Jehovah make his face to shine upon
us and be gracious unto us;
Jehovah lift up his countenance upon
us and give us peace. Amen.

HYMN—"Safely Through Another
Week"

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Genesis 1: 1—2: 3

PRAYER

HYMN

NOTICES

OFFERING

SERMON

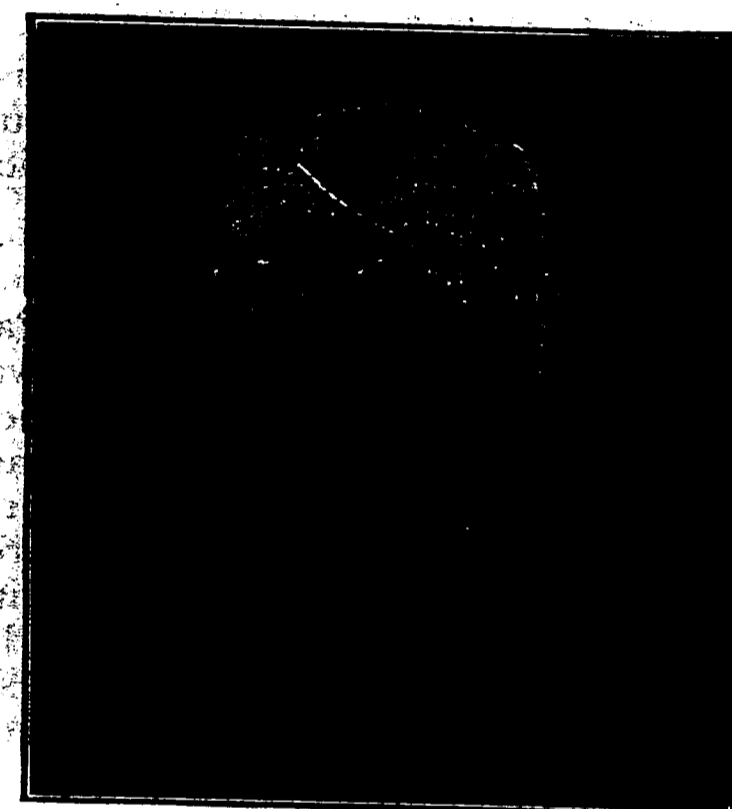
PRAYER

BENEDICTION

lators; and his work and teachings are both Hebrew and human, national and universal.

"It was neither as philosopher nor as poet," says Professor Shultz, "but as prophet, that Moses became the founder of his people's religion. He received it, he adopted it, in a religious spirit, he did not by his own thought create it. The whole way in which Moses does his work is a result of this divine voice, a result of the consciousness that he is acting by God's commission."

"So, in his own wondrous way," says



It is said that no greater name than that of Moses has been recorded on the pages of history excepting the name of Jesus the Christ. Accepting this estimate of names, we may feel assured that anything that the name of Moses is connected with, as author, editor, or compiler, will have great value.

Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are called the Pentateuch, or the Books of Moses. These books, no doubt, received additions, revision, and editing; but Moses and the events of his time laid their historical, religious, ethical, and literary foundations; and their spiritual and moral value to us is unimpaired by questions of dates, authorship, and editing.

Moses, Israel's great deliverer, religious and moral leader, and law-giver, is one of the world's greatest personalities and legis-

Professor McFadyen, "God raises up Moses, a truly gigantic figure; next to our Lord, perhaps the most important personality in the history of religion. Here again we see the sort of man whom God calls to conspicuous service."

Many more similar quotations might be given. Now these are the utterances not of conservative and old-fashioned, but of modern, progressive, critical scholarship. And it is certainly a most interesting and significant fact that this great and inspired leader and law-giver, the founder of a nation and of a unique and wonderful religious system, gave the Sabbath a central place in his religious and social legislation.

Contrary to what our young people are sometimes told, while progress in scientific knowledge, and in the historical, literary,

critical, and spiritual study of the Bible is requiring us to readjust our Sabbath practice and teaching to more rational and ethical interpretations of Scripture, history, and providence, it is also furnishing us with material for laying stronger foundations for the doctrine of Sabbath keeping on the last or seventh day of the week, according to the principles and practice of our Savior and Lord.

One will read or be told that recent scholarship concludes that the Hebrew Sabbath was derived historically from Babylonia; or that the Hebrew and Babylonian institutions had a common origin; and so he is led to believe or fear that this tends to overthrow our doctrine that the Sabbath is of divine origin and authority.

Our reply is that we willingly give up some of our former opinions respecting the Sabbath, opinions that are neither required by the Scriptures nor warranted by history and science. The world was not made in six twenty-four-hour days; the Sabbath had a natural as well as a supernatural or providential origin; and Christ, not Moses, as great as he was, is our teacher as to the method of Sabbath keeping.

We are thankful for this added knowledge as to how the God of providence and redemptive history works in and through the natural course of events for the accomplishment of his purposes of grace. The Sabbath may have passed from the Babylonians to the Hebrews; but it is not therefore not from God. Historically, salvation is from the Jews, our Lord himself said; but who would dare say that it is therefore not from God? It is this same modern Biblical scholarship that also says, "Like other already existing institutions which were taken up into the Mosaic system of religion and morals, the Sabbath, under the divine inspiration and guidance, assumed a new character among the Hebrews. It was stripped of its superstitious and heathen associations, and made subservient to religious, moral, and social ends."

All good citizens have an equal right in the affairs of government; but of necessity citizens exercise this right representatively, in the measure of human intelligence and integrity, by electing men and women to official positions.

Good Christians have an equal right in

the ministrations of the Church, and this right is exercised, for example, and representatively, by ordaining chosen men and women to the ministry and the diaconate.

All time and all days as measurable parts of eternity are sacred. The Sabbath is a weekly symbol of this sublime fact and is a fitting time to think of all days as the gift to man of the Eternal God.

The "Sabbath Question" is a living one today in the world of Christian life and thought. Conferences are held, addresses made, sermons preached, books written, papers published, and state and national legislatures petitioned in the interest of Sunday observance. All this is a recognition of the importance of having some particular day set apart for the good of body and mind. History and experience witness to the real connection between such a day and the physical, spiritual, moral, and social welfare of mankind. And it is my belief that if the Church would come back to the Sabbath of the Bible, its appeal on behalf of Sabbatism would be supported by Scripture, history, reason, and sentiment, as can not be the case in efforts to establish any other day.

There are changing points of view that look for new light concerning old faiths. Modern thought and our growing knowledge of a great world bring new tests and new opportunities for the Church. Things modern and new, as well as things old, must answer whether they can adjust themselves to the principles taught and lived by Jesus the Nazarene. The Sabbath must also prove itself equal to the demands of these new points of view, and to the great opportunities and responsibilities of the Christian Church and religion today, or surrender its claim to represent a truth of God, providentially ordained to bless the human race. That it is worthy of an honored place in the Christian faith and practice of this century is, I think, the teaching of the Old and New Testaments when interpreted historically and reasonably.

The untold ages revealed to us by geology and astronomy are represented in Genesis as a period of six days. We have here an inspired and masterly pictorial story of creation, whose glory is its simplicity and sublimity. It is for the child and the scholar.

"In these opening words of Genesis the

Hebrew poet gives us," says the late Professor Briggs, "six scenes in the act of creation, six pictures of the general order of the development of nature. . . . The poem of the creation conceives God as speaking six creative words, in order thus to paint the six pictures of creation in an orderly manner. . . . Take it as it is, it is a lyric poem of wonderful power and beauty. Science has not yet reached the point where it can tell the story of creation as well. . . . The Biblical poem is pure and simple and grand. A divine touch is in its sketchings."

Why dwell so long upon the nature and value of the first chapters of Genesis? There are four good reasons, at least:

1. They are beautiful and instructive Scripture.
2. They are essential to an understanding of the rest of the Bible.
3. They lay foundations for history, religion, and righteousness.
4. If, therefore, the Sabbath doctrine has its roots here, it is well rooted. If its foundation is here, it is built on rock, not on sand.

The Hastings Dictionary of the Bible says, "Without that clear and sublime attestation at the threshold of the inspired record, of the personal source from which all has flowed, and of the unique worth and dignity of man, and his near kinship with that source, surely human life would have been far darker and more hopeless, and the deepest problems would have remained unsolved. Upon this basis, laid broad and clear in Genesis, the revelation of the New Covenant in Christ Jesus rests. For the mediatorial work of Christ rests on the Fatherhood of the Creator of all things and on the supreme worth of man, whom Jesus came to save."

Now Sabbath and marriage, two holy and blessed institutions, symbolic and actual foundations of religion and society, are found in this very Scripture, "at the threshold of the inspired record."

As in the case of marriage, so the Sabbath has been misunderstood and misused. But in the teachings of Jesus both are lifted out of Mosaism and Judaism into the grace, truth, and glory of the original divine and ideal purpose.

The Sabbath is given a place of great worth by being at the end of a sublime

pictorial week, a part of it, and at the beginning of human history.

The work of creation was not really "finished" until after the divine "resting," "blessing," and "hallowing." One of the highest privileges of the mind is to look back upon completed work with satisfying contemplation. God saw that everything he had done was very good, because fitted to accomplish his holy purpose; and he could "rest." Such rest the immanent and omnipotent God finds in his unceasing but restful activity as he sustains and orders all the host of created things in the heavens and the earth for spiritual ends. Jesus says in John 5: 17, "My Father worketh until now, and I work."

The Hebrew word translated "rested" means to desist, cease; the writer is not speaking of the rest of repose, but of cessation from the activity of the work of creation. Ideally, our weekly Sabbath is a symbol of this divine rest.

The history of the divine process of creation, the order of nature's development from lower to higher forms, have their self-witnessing expression in the Sabbath, which, at the end of God's week of labor, stands between his self-revelation in creative acts and his self-revelation in the world that furnishes a sphere for free human activity, and for redemptive history. The Sabbath, here, marks the clear distinction between creation "in the beginning" and history and providence; but both are dependent upon the Creator's presence, power, and activity. And as commemorating creation, and the Creator who is also the God of history, providence, and redemption, the Sabbath possesses great dignity and value.

For God to "bless" is to express his favoring will concerning the thing blessed. It means here that the Sabbath was appointed to beneficent and happy purposes. And if the Sabbath is a burden rather than a blessing, the fault is ours for misunderstanding or misusing it; for it was not so intended from the beginning.

To "hallow" anything is to set it apart or dedicate it to special uses. The Sabbath was consecrated to religious and ethical ends, to the good of society and of all the creatures of God. If, then, we use the Sabbath in a way that makes it a fitting and beautiful memorial of God's creation of the

world and a symbol of his rest; and a memorial of our new creation in Jesus Christ, and a symbol of our spiritual rest in him; if we use it so that it brings good to all men in all of the relations of life—social, industrial, and civic—it becomes in truth a blessed and sanctified day for men, families, communities, and nations.

The Sabbath idea and the seventh or last day of the week are naturally and necessarily linked together in this Scripture. Our Maker is represented here as finishing his work and resting on the seventh day; and it was the seventh day that he blessed and hallowed. The reason given applies to no other day, and can make no other day the Sabbath; and this reason has no more passed away than the meaning of the rainbow.

Thus we are taught how God, by his work of creation, ennobles the ordinary work done by us, his creatures bearing his image and his likeness—work that ought to be our joy and honor; and how, by his resting he sanctifies our resting from our labors. The blessing of the seventh day puts it into holy relations with its Author and with our religious experiences in him, and makes it a most fitting and much needed bond of union between all worshipers of God. And words are robbed of meaning if the ground for the doctrine of the holy and practical purpose and the universal spiritual observance of the Sabbath day are not laid here.

Along with great facts and truths concerning God, creation, man, sin, human redemption, and primitive religion and civilization, the seventh or last day of the week as the blessed and hallowed day, and holy marriage, are leading parts of the early chapters of Genesis. These narratives, no matter when they took on their present literary form, are manifestly intended to set forth the foundations of religion, righteousness, redemptive history, good social order, and the kingdom of God.

Canon Driver, in commenting on the story of the creation of woman for wifely and loyal relations, says that marriage, and moreover *monogamic* marriage, is thus explained as the direct consequence of a relation established by the Creator. Likewise we may say that in the book of Genesis, Sabbath keeping, and moreover Sabbath

keeping on the seventh day of the week, is explained as the direct consequence of an ordinance of the Creator.

Primitive history is recorded in the first eleven chapters of Genesis; the beginnings of Hebrew history are recorded in the remaining thirty-nine. In this part of the Bible there is no direct reference to the Sabbath, but the number *seven* occurs many times. This number is also found in Babylonian-Assyrian literature. The origin of this usage, it is not difficult to believe, must have been the deep impression made upon the minds of thoughtful and observing men by the regular recurrence of the phases of the moon. The combination of this number with religious worship was, says the Hastings Dictionary of the Bible, probably an inheritance which the Hebrews brought with them when they migrated from their home in the East to the land of Canaan.

"Abraham, in his early Chaldean home," says Marcus Dods, "was certainly taught in common with the whole community to rest on the seventh day and to look on the stars with reverence and to the moon as something more than the light that was set to rule the night."

This does not mean that the seventh day was observed then according to the teachings of Moses and later prophets, but that the prophets and lawgivers of Israel took the seventh day of primitive times and lifted it to a high and sacred place in the purest of all ancient religions, the Hebrew. And from this level it passed into the still more spiritual conception of the religion of Jesus.

I have some acquaintance with about twenty-five books written by scholarly students of the Bible, which teach that the week of seven days and some regard for seventh days are pre-Mosaic. This does not prove that the Babylonian-Assyrian or any other pre-Mosaic nation had a true Sabbath. But it does seem to show that the week and the seventh day have roots far back in the past; that religion and religious time are natural and of great antiquity; that the Sabbath and many other customs were adapted by Moses to the most spiritual and ethical religion of ancient times, and that, as Gordon says, in his "Early Traditions of Genesis," the Sabbath came to be, as was the divine intention, not a grievous burden

but to the true worshipers of Jehovah a delight, a day which kept alive their faith and joy in God amid the depressing gloom of exile and bondage, and in the enjoyment of which they found some presentment of the pure bliss and happiness which are stored up for the righteous in the world to come.

FRIENDSHIP EXHIBITS RECEIVED FROM MEXICAN CHILDREN

NEW YORK, MARCH 1.—An exhibit of Mexican art work, prepared by the pupils in industrial schools of Mexico as an expression of their friendship for the children of the United States, was presented to the Committee on World Friendship Among Children this afternoon. The ceremony took place at the Museum of Natural History, Seventy-seventh Street and Columbus Avenue, New York. The presentation was made by Senor Fernando Lagarde, of the Mexican Embassy in Washington. The exhibit was received by Mrs. Jeannette W. Emrich, secretary of the Committee on World Friendship Among Children, who is also one of the secretaries of the Commission on International Justice and Good Will of the Federal Council of Churches. Jerome Hess, vice-president of the Mexican Chamber of Commerce, also participated in the presentation. The presence of groups of Mexican children and also of Mexican students from colleges and universities in New York made the occasion colorful.

The sending of this exhibit of the arts and industries of Mexico has been under the direction of Dr. Moises Saenz, vice-minister of education in Mexico. There are forty-nine separate cases of children's art materials and of the products of expert workers in lacquer and pottery, one case being destined for each state of the Union and one for the District of Columbia.

The preparation of the exhibit has been shared in by 1,250,000 children of Mexico as their response to the great expression of friendship on the part of the children and young people of the United States in 1928, in sending 30,000 friendship school bags, all carrying good will letters, to the Mexican children.

On the placards accompanying each of the forty-nine exhibits are these words:

"This 'Arca Museo,' containing samples of the paintings and drawings and of the articles

made in the classes of applied arts of the primary schools throughout the Republic of Mexico, together with miniature objects of the popular arts which are the playthings of Mexican children, is one of the forty-nine museum chests that we are sending to the children of the United States in return for the greetings and as an expression of sincere thanks for the 'Good Will Bags' sent to us by them a year ago.

"THE CHILDREN OF THE PRIMARY SCHOOLS OF MEXICO."

The plan which was followed in the case of the friendship dolls sent to the American children by the children of Japan, in accordance with which they were sent throughout the country and were made the occasion of more than one thousand receptions in all parts of the land, is to be followed also in the case of these Mexican art exhibits. The Committee on World Friendship Among Children, 289 Fourth Avenue, New York, is now arranging such an itinerary, and church groups or communities which would be interested in having an exhibit may secure it merely by assuming the expense of shipping it to the next stopping-place.

When the thirty thousand friendship school bags went from the United States to Mexico, they were distributed to the primary schools through the Mexican Department of Education, were received with utmost cordiality and helped to create a friendly spirit toward the United States. It is expected that the wide attention which the Mexican art exhibits will receive in this country will do much to create a larger appreciation of the Mexican people.

The Committee on World Friendship Among Children also announces that Mrs. Edgerton Parsons, of New York, has accepted the chairmanship of the committee, succeeding Mrs. Henry W. Peabody, of Boston. The committee is now engaged in carrying out a new "friendship project," this time with the children of the Philippine Islands.—*Federal Council of the Churches of Christ in America,*

105 East Twenty-second Street,
New York City.

"To love God, we must know him as manifested in Christ—know him as incarnated in human form—know him as revealing his holiness, his tenderness, his pity, his love, and condescending grace, in the suffering, glorified Redeemer."

Fundamentalists' Page

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

BIBLICAL CRITICISM

XIII

CRITICISM OF HIGHER CRITICISM

For three months we have been tracing the movement, known as higher criticism, one of the pillars upon which modernism rests. We do not mean to say that all modernists are higher critics. That is far from the fact, since some of the most outstanding, most vocal modernists, are not even intelligent Bible students. But we can safely say that liberal higher critics are modernists in their attitude toward the Bible and Biblical truth.

In our concluding articles of this series we shall attempt to summarize the outstanding beliefs and theories of higher criticism, together with our general criticism.

The Critics' Theories Summarized

1. The Pentateuch is not a *consistent, coherent, genuine composition*. That, of course, runs counter to the claims of the Bible, but it is higher criticism's unanimous voice. They affirm that the Pentateuch is made up of *four complete, diverse documents*, which they label J, E, D, and P., and which were brought together by redactors until it finally comes to us as we have it today.

2. They affirm that these various documents which make up the Pentateuch were not written in the age of Moses (in the thirteenth or fourteenth century B. C.), as the documents affirm, but in the ninth, seventh, sixth and fifth centuries, B. C., long centuries after settlement was made in Canaan, part of them even being post-exilic. In other words, the documents which make up the Pentateuch were written from seven hundred to one thousand years *after Moses' death*.

3. Moses did not write these books, or even compile them. (For a fuller discussion of these three theories, see last week's RECORDER.)

How We Got Our Pentateuch

According to the critics' theory, something like the following is the way the Pentateuch was produced:

In the process of the development, or evolution, of the Hebrew race—of their tribal and religious history—some one, *no one knows who, or when, or where*, wrote a document, a fragment of the Pentateuch, now by the critics called J. Then some one else, *no one knows who, or when, or where*, wrote a document, another fragment of the Pentateuch, now called E. Then a little later some other anonymous fellow, *no one knows who, or when, or where*, took these two documents, reconstructed them, harmonized their discrepancies, introduced new material, made such comments as he wished, and gave us the JE document. This anonymous fellow the critics name Redactor I.

Then probably a hundred years later someone, *no one knows who, or when, or where*, wrote another document, another fragment of the Pentateuch, now called D. Then a little later, another anonymous writer, *no one knows who, or when, or where*, took the document JE, compared it with the D document, combined them, adding new material, etc., giving us the JED document. This anonymous fellow is called Redactor II.

Then another writer, *no one knows who, or when, or where*, but probably around 525 to 425 B. C., wrote another fragment of the Pentateuch, now called document P. Then came along another anonymous fellow, whom they call Redactor III. He compared P with the JED document, combined them, making such corrections and additions as seemed best to him. This new document is now called JEDP, and accounts for at least seven different writers, four of whom were the writers of the documents, and three redactors. Thus the first five books of the Bible *grew*.

4. Aside from the documentary sources of the Pentateuch, the redactor process seems to be limitless, both as to the *number and work* of the redactors. Wellhausen knows of *twenty-two* authors, or redactors, while Kuener is satisfied with *sixteen or eighteen*, all of them, to be sure, *unknown*.

And the critics make no claim for the accuracy of those redactors, much less their inspiration. With utter irresponsibility of

freedom, the critics affirm, that the redactors inserted misleading statements for the purpose of reconciling incompatible traditions; that they often amalgamated what should have been kept separated, and separated what should have been amalgamated; that they misrepresented the original documents; and that they confused the various accounts, often misrepresenting the events as to time, even to the point of destroying valuable elements in the various documents.

5. *Doubtful and fictitious material.* The higher critics are practically unanimous in their conclusions that the documents that make up the Pentateuch contain three kinds of material: (1) probably true, (2) doubtful, and (3) positively spurious and untrue. Facts, fancy, fiction, folk-lore, legends, myths, exaggerations, are all curiously blended.

In his *International Critical Commentary on Numbers*, concerning the Priestly (P) section of the book, Dr. G. B. Gray says: "For the history of the Mosaic age, the whole section is valueless. . . . The historical impression given (by P) of the Mosaic age is altogether unhistorical, and much of the detail . . . can . . . be demonstrated to be entirely unreal. . . . The history is fictitious."

George Adam Smith, in *Modern Criticism and the Preaching of the Old Testament*, declares that the frame work of the first eleven chapters of Genesis is "woven from the raw material of *myth and legend*."

Dr. Ismar J. Peritz, of Syracuse University, in his *Old Testament History*, tells us that "later generations of Hebrews, conscious of what Moses had done for them as a nation, delighted to weave about him strange happenings much as we do about Washington." Miracles by all these higher critics are regarded as "exaggerations of a later age." I know of no leader of "modernistic" thought, no higher critic, who believes in the historicity of any of the miracles of the Old Testament. "They didn't happen—that's all," they tell us with the note of finality. Of course, if I, (or any other conservative Christian) accepted the higher critics' dictum that the Pentateuch was written hundreds of years after the time these miracles are reported to have been wrought, *I would deny them too.*

Such are the views of the Pentateuch, held by the higher critics, which they tell us

represents the "sober scholarship," the "common sense" view of the modern up-to-date theological teacher and preacher. This is the Pentateuch from which Moses has been banished by the higher critic, but which Jesus called the writings of Moses.

The Critics' View of the Old Testament

But the higher critics discredit the rest of the Old Testament. And they make the other books of the Old Testament almost as unreliable and confusing as they do the Pentateuch. A few illustrations must suffice.

Isaiah was written by a number of authors. Chapters one to forty were probably written by Isaiah; the second part by a Deutero-Isaiah and a number of anonymous writers. Canon Cheyne is said to have torn Isaiah into one hundred sixty pieces, all by unknown writers, which pieces were scattered through ten different epochs including four and one-half centuries.

The book of Daniel has had tremendous influence for good in the world. Yet according to the higher critics, the first six or seven chapters contain but little truth. Daniel's power to interpret dreams, through the supernatural power of God, the fiery furnace, lion's den, etc., have no foundation in fact. The author has made use of falsehood and fiction, and the best people in the world have been deceived for centuries. It was purely a pseudonymous work, written probably about the second century B. C. Professor Hutchins of Oberlin, now president of Berea College, can fix the date exactly. He tells of a "little group of nameless fighters gathering around Judus Maccabaeus in the chill night air of the wilderness to hear the story of Daniel" (just off the press) "and to warm their hearts at the flames of his defiant, deathless fidelity" (Gordon).

Psalms. Wellhausen says it is not a question of how many of the Psalms were post-exilian, but whether *any were pre-exilian*, and that more and more the critics are deciding it in the negative. Most of the Psalms are usually dated after the exile by the higher critics. These varied and touching, magnificent songs of religious hope and experience, they declare, have come down to us from a period, later than 450 B. C., or at least the great majority of them. A large

number of these Psalms are ascribed to David, but these, with *very few exceptions*, are denied him by the critics. Even more remarkable is the fact, that the list of authors of the Psalms contains such names as Moses, David, Samuel, Solomon, as well as pre-exile prophets. The critics would have us believe that these men composed no Psalms (with the possible few that they grudgingly yield to David); that the collection was contributed by men, so obscure that they left us no name by which to identify them or their work. And stranger still, they assign the major portion of the Psalms to those *centuries of silence when the Jews had no great writers, to that period of which we are almost in total ignorance—450 to 175 B. C.* In such a period, how strange to have this outburst of sacred song!

Some of the Psalms ascribed to David by the Lord himself, the critics ascribe to some anonymous Maccabean.

The Book of Chronicles, since it gives no history of Northern Israel, and lays considerable emphasis upon the temple and priesthood, while passing over the faults and sins of the kings, is biased and untrustworthy history. And so their criticism extends to the other books.

LETTER FROM JAVA

DEAR BROTHERS AND SISTERS IN JESUS OUR LORD:

It has been quite a while since you heard from me. Sometimes one may be so cast down that there is no desire to write. I could not force myself to take up my pen, although I often think of you.

There is so much sorrow on earth—so much disappointment. Even now I am so much disappointed that my helper, Mr. Vijsma, had to leave the work here.

The Lord grant that we may get another helper some way. Is there not one in our churches in America who is willing to come to Java to work here for the Savior, who may soon come? I am nearly sixty-four and Brother Vizjak is fifty-eight, and even he can not work like a young man any more. Besides he is working at another station some distance from here. So I don't know how we can carry on. Mr. Vijsma is an educated man and no doubt did some fine teaching here. Before coming here he was

a plantation manager and had a big income. Of course here he saw and experienced what it means to live by the day and to trust the Lord who cares for us.

Many, many thanks for the money. The Lord sent it just when needed. I also thank you for sending the SABBATH RECORDER. I enclose a few clippings of an article I wrote in a local paper and also something Brother v. d. Weg wrote. He visited our mission. Both he and his wife are earnest workers in the Lord's vineyard. Mrs. v. d. Weg is in poor health and so they have to return to Europe on furlough. They are Sunday keepers.

There are many sick people here; just now a young man died—he was sick only two days—leaving a wife and six small children. I keep going, although I have to visit the doctor once every month. But I am glad that I can do my work every day.

The queen of Holland notified me that she sent me \$40 for the good work I am doing here.

Kind greetings to you all. Please remember Java in your prayers.

CORNELIA SLAGTER.

Tajoe, Java,
December 21, 1929.

MARRIAGES

LYONS-STEPHENSON.—At the home of Mrs. Drussilla Anderson in Wakefield, Deeside P. O., Jamaica, B. W. I., Mr. Simeon Charles Lyons and Miss Marion Adina Stephenson were united in marriage on March 5, 1930, by Rev. D. Burdett Coon.

DEATHS

VANDENHOF.—Elizabeth J. Vandenhof, a daughter of Mr. and Mrs. John Vandenhof, was born in and spent the early part of her life in Lent, Holland.

In 1914 she came to the United States and for a time resided in California. Here she made the acquaintance of Mr. and Mrs. Henry J. Hubert, who also were from Holland and who were then living in San Diego. This acquaintance ripened into the closest friendship and the companionship of Mrs. Hubert and Miss Vandenhof was like that of sisters, following the death of Mr. Hubert some years ago.

It was while she was residing in the Hubert home that Miss Vandenhof first became conversant with the Sabbath doctrine and became a Sabbath keeper. She had been reared in the faith of the Dutch Reformed Church. But on coming to Battle Creek in 1918, she was baptized into the fellowship of the Seventh Day Baptist Church of this city. Rev. M. B. Kelly was her first pastor.

Since 1918 she has continued to make her home with Mrs. Hubert and her daughter Elizabeth. For years she has been employed by the sanitarium and was forelady of one of the departments of the sanitarium laundry.

Miss Vandenhof was of a quiet disposition, who made and held a large number of friends. She was deeply interested in religious work and loved her church and its work. She appreciated the privilege of having a considerable number of friends from her native country who lived in Battle Creek.

After four months' illness from an incurable disease, early in the morning of March 4, 1930, she fell asleep to awaken in the presence of her Lord.

Farewell services were held at the Williams and Braden Funeral Home on the afternoon of March 7, 1930, conducted by Rev. Henry N. Jordan and Pastor William M. Simpson. Burial was in the Memorial Park Cemetery of Battle Creek.

H. N. J.

Sabbath School Lesson I.—April 5, 1930.

THE LAW OF THE CROSS.—Matthew 16: 13—17.

Golden Text: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Matthew 16: 24.

DAILY READINGS

March 30—Confessing Christ. Matthew 16: 13-20.

March 31—Self-Denial. Matthew 16: 21-28.

April 1—Patience in Suffering. 1 Peter 2: 18-25.

April 2—Enduring the Cross. Hebrews 12: 1-7.

April 3—The Power of the Cross. 1 Corinthians 1: 18-25.

April 4—The Reward of Suffering. 2 Timothy 4: 1-8.

April 5—The Cross Exalted. Isaiah 53: 7-12.

(For Lesson Notes, see *Helping Hand*)

A NOTE TO TEACHER.—"Dear Teacher: Kindly excuse Johnnie's absence yesterday. He fell in the mud. By doing the same you will greatly oblige his mother."

—*Locomotive Engineers' Journal.*

We have very imperfect knowledge of the works of nature till we view them as works of God—not only as works of mechanism, but works of intelligence, not only as under laws, but under a *Lawgiver*, wise and good.

—*James McCosh.*

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

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

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

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

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

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

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

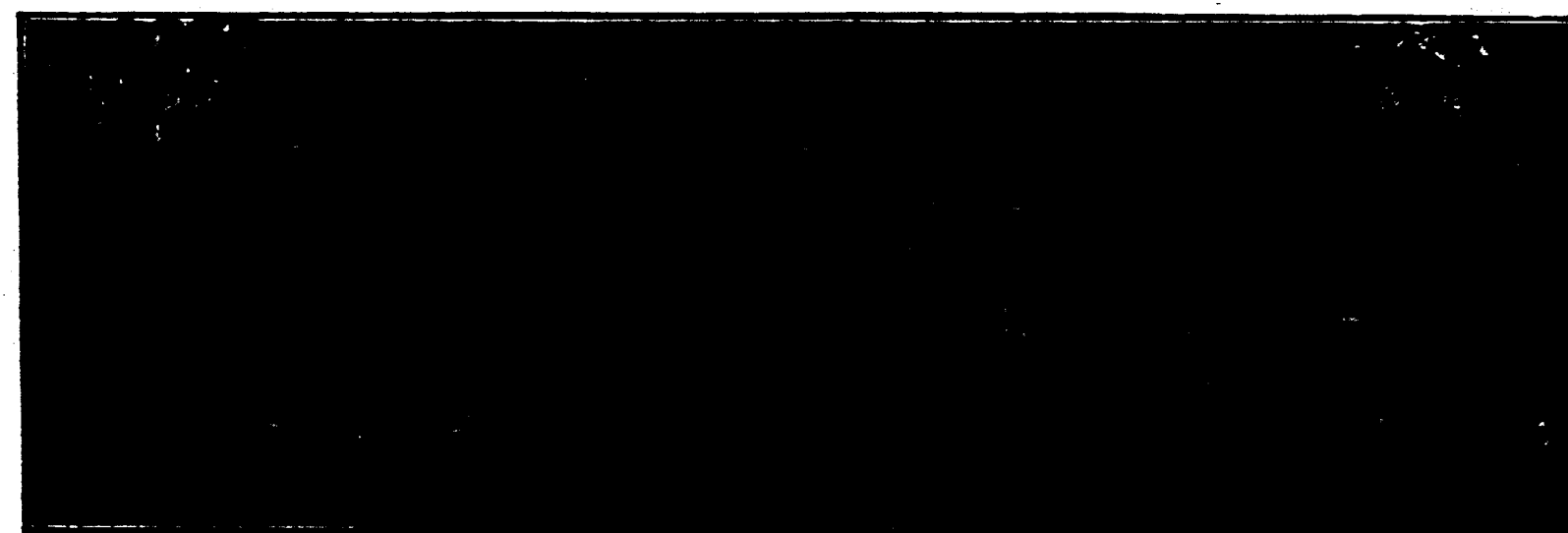
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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

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

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

SALEM COLLEGE



Administration Building

Huffman Hall

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

ALFRED UNIVERSITY

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

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

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

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

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

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

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

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

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

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

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

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

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

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

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

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

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

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

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

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

For fuller information, address

ALFRED EDWARD WHITFORD
PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

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

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

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

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

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

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

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

S. D. B. GRADED LESSONS

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