

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

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

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Selected.

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WHOLE No. 4,439

O Lord, will thou inspire thy people to be helpful toward one another? May we live with loyal hearts the true life that seeks to minister unto others rather than to be ministered unto. Help us to cherish the spirit of brotherliness, that we may have faith in one another, and stand together for the advancement of thy kingdom on earth. Help us to devote our love, our best thoughts, our very selves to service for thee and for our fellow men. In Jesus' name. Amen.



THE GLENDOLA CHURCH
Formerly the Old Shrewsbury Church

Shrewsbury and On another page of this Glendola Church RECORDER our readers will find an interesting article by John H. Bonham of Shiloh, N. J., concerning his visit on March 6, to the spot where once stood the old Shrewsbury meetinghouse, from which the members in a body migrated to Salem, Virginia, and organized our church there, long before the State of West Virginia was known.

In my history of the Salem Church—a pamphlet of thirty-nine pages, written in 1892—the first page reads as follows:

The Seventh Day Baptist Church of Salem, W. Va., was organized in the state of New Jer-

sey more than a quarter of a century before the signing of the Declaration of Independence. Away back in the days before the nation was born, a company of Sabbath keepers from Westerly and Stonington in New England, settled in the "Shark River country" in Monmouth County, East New Jersey. . . . Their old record book, a valuable relic nearly one hundred and fifty years old [now nearly two hundred years], is well preserved, evidently hand-made, with clasps of leather, or thongs to tie, etc.

I found this old book well preserved and a great help in writing the history.

It should find a place in the treasures of the Historical Society in our new building. The Salem Church has guarded this old book with great care. I know of no other church record quite so full of interesting data upon our early history.

It is good to see one of our younger laymen so deeply interested in this matter as is Brother Bonham. Greater enthusiasm among all our younger members in the wonderful history of nearly two hundred years, and in the noble character of the pioneer Seventh Day Baptists ought to strengthen our good cause in these passing years.

The cut here is from the Directory of the Glendola Methodist Protestant Church. Rev. S. R. Wilhelm, its pastor, kindly presented the directory to us, with the picture of the building as it now looks. You will see what Brother Bonham says about it and its pastor.

What seems to me a very gracious and kindly thing to do, is the publishing in this church directory the following history. We give it verbatim as the Methodist Protestants have it in their regular directory.

A CHURCH WITH A UNIQUE HISTORY

About fifty miles southeast of Plainfield and five or six miles southwest of Asbury Park, and over four hundred miles from Salem, W. Va., stands the meetinghouse in which the Salem Church worshiped in the days of the Revolutionary War.

About seventy years after the organization of the Newport Church, Sabbath keepers came from Stonington, Conn., and settled in Shrewsbury Township, Monmouth County, N. J., and organized, probably in 1745, the Shrewsbury Seventh Day Baptist Church. For about thirty years they had no meetinghouse, but on March 3, 1775, they

voted to build one, and one month later land was deeded to the church on which a church was built in 1776.

The history of the church in New Jersey is very interestingly told in *A History of Seventh Day Baptists in West Virginia*, by Corliss Fitz Randolph, and of the meetinghouse in an article by Mr. Randolph in the SABBATH RECORDER of August 17, 1903.

While the larger number of the members lived in the vicinity of the meetinghouse, some lived in various parts of the country.

After the Revolution the church decided to leave New Jersey, "in order to settle in the State of Virginey," and on August 8, 1789, they voted to sell the meetinghouse, and on September 6 about seventy persons started by wagons on their long journey in search of a new home.

The meetinghouse that was left behind was used by Sunday people, and about ninety years ago was moved to the northeast a little over a mile, to the cross-roads now known as Glendola, where eventually it became the property of the Methodist Protestants. A fine picture of the building is found in Mr. Randolph's book, together with a description of the three additions that have been made to the building since our people sold it.

A recent visit reveals that later changes have been made, memorial windows being placed in the building and a new chimney built at the back of the church, the old one being removed. The church otherwise looks as it does in the picture and is well kept.

While some regret that no Sabbath keepers have been worshipping in this old church for more than one hundred years, we must all feel glad that with the change of home, and meetinghouse, and name of church, this company of Sabbath keepers has done a great and good work. Hundreds of readers of the SABBATH RECORDER have seen their fine church and parsonage and group of college buildings in Salem, W. Va., and realize something of the influence of this church religiously and educationally, and of its tremendous power for good in all that section of West Virginia.

So with these thoughts for the past, we express our thankfulness for its history and present activity, and our hopes for a glorious future of usefulness.

I think it was the proper thing for Brother Bonham to take charge of the old tombstone that for many generations has been lying around in the brush and among rubbish, and preserve it for its historical value. The Historical Society will welcome anything that recalls the life and work of our loyal, faithful early leaders.

No Explanation For the Move One remarkable thing about the break-up of the Shrewsbury Church and the removal to the mountains of West Virginia, is that no reason is recorded for such a movement. In

August, 1789, the meetinghouse was ordered to be sold and the money put in the treasury.

In September of that year this record was made: "Then did the body of this church remove from Shrewsbury, in order to settle in the state of Virginia." Ten families started together. Others joined them en route until nearly two years later, after a season or two in Pennsylvania, the caravan composed of fifteen emigrant wagons filled with some eighty persons and their goods arrived in Virginia (then the Old Dominion), and began church life there in May, 1792.

The Practical Test Of Our Religion "Let a man examine himself," is often regarded as a precept by which one can decide regarding the genuineness of his religion. Of course self-examination is important. Right feelings toward God, and true thoughts toward men are valuable elements in a Christian character. But the true evidences of such elements are usually seen in the outward activities rather than hidden in the heart.

Suppose, after one has studied his thoughts and feelings and purposes during the day, and finds that he has been fairly happy and consistently loyal to God in his heart, and that he has cherished no ill-feeling toward any man all the day long, until in a self-satisfied spirit he thinks he is a Christian—is this enough to meet the expectation of his Lord? Is it a practical test of what religion is intended to do?

Here is a fine looking ship built for fast and safe sailing on the ocean. Suppose I have heard about it and propose to test it by careful examination. So I row all around it, go inside and study its machinery, climb its masts and look at its yards, its ropes, its sails—all its parts as it lies in the dock—after which I assume that it is just what it is claimed to be. Is that a fair test? No, indeed! The fair test would be to weigh anchor, spread the sails, take the wind, and bear away across the sea, if I would learn whether she is a good sailor or not.

Suppose a vine which you had planted and cared for at great cost could examine itself, as some men examine their hearts, to see if it were fulfilling its purpose. It might say: "See my beautiful, thrifty

leaves; my roots enjoy the soil, my sap is in perfect condition, and I am a fine vine indeed. My leaves take in the sunshine, my limbs cling to their support, I am doing my part for my owner." But what does the farmer who has cared for it and who is watching for fruit think about it?

It is fruit that he wants to see. What does he care for all the fine leaves, for the beauty of form, the love of soil or sunshine, so long as it bears no fruit?

If our religion does not bring forth fruit in the life, all these supposed promises are of as little worth in God's sight as the barren vine is in the sight of the farmer. It is the purpose of our Master that we go into the harvest field and bring in the sheaves. "By their fruits ye shall know them." (Matthew 7: 16-20.)

The Peace That Is Like a River The prophet assures Israel that if they obey the commandments of God their peace shall be like a river.

The Christian longs for peace. When Jesus went away he promised peace to those who keep the commandments. The Comforter was to abide forever.

In his last testament he bequeathed peace unto his disciples, saying, "My peace I give unto you." This continual peace of Christ must be the same as that spoken of by Isaiah as being like a river.

Springs and fountains and waters in various forms are made to represent the peace that passeth knowledge and that giveth life and prosperity; but none of these illustrations are more appropriate than that of the river, which flows on through the years, singing its song of prosperity, and giving life and good cheer wherever it goes.

The shower is spasmodic, falling in temporary abundance, but the river flows steadily on by your cottage door. It is always full, and always cheering you with its music. It was there when you were a child; it was still there when you had grown to manhood and to old age. It will still be there for your children and will be singing its song to them when you are gone.

It is to such a river that God likens the peace which he promises to those who love and obey him.

Oh, friends, I fear we all know too little of the peace of God that flows like a river.

We are getting along with occasional times of peace; with here and there one serene hour out of twenty-four, with a peaceful Sabbath one day in seven, while the peace that it is our privilege to enjoy flows on steadily until it reaches the heavenly sea in the life beyond.

It is a peace that endures through days of sorrow and in times of trouble. Nothing can stop it, any more than you could stop a river. The Comforter is promised to last forever.

The Thorngates Coming Home On another page you will find a notice regarding the address of Rev. Royal R. Thorngate and wife, who will soon be on their way home from Georgetown, British Guiana.

Brother Thorngate's health makes it essential that they leave the climate in that mission field to escape the malaria. The physician says that is the only thing to do. With good health he would be glad to remain longer in the work. He says: "We are sorry to leave, for only God knows what will become of it when there is no one to oversee the work."

They hope to reach New York about May 17.

THE CHURCH AND HER TASK

When the Lord Jesus said, "Go ye into all the world and preach," he meant all that is intended by the word "evangelism," for the Holy Spirit has but one program for the Christian Church, the same program he has always had for her, namely the program of evangelism. We are accustomed to speak of home and foreign missions as though they were another program, but they are included in the word "evangelism."

The greatest need the Church has today is a passion for souls, a love for incessant Christian service, and divine wisdom and strength to do her work. Christ sent his disciples out to save men, and the Holy Spirit sends men out today to make disciples for Christ. It seems almost impossible that one should be a Christian in fact without being a missionary and evangelist. Each and every Christian who is redeemed by the blood of Christ, and baptized into the body of Christ, is asked to do personal evangelistic work, for it is the duty of every follower of Christ to lead others to him.

Whatever else individuals and the church fail to do, they must not fail in this. The Church was born through the evangelistic fervor of the first Christians. They had experienced the forgiveness of sins and had a joy which they had sought in vain through rites and ceremonies. They experienced a fullness of life which was not of men, but of God. About this new discovery, they could not refrain from telling others, so they went everywhere telling the good news. Men were converted and gathered into churches, and these churches became centers of evangelistic missionary effort. They were witnessing, winning, converting churches. Multitudes were won and saved from sin to the new life. Since those days there have been periods of decline, of inactivity, of worldliness, of lack of spiritual power, and much of the time this has been accompanied by a feeling of despair. These times have come as a rule when the evangelistic task of the Church was forgotten or neglected. A neglect of this task of the Church is always disastrous and fatal. The Church may go on in what seems to be a fair way, she may have fine buildings and her services may be impressive, her denominational gatherings well attended, but if she is not touching the spiritual lives of men with saving power and grace, it avails but little.

When we see the spiritual confusion, the division and conflict in the Church herself, and the lack of interest in evangelism, we may ask the question, "Has the Church again lost sight of her task?" Is it possible that during recent years the material, the organizational side of religious work has been preached and pushed to the front with such forcefulness that the spiritual and personal are quite overshadowed? Such things seem to be the spirit of the age. It seems that if we should consider the problem of evangelism one of our great problems, and give to it the same calm study that we give to other denominational problems, it might result in much good.

The writer of this article is not wedded to any particular method of evangelism. He is glad to pray God's blessing upon any man whom God honors in preaching of his gospel and who is securing results, yet he must confess an unwavering belief in the power of the old-time preaching of the gospel of Jesus Christ. We must believe in

the existence and presence of the living Christ. There must be no uncertain statements concerning the awfulness of sin. There must be presented to those who are convicted the Savior who is able to save to the uttermost, the one who is the same yesterday, today, and forever. Men must be led to see that if they put their faith in him they will pass from death unto life. There must be presented the thought that there is one who is able to keep after we are saved. Unless one has this assurance, he will be an indifferent Christian, if indeed, one at all. And last, there must be laid upon all who profess to be Christians the responsibility for service.

As a people may Seventh Day Baptists pray for a gracious revival of Bible study and Bible preaching, for holy living and holy giving, for earnest personal effort on behalf of the unsaved, for warm brotherly sympathy and affection for those who are with us members of the body of Christ, and that God may help us to see that evangelism is still the great task of the Church.

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

WHERE PROHIBITION IS A SUCCESS

(Review of article "Where Prohibition Is a Success" by Samuel Crowther; published in "Ladies' Home Journal" for January, 1930.)

That prohibition "is in point of fact a great economic experiment in changing the direction of the spending of money," writes Samuel Crowther in the *Ladies' Home Journal* for January, 1930, in an article entitled, "Where Prohibition Is a Success—It Has Eliminated Poverty and Made the United States Prosperous."

Mr. Crowther, in a very full survey of the economic results of prohibition, develops the point that prohibition has conquered the world's oldest and best-established foe—poverty—asserting: "The usual working family of twenty years ago which felt itself well-to-do would feel poor today if it had now only what it had then. The cringing poor have vanished—or adopted cringing as a method of earning a living. And it is daily becoming more difficult to engage the services of what was once a fixture—the hard-working wife who toiled to support a drunken husband."

Mr. Crowther asks, "How and why has

all this come about?" and then answers his own question by declaring that prohibition has wrought this great fundamental change in our economic life. Among other things, he says: "That new and steady force is undoubtedly prohibition, but as a force it has been almost wholly concealed by the emotional attention which has been given to other phases of the law. The outstanding fact of prohibition is that, by diverting expenditures from drink, it has made the country prosperous. That is the only fact which seems to be getting no considered attention. The professional drys want to prevent people from drinking because they think it is wrong to drink. The wets want to give people the facilities to drink, not because they might be better off drinking than not drinking but largely because they resent being told what they may or may not do. And so, to date, the discussion seems to have gone far afield and to be hopelessly involved in everything except the main question, which is this: Does prohibition make for the prosperity of the nation?"

Some of the confusion of thought which exists among those who can see the economic achievements of this policy and yet are puzzled because of their lack of full information, is set forth by Mr. Crowther thus: "The sentiment of the country, as I have found it, is dry—at least to the extent of not wanting anything of the old conditions back. But it is not an informed sentiment, for it does not know what to believe. The general attitude was well expressed to me by the president of a large corporation: 'I am neither for nor against prohibition on my present knowledge. If I can be shown that the country is better off without liquor than with it, I am for prohibition and perfectly willing never to drink anything at all. But I do not want to have prohibition forced on me for my own good. I do not want to be called a "dry" and I will not be called a "wet." I am tired of all this rot about mobilizing the army and the navy to keep out liquor, and I am shocked at this setting of fools loose with guns to shoot up innocent motorists;' to which he adds: "Many American citizens do not believe that the drinking of alcoholic beverages is of itself immoral. But they do want to know whether prohibition is good or bad for the

country, not as a matter of morals but as a matter of plain common sense. If prohibition makes for prosperity and better living, they are for it. If, on the contrary, it only makes for a new line of vices, they are against it."

After setting forth the financial gains as evidenced by the change in the realized income of the nation, the climbing index figure for department store sales, etc., and reminding us of the tremendous growth in savings accounts, building and loan associations, life insurance policies and home owning, Mr. Crowther arrives at the conclusion that: "Absolutely no one disputes that if the wage earners of the country are spending less for drink than before and are putting this money into goods or savings, the country, as well as the wage earners, is better off. The only classes in this country who want a bigger drink bill are the representatives of such of the brewery and whisky interests as have not yet given up hope—and they do not count."

After first-hand investigation in the leading industrial cities, supplemented by hundreds of telegrams to the heads of other factories and banks throughout the country, Mr. Crowther found that: "Only one man said that he thought workmen were spending more and not less for liquor than they did formerly. He is himself an absolute teetotaler; his shop rules on liquor have always been very strict, but he has so resented the methods of prohibition agents in his part of the country that he can see nothing at all except the graft and injustice which characterize so much of the enforcement."

The numerous quotations of business authorities and heads of manufacturing institutions, and the citation of indisputable data, as well as Mr. Crowther's interpretation of his material, give to this article in the *Ladies' Home Journal* an immediate value for those who are wondering just what have been the achievements of prohibition in the first ten years of its existence as a national policy. Mr. Crowther will have a second article on prohibition in the February *Ladies' Home Journal*.—Ernest H. Cherrington, LL. D., Litt. D., Director of Department of Education, Anti-Saloon League of America.

THE OLD SHREWSBURY CHURCH

JOHN H. BONHAM

On the sixth day of March I gratified a long-felt desire to visit the locality of the old Seventh Day Baptist church at Shrewsbury. Much of the denominational history regarding this historic church has come from the pen of Corliss Fitz Randolph, whose love for these his people and zeal to save their history have preserved this knowledge for posterity. I regret that for a background of written data I had only such information as may be found in "Seventh Day Baptists in Europe and America."

William Davis, born in Glamorganshire, Wales, 1663, was educated at Oxford as a clergyman. Accepting the views of the Quakers he followed William Penn to America and located near Philadelphia. Changing again in his views, he was baptized by immersion by the noted Baptist minister and evangelist, Rev. Thomas Killingsworth, pastor of the Cohansey (Roadstown) First Day Baptist Church, also judge of the court at Salem, N. J. While a member of the Pennepeck Baptist Church, through the influence of Elder Abel Noble, he became a convert to the seventh day Sabbath. An aggressive writer and speaker, he fell out with his Pennepeck brethren, removed to Rhode Island, joined the Westerly Church, debated with and parted from them, returned to Pennsylvania, and finally located at Stonington, Conn., near the Westerly brethren with whom he became reconciled.

It was while living at Stonington that this fiery old man, still burning for adventure and for the service of his Lord, migrated with members of his very large family and with friends from Stonington and Westerly to the Manasquan shores of Monmouth County, N. J., then known under the general name of Shrewsbury. These settlers arrived about 1740, or soon thereafter, and settled for the most part between the Shark and Manasquan rivers. The aged clergyman, Rev. William Davis, at once founded the Shrewsbury Seventh Day Baptist Church and became its first pastor. Death ended his career in 1745, and his mantle fell upon his son John. Elder John Davis had been an active and influential member of the Westerly (Hopkinton)

Church since 1713. In 1746 he returned to the Hopkinton Church to be ordained into the ministry, after which he served as pastor the brethren at Shrewsbury until his death in 1754.

Twenty years followed in which the church was pastorless. Then in 1774, Jacob Davis, a grandson of the first pastor, Rev. William Davis, became their minister. During the Revolutionary War period the church was very active, and "on March third, 1775, they voted to build, and one month later land was deeded to the church on which a church was built in 1776."

Due to their location the members of the church suffered greatly from the war. They were plundered by British foraging parties and by marauders who ran ashore from ships along the coast; they suffered from outlaw ruffians of the time; they gave out of their own distress to the patriot army, and they offered their lives and services in their country's need. Even their pastor, Rev. Jacob Davis, was with the army, serving as chaplain. Small wonder that these men, pioneers and sons of pioneers, should wish to join the westward tide.

Thus it happened that on August 8, 1789, the church voted to sell its meetinghouse, and four weeks after this a cavalcade of men, women, and children started out into the new West. The whole company is said to have had fifteen wagons which carried seventy-two souls. Their subsequent arrival at what is now Salem, W. Va., a story in itself, is well known denominational history.

The Shrewsbury church edifice which the fathers built over a century and a half ago is being used in splendid Christian work today. It is in the hands of the Methodist Protestant congregation of Glendola, Monmouth County, N. J. While still a small church building, there has been added to the front a belfry tower and to the rear a place for the choir. The side galleries have been taken down, the rear gallery given a level floor and glassed in for a classroom. The church is now electric lighted and heated from a furnace in the basement. It has stained glass memorial windows and has lately been given a very artistic metal finish over walls and ceiling. The church is comfortable, cheerful, and truly beautiful; and it has a live working congregation.

Rev. Samuel R. Wilhelm, the present pastor, was formerly a Bridgeton man. He has visited Shiloh and is an admirer of Rev. Erlo E. Sutton, formerly a pastor at Shiloh, and Joseph C. Bowden, Shiloh business man and baseball promoter. In appreciating the value of the spiritual and religious past of this church, Rev. Mr. Wilhelm has incorporated the ancient history of the church as a rich and fitting background for Christian work and service in the future. In a very interesting "Directory" of the church appears a two page article called "A Church With a Unique History," relating the story of its founding by Seventh Day Baptists and their migration to West Virginia. It concludes with these expressive words: "So with these thoughts for the past, we express our thankfulness for its history and present activity, and our hopes for a glorious future of usefulness." The energetic and enthusiastic pastor of this church almost compelled me by kind invitation to stay over for a day with him in order to attend an evening's worship in this ancient church of our forefathers. How it should thrill the Salem and other West Virginia churches to know that this splendid minister and his devout Christian flock is carrying on after all the years in the meetinghouse of their fathers' fathers!

One reaches Glendola by going some five miles south of Asbury Park to Belmar; from there go westward some four or five miles on the new concrete highway along the south side of the Shark River. The church is on the crossroads, having been moved to this location from its original site some ninety years ago. Its early location is found by going south of Glendola about a mile, and there taking the road which goes west. About a half mile down this road is the crumbling home of its late owner, Bartine Newman. This is on the south of the road. A few rods west of the house is a run or small stream on both sides of which is a tangle of woods. I had done much seeking for some evidence of a graveyard and was about to despair when I ran across a tombstone. It stood leaning against a tree. There were no signs of graves, neither mounds, depressions, nor other stones. This one monument was some sixty yards west of the culvert where the stream crosses the road, south of the road, and back from the fence two or three rods. There

are a few fine old pines near by, doubtless sprung from the trees that early decorated the churchyard. Nestled close to these pines was the most gracefully beautiful cedar I ever saw. While the ground by the stream is low it immediately rises to a fine level tract. I fancy the church stood four or five rods west of the stone that I found.

It is remarkable that after so long an abandonment of the graveyard that this single stone remained to mark the site of God's acre here. The house to the east of the Newman home and likewise the one to the west of it have fine old marble stones before the door steps. These are doubtless tombstones turned face downward, and one time taken from the old graveyard. According to our maps of today this location is in Wall Township, Monmouth County.

The lone monument is of sandstone, fairly large and neatly cut. At the top is a lily plant with five flowers. It has a cut margin on the top and sides. The inscription reads:

HANNAH

Daughter of Nathan
and Anna Davis, died
March ye 3d, 1788,
Aged 20 years.

As you are now so once was I,
In health and strength; now here I lie.
As I am now so you must be;
Prepare for death and follow me.

There was a Nathan Davis in the company of those who, the next year after this Hannah Davis' death, migrated with the colony to West Virginia. He together with his brothers Joseph and William Davis, bought a tract of twenty thousand acres in West Virginia, on which tract the town of West Union was laid out. Quite probably Hannah Davis was one of the descendants of the first pastor, Rev. William Davis. The historian of these early families may be able to tell us who this maiden was who perished in the lily bloom of youth, and whose epitaph has published through all these passing years so solemn a warning to the living.

March 8, 1930.

If people would only avoid long words and stick to monosyllables as much as they can, they would all get on the better.—
Stanley Baldwin.

MISSIONS

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

UNEMPLOYMENT

Much is being said these days in both the secular and religious papers about the large number of laborers without work. There seems to be no question but that there are more unemployed people this winter than has usually been the case during the last eight or ten years, and that many families in our country have been forced to reduce expenses to the minimum. Furthermore, it is reported that in some cases there has been actual suffering.

This situation concerns us all, and in all denominations those interested in supporting the churches and meeting the denominational budgets have felt no little concern as to what effect the unemployment of so many people is going to have upon the raising of the needed funds.

For reasons which need not be mentioned, it is evident that the stress and struggle growing out of unemployment has not been felt to any great extent by Seventh Day Baptists, and therefore it ought not to affect detrimentally our contributions for religious purposes. If there are churches some of whose members are suffering on account of unemployment, the churches more highly favored should make an extra effort that there be no lack in the support of denominational work. When we find our personal incomes decreasing, it is no uncommon thing for us to be tempted to cut our contributions for religious purposes first of all, even before we reduce our expenses for luxuries. This should not be; it is not in accord with the principles of the gospel.

The agitation over unemployment should not be allowed to decrease our tithes and offerings. Yea rather, it should spur all to greater endeavor.

A GENEROUS CONTRIBUTION

From questions that are being asked the secretary, it appears that there is a mis-

understanding regarding the funds to send out and support Miss Miriam Shaw on the foreign field. Surprise has been expressed that the Missionary Board is taking on the additional expense of sending out another missionary to China, when it looks as though it might be forced to retrench on account of the large debt the board has been carrying the last eighteen months. People generally know that Miss Shaw is going to China, but they have failed to read about who bears all the expense, or if they have read, many have forgotten.

As will be seen from the minutes of the board meeting published in the Missions Department of the SABBATH RECORDER, October 28, 1929, Miss Shaw's support comes from those who have no connection with and no interest in the Seventh Day Baptist denomination. It comes from parties in China who have witnessed the splendid work done by our hospital and its staff, and feel that one of the best ways they can serve humanity is by aiding our hospital and making it more efficient.

The action of the board at its regular meeting last October explains this matter quite fully and reads as follows:

"Whereas, the letter of George Thorngate, saying that a Shanghai business firm is willing to contribute \$1,000 a year for ten years for the expenses of a nurse at Liuho, it is

"Voted that the Missionary Society approve the program of calling Miriam Shaw as a nurse to the Liuho hospital, provided that no additional appropriation for the board shall be required for her services and expenses."

From this it will be seen that while Miss Shaw is to be employed by the Missionary Board, her expenses are to be borne by those outside the denomination and from funds that are available for nothing except hospital work. Furthermore, it may be stated in this connection that a trained nurse is an imperative need in connection with the equipment of a hospital. All people are so well acquainted with hospitals in these days that this statement will not be questioned. With the money furnished from those outside of the denomination and with a young woman, pre-eminently fitted by natural gifts and training, ready to go, the board felt that Miss Shaw's election to this position was in accord with the will of the Master for his work in China.

WE MUST DO MORE THAN HOLD OUR OWN

For three days and two nights our ship had been tossing and plunging on an angry sea; the waves rolled mountain high, and it seemed as though the storm would never abate. At supper the third day I asked the chief engineer when he thought we would reach New York. In his reply he said, "We are still moving."

This was encouraging, notwithstanding the fact that while discussing the subject he said, "When I got out of my berth after a nap last night, I stepped into six inches of water on my stateroom floor." It is when no progress is visible that the heart loses hope, and this principle is nowhere truer than in the work of Christ's kingdom. Not that we should give up when no advancement is apparent, for Paul charged us, "And having done all to stand"; but as the years come and go, the work committed to churches and boards must do more than hold its own. There is no standing still for any length of time.

As individuals, churches, boards, and denominations we face the fact that we must, at any cost, advance or lose out. This truth is strikingly set forth in a recent editorial in the *Presbyterian Magazine* entitled, "Shall We Promote or Demote?" The editor was thinking of Presbyterians when he wrote, but much that he says applies to Seventh Day Baptists and other denominations as well. The editorial reads in part as follows:

This is a day in which we must *promote* or else we shall *demote*. Every enterprise around us today depends upon a new kind of promotion. Of course the church would never think of degrading itself by deteriorating to the level of modern business, as if it had pickles or cigarettes for sale; but we must accept the challenge in the competition to catch the modern man's interest. We *must* capture his interest, if we are to fulfil our mission. We must *promote* the cause of the kingdom or we will *demote*. Did not our Master suggest that we make use of the mammon of unrighteousness? Did not he imply, too, that we should be at least as wise as the children of this generation?

Do you remember Mark Twain's amusing story of his journey up the Mississippi? Several times during the night the boat stopped, and they went ashore to get more wood. In the light of early morning they stopped again for more wood, and when they went ashore the place had a familiar look. It was exactly the same place they had

stopped for fuel several times during the night. "Well," added Mark, "let's thank God we held our own, anyway."

In the face of a growing world population and the increased competition of materialism and modern paganism, with greatly cut budgets and restricted work, year after year our four church boards present their causes to us in the Every Member Canvass. And we go out and, in an utterly inefficient way, we gather pledges for our benevolent effort, totaling about the same as last year. Then we dismiss our canvassers in our churches, with a feeling that we have done the Lord a great favor by getting that job out of our system, and we piously sigh, "Thank God, we are holding our own in this modern world." Holding our own! In the name of Jesus Christ our Lord, can we be content to hold our own? Jesus Christ did not come into this world to merely hold his own! We have not sent missionaries to the four corners of the earth, spread our mission efforts from one continental frontier to another, and assigned our emissaries to schools and colleges merely to hold our own.

No church, where the membership is approximately as large as it was a year ago, can be content with "holding its own" in this Every Member Canvass. This is a task which calls for ingenuity, for daring, for faith, for consecration; and every church must better last year's benevolent mark, or it has not done its full duty to a kingdom which can not succeed by merely holding its own, but which must *advance* or fail.

THE ROMANCE OF STEWARDSHIP

One of the marvels of our day is the romance of sharing. We have been accustomed to associate the term "stewardship" with our "duty" to give. That we ought to be stewards, it would seem, none can deny, yet modern opportunities for sharing our means and investing our money in human lives are so many and so marvelous as to be more romantic than any fiction. A common attitude toward appeals for money is that they are nuisances to be avoided. But to feel thus is to fail to appreciate the privilege that is ours.

A Christian missionary was slain by the Kurds on his sick bed before the eyes of his wife. His family escaped, but they were penniless and separated from friends and help. In an earlier age, such as our grandfathers knew, they would have perished far from their friends and it would have been a long time before their sad fate could have been known—if it ever could have been. For the world has not always been bound together by telegraph lines and cables as it is today. Not always have there

been means of communication and exchange which makes of the earth a neighborhood. In days gone by no matter how much friends and relatives in America might have wanted to help the slain missionary's family, they could have done nothing about it. But today it is different—marvelously different. The friends of this suffering family were equipped with thousand league boots, and in a few hours they were far across the ocean to the assistance of these needy folk. To be sure no one actually went to them in body, but they sent their money—which is ourselves reduced to readily portable shape—and in that form those friends went straightway to Persia and brought back their friend's wife and children to a safe home and a chance to live and grow. Any one who can see only duty in such an opportunity is blind. Who would not be fascinated by the wonderful means of service our modern age places at our disposal?

In an earlier day a man might hear of needs in far away places and could do nothing about it. He might learn of dire distress in China or debasing ignorance and privation in India or the need of the light of the gospel in Africa or South America, but there was nothing he could offer but sympathy. There was no international exchange and financial credit. There was no means whereby he could put into operation forces for human welfare. But today it is all changed. Let no man profess interest in the kingdom of God now unless he means it! For the acid test is quickly applied. We can do something, no matter where the need is. The agencies of helpfulness extend to all parts of the world in these days. The way is open through which we may go to the assistance of everyone in need—and to every place where we can carry the light—if we care. Our dimes and our dollars—concentrated human effort—together form an accumulating mass that can represent us in marvelous ways. It is a wonderful privilege of our age.

Let us participate in the larger work of the kingdom of God and be sharers in this inviting stewardship. We have this opportunity in the Onward Movement. You are invited to have a part in it and to know the romance of stewardship.—*Rev. S. Duane Ogden in Nortonville "Review."*

WELTON AGAIN

Our pastor, Rev. J. H. Hurley, owing to the poor health of his wife, has been giving all his time to the Welton Church during the past few months. Mrs. Hurley's health, while not very much better, is no worse. She is not able to be out much and requires almost constant attention. Beside preaching at our regular Sabbath service and the regular Sunday night meeting, he supplied the Baptist Church of Maquoketa during the absence of their pastor for several Sunday mornings. His Sunday night sermons seem to be appreciated by those who attend, and the attendance is remarkable considering the conditions, in my opinion.

The number is quite small here now, compared with former times. There are very few young people in our own society and not many children, though quite a large number of children and young people outside our own Sabbath keepers attend Sabbath school and evince considerable interest. Brother William Johnson is our enthusiastic and efficient superintendent. Mrs. Z. Campbell and Mrs. Loyal Van Horn are teachers of the younger classes.

After spending six years as a "lone Sabbath keeper" it seems good to be back where even a few can get together on the Sabbath.

It will be a great pleasure to me if I can be of any assistance to anyone who cares to come to Welton and help us to redeem to our people and society some of the farms and homes formerly owned by us. To that end see the "Want Ad." in another column.

O. W. BABCOCK.

March 21, 1930.

ANSWERING A RADIO TALK ON THE SABBATH QUESTION

[Below is the copy of a letter by Pastor E. A. Witter written to a professor in Moody Bible Institute, in answer to his talk over the radio regarding Sabbath and Sunday in the Bible. This is Brother Witter's second letter sent recently to those who have spoken over the radio upon the Sabbath question.]

DEAR MR. LOVELESS:

I take great pleasure in listening in to various programs that come over the air. Some of these come from your station. I

get much that is very good and entertaining as well as helpful, both in the intellectual and the religious realm. I listened in on your plea in your talk yesterday (Sabbath) afternoon on the question of the Bible Sabbath. To say that I was surprised that a man of your reputation and standing as a preacher of righteousness could take the stand and put forth the unbiblical interpretation that you did, is putting it mildly.

The Old and the New Testaments are one Book; the one is the complement of the other. I really had to smile at your appeal to Sabbath keepers to let go their false interpretations and come out of the dark and cease to sin against God and mankind in their effort to lead those whom they may, back into the bondage of law and away from the freedom and joy of grace.

You seem to think that we who keep the seventh day of the week, the Sabbath of Jehovah, are narrow in our interpretation of Scripture, and go about seeking to establish our own righteousness, condemning those who have other faith. It is quite likely you have run across a manifestation of that kind of a spirit in your contact with Adventists; but such an accusation can not be laid to the door of some of the other Sabbath keepers.

Permit me to say right here, I appreciate the position that was yours when you said that the weekly Sabbath of the Bible is the seventh day of the week, and no other day can be the Sabbath.

We Seventh Day Baptists, who have had a continuous existence as such since before the English Reformation, and previous to that time in bodies under various names, do not think of the Sabbath or keep it because it is law. We are not legalists, but we interpret the Bible as teaching that the Sabbath was inwrought into creation itself. God moved upon the heart of Moses to put into enduring form an account, a picture, of the work of creation, that all men of all nations and of all time might have an authentic statement of the method and fact of creation. It is true that God gave to the world the Decalogue through the medium of the Israelitish nation, but before Israel was, the Sabbath and the principles found in the Decalogue were.

God called the Israelites out from the other peoples of the earth that they might

become the medium through which he might reveal himself and perfect his work of creation.

In the Gospel of John, 1: 1-5, is to be found authority for the statement Jesus made in Mark 2: 27-28. As Creator of all things he certainly was Lord of the Sabbath. The Sabbath was made for man's good, a memorial of God's rest from labor, a type of the rest that is in store for the people of God.

Every precept of the Decalogue is embodied in the New Testament, including the Sabbath, as is evidenced by the above reference, Mark 2: 27-28. To this should be added the supporting testimony of the apostles found in the fact that they did not cease to assemble themselves together for worship upon the Sabbath after Jesus had gone from the earth. Were it wise to continue this discussion, much more might be said and many passages of Scripture produced in refutation of the argument you have put forth. I wish, however, to stir up your pure mind upon this one other point.

You emphasized the matter of observance of Sunday, the Lord's Day, in remembrance of the day of the resurrection, the time of the new creation. You very justly set forth the statement that the Word of God should be the rule of faith and practice. In the light of this statement, is it possible that you are not aware of the fact that there is not one verse of the New Testament that, with a fair and true interpretation, will support the idea that the disciples or early Christians met for worship upon the first day of the week?

Then again, if you submit the writings of the gospels to the alchemy of just interpretation, you may be surprised not to find a single passage that will prove, or support, the teaching that Christ rose from the grave on the first day of the week.

NOTICE TO CORRESPONDENTS

We take this way of letting our friends and correspondents know we shall be returning to the United States about the first of May; and to request them to address us, after April first, at Cherry Creek, N. Y.

MR. AND MRS. R. R. THORNGATE,
Georgetown, B. G.,
March 10, 1930.

WOMAN'S WORK

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

THE LAST MILE

If I walk in the pathway of duty,
If I work till the close of the day;
I shall see the great King in his beauty
When I've gone the last mile of the way.

If for Christ I proclaim the glad story,
If I seek for his sheep gone astray;
I am sure he will show me his glory
When I've gone the last mile of the way.

Here the dearest of ties we must sever;
Tears of sorrow are seen every day.
But no sickness, no sighing forever
When I've gone the last mile of the way.

And if here I have earnestly striven,
And have tried all his will to obey,
'Twill enhance all the rapture of heaven
When I've gone the last mile of the way.

Chorus—
When I've gone the last mile of the way
I shall rest at the close of the day.
And I know there are joys that await me
When I've gone the last mile of the way.
—Rev. Mr. Oatman.

ANSWERS TO MARCH QUESTIONS

1. North Loup, Neb.
2. Rev. Clifford A. Beebe.
3. Rev. E. R. Lewis.
4. Commission.
5. Rev. E. H. Socwell.
6. "Coming to Terms with Life."
7. Rev. R. R. Thorngate.
8. Affirmative answer required.

WISE CRACKS

You can live without smiling, but unless you smile you can't make others glad that you live.

There never was a good bargain that wasn't good on both sides. What we win by robbing another brings no lasting gain.

If you have heard some word of praise of your friend or some commendation of his work, tell him. He may be waiting for just such help.

QUESTIONS FOR APRIL

1. How many missionary pastors' reports appeared in one issue of the RECORDER?
2. What was the student enrollment of Milton College at the close of the first semester? What percentage of these students comes from Seventh Day Baptist homes?
3. Who gave the report of the Foreign Missions Conference held in Atlantic City?
4. When was the first Sabbath-keeping church in England organized?
5. When was the Seventh Day Baptist Church at Newport, R. I., organized?
6. What is the value of our three denominational schools in property and endowment?
7. Whose picture was a recent gift to the Denominational Building?
8. About how much time and money are required for a meeting of the Ladies' Auxiliary of the New York City Church?
9. Have you read the letters from China?
10. Have you read "What Retrenchment Means," by Rev. William L. Burdick?

GO FORWARD

HENRIETTA J. BEVITT

Go Forward!—Thus saith the Lord.
Be not dismayed—I am thy God.
Pursuing hosts are on thy track,
Go forward. There's no turning back;
At his Word the waters divide,
The tossing waves flung high
Like mighty walls on either side,
Leaving a pathway dry,
A safe retreat for weary feet,
Here God thy faith doth meet,
And as thy foes come on apace
The threatening waves return to place.

WORSHIP PROGRAM FOR APRIL

THE FRUITS OF THE SPIRIT—TEMPERANCE

Hymn—"Yield not to Temptation."

Leader—Temperance is moderation, or restraint. It applies not only to the use of intoxicating liquors, but to all of the activities of life. Any indulgence that impairs the health, that is immoral, that deranges the senses, that clouds the reason, that weakens the will, or that inflames the passions, becomes a vice. Is there anything that one can do to excess without bringing harm to himself or to someone else?

The war against intoxicating liquor is not over, by any means, and Christian people must not surrender until right is victorious, but temperance in human lives will still be a problem long after this struggle for law enforcement has become history. Spirituality of life and Godly control of all one's powers will always be essential to Christian character.

Read 1 Corinthians 9:24-27.

Prayer.

Hymn—"Lead On, O King Eternal."

EASTMAN'S CALENDAR REFORM

REV. AHVA J. C. BOND

It was one year ago last November that I attended a hearing before the Committee on Foreign Relations of the House of Representatives on a bill authorizing our government to appoint delegates to meet with representatives of other countries in a proposed conference on calendar reform. Since that time no progress has been made toward the passage of the bill. I do not know how a majority of the members of that committee stand on the subject. I do know that Hon. Sol. Bloom, a member of the committee, is an orthodox Jew, and as such is not only opposed to the passage of the bill but is well able to present his case, having the backing as he does of many able rabbis. Congressman Eaton of Watchung, N. J., is also a member, and showed me great consideration and courtesy. Congressman Moore of Virginia was keen on cross question, and told me privately that he was going to do what he could to "stop this foolishness." These men have promised to keep me informed with respect to the bill.

Mr. Bloom worked out a proposition for a calendar with thirteen months each year, with twenty-eight days each, with an extra week when a sufficient number of days have accumulated. In this way the continuity of the seven-day week would not be broken. My last word from Mr. Bloom however is to the effect that he has abandoned the idea, and that he sees no reason for any change in the present calendar.

So much by way of review of the subject as far as Congress is concerned. Just now this question has been brought to the attention of some of our ministers from

another source, and perhaps this calls for a word of explanation.

It seems that Mr. George Eastman, of Rochester, N. Y., whose millions provide the munitions for an extensive campaign of calendar reform propaganda, has asked the Federal Council of the Churches of Christ in America to provide a list of names of prominent ministers of America to whom literature may be sent. Mr. Eastman's purpose is to sound out the sentiment of the Church on his pet proposition. From the number of unsolicited letters which have come to my desk recently from Seventh Day Baptist ministers, it would seem that Doctor Macfarland of the Federal Council has sent in a goodly number of names from our own ministry. Perhaps he considers all our ministers leading ministers when it comes to this question. At least from past experience, I am sure Doctor Macfarland would want the view of Seventh Day Baptists fully presented when a question is up which affects us in such a definite way as does this proposition.

The character and quality of these letters are such that they make good reading, and I am passing them along for others to read and enjoy. Dr. A. E. Main wrote me that he had replied to Mr. Eastman, and that he had sent a copy of the reply to the SABBATH RECORDER. His letter appeared in last week's RECORDER. Rev. Lester G. Osborn, Verona, N. Y., wrote to know why some expression of the views of Seventh Day Baptists did not appear in Mr. Eastman's pamphlet. I can not answer that question. I have had no correspondence whatever with Mr. Eastman until I received his recent letter, which evidently has been sent to many of our ministers. The statement made by our General Conference at Riverside, Calif., in 1928 was filed with the Foreign Relations Committee in connection with my presentation of our position. If Mr. Eastman had access to those records he may have felt that the able declaration of the Seventh Day Adventists was sufficient to make clear the Christian Sabbath keepers' view. As I have said above, my dealings in the matter have been with Congress, and not with Mr. Eastman.

Now that Mr. Eastman is trying to ascertain the position of the religious leaders of the country on this question, and since he

has written to several of our ministers, this is the time for Seventh Day Baptists to speak. And one man's responsibility is just as great as another's, and his opportunity is just as great also.

I have said much more than I started out to say in introducing the following excerpts from letters which have been sent to me, or rather copies of letters sent to Mr. Eastman. I am submitting extracts from three letters, and am presenting entire the letter written by Rev. Walter L. Greene. All are excellent, but this one in particular calls attention to certain features of the subject which ought to appeal to Christians of all denominations.

As I have indicated, these letters were sent to me voluntarily by the writers. It would be interesting to know how many others received a copy of Mr. Eastman's letter and his other literature.

Read what some of our ministers think.

FROM REV. HERBERT L. POLAN OF BROOKFIELD, N. Y.

Permit me to say that doubtless the strongest reason for our observance of the seventh day Sabbath is Jesus' own example and not mere legalism, or literalism. He gave sanction not only to the institution of the Sabbath but to the seventh day Sabbath as well, and to no other.

You are quite right in saying that "Sunday as a day of rest at the present time is simply a civil and political institution." See how people observe the day and it is easy to believe your statement true, and also that among Sunday observers the Sabbath, so called, as an institution even is fast losing its significance, doubtless in no small part because there are no Scriptural grounds for the observance of Sunday as a Sabbath.

In this situation, with almost no religious regard for Sunday and with constantly less regard for the Sabbath as an institution, on the part of Sunday observers, you with others are proposing a situation wherein those who observe the seventh day Sabbath, the Sabbath of the Bible and of our Master, must either renounce their faith, or else suffer for their religious convictions as no other people has ever suffered in this country. Economic and other conditions have been hard for seventh day Sabbath observers in the past as you suggest, but your proposed plan for the revision of the calendar would make them many fold worse.

Yes, elections *might* be arranged, our children *might* be excused from school and all that sort of thing, but how about our teachers, day laborers, professional men and the like, will you guarantee that they will be given the seventh day Sabbath off and still hold their jobs? For we do expect to keep the seventh day Sabbath in perpetuity.

You say "that neither civil, Constitutional, nor religious rights are involved." The preamble to our Constitution says, "We, the people of the United States, in order to . . . , establish justice, . . . , promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Wherein is the justice to and the general welfare and blessings of liberty to seventh day Sabbath keepers and their posterity if you make it practically impossible for them to get and hold jobs or positions to make a livelihood? This you propose to do, and yet you say there are no civil, Constitutional, nor religious rights involved in the proposed revision of the calendar.

"Again," you say, "in the last analysis the issue between those now seeking a universal, scientific, and fixed calendar adapted to promote permanent world peace and facilitate all kinds of national and international business, trade, and intercourse, and those opposing such calendar, is a question of the rights of the majority." It is a question of the rights of the majority, also it is a question of what is right. Surely you would not wantonly strike in a most vital spot to crush Sabbath observance and the Sabbath as an institution. *Your proposal means that.* Your arguments would almost lead me to believe that you think that seventh day Sabbath observers are too few to be considered seriously, but let me remind you that the truth has often been the possession of the minority rather than the majority. We honestly believe it to be true in this case.

FROM REV. PAUL S. BURDICK OF LEONARDSVILLE, N. Y.

As you will note, I am a member of a religious sect whose convictions regarding the Sabbath are such that many of us would be seriously inconvenienced by the plan suggested under A. and B. and described in the pamphlet.

While we who hold these views are in a minority, as you say, yet religious convictions, truly held and lived, are more to a country's advantage than financial gain, and the very serious inconvenience which would be caused us by insisting upon this point would outweigh the comparatively slight advantage which the majority might experience.

FROM REV. JOHN F. RANDOLPH
OF MILTON JUNCTION, WIS.

"The Sabbatarian Objections," and, "Reply to Sabbatarians," as stated in your pamphlet show that this is a question that involves religious convictions. One side claims the institution of the Sabbath is vitally connected with a numerical day; the other side says that it is *not* "a numerical day of the week" that was made holy. There you have opposite interpretations of the Bible. If the statement of one is the dogma of the "Sabbatarians," the statement of the other is the dogma of the "non-Sabbatarians." If either side is deprived of the privilege of living according to the dictates of his conscience by civil law, religious persecution is the result, persecution of the minority by the majority of course. This is just what our Constitution would guard against.

It may be literally true that calendar simplification of itself does not deprive anyone of civil or religious rights, but in combination with laws that exist and should exist it would deprive "Sabbatarians" of the right to observe their Sabbath, or else compel them to break the law, and our history will show us to be a law-abiding people.

Under Constitutional rights "religious convictions have always been respected in this country." "Children have been excused from attendance upon public school sessions when their religious observances conflict." But I wonder if that privilege would be continued when it affected one day in every week for about six out of seven years. We would rather not risk it.

The school situation illustrates how we would be either deprived of our religious rights, or be made law breakers, or in case exceptions were made, which is doubtful, we would be deprived of equal educational privileges with other citizens. Other illustrations are not wanting.

FROM REV. WALTER L. GREENE OF ANDOVER, N. Y.

From my point of view, there would be no objection on *religious grounds* to calendar revision except as it may interfere with the regular continuity of the divinely appointed and divinely approved day for Sabbath rest and observance. Changes of the calendar that do not affect the regular succession of the *seven* day week from year to year would not be opposed on religious grounds by Sabbath keepers.

It is my opinion that the disadvantages and confusion resulting from calendar revision far outweigh any advantages that might be gained. The proposed changes seem to be wholly in the interests of business and statistical convenience, and little consideration is given to the inconveniences, the confusion in historical dates, readjustments in social customs, and holidays, and the lessened regard for sacred time. If certain business interests for statistical and bookkeeping purposes wish a uniform month, they may do as many are now doing, adopt such a plan as best suits their needs. Coming generations may not wish to subject all life to business as does this generation.

If any change is to be made, and if, as your pamphlets seem to imply, Sunday keepers have no conscientious objection to calendar change, why not adjust the calendar so that the weekly rest day will coincide with the last day of the week, the Sabbath that antedated the Jewish nation and the Mosaic legislation, which was kept and sanctioned by Jesus Christ and his apostles, and was observed by the early church and only gradually gave way before racial and religious prejudice, the compromising spirit of New Testament Christianity with pagan philosophy and festival observances, the pressure of ecclesiastical councils and civil legislation, and the persecution that resulted therefrom? Such a return to the Sabbath of history of Christ and his apostles, and of Christian experience and divine favor, would mean more for the welfare of mankind, in my judgment,

than any calendar revision that has in mind only business interests.

The members of your committee will, I am sure, stand by the principle of religious liberty and the rights of religious minorities. One of the functions of government is to guarantee to its citizens life, liberty, and the pursuit of happiness, and the Constitution of the United States in its first amendment wisely provides that no law shall be made that prevents the free exercise of religion. Any calendar for Sabbath observance surely stands in the way of the free exercise of religion.

I am enclosing a copy of a resolution adopted by the Seventh Day Baptist General Conference in August, 1928. This officially represents the point of view of Seventh Day Baptists, though the reasons back of this viewpoint might individually vary. If this has not come to your attention, the committee may like to consider it in their deliberations.

Yours in the interests of truth and religious liberty.

BELIEVE IT OR NOT

"The back rooms of 445 saloons in Chicago contribute to the delinquency of more than 14,000 girls every twenty-four hours." —*Statement by Chicago Tribune, February 25, 1914.*

Vienna, Austria, January 18.—Prohibition in the United States is the "greatest cultural achievement of all times" and should be imitated as the only method of ending the alcoholic abuses that contribute thirty-three per cent of the insane asylum inmates and most of Austria's industrial accidents, in the opinion of Dr. Julius Tandler, social welfare minister.

Dr. Tandler, who made an intensive four-month study of American prohibition last summer, urged this step before the convention of the Austrian Workers' Abstinence league here last night. Though his hearers had for years read lurid newspaper accounts of American alcohol deaths and rum-running battles and expected encouragement to work through example of personal abstinence and agitation for temperance among their drinking friends, Doctor Tandler surprised them by asserting that the only solution for Austria's situation was to outlaw alcohol entirely by national legislation. —*Special cable dispatch to the Chicago Daily News, January 18, 1930.*

—[Data published by the W. C. T. U.]

YOUNG PEOPLE'S WORK

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

WHY EVERYBODY NEEDS CHRIST

Christian Endeavor Topic for Sabbath Day,
April 12, 1930

DAILY READINGS

Sunday—All are sinners (Rom. 3: 9-18)
Monday—All are lost sheep (Isa. 53: 6)
Tuesday—All are helpless (Eph. 2: 8-13)
Wednesday—Salvation in Christ alone (Acts 4: 12)
Thursday—Christ reveals God (John 14: 1-14)
Friday—We need Christ's power (Rom. 8: 1-4)
Sabbath Day—Topic: Why everybody needs Christ (John 14: 1-11)

MRS. A. J. GREENE

Sometimes we do not realize it and forget what Christ is to us, and become careless in many ways. But there are times in our lives when each individual feels the need of Christ more than at other times. In times of sorrow or deep trouble some of us will go to him very quickly with our difficulties, where others will struggle alone with their burdens, either through lack of faith in Christ, or depending on their own strength alone to conquer or bring about their heart's desire.

Then I think there are those who long for help and guidance, not realizing from whom or how to seek the help and strength they need.

In all times it is the need of Christ that is lacking; they need his power to help and sustain a true partnership with him.

When Christians have that faith and help, it should be much easier for them than for the unbelievers. So it is for professing Christians to live daily Christlike lives, that they may have power and influence to help those who are unbelievers, especially when they need Christ most; for if they can be brought to feel his love and strength at such a time of need they may find that "Sweet peace, the gift of God's love, wonderful peace from above" to be their daily need, help, and comfort. Let us all remember our daily need of Christ in prayer.

Open the meeting with prayer, singing

some of the following hymns: Savior like a Shepherd lead us; Jesus saves; I need thee every hour; Sweet peace, the gift of God's love.

QUESTIONS:

Do we all need Christ? Why?
Do we need daily help? Why?
Do you think all are entitled to help from Christ?

Do you think one always realizes his need of Christ?

What are some of the ways we can help others to understand their need of Christ?
"We love all the friends who are quick to forgive,
And will answer whenever we call;
But if we love Jesus, our lives to him give,
We find he's the best friend of all."

—The Watchword.

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.—Proverbs 18: 24.

Wellsville, N. Y.

THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

Have you ever thought of what your life would be without Christ? What would it be if you had been reared in an unchristian home where you were not taught of him? If you think about these questions, I am sure you will agree with me that a life without Christ is an empty life.

All of us are sinners, so we need Christ, because he "came to seek and save that which was lost." He redeemed us by his blood on the cross, and if he had not done this, we could not be saved. Salvation is in him alone, and through him only can we obtain it.

Christ reveals God. When Philip asked him to show them the Father, he said, "Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father." He came to show us the Father, and to show us that we need him in our lives. Do we show the Father to our associates by our daily lives?

Christ brings comfort and cheer into any life, and this is another reason why everybody needs him. Will you not open the doors of your hearts and let him come in, so you may have the peace that passeth all understanding?

"Without Christ the world has no hope. There is no way out of its sin, no hope of a world to come. It is in darkness, and Jesus alone can give it light."

WHAT THE CRUSADES WERE OF OLD, AND WHAT THEY ARE TODAY

BERTHA R. SUTTON

(Given at Ritchie Church, Christian Endeavor Day, February 1, 1930)

About the eleventh century the Mohammedans gained possession of what we today call the "Holy Land." They were Turks of a very barbarous nature, and murdered and robbed all pilgrims to the Holy Land.

At that time, people made trips to the Holy Land, especially to Jerusalem to the sepulchre of Jesus. Some were good men, going to worship (similar to the way we go to church); others went to have their sins forgiven, or be healed of disease.

The Turks were a warring people, so they were able to stop the pilgrimages, and even to threaten Greece (one of the chief centers of civilization in the world at that time). They overran all Western Asia, and set up a capital at Nicea, only seventy miles from Constantinople, the capital of the Greek empire. In terror, the Greek emperor appealed for aid to western Christendom, and his appeal was a signal for two centuries of war, cross against crescent.

Just before the crusades began, an archbishop had led a company of seven thousand to the Holy Land, of whom only two thousand ever got home again; so it was a perilous journey even before the Turks began to rule, but ever so much more so afterwards. Tales of their cruelty reached Europe, so the people were ready for the message from Greece.

When Pope Urban heard the message, he at once preached a great sermon, which started a movement known as the first crusade. The cry, "God wills it," rang from person to person until a whole multitude was in a frenzy to go, and from them it spread to the whole of Europe. Then all over Europe men were called to "take the cross." Each wore a red cross on his breast, to show that he had taken the pledge. So the expedition became known as the "crusade," while the wearers were called "crusaders" (cross bearers).

The first great movement was pathetic, because Peter the Hermit and Walter the Penniless preached to the peasants (the very poor class at that time) until they were in such a hurry to rescue the Holy Land that they would not wait for the main crusade to start. Just imagine them starting, a great multitude of men, women, and children, ignorant, unorganized, almost unarmed, with no food. They had a terrible journey through the Danube valley, and nearly all perished by starvation, disease, and the hand of Christians along the way, as they pillaged for food. They expected divine aid (but we know today that we are to first help ourselves). The few that did arrive in the Holy Land were soon annihilated by the Turks.

In the spring of 1096, the real crusade began, and there were over 300,000 of the crusaders, over 100,000 being armed horsemen. They captured Jerusalem and set up a government there. But the fight was not won, so from Jerusalem war went on against the crescent. They held on for nearly forty years, then lost a lot of territory, and the second crusade took place, but was almost a total failure because of poor leadership. Then forty years later (when Jerusalem was taken by Saladin), the third crusade began; but this failed because their greatest leader died. This ended the crusades proper (history states), though a fourth crusade started but ended in a commercial war.

But I prefer to think of that crusade as still going on, not for the "sepulchre of Jesus," but with a living Jesus, and I see it going on until every crescent is down and the cross holds sway.

So much for the crusades of old.

Today we are in a new crusade; let us see the what and the why of it. I like to think of Doctor Clark as the starter of it, but unlike Peter the Hermit and Walter the Penniless, he started his crusade with Christ for us in a well-organized way—in such a way that today our expedition is ever increasing instead of, like theirs, decreasing. It has grown from one society to eighty thousand in a few years, with societies in every land of the world.

Just imagine this organization of well educated, well organized young people, five million strong, with the cross before them, steadily marching on. Like the crusaders

of old, we can say "God wills it," for we are marching against a force stronger than the Turks and their crescent. *It is sin.*

Where are we going?

They were going to rescue Jesus' burial-place, but we are going to rescue his living-place, the hearts of men.

How?

They were going to fight physically; we are going to fight morally, mentally, and physically. Our leaders have planned three ways for us to do this: through (1) evangelism; (2) world peace; (3) Christian citizenship.

There are many ways these things can be done. The best way, we will all agree, is to begin with "I". Keep peace inside our lives by admitting Christ, then we are ready to crusade with him for evangelism, world peace, and Christian citizenship.

So our crusade today is a well-planned campaign with Christ against sin (with men like Daniel A. Poling leading). It is beyond our comprehension what would happen if the five million of us would get the zealous frenzy of Peter the Hermit's followers and shout as they did, "God wills it." Let's try it. It is up to each of us to do his share, and the only way we can crusade is to reach the ones next to us, first ourselves, then our community, then our county, etc.; and as we do this we join hands with others who are crusading, and our work is bound to win if we crusade with Christ.

Let's crusade against sin in earnest.

There is also another crusade going on. It is the crusade of Satan's followers. They are crusading as hard as (and I sometimes think harder than) we. Just pick up any kind of a paper and see. Just go to the public loafing places, and, shame to say, even to Christian Endeavor meetings. They fight prohibition, law enforcement, church attendance and every other good cause.

Let's wake up to our share of this wonderful crusade against *them* and put them to flight. "God wills it."

Berea, W. Va.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

How do you carry on your Junior meetings? If you'll tell me, I'll tell others.

A most interesting report of the doings of the Brookfield juniors came today in a letter from Mrs. Herbert L. Polan, their superintendent. She writes: "We do just about as you quoted a Junior worker as suggesting in the RECORDER. We have our business first and the secretary reads the account of our last week's session. Then the treasurer takes the collection. The prayer meeting committee chairman announces the leader and topic (our leaders for three months' ahead are posted on a large bulletin board). Then the leader has charge. Mrs. Polan has ten minutes at the close for goal work and mission study. We have had our socials regularly. Last week we had one at which time we had a decorated Valentine box and made another box to give our doctor, who has diabetes and does not eat candy. We decorated the box, then wrapped some sliced bacon in white paper and tied it with a bunch of red ribbon (pompon) and pasted red hearts on the package. Then each junior had brought some eggs and each child wrote his name on his egg. We fixed the eggs in a heart shaped nest of excelsior and pasted tiny red hearts on each egg. It looked real pretty when finished. February fourteenth was Doctor Brown's birthday; and you can't imagine how pleased he was."

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Seek Christ's view (Matt. 9: 36-38)
Monday—Obey Christ's command (Matt. 28: 18-20)
Tuesday—Use imagination (John 12: 20-32)
Wednesday—Use prayer (2 Thess. 3: 1)
Thursday—Give yourself (Isa. 6: 8)
Friday—Missionary giving (2 Cor. 9: 6-15)
Sabbath Day—Topic: How can I help in world-wide evangelism? (Rom. 10: 8-15)

Topic for Sabbath Day, April 12, 1930

TEAM WORK

Our lesson reading shows that world-wide evangelism calls for team work. In this plan for evangelism surely all can find a way to help, even intermediates.

The Aim

The aim is to carry out the promise of verse 13: "For whosoever shall call upon the name of the Lord shall be saved." It is

world-wide because "whosoever" includes all races and colors. God looks on all races as human beings, lost in sin, and offers them salvation.

The Challenge

While the offer is to all, "How shall they believe in him of whom they have not heard?" This challenges us who do know him to introduce him to the world. We are glad to say the world is now receiving the benefit of a knowledge of Christ through those who have accepted the challenge in the past, but there are still those "Who have not heard."

The Workers

"And how shall they hear without a preacher?" Some one must tell them. Missionaries and teachers have carried the Word to many, but there must be more messengers. Some of our intermediates of today will be the missionaries of tomorrow. Some will be the workers at the front line.

Backing

"And how shall they preach, except they be sent?" Paul and Barnabas were sent by the Christians at Antioch. Christian churches send out preachers today and back them in their work. These backers furnish the money to go with the time and labors of the ones sent. They back them also with their prayers and with their expressions of interest in the work. The backers strengthen the home church and make it a power house for world-wide evangelism.

World-wide evangelism, including its foundation, the home base, offers a most wonderful opportunity for team work in Christian service for old and young.

GOOD LETTER FROM SHANGHAI

DEAR FRIENDS:

You must be wondering what I have been doing since I returned to my own land. As soon as I arrived, of course there was much visiting around, and on the first of October I started my work here in the mission. Of course, at first I have to feel my way as to what I should do, and gradually I have seen my way clear to do my bit by assisting Doctor Davis in his evangelistic work, and also by translating some tracts to be printed and used. The special translation work I have

done is the article by Rev. A. J. C. Bond on the Sabbath in the Bible. Several others, I will not name them here, have also been translated. I have also tried to feel my way in helping the religious work of the Boys' School and the church.

Our evangelistic program in general is in tune with the Five Year Movement of the National Christian Council of China, starting this year. The movement is a national evangelism with the aim of doubling the membership of the church in the coming five years, and at the same time deepening the spiritual lives of those who are confessed Christians. It is an advancement for the realization of the Christian living. The first start of our program for this new year of 1930 was the retreat, held two weeks ago. We had two full days set aside for that purpose. Ten of our Liuho members came to participate, and made the total attendance fifty-two in all. In the two days we banded ourselves together in prayer and in the exchange of religious experience.

On February 10, early in the morning, our retreat began. In spite of the cold weather, the church bell drew a crowd of some thirty people. That was a pretty good record. I led the morning worship, starting with a short remark on the significance of retreat upon the Christian living. We sang a couple of hymns and then devoted the rest of the hour in prayer. We all prayed, "O Lord, revive thy Church, beginning with me." Doctor Davis led another morning session at ten thirty, and the theme was, "Pray for our Church." He gave us quite in detail the Biblical references on the church and its relation to the community. Everybody was deeply interested in the thorough study of the subject, though it took fully two hours. The afternoon session began at two. Mr. Tong, our evangelist, took charge of it. "Our family" was what we prayed for then. We want our families to be Christianized, in hopes that the next generation will be better than this.

The following morning we had our morning worship at the same hour, and Mr. Feng, the vice-principal of the Boys' School, had charge of the service. He used the illustration of how Jesus often utilized his quiet hour on the top of a mountain for prayer and meditation. Thus, we should

follow his example and consecrate our quiet hour. Then a session was devoted to prayer for our schools. Mr. Crofoot of the Boys' School and Miss Anna West of the Girls' School had the service simultaneously. They led the group to list a number of things that we wanted to pray for particularly. They are as follows:

1. Pray for our schools.
2. Pray for our students, both new and old.
3. Pray for the better understanding of our government with regard to the policy of the mission schools.
4. Pray for better school textbooks, with more materials on world peace and international good will.
5. Pray for the better understanding of our mission schools with regard to the educational policy of the government.

The last session of our retreat was led by Mr. Dzau, the father of Mr. Samuel Dzau. Our prayer was then directed to the six million people suffering in the northwestern part of our country for want of food. He gave us some data about the famine, and wished our church could do something in the matter of its relief.

In conclusion, Doctor Davis led a consecration meeting and dismissed us with prayer. The greatest blessing of the retreat was that we had a richness in prayers, and I am sure we were all inspired and strengthened to work for the Lord energetically and courageously in spite of all the difficulties.

Eling and our Rosaline join with me in sending greetings to all our friends.

Yours faithfully,

DAVID SUNG.

23 Zikawei Road,
Shanghai, China,
February 26, 1930.

CONFERENCE THEME AND PROGRAM

REV. EDGAR D. VAN HORN, PRESIDENT

I should like to call attention again, especially of the program committees of our boards and societies, that in keeping with the celebration of the nineteen hundredth anniversary of the earthly ministry of Jesus, I would like to see this Conference year result in a new Pentecost. Thinking, planning, and praying along this line, I have selected for our Conference theme, THE

RECOVERY OF JESUS AND HIS RELIGION. Devout Christian thinkers are reminding us that Christianity has taken on foreign accretions and some pagan elements. This is undoubtedly true, and it is my hope that all addresses and devotional studies shall present to us in their glowing beauty the character and teachings of Jesus as presented in the Gospels.

I commend the reading of such recent devoutly Christian literature as "Behold the Man," by Rittlemeyer; "The Religion of Jesus," by Bundy; "The Man Nobody Knows," by Bruce Barton; "Jesus or Christianity," by Kirby Page; "The Master, a Life of Jesus," by Bowie; and "The Christ of Every Road," by Jones. The one by Rittlemeyer is a devotional study of the character of Jesus and the meaning of the cross. The one by Kirby Page is a study of comparisons, as the title suggests, and brings into stronger relief the power of Jesus and his religion in the first century. The book by Jones is a study in Pentecost and will prove especially helpful this year.

The churches of the denomination would be rendering a great service if they invested ten dollars at least in some of these books for those pastors who can not afford themselves to buy them. The careful study of such books would throw a flood of light on the Gospels,—for I believe they are the works of the Holy Spirit—and your pastor would preach with new power. Your investment would bring a hundredfold in return. Then when your pastor takes his part on the Conference program you would be contributing no small degree to the success of that program.

Finally, may I ask that our churches unite in earnest prayer, that the coming Easter season, the Pentecost period, may be a preparation for the greatest Conference we have ever had. This year should bring to us all a finer and deeper appreciation of the wonderful character of Jesus and his religion. Not only this, but the simple beauty and power of his life should grip us anew and lead us to renewed consecration to our task in the world. Above all, let us not neglect the reading of the Gospels themselves in an honest effort to deepen our own spiritual lives.

Alfred Station, N. Y.,
March 17, 1930.

CHILDREN'S PAGE

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

CRUSADING FOR CHRIST FOR BOYS AND GIRLS WHO DO NOT ATTEND BIBLE SCHOOL

Junior Christian Endeavor Topic for Sabbath Day, April 12, 1930

MRS. HERBERT L. POLAN

If you have a churchyard bulletin board, ask the pastor if you can help him place there, two weeks before your lesson, a motto appropriate to your topic.

For suggestions for mottoes for your bulletin board or for your posters, use pictures of children going to church. (See church supply catalogs.)

The children have an interest in the town; For them the dear old place must not go down. Then let us and them push all good things along, And we can help do this if we are strong At church each Sabbath.

Come and study the Bible with us.

"Search the Scriptures."

"All Scripture is given by inspiration of God."

The best Book—God's Book—the Bible.

The best house—God's house—the church.

The best day—God's day—the Sabbath.

The Bible hunt for this meeting should be called by the leader—"Search the Scriptures" (each verse should have the word "Scripture" or "Scriptures" in it).

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

The father of one of the boys in my class at school is editor of one of our little neighborhood papers. It is called the *Broadcaster*. When any of the children in our language class writes a very good story or poem, the editor permits it to be put in the *Broadcaster*. There have been three of my stories put in it. I think this will help the children a lot, don't you?

In our geography class we have been studying about our California missions. It is very interesting to me. Mother is going to take us soon to see the old mission at San Gabriel. I saw the Santa Barbara Mis-

sion last summer, and perhaps after our rainy season, mother will take us to see the old first mission at San Diego.

I think I will be promoted to the fifth grade January 31.

Your true friend,

MARIE ADELAIDE DAVIS.

264 West Forty-second St.,
Los Angeles, Calif.

DEAR MRS. GREENE:

My sister was sick in bed yesterday with a cold. Today it is raining and neither of us is very well, so mother thought we had better not go to school. My sister has been reading the letter in the *SABBATH RECORDER* from the children in cold, snowy places.

It has rained here nearly every day for more than a week. In the mountains it has snowed. Mother took us to ride where we could see the snow. Maybe she will take us up where we can play in the snow before it melts.

From your little friend,

WINIFRED ADELLE DAVIS.

DEAR ADELAIDE AND WINIFRED:

Your good letters got mislaid in a bunch of answered letters, and just came to light today, when I had about decided to write and tell you that they were lost. But "all's well that ends well." I'm surely glad I found them.

When you prepare those stories to send to the *Broadcaster*, Adelaide, why don't you send them to the *RECORDER*, too? I know we *RECORDER* children would like to read them. Letters are nice, but I wish more children would send stories as well.

Mr. Greene has told me about some of those old missions, and also brought home pictures of them. They are surely interesting.

I hope you got over your colds nicely and that you have not had any more since. Do you know, from what I have heard about California, I almost thought people did not have colds there.

I wonder, Winifred, if you will enjoy playing in the snow as much as Jean Crouch, our little niece from Panama, did. When the first snow came, the year she was here, it melted off pretty fast, and she came in almost ready to cry, saying, "Oh, Aunt

Mizpah! Does it always wash off like this?" I hope you, too, will have your chance to play in the snow, for it is great fun.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Thinking that the RECORDER children may be interested to know about the Bird Lovers' Club in the school of which I am principal, I will tell you a little about it.

Eighty-seven children from the Montessori group, the first, second, and third grades, meet together in one room once a month to hear about Audubon and other friends of birds; they sing bird songs, including motion songs; and they tell about the birds they have seen and heard.

In order to become a member of the club each child gives a dime to pay for the pin that is authorized by the National Audubon Association.

(That word "authorized" is pretty big, Mrs. Greene, but you may put in a better one.)

During the winter these children have had a feeding table in the yard where they put the food left from lunches. This table has been visited by grackles, starlings, jays, horned larks, meadow larks, juncos, and several kinds of sparrows. The boys and girls think it an honor to be allowed to collect and put out this food.

One day a short time ago I showed twenty-five bird pictures that they had never seen to the third grade, and they named all but four.

One of the boys in that grade spent last summer at the bird sanctuary in Charlestown, so he knows many birds and their habits. Perhaps he will tell you about that wonderful place sometime. Would you like that? We would like to know if any RECORDER children belong to Audubon clubs.

L. GERTRUDE STILLMAN, *Principal,*
Hopkinton Junior High School.

Ashaway, R. I.

DEAR MISS STILLMAN:

I thank you heartily for sending this interesting paper, and I am sure all the RECORDER children are grateful, too. Please do it again.

You see I did not substitute for "authorized" for most children like big words; you ought to hear my thirteen year old daughter rattle them off. If they do not know the meaning of the word it will do them good to look it up.

I hope many of the RECORDER children belong to Audubon Clubs and that many more will join.

Sincerely yours,

MIZPAH S. GREENE.

P. S.

I hope your third grade boy will tell us about the bird sanctuary, soon.

ORDINATION SERVICE

On January 25, 1930, Brother A. T. Bottoms was ordained a deacon of the Oakdale Seventh Day Baptist Church. After the charges were delivered to the candidate and church by his pastor and Rev. Clifford A. Beebe, pastor of the Berea, W. Va., Seventh Day Baptist Church, respectively, Rev. Mr. Beebe preached the ordination sermon using as the basis of his subject the first few verses of the sixth chapter of Acts. The message was very practical and helpful. Following the sermon, the ordination prayer was offered by the pastor and the laying on of hands, after which the new deacon was welcomed to the deaconship by the senior deacon, Mr. J. T. Bottoms. The benediction was pronounced by Brother Beebe.

VERNEY A. WILSON.

WASHINGTON REALTY MEN TO AID ENFORCEMENT

It is reported that members of the Washington Real Estate Board have decided to engage in a war to exterminate bootlegging in the capital by reporting to District Attorney Rover information about persons on their properties violating the dry laws. That is an encouraging indication of men in responsible business positions manifesting an interest in the enforcement of the law. If this offer is lived up to in all good faith it will mean much for the better enforcement of the law in the nation's capital and will set an excellent example for business men in other cities.

—*Presbyterian Advance.*

OUR PULPIT

"THEN CERTAIN PHILOSOPHERS"

REV. M. G. STILLMAN, MILTON, WIS.

SERMON FOR SABBATH, APRIL 12, 1930

Text—Acts 17: 18.

ORDER OF SERVICE

HYMN

RESPONSIVE READING

ANTHEM OR HYMN

SCRIPTURE—Acts 17: 16-23

PRAYER

OFFERING AND NOTICES

HYMN

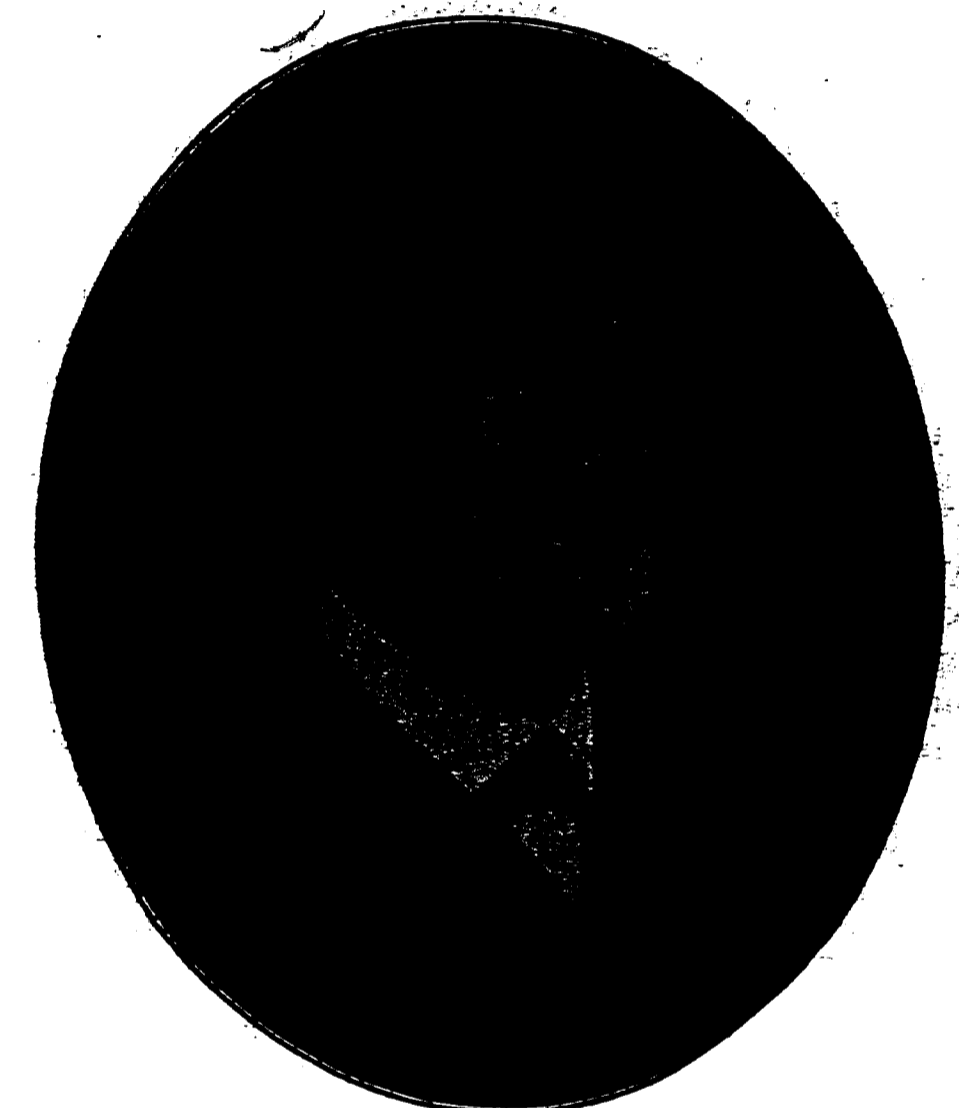
SERMON

HYMN

BENEDICTION

Choosing a thought from Paul's words, we call to mind Epicurus who lived about four hundred years before Paul's time. He bought a garden place at Athens and won many followers. We see that it had become quite an old school when Paul visited Athens and was called upon Mars Hill to tell them of the Savior of the world.

We have the word epicure, "one given to dainty indulgence at the table." Are there



I am so much like other folks about my choice of thought in sermons that I am liable to fail of satisfaction and leave much to be desired. I am aware also that this thought about the philosophers may not be very popular, even among church going people, and yet I think these sermons are rather more for the readers that lose our regular church services, or for the mental diversion of the ministry as being especially in this line of exercise.

Another reason for venturing on this kind of subject, is my conviction that the philosophers as a class are high in mind and moral forces. When we consider such characters we come also into the thoughts or doctrines of their times.

more epicures in my church than there are devout Christians or truly righteous men and women? What think ye?

Epicurus taught that men should get above their superstitious fears about the gods or their destiny. We might agree with him there, for Christ taught that we must love God, and that perfect love casteth out fear. In such Christian state of mind we are the best conditioned for getting above superstitious fears.

Epicurus said do right and you will be happy. Live simply, be kind to all, live temperately, and be happy. Here we find the moral basis of his teaching, and we observe that Paul's philosophy includes all that and much more. To be a moralist is

not enough in the Christ life. We must be much more than a materialist. "To be spiritually minded is life and joy and peace." Here is the vastly higher Christian doctrine of the divine life. Evidently Epicurus was a superior mind for his time because of this moral force in his life. His friends said that he practiced what he taught, but his enemies connected his name with what we call high living at the table—generally liable to be a slow process of suicide. Wrong habits of dietetic indulgence are very harmful to a right conception and true Christian devotion in practice.

This thought brings us near to the question of the meaning of temperance in our day. We are getting near to the making of a law that to patronize a lawbreaker by buying his unlawful rum we become ourselves lawbreakers, just as we would if we bought stolen goods of a thief, knowing that the goods were stolen. So we see that our Christian philosophy rises much higher than the pagan philosophy. If my church would all live up to the standard, we would surely become a spiritual power far beyond our present rate of growth. Epicurus may have made pleasure the highest good, but we recall that Christ taught service for salvation as highest. Pleasure is right and very good when it means joy of the Christ life, active for the winning of souls for the heavenly kingdom.

Now let us turn our thoughts to another school which Paul mentions in this passage, called Stoics. This time it is, not named by the philosopher that started the school, but it is named by the Greek word for porch. Their doctrine stands quite opposite to that of Epicurus.

Let us now consider Zeno and something of his doctrine or philosophy. Since there were two very famous characters by this name, let me for convenience consider the earlier one as Zeno I, who was an Italian philosopher in the early part of the fifth century B. C. When he became well established, he taught in Athens awhile, where the most illustrious Pericles became one of his pupils. He came back to his native town in Italy and joined in a plot to overthrow a tyrant of the place, and failed. He was captured and put to torture. A story says he bit off his own tongue and threw it

in the face of the tyrant. (Ancient fiction, probably.)

In that age of Pericles when Athens was in the height of her power and glory, there were all the usual grades of human life and philosophy. Antisthenes started a school that did so much barking that his pupils were called cynics. This word comes from the Greek word for dog. He held in contempt riches, honor, and learning. To be consistent with his philosophy he went about as a ragged beggar. Socrates told him that he could see his pride through the holes in his coat. Yes, pride and poverty have gone together a long time. We still have some in your church and mine that do much barking. We can often detect pride and other faults through the holes in our conduct. But let me hasten back to Athens rather than get held in our modern mud holes. Socrates claimed to have been a pupil of the lovely Aspasia, the noble wife of Pericles. You know that the Scripture tells in one place how the Athenians spent their time ever seeking for something new. This might be right or wrong. If we take the right side of it we have the call to ever seek the new life in Christ. This is the highest call in all the world. Next to this is the seeking new forces for the physical life and happiness.

Let us come now to that other and later Zeno who was a contemporary of the above said Epicurus, and was the founder of the Stoic school and philosophy. He was a native of Cyprus and one of the strong, having some wealth. Having been shipwrecked near Athens, he the more easily fell in with the cynics whose doctrine holding contempt for riches was conspicuously taught. But he soon left them to learn what wisdom the other schools had to give. After awhile he set up his own school in a porch. His teaching involved a very special self command—have no feelings, or hide them. But Christ said, "Thou shalt love." Are there no feelings in love for the dear ones of the family or for the dear friends? To what extent shall such natural affection be covered? Here is the call for wisdom and common sense. Our preaching in these times is some stoical. The men that could use the whole range of mental force even to touch the feelings of the audience had the larger results. I heard a good minister say

that he did not like to have his feelings "harrowed up," but that same good man did often touch human feelings with his wit and intelligence. This was not often, if ever, intended for moving to Christ, but rather for "itching ears." We are told by able writers that in that high power age of Athens the people cared much more for wit and intelligence than for clean character and moral virtue. What think ye of our times? Why so great a craze for shows in which there is no suggestion of the Christian life unless to bark at it and point to the failures? Yes, we poor human beings are too much like those pagan Greeks.

However, in general, we may allow some measure of stoicism rather than the childish trifling that we find so prevailing. Let not our devotional meetings fall into too much entertainment rather than the kind of thinking that makes for devout thought, for moral character, and spiritual force for saving souls for God. Our spiritual growth in the churches is not advanced very well in entertaining plays, even if we take some of it from the Bible. Our spiritual advance must come most by the heaven appointed means of preaching the gospel. That should be of the highest interest. There is great need of higher family devotion and loyalty to the preaching service.

When we consider the wisdom of the philosophers we find that the cream of their thoughts is in the Bible, in the Proverbs and other books of the Scriptures. The Hebrew prophets had the whole range of ancient wisdom. We see also that the Psalmist found great abundance of appropriate thought for devotional praise to God for his wonderful salvation. How did the Savior commend the prophets? Do we find in our schools such praise as true Christian example will bring out to feed the minds of the young? "No man lighteth a candle and putteth it under a bushel." "If any man love God the same is known of him." There is no law available against the Christian example of a teacher. If he is not interested in real spiritual services for saving souls, it will quickly be seen by what he fails to do for the church and its devotions. There is no other organization doing the work of salvation from the power of sin. It is especially within the range of the teacher's influence to direct young minds to

the moral and spiritual forces of Christ and the Bible. He can recommend them forcefully by example and incidentally by personal word and contact. He can surely commend to the devotional services by thoughtful, personal word and example. He will not slur the Scriptures by pretending that science has something better in the way of truth. "It is given to you to know the mysteries of the kingdom." What we may know about atoms may also serve our needs, but there is no knowledge equal to the knowledge of Christ. In him we come nearest to God and what he would have us to be in life. The prophets were the philosophers of Israel. The Master said, "If ye had believed Moses ye would have believed me, for he wrote of me." "Is it not written in your law, I said ye are gods? If he called them gods to whom the word of God came, and the Scripture can not be broken, sayest thou to him whom the Father hath sanctified and sent into the world thou blasphemest because I said I am the Son of God?" Thus did the Master ever use the Scriptures as the "Sword of the Spirit." He could always foil them in their attempts to catch him in his words. It becomes the Christian to study well the Scriptures for the highest reason, to get the spirit of the Master and become "fishers of men." We should catch men for the great service of Christ to which we are called to honor.

If we chase all the worldly shows we can reach, we can not be very convincing about the divine call as children of God. The play craze seems to have struck into our churches as an epidemic. It is with greater rage in the schools of the time, so that Ex-President Taft recently wrote of it as a menace. Tell me if it is not the weakness of the teaching forces that everything must be done to play some knowledge into the children's heads. Probably our best colleges are doing the best way known to them to control by making the enthusiasts come up with good standing in their mental exercises. For this reason, and because our young folks are the best product of life that we have and therefore the most interesting show, we attend their public exhibits of strength. Such reasons may not be sufficient to justify all the patronage of this play craze. Wit, intelligence, and manly

vigor of body are lawful forces for the general activities of life, but we have the infinitely higher call to serve the cause of the Church because of the salvation revealed in Christ and the restraining power of the gospel for making the world a much safer place for the human race to inhabit.

There must be spiritual devotion in the home to make it truly a Christian home. It must be more than formal. There must be the true "Bread of Heaven" therein. Moral honesty and true virtue will be vastly more important than wit, intelligence, and shows. Let us therefore strive the more to think Christ's thoughts. Let us be the more careful to encourage the minister's call to duty in the preaching of the gospel. Let us truly lift.

RESIGNATION OF PRESIDENT WHITFORD

[The Milton College *Review* gives us the following important information.]

The resignation of Alfred E. Whitford as president of Milton College and professor of mathematics to take effect at the end of the school year, was formally accepted by the board of trustees Wednesday night after he had declined to withdraw his request and reconsider.

President Whitford presented his resignation at the monthly meeting on February 12. The trustees held an adjourned meeting two weeks later on March third, at which time they voted unanimously to give him a vote of confidence and to ask him to reconsider his action.

Last Wednesday night at the regular March meeting of the board, President Whitford declined to withdraw his resignation and requested that it be accepted. After deliberation, the trustees voted to comply with his request with regret.

In an interview with President Whitford, Wednesday night, he made the following statement: "There are several considerations that have impelled me to take this step, among which is the great desire to give my whole time to teaching and work in my chosen field of mathematics."

He continued, "When I accepted the presidency in 1923, I did so very reluctantly, because I realized that heavy administrative duties and responsibilities would take me away from classroom work for which I feel myself better fitted, and which I greatly enjoy. The purpose to return to teaching exclusively has never been entirely given up. Now I feel that the time has come to carry out my plan."

When asked about his plans for the future, President Whitford replied that he would probably enter the University of Wisconsin next year for a period of graduate study.

By June, 1930, President Whitford will have completed seven years in the president's chair. At the death of President W. C. Daland in 1921, he was made acting-president which position he filled for two years until his election to the presidency in 1923.

The seven years have been outstanding ones in Milton's history, during which time, among other things, the Development Campaign has been carried on, quite largely under his direction and through his efforts.

A committee was appointed by the trustees, composed of Dr. G. W. Post, Rev. J. L. Skaggs, and G. M. Ellis, which committee will make investigations and report at an adjourned meeting of the board two weeks from Wednesday night. It is probable that an acting-president will be appointed who will take charge immediately after President Whitford's retirement.

[By the same paper we find that Professor J. Fred Whitford leaves Milton College to accept an excellent position in his old home county, Allegany County, N. Y.]

"A man is big or little, according as his world is big or little. The man who has put a fence around his life, will never see the world which is bounded by the horizon."

Fundamentalists' Page

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

BIBLICAL CRITICISM

XIV

THE CRITIC'S ATTITUDE TOWARD THE NEW TESTAMENT

Modern criticism does not stop short of the New Testament. The same spirit and methods are employed in New Testament criticism as are employed in the Old. There is the same rationalistic attitude toward the supernatural and the miraculous, the same attitude toward prophecy and revelation, the same documentary, composite theory of Biblical composition, the same evolutionary, development idea of Biblical records. They employ exactly the same rationalistic methods in dealing with the New Testament that Graf, Kuenen, Wellhausen, and Eichhorn employed in their criticism of the Old Testament.

The New Testament in the hands of a Representative Higher Critic

Probably no better representative higher critic could be mentioned than Dr. Benjamin W. Bacon, professor of New Testament criticism and exegesis in Yale University. And in his book, *The Beginnings of Gospel Story*, we find higher criticism as applied to one of the books of the New Testament at its *best*, or *worst*, depending on one's point of view. While he uses many big words, such as "aetiological," "pragmatic values," over and over again, he tells us, in his preface, that he is writing this book so that the "intelligent layman" may know "through what phases" the New Testament "*tradition* has passed to acquire its canonical forms." That the charges I make against higher criticism in the opening paragraph may not rest on mere declarations I shall briefly give some teachings of the book.

The Beginnings of Gospel Story is a historical criticism of the Gospel of Mark. "It is chosen," he tells us, "for the purpose of

exhibiting the results of higher criticism" (Preface, page vii).

The motive of the writers.

Concerning the motive of the writers of the New Testament, he says, in his preface: "The motive of the Biblical writers in reporting the *tradition* current around them is never strictly historical, but always aetiological and frequently apologetic. In other words, their report is not framed to satisfy the curiosity of the critical historian, but, . . . to confirm the faith of believers 'in the things wherein they have been instructed,' to convince the unconverted, or to refute the unbeliever. The evangelic tradition consists of *so and so many anecdotes, told and retold*, for the purpose of explaining and defending beliefs and practices of the contemporary Church." (page ix.)

Criticism: Here we are given to understand that the Biblical writers are merely reporting tradition, made up of re-told anecdotes. The New Testament writers are not historians that can satisfy the "curiosity" of the higher critic; they are but reporting traditions which are *aetiological*, that is, traditions that have developed, or grown up, which *may be*, or *may not be*, true. There is no thought here that the writers were inspired of God to do their work, no recognition, whatever, of Paul's declaration: "All scripture is given by the inspiration of God." The writers of the gospel records are merely writing to *defend the beliefs and practices* of the Church! The critics rule God out, so far as having any direct influence in inspiring, or guiding the writers.

The method of the critic.

"It follows that a judgment of the modifications which the *tradition*, or any part of it, may have undergone, to have any value, must take account of the actual conditions, the environment, *under which the tradition developed to its present form*. Herein lies the occasion for applying to the criticism of the gospels the same principle which the great Graf-Kuenen school applied to the historical tradition of the Old Testament" (Preface, page ix).

Criticism: We have seen what those advanced exponents of rationalism did for the Pentateuch, and the Old Testament in

general; how the critics reduced the Pentateuch to a mere compilation of traditions, folk-lore, fragments, fancies, fiction, etc., a mere human compilation, with nobody knows how many authors save the critics—a compilation from which Moses has been banished, and God himself given little, if any, immediate directing influence in shaping the material that found place in the Biblical record.

With the higher critic's assumption as to the *motives* of the New Testament writers and their own *method* of criticism, the New Testament records fare no better in their hands than did the Old Testament records in the hands of Spinoza, Graf, Kuenen, and Wellhausen. Bacon makes a serious charge against the New Testament writers, namely, that they are not writing in the interest of historical accuracy, but for the purposes of defending beliefs and practices of the contemporary church. But Bacon is subject to the same charge. He assumes a certain *thesis*, and then *sets out to prove his thesis*, rather than sympathetically to interpret the records.

Some of Doctor Bacon's Findings

1. Like the Pentateuch, the gospels have their *documents*. There is the Q material, which is some ancient document used by both Matthew and Luke. The evangelist who wrote Mark is called by Bacon, sometimes a "redactor," sometimes a "compiler," and sometimes an "interpolator." This writer is designated R. When this writer (R) wrote Mark he had access to that ancient common source of Matthew and Mark which he embellished with another document P, supposed to be a "type of Petrine narrative gospel," which had been already "too firmly fixed to admit radical recasting." When they are not sure where Mark got his material, they sometimes designate it by the letter X. But let our author speak a word here. Says he: "Not the Pauline Epistles only affect Mark's whole line of apologetics, but his use of the sources independently employed by Matthew and Luke. . . . And the use thus made is by no means characterized by sympathetic and appreciative insight. On the contrary, Mark in all such cases pragmatizes, materializes, *exaggerates* in the interest of his demonstration of the divine sonship of Jesus in

the superhuman sense. We can not avoid the conclusion that our evangelist (R) has used the ancient common source of Matthew and Luke (Q) to embellish and supplement an earlier and simpler narrative, which not from tradition only, but from its intrinsic characteristics, we may appropriately designate as Petrine (P)." (Introduction xxi.)

2. Bacon assumes, throughout his entire treatment, that Mark is but a record of *traditions*. In his comment on 3: 7-12, he says, "Jesus' withdrawal to the lakeshore seems to be an element of historic tradition" (page 40). "We may reasonably attribute the story of the legion of devils and the swine to some floating *tradition* elaborated by R on the model of the exorcism in Philippi" (page 55). The passion and resurrection, he does not conceive as having been built upon historic records, much less written by inspiration. Says he: "Not since the opening scenes of the ministry beside the boats on the lakeshore, near Capernaum, have we met scenes so life-like and realistic as confront us in this crowning element of the Petrine tradition, the story of the night in which Jesus was betrayed. . . . We have unmistakable evidence of redactional recasting of the story, and the interest of R, as of the evangelists, is primarily apologetic and aetiological, and only secondarily historical" (pages 190, 195).

3. *His attitude toward the miraculous and supernatural.*

Graf, Kuenen, or any other German critic, never did more violence to the miraculous than Bacon. He does not ordinarily use the terms "myths," or "exaggerations," but he rejects them none the less under the term "symbolism"—a term used freely by all higher critics today. Two or three illustrations must suffice:

Of the feeding of the five thousand he says, "The explanation of all the phenomena enumerated becomes apparent when we apply the key of current *symbolism*. . . . The original purpose of the story was to justify and explain the primitive rite of the 'Breaking of Bread'" (page 78). "The results were indeed memorable, though the narrative itself, if reduced to its primitive outline, does not seem to suggest that they were such as we should consider miraculous" (page 83).

"In the case of the cursing of the fig tree, there will be no disposition in any quarter to deny the classification of the story with symbol miracles. If not a *pragmatized parable*, it must be a *parabolic miracle*" (page 156).

"The vision-story (of the transfiguration), whose moral is frequently given in the form of the Voice from heaven, is the *poetic device* most congenial to the Semitic writer of the first centuries for admitting the reader behind the veil of God's designs" (page 121).

This concerning the resurrection: "Here in the suppression of the Petrine tradition—a spiritual appearance in Galilee, and the substitution of that which has the disappearance of the *body* from the tomb in Jerusalem as its most vital element, we witness the beginnings of the triumph of the second century materialism" (page 230).

There is not a clear-cut acceptance of a single miracle as recorded in Mark. Bacon either symbolizes, rationalizes, or denies them.

AN OLD-TIME NILE BOY PROMOTED

[Professor J. Fred Whitford of Milton College, formerly of Nile, N. Y., has accepted an excellent position as head of a new consolidated school system in Alleghany County, N. Y., near his old home, with Bolivar as headquarters.

We are always glad when any of the boys of our home land make good in life's work, and are called to go higher.

Our readers will be interested in the following from the Milton College *Review*, published in Milton, Wis.]

"Professor J. F. Whitford, head of the department of education of Milton College the last seven years, has resigned to become head of a new consolidated school system at Bolivar, N. Y. He will leave here at the end of the school year. As a boy, Mr. Whitford lived at Nile, N. Y., a village near Bolivar.

"For six years, before taking his post at Milton College, Professor Whitford was principal of the Milton High School. In 1926 he organized the college professors' of education department of the Wis-

consin Teachers Association and was its first chairman."

The above two paragraphs were taken from the Sunday edition of the *Milwaukee Journal*.

Professor Whitford has been an industrious worker in other lines besides his faculty duties, having charge of the publicity department of the college and the placement of graduates as teachers. He has proved time and again his value to the school. With his resignation, Milton loses one of her greatest boosters.

Professor Whitford was graduated from Milton in the class of '03 and was a three letter man in college. He has always been interested in athletics and was vice-president of the Southern Wisconsin Baseball League one year, as well as lending much through his support of athletics on the campus.

Although the Bolivar Board of Education elected Professor Whitford last fall to head their new consolidated school, beginning next summer, he did not contract to take this position until last week.

The central consolidated school system at Bolivar will include the present Bolivar high and graded schools and pupils from the rural districts of the towns of Clarksville, Bolivar, and Geneseo. Pupils are to be transported in large busses.

The new school building is three stories high with basement, and will cost in excess of \$500,000 exclusive of equipment and accessories. It is fitted with the very latest in equipment. Besides receiving a salary greatly in excess of the salary now received, the new school head will be furnished with a modern home in which to live, with expenses paid.

MRS. LIVERMORE VERY ILL

A brief notice from a friend in Kissimmee, Florida, informs us of the "very serious illness" of Mrs. L. E. Livermore. The physicians give no hope, and she requested a friend to inform her friends through the SABBATH RECORDER, assuring them that she is happy in the thought of going home.

Everything is being done for her comfort.

T. L. G.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

SHALL THE SABBATH SCHOOL BOARD RETRENCH?

REV. ERLO E. SUTTON

Only one class of persons can be found who willfully ignore education. This is that company of people who consider that development of life is either an accident or that it is entirely a miracle in which intelligent human co-operation is not required. Many thoughtlessly belittle the importance of educational processes, but the well-informed know that every great forward movement of history depends upon education.

Those who are familiar with the facts know that religion has always relied upon some form of education to propagate itself. The religion developed in both Old and New Testament has been particularly dependent upon some form of religious education, and in no period has interest in religious education been greater than at present. The fact that the ancient Jews, Jesus, and Paul, relied principally upon educational methods to propagate their religious ideas is too well known to require proof. Where can a more stirring call to religious education be found than in Deuteronomy 6: 4-9? When Jesus was born this injunction had been carried out for centuries, first in the home, then in the synagogue schools, and, for more advanced students, in the rabbinical schools. In Jesus' day it was the custom to have preaching service in the synagogue Sabbath morning, and a teaching and question service in the afternoon, and in addition the synagogue school during the week.

What agencies will the modern Christian educator use in seeking to achieve his purpose? He will use every means available, and the most practical instruments for his purpose are the home, the church school in its various forms such as the Sabbath school, the vacation school, the week-day school, and the Christian college. With all

but the last of these the Sabbath School Board of the Seventh Day Baptist General Conference is vitally concerned, and in the latter it is deeply interested. Its board of directors, those actually charged with its work, have the school ideal, and they have brought the curriculum and methods to a state where a reasonable faithful use of these will actually produce gratifying educational results.

No system of education will work itself; there must be those who are directly charged with the details of the work. It seems clear to the writer that religious education is too important a subject to be given a second or third place in the program for the denomination. No other board is more directly concerned with the welfare of the denomination than is the Sabbath School Board, for religious education is the very foundation of our denominational life.

The Sabbath School Board is charged with the promotion of the regular Bible school work, furnishing lesson helps, which at present is largely through the *Helping Hand*, for which it is wholly responsible, the promotion and supervision of Vacation Religious Day Schools, promotion and holding leadership training classes, the holding of various conferences concerning religious education, etc. During the past three or four years the director has aided in a number of evangelistic campaigns in our churches in addition to his regular work. During a recent trip on the field of ten weeks' duration, the director delivered twenty-two sermons or addresses, and held twelve conferences concerning Bible school work.

To carry on its work, the board is at the present time almost wholly dependent upon the raising of the denominational budget, as it does not ask for, nor does it receive, many special gifts. At the rate money has been received during the past two years or more, it can not continue its work as at present. In fact it was not able last year to assist financially with Vacation Schools, with the result that only about two-thirds as many schools were held as in some former years.

Will the Sabbath School Board be obliged to further retrench? Such a thing seems unthinkable in this day when such

rapid progress is being made in the field of religious education. However, the future work of the board depends wholly upon the people, and their moral and financial support.

THE FAITH OF SCIENCE

Faith is a voluntary acceptance of the normal processes of the human mind as trustworthy for practical purposes. It is therefore the key to a life of balanced common sense. Religion, in so far as it rests upon a basis of faith, has suffered considerable disparagement from persons who affect an inclination to science. It is in the vogue to say that science, being based upon facts, yields knowledge of a sort superior to that of religion, which is merely a matter of faith. Such a comparison holds a fundamental fallacy. Science worthy of the name—that is, science in the exact sense and not trimmed with religious sentimentalism—is based upon faith as truly as religion is, and upon the same kind of faith. Essentially there is only one kind of faith. It is defined in the opening sentence.

Science, over the whole area of its foundation, rests upon a base of hypothetical beliefs. It believes that through competent observation the physical senses give a trustworthy knowledge of physical facts. It believes that competent reflection upon known facts gives trustworthy rational perceptions. It believes that a rational perception of facts leads to a trustworthy knowledge of their relations. It believes that the whole scientific process from the simplest observation to matured rational reflection is a trustworthy process of mind—whatever mind may be. It believes that all human experience supplies valid data for scientific observation and reflection. It believes that the scientific process, that is, the process of competent observation and reflection, is applicable to the whole range of human experience. It believes that this process, carried far enough, leads to a trustworthy knowledge of reality, energy, order, rationality, personality, life, and worthfulness as objects of investigation.

Now, there is a creed for you. It is as dogmatic as the Westminster Confession. Every item is a pure article of faith. Every

item is a pure hypothesis, affirmed on the strength of a certain sense in the mind—call it intuition unless you have a better name—that the principle affirmed seems true enough to try. And the interesting thing is that every one of these hypothetical articles of scientific faith works out in practice in such a way as to afford accumulating evidence of its truth. Otherwise science would be compelled to revise its creed or go out of business. All of this is elementary stuff, but it is easily forgotten and must be often recalled.

Religious knowledge is in no wise different except as it may select a specific area of human experience for observation and reflection. It is usually concerned with personality, society, and morals. It can not observe and reflect in this area far before it finds occasion to carry its scientific creed also into this area. One finds growing up within him a sense—intuition, if you will—that the world is inhabited by a Mind, which is the center and source of reality, power, order, rationality, personality, life, and worthfulness. He senses in that Mind something equivalent in kind to the spiritual characteristics of his own personality, with a competency for social relations corresponding to his own and capable of communicating with his competency, holding the good to be true and set with creative purpose to achieve it. This is but another way of saying that he senses God.

This sense of God is a normal human experience. To it and to God as the object of such an intuition one can apply the processes of observation and reflection precisely as in any other area of scientific knowledge. To it, as being trustworthy for practical purposes, and to every item of the creed of science as applied to it, he can yield voluntary acceptance. He can say, "I believe in God." If he is going to deal consistently and scientifically with his own mental processes, he is bound to project that hypothesis of faith until he finds what it yields of verity in the actual experiment of living in spiritual, social, and moral relations. Thus we come around to what the fathers used to call experimental religion. We go with them as far as they went, but we go beyond them in the range and richness of religious experience. With them religious experience was

largely a matter of mystical and emotional crisis. With us it may be no less mystical and emotional, but it runs the gamut of trying out the reality and value of a life continuously associated with God. It sweeps the scale of a life like that which Jesus lived. It seeks and experiences the spiritual, social and moral dynamics that marked and followed the first Christian Pentecost.

Such is the meaning of a true and thoroughgoing scientific faith. It is as practical as toiling for daily bread, as factual as the multiplication table or mechanical engineering, as humane as all the loves of tender hearts, and as religious as a saint walking with God. It begins with the first observation of a fact and culminates in the appropriation of all the good in the universe. Between these two junctures he who breaks the chain of a tested faith at any point cripples the integrity of his own mind and sets himself adrift upon an uncharted sea.

—Selected.

Sabbath School Lesson II.—April 12, 1930.

THE CHILD AND THE KINGDOM.—Matthew 18: 1-14; 19: 13-15.

Golden Text: "Suffer little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." Matthew 19: 14.

DAILY READINGS

April 6—The Childlike Spirit. Matthew 18: 1-6.

April 7—God's Care of Children. Matthew 18: 7-14.

April 8—Christ Blessing Little Children. Mark 10: 13-16.

April 9—God Calls a Child. 1 Samuel 3: 1-14.

April 10—Jesus Dedicated to God. Luke 2: 22-32.

April 11—The Model Child. Luke 2: 41-52.

April 12—The Pure in Heart. Psalm 24: 1-6.

(For Lesson Notes, see *Helping Hand*)

When you hear a man say that poverty is a great thing for the character, the chances are that you're listening to a millionaire.—*San Diego Union*.

Thinking things out rather than fighting them out should have the right of way.—*Rev. Dr. Russell Wicks, dean of Princeton University Chapel*.

As everybody already knows, a bee dies when it stings you. And a friendship acts that way, too.—*Louisville Times*.

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L. H. NORTH, Business Manager

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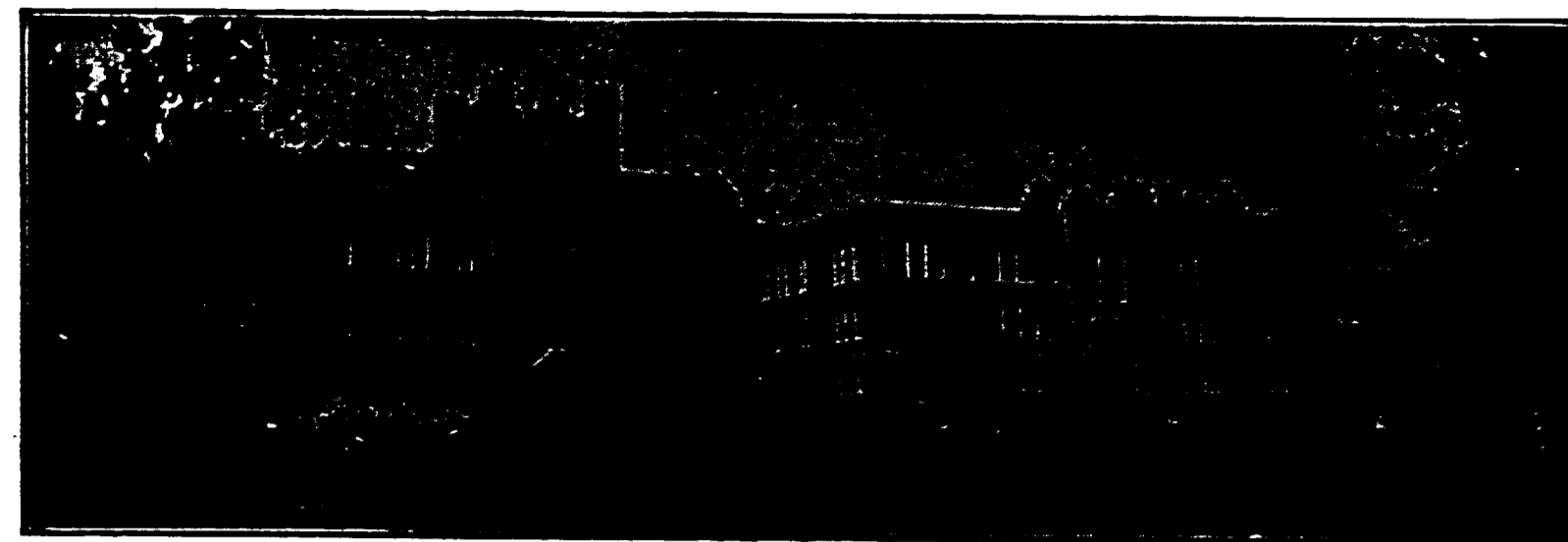
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