

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

The Sabbath Recorder

It was the evident intention of the founders of the American Republic to safeguard in every possible and legitimate way, in the fundamental law of the nation, not only the rights of the several states, but also the individual rights of conscience.

Human experience has justified the statement: "The domain that government invades, it dominates; the jurisdiction it takes, it keeps." It was the deliberate purpose, therefore, of the fathers of this nation to withhold from the government they established even the shadow of any right to invade the domain of conscience. It was their intention to give civil rulers no jurisdiction whatever over the souls of men.

—Liberty.

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WHOLE No. 4,428

Our dear heavenly Father, thou seest the very depths of our hearts, and thou knowest how far short we come of doing thy will. We thank thee that thou dost know all about us and that our inward longings for better things are also known to thee. Wilt thou graciously strengthen our purposes and give us light for every dark day of temptation. Enable us to say, "The Lord is my light and salvation." Help us to open our hearts to the Light of the world. We thank thee that Christ is ready and anxious to bless every soul that reaches out in sincerity for divine help. Enable us, we pray thee, to gain the victory over sin through Christ our Savior. Amen.

Editorial Notes

The North Loup *Loyalist Of Interest* brings the good news that our church in that place had a special sermon "in commemoration of the dedication of our Denominational Building, which occurred that same day in Plainfield, N. J."

North Loup was the last church of which the editor was pastor some twenty-three years ago; and two or three Sabbaths ago that church sent by letter a request for him to represent them at the dedication services.

Among the encouraging signs for good in these days are the evidences of growing interest in this denominational movement among our far away churches.

GOOD FOR BROTHER BEEBE

We are glad to learn that Clifford A. Beebe of Berea, W. Va., has been awarded a scholarship and all expenses, for a course of six weeks for rural pastors in the Vanderbilt University, at Nashville, Tenn. His church at Berea has released him for six weeks and he is now taking this course.

You will find things of unusual interest in the missionary department this week. Be sure to read them. It seems to me, more and more, that the cause of Christianity is in greater need of the good old-time revival spirit than ever before. Intellectual propaganda to the neglect of real spiritual heart work is robbing religion of its pentecostal power. Dead and dying churches in the homeland and fearful handicaps for missions abroad are the inevitable results.

The Call to Prayer On another page you will find an interesting and important call to prayer, issued by the Federal Council, in which the question of peace among the nations is proposed as the main subject for united prayer among all Christians.

It is interesting to see that, in the free churches of Great Britain, this day of prayer is to be observed in unison with the churches of this country.

When all the Christian world becomes united in sincere prayers for peace and good will among the nations and for the banishment of war, the day of armies and battleships will soon be past forever.

Humanity's Age-Long Prayer Answered in Christ In all ages, the heavens have declared the glory of God and the firmament has revealed his handiwork. But a careful study of the religious life and heart-yearnings of the human race must reveal the fact that men have never been satisfied with the revelations found in nature alone. Humanity has always been reaching out in various ways, to bring God down to men in some tangible, visible form that would bring him near and enable them to commune with him.

Human heart-yearnings are but the prayers of men. They are the prayers for the fulfillment of which their hands have earnestly toiled. None of these have been more world-wide than the effort to bring God near in some human form of mediator or representative of Deity. This too is natural; for we are likely to toil in order to realize answers to our prayers. And so men and nations have exhausted their ingenuity to make idols in human form, by which their hearts' desires, or prayers, may be realized.

When Paul preached at Athens, a cultured city of the most civilized nation of his time, he found that in this effort to bring the Deity near, they had not only erected an altar to all the gods they knew about, but, lest one had been omitted, they also had an altar to the "unknown God."

Paul began right then and preached

Christ to them, "whom God had raised from the dead." Thus in the gift of Christ as "God manifest in the flesh," this age-long prayer of humanity was answered.

Both the poetry and the religion of the heathen world, indeed all mythologies of the ages, are full of evidences of what I am calling here, "the age-long prayer of humanity." And in Paul's day, just at the world's most important turning point in all history, there came to earth the one representing himself as the incarnation of Deity. He came in the form of a perfect man among sinful men, doing exactly what men of all ages had been longing and praying for, and what they most needed.

Now, why was not his coming then the most complete and natural answer Jehovah could give to this prayer of ages? In what more fitting way could the answer be given?

If God was ever to come in answer to these longings he must be clothed in human form. If he were to manifest himself as a perfect man, he must be born of woman. His father could not be a man. He must be, in a peculiar and marvelous sense, the Son of God.

This, too, is in such perfect accord with prophecy, it seems all the more strange that men should refuse to accept him as their Savior.

I love to think of the birth in Bethlehem on that first Christmas night, as God's answer to the prayers of ages.

THE RELIGIOUS LIFE OF THE DENOMINATION

NUMBER ONE

At the last Conference a committee was appointed to promote the religious life of the denomination. The committee was composed of William L. Burdick, missionary secretary, A. J. C. Bond, leader in Sabbath promotion, and Erlo E. Sutton, director of religious education. It was intended that this committee should supplement the work of another committee, the committee to raise the budget, of which Mr. A. W. Vars of Plainfield, N. J., is chairman. Not that the raising of the budget is not religious work in the truest and highest sense; but it was thought that the committee to raise the budget would have its hands more than full if it gave itself to the financial work alone;

and therefore, a committee to promote other matters, called the Committee to Promote the Religious Life of the Denomination, was appointed.

The appointment of this committee does not mean that the religious life among Seventh Day Baptists is at a lower ebb than among other Christian peoples, but it grew out of a recognition of the fact that more depends upon the state of the heart than upon money, as vital as the latter is to the work of Christ's kingdom.

The greatest responsibility for the promotion of the spiritual life rests upon the churches and their pastors, and the thought in the minds of those who brought the committee into existence was not that it should or could in any way relieve the pastors and churches in this matter. The hope was that this committee might aid, not only pastors and churches, but individuals as well in promoting the religious life.

This year is the nineteen-hundredth anniversary of Pentecost, and many denominations have plans already perfected by which they hope to make this anniversary contribute to an awakening in the churches which shall long be remembered. The last session of our General Conference took action which virtually made the missionary secretary a committee on the celebration of this anniversary on the part of Seventh Day Baptists. The Missionary Board at its first meeting following Conference requested brethren Bond and Sutton to serve with the secretary in this capacity. By this act the committee to lead in the celebration of this anniversary and the one to promote religious life of the denomination are consolidated, and it is hoped that the Pentecostal Anniversary may be used to the utmost in reviving our people and in winning converts.

The members of the committee are widely separated, and therefore the formulating of plans has been slow and difficult. One meeting was held at the close of the General Conference, a considerable correspondence has been carried on, and articles have been written and published bearing on this work; but not till recently was the committee able to outline a definite plan.

The committee met in connection with the dedication of the new Denominational Building and formulated plans for this year and reaching out into years to come. This

statement is made as an introduction to the presentation of a program for our churches covering the next six months.

When the committee was appointed the missionary secretary's name stood in the position as chairman of the committee. Because he has many things on his hands and for the purpose of distributing these burdens and privileges, the missionary secretary asked the committee to make Pastor A. J. C. Bond chairman. Brother Bond has kindly accepted the position and will lead in this work, though the other members will aid in every way possible.

It is hoped that all our churches and pastors will co-operate with the committee in the work the General Conference has asked it to do.

—Signed, *Committee to Promote the Religious Life of the Denomination.*—W. L. B.

NUMBER TWO

The two sessions of the Conference committee appointed to promote the religious life of Seventh Day Baptists were harmonious, forward-looking, and earnest.

When I say the meeting was *harmonious*, I do not mean merely that there was an absence of friction. There may be an absolute lack of friction where nothing constructive is thought or done. There was absence of friction, but there was more than that. The members of the committee recognized the fact that they were appointed on this important committee because of the positions which they now hold in three of our boards, respectively. This fact led to a review of the work of the denomination that is now being done by these boards, and a recognition of the fact that it is all a part of the work for which the committee was appointed, namely, that of promoting the religious life of the denomination. It was discovered that in our inner thinking with regard to the work before us, as well as in the prosecution of that work, our motives and conceptions were fundamentally the same; and that because of that fact our work all along has been so conducted as to promote all the work. While each naturally emphasizes a particular phase of our denominational program, all think in the terms of the whole program, and no one feels hampered or restricted when confronted with an opportunity to advance interests which might not be defined as within his own particular

field. All are servants of the Seventh Day Baptist denomination, and all are seeking to promote the kingdom of God as represented in and as served by the denomination.

Our sessions were *forward-looking* because it became apparent at once that we were in agreement as to the purpose of our appointment, and because through correspondence we had established a basis for our discussions. Already we were half way through the Conference year, which fact made it seem quite important that we get going at once. While we shall continue to think of our work when on the field representing the boards as in line with the purpose of our Conference appointment, we plan to function as a committee mainly through the pages of the SABBATH RECORDER. Because this fact was stressed, and because I am located in the home city of the SABBATH RECORDER, I was persuaded to accept the chairmanship of the committee.

It is an evidence of the *earnestness* of the meetings that I was persuaded to undertake this new responsibility on top of all that I am now trying to do. I was finally persuaded to accept because of the earnest spirit of the other two members of the committee, and because of the readiness with which they accepted specific responsibility in carrying out our proposed program.

I hope many SABBATH RECORDER readers have read this far, and that every one who has done so will give careful consideration to the program as outlined below. In carrying out this program we shall need the cooperation of all our pastors and of every interested layman. We especially ask your prayers for the success of the work.

Mention has been made by Brother Burdick of the fact that this is the nineteen-hundredth anniversary of Pentecost, and that there is a concerted movement among evangelical denominations to make it a period of spiritual awakening and of special evangelistic endeavor. More specific information with respect to this celebration will be given in these columns soon.

Three special subjects are to be discussed through the SABBATH RECORDER in a series of articles. Each member of the committee is to lead in the discussion of one of these subjects. We shall be glad to open a question and answer column covering these and any other subjects vital to the welfare of the denomination. These are the subjects

which were selected for special discussion:

Sane and Effective Evangelism—Leader Rev. Erlo E. Sutton.

Practical Parish Problems—Leader, Rev. William L. Burdick.

The Ministry—Leader, Rev. A. J. C. Bond.

We desire also to encourage community surveys where that is practicable. Such surveys have been made quite recently by some of our churches. We hope the pastors of these churches, or some other person in the church, will give us through the RECORDER the benefit of their experience. All necessary blanks, and information as to how such a survey can be made, may be had by applying to Rev. William L. Burdick, Ashaway, R. I.

Do not fail to read all that shall appear in this paper under the heading, "*The Religious Life of the Denomination.*" We are not starting a new department in the RECORDER, but we shall continue this caption and trust it may not be overlooked. The committee hopes through the thoughtful assistance and earnest prayers of loyal Seventh Day Baptists everywhere to render a constructive and helpful service, pleasing to God, and useful in promoting his kingdom.

—Committee to Promote the Religious Life of the Denomination—A. J. C. B.

A CALL TO PRAYER AND CONSECRATION TO ALL WHO LOVE OUR LORD JESUS CHRIST

FROM THE FEDERAL COUNCIL

We profoundly believe that God is leading our nation and other nations toward an hour of destiny. Among lovers of righteousness and peace in all lands the hope now abounds that mankind may be delivered from the menace of war and preparations for war. The approaching Conference on Naval Armaments in London on January 21, 1930, may well be regarded as one of the turning points of history. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity it is a time of opportunity, and especially to those

who have seen in Jesus Christ the way toward a warless world.

We look with deep gratitude upon the eventful years that have elapsed since the convening of the Washington Conference on the Limitation of Armament. On that occasion naval armaments were partially reduced. This achievement has been followed by the establishment of the Permanent Court of International Justice and by the negotiation and ratification of the Locarno Treaties and the Peace Pact of Paris. By the terms of this pact fifty-seven nations, including the United States, have solemnly accepted the obligation to renounce war as an instrument of national policy and have pledged themselves never to seek the settlement of disputes except by pacific means.

The time has come for the nations of the earth to do further honor to their pledges. It is not enough to profess peace. That has been done before. Peace must now be practiced.

The issues of the London conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow Christians in other lands in prayer and renewed consecration to the ideals of our risen Lord. In accordance with the action taken by the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain we earnestly recommend that our pastors and the members of our churches and congregations observe *Sunday, January 19, 1930*, as a Day of Prayer for God's blessing on the conference.

Let there be throughout the Church a spirit of penitence and prayer. Let us condemn the mad folly of developing world policies upon the basis of guns and battle-ships. Let us proclaim with boldness the imperishable truth that righteousness, justice, and security can not be established by the violence of military might, and that enduring world peace can be achieved only as nations trust one another and practice the virtues on which peace inevitably rests.

The calling of the London conference has brought the peoples of the earth to another fork in the highway of human history. To the left lies the old way of jealousy, selfishness, and unrestrained ambitious nationalism; to the right, the path of mutual trust, co-operation, and brotherhood. The one leads to the practical repudiation of the

pledges of the Peace Pact of Paris and to increasing reliance on the instruments of slaughter and destruction. The other leads to the practice of the ideals and spirit of the pact and to increasing reliance on international co-operation, good will, and justice. Which road the nations take at the London conference will depend on the spirit and the will of the peoples and their obedience to their common Father.

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves courageously to the cultivation of a Christian public opinion so strong that it will make possible the richest results from their deliberations. It is not for us to suggest the specific plans by which the objectives of the conference may be achieved. It is ours, however, to create the atmosphere which alone will make possible the achievement of high and worthy goals.

Let us seek, as a nation, to know and to do God's will. Let us pray for God's blessing upon our President and our delegates to the conference and also upon those of all the nations.

SIGNED:

(Bishop) Francis J. McConnell, President of the Federal Council of the Churches of Christ in America.

(Rev.) Charles S. Macfarland, Senior General Secretary of the Federal Council of the Churches of Christ in America.

Alanson B. Houghton, Chairman of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

(Rev.) Sidney L. Gulick, Executive Secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

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Rev. Edgar Van Horn, President General Conference of the Seventh Day Baptist Church.

Bishop A. R. Clippinger, United Brethren in Christ.

Rev. John McNaugher, Moderator, General Assembly of the United Presbyterian Church.

Rev. F. H. Knubel, President United Lutheran Church.

"Listening to the voice of conscience will help you to overcome your failings. It will enable you to speak good words and to do good work. It will not only be a help to yourself, but it will enable you to help others."

MISSIONS

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

THE CAUSE FOR DECLINE IN MISSIONARY CONTRIBUTIONS

With most denominations for a number of years, there has been a decline in the contributions for Christian missions, and there have been many articles written regarding the cause of this, some assigning it to one thing and some to another. One of the sanest and most appealing articles appeared in the *Christian Herald* for November 30. It was written by Dr. Stanley High under the caption, "Will Foreign Missions Die With This Generation?"

After stating that most mission boards are under a cloud of discouragement and many of them failing to break even, though they have resorted to drives, campaigns, and eleventh hour appeals, he takes up the question why the Church is wavering in the cause of missions and notes that almost everyone has an answer, and that these answers range all the way from the World War to a crash in the stock market. After admitting that there may have been some maladministration and tactical blunders, he sets forth what he believes to be the real cause. The truth of Dr. High's statements is too apparent to need arguments for their backing. He says in part:

"Despite our fashionable movements of compromise, the missionary has not toned down his faith. He hasn't dared to. While we have amused ourselves with religious debates, he has been obliged to produce results. Religion out where he works is no teatime affair and God no academic hypothesis. His post is in the bazaar. And in the bazaars of the world people aren't speculative. They are dying. The missionary professes to have a life-giving gospel. And he can't run away from his profession. He lives where he has to prove it. That he is proving it is apparent. The religious depression that seems to afflict the church at home has not spread through the church abroad. On the contrary, there is a rising tide of spiritual

vitality, most recently apparent, perhaps, in the "Million Souls Movement" in Japan and in the united movement of evangelism just launched in China.

"The missionary may be—probably is—guilty of administrative and tactical blunders. But he, at least, has stuck to the fundamental job for which the first missionaries went out. His methods and his terminology may have changed. But not his gospel or the need of the world for its preaching. And the missionary's ministry, as a result, was never more significant than it is today. If, therefore, the zeal of the Church for the evangelization of the world is diminishing, the responsibility can not be rested upon the missionary. To blame him may be one way to side-step the issue, but it will hardly help to remedy the situation.

"I believe, however, that it is precisely at this point that the real failure will be discovered. The missionary, on the field, has not lost sight of the fact that his, fundamentally, is an evangelistic—that is a life-changing—enterprise. But, in many places, the church at home has lost sight of the fact. And missionary zeal has declined in about direct proportion to the extent that the evangelical significance of the missionary message has been minimized.

"Foreign missions began as an evangelistic enterprise. It grew because it remained evangelistic. There was, at least, one chief thing in common between the Haystack Prayer Meeting on the Williams College campus, in 1806, where North American missions had their beginning and the gathering of the Mount Hermon Hundred in 1886, where they received their greatest impetus. Both were prayer meetings. That is more than an incidental fact. No one thought of foreign missions save in fundamentally evangelical terms. The enterprise was the agent of the prayer meetings and the altars of Protestantism. The prerequisite to an aroused missionary zeal in a church was a religious revival.

"Latterly this has greatly changed. One doesn't rely on prayer meetings, these days, to arouse the interest of students in foreign missions. Instead we have discussion groups: very fine discussion groups with a blackboard, an enormous number of questions, and everybody taking part in the de-

bate. The Mount Hermon Hundred had Dwight L. Moody for their leader. Today the demand seems to be, not for a leader but a referee. It's quite likely, at any rate, that Dwight L. Moody wouldn't be so popular. He was too sure. His faith didn't end in a question mark.

"Now this vast dialectic with which we have been visited has probably served some Christian purpose. It has at least adapted the Christian terminology to the jargon of our times and at the most indicated that the case for Christianity can be stated without violence to our present scientific temper. But in its fundamental task I believe our effort at forensic evangelization has failed. It may have established men's belief in the intellectual respectability of Christianity. I doubt if it has re-established their faith.

"All this has affected foreign missions. Under the spell of the question-mark mentality, we have seldom gone about it to convert the doubter. Rather we have seemed to assure him that foreign missions would do no violence to his doubts. We haven't done this in so many words, of course. But we have spent a lot of time over his questions. And much of this time, unquestionably, was well spent in that way. But having done our best with his arguments we have still found ourselves with only a lukewarm individual on our hands. The gift we got was only about half what we expected; the decision we hoped for was only tentatively made.

"And we seemed to forget, entirely, that real zeal for foreign missions—or for Christian work of any sort—never had its source in anything other than a religious—that is, a down-to-the-very-bottom, life-changing experience.

"As a result, foreign missions, from having been recognized and supported as an agency of spiritual regeneration, have become widely regarded as merely a church-supported philanthropy. As a philanthropy they are, I believe, doomed to failure and extinction, for it will lack the power either to give them success in the field or to win support at home. A good many people who have been and might be enlisted in a world enterprise that was dynamically religious will simply not give their aid to one that is presented to them as an ecclesiastical competitor of state and privately supported

charities. As I have already indicated, the foreign missionary enterprise—in operation on the field—remains fundamentally evangelistic. But very often, it is not as an evangelistic enterprise that it is described here at home, but rather as a healing or an educational or a social service. And the response to such descriptions is written, clearly enough, in the books of the mission boards.

* * * * *

"Doubtless, the reason for this neglect in relation to the field abroad is a reflection of a similar neglect in relation to the field at home. It is probable that the world-wide business of establishing the supremacy of Jesus-Christ and his ideals is slowing down simply because many church people lack the conviction that Jesus and his ideals are supreme. The declining missionary zeal of the Church will hardly be restored without a revival—call it by any name you wish—as sweeping and as fundamental as those which, in the past, led Christians to dare to proclaim their gospel to the ends of the earth. Until that revival comes—and with it a restoration of evangelism to the central place in our missionary outlook—we will probably continue to see a decline in mission-board receipts and a decrease in missionary volunteers. Perhaps it is from the mission field—where evangelism has not declined and the gospel has not been toned down—that the impetus for this revival will come. But it is meanwhile true, I believe, that if foreign missions die with this generation that disaster will find its source in the loss of an evangelical emphasis in our mission appeal and will find a reflection in the loss of evangelical zeal in the church at home."

REPORT OF GENERAL MISSIONARY ON SOUTHWESTERN FIELD

[The general missionary on the Southwestern field has been accustomed to send in a report covering twelve months at the end of each calendar year. This year he sends it from a hospital where he has been since the first of December for mastoiditis. Having served under the Stars and Stripes in two wars, he went to a United States Veteran Hospital. All will be glad to know that he is improving.—MISSIONARY SECRETARY.]

DEAR BROTHER BURDICK:

The close of another year is here, and the time for a summary of the year's work by your general missionary.

In the absence of data and due to a rather poor mental functioning the statistical report will be of doubtful accuracy. The general impression to me is one of much labor and small results for the outlay of time, effort, and money. It is therefore with a very real sense of failure and deep regret, that this is submitted.

During the year meetings have been held at Belzoni, Okla., Hardy, Gentry, Cherokee, Rock Valley, and Nady, Ark. Lone Sabbath keepers and scattered groups have been visited, as well as the churches at Athens, Ala., and Stonefort, Ill.

At the invitation of the Missionary Board I was enabled to attend the General Conference at Milton, Wis.

Sermons, addresses, etc., about two hundred. Converts, Sabbath converts, and reclaimed about one hundred, perhaps rather more than less. There have been additions to all churches served, but the number is small and not known.

I have spent in legitimate expenses about \$600.

The calls for meetings have been far more than one man could fill, but so far as possible they have been met. No services have been undertaken in the month of December due to personal sickness.

We on this field need the sympathy and prayers of all who are interested in the kingdom interests.

Respectfully submitted,

E. R. LEWIS.

*U. S. V. Hospital,
Muskegee, Okla.,
December 30, 1929.*

LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

The work of the Lord still moves on in Jamaica. Satan is also on hand with fiercest opposition. Obstacles against the good work seem to get bigger with each passing month.

But with increasing opposition come increasing opportunities for service and interest in the Seventh Day Baptist cause.

November 26, I signed the contract with an experienced builder and contractor for the erection of our church building in the city of Kingston. Work on the building began in earnest the next morning. The work is moving on in a very satisfactory manner. I have been able to secure the efficient services of Rev. L. A. DaCosta, himself a contractor and builder, to superintend the work. He will see it to the finish. Mrs. Coon and I spent two Sabbaths in Wakefield, Trelawny parish, Deeside P. O., more than a hundred miles from our home. This is where four of our young people from St. Mary parish went to do missionary work. Walking the distance and holding night meetings on the way, they had varied experiences, some of them pleasant and some very unpleasant. In some places they were warmly received into the homes of the people. In other places the police would have arrested them but for letters of recommendation they carried from our superintendent of missions. They were strangers to everybody. There are so many fanatics going through the country claiming to be preachers, it is not to be especially wondered at that these "Saturday keepers" were sometimes thought of as such. In Wakefield at first they met with much prejudice because of the false teaching and false life of a professed Sabbath keeper who had been there some years before. But after a few weeks' stay there the prejudice began to wear away. Besides holding meetings in Wakefield they held a number in nearby neighborhoods with ever increasing interest. They sent urgent invitations for Mrs. Coon and me to come to their help.

During the last sixty miles of our getting there Mrs. Coon was suffering with a chill. Of course the chill was followed by fever. Sister Marian Stephenson, one of the missionaries, helped us get settled in our room for housekeeping and got supper for me that night. Mrs. Coon missed the service that night. She had some fever for several days, but attended all other services. Poor Marian came down with fever the day after our arrival. She grew worse for a week. Then I took her to the hospital at Falmouth, nine miles away. Here she had the best of

THREE GIRLS OF SWANSEA

JOHN H. BONHAM

(Continued from last week)

ELDER JONATHAN DAVIS OF TRENTON

Three brothers, John, Jonathan, and William Davis came over to America from Wales in 1649. They later joined the settlement of Rev. John Miles' Company in Swansea, Mass. In the beginning year of King Philip's War, 1675, Jonathan Davis, Jr., son of Jonathan Davis, Sr., was born. When the Timothy Brooks' Company migrated to New Jersey, or before, the Davis families turned to Long Island and settled there. Young Jonathan developed into a tall, broad-shouldered youth, with the kindest and jolliest disposition. A friendship between Jonathan Davis and Elizabeth Bowen in their childhood days was destined to bring the two together again. In 1695 or thereabout he journeyed from his Long Island home to Greenwich and Cohansey in West Jersey, and there visited the host of friends that he had known back in old Swansea. But the lode star that drew him, more than his love for the friends here, was his boyhood sweetheart, Elizabeth Bowen.

The place where the Bowens had settled took the name of Bowentown. Here in a little log church which the company built on their arrival their people assembled on the seventh day Sabbath. Timothy Brooks, their leader in the migration to this new land, now became their spiritual leader, and preached to them on the Sabbath day. It was here that the congregation assembled on the wedding day of Jonathan and Elizabeth, at the little church by the roadside, sheltered by the forest primeval, to hear the words that should make them one. The minister of the occasion was Hannah Bowen's husband, the worthy Rev. Timothy Brooks.

Jonathan Davis did not go back to Long Island, but located not far from Trenton where he and his brother, Elnathan Davis, had farms. Elnathan Davis was noted as the surveyor general of New Jersey. Jonathan and Elizabeth Davis were a childless couple, but the brother, Elnathan Davis, named a son Jonathan, and the name has been handed down through this nephew.

treatment and care. After remaining in the hospital for more than a week she was sufficiently recovered so that she returned to Wakefield where she has since been helping.

We held open air meetings in Wakefield. One night we went to Deeside, three miles away, for an open air service. More than one hundred and fifty people attended this service. They manifested great interest and put in a strong plea for us to return for more services. Other neighborhoods near at hand were also wanting us. Almost everywhere we go doors are wide open for us and the Seventh Day Baptist message. In nearly forty years' experience in the ministry I have never known before so many people in any other field so eager for the message we have to give. Harvest days for Seventh Day Baptists are at hand in Jamaica. There is great need for many more consecrated workers in our cause here.

The last Sabbath we were in Wakefield four people took a decided stand for our faith. Upon our return home from there Brother Benjamin, who had been working with the company, returned to his home to look after home duties. Since we left, Brother Simeon Lyons has built a booth there where the people now meet for worship. He and sisters Ella Gordon and Marian Stephenson, of our Bowensville Church, are still continuing the work there. They need our prayers. I have recently baptized three more candidates and received still another into membership with us, all converts to the Sabbath. One of these young women baptized, who has been keeping the Sabbath four or five months, walked ten miles to get me to baptize here.

Yes, thousands of people in Jamaica are hungering for the real old gospel message of salvation that Seventh Day Baptists should be giving them. The need is so great, opportunities so numerous, and the calls so urgent touching these eternal interests that it seems strange indeed any people calling themselves Christians will spend more for amusements and summer picnics than they will spend for saving lost souls.

Sincerely yours,

D. BURDETT COON.

*Dufferin, No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
December 22, 1929.*

AYARS FOUNDS SHILOH FOR SABBATH-KEEPERS

Once more, in 1705, Robert Ayars and Hester, his wife, determined to be of help to his wife's relatives and his own friends, whom he had been instrumental in locating in the Cohansey Country. Always true to his convictions that the seventh day was the Sabbath, appointed to be kept holy by divine command, he wished to live near those of his faith and to help their cause. Therefore, according to the records in the state house at Trenton he purchased "for the sum of two hundred and fourty pounds current money of New Jersey, Two Thousand Two hundred acres of land, and all and every the Lands, Isles, Islands, Mines, Mineralls, Woods, His burgs, fowlings, hawkings, huntings, and all other Royalties, Franchises, harbours, profitts, Comodities, hereditaments, and Appurtenances whatsoever thereunto Belonging."

THE PASSING OF REV. TIMOTHY BROOKS

This splendid tract of land included Cohansey Corners, now Shiloh, where he encouraged his friends to locate. The early settlers had maintained two separate church societies and two meeting houses from the time of their arrival. The friends of Rev. Timothy Brooks met on the seventh day in one; and Rev. Thomas Killingsworth of Salem was pastor of the other congregation. The latter in early times was known as the First Day Baptist Church of Cohansey, now called the First Baptist Church of Cohansey. The author of Timothy Brooks of Massachusetts says: "We are told that Rev. Timothy Brooks was not eminent for parts of learning, yet he was a successful preacher; meek in carriage; of sweet and loving temper, and always open to conviction, and made the Welsh ministers instruct him in the ways of the Lord more perfectly. The Seventh Day congregation grew and remained a separate society until 1710, for its members would not lay aside their differences with their friends, the first day Baptists at Sheppard's Mill. However, in 1710, Timothy Brooks and two of his daughters, as well as many of his society, united with Cohansey Baptists (first day) laying aside their differences as to predestination, the singing of Psalms, the laying on of hands, and a few other minor details of doctrine.

At the same time, due to the death of Pastor Killingsworth, Mr. Brooks was asked to become the pastor of the Cohansey Church. He accepted and remained the pastor until his death in 1715, having won the love of both flocks. It is interesting to note that two of Timothy Brooks' daughters remained true to their seventh day doctrine and were, among others, organizers of the Seventh Day Baptist Church at Shiloh where a great many of their descendants still worship."

Our three heroines were wholly consecrated to the keeping of the Sabbath, and since Hannah's husband had changed to keep the first day, Elizabeth's husband, who was living near Trenton, went valiantly to work to try to hold the scattering members of their faith together. Jonathan Davis' father, the senior Jonathan Davis, had been a minister of the Seventh Day Baptist faith in Long Island. So the son, ever since his marriage to Elizabeth Bowen about 1695, had been preaching to the brethren at Hopewell in old Hunterdon county and to those at Cohansey. When the Bowentown congregation at Cohansey became pastorless, his visits became more frequent. As the members drifted toward Cohansey Corners (Shiloh) and abandoned the old meeting house, a reorganization was brought about. This happened in 1716, the year after Rev. Timothy Brooks' death.

THE PASSING OF ROBERT AYARS

Men and women live in the works which they do. This narrative started out to tell of three girls. Telling their lives is telling what they did. So now the husband of one of them has gone; but his works, they follow him. What a noble thing, his leading that company of men and women out of a land of trouble and oppression to happy homes in a new country; and after that, being their spiritual adviser until the end of his days! Only four years later, the husband of another of the three passed on; this time Robert Ayars, who died in 1719. What a life of service to his friends! How very, very much did those early settlers owe him for finding them a "promised land." And what a debt their descendants owe this man for the blessings that have come down to them!

SHILOH CHURCH ORGANIZED 1737

So these two men were gone, but the things they labored for remained, and Jonathan and Elizabeth were left to carry on their work. That work was Christian work among these brethren. On the surface all was quiet; but really, something was due to happen; and that, the new organization of a real live church at Shiloh. This happened March 27, 1737. On April 4, 1739 (March 24, 1738, old style) Caleb Ayars, Sr., a son of Robert Ayars, deeded the society an acre of land for a meeting house and burial ground. A nephew of Elder Jonathan Davis, Elizabeth Bowen's husband, was called for the pastor. He was Rev. Jonathan Davis, so named for his uncle. The members went to work the same year that they received their land and built a church upon it. That was in 1739. The original acre is the northeast corner of the present cemetery, and the exact location of the house may be known from the fact that Rev. Jonathan Davis, the first regular pastor, was buried under the meeting house floor, between the center of the room where stood a stove, and the pulpit. A flat marble slab marks his resting place.

A paragraph on the Jonathan Davises might not be amiss here. The first Jonathan Davis of this account was one of three brothers who came to America from Glamorganshire, Wales, in 1649, and with them located at Swansea in the Massachusetts colony. He later removed with his family to Long Island, where he was a Seventh Day Baptist minister. His son, Elder Jonathan Davis, lived at Trenton, N. J., and is known as the "father of the Seventh Day Baptist Church at Shiloh, N. J." A grandson of the first Jonathan Davis who was a minister in Long Island, and son of Elnathan Davis, surveyor general, was the third of the name—Rev. Jonathan Davis, first pastor of the Shiloh Church. The next pastor of the Shiloh Church and fourth of the name, was Rev. Jonathan Davis, son of Rev. David Davis, of the Welsh Tract Church of Newcastle, Del.

THE OLD BRICK CHURCH AT SHILOH

It was during the ministry of this last named Rev. Jonathan Davis that a new brick church was built; and it was during the

same year, 1771, that the old frame meeting house was removed and Shiloh got its name. They had moved the old church from its place in the cemetery, and at evening it stood at the "Corners." As they decided to leave it there for the night Rev. Jonathan Davis remarked, "The ark of the covenant resteth at Shiloh." The name caught the fancy of his hearers and in time became general.

THE PASSING OF ELDER JONATHAN DAVIS

As Elizabeth Bowen was the last of our three heroines to be introduced, the curtain shall fall last upon her. She had no children, but she led a useful life with her husband who strived so hard to keep his brethren at Bowentown and Cohansey Corners united in Christian living. At the state house in Trenton is the will of Elder Jonathan Davis. It was written at Trenton, March 31, 1746, N. S., and he died in April of the same year. The will was proved April 28, 1746, new style. Rev. Morgan Edwards, the historian, writing of the Shiloh Church in 1790 said "He died at Trenton about 1750." This error has been handed down in the later writings about this man. Edwards also wrote, "His wife was Elizabeth Bowen, but no issue. He was very tall and fat, which made his familiars banter him under the name of the Great High Priest." His will states, "I give and bequeath all my estate both real and personal whatsoever and wheresoever to my well beloved wife, Elizabeth Davis." And further, "I give and bequeath unto my brother Elnathan Davis' five sons, to wit, Elnathan, Jonathan, Nathan, Samuel, and John the sum of five pounds proclamation money to be equally divided among them. I give and bequeath unto my said brother's son Elnathan my ivory headed cane. Item, I give and bequeath unto my said brother's son Jonathan my folio Concordance set out by Clement Cotton." The inventory includes a large Bible. It would be interesting to know if any of these things still exist. How long Elizabeth survived her husband, and where they lie buried may never be known. But their works live after them.

Done in 1929.
Shiloh, N. J.

WOMAN'S WORK

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

RESOLUTIONS

Resolved, To live with all my might while I do live;

Resolved, Never to lose one moment of time, but improve it in the most profitable way I possibly can;

Resolved, Never to do anything which I should despise or think meanly of in another;

Resolved, Never to do anything out of revenge;

Resolved, Never to do anything which I should be afraid to do if it were the last hour of my life.

—Jonathan Edwards.

MIRIAM SHAW IN SALEM

A new year is here with its many opportunities and possibilities. Your editor hopes that you have all had a very pleasant holiday season and are ready to enter the work of the new year with new zeal.

The Salem Church has had the privilege of having in its midst during the holidays one who is much in the minds of the people of our denomination at this time. You recall, perhaps, that in the last minutes of the Woman's Board was recorded the action of the board to sponsor the sending of Miss Miriam Shaw to China when the time shall come for her to go. She came to Salem on Thursday before Christmas and remained with us until New Year's day.

The second Friday night of her stay here Pastor Shaw was at Plainfield attending the dedication of the new Denominational Building, and Miss Shaw had charge of prayer meeting. She told us something of her work this year and some of her experiences. Aside from her regular school work she is nurse for about sixty girls in the dormitory where she lives. She has her regular office hours, her hospital, etc. She says she has a splendid chance to know the girls personally, such as she would be unable to do in other circumstances. One thing

she is so very much interested in is the study of personal evangelism, and she feels that the opportunities of a nurse, who is prepared to administer to the spiritual as well as to the physical needs, are particularly great. One of our board members, after Miss Shaw's talk, sighed rather deeply and said, "You have a wonderful opportunity. If I were younger, I should surely like to be in that very kind of work myself."

**STATEMENT ONWARD MOVEMENT
TREASURER, DECEMBER, 1929**

Receipts

DENOMINATIONAL BUDGET

Adams Center	\$ 103.00
Alfred, First	167.39
Brookfield, First	16.60
Denver	10.00
Edinburg	11.51
Farina	100.00
Gentry	2.50
Hammond	100.00
Hartsville	10.00
Hartsville women's society	25.00
Hopkinton, First	28.50
Hopkinton, Second	25
Independence	176.00
Los Angeles	115.00
Marlboro	51.50
Milton	319.10
New York City	63.06
North Loup	300.00
Pawcatuck	200.00
Plainfield	94.50
Richburg	26.00
Richburg Ladies' Aid society	50.00
Riverside	250.00
Rockville	2.00
Salem	63.00
Verona	24.00
Waterford	25.00
Reta I. Crouch	10.00
W. H. Tassell, M. D.	10.00

\$2,353.91

SPECIAL

Adams Center	
For Ministerial Relief Fund	\$ 8.55
Gentry	
For Missionary Society	\$ 4.33
For Denominational Building	
From H. D. Witter and wife	25.00
	29.33
New York City	
For Missionary Society	\$ 5.00
For Denominational Building	10.00
	15.00
Plainfield Woman's Society for Christian Work	
For Milton College	\$ 50.00
For Salem College	50.00
	100.00

Richburg Ladies' Aid society	
For Woman's Board	5.00
Verona	
For Missionary Society	\$ 46.00
For Woman's Board	10.00
	56.00
Walworth	
For Woman's Board	15.00
Seventh Day Baptist Christian Endeavor Union of New England	\$ 1.50
Hopkinton, First, seniors	8.00
Hopkinton, First, intermediates	1.00
Hopkinton, Second, intermediates	1.50
Pawcatuck seniors	7.00
Pawcatuck juniors	2.00
Rockville Christian endeavorers	3.00
Waterford Christian Endeavorers	6.00
For native worker, Georgetown (three months)	30.00
Seventh Day Baptist Christian Endeavor Union of New England	
Hopkinton, First	\$ 6.00
Pawcatuck seniors	7.00
Pawcatuck juniors	2.00
Rockville	2.00
Waterford	3.00
	20.00
For native worker, Jamaica	20.00

Denominational Budget	\$2,353.91
Special	278.88
Balance December 1, 1929	41.65
Total	\$2,674.44

Disbursements

Missionary Society	\$1,087.80
Specials	105.33
	\$1,193.13
Tract Society	\$ 273.60
Specials	35.00
	308.60
Sabbath School Board	133.40
Young People's Board	63.20
Woman's Board	\$ 17.60
Specials	30.00
	47.60
Ministerial Relief	\$ 140.40
Special	8.55
	148.95
Education Society	\$ 52.60
Specials	100.00
	152.60
Historical Society	17.60
Scholarships and Fellowships	42.00
General Conference	\$ 171.80
Preferred claim	300.00
	471.80
	\$2,578.88

Balance January 1, 1930	95.56
Total	\$2,674.44

HAROLD R. CRANDALL,
Treasurer.

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

Receipts for the first six months of the present Conference year are as follows:
For the Denominational Budget \$ 9,845.56
For specially designated objects 932.48

Total for first half of Conference year \$10,778.04
One half of the Denominational Budget is \$28,500.00

THIS OUGHT TO INTEREST YOU

A mid-year statement of the sources and amounts of funds received by the Onward Movement treasurer from July 1, 1929, to December 31, 1929.

Adams Center	\$ 322.00
Specials	14.55
	\$ 336.55
Albion	15.00
Alfred, First	\$ 851.19
Specials	10.00
	861.19
Alfred, Second	\$ 238.10
Specials	27.25
	265.35
Andover	
Attalla	
Battle Creek	200.00
Berlin	50.00
Boulder	
Brookfield, First	33.70
Brookfield, Second	55.75
Carlton	27.00
Chicago	
Charleston	
Denver	10.00
De Ruyter	
Detroit	
Dodge Center	10.00
Edinburg	35.57
Exeland	
Farina	200.00
Fouke	17.00
Friendship	10.00
Genesee, First	105.00
Gentry	\$ 10.54
Specials	31.83
	42.37
Greenbrier	
Hammond	100.00
Hartsville	35.00
Hebron, First	38.00
Hebron, Second	8.00
Hopkinton, First	\$ 142.00
Specials	78.00
	220.00
Hopkinton, Second	\$ 12.75
Specials	7.50
	20.25

Independence	259.00
Jackson Center	
Little Prairie	24.00
Los Angeles	115.00
Lost Creek	37.00
Marlboro	74.85
Middle Island	
Milton	\$ 968.10
Specials	5.00
	973.10
Milton Junction	144.25
New Auburn	24.00
New York City	\$ 361.95
Specials	173.72
	535.67
North Loup	\$ 325.00
Specials	6.00
	331.00
Nortonville	100.00
Pawcatuck	\$1,150.00
Specials	94.00
	1,244.00
People's (Washington)	10.00
Piscataway	104.70
Plainfield	\$ 361.80
Specials	100.00
	461.80
Portville	
Richburg	\$ 106.00
Specials	5.00
	111.00
Ritchie	2.00
Riverside	501.00
Roanoke	
Rockville	\$ 39.00
Specials	32.00
	71.00
Salem	800.75
Salemville	
Scio	
Scott	
Shiloh	323.02
Stonefort	
Syracuse	
Verona	\$ 69.00
Specials	71.00
	140.00
Walworth	
Specials	35.00
Waterford	\$ 74.00
Specials	83.00
	157.00
Wellsville	
Welton	\$ 81.00
Specials	13.59
	94.59
West Edmeston	25.00
White Cloud	
Specials	137.54
Individuals	227.06
Seventh Day Baptist Christian Endeavor Union of New Eng- land	
Specials	7.50
Conference collections	1,011.48
	<u>\$10,778.04</u>

HOW TO UNDERSTAND THE BIBLE

REV. JAMES MCGEACHY

[Our readers will be interested in the following lesson on Bible study, by Rev. James McGeachy, pastor of the Mill Yard Seventh Day Baptist Church, London, Eng.]

This is number one of a series of lessons which Brother McGeachy has prepared for use in a correspondence course of Bible study. Several have taken it up. Answers to questions are given by correspondence. We hope our readers will find the lessons helpful as they appear in the RECORDER.—T. L. G.]

The Bible is the greatest Book in the world because it has had a greater influence in molding the lives of individuals and the destiny of nations than any other book. To the Christian it is the compass and chart by which he steers his vessel in his spiritual career through the sea of life with its calms and storms.

Many however fail to make proper use of this compass and chart, and think they can steer their barque safely without consulting it at all, or by giving it simply an occasional glance once a week. If a captain on the high seas acted thus he would soon wreck his ship. From this you can see the importance of being thoroughly acquainted with the Bible, not only to guide your own life aright but to guide others as well. This last point is of special importance to Christian workers, local preachers, and Bible school teachers who have undertaken to guide souls into the path of eternal life. In these last days especially is it important to be able to rightly divide the word of truth (2 Timothy 2: 15) when every wind of doctrine is blowing and heresies abound and faith is being undermined.

In this course you will learn, first, the guiding principles of Bible study which will enable you to obtain the greatest profit and pleasure from the Bible, and second you will study the leading themes of the Book, the fundamental doctrines of Christianity and the exposition of the main lines of prophecy. By the time you have finished this course you will be well equipped with a knowledge of what the Bible teaches, and be a finer instrument for the Spirit to use in winning souls for Christ. The Bible will have become a new Book to you, more interesting than any novel.

1. *Prayer.* The first and most important principle for the proper understanding of the Bible is that you must precede the study by prayer, asking and claiming the promised guidance of the Spirit of Truth. (John 16: 13; Luke 11: 13; James 1: 5; Luke 24: 45.)

This prayer must be accompanied by the spirit of sincerity and love of the truth. (John 7: 17; Thessalonians 2: 9-13.) You must be willing to abandon your preconceived ideas when you see evidence that these ideas are contrary to the Bible. (Acts 17: 11.) There must be a willingness to obey the truth.

2. *Unity of the Bible.* The second principle you must grasp is that the Bible is a complete work in itself. It is *not* a collection of miscellaneous stories and moral maxims. It is *not* a record of Hebrew folklore. There is a great plan and purpose running through the whole Book from Genesis to Revelation. There is a "plot" in this divine story which it is your purpose to grasp and unravel. No doubt you have been content heretofore to read a chapter here and a psalm there and to think of some isolated text as much modern preaching leads one to do. The purpose of this course is to lead you to look at the Bible as a whole. To understand any other book you do not read haphazardly, but from beginning to end. You may, in reading a story, look at the first few chapters and then turn to the last chapter to see how it ends. This will demonstrate the unity of the story.

You can do the same with the Bible. Read Genesis 1-3 then turn to Revelation 20-22 and you will see something of the plot of the Bible. It begins with the creation coming from the hand of God and tells how it was marred by the entrance of sin. It ends by telling of the final destruction of sin and the restoration of the creation to more than its original splendor. The body of the Book tells you of the different stages in God's plan by which this glorious result is achieved and how sinful men can share in the coming glory.

The principle in the study of the various books of the Bible is the same. Each book is complete in itself. You must look at the book as a whole and understand the whole purpose and meaning before you can correctly understand certain texts or chapters which it contains. You will thus learn to

look at each chapter in its relation to the whole book or epistle in which it is found, and likewise each verse must not be read by itself but you must look at it in the light of its context for example what precedes it and what follows it in the same chapter.

Importance of the Context.

The context of a verse is very important because it may give you a very different thought from that which you obtain in reading the verse by itself. It is the neglect of the context which produces many erroneous ideas, and attention to the context will save you from misquoting and misapplying many Scriptures. You have an illustration of this in Zechariah 13: 6, which is often applied to Christ, but the preceding verses show that it really applies to a false prophet.

This important matter of giving attention to the context has a wider scope. It may be applied to a whole book or epistle. Take for instance one of the books of the Old Testament prophets. In order to understand it correctly you must know something of the history of the time in which it was written. The major and minor prophets generally in the beginning of their books inform us of the names of the kings in whose reigns they prophesied. You must then turn to the history of those particular kings in the books of Kings and Chronicles and learn all you can of the character of those kings and the events which took place while they were on the throne. After that turn back to the prophet's own book, and you will be able better to understand what he is referring to because you know the circumstances and the conditions under which he prophesied. This will often throw light on obscure passages.

Maps. The use of the maps provided at the end of your Bible may also be included in this. When you are reading the historical books which refer to places where certain events occurred, such as in the lives of the patriarchs, the journeying of Israel to Canaan, their history while in the promised land, their dispersions to Assyria and Babylon and the return of the Jews from Babylon to Palestine, follow the places mentioned on the map. This will enable you to visualize the particular history you are studying and enlighten many geographical references in the books of the prophets.

All these helps are contained within the covers of an ordinary English Bible. It is

well also to provide yourself with a Cruden's Concordance and a Bible Dictionary. Probably you have these already. If not they can be obtained cheaply from any second hand book shop. While not absolutely necessary, some knowledge of the secular history of the Bible times and nations is very helpful in understanding the Scriptures. The Bible dictionary will most likely give you all the information you need in this line.

3. *Literal Interpretation.* The third principle which will enable you to understand the Bible is: Allow words to mean what they say, that is, accept the literal meaning of what you read unless there is some very good reason for believing that it is figurative. Do not "spiritualize" before you accept the literal meaning. "Spiritualizing" is the bane of exposition.

4. *Bible Self-interpreting.* The fourth principle is: Let the Bible be its own interpreter as far as possible. If you desire to understand a particular phrase or expression, study the other uses of it in the same book in which you find it. Then study it as found in other books or epistles written by the same writer, and after that you can compare it with similar expressions used by other writers. In such a search do not rely on your concordance merely. *Be your own concordance*, that is, read through the whole book or epistle and note the various places where the expression is used, always giving attention to what is said in the context. No matter how familiar you may think you are with the book by reading it through again with a particular thought in mind, you will find something you never saw before. You will find increasing interest in studying your Bible in this way and eventually you will read book after book with a definite object in view and your knowledge will grow continually.

5. *Ask Questions.* Fifth, ask as many of the following questions as are applicable to your line of study, whether it be a verse, a chapter, an epistle, or a topic. How? Why? When? Where? Who? With an epistle, for instance, why was it written? Where was it written? When was it written? Who wrote it? To whom was it written? The answers to these questions will help materially in understanding its contents.

6. *Independence of Thought.* Sixth, never accept anything simply on the authority of a great Bible student. Do not despise what he says, give it due weight. "Despise not prophesyings, prove all things, hold fast that which is good." 1 Thessalonians 5: 20, 21. Ask, does this text really mean what he says it means? Does the context sustain that view? What does the Revised Version say?

Test all you learn in these lessons by these principles.

The use of these principles will be pointed out as we proceed.

EXERCISE I.

Read through at one sitting the first nine chapters of Genesis and write *briefly* on paper the leading thought or incident in each chapter. Close your Bible, cover up the paper, and think through the nine chapters recalling the events in each chapter.

Do this till you can recall every chapter without referring to Bible or paper. Send the paper to me.

HABITS OF BLUE GOOSE

Science is now hot on the trail of the blue goose. Until 1928 no white man had ever seen the nest or the eggs of these interesting water fowl of the far north. The biological survey has sent an expert to Louisiana to capture and band specimens of this species in its winter refuges. J. Dewey Soper, representing the Canadian department of interior, was the first to visit the breeding grounds of the blue goose in the north and to find nests and eggs of the species. Accompanied by two Eskimos with dog sleds Soper made his way to Baffin Island in the winter of 1928-29 and found the birds nesting on a bare patch of ground in the uplands of the Asweeto ridge of Baffin Island. Two, three, or four large white eggs were found in bulky nests made of dead grass and finely plucked tundra moss.—*Selected.*

If you desire to profit, read with humility, simplicity, and faithfulness; nor even desire the repute of learning. — *Thomas à Kempis.*

YOUNG PEOPLE'S WORK

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

OUR CHURCH PLANS

Christian Endeavor Topic for Sabbath Day,
January 25, 1930

DAILY READINGS

Sunday—Supporting missions (Phil. 4: 10-19)
Monday—Evangelism (Acts 8: 5-8)
Tuesday—Personal work (Acts 16: 11-15)
Wednesday—Scripture study (2 Tim. 3: 14-17)
Thursday—Spiritual revival (Rev. 3: 14-22)
Friday—Every member at work (1 Pet. 4: 10, 11)
Sabbath Day—Topic: What is our church planning this year? (Acts 2: 41-47; 13: 1-3. Denominational day. Beginning Christian Endeavor week)

TACY CRANDALL

For this meeting invite the pastor, the president of the church, the Sabbath school superintendent, president of Ladies' Aid, and representatives of all other organizations of the church. Ask the pastor to speak on "Co-operation Among the Organizations for the Work of the Church."

Suggested songs: "The Church's One Foundation," "Work for the Night is Coming," "I Love Thy Kingdom Lord," "Where He Leads Me I Will Follow," "Since Jesus Came Into My Heart," "Every One in His Place," and "Seventh Day Baptist Rally Song."

Have a period of sentence prayers, thanking God for the local church, for the faithful leadership of it, and for churches everywhere; and asking God to bless the preachers and missionaries all over the world, to help us to be loyal, consecrated church members, to give the church a wider vision of the great work yet to be done, to bless the young people, and bless all churches which are striving to do the Master's will.

LEADER'S TALK

The word "Church" is used in three senses: 1, certain buildings dedicated to the worship of God; 2, the group of people who meet to worship in the building; 3, the Church of Christ, meaning all of his true followers. This last is the inclusive New

Testament sense. It is the Church universal, the fellowship of all those who belong to Christ.

Pentecost, 1930, is the Church's nineteenth-hundredth birthday. The program of the early church was one of unity, and plain world-wide evangelism, and it required Pentecost and persecution to bring it about. Shall they stamp the modern Pentecost?

Church attendance is necessary to spiritual life. Those who are able to attend, and do not, slowly but surely lose out in their relation to God. The Church must, therefore, set up a membership campaign, or close its doors. The Sabbath day services and the Lord's Supper help us to be strong in the Lord, and in the strength of his might.

Christians need association, friendship, and sociability one with another. The Church furnishes an excellent opportunity for Christians to have a splendid fellowship with other Christians. But a larger fellowship is also needed, namely, with all in the household of faith.

Ruts, that is the Church's danger. We need a wider vision of the work of the Church to prevent narrowness. We must plan for new interest in the Church, new consecration and new devotion to the practice of Christ's teachings. Planning should be preceded by prayer. A praying church is sure to be a missionary church. Prayer life holds us close to God and Christ.

There is a common notion that the preacher is paid to make the church go, that if the church fails it is his fault. Read 1 Peter 4: 10, 11.

Edgar A. Guest in the following poem puts the burden on the laymen of the church:

Leave it to the ministers, and soon the church will die;
Leave it to the women folks; the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys;
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere.

It's the church's special function to uphold the finer things,
To teach the way of living from which all that's noble springs;
But the minister can't do it single-handed and alone,
For the laymen of the country are the church's corner-stone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying; it's the laymen who have died;
For it's not by song or sermon that the church's work is done;
It's the laymen of the country who for Gbd must carry on.

INTERMEDIATE CORNER

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

- Sunday—Inviting friends (John 1: 40-51)
- Monday—Ministry of intercession (Phil. 1: 3-11)
- Tuesday—By blameless lives (Phil. 2: 14-16)
- Wednesday—By generous giving (1 Cor. 16: 1-3)
- Thursday—By using our talents (Matt. 25: 14-30)
- Friday—By co-operation (1 Thes. 5: 12, 13)
- Sabbath Day—Topic: How can we help our church this year? (Matt. 7: 17-27. Denominational Day. Beginning Christian Endeavor week.)

Topic for Sabbath Day, January 25, 1930

BY THEIR FRUITS

(An interesting way of presenting the Scripture reading, written by Lucile Davis, North Loup, Neb.)

SCENE I.

(A man walking along, head down, muttering to himself:) "My, such a life. Why can't they leave a fellow alone? I guess if I want to drink that's my business. How do they know anyhow? My wife tells me I ought to save my money and give it to the church. Bah!" (Raises head.) "Hello! what's this?" (He comes upon two trees, one leafless and the other with thick foliage.) "Now that's funny, I never noticed these trees here before; I am not lost am I?" (Looks around.) "No, there is the old path, but wha—?"

(Voice reads verses 17, 18, 19, 20.)

"Who said that?" (In a frightened voice as he looks around) "I wonder if that means me. 'By their fruits ye shall know them.' Well I will fix that. I will go to church next Sabbath and give some money and make a long prayer. I guess that will fool them."

(Walks off satisfied.)

SCENE II.

(After he had been to church.)

"I sure pulled one over on them that time. Everybody shook hands with me and seemed to be glad to see me. By their fruits ye shall know them." (Laughs) "Not me, not this time." (Starts off.) Voice reads verses 21, 22, 23.

(When he is nearly off the stage, voice continues reading 24, 25, 26, 27. He comes back to middle of stage, looks around.)

"That means me all right. I've done all I can to get around it, but it's no use. (Shakes head.) I can't be pestered like this all my life, maybe my wife is right after all. I'm not helping my church. 'By their fruits ye shall know them.' I guess that's me all right. Well I'll be the fruitful tree after this."

Finis.

HELPS TO HELP OUR CHURCH THIS YEAR
NEDRA DAVIS, NORTH LOUP, NEB.

1. If each society adopted the system of the full time service at least twice a month, it would be very beneficial.
2. The Teen-Age Conferencés are a help to young people. That is, it helps them to see the problems they have to face, and also how to face them.
3. Home mission work is needed very much in most churches. If each church or society would plan a certain part of its time in home mission work, it would be a great help to the community as well as our church.
4. Foreign mission work and interest is also needed. However, our denomination is very strong for foreign mission work.
5. If our societies and organizations will learn more about the denomination, it will create interest and a desire to do things.
6. Add to all suggestions above, our motto, "Put Christ and His Church First, Others Second, and Ourselves Last."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
TEN DEMANDMENTS FOR SUCCESSFUL
JUNIOR SUPERINTENDENTS

1. Prayer
Thou must be in constant touch with God. Thou must be able to teach the children the value of prayer.

2. Patience
Thou must be an example of self-control under all circumstances.

3. Consecration
Thou must be a shepherd of souls.
Thou must have a clear vision and a living faith in thy Lord.

4. Discipline
Thou must always be the master of every situation in order to win the respect of the juniors.
(The presence of God can not be felt amid confusion.)

5. Leadership
Thou must do nothing thou canst lead thy juniors to do for themselves.
Thou must not make this mistake — "Oh!" said a disgusted junior, "our superintendent does all the work and all we have to do is to say amen to it."

6. Love
"Thou must love the Lord thy God."
Thou must love all children.
Thou must love thy work.

7. Knowledge
Thou must know the Bible.
Thou must know the principles of Christian Endeavor.
Thou must know the interests and ways of childhood.

8. Simplicity
Thou must use short words which children can understand.
Thou must be brief in thy talks to children.

9. Originality
Thou must be able to hold the interest of the children.
Thou must be able to plan novel ways for the children to do their work.

10. Personality
Thou must be Christlike to lead the children to love him, too.
Thou must be magnetic and attract the interest, love, and confidence of the children.

Thou must be a true example. ("What a superintendent teaches is less important than what she is.")

Thou must be able to plan novel ways for the children to do their work.

Thou must be able to hold the interest of the children.

Thou must be able to plan novel ways for the children to do their work.

Thou must be able to hold the interest of the children.

tional service, read the thirteenth chapter of First Corinthians and spoke briefly of the need of faith in our lives. The worship service closed with the hymn, "Faith of Our Fathers," and a number of short prayers.

The minutes of the previous meeting were read.

The reports of the corresponding secretary and of the treasurer were read, received, and ordered placed on file.

REPORT OF THE CORRESPONDING SECRETARY FOR
NOVEMBER, 1929

Number of bulletins sent out..... 147
Number of letters written..... 22
Correspondence has been received from: Mrs. Elisabeth Austin, Duane Ogden, Bernice Brewer, John F. Randolph, Neal D. Mills, Mrs. Grace Osborn, C. C. Hamilton, Dorothy Maxson.

Respectfully submitted,
GLEE ELLIS,
Corresponding Secretary.

REPORT OF THE TREASURER, MONTH ENDING
NOVEMBER 30, 1929

Dr.
Amount on hand November 1, 1929.....\$598.45
Received from Conference treasurer for First Hopkinton 25.00
Received from Onward Movement..... 63.20
Refund on expenses advanced Miss Burdick 6.38
\$693.03

Cr.
Miss Marjorie Burdick.....\$100.00
John Randolph, awards and postage..... 8.00
Mrs. Elisabeth Austin, expense..... 45.00
Corresponding secretary, postage..... 5.00
Balance on hand..... 535.03
\$693.03

E. H. CLARKE,
Treasurer.

The religious education superintendent reported that a bulletin has been prepared and sent out since the last meeting.

The field committee presented a report. Voted that the report of this committee be adopted.

The report of the committee follows:

Your field committee would report that it has been the privilege of your chairman to be in Southern Wisconsin since our last board meeting. Conferences were had with several pastors, college teachers, and church leaders in this territory. In harmony with board action of last month, and with these conferences, your field

MEETING OF YOUNG PEOPLE'S BOARD

The president called to order the regular meeting of the Young People's Board. Miss Marjorie Burdick, in a short devo-

committee would recommend that Miss Marjorie Burdick be employed by the board for the month of January in the Southern Wisconsin field.

Respectfully submitted,

BENJAMIN F. JOHANSON,
Chairman.

Sometime ago this board received an invitation to send a representative to attend the dedicatory service of the Seventh Day Baptist Denominational Building at Plainfield on December 28, 1929. Inasmuch as Rev. Wm. Simpson will be in attendance at the mid-year meeting of the Commission, immediately following, it was voted that Rev. Mr. Simpson act as our representative at the dedication service.

The committee on reorganization of the board reported progress.

Miss Marjorie Burdick asked for instruction from the board as to what her line of work should be when she goes on the field in January. A lengthy discussion followed, and as a result it was voted that the meeting resolve itself into a committee of the whole to formulate a resolution which shall express our attitude toward young people's work in the denomination. Rev. Wm. Simpson was appointed chairman of the committee of the whole.

This committee formulated a report and presented it in the form of the following resolution: *Resolved*, That this board desires to be as helpful as possible to all young people in the denomination, and to cooperate in every possible way with all denominational projects for the furtherance of young people's Christian growth.

Voted further, that it is the sense of this board that interests of the young people of the denomination will best be served by placing a secretary on the field, and that we therefore ask the Commission to consider favorably our request for a secretary for eight months next year, at a probable expense of \$1,500, \$100 per month salary, and \$500 expenses.

Members present: A. Russell Maxson, Dr. B. F. Johanson, Rev. Wm. M. Simpson, Miss Marjorie Burdick, L. E. Babcock, Miss Floy Clarke, Miss Virginia Willis, Lloyd Simpson, E. H. Clarke, Mrs. Helen Simpson, Miss Glee Ellis, Mrs. Marjorie W. Maxson.

Respectfully submitted,

MARJORIE W. MAXSON, A

Recording Secretary pro. tem.

Battle Creek, Mich., December 5, 1929.

WESTERLY'S NOVEL SOCIALS

There are but nine active members in the Westerly Christian Endeavor society, and unless we entertained some other society at our socials, which we did practically every social last year, we feel lost in the church parlors. This year we decided to hold our socials in the homes of the members, which of course meant that many of the "lively" games had to be omitted, but so far that hasn't meant that our socials haven't been "lively" and full of fun.

The first social was held at the home of the chairman of the social committee, Hiram W. Barber, Jr., and opened with Scripture reading; the educational feature was a report of the young people's activities at Conference by Miss Elizabeth Hiscox. The games were all played either in a group around the dining room table or in smaller groups at smaller tables—and how quickly the evening passed. We played "Bible Lotto" which was instructive as well as amusing, and so well liked by the members that it was called for several times. This was followed by dividing the group into two smaller groups, one group playing "Carroms," and the other "Ring the Pin," then vice versa. Refreshments were served by the hostess, Mrs. Hiram Barber, Jr., and the members reluctantly took their leave at a rather late hour.

A Hallowe'en social was held at the home of Stanton and Ruth Gavitt, and all came in the queerest costumes and masks; there were two Japanese ladies, a ghost, a little girl, an old man, a young man dressed as a girl in basket ball costume, another little girl with patches all over her dress, and a tall boy made taller still by the use of stilts (he almost gave one the creeps he was so tall and thin). Early in the evening we were serenaded by a band led by this tall boy who played an accordion. The games were of Hallowe'en nature, such as reading conundrums in the mirror, etc. Mrs. Gavitt served refreshments, Stanton Gavitt sang several hymns, and we closed with "Blest Be the Tie That Binds." Yes, these socials are novel and as much fun as any we ever held in larger quarters.

This month we are to be the guests of the Ashaway society at a "Bell Social" and we are wondering why we were asked to each bring a five-cent gift. I suppose they want

us to play Santa Claus to pay them for the good time they always give us. (Perhaps they will have gifts for us, too!) It won't be long now before we will know all their secrets.

The Sunday evening before Christmas our Senior society gives a Christmas party for the Junior society. This promises to be full of fun and excitement, too. We'll tell you about that later.

MRS. ELISABETH K. AUSTIN.

Corresponding Secretary.

TRACT SOCIETY—MEETING OF 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 church, Plainfield, N. J., on Sunday, December 8, 1929, at 2 o'clock p. m., Vice-President Alexander W. Vars in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Winfred R. Harris, Asa F. Randolph, Miss Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Laverne C. Bassett, Courtland V. Davis, Assistant Corresponding Secretary Bernice A. Brewer.

Visitors: Mrs. Irving A. Hunting, Arthur L. Titsworth.

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

Minutes of last meeting were read.

The report of the assistant corresponding secretary was received as follows:

REPORT OF THE ASSISTANT CORRESPONDING SECRETARY

Calendar

The 1930 Denominational Calendar and Directory is off the press, and is ready to mail. The mailing will be completed this week, of all present orders. In response to the letters sent to each pastor enclosing a card for answer, a system which is an improvement over last year's method, orders for 1,160 calendars have been received. Doubtless most of the orders are in, but it seems probable that we may sell the entire number, 1,300, which were printed.

Combinations

Of the combinations offered, which include either one or two books, the calendar and the Sabbath Motto card five have been ordered, to date.

Letters

Twenty-five letters have been received; twenty have been written, besides fifty mimeographed letters that were sent to pastors.

Sabbath Motto Cards, Bookmarks, and Leaflets

During the month 1,000 copies of a Sabbath Motto wall card have been printed. Distribution of these will begin this week, and all will be disposed of before the first of the year.

One of the best ideas that has been suggested for some time has been worked out in the printing of the Bible Bookmark, which carries the title and Scripture reference to every passage in the Bible on the subject of the Sabbath; 10,000 of these have been printed, with the idea of placing one in every Seventh Day Baptist Bible, within the next few weeks. Distribution of these will also begin this week. The bookmark is very attractive, and should be of real service to our people.

An edition of 1,000 copies of a six-page leaflet on which are printed these same references with comments, has also been printed. These will go out as our other tracts go—on demand.

Recorders

An item of interest is the sending of 1,000 copies of old RECORDERS, which would otherwise be destroyed, to Mr. Frank Jeffers, of Racine, Wis., for distribution.

Distribution Campaign

Much of the office time this month has been spent in drafting a number of letters for the Distribution Committee to use in its coming campaign, about which the board will probably hear soon.

Yearly Meeting

The assistant corresponding secretary was asked to attend the Yearly Meeting of the New Jersey, New York City and Berlin churches, held at Marlboro last week-end, and take charge of the young people's hour on the evening following the Sabbath. In addition to this, a short talk was also given on the work of the office in the Tract Board.

Respectfully,

BERNICE A. BREWER.

Report adopted.

Leader in Sabbath Promotion, Ahva J. C. Bond, reported his attendance at the Yearly Meeting of the New Jersey and New York churches, held at Marlboro, N. J., where he took an active part in the program. Also, he reported the receipt of an invitation to attend the Quarterly Meeting of the Southern Wisconsin and Chicago churches, to be held at Milton, Wis., January 17 and 18, where he will preach on the Sabbath and hold an open parliament the evening after the Sabbath.

Treasurer Ethel L. Titsworth reported the amounts in the various funds and out-

standing pledges for the Denominational Building Fund. Furthermore, that with the December payment, four-fifths of the contract price will have been paid to the contractors.

Report approved.

The Committee on the Distribution of Literature reported:

To the Board of Trustees,
American Sabbath Tract Society:

Your committee on the Distribution of Literature would respectfully report the initiation of a campaign through the churches for a wider distribution of the publications of the society. The campaign will include these points:

1. Solicitation of the interest and leadership of the pastors.
2. Appointment by the pastor of a leader among the laymen of his church who will act as chairman of the local committee in the campaign.
3. A season of getting acquainted with the publications of the society. The committee is planning an active presentation of various tracts in a comprehensive program including the wider use of the tract racks, study groups, etc.
4. A RECORDER subscription drive.
5. A "Sending Tracts" campaign put on by the church under the leadership of the local committee at the conclusion of the period of getting acquainted. These tracts to be followed up by others at intervals throughout the year following.

Literature sent out this month: Tracts, 594; RECORDERS (back numbers) 1,020; two copies *History of the China Mission* sold.

COMMITTEE ON DISTRIBUTION OF LITERATURE,
JESSE G. BURDICK,
Chairman.

Report approved.

The Building Committee reported that the work on the Denominational Building was progressing satisfactorily and the building would be ready for dedication on December 28.

REPORT OF BUILDING COMMITTEE

Amount of contract—Base bid.....	\$65,320.00
Total amount of work—Done on contract	\$60,818.00
Amount paid on contract—	
June	\$ 4,250.00
July	6,825.00
August	13,940.00
September	9,086.00
October	9,478.00
November	4,631.00
December	3,485.00
	<u>\$51,695.00</u>

15 per cent withheld.....	9,123.00
	<u>\$60,818.00</u>
Percentage of completion—93 per cent	
Amount of insurance to January 1, 1930.....	\$61,000.00
	J. G. BURDICK, Chairman.

December 1, 1929.

Voted that report be received and approved.

Minutes read and approved.

Board adjourned.

WINFRED R. HARRIS,
Recording Secretary.

IN MEMORY OF RUBY DAVIS

When God called Ruby Davis home, the Verona Church and Sabbath school met with an irreparable loss.

Possessed as she was of a great loving heart, infinite patience, tact, and understanding, she was especially fitted to do a great work with the children. She taught the beginner's class in the Sabbath school and also the Vacation Bible School. All the children loved "Aunt Ruby." One little girl was heard to say—after she passed on—"Aunt Ruby must be happy with our heavenly Father. I think she is singing all the time."

She was chorister, and as long as health permitted arranged for special music for the Sabbath morning service. She was a member of the trio who inspired and helped so many with their sweet songs of praise.

We miss her in all our church activities—her winning smile and kindly ways. We love and cherish her memory and would emulate her beautiful Christian life.

Verona, N. Y.

I. W. T.

THE HALF HOLIDAY

It is said that the Saturday half-holiday movement is a revival of a very ancient custom. King Edgar (A. D. 958) ordained that there should be cessation of labor from Saturday noon until daylight on Monday. William, of Scotland (A. D. 1203) in council determined that Saturday after the twelfth hour "should be kept holy." An unrepealed law of King Canute establishes the Saturday half holiday in these words, "Let every Sunday's feast be held from Saturday's noon to Monday's dawn."

CHILDREN'S PAGE

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

WHAT OUR CHURCH EXPECTS OF THE JUNIORS

Junior Christian Endeavor Topic for Sabbath Day, January 25, 1930

MRS. HERBERT L. POLAN

Make a paper chart after this plan: Put topic at top. Then arrange the acrostic of large colored letters. Have cards with the remainder of each word made so as to be placed in position during a talk by some older junior or adult. Paste pictures at one side of each space to be used for the cards. Select pictures suitable to the thought of each word.

J-oyful
U-ntiring
N-icely behaved
I-nterested
O-n time
R-everent
S-tudious

Another list the church expects:

1. Activity
2. Preparation
3. Respect
4. Promptness
5. Faithfulness
6. Deep interest
7. Progress

Things we as juniors can do to help the church:

1. Give ourselves to Jesus.
2. Attend all regular church services.
3. Pray for the church work.
4. Interest other folks.
5. Call on sick and shut-ins and others.
6. Get up programs.
7. Do errands.
8. Study missions.
9. Distribute religious literature.
10. Read denominational literature.
11. Give more money.
12. Be deeply interested in local progress and world progress along Christian lines.

Add to this list what you can do locally.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write and let you know that I like the Children's Page. We live six miles from Gentry and go to church nearly every Sabbath.

Pastor Lewis is in the hospital; we think he will be home soon.

My brother Wallace and I have two miles to go to school. We ride our pony sometimes.

I have two kitties; one is striped like a tiger, and the other yellow and white. One is named Tige, the other one is Whitefoot.

Yours truly,
CLARE GREENE.

P. S.—I am twelve years old.

Gentry, Ark.,
December 24, 1929.

DEAR CLARE:

It rather startled us when a letter came from "Clare Greene," because that is my boy's name, too; only my Clare Greene is seventeen years old. My brother's name is Clare as well, so it is a very easy name to write, you see.

You surely live quite a distance from church, and it shows the right kind of spirit that you try to attend every week. When I was a little girl, living in Milton Junction, Wis., the superintendent of the Sabbath school there lived seven miles from church, and almost every Sabbath came to church with his whole family. Whenever I am tempted to stay away from church, I think of him and go. By the way, he was the father of Mrs. George B. Shaw.

You, also, are quite a distance from school. There are five boys from Independence who come to Andover to attend high school. They usually come on horse back; three of them have three miles to ride and the other two have five miles. It is quite a sight to see them come riding in, wearing cow boy hats and chaps, but people do not stop to stare at them now as they did at first.

Be sure to write often, Clare.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I am eleven years old and in the sixth grade. I love the Children's Page very much. I go to Sabbath school every Sabbath unless I am sick. Mrs. Fred Pierce is my teacher and I love her dearly.

Maybe you know my Aunt Susie Burdick who is a missionary in China.

I have three sisters, Alice, Muriel, and Dorothy. Alice and Muriel go to Sabbath school with me. Muriel is three, and Alice is seven and in the first grade at school.

We are going to have a Christmas entertainment at the church, and I am in a play. I have lots of fun here. I am going to write again.

Your loving friends,

ADAH, ALICE, AND MURIEL DUNHAM.
Alfred Station, N. Y.,
December 25, 1929.

DEAR ADAH, ALICE, AND MURIEL:

I am including you all in this letter even though you, Adah, have done the writing. I am sure the others will write, too, some day, will you not?

I am so glad you all attend Sabbath school regularly; it is a fine habit to form. You like it all the better, don't you Adah, when you have such a nice teacher?

Yes indeed, I know your Aunt Susie Burdick and am very fond of her. What a splendid work she is doing.

I am sure your Christmas entertainment at the church must have been fine. I wish I could have seen it, especially your play.

I am glad you decided to write, and hope you will do so again soon.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the letters on the Children's Page in the SABBATH RECORDER, so I thought I would write to you again.

We have eight little calves and it is great fun to see them when daddy feeds them.

We had our school entertainment in the church this year as we had to have more room.

I wish some of the girls that write in the RECORDER would write to me.

We go to the Marlboro church and Buttonwood school. There are twelve of us in our Junior class which meets Sabbath afternoon.

Yours truly,

RUTH ALLEN.

R. F. D. 1,
Bridgeton, N. J.,
December 27, 1929.

DEAR RUTH:

I am glad indeed that you decided to write again. The more often I hear from you the better acquainted with you I become. Don't be afraid to write too often.

I can imagine how much fun it is for you to watch your father feed the calves, but I didn't think it was much fun when, as a girl of ten or eleven, I had to feed calves myself. They would knock me over sometimes, and it was as much as ever I could do to keep them from spilling the milk. Besides my dress was apt to be wet by the time I got through.

It surely would be nice if the boys and girls who write for the RECORDER would write to each other. As one boy has said, "That would be a real letter exchange."

Sincerely your friend,

MIZPAH S. GREENE.

DEATH TAKES A HAND

Another glimpse of the human side of the President was revealed in his personal visit to the bedside of the dying Secretary of War. Mr. Hoover twice visited Walter Reed Hospital, the second time in the company of Mrs. Hoover just after Mr. Good had died. Long a personal friend of Mr. Good, the chief executive's first visit was indeed touching. Secretary Good, conscious though weak, faintly smiled a greeting to his chief. Taking the other's hand, the President spoke to him in a voice choked with emotion. Mr. Good tried to reply but his words were inaudible. The President remained standing the three minutes he was in the room, all the while holding his friend's left hand. Because the interview seemed to further exhaust Mr. Good, the chief executive withdrew, returning to his office to plunge anew into a nation's business that even death can not stay.—*Selected.*

OUR PULPIT

THE CHARM OF THE UNEXPECTED

REV. HERBERT C. VAN HORN

Pastor of the churches at Lost Creek and Roanoke, W. Va.

SERMON FOR SABBATH, JANUARY 25, 1930

Text—Joshua 3: 46.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—2 Timothy 2

PRAYER

OFFERING

HYMN

SERMON

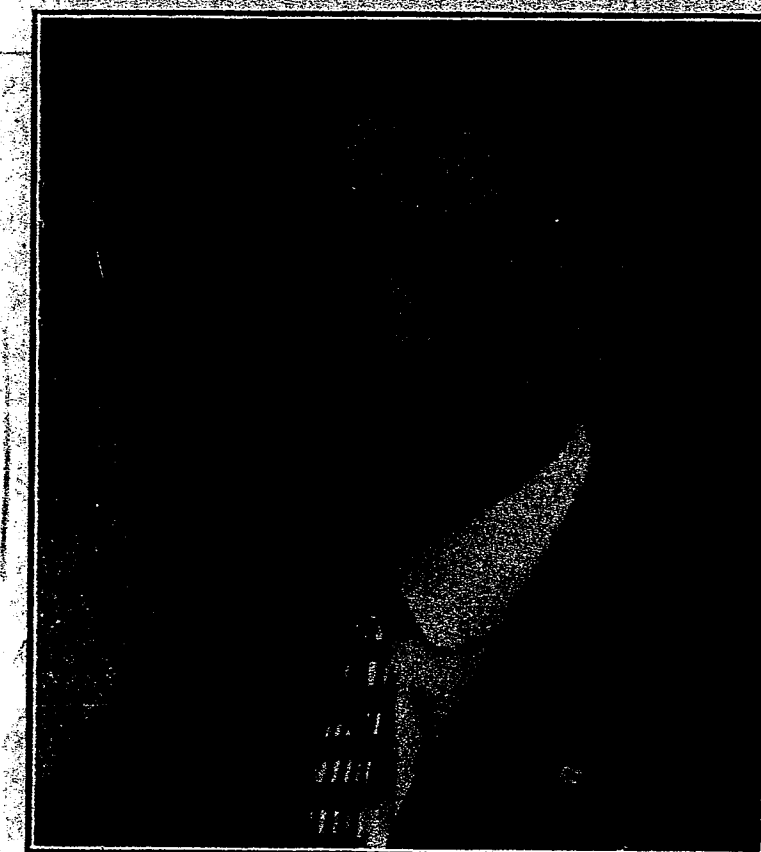
HYMN

CLOSING PRAYER

Doubtless they were charmed by the anticipation of future experiences of conquest and occupation of the land for so long promised them. Then they heard the officers passing through the camps and saying, "When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then shall ye remove from your place and go after it. . . . Come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore."

Joshua 3: 3, 4.

Israel facing the unknown, was com-



The daughter of a friend of mine who had learned to "drive" in West Virginia, was at the wheel on a tour across Ohio, last summer. Suddenly she turned to her father and said, "Take the wheel, dad, there is no fun driving on these roads, you can see too far." Her road was robbed of the "charm of the unexpected" and there was little zest in driving on such a trip.

Some months ago I read a sermon on "The Charm of the Unexpected," and thought at once what a suggestive theme it would make for a New Year's sermon.

We see Israel at the banks of the Jordan after a wilderness journey of forty years, eager and expectant as they faced across the river and looked into the unknown future. Vibrant every feeling as they stood waiting for the word to advance.

manded to have a special care and regard for the ark of the covenant, for therein was the secret of and hope for their future—it was the symbol of God's Presence and the promise of his help. It must have first place in the line of march and was to be of first importance in their regard. Their attitude toward it would largely determine their failure or success.

This is like life in every age and every day. As we face a new year, with its days all before us—every one to be lived—new paths to be chosen, new decisions to be made, we do well to remember this injunction of old, "for ye have not passed this way heretofore." Well indeed that we remember the injunction of the Joshua of a later time (Jesus), "Seek ye first the kingdom of God and his righteousness." Whatever other

resolution we may make for 1930 let us live in this, that we shall allow nothing to take the place of his Presence or to usurp him in our lives.

LOOKING BACKWARD

As we look back we may see many a mistake, many a crooked path, and realize many a sin has been committed. But let them not now destroy us. Mistakes should be the stepping stones to success, "the crooked shall be made straight," and sin repented need never cast us down. Let us not forget that our tomorrows are made possible by our yesterdays. A proper survey of the past should make us grateful for what has been done for us—by our parents, our homes, our schools, our churches, Christianity. Great is the inheritance of the ages—faith, hope, love, convictions. What a heritage! And from *those who have stood for something*.

Disappointments, too, were in the past, and sorrow, heavy burdens, but well may it be remembered "There is a moral strength, patience, perseverance, trust gotten by the valleys we traverse, the steeps we climb," and the obstacles we overcome.

The backward look should encourage one to take

THE FORWARD LOOK

The New Year's season gives an advantageous opportunity for a hopeful view of future affairs. The secret of any hopefulness on Jordan's banks for Israel was in the presence of God symbolized by the ark, concerning which such careful instructions were given. For the Christian Christ is the divine Presence. Let us trust him and be led by him into and through the unknown days of 1930, "for ye have not passed this way heretofore." Though unknown to us it is known to God, our unchanging Father in heaven. Father Babcock of sainted memory used often to sing:

"So I go on not knowing;
I would not if I might.
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with him by faith,
Than walk alone by sight.

"My heart shrinks back from trials
Which the future may disclose.
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back,
With the whispered word, 'He knows!'"

Young folks, as you face tomorrow, battles are ahead of you—conflicts with desires, unbelief, material things. You will again and again be tempted to believe there are no great realities unseen—spiritual values—and that all that is of any value is that which you can secure for self, things which you can touch and taste and see. But there *are* such realities just the same. Your own deeper experiences convince you of this in your best moments. There is no evading the reality and conviction of a mother's love, a father's care, and religion's power. I urge you, "Feed the fires of your convictions" as you enter the unknown paths of the year. The battle of *your life* is in the path of tomorrow. Stand fast, "be strong," hold on. Did you ever think how the books of the New Testament, which we take for granted, were written in the most distressing times of Church history? The letters of Paul were forged in the fires of conflict and experience. There were situations and circumstances disposing people to give up, recant, retract, turn down their faith, forsake their Lord—temptations to quit on every hand. To the saint on Patmos Jesus says, "Write, to him that overcometh shall be given the crown of life." The Apostle Paul, earlier, urged the completion of the race. Under the surface of his letter to Timothy, a young man of good family, fine Christian experience, but in a difficult field with many temptations piling up to give over the struggle, he is saying, "Fight the good fight of faith"; "run the race which is set before you"; "hold fast." So, my dear young folks, to your unknown paths with all the charm of expectation in the coming year, I would point you, and bid you God speed with the blessing of his keeping power, and urge you again to "feed the fires of your convictions," hold on, fight on, endure, press onward and upward.

And not alone is the exhortation for the young people. It is good for us who are older. Many of life's hardest battles come to us in our fifties and sixties. In our paths are to be fought out again and again battles with envy, greed, avarice, selfishness, unscrupulous methods, bitterness, injured feelings, on fields made more bitter, intensified and treacherous in these decades even than in our thirties and forties. So I say to us, too, "Feed the fires of conviction," of unselfishness, generosity, long-suffering, kind-

ness, forgiveness. Though forty, fifty, and sixty and more New Year's days have passed over your heads, some of them gloriously blossoming now for the grave, the path is still new and untrod; there are lands of promise yet to be possessed—paths glorified by the charm of unexpected encounters and joyful victories.

The year, too, will reveal paths in which heavy burdens must be borne. Will you carry your share of hardness as a good soldier of the cross? If you do not, some one else will have to bear his own with many others, and that task, too, which you are so complacently "passing up." "Take your share," some one has said, is one of the great notes of the New Testament.

So, my friends, let us rightly value the past, recognize the difficulties of the present; but plan with courage for *tomorrow*, with its charm of new experiences, new opportunities, new conflicts. With Christ with us, though we "have not passed this way heretofore," there is victory ahead.

Amen.

HOME NEWS

LEONARDSVILLE, N. Y.—The year for us has been fraught with many changes. Our much-beloved pastor Peterson passed away at the hospital of the Good Samaritan at Syracuse, N. Y., May 12, 1929, and in accordance with his plans, the body was brought back to the old church for the funeral. About the same time, our new pastor, Rev. Paul Burdick, and family came to be with us. In June we entertained the Central Association. It seemed like a large task for us, but our Women's Benevolent Society, ably assisted by some of the brethren, and with the cordial co-operation of the people of West Edmeston and Brookfield, succeeded nobly with the work of entertainment, while the meetings were a help to us all.

The Christian Endeavor society was re-organized during the year, and many interesting meetings and socials were held during the summer and fall, for some of which we joined with the Brookfield society. Some of our young people are away for the winter months, so our meetings have not been regularly kept up. With their return later we hope to have the meetings again.

With the cordial co-operation of Pastor and Mrs. Polan and some of the other

Brookfield people, we have held a Thanksgiving play and given a Christmas cantata at both places.

The clerk of the church reported that during the year we had lost three members by death: Mrs. Ella Meeker, Rev. F. E. Peterson, and Calvin H. Burch. We have received by letter, two: Rev. and Mrs. Paul Burdick. Also by baptism, two: Mrs. Ruth White, and Leslie Welch. This leaves a total membership of ninety, sixty-two of whom are resident members.

During the year extensive repairs have been made at the parsonage, the church has been reshingled, and a part of the church sheds torn down and the rest repaired. All bills were paid up by the close of the year. The amount of \$240.10 has been paid to the Onward Movement.

During the sickness and after the resignation of Pastor Peterson, our pulpit was acceptably supplied by Rev. Mr. Potter of the Methodist Church, and by Rev. Mr. Reed of the Baptist Church at West Edmeston.

Mindful of the blessings of God in the past, we are looking to him for guidance during the coming year, that we may be led into a greater work of evangelism, and the proper use of our talents and means for his service.

FOUKE, ARK.—The appointments of the church are attended with the usual interest. A few times the weather has prevented our holding our prayer meeting Friday evening.

About forty-five were in attendance today at our annual New Year's dinner, which was held at the hospitable home of Dr. and Mrs. W. J. S. Smith. To look at the well laden tables one would surmise that God had generously bestowed upon us the material things of this world; and we know he is just as anxious to give of the spiritual food that we so much need.

Now is the time for our New Year's resolutions, and we should start the new year with noble aspirations and a determination to do our best.

The record of the old year is made. We can not change it. Are we a year's march nearer to the goal God has set for us?

God is giving us another chance. The new year is a clean page. What shall we write thereon? We must go forward, "Ye have not passed this way heretofore." One

stands at our side ready to accompany us over the untrodden path. "Lo, I am with you always, even unto the end."

We pray that we may make use of the opportunities that come to us, and that we may do a greater and more efficient work for our Master than we have ever done before.

What was it that hardened Pharaoh's heart? He refused one opportunity after another to do God's will. By his own perverse willfulness he hardened his heart against God. "Choose ye this day whom ye will serve."

While our duty is that of looking hopefully forward, a glance back is sometimes beneficial. Rudyard Kipling said:

If only myself could talk to myself
As I knew him a year ago,
I could tell him a lot
That would help him a lot
Of things he ought to know.

We should not forget to thank God for the many blessings of the past year. Among our blessings are the visits of our friends from other churches. Being so far south and so isolated, we do not often see workers from other fields. These visits are often an inspiration to renewed zeal and greater endeavor.

Our last visitors were Rev. and Mrs. Holston who spent one day and night with us; and although it was raining and very muddy, the people found their way to the parsonage, where a pleasant evening was spent in renewing old friendships. Mr. Holston was here about nine years ago in the interest of the Sabbath School Board.

And also we thank God that it was possible for ten of our number to attend the association at Gentry, and for five of us to go on to Conference. We hope we improved the opportunities that were ours to enrich our lives, and thus make it possible for us to do a greater and a better work for our blessed Master.

M. S. S.,
Press Reporter.

IS RELIGION EFFECTIVE?

At last the religious educators are getting down to fundamentals. After a long period of ground clearing, when there has been much more attention given to what should not be done than to what is being

done and can be done, the men and women who are responsible for the Church's educational work in the field of religion are beginning to apply tests of basic character. "Is religion, as today known, able to control character and conduct?" This was the question which the school of education of Northwestern University proposed as the basis for a conference held on November 15 and 16. More than six hundred persons, paying their own expenses, gathered from all over the United States to participate in the discussion. Educational leaders with national reputation came, without a cent of remuneration, to lead the sessions. It was apparent that the inaugurators of the conference had touched a live issue. It can not be said that the conference made any striking advance toward answering the questions which its members brought to it. The answer to the main topic was in the affirmative—and significantly enough this affirmative came with more vigor from speakers not immediately engaged in religious work than from those thus professionally engaged—but there was great lack of agreement as to how, if the potency of religion is admitted, its powers may be made to function. If religion is not effective in controlling character and conduct, it holds a precarious position in the community. But it is evident that the educators are by no means sure that the sort of religion being taught today, or the way in which it is being taught, has this effectiveness. Such a lack of agreement, however, is not as important as the determination of the conference to face the problem. If the Evanston conference indicates that the whole religious education movement is about to concentrate on this issue which underlays its sessions, then religious education is about to assume a new reality and power.

—The Christian Century.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." Isaiah 52: 7.

Fundamentalists' Page

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

SHOULD WE DEFEND THE BIBLE?

J. WALTER SMITH

"There's a reason." This nationally advertised slogan we should be able to apply to all our beliefs and actions. To be right is little better than to be wrong unless we have an intelligent basis for what we do or think. We should ever be ready "to give an answer to every man that asketh you a reason of the hope that is in you," otherwise we can not expect our views to command respect, or carry conviction. If we ought to defend the Bible, "There's a reason" which should be clearly defined in our own minds, and which we should be able to communicate to others.

Equally clear should be our conception of what we are defending. What is the Bible? For generations its adherents have regarded it as an authoritative revelation from God to man, whose teachings God's children are under obligation both to accept for themselves and promulgate to others. It is from this standpoint that this article is written.

Our obligation to promulgate its teachings rests upon our Savior's commands, "Go ye into all the world and preach the gospel to the whole creation." "Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you" (R. V.). Success is strongly indicated in these commands; we are not simply to preach, we are to *make* and *instruct* disciples.

When we essay to carry out these instructions, what do we meet? Everywhere the authority of our message is being undermined. From Genesis to Revelation doubts are being cast on the validity of the Bible. Its teachings in the realms of nature are repudiated. Its history is unreliable tradition. Its prophets were pious frauds with benevolent intent. The Mosaic law, instead of being a communication from God, was, in part at least, an elevation and adaptation of the religions of heathen nations. The writers of the epistles, although doubt-

less honest and competent men, were so influenced by their own preconceived ideas, and the thought of the times in which they lived, that their "opinions" can not always be accepted. The teachings of the gospels are lightly discarded when not subservient to the desired elucidation. The recorded words of Jesus are singled out as the only true basis of religious belief, but even these have to give place to the assumptions of scholarship and science. Religious activities are largely along lines for which no warrant can be found in the Scriptures. And as though this were not enough, the plain teachings of the Bible are conventionalized, ("restated") all out of their evident and natural meanings, to conform to the demands of "science falsely so called" and "the wisdom of this world."

Formerly attacks upon the Bible were from its avowed opponents, but these come from its professed adherents, so are much more effective in producing doubt and uncertainty.

This unsettling in the minds of the people, of the foundations upon which the gospel message rests, prepares their minds to receive "another gospel; which is not another; but there be some that . . . would pervert the gospel of Christ." This "another gospel" is more acceptable to the natural man, as it requires no self humiliation, no seeking for God's mercy. According to it, Jesus is the supreme revelation of God's love, and his death on the cross its supreme manifestation. Thus the cross is the all inclusive symbol of God's love. To this we fully agree, but it is in the application of this truth that it becomes a ministry of death instead of life. Men are exhorted to recognize this love, take Christ as their example, and give themselves to his service. The confession of sin, salvation through the atoning blood of Christ, and the new birth have no place in this "another gospel." It is as though a man had discovered a sure remedy for a hitherto incurable and fatal disease, and established a hospital where all could receive its benefits without cost. But when the patient arrives, those to whom the remedy has been entrusted are so enthusiastically engaged in sounding the praises of the donor, and exhorting them to lifelong gratitude for the provision he has made, that they fail to apply the remedy, and so the disease continues its fatal work.

To the Jewish altar the sinner brought his lamb, and saw its life blood poured out as an acceptable substitute for the penalty to which his sin condemned him. To him the altar was the symbol of the death that had there taken place for him. The cross is the successor to the altar, and its highest symbolism is of the death of "the lamb of God which taketh away the sin of the world," who there poured out his life blood as an atonement for sinful man, that God might in justice pardon the repentant sinner. "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: Whom God set forth to be a propitiation through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him who believeth in Jesus."

"I'll be good" can never set one right with God. "Except a man be born again, (literally from above) he can not see the kingdom of God." That birth can not come to the sinner, so is not obtained by a mere change of purpose. Even if he could henceforth live a perfect life, he is still a sinner because of the past, and so is still under condemnation. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." With this cleansing comes the new birth, and the glorious transformation which we symbolize in baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

As we have seen, the "great commission" demands success on the part of those to whom it is given. Success does not require that the message be accepted by all, or even by any considerable proportion of its hearers, as evidenced by our Savior's words, "Wide is the gate, and broad is the way,

that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it," and by strong implication in his question, "When the Son of man cometh, shall he find faith on the earth?" Knowing that it will be rejected or ignored by the many, we have met our full responsibility only when we make it unmistakably clear that we are merely spokesmen, that the message is Divine. If, in order to do so, we must defend the Bible, we may not let the fear of offending its detractors deter us, even though we may be reproached with causing discord, and destroying peace and harmony.

The last part of the commission is, "Teaching them to observe all things whatsoever I have commanded you" (the disciples). How are we to know what these commandments were? For the three and a half years of Jesus' public ministry the disciples listened to his public teachings and also received much private instruction, but the record of these years in the gospels is very meager. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." During the forty days between his resurrection and ascension, he gave them further instructions of which our direct knowledge is very limited. For instance, after he had joined the two in their walk to Emmaus their comment was, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Yet beyond this, all we know of the conversation is contained in the words, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Thus it is evident that from the gospels alone we can get no definite knowledge as to what Jesus taught the disciples, and therefore of what they were to pass on to others. But his promise was very explicit that after his departure "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all

things, and bring all things to your remembrance, whatsoever I have said unto you." The reliability of the entire New Testament, not excepting the gospels, rests upon this promise. To assume that we, at this distant day, are more competent than they to interpret the life and teachings of Jesus, would seem but little short of blasphemy against the Holy Ghost.

As to the Old Testament Scriptures, but little need be said. If we accept the Holy Ghost-given status of the disciples, their attitude toward them, and their record of the attitude of Jesus, make it impossible to separate the Old from the New.

Yes, "There's a reason" why we should defend the Bible, and that reason is as strong as the greatness of the need of mankind for the truths it reveals. God has entrusted to his children its message of life to lost men, "dead in trespasses and sins." We can not be faithful to this trust if we fail to make it unmistakably clear that it comes to them with the full authority of God, for "Unto Jehovah the Lord belongeth escape from death."

DEATHS

BEARD.—Myrtle Emma Beard, daughter of John W. and Amelia S. Darling, was born in Stanton, Neb., on November 2, 1877, and died, December 4, 1929, in a hospital in Oregon City, Oregon, her home city, after an illness of seven weeks; at the age of 52 years, 1 month, and 2 days.

She came with her parents to Oregon City about forty years ago. She was married to Frank W. Beard, on July 8, 1908, in Oregon City. To this union there was one daughter, Mrs. John Anderson, of Santa Barbara, Calif., and one son, Warren F. Beard, of Oregon City.

During a series of meetings conducted in Oregon City by Pastor George W. Hills of Los Angeles, Calif., in August, 1922, Sister Beard and her daughter, Opal, were converted to Jesus and to the Sabbath. At the close of the meetings, they were both baptized by him, in a river near their city. Upon recommendations by Pastor Hills, at Sabbath services, on September 13, 1922, they both became members of the Seventh Day Baptist Church of Los Angeles, of which he was pastor.

They both became very highly esteemed members of the church. In the death of the mother, the church has sustained a very great loss.

Sister Beard was an active Red Cross worker during the days of the late war in Europe, and

the president of her district. She was also an active member of the local Ladies' Aid Society, as long as her health would permit. And she was an earnest Sabbath school worker and teacher in their local Sabbath-keeping group.

At the close of her very devoted, useful life, she leaves her life companion, Frank W. Beard, and her daughter and son, and a wide circle of close friends in bereavement.

Her completed work has been remarkably well done, and she has responded to the heavenly invitation, "Come up higher."

G. W. H.

CRANDALL.—Clarke Eugene, son of Ezra and Mary Smith Crandall, was born at Nile, N. Y., June 28, 1857, and died at Madison, Wis., December 8, 1929.

The family moved from New York State to Milton, Wis., in 1869.

He attended the graded school, Milton Academy, Milton College, and was graduated from the college in 1879. Other members of his graduating class were J. N. Humphrey, Whitewater, Wis., and Mary Jane Haven Irish, Farina, Ill., both of whom preceded Mr. Crandall in death.

After graduation from college he taught for a time in public schools. In 1881, through the influence of his pastor, Rev. E. M. Dunn, he began study for the ministry at the Baptist Theological Seminary, Morgan Park, Ill.

While a student at Morgan Park in 1882, he was married to Anna S. Whitford.

He was graduated from the seminary in 1886. Under the influence of Professor W. R. Harper he chose the study of the Hebrew language as his major subject. He served as instructor of the correspondence school of Hebrew and kindred languages for many years.

When Professor Harper was called to Yale University in 1886, Mr. Crandall went with him and was instructor and student at Yale, receiving his degree of Doctor of Philosophy in 1891.

Professor Harper was called back to Chicago as president of the new University of Chicago in 1892. Mr. Crandall came to Chicago with Professor Harper, and was an instructor at the university through the remaining nineties, until his health demanded a change.

He then spent several months in research work in Egypt and Palestine, but his health did not admit his return for further work at the university. Since that time his residence has been in Milton.

He became a member of the Milton Seventh Day Baptist Church in 1876, being the first candidate to be baptized by Rev. E. M. Dunn. While a student at Morgan Park, he transferred his membership to the Chicago Church. After returning to live in Milton, he again placed his membership in the local church.

While in Chicago he served for several years as church treasurer. After returning to Milton he served a term as treasurer of the Milton Church. He also served for many years as treasurer of Milton College. During some of the time he was bookkeeper and collector for the Milton Telephone Company.

Mr. Crandall was a man of remarkable intel-

lectual ability, an eager student, and always a worker to the full extent of his ability and physical strength.

He was a man of Christian faith, supreme loyalties to his home, his church, and his friends. He looked carefully after his business interests, and made wise and often generous use of his money in support of religion, benevolence, and education. He established a permanent scholarship in Milton College in honor of his father, and years ago sometimes paid the tuition fees for needy students.

During his declining years he gradually became disabled and entirely dependent upon the services of others. Mrs. Crandall, the quiet and devoted companion of the years, gave many months of devotion to his care. The last few months of his life were spent in a hospital at Madison, Wis.

Of his immediate family he is survived by Mrs. Crandall and by one sister, Mrs. W. W. Clarke.

The farewell service was held at the home in Milton on Tuesday afternoon, December 10, and was conducted by Pastor James L. Skaggs. Interment was made in the Milton cemetery.

J. L. S.

Sabbath School Lesson IV.—January 25, 1930.

STANDARDS OF THE KINGDOM.—Matthew 5: 1-48.

Golden Text: "Blessed are the pure in heart: for they shall see God." Matthew 5: 8.

DAILY READINGS

January 19—Subjects of the Kingdom. Matthew 5: 1-12.

January 20—Standards of the Kingdom. Matthew 5: 17-26.

January 21—The Spirit of the Kingdom. Matthew 5: 38-48.

January 22—Greatness in the Kingdom. Matthew 20: 20-28.

January 23—Social Attitudes. Romans 12: 20-28.

January 24—Judgment and Mercy. John 8: 2-11.

January 25—The Acceptable Worshiper. Psalm 24: 1-6.

(For Lesson Notes, see *Helping Hand*)

NEWFOUNDLAND TIDAL WAVE

Some thirty lives were lost by the tidal wave which struck the Burin peninsula of Newfoundland in the wake of the Atlantic coast quake. Store buildings were swept out to sea with the "speed of express trains." One man saw his wife and children float by on the roof of their home, powerless to save them. An eyewitness whose home is on a forty-foot bluff said water entered his first floor to a depth of three feet. A telegraph office at Lamaline was engulfed while the heroic woman operator was sending out a warning. She escaped. Shipping was driven ashore and the harbor was strewn with wreckage. — *The Pathfinder*.

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L. H. NORTH, Business Manager

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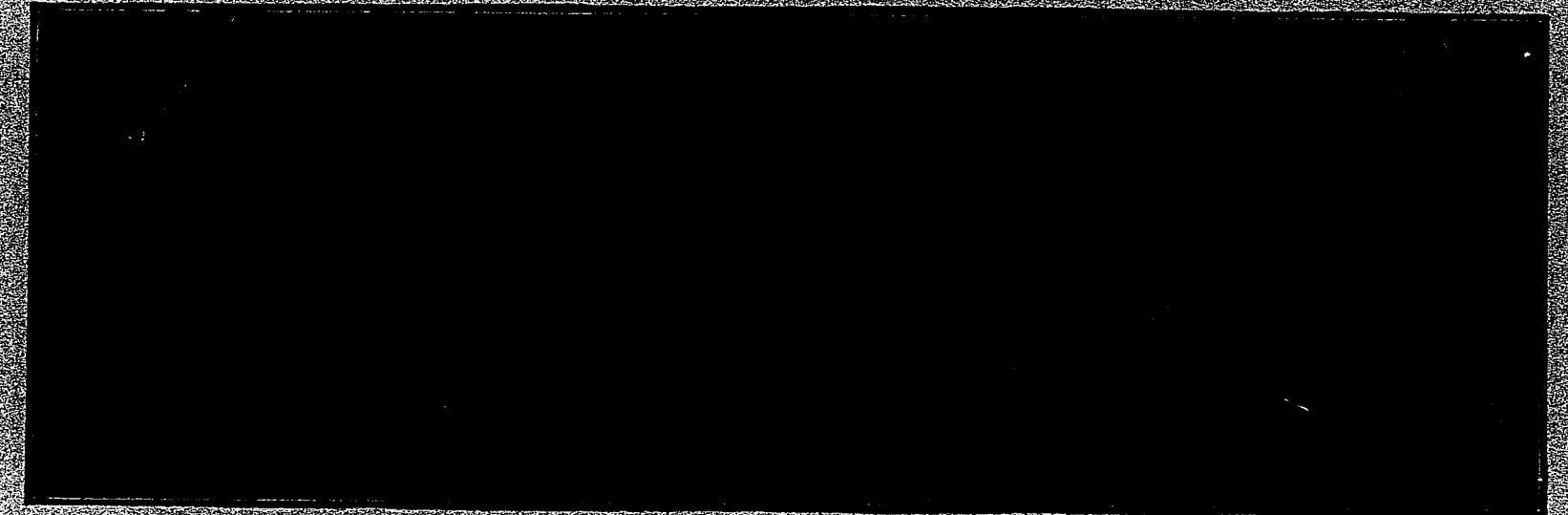
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