

# The Sabbath Recorder

## THE SABBATH RECORDER

A Weekly Publication for  
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

### GO FORWARD

The voices of the glorified urge us onward. They who have passed from the semblances of time to the realities of eternity call upon us to advance.

The rest that awaits us invites us forward. We do not long for our rest before God wills it. We long for no inglorious rest. We are thankful rather for the invaluable training of difficulty, the loving discipline of danger and strife. Yet in the midst of it all the prospect of rest invites us heavenward. Through all, and above all, God calls: "Go Forward!" "Come up higher!"

—Sir Walter Jones

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# The Sabbath Recorder

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WHOLE NO. 4,441

*Our dear heavenly Father, wilt thou help us to realize the full meaning to us of the life and death of thine only begotten Son. Give us a deeper sense of the nature of his offering on the cross. May we understand that Jesus was more than a martyr for thy truth; that he was our Savior, giving himself for us that we might give ourselves to thee and to our fellow men.*

*We thank thee for the faithful ones who in all ages have possessed the Christ spirit, and endured hardships for the gospel. Help us to walk in their ways and to serve thee to the end. In Jesus' name. Amen.*

**Should Laws Be Repealed Because They Are Violated?** If the prohibition law should be repealed because it is violated,

this argument is just as strong against all laws as it is against this one. Every law on our statute books is constantly violated because it interferes with the personal liberties of some people. Because the law against theft is violated every day, and because the laws against riots and murders and sensual vice can not be fully enforced, is that a reason why such laws should be done away?

Of course such laws do limit the liberties of large numbers of people. But that is what laws are for. Were it not for them our country would soon become a hotbed of crime, and anarchy would prevail. The lawless element wants no laws to restrain it from doing as it pleases.

All law-abiding citizens should awake to the fact that there is a lawless, anarchistic, red, radical element in this country that is really set upon the destruction of all laws. And if they can destroy the prohibition law today they will be after some other law tomorrow.

In a great city recently, 3,000 reds marched in riot with banners inscribed, "Down with the police." This is only one of many such experiences. The rioters had nothing against the police as such; it was the law they were fighting, and the police were trying to enforce it. They hate the law.

It is unfortunate that so many native-born Americans lend the assistance of their influence to fight our laws.

It is high time that every loyal citizen in America should rise up in his might and defend the Constitution of his nation against this anarchistic red element which schemes to destroy it.

The liquor element has never been law-abiding, whether under license or any other law. And this element is backing anarchists today with every influence at its command. Let every law-abiding, loyal American citizen wake up to this peril, and stand true to the right.

**A Remarkable Conference** The twentieth anniversary of the Boy Scouts of America was celebrated on March tenth in the city of Washington, D. C. It was a remarkable dinner conference, at which the President of the United States was the principal speaker. He was backed by eleven important government officials, the whole number making an unusual group of men in public life in attendance on such an occasion.

President Hoover paid a high tribute to the purposes and works of the Boy Scout movement, emphasizing the development in American boyhood of a high sense of real responsibility to the community and to the government.

From the many good things in the President's address, we take the following:

The boy's priceless treasure of boyhood is his endless enthusiasm, his store of high idealism, and his fragrant hopes. His is the plastic period when indelible impressions must be made if we are to continue a successful democracy. We assure ourselves that the cure of illiteracy and the fundamentals of education are the three R's—readin', rightin' and 'rithmetic. To this we must add one more R, and that is responsibility—responsibility to the community—if we are not to have illiteracy in government. The conviction that every person in the Republic owes a service to the Republic; that the Republic rests solely upon the willingness of every one in it to bear his part of the duties and obligations of citizenship is as important as the ability to read and write—that is the only patriotism of peace.

The idea that the Republic was created for the selfish benefit of the individual is a mockery that must be eradicated at the first dawn of understanding. It is true that many of our schools have recognized this obligation. It is true that our teachers are guiding our children in the first steps of democracy, but I know of no agency that can be more powerful in support of this purpose than the Scout movement. If we look over the Republic today we find many failures in citizenship—we find many betrayals of those who have been selected to leadership. I can not conceive that these failures would take place if every citizen who went to the polls was a good "scout" and every official who was elected had ever been a real Boy Scout.

I give you a powerful statistic. There are about one million Boy Scouts in the United States. There is raw material for ten million more.

**What Will Old Age Bring to You?** Let me have a word with all our young people today. If God in his mercy should spare you to a ripe old age, what will the years bring to you? Old age has been compared to the autumn of life. It will contain the harvest of all the springtime sowing and of the summer time growths. You may think of it as the barn into which all the sheaves of a lifetime are gathered. Or it may properly be compared to the sea into which all the streams and rivulets of youth and young manhood have flowed.

In these passing years, my dear young men, you are settling the question as to what old age shall bring to you. In your early years you are building the house in which you must live when you are old. This is true in both a physical and a spiritual sense. The house you are making may be either sad and gloomy or bright and cheerful. It is a wonderful thing to so live that we may have a strong, healthy body in old age. Your present-day habits will largely settle that question.

But when considered merely as life here this side the grave, it is not strange that in view of all our sorrows, bereavements, and troubles, some men have asked, "Is life worth living?" Such a question shows that the one who asks it does not take a broad view of real life. Whoever thinks of life as only the brief span between the cradle and the grave, misses the main question.

Indeed, it is a fearful thing to grow old and have no hope beyond this life. Even to a good old age the means of enjoyment in this life grow limited. There must be less activity in body, less strength for the

lower order of happiness, and more of the "ills that flesh is heir to."

But to the aged *Christian* all this is as nothing compared with the joys his religion has prepared him for. For every one into whose heart the Christ life has come, there abides a blessed hope which the shadows of life's sunset can never obscure. Through all the deepening shades of life's closing day, the light from heaven enables the aged Christian to say: "Though I walk through the valley and the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me. . . . And I shall dwell in the house of the Lord forever."

Young friends, this whole question lies with you right now. It must be settled in your own heart. The old man, like the snail, carries his house which he has built on his back. No change of neighbors or scenes or companions can get him away from it. He can not get away from himself or from his own past. Sinful deeds put thorns in his pillow, and it becomes us as these passing years go by, to consider well how the record we are now making will seem to us when seen from our dying pillow.

To the one who takes Christ into his life and walks with him, his last days will be full of peace and joy.

**What Makes A Christian?** Some people seem to think that it is the theology a man holds in his head that makes him a Christian, and that the main thing to do is to hold intellectual combat, to argue and quarrel over theories men have made. After all, it seems to me that it is faith and love cherished in the heart that marks the real Christian, rather than dogmatic theories resulting from intellectual contests.

It takes more than fleshless definitions sharply proclaimed with little show of tenderness, and argued without any show of affection, to win unbelievers to Christ. Better give them the bread of life from a loving Father than arguments which make them think of rocks hurled from a catapult.

**A Most Interesting Historical Sketch** On another page of this RECORDER you will find an article describing a special service of our church in New York City. It is a most interesting historical story, one that

touched my heart and moved me to tears. You will find it helpful and inspiring; if you miss reading it you will lose a good deal. It is really wonderful how that little flock has survived all the discouraging influences in the great city. May the blessing of heaven attend it, will be the prayer of many Christian friends.

**Annual Meeting Plainfield Church** On Sunday, April 7, the Seventh Day Baptist Church of Christ held its ninety-second annual meeting. It was really a great day for the church. The business meeting was well attended, beginning at four o'clock and holding until nearly six.

A full and interesting program had been prepared by the committee and was reported by Mrs. W. C. Hubbard. The meeting was conducted by Brother North of the publishing house, who was moderator of the church meeting.

After an interesting song service led by Roy E. Titsworth, and devotional services conducted by William M. Stillman, reports and election of officers followed. William C. Hubbard, secretary of the board of trustees, told of the year's work. Treasurer Alexander Vars told us all about the finances, which were in quite a satisfactory condition.

Mr. North was elected trustee in place of Orra S. Rogers, who felt he could not serve the church in that capacity until in better health. The other trustees remain the same as last year.

Pledge cards were then signed by the people, stating what each one would give for the Master's work next year, and after a little necessary business was attended to the meeting adjourned for the "church supper."

During the business meeting the ladies' committee of the church and society was busy as could be preparing an excellent supper. The tables were set in the Sabbath school room, and were filled by about a hundred persons. As is usually the case in these social gatherings, this was a happy hour. Everyone seemed to enjoy this part of the meeting, even the fine company who prepared and served the feast.

#### THE EVENING PROGRAM

Promptly at seven o'clock the services were called to order in the main audience

room and a fine program was carried out, Mr. North presiding.

There were songs by the Cantadoras Club, and Scripture selections recited by the Junior Sabbath school department. Mr. George M. Clarke reported the subscriptions for the soliciting committee, and Mrs. Orra S. Rogers read several good letters from absent members. Then "Blest be the tie that binds" was sung by the congregation.

#### THE CHURCH AT WORK

Under this heading an interesting historic service was enjoyed. Minutes of the *first* annual meeting, 1838, were read by Charles North. Then came the reading of the *fiftieth* annual church meeting, 1888, by William C. Hubbard. The many names of those who have passed away aroused many precious memories. Miss Anna Stillman presented a carefully prepared description of the work of the church and societies during the year just past; and Pastor Bond's address on the work of the church for the future—"a forward look"—was full of suggestions well worth carrying out.

Pastor Bond was called in the business meeting to serve as pastor for two years to come.

**Why Take the Sabbath Recorder?** The Committee on Denominational Literature is making a "RECORDER Drive," and has asked me to give the editor's thoughts on: Why should our people take the RECORDER?

It will do no good for me to do so, unless those who do take it will help us by passing the word along to those who do not take it. You would be surprised to see how many families in some of our churches do not take their denominational paper.

If they all would take it I think it would be self-supporting. This then is *one* reason why loyal Seventh Day Baptists should subscribe for the RECORDER. It would save a "deficit."

But there are several other good reasons: (1) For a small, widely scattered people it comes once a week like a good letter from home. (2) It keeps you in touch with all our churches and boards, helping you to know what is going on among our own people. (3) It should come like a God-send to all lone Sabbath keepers. (4) Your children would love the Children's Page, with

its good letters from children and from their teachers, and for the work of religious education. (5) If there is no RECORDER in your home and you take no interest in it, how can you expect your children to become interested in denominational matters or in the Sabbath? (6) Then there are the editorials for old and young, crowded full of practical helps and suggestions for week-day religion, and for the bettering of home life. The editor really has upon his heart, all the time, the welfare of the dear churches and mission fields scattered all over the land, and tries every week to furnish the best spiritual food possible. (7) Every number contains a sermon from some one of our pastors, so you can have access to the gospel messages of many whom you know and love.

Now, dear friends, all these reasons, and more, combine to help the RECORDER give your home a denominational atmosphere which your children can get in no other way.

Prominent among the influences of my own life is the interest with which my grandfather and grandmother, in my childhood, watched for the SABBATH RECORDER, week after week, and welcomed it as they would letters from loved ones. Then during the years of my young manhood my own parents were interested in this paper, and talked before us children about men and matters found in its pages. There were seven of us children, and from our infancy to manhood the denominational paper was a welcome guest to father and mother. Nothing did more to create a true denominational atmosphere in the home for twenty-one years of my life. All seven children remained loyal to the Sabbath. Three of them have passed on.

Finally, just think of it! all these good influences and helps for your family can be had the entire year around while your children are growing up, for a cost of two-thirds of one cent a day, or less than five cents a week.

### NEW YORK CHURCH HOLDS SPECIAL SERVICE

REV. HAROLD R. CRANDALL

In March, 1900, the First Seventh Day Baptist Church of New York City began meeting for Sabbath worship in the Judson

Memorial church, Washington Square South. It seemed fitting that some notice should be taken of this thirtieth anniversary, acknowledging the good will and fellowship existing between the two churches during these years. Accordingly a service was arranged for Sabbath, March 29.

It had been hoped that Rev. George B. Shaw, of Salem, who was pastor from 1897 to 1902, and who made the arrangements for meeting in Judson church, could be present and tell of his experiences in finding a more suitable place for worship than the room then in use. Much to our disappointment he was unable to be present. However he sent an interesting paper, which was read in the service by Deacon Edward E. Whitford. In writing to Pastor Crandall, Pastor Shaw said:

Please convey to the congregation of the New York Church my sincere regret for not being able to attend the meeting on March 29. I am kept from being present by a previous appointment and a combination of circumstances not easy to overcome. At the time of your celebration I will be preaching in Adams Center and Mrs. Shaw will be with Hannah and her family at Milton, Wis. We would both like to visit New York.

Our "first administration" in the city seems almost like a dream. Of those who were members of the church when we went there few remain. . . . Memories of New York will always be very dear to us. They were hard years but good years—growing years for us all. Thirty years is a long time to look forward to, but a short time to look back on.

Pastor Shaw's paper, in part, was as follows:

I came to New York City as pastor in September, 1897. The church was meeting in an upper room in the Y. M. C. A. building at the corner of Twenty-third Street and Fourth Avenue. The room was reached by the elevator, and often amid considerable confusion.

Some of our people who had children were not satisfied with this place of worship because of the lack of surroundings that make what we call a church atmosphere. We all felt the lack.

So it came about that the pastor was continually on the lookout for something better. But something better was not easy to find. We were restricted in location to a very narrow limit. Our people were as widely scattered then as now, only that many more were living on Manhattan Island.

Churches would not be willing, for what we could pay, to tie up the use of a room for a regular appointment. It is also a fact that many good people were and still are prejudiced against us. We also felt that we should have a

place easily found by strangers in the city. At this point the Y. M. C. A. had a distinct advantage. Months went by.

It happened one evening as the pastor was cruising around the district, looking with longing eyes at various churches, that he saw a light in a large church on the south side of Washington Square. Here was a church building that seemed to meet our rather exacting requirements. It could be easily reached from the four corners of the earth, and strangers could very easily find it. It would do no harm to try. It was a week-day night and other churches were dark. I stepped inside very timidly. Here I saw in charge a young man who had been a classmate of mine at Union. I do not remember his name, but we were together in a class in city missions taught by Dr. Charles Cuthbert Hall, president of the seminary. I told the young man my reason for looking in and he suggested that I see Doctor Judson at once. I said that I did not want to bother him, that I was only looking around. The man almost insisted that I wait while he called the pastor down.

Doctor Judson was a man of genuine dignity, but with a winsome friendliness that was irresistible. As we stood he asked me what he could do for me. I began to tell him who I was and what I wanted. He stopped me short and told me to follow him. He led me to the elevator and ushered me in. We rode up in silence. When we were seated in his study he said, "Now begin all over again." I told him a brief straightforward story of who we were and what we were looking for. As I remember it now he did not ask a question but promptly said, "Certainly you can come in, we will be glad to have you worship here." He spoke of other groups that were using the building. One I remember he said were Swedes, and all he knew about them was that they were God's children, and were men and women of prayer. . . . I went out into the night with a strange feeling. I thought, and still think, that I was divinely led.

On the next Sabbath a notice was given that on the following Sabbath we would try a different place of meeting. When we arrived at the church we were given the place under the gallery. Heavy curtains were drawn and the place seated with chairs. A piano and desk were there. There were those in the congregation who did not like the low ceiling and only artificial lights. The next week I arranged that we try the room directly below the one we used the first Sabbath. There were objections to this place that seemed important to our people. On the third Sabbath, if I remember rightly, we were to try the upper room again. At any rate, I went to that room and found Dr. Judson there waiting for me. He led me through into the room which we have since used. I do not remember his exact words, but it was about like this, "There is no reason why you should not use the best there is here. You are a small congregation of clean, quiet Christian people. The room will not have to be cleaned or rearranged for our Sunday service." I do not remember seeing Doctor Judson on the first or second Sabbath, but re-

member wondering how he knew what kind of people we were.

Following the reading of Pastor Shaw's message, Mr. Esle F. Randolph read a historical sketch, written by Mr. Corliss F. Randolph and published in "A Hand Book of the First Seventh Day Baptist Church of New York City," in 1907.

The First Seventh Day Baptist Church of New York City, was organized November 9, 1845, at the residence of Thomas B. Stillman, No. 551 Fourth Street (now 324 East Fourth Street), New York City. Meetings had been held, regularly for the most part, since about 1830; for the first few years at the home of Maxson Rogers, in Fulton Market; afterwards at the respective residences of other Seventh Day Baptists living in New York City. From almost the very beginning of the organization, the church was known as the "First Sabbatarian Church, of New York City," until 1892, when the name was changed to that of the "FIRST SEVENTH DAY BAPTIST CHURCH OF NEW YORK CITY."

A house of worship that had been but lately erected by the Eleventh Street Baptist Church, near Third Avenue, was purchased in the spring of 1846. During the next sixteen years, the Seventh Day Baptist Church worshiped here on the Sabbath, and on Sunday it was used by various other church organizations, to whom it was rented. At the time the building was purchased, the basement had already been leased by the City of New York, for use as a public school. On the first of May, 1862, the entire building was leased to the Board of Education, who used it for school purposes until 1885, when it was torn down.

From May 1, 1862, until October, 1885, the church met for worship in the rooms of the New York Historical Society, at the corner of Second Avenue and Eleventh Street. After this, services were held for a few Sabbaths, in the parlors of the residence of Stephen Babcock, at No. 344 West Twenty-third Street, until arrangements were made to meet in the building of the Young Men's Christian Association, at the corner of Fourth Avenue and Twenty-third Street. Here the church met for worship until March, 1900, since which time it has availed itself of the generous offer of the Judson Memorial church, and has met in the main auditorium of the Judson Memorial church, on Washington Square.

The first communion service was held on the third Sabbath in January, 1846.

The first Sabbath school was organized in 1850.

In its very early history, baptism was administered, sometimes in the East River at the foot of Twelfth Street, or of Thirty-first and Thirty-second Streets; sometimes in the baptistry of a church in Stanton Street; and, later, in 1859, in the Harlem River. In more recent years, while the church met for worship in the Young Men's

Christian Association building, the baptistry in the Twenty-third Street Baptist Church was used. Since meeting in the Judson Memorial the baptistry of that church has served for that purpose.

The constituent members numbered twenty-three. The first pastor was Rev. Thomas B. Brown, D.D., who served the church for eight years. The other pastors have been the following: Rev. William B. Maxson; Rev. Abram Herbert Lewis, D.D.; Rev. Judson G. Burdick; Rev. George Bly Shaw; Rev. Eli Forsythe Loof-boro; Rev. R. Bertrand Tolbert; Rev. Edgar D. Van Horn; Rev. Harold R. Crandall.

Among those prominently connected with Seventh Day Baptist denominational life and history who have supplied the pulpit of the church when without a pastor, may be mentioned the following: Rev. Lucius Crandall, prominently identified with the Seventh Day Baptist Church of Newport, R. I.; Rev. Wardner C. Titsworth, for several years pastor of the First Alfred Church, and at one time professor of the Latin language and literature in Alfred University; Rev. Ira Lee Cottrell, one of the most successful Seventh Day Baptist pastors of his time; Rev. Darwin E. Maxson, D.D., professor of pastoral theology in Alfred Theological Seminary; Rev. William C. Daland, D.D., president of Milton College; and Rev. Boothe C. Davis, D.D., president of Alfred University.

The church applied for membership in the Eastern Association in 1846. In October, 1847, by invitation, delegates were sent to the Yearly Meeting of the New Jersey Churches, and in 1849, Thomas B. Stillman was appointed delegate to the General Conference.

Thomas B. Stillman was foremost in the founding of the church. For the first seventeen years of its history the business meetings were held at his house and the records show that he was habitually present on these occasions. He was the first and only deacon elected by the church from the time of its organization until his death, and during this entire period he was its treasurer, contributing regularly nearly half of the funds raised for its support, and supplying from time to time, any deficit in the treasury, which often amounted to hundreds of dollars.

The New York Church has always been greatly interested in denominational work. For several years, the denominational publishing house was located in New York City. Here was organized and located "The Sabbath Tract Society, of New York City," which gathered together for its library, one of the most valuable collections known of books relating to the Sabbath. This library is now loaned to Alfred University. For several years, the resident membership of the Sabbath School Board of the Seventh Day Baptist General Conference has consisted, for the most part, of members of this church. At the present time, the church is represented upon the respective directorates of the following: American Sabbath Tract Society, Seventh Day Baptist Missionary Society, Seventh Day Baptist Memorial Fund.

The church recognizes its duty to assist in the amelioration of the great class composed of the

destitute and ignorant in New York City, and in the absence of facilities of its own required for that purpose, it contributes regularly to the work of the Judson Memorial, with gratifying results.

Mr. Randolph spoke of the pastors and pulpit supplies of the church in its eighty-five years of history. He also spoke of the high esteem of our church for the pastors of Judson Church: Dr. Edward Judson, son of the pioneer missionary, Adoniram Judson, in whose memory he was instrumental in erecting this edifice; Dr. A. Ray Petty, who succeeded Dr. Judson and was pastor for ten years; and Dr. Laurence T. Hosie, the present pastor.

Mr. Corliss F. Randolph read a letter from Rev. David A. MacMurray of Asbury Park, N. J., expressing his regret at being unable to be present at the service. Doctor MacMurry was Doctor Judson's assistant and often supplied the pulpit for our congregation. Mr. Randolph told of having seen Doctor MacMurry last summer and of memories of him compared to his present physical condition. He also spoke of Doctor Judson and his ideals. He was the pastor of the First Baptist Church of Orange, a church of wealth and affluence. This pastorate he resigned to accept a position at a small salary in a mission church in New York City. Here he built up a great work and established the church plant, as a memorial to his illustrious father. He remained steadfast to the task he had assumed, even though calls came to him to fill the pulpits of popular churches and Brown and Colgate universities sought him as president. Mr. Randolph interestingly told something of the actual building of the church.

Rev. Laurence T. Hosie, the present pastor of Judson Church, gave an inspiring address. He said that certain men stood out as mountain peaks. They had ideals and their unswerving loyalty to them raised them to eminent places. He suggested that the ideals of our church and loyalty of our people to them strengthened and held us through the years of our history. Doctor Judson was a man of high ideals and had a noble purpose to serve his fellow men. The success of a man is not measured by the wealth he may accumulate, but by the way he serves. The success of a church is not measured by its large membership, but by the service it renders.

A vocal solo by Miss Eleanor Prentice and a cello solo for the offertory by Donald T. Prentice added much to the service.

Few can realize just what it means to be loyal to the services of our church in New York. The distances traveled are great, consuming hours of time and costing as well in money. Many are faithful. Too many of our people from other churches seem deliberately to ignore the Sabbath and the church upon locating in this vicinity. A warm welcome awaits all who will avail themselves of Sabbath church privileges with us. Loyalty to the ideals of the religion of Jesus Christ, of which the Sabbath is an integral part, plays an important role in every life which it has touched. Your life will be fuller, richer, more successful as you are loyal to high ideals.

#### THE EVENT OF THE MONTH

The action of Canada's parliament in passing a law to stop the export of liquor to the United States will grow in significance as it is thought upon. The prime minister, Mr. Mackenzie King, is himself the author of the bill. Public opinion is vigorously behind it. To the churches of Canada belongs great credit for raising the moral issue of Canada's complicity with lawbreakers, and for persistently developing a national conscience on the matter. In urging his bill the premier put forward, in addition to the ethical argument, a strong plea based upon the undefended boundaries of the two nations. So long as the United States is compelled in the enforcement of its prohibition law to guard the border with armed forces, there will exist an imminent peril of some incident arising which will create grave international tension. In the interest, therefore, of continued peace and friendship, Premier King asked that no liquor "destined for delivery in any country into which the importation of such liquor is prohibited by law," shall be released from any building or place in which such liquor is stored, and that no vessel having liquor on board destined for delivery in any such country shall be given clearance in any Canadian port. The effect of this friendly action by Canada will be far-reaching in the enforcement of the Eighteenth Amendment. It is an act without

precedent in international relations. In making so magnificent a gesture of co-operation Canada subordinated her own pecuniary interest to the ideal of honorable intercourse and friendly relations with a neighbor people. And that neighbor will not soon forget it.—*Christian Century Pulpit.*

#### A THOUGHT FOR THE MONTH

In Christianity the initiative is always with God, never with man. Our human life is just our response to the active prompting of the living God. This conception distinguishes Christianity from all other faiths. Christians do not pray to God in order to change his mind, or to prevail upon him to give them something that he is withholding. Quite the contrary. In the fine paradox of Jesus we are taught, when we pray, to believe that we have already received the things we ask for! All our human love is the expression of the precedent love of God. We love because he first loves us. The forgiveness of our sin is not primarily the result of our repentance, for it is the forgiving goodness of God that leads us to repentance. God is always long beforehand with our soul. Before we seek him he is out in search of us, and when we think we are discovering some new truth we are in reality apprehending his revelation. There is a thesis abroad at the moment which passes under the name of humanism. It is an attempt to induce men to forget their dependence upon God. The idea of God is the chief obstacle in the way of progress, say the humanists. He is a kind of cosmic nuisance. He clutters up the path. Let men quit thinking about God and counting upon him as a factor in the ethical and social enterprise, and go to work with their own intelligence and skill; they will succeed more quickly in attaining their moral goal. This shallow doctrine overlooks one fact which alone annihilates it: man did not come here by his own volition; he was brought here. God was here before man arrived. And it is inconceivable that the power which brought man into existence—which created him—can be ignored in the high enterprises through which man hopes to fulfill his destiny.—*Charles Clayton Morrison, in "Christian Century" Pulpit.*

## MISSIONS

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

### THE MISSIONARY MOTIVE

There are two things, among others, of which we should not lose sight. One is that Christianity is a missionary religion. This feature was especially marked in the first century and has always been an outstanding characteristic of the religion of our Savior whenever it has had an opportunity to show its true nature. This fact was well stated by the late Dr. William N. Clarke in the opening paragraph of his book entitled, "A Study of Christian Missions." He says:

The religion of Christ is a missionary religion. The work and example of its founder destined it to be such, its early spirit was missionary, and its history is a missionary history. Whenever it has lost its missionary quality it has so far lost its character and ceased to be itself. Its characteristic temper has always been missionary; its revival of life and power has been attended by quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its character and its Lord.

Another thing which should not be lost sight of is that which has prompted missionary activity. Three or four generations past it was the general belief that all who died without having heard of Christ and his salvation were eternally lost. Then the prime, if not the sole, motive pressed to forward missions was to save men from a lake of fire. It was said that if we abandoned the belief that all who never heard of Christ are forever lost, we "cut the nerve of missions," and there is no longer any motive for missionary activity. This doctrine, however, is no longer pressed by any considerable number of people, and instead of its "cutting the nerve of missions," missionary enterprises have advanced by leaps and bounds.

What, then, is the motive back of modern missions? It is to carry to men, floundering in sin and the miseries of sin, the priceless blessings we have through Christ; or to be more accurate, it is to carry to them the blessedness we might have if we were faithful to our baptismal vows and promises. It is, in the words of another, to lead

men to "forgiveness of sins, fellowship with God, the warmth of love, the glow of hope, the beauty of holiness, the joy of usefulness." This is not saying that missions do not save men from a real hell; psychology as well as the Bible teaches us that there is such a thing as hell; but the emphasis is no longer placed on this as a missionary motive.

It is God's purpose, through his Son, that all men shall enjoy "the riches of his grace" and that his followers shall be the instruments by which this is accomplished. "This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out to all nations. For the Lord has purposed and who shall disannul it? and his hand is stretched out and who shall turn it back?"

It is the desire of those in whose hearts the love of Christ reigns that all others shall have the good things—material, intellectual, social, and spiritual—which Christians enjoy coming from the cross of the Lamb of God. Love is that in man by virtue of which he highly values all men, however lowly or polluted, and desires to do them good though it be at a great cost to himself. If we really love we will desire to carry the gospel to all men, and we will rejoice in the privilege of making great sacrifices to accomplish this end. "Freely ye have received, freely give." "For their sakes I sanctify myself."

Love, therefore, both on God's part and man's, is the motive impelling the missionary enterprises of Christianity. Love has impelled God to stretch out his hand to man at an infinite cost and refuse to turn it back. Love impels Christ's followers to give their time, strength, money and, best of all, themselves to the greatest task of the ages. "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

We may declare our love for suffering peoples and sinning men, but our love must be more than a declaration, for it is one thing to profess and another to possess. Both our spirit and our actions must be consistent with our declaration. It is useless to go to sinning men saying, "I love

you," and at the same time beat them in a deal. It is worse than useless to go to the less favored peoples saying, "I love you," and at the same time scorn their God-given right to self-determination, and have no patience with their weaknesses unless they submit to us.

Love is the compelling motive in mission work, as well as its transforming power, but it must be genuine. Both the spirit and conduct must demonstrate that it is the controlling passion or our labors "become as sounding brass or a tinkling cymbal."

### THE SEVENTH DAY BAPTIST ASSOCIATION OF JAMAICA

Rev. W. L. Burdick, D. D.,

Secretary Seventh Day Baptist Missionary Society.

MY DEAR BROTHER BURDICK:

This assures you that I am quite well at this time of writing. Should have written to you earlier regarding our recent session which came off January 10-14, but the resolutions adopted were put into the hand of the printer to be printed for the benefit of all, and I was awaiting their delivery in order to send you a copy, that you might see the plan of work, etc., for the year. I am hoping I may receive them so that I shall be able to send you a copy. The minutes of our session will also be sent to you as soon as the new secretary has written them out.

On the whole we had a good turning out of delegates from the various churches in spite of the hard times through which the entire island is passing. We had delegates from the following churches: Kingston, Post Roads, Albion Mountain, Waterford, Bower Wood and Bog Walk, Glengoffe and Above Rocks, Ballimonay, Font Hill, Bath, Pear Tree River, and Luna.

The delegates present report progress from all their churches, and all participated in the general deliberations of the session.

There has been no change from the original organization laid down in 1923, by Doctor Hansen and yourself. And the aim of our associational meetings has been well expressed by Rev. W. D. Burdick in a letter addressed to all church leaders on December 3, 1926, which reads as follows:

The fellowship enjoyed in meetings of the

church, and in such annual gatherings as you are having, is both pleasant and helpful. May the good Master so take possession of your hearts and lives that this meeting shall be of unusual blessing to all of you in the fellowship that you are having together. I feel confident that in this meeting you will plan for larger and better work in your churches and on the mission fields this coming year; that you all seek unity of mind and spirit in all of your deliberations and activities; and that when you return to your churches you will seek to deepen the spirituality and interest of all members of the church in the work that you have planned to do in the future.

The foregoing expresses the motive of our associational meetings.

#### WHAT OUR ASSOCIATION IS

Your associations were not designed to coerce the churches by which they are formed, but are organized mutually to labor effectively for the Master. And so does our association. Our churches are free and independent of each other, yet have endeavored "to keep unity of the Spirit," and "be perfectly joined together in the same mind and in the same judgment." And we realize the force of the Savior's word that "Every kingdom divided against itself is brought to desolation." Therefore, it is the greatest of folly for us to indulge in that form of liberty in which "every man's word shall be his burden." The delegates who came to the session had their free power of choice to accept or to reject, any plan that would bring them into bondage. And, as you full well know, we have renounced the bondage of men—their rules which are contrary to God's Word, and adhere implicitly to those only that are in harmony with God's Word. We shall neither make nor impose any yoke upon our fellow men, nor allow any one to make or to impose any upon us. So you will understand, Brother Burdick, that our session was far from being a yoke making meeting. Our association we have defined as a sisterhood of free and independent churches, organized to do efficient work for their Lord and Master. They come together to "plan for larger and better work," in their home churches. With our knowledge of individual Christian liberty, and the liberty of each church, there exists no danger among us in a Jamaican papacy. For that is dead with us.

#### FINANCIAL MATTERS

We were unable to get a financial report from our treasurer for the two years 1928-

1929, as he reports to the session the loss of his books since October last.

The associational dues to me on salary since 1924 till December 1929, amounted to two hundred and one pounds, seven shillings, seven pence. From that amount I have cut off two hundred and one pounds, seven shillings, seven pence (£201-7-7), leaving a balance of seventy-two pounds. And deducting the tithe from salary from the Missionary Board for the years 1928 and 1929, there remains a balance to me of forty-eight pounds, due by the Jamaica Seventh Day Baptist Missionary Association. On the other hand there is due me on the missionary motor cycle for tires, inner tubes, gas, oil, taxes, and repairs sixty-seven pounds, twelve shillings, three, half-penny (£67-12-3½), 1924-1929, with the amount which I have cancelled, and the amount due on cycle; each reader will draw his conclusion whether or not I was seeking money, or whether or not the love for souls was the motive with which I was possessed.

Had there been real co-operation in our financial plans, the finance of the association would not have flowed at so low an ebb. For, in the bygone age when the king and the priests stood by God's financial plan, this was the record: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store." 2 Chronicles 31: 4-12.

#### WORK DONE

During 1928 and 1929 I was sick, off and on. But the Lord has enabled me to make 1,094 visits, deliver 553 sermons and addresses, hold 158 prayer meetings, baptize 61 Sabbath keepers. For all this "I thank my God and Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1 Timothy 1: 12-16.

Therefore I am of good courage in his work, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I must thank you for all past kindnesses, and for all your endeavors toward us. I do not forget all the good that your

people and yourself have done for the advancement of the work here. And I do hope that you will come to us some day to see the fruits of your labor, and be satisfied.

I do request the publication of this report. Wishing you longevity here, and the life of the ages to come.

Remaining yours in Christian love,

H. LOUIE MIGNOTT.

12 Hitchen Street,  
Kingston, Jamaica,  
February 19, 1930.

#### THE QUESTION MARK AND THE EXCLAMATION POINT

If one were to devise a coat of arms for the present age, it would be something like this: In a scroll at the top the word Query, underneath it an interrogation point rampant and two exclamation points dormant. The whole world is a questionnaire. About half the world is asking, whence did we come? and the other half, where are we going? and the very few remainders are asking, what are we doing? We want to take things to pieces; we want to know how and why the wheels go round. We thought it was all so simple that a few questions and answers would be sufficient, but, strange to say, the farther we investigate the more we discover how little we really know. Many of the things which we called laws in science, good for all time and efficacious everywhere, we find at last were not laws at all but only guesses of men who guessed wrongly. We know what power does, but we do not know what it is. We think we see electricity, but what we see is only the clothes it wears. Nobody knows what it really is.

You want to save a second of time and gain an inch of space, but what's your hurry, if you don't know where you are going? Why are you troubled about space, when all the space you will need is enough for a few short planks in the windowless chamber of silence and rest? You want to telegraph to Mars and gossip with the evening stars when the lamps are lighted down the Milky Way. You want to find out things in chemistry, in physics. You want to sail on voyages of discovery with "Winkin, Blinkin, and Nod"; but in the meantime, with all your fuss and feathers, with all your queries, and boasted wisdom, has the child's spirit, which is the best thing

about you, died? However young you are, you are old, when you have lost that spirit. How can you expect to enter the kingdom of heaven when Jesus said that nobody who had lost the child-spirit of reverence and wonder, of love and worship, would be able to feel at home there?

You have forgotten how to "loaf and invite your soul." You never worship any more. You do not want to hear a nightingale sing, you want to put your scalpel into her throat and find out where the music comes from. You do not want to pray until you can see just what is at the other end of the line. You go through the garden and pluck its flowers, but you never meet the Gardener. You love to talk about the evolution of man; but it is only of his body that you are thinking and wondering where some of his useless parts came from. If you came *only* from the amoeba through the anthropoid apes, why aren't you back there with the rest of your family, developing your prehensile strength and throwing cocoanuts at your neighbors? Did it ever occur to you that the reason you are not there is because some power was let down from above to lift you up?

Wouldn't you like to come to the place where the exclamation point would overtop the interrogation point, where the marvel of God's grace and the love which stopped not at the Cross would hush all your questionings and bring you into life as into a great cathedral, where the holy hush of angel music would entrance your soul? The reverent souls are those which look out into the great open vistas, where with stars for tapers tall, they can see the city which is afar off and the path which leads to it through unshadowed spaces. He whose heart is attuned can hear the music of the spheres as a background to the chant which the angels sing, "Holy, holy, holy, Lord God Almighty, heaven and earth are full of Thy glory. Glory be to Thee O God most high!"—Charles L. Goodell in "Federal Council Bulletin."

#### DOCTOR LEWIS ON HIGHER CRITICISM

In looking over the RECORDER of twenty-six years ago, I was attracted by an editorial of Dr. A. H. Lewis entitled "Opposing Higher Criticism," which I am giving our readers here:

The beginning of an organized move-

ment, represented lately in a meeting held in the city of New York to oppose the progress of higher criticism connected with the Bible, is significant. Just what higher criticism is, and what the term may mean, is not very clearly understood by many who use it, and by many who read what is said about it. It is perhaps well understood, however, that it deals with the origin and character of the various books contained in the Bible, their relation to the times when they were produced, to general history, etc. The practical results which the better class of higher critics claim to seek, is such larger understanding, and therefore such improved understanding of the Bible as will make it stronger as an influence in religious life and in the world, than it has ever been. The extreme opponents of higher criticism take the ground that the effect of it is not only to destroy the interpretations which have been current, but the faith which men have in the Bible, and to reduce the Book to such a common level with other literature, as practically destroys it. We are of the opinion that the influence of destructive higher criticism is less than it was a few years ago, and that, in no small degree, the better side of higher criticism has already strengthened the Bible and clarified many interpretations from imperfection, if not from error. We can not here pass judgment upon the various schools of thought, but the RECORDER is in duty bound to urge its readers to give careful attention to all sides of the question. Especially is this true of those who are preachers and teachers. That the Bible should be subjected to such investigations as have marked the last half century, was unavoidable. Candid investigations are desirable. That much of crudeness has appeared on both sides, is true, but everyone who has an adequate faith in the Bible as a Revelation from God—however men may differ in the definitions given to revelation, inspiration, and the like—need not fear that in the final outcome, the present trend of criticism will destroy the Word of God, render its value less apparent, or make it less an influence for righteousness and truth in the world. He is wisest who holds firmly to the truth that, in many ways, God is always seeking to reveal himself, his power, his love, his presence and guidance unto all who seek him or will be found of him.

## WOMAN'S WORK

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

### FIVE CHURCHES REPORT OBSERVANCE OF WORLD DAY OF PRAYER

ANDOVER, N. Y.

We joined with the Woman's Missionary Circle of the First Day Baptist Church for the World's Day of Prayer, March 7. They had already begun to arrange for it and had sent for copies of the program such as were sent to all of our churches, when I went to see about it. Their new pastor was a missionary in South America for some years, and told us about some of his experiences there, at the close of the program. This was very interesting.

MIZPAH S. GREENE.

INDEPENDENCE, N. Y.

The meeting under the direction of the same group as mentioned above was held at Independence on Sabbath morning and there, also, much interest was shown in the service.

PAWCATUCK CHURCH, WESTERLY, R. I.

Last year we observed the Day of Prayer in our church and invited all the other ladies' societies in town to join us. Mrs. C. A. Burdick had charge of it and we had a very good attendance and a very good meeting. This year the ladies of the First Baptist Church observed the day and asked the other societies to join in with them. It seems much wiser to have a large meeting rather than several small ones with practically the same program.

ETTA J. WHITFORD,  
Secretary of Woman's Aid society of Pawcatuck Church.

NORTH LOUP, NEB.

The prayer meeting Friday night was in the hands of the two women's missionary societies. They gave a program sent out by the Federation of Woman's Boards of Foreign Missions for observing the World's Day of Prayer. The theme had been se-

lected and the program largely prepared by a Christian young woman of Korea.

"That Jesus May Be Lifted Up" was the theme. There were hymns, Scripture readings, responses, prayers, an exercise by six girls—Merle Fuller, Dorothy Goodrich, Katharine Greene, Virginia Moulton, Maxine Johnson, and Mary Cox.

Under the subject of "Confession of Our Failures in National, International, and Church Life," there were one-minute talks by Davis Davis, Roy Cox, Pastor Warren, Lyle Maxson, and C. W. Barber. "A Call to Prayer" was given by Mrs. Ethel Hamer. The arrangement of the program and the music was in the hands of Mrs. Esther Babcock and Mrs. Georgia Greene.—*From the "Loyalist," by Rev. Hurley S. Warren.*

SALEM, W. VA.

For three or four years the women of the Salem churches have been organized into a Council of Church Women for the express purpose of promoting and carrying out a program on the World Day of Prayer each year. This year, as before, the committee of the council was active and all churches were represented in a very enthusiastic and helpful gathering at the Methodist church on March 7. The program had been so organized that it moved as though with no one in charge, each part following effectively upon the other. Music appropriate for the occasion was prepared, one number especially being very effective. It was in the form of antiphonal singing with one singer in the balcony and the other in the front of the church. It is believed that much good is accomplished by such gatherings, and the ladies of our church in Salem are particularly glad to join with the ladies of the other churches of the city. Mrs. M. Wardner Davis had charge of the committee for this year. Before the end of the program a committee to arrange for next year's service was appointed.

Your editor is sure that more than six churches, the five mentioned here and the one mentioned last week, observed the Day of Prayer. She believes that much good can and will come from our interchange of ideas and experiences. We are always anxious for any news from the various societies.

## YOUNG PEOPLE'S WORK

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

### WHAT IS A USEFUL LIFE?

Christian Endeavor Topic for Sabbath Day,  
April 28, 1930

#### DAILY READINGS

Sunday—A Christian life (Titus 3: 1-8)  
Monday—A pure life (I John 3: 3)  
Tuesday—A purposeful life (Acts 9: 10-16)  
Wednesday—A loving life (I Cor. 13: 1-13)  
Thursday—A consecrated life (Rom. 12: 1, 2)  
Friday—A faithful life (Matt. 25: 14-21)  
Sabbath Day—Topic: What is a useful life?  
(2 Tim. 2:3-15, 21, 22)

[The notes on this and the next week's topics are to be written by Pastor S. Duane (Ogden of Nortonville, Kan., Life Work Recruit superintendent. Notes for both topics will appear in next week's RECORDER.—C. A. B.]

#### THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

"Study to show thyself approved unto God." A useful life is a life consecrated to Christian service and approved by God. It is an unselfish life, and he who would live such a life must "empty himself" in order that he may serve others.

There are so many ways in which we can be of service to those around us. I am trying to teach this idea to my Sabbath school class of boys. I tell them every Sabbath to do kind deeds for someone during the week, and then tell us what they did the next Sabbath. Sometimes I ask them to make a list of everything they do during the day, and check those which they think are pleasing to God. The boys are very enthusiastic over this idea, and I believe they are receiving a real blessing from serving others. So, if we put others first in our lives and live for others, we shall receive a blessing and our lives will be useful.

"Every kind of work is 'our Father's business.' All the work of the world is his work. If we have found the work we like; if we do our tasks well, we are serving God's purpose at the moment."

### MISS MARJORIE BURDICK AT MILTON JUNCTION AND MILTON

We have just recently received reports of the field work done by Miss Marjorie Burdick at Milton Junction and Milton, where she spent several days during January. The following good report of the work at Milton Junction is taken from the local paper:

Miss Marjorie Burdick, field secretary of the Young People's Board of the Seventh Day Baptist Conference, in a five session conference at the Milton Junction Seventh Day Baptist church discussed quite fully the "Crusade With Christ" program as outlined in the Christian Endeavor standards. The four main topics were Worship, Instruction, Service, and Fellowship and Recreation.

Special interest was added to the topic of Worship by making a denominational application, showing what the privilege of worship meant to our forefathers. The martyrdom of John James in London, 1661, furnished an example.

The usual means of worship were discussed such as personal devotions, family worship, and church worship as conducted for children, youth, and adults in our various church services.

Instruction often overlaps worship in our church services, but some services are more definitely instructive than others, such as Sabbath school, study classes, conferences and conventions.

The lines of Christian service open to young people are many: the winning of friends for Jesus Christ, the stewardship of time, money, and talent which offers much opportunity for service toward Christian citizenship and world friendship.

A supper in the basement of the church on Monday evening was enjoyed by about thirty young people. Following the supper, Recreation and Fellowship were discussed. By way of illustrating purposeful planning of recreations, two little plays were planned and staged, thus revealing some talent and originality. Miss Burdick spoke about some Bible plays that had been produced entirely by young people in school and summer camps.

Throughout the series of conferences Miss Burdick added vividness and force to her arguments by relating personal experiences, which after all are the life of a message because it is the life of the messenger.

This conference was held from Friday until Sunday, January 10-12.

Following this she spent some time in Milton, giving several addresses at the college chapel, and holding personal conferences with young people. We give here a brief summary of her two addresses on "Higher Values," taken partly from the *Milton College Review* and partly from



notes from Miss Burdick. (Our apologies if it misrepresents what she said.)

Her first address, on "Life Values," was introduced by the question, "Who are you, and what are you doing here?" She invited students to measure themselves by the standard they use to measure others, and she asked them their aims and their goals. Through careful, logical development she pointed out two kinds of values, the instrumental and intrinsic (lower and higher intrinsic), and explained the importance of the instrumental in attaining the higher values. The instrumental values include economic and natural; the lower intrinsic include recreational, bodily, and social values.

Under economic values she discussed money, which is valuable only as a means to an end. She gave considerable attention to recreational values, emphasizing the right kind of play, as it often reveals who you are. She emphasized the need of budgeting time, of having a recreational standard, and a "far view."

"We need more Lindys," she said in closing, "who plan destination, prepare for it carefully, reach it, and then dare venture in higher and bigger things of life."

Her second address was on the higher intrinsic values: intellectual, esthetic, moral, and religious. She stressed the importance of true beauty in languages, in virtue, in thoughtfulness, as well as in character values, such as truthfulness, justice, temperance, and intellect. She explained how religious values rescue us from selfish living, and how much more meaning they give to friendship.

"It is not only necessary to have strong, well-built foundations, but it is necessary to build on them," she said in closing.

### NEW ENGLAND UNION RALLY

The New England Seventh Day Baptist Christian Endeavor Union held its rally at the Pawcatuck Seventh Day Baptist church Sabbath afternoon and evening, March 22, 1930, with about one hundred members present including representatives from churches in Waterford, Connecticut, Rockville, Ashaway, and Westerly.

The Christian Endeavor meeting was held

at five o'clock, with Mrs. Clayton Burdick as leader. During the meeting a duet, "Drifting," was sung by Carroll Hill of Waterford, and Stanton Gavitt, of Westerly.

The Westerly juniors gave a demonstration of the topic, naming barriers that may be keeping people away from Christ, such as money, automobiles, friends, books, business, time, and self; but it was clearly shown that all of these could be used for the Lord's work. At the close of the exercise Stanton Gavitt sang as a solo, "Have Thine Own Way."

At six o'clock all enjoyed an oyster stew supper, served by the Westerly society.

At seven o'clock the rally was opened with a praise service led by Mrs. Blanche Burdick, of the Ashaway society. During this service a duet was sung by the Misses Lucie and Julia Irish of the Rockville society; a solo was sung by Carroll Hill, pastor of the Waterford society; and a piano accordion solo was given by Stanton Gavitt of the Westerly society.

Following this service Carroll Hill gave an interesting talk on the Lewis Camp. He was assisted by Addison Chester, of Ashaway, Howard Barker and John Gavitt, of Westerly—three boys who have attended the Lewis Camp. This period was followed by the business session, after which C. S. Bailey of Chasambra Lodge, a past president of the New London Christian Endeavor Union, gave an interesting address on the subject "Personality." The following acrostic was used:

Politeness—poise  
Education—efficiency  
Responsibility—reliability  
Service—sacrifice  
Optimism—objective  
Nerve—knowledge  
Achieve—action  
Loyalty—little things  
Ideas—initiative  
Thrift—time, money  
Yourself

Mr. Bailey showed how all these are necessary if we are to be a success in any line of business, also in our daily life.

We were all sorry that our president, Morton Swinney of Waterford, was unable to be with us on account of illness.

REPORTER FOR THE  
NEW ENGLAND UNION.

### SPRING TONIC SOCIAL

REPORTED BY THE LITTLE GENESEE SOCIETY

1. One of the boys was dressed up in Indian costume as the "medicine man," and another as "Doctor Quack," who performed a very amusing operation. A Red Cross nurse assisted the doctor. The patient was placed on a table and a white sheet spread over him. The nurse gave him the "anaesthetic" through the handle of a jumping rope which was fastened to a carpet beater. The doctor began the operation by sawing a piece of board which had been concealed under the sheet. Soon a toy rabbit was held up and called an ingrown hair (hare). In the second act the doctor says his patient's leg must be amputated. A stocking has been stuffed and placed over a broomstick. This is sawed off and drops to the floor. Next each one present must come to the doctor's office and have his temperature taken (with a stick of candy) and his pulse counted. Then the doctor tells what is the matter with each one and how many pills (red candies) he must take in a day. This proved to be quite amusing. Then the games began.

2. "It." Guests form a circle with one in the center as "It." This player points at some one in the circle and says, "Are you ill?" He then begins to count, 1-2-3, up to 10. The one addressed must give the name of some disease before the count is finished. If he fails, he becomes "It." The leader may change the game by saying, "You are ill," and the one pointed at must not answer. If he does he must go in the center.

3. "Halitosis Hound Race." Divide the group into couples and give each girl a long piece of string, one end of which she must tie to the boy's ankle. There are the same number of couples in each row. At a given signal the boys start running straight ahead, jump over a hurdle made of pasteboard, and return. The girls must not let the boys get away from them. If they knock the hurdle over or break the string, they must go back and start over.

4. "A Bottle." Guests are seated forming a circle with one in the center. He may ask any one any question he wishes and the answer must be "A bottle." For example: "Whom did I see you with last night?"

Answer, "A bottle." This must be repeated three times without laughing.

5. "Jump Rope Malady." Two people swing the rope and one jumps, while these lines are repeated:

"Mama, mama, I feel sick;  
Send for the doctor, quick, quick, quick!  
Doctor, Doctor, shall I die?  
Yes, my child, but don't you cry.  
How many carriages shall I have?"

With the last question, the ones reciting begin to turn the rope faster, counting until the jumper misses.

6. Lunch of punch and wafers was served, and as an educational feature an article from the *American Magazine* was read. After this all repeated the Lord's Prayer followed by the Mizpah benediction.

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Solomon's Choice (1 Chron. 1: 7-12)  
Monday—A safe Guide (Psalm 23; Psalm 37: 3-6)  
Tuesday—Seven things to keep in mind (Phil. 4: 8)  
Wednesday—The high honor of service (Matt. 20: 25-28)  
Thursday—Love, the greatest thing in the world (1 Cor. 13)  
Friday—The rich young man's choice (Matt. 19: 16-22)  
Sabbath Day—Topic: What do you want more than anything else in the world? (Phil. 3: 7-16)

Topic for Sabbath Day, April 26, 1930

DORIS E. COON

Have you ever asked yourself the question, "Is it possible for us always to receive what we most desire?"

I am sure that many moments have been spent in debating on this subject. What and where is there a better answer than the one in Matthew 7: 7, which states, "Ask and it shall be given you; seek and ye shall find; Knock, and it shall be opened to you." That is a promise worth thinking about.

Of course, there are many requirements demanded before it can be fulfilled. The price is often high, but is it not worth it? Let us be satisfied with nothing but the best. There are no substitutes, so let's one and all work for the one thing worth having. It's worth the price, so let's work.

Why not have a discussion on the subject? There are many sides to a question, but only one right side. It is often the case that the other person's thoughts are superior to ours. An easy way to broaden our ideas is to talk them over with our neighbors. You might ask such questions as are listed below:

1. What do you want more than anything else in the world? Why? Is it what you should have an eagerness for?
2. What should we have as our goal, and whom as our ideal?
3. Are the things we crave always attainable and within reach of everyone?
4. Is it always the case that what we want is best for our own good?
5. Are we always willing to pay the price?

In harmony with the topic, why not close by singing one verse of our "Consecration Song":

"Have thine own way, Lord! Have thine own way!  
Thou art the Potter, I am the clay:  
Mold me and make me after thy will,  
While I am waiting yielded and still."

*De Ruyter, N. Y.*

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

"ANSWER ONE—ASK ANOTHER"

*Question*—What should be accomplished through the business meeting of a Junior society?

*Answer*—Objectives:

1. A sense of responsibility in the child, a relation of his religion to business affairs.
2. A recognition by the child that the work of *his* Junior Christian Endeavor is incomplete if his committee (whether he be chairman or not) fails to function.
3. A development of a feeling of consciousness that herein he is functioning *himself*—The "excuse" of a Junior society for being lies in the *expression* of desirable thoughts, motives, and emotions previously aroused.
4. An elementary knowledge of Robert's Rules of Order—training in correct partici-

pation—a knowledge to be used in many fields.

*Actual Work to be Accomplished at Each Business Meeting:*

1. Roll call, to keep juniors alive to membership.
2. Report and recommendations of executive committee.
3. Reports of all officers and committees.
4. Discussion of and voting on (example—society as a whole decides following points)
  - a—Adoption of reports.
  - b—Recommendations of executive committee, such as definite tasks to be done (singing Christmas carols, carrying out world friendship projects, attending church in a body one certain day, etc.)
  - c—Votes of thanks, etc.
  - d—All bills.

I think that the business meeting is always more effective if the executive council acts as a sort of advisory board and meets with the superintendent to discuss work of society, plans, etc., once a month before the society business meeting. If carefully directed it tends to increase interest and make business meetings more worth while and better child-directed.

### THE REVIVAL "SPIRIT"

The question is often asked today. How much of the "spirit" in the revival season is due to the movements of the Spirit of God, and how much is due to the mere magnetic, and psychological influence of men? Is the influence of the evangelist over an audience due to his personal magnetism, or to the Spirit of God working through him? Many theological seminaries, and many preachers, have become apparently fearful of emotional religion, saying that it may be wholly of men and not of God. It must be confessed that there have been men whose personal influence swayed the audiences, but we are fearful that the attitude of many religious leaders at present is apt to lead to the suppression of every emotion, and to make religion a cold, ethical matter, not greatly different from some refined pagan philosophy.

Many are saying that the swaying of the multitudes as in the days of the Wesleys,

Spurgeon, Moody, and others, can never be expected again in the history of the Church, and it sometimes looks as though efforts were made to minimize that early manifestation of the power of God in the hearts of men, and ascribe it to psychological movements; or to put it in plain terms, it is ascribed to men and not to God. As a result there are many men who would like to win men to Christ, hesitating to manifest emotion of any sort. They have been caught in this whirlpool of psychological discussion, and have hesitated to yield themselves wholly to their messages, lest any power they might manifest might be psychological, and not the power of the Holy Spirit. They have, in other words, quenched the fire of the Holy Spirit, and as a result there is a weak testimony; sermons lack something, and there is neither the soul-power of man nor God-power; sermons become mere essays on some popular theme, and even these are not delivered with enough energy to keep the saints on the front seats awake.

Let us turn back the pages of history for a moment to a time when the power of the Holy Ghost was not confounded with any personal magnetism; when men were advised to give themselves to the preaching of the gospel, and let God have his way with them. The Apostle Paul was not hindered in his work by any fear of personal influence through magnetism on his hearers; he was alive, passionate, and full of what the New Testament calls the power of the Holy Spirit, and we feel no better description can be found today for what enabled Paul to do his mighty work. He was so positive and vehement that he caused Felix to tremble, and Agrippa to think that his learning had made him mad. When he dipped his pen in ink, it seemed that he had dipped it in the fire of God, and with it he set truth aflame. When we consider what the man Paul seemed to be physically, it is not likely that many can be found who would ascribe his power to his commanding presence, or wonderful voice, or some peculiar personal power. It was clearly the power of God working through him.

How about other great preachers of history? Of course some of them were men of wonderful personal power, but many of them were not, yet they wrought mightily

for God. Think of some of our own men, C. M. Lewis, J. L. Huffman, S. D. Davis, T. L. Gardiner, L. D. Seager and others, who, a generation or two ago won hundreds for the kingdom of God; who preached as "the Spirit gave them utterance," even if it did stir their emotions, and the emotions of others. Their work brought results, results for which many are yet thankful. Multitudes were turned to God, genuinely converted, and lived new lives. We would be willing to accept some of the teaching of these days that old-time revivals must not again be looked for, that men will be won some other way, if adult converts were coming. There is little appreciable growth outside the Church of God, outside the children of the Church. The number of adult people turning to God by the "newer ways," or in any way, is so small that the statistics will be scarcely worth gathering. It seems many are almost ready to say that none but children can be won to God; that the gospel has lost its power among grown people. Nothing will so paralyze a preacher as doubt. Let a man become confused as to whether his message is wholly from his own powers, or from God, and his message is a dead message. The gospel of the Son of God is the "power of God." It is not in mesmerism, hypnotism, or in any of the forces called psychological.

Some one may ask, "How shall we know what is the power of the Holy Spirit, and what is purely human?" There is but one way of knowing. Of course we readily admit that the human element enters into all religious work, but there are some tests, and those are the tests suggested by Jesus Christ, "by their fruits." Whatever movement issues in regenerated lives, whatever makes evil men good, even if it comes through human channels, is of the Spirit of God. The thing to do, on both the part of the preacher and teacher, and earnest Christian worker, is to give himself wholly to God for the work of winning souls to Jesus Christ.

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

British to Study Possibility of Abolishing Death Penalty. — Head-line. All that's needed is to adopt the American jury system.—*Arkansas Gazette.*

## CHILDREN'S PAGE

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

### CRUSADING WITH CHRIST IN KOREA

Junior Christian Endeavor Topic for Sabbath  
Day, April 26, 1930

MRS. HERBERT L. POLAN

A few facts about Korea:

1. Korea is primarily an agricultural country. Rice, cotton, and fruit are raised in large quantities.

2. The need of reforestation was great in Korea, and one year the high school pupils in Konju received permission to plant trees. They set out twenty thousand.

3. The coast is indented with good harbors and there are several navigable rivers. Fisheries are important.

4. The Koreans use cattle to plow and draw produce to market and so the village blacksmith shoes the cattle as well as the horses.

5. Mountain districts are rich in minerals—gold, silver, lead, copper, iron, graphite, and coal.

6. The cities are a mixture of the old and new. Old walls and ancient temples beside the streets where are seen trolleys, autos, cigarette signs, etc.

7. Trade is rapidly increasing and there is great need of the true Christian spirit being displayed in business life.

8. There are some splendid mission schools in Korea; besides there are theological, medical, and nurses training schools which teach the natives to help their own country, in many lines.

### ARE YOU READY TO MEET JESUS?

MRS. JOHN BLAKE

"Really, mother," said Mr. K., after having read some current event topics in the paper and comparing them with Bible statements "I fully believe the coming of Jesus is very near. The signs God has given us whereby we may know of his near coming are taking place so rapidly that it wouldn't surprise me at all if Jesus should come this summer."

"Oh, I hope he does, I hope he does," said little Delean, jumping up from the corner in which she had been playing with her blocks; clapping her hands and dancing around the room with glee she continued, "I just love Jesus and I'm going to hug him tight when he comes and tell him lots of things, and I do hope he will come this summer."

I wonder how many of our little SABBATH RECORDER readers love Jesus in this way and are ready to meet him if he should come this summer.

His Word (the Bible) tells us he will take all who are ready. Have you told Jesus that you want to go with him? If not, it would be wise for you to do so at once for then he will know you are one of those who desire to go with him.

He does not take any against their will. He takes just those who love him and those who wish to be with him.

Tell Jesus at once that you love him and that you want him to take you to that beautiful home he is away preparing for those who love him. Then trust that he will do so for he has promised that those who come to him he will in no wise cast out.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matthew 24: 44.

Rt. 2,

Bitely, Mich.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I want to tell you about the canary birds my father bought for me. There are six of them—the father, mother, and four little birds.

Daddy wired a small wire strainer in the cage, and they made a nice nest of the cotton we put in the cage, and it surely is interesting to watch them.

The eggs were bluish white with brown specks on them. They were about as big as my finger nail.

The little birds will not be babies long the way they are growing. I think they grow in the night. One looks as if it is going to have a black head. He is the smallest one.

Dicky is a beautiful singer. He helps feed the mother and the babies.

I enjoy the Children's Page very much and I will try to write another letter soon.

Sincerely yours,  
THELMA KENYON.

Ashaway, R. I.,  
March 25, 1930.

DEAR THELMA:

I enjoyed hearing about your lovely little canaries. I never had one of my own but many of my friends have, so I have been able to enjoy their beauty and their songs. I did have a tame robin once upon a time when I was probably about your age. His name was Dick, too. I found him in the grass one day with a very bad foot, and carried him tenderly into the house. I doctored his foot and took care of him as well as I could until his foot was well. At first he was very wild, but before many days became very tame. When he was well I let him fly away, for robins are not like canaries, and are not happy in a cage. For several days he kept coming back and seemed as tame as ever, but finally he flew far away and never returned again. How I did miss him.

I am glad you enjoy the Children's Page. So do I. I hope you will keep on writing for it, and that quite often.

Sincerely your friend,  
MIZPAH S. GREENE.

### MARJORY'S FRIENDS

M. S. G.

Marjory Burton lives on a large farm in southern Wisconsin. She has no brothers and sisters and no near neighbors of her own age, so one would think she would often be very lonely. But let me tell you, it would be hard to find a happier, more contented little girl.

If you should ask her, "How can you be so happy when you have so few friends to play with?" I can hear her answer, with a merry laugh, "Oh, but I have hosts of friends to play with! There is Fluff, my big yellow kitty; Shep, daddy's faithful collie dog; the cattle, horses, and sheep, the squirrels and the birds. Oh, I cannot begin to tell you how many friends I have! There are hundreds of them, and best of all are my dear daddy and mother." Then out she would run to play with these many friends.

She is especially fond of her feathered friends and often can be found calling the birds to come to her.

"Come down, little birdies," she called softly one day. "I love you; I wouldn't hurt you for anything in this world." But although the birds sang their sweetest songs for her, they did not come very near, until one day she began to sprinkle crumbs for them.

Day after day she did this, until at last, to her great delight, they would perch on her shoulder, and even eat out of her hand.

"Why do the birdies come to me, mother dear?" she asked. "They never did before."

"Don't you think it is because they have found out that you love them?" said her mother.

"But they really come for the crumbs I bring them," laughed the little girl.

"Yes," said mother softly, "but you feed them because you love them, do you not? Love will make people come to you, as well. You will always have friends, dear child, if you show your love for them by gentle, kindly deeds. It takes love behind good deeds to make friends."

"Of course," answered Marjory, with a happy laugh.

### BUILDING ON THE SHORE

On the seashore little children  
Build their houses out of sand,  
Pile them up so high and careful,  
Make them like a villa grand;  
Sculpture them with doors and windows,  
With the chimneys high and wide;  
And when father comes to take them,  
Leave their labor for the tide.

On the shores of time are builded  
Many mansions by the great;  
All their life they spend in shaping  
Things that fit their earthly state;  
Houses, lands and bonds and money,  
Name and fame and wealth galore;  
Then when Father comes to take them,  
These they leave forevermore.

On eternal shores are mansions  
Builded by the Savior Christ,  
Fashioned for the pure and faithful,  
For the ones his love enticed—  
Formed into a hut or palace,  
Sized to fit their faith and love;  
And there's no one who can take them  
From their heavenly home above.

—Joseph Taylor Britan.

## OUR PULPIT

### PERSONAL WORTH

REV. JAMES L. SKAGGS

Pastor of the Church at Milton, Wis.

SERMON FOR SABBATH, APRIL 26, 1930

Text—Matthew 12: 12.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Matthew 12: 1-21

PRAYER

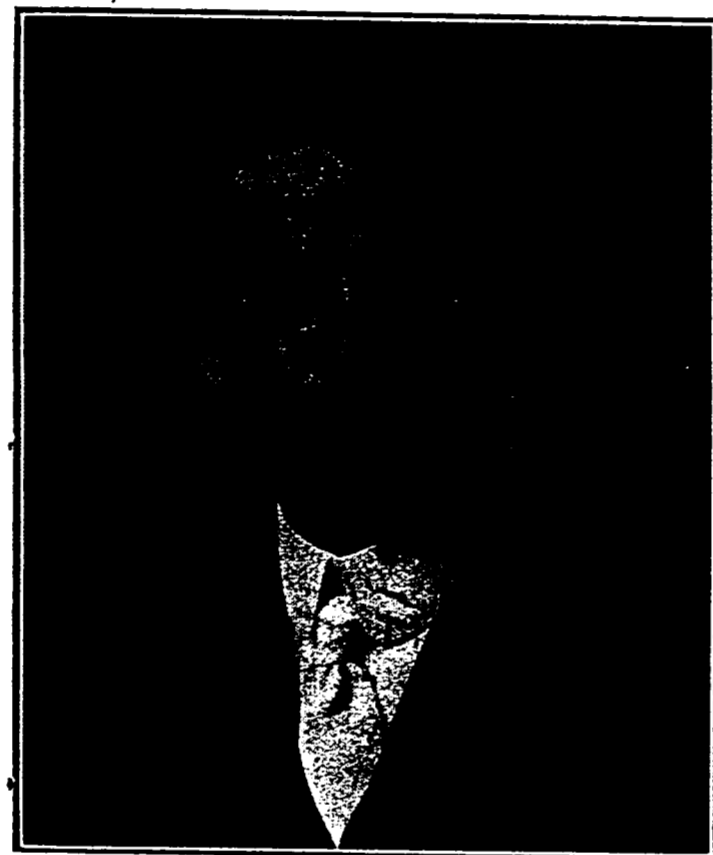
OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



law, forgetful of its real spiritual significance.

In the matter of Sabbath observance they were very careful and had hedged themselves in with a multitude of rather artificial restrictions. One of these was that they should not heal on the Sabbath. If it were a case of life and death, they might make an effort to save life; but that was about the limit of service. When Jesus came he took delight in relieving physical needs

whenever he found opportunity; and that opportunity often presented itself on the Sabbath.

So one Sabbath when he came into a synagogue, there was a man there who had a withered hand, and his critics made it an occasion to question and if possible embarrass Jesus. And they asked Jesus, "Is it lawful to heal on the sabbath day? that they might accuse him." "And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep?"

Here we have a setting from which I have chosen my theme—personal values. It is apparent that Jesus saw values in a different light from that of his critics. Jesus shows the distortion of their view when he

"How much then is a man of more value than a sheep?"

It was at a time when Jesus was in the vicinity of the Sea of Galilee toward the north of Palestine. He had recently sent out his disciples to go forth and heal and teach. He himself was going from village to village ministering to the spiritual and physical needs of the people.

Many of the people by whom Jesus was surrounded were very religious. They had been trained to be most scrupulous in the observance of forms, commands, and traditions, and apparently believed that the real soul of religion was to be found in these observances. But in their allegiance to these things, they were apparently overlooking deeper and more vital things. They were apparently living by the letter of the

contrasts their estimate of the importance of helping a sheep out of a pit and a man out of his suffering. By their theories they must of course say, We will help the sheep out on the Sabbath, but the man must wait for relief until the Sabbath is past. "And they took council how they might destroy him."

A question of values must necessarily arise. And Jesus says, "How much then is a man of more value than a sheep?" A sheep represents a definite kind of value. Its wool is worth so much in the market and for the making of clothing. Its skin has a real commercial value. Its meat has a real value for food. Therefore a man who owns a sheep would not want to leave it in a pit lest it die, and he be the loser of just so much property value.

Many men were held as slaves in the time when Jesus walked among men. If a slave, an able-bodied man, and a capable worker, should fall into a pit on the Sabbath he would doubtless have been lifted out; his master would not want to take a chance on losing so valuable a property.

I heard a story sometime ago of a boat being capsized, throwing a considerable number of people into deep water. One man on the shore became greatly excited and kept shouting to those attempting rescue. "Save the red-headed man; save the red-headed man!" Finally the red-headed man was brought out, and the rescuer inquired of the excited man on shore, "Is this man your brother whom you were so anxious to have saved?" The other replied, "No, he owes me ten dollars; and I knew if he were drowned I would never get it."

Everyone has a sense of values when we talk about sheep or money; but it would seem that some do not see readily the value of a man—personal worth.

But it is this *personal worth* that we are to think about this morning. "How much then is a man of more value than a sheep?"

It is undoubtedly true that varying degrees of worth are represented by people. Some persons are worth more than others. And we can not always judge personal worth by appearances. Some of the most trifling personalities make good appearances, wear good clothes, have perfect manners for times when they want to use them, but inwardly they are very cheap and perhaps full of all uncleanness. There are also

the diamond personalities: some in the rough and some polished. We have to go deeper than externalities to determine personal worth. Might it not be possible that in some cases a man is no better than a sheep?

A man's worth depends a great deal upon his ideals. Ideals are seeds from which the plants and fruits of life grow. We do not expect the same results in our gardens from the seeds of quack grass and the seeds of tomatoes. No more can we expect the same kind of personal worth to grow out of the ideals of the gangster or bootlegger and the honest hard-working student or citizen.

A story is told of a great religious leader of Europe coming for the first time into New York harbor. He was greatly impressed with the skyline of that great city. "His eye caught the beautiful lines of the Woolworth tower. His face beamed with delight. 'Ah, you Americans,' he said, 'that is your great cathedral!' 'No,' those about him answered, 'that is not our cathedral, that is our five and ten cent store.'"—*Luccock, Christian Herald.*

So as we look upon the outward aspects of life we can not always estimate the personal worth. All men doubtless have potentialities which make it possible to be better than sheep. But if the animal nature rules, and the individual is governed by greed and the appetites and passions of the flesh, is he really better than a sheep?

Halvord E. Luccock, professor in Yale Divinity Schools, says:

"To many people life has become merely an episode in a five and ten cent store. Over their smooth unruffled brow you can see written just as clearly as if it were written in the gold and red letters of the traditional five and ten cent store, 'Nothing in this place worth over ten cents.—No high purposes, no deep reverences, no aspirations after God.'—*Christian Herald.*

It is depressing to look into faces where there are great possibilities and see written in unmistakable signs, "Nothing Here Worth More Than Ten Cents." On this debit side of personal worth there is no inspiration. But our spirits rise as we meet people with great ideals, with faces set resolutely toward God, and toward things which are high and holy and good.

We do not need to live on low levels of personal worth, where there may be a question whether we are worth more than sheep.

Any man is potentially, and can be in reality, worth much more than a sheep. If we find ourselves slumping in the things of personal worth, we can remedy the situation if we will.

Greenville Kleiser has said:

"The sovereign remedy for every discordant and undesirable condition in your life is within yourself. . . . Determine resolutely to rid yourself of the enemies lurking in the recesses of your own mind. Take stock of your mental assets, motives, and habits. Correct or eliminate everything in your life which retards your best progress. Keep a high ideal constantly before you to stimulate your best powers into activity. Character and culture are inseparable. Greatness can not be successfully counterfeited. The sources of nobility are within. Your character is the product of your daily thought and aspiration. Culture is of the mind and heart."

—*Inspiration and Ideals.*

The religion of Jesus is the cure for personal cheapness. The religion of Jesus calls for spiritual experience and achievement. It calls for faith in the reality of God, for belief in the worthfulness of love, service, faithfulness, goodness. The man who has this faith planted in the very soil of his life will bear fruit. And there will be no question as to his personal worth. The nearer we get to Jesus, the more we see of personal worth; the clearer becomes the distinction between a man and a sheep.

The fountains of worth are on the inside. A man is better than a sheep because of the mind and soul which are within him. He is capable of living a richer, fuller, more worthwhile life. He has power to reflect upon himself, and to determine in large extent what his worth shall be. We who are older have set our stakes and determined our limitations. But you who are young have it all in your own hands. By the attitude which you take and the manner in which you are spending your days, you are putting a label on your life. You can not spend your youthful days in a trivial, irresponsible manner, and find great worth built into your maturity. You can not neglect the things of refinement, culture, good manners, and then come to maturity with a polish and finish which will commend you for the best positions.

Along with our intellectual culture we need the religion of Jesus that the highest personal worth may be built into our lives. The cultural elements outlined in Matthew

5: 1-12, are very essential elements. Great personal worth calls for humility, implies suffering and burden-bearing, deep desire for right living, sympathy, purity of heart, love of peace. And we who fail to incorporate these spiritual refinements into our culture are sure to fail to come to our highest possibilities of personal worth.

No kind of externalities can bring the worth which we need and which the world needs. There is much in a recent statement made by Roger W. Babson:

"I am enthusiastic about the great discoveries and inventions which the next decade or two will witness. . . . I believe the inventions of the future—no matter how marvelous they may be—will avail us little unless human happiness is also increased. A big house is no better than a small one unless the people who live in it live happier lives, for the increase of luxury is not a true index of increased happiness. The problem of happiness is concerned with spiritual values rather than with material values. Our lasting pleasures do not derive from the way we impress others with our outward excellence, but from inner mastery over our own conduct. . . . My guess is that as material comforts increase, people will be no happier than they are today. I doubt if the modern flapper, dashing about with her sweetheart in a high-powered motor car, is any happier than was Priscilla and her John Alden three hundred years ago.

"Sooner or later, as inventions multiply and people find themselves no happier than they were before, there will come a shift of emphasis in our research. The competent and diligent minds which have so far been directing their energies to material development will turn to the study of God and true religion." (Forum, 5-29.)

This question of human happiness is bound up with personal worth. Men do not have to be professional religionists to come to the conclusion that personal worth is not to be found in the externals of life. There may be a question as to whether man is better than a sheep, if he lives like a sheep; or whether he is better than a hog, if he lives like a hog; but there is no question if he lives like a Christ.

We can come to our best only through years of growth and patient endurance. The following paragraph may present an easily-remembered concluding thought:

"The giant tree tells an inspiring and instructive story of growth, beauty, and usefulness. Straight and dignified, it speaks of sturdiness and serenity in storm and sunshine. Its roots symbolize depth and security. Its graceful leaves and branches are expressions of

harmony and beauty. Silent and supreme it serves as sentinel, shade, and shelter. The growth and unfolding of your life should be as beautiful and as progressive as that of the giant tree. Let your character be firmly rooted in principle, your mind set constantly toward the light, and your aims and aspirations point heavenward. Then like the giant tree you will steadily grow in beauty and power, inspiring men about you, and fulfilling the divine purpose."—Kleiser, *Inspiration and Ideals*

#### AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF TRUSTEES

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

Members present: Corliss F. Randolph, Winfred R. Harris, Miss Ethel L. Titsworth, Theodore L. Gardiner, Irving A. Hunting, George R. Crandall, William C. Hubbard, Asa F. Randolph, Edward E. Whitford, Harold R. Crandall, LaVerne C. Bassett, Courtland V. Davis, Business Manager L. H. North.

Visitors present: Mrs. Ahva J. C. Bond, Mrs. Bessie Hubbard, Mr. Adelbert F. Whitford, Mr. Arthur L. Titsworth.

Prayer was offered by Dr. Edward E. Whitford.

The assistant corresponding secretary, Bernice A. Brewer, reported.

#### REPORT OF THE ASSISTANT CORRESPONDING SECRETARY

##### Letters.

Letters received during the month, 69; letters written, 39. Letters mimeographed, 4, totaling about 220 copies.

##### Distribution of Literature Campaign.

The larger number of letters both received and written this month is due practically entirely to the Distribution of Literature Campaign which is being carried on through the office. Most of the secretary's time has been spent this month on the campaign. The work has included the sending out of mimeographed letters, mailing of over sixty packages of literature to the churches, and the checking of the RECORDER subscription list against lists of members of about forty-five churches. The object here is to send a letter and sample copies of the RECORDER to all the non-subscribers whose names and addresses we can obtain.

##### Follow-up Letters.

One new feature of the office work has been introduced this month. It is often true that when we receive letters of inquiry from people outside our denomination, and answer them with

a letter and literature, we hear no more from them. A plan has now been started to write to these people at least one more letter, showing our interest in them, and our desire to send them more literature if they care to order it. When worked out, the system will be such that the second letter will be sent about six months after the first. One reply has already been received since this beginning has been made.

##### New Typewriter.

A new typewriter has been placed in the secretary's office, and is already making the work not only easier, but more efficiently done, since it turns out better looking typing. The typewriter now matches the rest of the very fine equipment of the office.

##### Africa.

A letter of interest was received from a man in the section of Africa where we have some workers still, apparently, after many years during which we have had no official representative there. It has been very difficult to communicate with the people there, since we could hardly understand their letters, nor they understand ours. This letter is from a white man, a Canadian, who has lived there for twenty years. He has recently withdrawn from the Seventh Day Adventists, and wishes to be affiliated with Seventh Day Baptists. Of course some investigation would be in order, but from his letter, which was quite long and full, it seems that perhaps we have found someone through whom we may work in this section. From his letter I gather that there is still considerable interest in our beliefs there.

Respectfully submitted,

BERNICE A. BREWER

Report approved.

The Committee on Distribution of Literature reported with recommendations.

Your Committee on Distribution of Literature would respectfully recommend:

1. That the board authorize the committee to carefully review the matter of free subscriptions to the SABBATH RECORDER and make such eliminations and additions as may from time to time seem advisable.
2. That a tract rack now on hand be sent to the DeRuyter Church.
3. That three hundred additional copies of the wall cards of Sabbath Mottoes be printed at a cost of about \$12.75.

In the campaign through the churches, 3,168 tracts have been sent out; 2,687 tracts have been sent out on order, making a total of 5,855. Two books have been sold with total receipts of \$1.75.

Thirty-seven churches have signified their intention to co-operate with the committee in the special campaign for the distribution of our literature.

JESSE G. BURDICK,  
Chairman.

March 9, 1930.

Report with recommendations adopted.

The Supervisory Committee submitted the

following report (January report revised):

WHEREAS there is in the treasury of the American Sabbath Tract Society the sum of \$8,287 designated as a "maintenance fund," which sum has accumulated from the portion of the rent paid to the society by the publishing house remaining after all cost of maintaining the printing house had been paid; and

WHEREAS \$5,000 of the above named sum is now in the form of a loan by the society to the publishing house at five per cent interest per annum to finance the purchase of the Miehle press; and

WHEREAS it appears that the rent of \$125 per month now paid by the publishing house to the society will be sufficient to maintain the printing house, but not the front building at No. 510 Watchung Avenue, Plainfield, N. J., erected in 1929, which is to be maintained by the General Conference; and

WHEREAS this board believes that part, at least, of said "maintenance fund" should be set aside to increase the permanent endowment fund already established for the maintenance of the front building, designated "The Seventh Day Baptist Building," be it

*Resolved*, That out of such maintenance fund the American Sabbath Tract Society give to the Board of Trustees of the Seventh Day Baptist Memorial Fund, \$5,000, to be held by it in trust as a permanent endowment fund, and invested and kept safely and securely invested, the net income therefrom to be used or applied toward the maintenance of the Seventh Day Baptist Building at No. 510 Watchung Avenue, Plainfield, N. J., and

*Resolved*, That as a means of payment of said gift, the society give its promissory note for said amount bearing interest at the rate of five per cent per annum payable quarterly, with the understanding that the principal of such note shall be paid out of the earnings of the publishing house, in such installments from time to time and if and when the business and earnings of the publishing house shall, in the judgment of the Supervisory Committee, justify such action.

It also stated that a new typewriter has been purchased for the office of the assistant corresponding secretary.

Voted that the report be adopted.

The Nominating Committee suggested as additional members to the Advisory Committee: Rev. Harold R. Crandall, Dr. LaVerne C. Bassett.

Suggestion approved.

The report of the special committee appointed to consider the appointment of a corresponding secretary was taken from the table, pursuant to action at the last meeting, and after further consideration was laid on the table for one month more.

The editor of the SABBATH RECORDER presented a bill for traveling expenses to Alfred, \$19, which was approved.

Voted that the secretary express to Dr. Edwin H. Lewis and sister, Mrs. W. L. Russell, the gratitude of the board for the picture of their father, Dr. A. H. Lewis.

Minutes read and approved.

Board adjourned.

WINFRED R. HARRIS,  
Recording Secretary.

### HOME NEWS

LOST CREEK, W. VA.—In the death of "Uncle Billy" Cookman the Lost Creek Seventh Day Baptist Church has lost one of its oldest members—both in point of age and in the years of his membership. He joined in 1875.

Several of our townspeople have suffered the loss of employment by the closing of the Hutcheson Mines at Mt. Clare, February 15.

Harvey O. Van Horn and Russel B. Kennedy secured the contract for building a large barn near Bridgeport and have already begun work on the foundation. The Lost Creek Lumber has the contract for furnishing all the material. This speaks well for business men and workmen of our community.

C. E. Williams, principal of the Bryant Public School of Clarksburg, has purchased an eleven acre lot from his brother-in-law, O. B. Bond, on the West Milford road, and will build a summer home for his family. We welcome these good people to our Lost Creek community and hope they will soon prove to be permanent residents rather than for the summer seasons.

Mrs. Emma Whitford who has been visiting her sister, Mrs. Abbie B. Van Horn, returned January 29 to Jackson Center, O., where she will spend the rest of the winter with her aunt, Dr. Mary Hawver of that city.

Rev. C. G. Scannell of Dodge Center, Minn., assisted Pastor Van Horn for a week in special meetings at Roanoke. On his way home he spoke one night at the Brick Church. Brother Scannell is a pleasing and forceful speaker and wins friends to himself and to Christ wherever he goes. We are sorry he could not have remained for a series of meetings at Lost Creek. —  
*Lost Creek Booster.*

## Fundamentalists' Page

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

### BIBLICAL CRITICISM

XVI

#### A DISCREDITED BIBLE

In our summary of higher criticism last week, we declared it had given us a *discredited Bible*, since these critics deny the *historicity, accuracy, authenticity, and the inspiration of the Scriptures*. In that summary, we showed they had discredited the Bible, both as to its *history* and its *inspiration*.

#### *A Discredited Standard of Authority*

The "old fashioned" idea of the Bible being an unquestioned standard of authority is repudiated by the higher critics. There is no way to get around that fact. In truth, I think, the higher critics will frankly admit this. Yet they tell us there is a divine element in the Bible. But at best, it is a very shadowy, intangible thing. For according to their own teachings, the Scriptures, especially the Old Testament, instead of being the living oracles of God, are but the *fragmentary remains of ancient Hebrew literature*.

If the Old Testament, as the higher critics affirm, down to about the time of the kings, is largely that of myths, legends, fiction and traditions, of necessity, then, it must be largely ruled out of the category of history. Yet they tell us these myths, legends, fables, traditions, etc., for *teaching value* are just as good as history, or perhaps a little better; that ideas coming from legends may be just as good as if coming from facts.

But if that is true (which we deny), *how about the law?* When we come to deal with the law, it lacks divine authority. For according to higher critics the law is the product of human minds at various ages. Thus, its prophecies, says Dr. James Orr, become "the utterances of men who possess indeed the Spirit of God, which is only in fuller degree what other good men, religious teachers in all countries, have possessed—

not a spirit qualifying, for example, to give real predictions, or to bear *authoritative messages of truth to men.*"

*A revolutionary theory.* To accept the theory of higher criticism is revolutionary. It means, for many at least, the complete readjustment of their ideas of honor and honesty, of falsehood, and misrepresentation. In his *Lectures on Daniel*, Pusey says that "to write a book under the name of another and to give it out *to be his* is in any case a forgery, dishonest in itself, and destructive of all trustworthiness." The critics tell us that all sorts of pseudonymous writers and redactors helped to produce the material of the Old Testament; and that though Jesus often quoted some of this material as being from the pen of some definite writer, and apparently believed it to be true, no serious objection should be taken to that. He either *did not know the facts involved*, or else accommodated himself to the current ideas of the people to whom he was speaking.

We have been taught that inaccuracy in other writings affect their reliability, that proved inconsistencies imperil credibility. Why, then, should we reason differently concerning the Bible? *But the critics do.* The Bible may contain not only mistakes and errors due to the copyists and translators, but even forgeries, intentional omissions and misrepresentations, and yet faith in the Bible and its authority not be destroyed. In fact, these critics assure us that after subjecting the Bible to such bisecting processes, the Bible means more to them than ever before! That their faith rests upon a firmer foundation! We hope that is so. For many, such a revolutionary view of the Bible leaves no room for faith.

Frankly, we can not accept the Graf-Kuenen-Wellhausen theory as to the structure of the Old Testament, or the Sanday-Driver theory of inspiration, or the Bacon-Losey theory of the New Testament—in short, the higher critical position touching the whole Bible—and retain our faith in the Bible as the inspired Word of God.

#### *No Final Authority*

Higher criticism undermines the whole fabric of systematic theology, as well as our system of Christian doctrine.

In times past, any text of Scripture from any part of the Bible was accepted as a

"proof-text" in the establishment of Christian truth and doctrine. That is, plain statements from the Bible became the basis in establishing doctrines and settling controversies. The doctrinal system of the Anglican Church is based upon the *one underlying statement*, namely, "the Bible contains the truth, the whole truth, and nothing but the truth" (See Art. 39). It is true also that the Methodists, Baptists, Presbyterians, and other Protestant churches, likewise base their beliefs upon the same declaration. The absolute proof of their doctrinal beliefs and practices was based on the Bible and the Bible only. No text was questioned as untrue, no book doubted. All Scripture—both Old and New Testaments—was accepted by the great builders of our theological systems and doctrines with an unshaken belief in the inspiration of the texts, as well as the absolute authority of the Word.

But the critics would change all this. They affirm that the "science of criticism" has supplanted the science of systematic theology. To prove the origin, sanctity, and perpetuity of the Sabbath, it used to be sufficient to quote such texts: "God blessed the Sabbath day and hallowed it," etc.; or to establish the doctrine of the new birth, such Scripture as "Ye must be born again," etc. But the critics assure us that the day has gone by for the use of "proof-texts" to establish a doctrine. Such a text might be taken from a book, or portion of a book, which is declared to be mythical, an anachronism, or a forgery. It might be taken from the early chapters of Genesis, or Deuteronomy, or Jonah, or Daniel, and in that case, of course, could not be accepted as a fact, or used to establish a doctrine!

In other words, *every book, chapter, and text of the Bible* must be inspected and analyzed in the light of its *date, origin, circumstances, authorship, environment*, etc.; and after this *examining board of higher critics* has determined all these facts, and just what the book, chapter, or verse meant to the writer, (not what God meant)—*only after it has passed this examining board, may the text be allowed to stand.*

*Christ's Attitude*

No one can go through the gospels without being impressed with the deep reverence

Christ had for the Old Testament, and with the constant use he made of the Scriptures in all matters of religious thought and life. And the attitude of Christ toward the Old Testament ought to determine our attitude toward the Bible. He is God. He is truth. His voice is final. There is no appeal from that court of divine justice. Jesus Christ, our Lord, affirmed the historic veracity of the whole of the Old Testament (Luke 24: 44). He believed and emphatically affirmed the Mosaic authorship of the Pentateuch (Matthew 5: 17-18; Mark 12: 26-36; Luke 16: 31; John 5: 46, 47).

To imply that Christ knew the views he held concerning the Scriptures were false, and yet taught them as truth; or that he did not know they were false and believed them true when they were false, is to dethrone Jesus Christ as God. If he did not know some of the books were spurious or mythical or fabulous; if he accepted legendary and mythical tales as trustworthy facts, then he was not omniscient. Such a Christ would be not only *intellectually fallible*, but *morally fallible* as well.

We prefer to stand with Christ and his Church declaring our belief in the trustworthiness of the Scriptures. If we are prejudiced, let it be against rationalism, rather than the Bible. And if we have any bias, it must ever be *against any teaching which unsteadies the heart and unsettles faith.*

*"What Modernism Leaves Out"*

In closing this series of articles on Biblical criticism, let me quote from Walter Lippman's book, *A Preface to Morals*, published 1929.

Mr. Lippman is the editor of the *New York World*. He is still a young man, a scholar, and a philosopher—a modern man among the modernists. While I do not endorse his philosophy of life, his moral code, or his conclusions, I do admire his keen, analytic mind. And he hits both fundamentalists and modernists. His two chapters, "God in the Modern World," and "The Loss of Certainty," I commend to the careful consideration of *all higher critics and modernists.*

Referring to the spread of Christianity, he says it became a world religion only when the central message of Christianity was propagated through a great organized

method of teaching the word with *the absolute certainty that such a message was true.*

Says he: "Churchmen, like Doctor Fossick, can make no such claim about their message. They reject revelation. They reject the authority of any church to speak directly for God. They reject the literal inspiration of the Bible. They reject altogether many parts of the Bible as not only uninspired but false and misleading. They do not believe in God as lawgiver, judge, father, and spectator of human life. When they say that this or that message in the Bible is 'permanently valid,' they mean only in their judgment, according to their reading of human experience, it is a well-tested truth. To say this is not merely to deny that the Bible is authoritative in astronomy and biology; it is to deny equally that it is authoritative as to what is *good and bad for men.* The Bible thus becomes no more than a *revered collection of hypotheses* which each man may reject or accept in the light of his own knowledge."

Again he says: "In the ancient faith a man said, 'I believe this on the authority of an all-wise God.' In the new faith he is in effect compelled to say, 'I have examined the alleged pronouncements of an all-knowing God; some of them are obviously untrue, some are rather repulsive, others, however, if they are properly restated, I find to be exceedingly good.'"

Still again, he says: "Something quite fundamental is left out of the modernist creeds. At least something which has hitherto been quite fundamental is left out. That something is the most abiding of all the experiences of religion, namely, *the conviction that the religion comes from God.*" . . . "*The sanction of a divine morality is the certainty of the believer that it originated with God.*" (Italics mine.)

I commend these words to all thoughtful students.

**STATEMENT ONWARD MOVEMENT  
TREASURER, MARCH, 1930**

Receipts		July 1, 1929
	March 1930	to Mar. 31, 1930
Adams Center		\$ 366.55
Albion	\$ 6.00	
Special	10.00	
	\$ 16.00	64.34
Alfred, First	197.83	1,473.93

Alfred, Second		482.10
Andover	15.30	15.30
Attalla		
Battle Creek		
Special	4.00	204.00
Berlin		161.31
Boulder		
Brookfield, First		159.50
Brookfield, Second	5.00	104.74
Carlton		54.00
Chicago		
Charleston		
Denver		14.00
De Ruyter		150.00
Detroit		
Dodge Center	\$ 40.70	
Sabbath school	13.19	
Woman's Benevolent Society	10.00	
	\$ 63.89	73.89
Edinburg	6.25	51.32
Exland		
Farina		300.00
Fouke		28.00
Friendship	10.00	20.00
Genesee, First		105.00
Gentry		42.37
Greenbrier		
Hammond		100.00
Hartsville	10.00	45.00
Hebron, First	\$ 10.00	
Special	15.00	
	\$ 25.00	113.00
Hebron, Second		
Hopkinton, First	\$ 138.00	
Special	100.00	
	\$ 238.00	855.00
Hopkinton, Second	19.50	48.75
Independence		389.00
Jackson Center		
Little Prairie	3.00	30.00
Los Angeles		115.00
Lost Creek		37.00
Marlboro	35.00	161.26
Middle Island		
Milton	\$ 221.30	
Special	15.00	
	\$ 236.30	1,556.69
Milton Junction		507.00
New Auburn		24.00
New York City	34.57	672.35
North Loup		363.00
Nortonville		140.65
Pawcatuck	350.00	2,162.00
People's		10.00
Piscataway		169.55
Plainfield	169.00	1,041.05
Portville		
Richburg	15.00	126.00
Ritchie		2.00
Riverside		751.00
Roanoke		15.00
Rockville	\$ 3.75	
Sabbath school, Special	10.00	
	\$ 13.75	120.35

Salem	86.00	998.00
Salemville		
Scio		
Scott		
Shiloh	\$ 128.68	
Sabbath school	39.00	
	\$ 167.68	539.88
Stonefort		
Syracuse		
Verona	\$ 20.00	
Special	15.00	
	\$ 35.00	225.00
Walworth		35.00
Waterford	38.00	221.00
Wellsville		
Welton		247.59
West Edmeston		25.00
White Cloud		137.54
Individuals		
Lucius Sanborn, Goodrich, Mich.	50.00	383.32
Seventh Day Baptist Christian Endeavor Union of New England		7.50
Conference collections		1,011.48
Total this Conference year	\$17,264.31	
<i>March Receipts</i>		
Budget	\$1,675.07	
Special	169.00	
Total	\$1,844.07	
<i>Receipts July 1, 1929, to March 31, 1930</i>		
Budget	\$15,885.78	
Special	1,378.53	
Total	\$17,264.31	
Receipts for corresponding nine months last year	\$16,759.72	
<i>Disbursements, March 31, 1930</i>		
Missionary Society	\$ 924.63	
Special	115.00	
	\$ 1,039.63	
Tract Society	\$ 232.56	
Special	25.00	
	257.56	
Sabbath School Board	\$ 113.39	
Special	4.00	
	117.39	
Young People's Board		53.72
Woman's Board	\$ 14.96	
Special	25.00	
	39.96	
Ministerial Relief		119.34
Education Society		44.71
Historical Society		14.96
Scholarships and Fellowships		35.70
General Conference		146.03
	\$ 1,869.00	

HAROLD R. CRANDALL,  
Treasurer.

81 Elliott Avenue,  
Yonkers, N. Y.,  
April 1, 1930.

### WHAT ABOUT IT?

My ma and pa's most awful strict 'bout how I act and such,  
And when I tell a little lie that doesn't 'mount to much;  
They talk to me just awful and fuss and take on so,  
And say, "How you can do so, I'd really like to know."  
They paddle me like sixty and scold and roll their eyes,  
But, who paddles big folks when they tell lies?  
Now pa he said our old gray mare just wasn't worth a dime,  
But when he struck a buyer he 'lowed it was a crime  
To sell a fine young blooded mare that was right 'at her best,  
And all because a motor car was wanted by the rest.  
He sold that nag for fifty bucks; now what do you surmise  
Will happen to the big folks when they tell lies?  
And ma, when she saw Mary Green a coming up our lane,  
Just gave a groan and said, "Oh, dear; here comes that pest again."  
But when she met her at the door 'twas, "Dearie, how are you?  
I am so glad to see you, it's been a week or two since you were here." That whopper to me seemed quite good size;  
Now who paddles big folks when they tell lies?  
They let me go to grandma's all by myself this spring;  
And grandma, she's just awful old and knows most everything.  
And I asked her about it and in a minute she just gave me back the answer as plain as plain could be.  
She told me that some people were in for a surprise,  
For the devil tends to big folks when they tell lies.  
I surely think that it would be most awful bad, don't you,  
To have to go to hell and stay for just a lie or two?  
But grandma reads the Bible, I'm sure she ought to know.  
If she says liars go to hell, why that's right where they'll go.  
But could you keep a secret if I should tell you?  
Well,  
I really think the devil will need a good sized hell.  
—Mamie Stevens, in *Masonic Home Journal*.

## RELIGIOUS EDUCATION

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

### THE MODERN BIBLE SCHOOL AND CHILDHOOD

MARY ALICE JONES

Interest in the religious education of children has grown rapidly since the middle of the nineteenth century. Workers with children in the various local churches, realizing the need of help in developing better materials and methods for their Bible schools, began to organize into groups for mutual improvement. The first primary teachers' meeting of which there is record was organized in Newark, N. J., February 19, 1870. Local "unions" were formed in other cities, and in 1884 these local units organized themselves into the National Primary Union. Three years later, this was changed into the International Primary Union, to include units from Canada; and in 1896 this flourishing organization became an auxiliary of the International Sunday School Association. During the last year of the century, Mrs. J. Woodbridge was elected an employed secretary for this division of the work of the association, thus becoming the first "professional" worker in the field of religious education for children.

This early organization of children's workers made contributions of lasting importance. It secured the adoption by the International Lesson Committee of the principle of graded lessons, and worked with untiring energy to see the actual lessons prepared and in use. It outlined a course of leadership training for teachers with children, and stimulated the organization of local groups in cities all over the two countries to study better methods of work. The nature of the child and of childhood religion was brought to the attention of the church leaders so effectively that there came about an awakened conscience, resulting in the generous use of church money for better literature for children, better rooms in church buildings for chil-

dren, the employment of trained workers to give supervision to children's work, and the provision for institutes and training schools for teachers of children.

A survey of the field of religious education of children today reveals the more mature fruits of these earlier efforts. There are now employed by the denominations for the creation of literature for children and for the supervision of children's work, ninety-eight national and regional officers, and by states and provincial Councils of Religious Education there are employed fifteen such officers. Thirty years after the first worker was employed in the field of religious education of children, there is a force of one hundred thirteen women carrying on and enlarging the work which she began! Each of these women is carrying a heavy individual task for which she is responsible to some specific organization; and they are working together through the Children's Work Professional Advisory Section of the International Council of Religious Education to sharpen their individual perception, to enlarge their vision, to exchange experiences, to make plans for matters of common interest to all workers with children.

The spirit of mutual confidence and appreciation which pervades the sessions of this body bodes well for the future of the religious educational program for children in North America. The tremendous demands which modern life is making of its children create a spirit of humility and sacrificial devotion among those who are convinced that only the teaching of the religion of Jesus Christ, the integration of his spirit into all relations and experiences of life, can enable these children to live joyously, usefully, nobly; and the result of tireless efforts is an ever-deepening consciousness in the Church at large that it has no duty which compares in importance with the nurture of childhood and youth. Through denominational and interdenominational channels, teachers of children in local churches throughout all of North America are feeling the influence of experiment, study, effort, and devotion on the part of many leaders. As a result, leadership training classes in various aspects of children's work are increasing by leaps and bounds each year. The circulation of periodicals for teachers is rapidly growing. Leaflets, pamphlets,



and books on many phases of child nurture are being distributed in vast numbers, and many new educational plants making adequate provision for children are being built each year.

But the task is only begun. There are even now millions of children in North America entirely beyond the reach of any religious influence; there are millions more, nominally in the church school, whose attendance is so irregular as to make it of no real value; and there are yet other millions whose church school program and teaching staff is so poor that it fails to achieve any worthy objectives. If the churches of North America are to fulfill their destiny they must "give more thought to children." Now is the acceptable time for a great heart-searching, a frank facing of responsibility, a determined effort to go forward together on a crusade for the children of this continent. To bring them all under the influence of a church, and to see to it that the program which each church offers is worthy of the name of the Christ who put the child in the midst—this is the goal.

The great Toronto Convention in June 1930, using the findings of pre-convention studies now under way in hundreds of workers' conferences, will be the occasion of launching a four year program of religious education in North America, which will unite the resources of forty-one strong religious bodies in the direction of this goal.

#### MINUTES OF THE QUARTERLY MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held at the home of the secretary, Dr. A. L. Burdick, in Milton, Wis., Sunday afternoon, March 16, 1930, at 2:30 o'clock.

President D. Nelson Inglis presided and the following were present: Professor D. Nelson Inglis, Rev. John F. Randolph, Professor J. Frederick Whitford, Rev. James L. Skaggs, Rev. Edwin Shaw, Louis A. Babcock, Robert E. Greene, Hosea W. Rood, and A. Lovelle Burdick—members of the board of trustees—and also Director of Religious Education Rev. Erlo E. Sutton.

The meeting was opened with prayer by Rev. James L. Skaggs. The minutes of the last meeting were read and the secretary reported on the call for this meeting.

The report of the Committee on Publications was presented by the chairman, J. F. Whitford. The report recommended that, with the approval of the editor of the SABBATH RECORDER, the board appoint Director E. E. Sutton editor of a department in the RECORDER to be known as the "Religious Education" section, which would include all phases of work in our religious education field. The report was adopted.

Verbal reports, without recommendations, from the committees on Field Work and Finance were presented and received.

The report of the treasurer was presented and adopted as follows:

L. A. BABCOCK:

In account with the SABBATH SCHOOL BOARD

*Dr.*

December 15, 1929, to balance .....	\$301.64
December 31, Seventh Day Baptist quarterly meeting, Sutton expenses .....	9.00
January 2, 1930, Wisconsin Mortgage & Security Co., preferred stock .....	30.00
January 7, Rev. Harold R. Crandall, Onward Movement .....	133.40
February 7, Rev. Harold R. Crandall, Onward Movement .....	166.75
March 7, Rev. Harold R. Crandall, Onward Movement .....	126.73
Rev. Harold R. Crandall, First Hopkinton .....	25.00
	<u>\$792.52</u>

*Cr.*

December 16, 1929, Hugh S. Magill, International Council of Religious Education \$	50.00
December 31, Rev. E. E. Sutton, salary ..	133.00
January 28, 1930, Rev. E. E. Sutton, salary	134.00
Rev. E. E. Sutton, expense .....	30.00
February 6, Rev. E. E. Sutton, salary ....	133.00
	<u>\$480.00</u>

March 16, Balance on hand .....

\$792.52

Milton, Wis.,  
March 16, 1930.

The report of the director of religious education was presented and adopted as follows:

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION,  
FOR QUARTER ENDING MARCH 17, 1930

The first eight days covered by this report were spent with the church at Berea, W. Va., where four public services in the church were held. At each of these the director preached, touching in each of them some phase of religious education. This church has made the Vacation Religious Day School a part of its regular program. The visit to West Virginia at this time of the year enabled the director to spend Christ-

mas with his parents, the second in twenty-five years.

The last Sabbath in December was spent in Plainfield, N. J., when the dedication of the Seventh Day Baptist Building took place. While there, the director, with others, appeared before the mid-year meeting of the Commission to consider items of denominational interest. During the stay in Plainfield, the Committee on a Religious Program for the Denomination held a meeting in which a program of work for the committee for coming months was outlined.

The first and second Sabbaths of January were spent with the churches at Shiloh and Marlboro, N. J. Here were held four public services at which the director spoke, and two conferences were conducted in which the problems of religious education were discussed. Much interest was shown, especially in better preparation for teaching.

The next field of labor was in New England, where twelve services were held in churches, the director speaking, stressing usually in sermons or addresses, some phase of religious education. There were also held seven conferences for those interested in the educational task of the church and Bible school. These were unusually well attended, and deep interest was shown in the work. Since returning home the director has received additional inquiries from friends in New England concerning the work.

On the return from New England toward the west, the director attended the regular meeting of the Tract Society held in Plainfield, N. J., Sunday afternoon, February 9. Here he was given an opportunity to speak for a short time in the interests of the work represented by the Sabbath School Board, which he was glad to do. Much interest was expressed by those present in the work of this board.

February 12 to 16, inclusive, was spent in Michigan. Two days were spent in calling on our people in Detroit, and on Sabbath morning the director preached the sermon at the time of the regular church service in Battle Creek. Here a conference of workers was held, which was well attended. There was also a number of conferences held with individuals concerning problems connected with their special work.

Instead of attending the Advisory Sections of the International Council of Religious Education, held in connection with its annual meeting, as has been his custom in the past, the director felt his time might be more profitable to the denomination at this particular time if spent in Michigan. However, he did attend the annual meeting of the council which was held in Hotel Stevens, Chicago, February 18 and 19, returning home on the twentieth.

On the whole, the director feels this trip on the field has been the most successful he has yet made. More interest seemed to be manifest than usual, not only in the public services held, but also in the conferences held.

The usual clerical work has been carried on, considerable promotion work for Vacation Schools for the coming summer has been done, the material for the fourth quarter of the *Help-*

*ing Hand* for 1930 is in process of preparation, and several articles have been prepared for the SABBATH RECORDER; however, but few of them have yet appeared.

Respectfully submitted,  
ERLO E. SUTTON,  
Director of Religious Education.

Director Sutton presented a report of the Vacation Religious Day Schools held in 1929, which was adopted and the recommendations contained therein relative to the re-writing of the syllabus were referred to the Committee on Publications and Director Sutton for consideration and action.

Communications were received from Mrs. G. E. Osborne, which was referred to the Committee on Publications, and from Mrs. Emma Jeffrey, secretary of the Northwestern Association, relative to the program of the Sabbath School Board for the coming association, which was referred to the president and secretary as a program committee. The same disposition was made of a communication from W. R. Jones, president of the Seventh Day Baptist Central Association.

It was voted that the matter of the attendance of Director Sutton at the Seventh Day Baptist Central Association and at the Quadrennial Convention of the International Council of Religious Education be referred to the Committee on Field Work.

A bill for \$2 for postage for the use of the secretary was allowed and ordered paid.

The minutes were read and approved, and after prayer by Director Erlo E. Sutton the meeting was adjourned.

A. L. BURDICK,  
Secretary.

#### Sabbath School Lesson IV.—April 26, 1930.

GIVING UP ALL FOR THE KINGDOM.—Matthew 19: 1-29.

Golden Text: "Lay up for yourselves treasures in heaven." Matthew 6: 20.

DAILY READINGS

April 20—All Belongs to God. Matthew 19: 16-22.

April 21—The Peril of Riches. Matthew 19: 23-30.

April 22—God Loves the Cheerful Giver. 2 Corinthians 9: 6-15.

April 23—Loving and Giving. Luke 6: 27-38.

April 24—Proportionate Giving. 2 Corinthians 8: 9-15.

April 25—The Reward of Giving. Ecclesiastes 11: 1-8.

April 26—Wisdom's Call. Proverbs 8: 1-11.

(For Lesson Notes, see *Helping Hand*)

DEATHS

COON.—Ida Ames Coon, daughter of Henry R. and Addie B. Ames, was born in Madison County, N. Y., April 28, 1872, and died in Cortland, N. Y., April 3, 1930.

September 16, 1888, she was married to Fred M. Coon in Georgetown, N. Y. Not long after her marriage, the family moved to Westerly, R. I. Here she became interested in her Savior, accepted him, and was baptized by Rev. William C. Daland, uniting with the Pawcatuck Seventh Day Baptist Church, of which she remained a member until death.

A few years ago the family moved onto a farm in Preble, N. Y., where they have since resided. Mrs. Coon is survived by her husband, Fred M. Coon, and three sons: Howard with his wife and four children reside at Preble, N. Y.; Raymond with his wife and daughter at Needham, Mass.; and Willard, also of Preble. Four brothers also survive her.

Always a faithful Christian woman, Mrs. Coon was talented beyond the average, with many friends, and apparently no enemies. She had not been in good health for a number of years. Seeing no hope of a return of health, after an operation, she yielded her life gladly to the will of her heavenly Father, and fell asleep in the Cortland Hospital, April 3, 1930. The body was brought to Westerly, where in the presence of many friends, the farewell service was held in the Seventh Day Baptist church, Sabbath afternoon, April 5, at 2.30 o'clock, conducted by the pastor, Rev. Clayton A. Burdick.

C. A. B.

SKINNER.—William E. Skinner was born February 6, 1883, at Hampden, Ohio, and died at his home near Nile, N. Y., March 30, 1930.

He was baptized and joined the Nile Seventh Day Baptist Church when he was nineteen. He is survived by his wife Adeline, and daughter Pauline; also one sister Myrtle Whiteman of Bolivar, N. Y.

Mr. Skinner lived a good Christian life and was an ideal husband and father. He is mourned by a host of friends who share with his family in their loss.

Funeral services were conducted by Harley Sutton at the Nile church at 2 p. m., April 2. The burial was in the Richburg Cemetery.

H. S.

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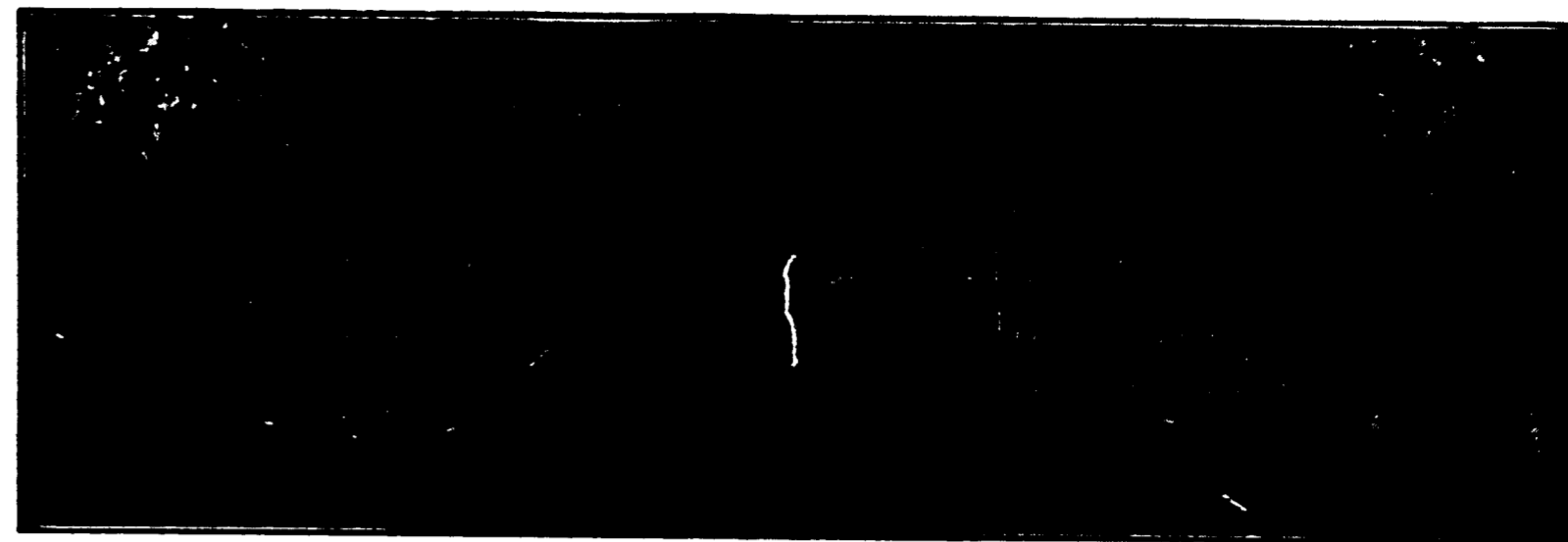
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