

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

"My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil."

—Proverbs 3: 1-7.

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The Sabbath Recorder

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WHOLE No. 4,449

O Lord, our dear heavenly Father, we look to thee for the help we most need in order to do the work thou wouldst have us do for the advancement of thy truth and the upbuilding of thy kingdom on earth. Give us grace to see as thou seest, and willingness to do thy will. As we go about our work, coming in touch with the lives of others, may we prove to be helpful to all whom we meet. May we cherish proper respect for the feelings of others; and wilt thou help us to show the Christ spirit in whatever we try to do. In Jesus' name. Amen.

What Could We Do Without the "Recorder"? Perhaps you may have really tried to answer it. Really it is more important than some seem to think.

Our fathers were keenly alive to the need of such a paper, and more than ninety years ago they took steps toward securing one. It was in General Conference of 1839 that immediate efforts were made to secure our first paper, called the *Seventh Day Baptist Register*. After some five years, in June, 1844, Rev. George B. Utter as editor and agent, started the SABBATH RECORDER. It was kept alive for some years by private gifts to meet costs, and in 1872 the denomination made an extended canvass for funds, and purchased it from Mr. Utter.

For fifty-eight years now the SABBATH RECORDER has been under denominational management, and whoever studies the record it has made and the part it has taken in every branch of our work as a small, scattered people, must see that it is highly essential to the welfare of our good cause.

Every interest now cherished by Seventh Day Baptists owes much of its success to the SABBATH RECORDER. It has helped our small and scattered churches year by year to rally to the support of measures planned and approved by our General Conferences, and its mission has been blessed in helping the widely separated flocks to keep the unity of the spirit and to work together in the bonds of peace. Lone Sabbath keepers all over the land have found our paper a

source of strength and encouragement. Our missionaries at home and abroad have found it like a letter from home fifty-two times a year.

It has helped our churches to understand the work of all their boards. It has proved to be a bond of union between the different associations, enabling them all to keep in touch with one another. It has been an inspiration and help to our young people's work and to the children's work, and our Sabbath school workers have always found a helpful friend in the RECORDER. And for many years the woman's work has had a prominent place in its pages.

Last but not least, for a people with relatives and friends in families scattered from Maine to California and from Canada to the Gulf, are the pages devoted to the records of marriages and deaths. Indeed! all the way from childhood to the end of life, in our homes, our churches, and our schools, the SABBATH RECORDER has aided those who are engaged in every good cause for which we stand, and given comfort to those whose friends have gone to their long home.

Oh! my friends, let me ask again after this review: *What could we do without the SABBATH RECORDER?*

Don't you wish we had more subscribers? Could you help us any?

Show Them How Little It Costs If, after reading the words given above, you do wish to help secure subscribers, let me suggest that it might be well to call attention to the small cost of the RECORDER as the weeks go by.

It sounds larger to speak of its cost by the year than it would to state the price for a day or a week.

Think of it, friends. Read carefully what the editorial above says about the good things the SABBATH RECORDER would bring to you and your home, the inspiration it offers, and then remember that you could have it with you and your children every week in the year for less than four and three-fourths cents a week. Or if you count the

cost by the day, you can have it in your home with its helpful influences for old and young for about five-eighths of a cent a day.

How can any family afford to be without it? Then think not only of the help coming to your home, but remember the general help you render the *denomination* as a whole by your subscription.

It seems to me that a little careful thinking along this line ought to add a thousand new names to our subscription list.

Bad Company Likely To Shut the Door One very essential thing for young men who are seeking positions in the business or professional world is to understand that the quality of the company they keep is likely to settle the question of their success or failure. The old saying, "A person is known by the company he keeps," is as true in these days as ever it was. There are two phases to this truth. The boon companions we choose and adhere to are sure to have an influence in shaping our own character, but this is not all. They also settle the question as to what others think of our real worth.

Shrewd and intelligent observers seldom go further than to observe the character of a young man's chosen companions in order to settle his standing. They know pretty well then whether they want him or not. One would hardly expect to find a pure, conscientious, upright young man among a company of impure, dissipated, profane, drinking companions. Bad company will ruin the outlook and close the door for a young man who ignores this law of practical life.

He Pitched His Tent Toward Sodom It is a simple and suggestive story. Lot was an Old Testament Christian, but not a very good one. While he lived with Abraham, the "father of the faithful," he got along very well and prospered in worldly matters, but when the time came for him to go out by himself, he made a miserable choice which settled the question as to his entire future. Abraham was very generous with Lot, and the latter soon showed something of the general tendency of his character.

Worldliness had taken deep root in his nature, and he seemed to have only an eye to business, so the spiritual interests were overlooked when he made his choice for the future home.

He knew well enough that Sodom was a bad city, given up to the evils of a sinful life; and if he had carefully considered the tendency of such surroundings in their influences upon his own home life, he would probably have made a wiser choice.

The Bible speaks of him as "righteous Lot," and the end of his story reveals the danger to even a Christian who makes a wrong choice.

If he was righteous, the wonder is: How did he come to be in Sodom at all?

Yet the simple fact of his being in Sodom might not of itself have been against him. Daniel got along all right in Nebuchadnezzar's capital city; Joseph received no damage in Egypt under Pharaoh; but they were among godless people for a different purpose.

Lot was looking for a chance to get rich, and that thought filled his heart until he naturally began to drift "toward" Sodom. He just pitched his tent in that direction at first. It does not seem as though he would have deliberately decided to go *directly* into Sodom for a home. But little by little, after he left the people of God, he became more familiar with its ways; more and more interested in the market reports and business chances, until he finally found himself at home in Sodom!

It is the same old story in all too many cases today. When Lot left *Bethel* (house of God) he turned his face *toward* Sodom and there was his sad mistake. It is the story of many backsliders who once lived by the home altars and enjoyed Christian fellowship with God's people.

Lot did make some gains of a worldly nature; but what about his losses?

He lost companionship with the "Friend of God." He lost peace of soul, hope, fellowship with God, his influence over men, until his own family mocked him. His children started the tribes of Moab and Ammon, who in future years made life hard for Israel.

When he turned away from Bethel his day of peace was ended, and nothing but misgivings and fears awaited him at every step unto the end.

Really it does not pay for a child of God, a member of a Christian home, to "pitch his tent toward Sodom."

Loyal, spiritual life is far more important and satisfactory in the end than mere worldly gain, which must all be left behind when we go hence. But spiritual riches endure through eternity.

CAN THE CHURCH PAPER PAY ITS WAY?

DAVID M. SWEETS

(Editor, "The Christian Observer," in Council of Religious Press, Washington, D. C.)

If there is any real place of power and usefulness for the church paper, it is in making men realize the truth of the words spoken by Phillips Brooks:

"Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God."

The church paper ever holds to one ideal—the creating in the hearts of its readers a holy discontent with mediocrity and inspiring them to attempt nobler things.

Addressing the National Press Club several months ago, President Calvin Coolidge suggested that it is time for the daily newspaper to recapture the dominating position it formerly held as a molder of thoughtful public opinion. In commenting on President Coolidge's remarks, the Business Manager of *The New York World*, Mr. Don Seitz, said: "Where next is to be found the real force in America? I answer that it exists in the church membership and attendance, which is large, liberal and progressive, and this great body of worthy men and women is reached by the religious press." He mentioned several weekly denominational papers which he says are "edited with an ability beyond that of any secular weekly and reaching a class of people who really form the background of the country. . . . The religious press can do more to preserve liberty than any other factor now active in the land. There is plenty of work for the real editor with a real pen to do."

BRIEF HISTORICAL SKETCH

The Church in all the ages has made large use of the written word. While the spoken word of prophet, law-giver, and reformer has swayed, thrilled, and uplifted throngs of people in every country and in every age, it was early recognized that the written word

is necessary for the preservation for future generations of messages of vital import, and discoveries in both the natural and spiritual world which men have made. Examples of crude writing in the early ages of civilization have been preserved for us, and today are among the most prized treasures of mankind. Laborious writing by hand continued through centuries until the invention of the printing press about the middle of the fifteenth century.

Publication of books, pamphlets, etc., has rendered a marvelous service throughout the centuries. It will be impossible because of time limitation to give a complete history of church literature. The idea of a weekly religious paper took definite form in the United States very early in the nineteenth century. Many monthly, bimonthly or quarterly magazines were published, but practically all of them were discontinued or merged into some other form of publicity.

A careful search of historical records indicates that the oldest weekly church paper in the United States, and perhaps in the world, that has had a continuous publication was founded in Philadelphia, September 4, 1813, under the name of *The Religious Remembrancer*. It was not the first church publication issued, but it is the only weekly religious paper that has continued publication as a weekly from that time to the present. It has been merged with a number of other church papers and today is known as the *Christian Observer*, of which I have had the privilege of being editor for twenty-one years. For more than a hundred years it has been owned and directed by the Converse family. Dr. Amasa Converse was the first of the family to be editor and he was succeeded by his sons, and later by his grandson, who is now managing editor.

At the beginning of the nineteenth century there was not a single weekly religious or church paper published in the world. When the century opened the horizon blazed with the camp fires of the enemies of evangelical religion. Infidelity was rampant. Thomas Paine, who had many admirers on account of his service in political matters, had been attacking the Scriptures, heralding the dawn of an age of reason and sowing broadcast the seeds of infidelity. Hume had been laboring to demonstrate the impotence of the supernatural. Voltaire had been sneering at everything that brought

help or hope into a sinning and sorrowful world. But the age of reason had proved to be an age of terror. The rights of man could not be vindicated when the rights of God were denied. The year 1800 saw religious conditions in this country at a low ebb and the Church seemed wrapped in apathy and gloom. There were only 364,872 communicants in all the Protestant churches in the United States. At that time one in every sixteen of the population was a communicant of some evangelical church, whereas now about one in three is a communicant.

It was not long before each denomination recognized the importance of a church paper and today each one of the Protestant denominations claims one or more weekly church papers. Such a paper is recognized as indispensable to the welfare and progress of any denomination.

THE FIELD OF RELIGIOUS JOURNALISM

It will be seen from the foregoing statements concerning the religious press that there is an extensive field for religious journalism. In fact, today it is recognized that religious journalism has an importance akin to that given to religious education, the pulpit, and pastoral ministry and other agencies that are at work for the betterment of mankind. There are evidences that the Church is rapidly arriving at a revaluation of the place and purpose of religious journalism and is becoming more and more aware of the fact that provision should be made for more adequate support of the church papers that are serving the causes of the kingdom so faithfully and self-sacrificingly.

The question has been asked, "Is journalism a necessary function of the religious life? Is the religious weekly to continue? Have we too many or too few?" The answer given by thoughtful students of the situation is that as long as denominations exist there will be reason for denominational papers. Whether the church paper will be sectional and sectarian in appeal, or whether it will be always somewhat in advance of the rank and file of the denomination depends largely upon the outlook and Christian statesmanship of those who are in charge of the church publications. This one fact will always be true, that intense propagandism will always have its organ. If the churches are indifferent and apathetic towards their

church papers, the time may come when the best of these papers will be compelled to cease publication and go out of business; and those that are most intensely sectional and partisan will remain. It will be recalled that several years ago the largest and most influential paper in connection with the largest Presbyterian Church in our country was forced to suspend because of lack of financial and moral support from the membership of that great body.

FINANCIAL DIFFICULTIES

Twelve years ago about one in three of the religious weeklies was reported self-sustaining. Today it is probable that less than one in twenty is self-sustaining. If the circulation of the church papers could be doubled, this would probably solve their financial difficulties.

The cost of publishing has increased during the past few years until almost every church paper reports that its expenses are exceeding its income. The Methodist Episcopal Church and the Methodist Episcopal Church, South, through the Methodist Book Concern, and through conferences, have furnished many hundred thousands of dollars to pay the deficits of their church papers and keep them in existence. The report of the Book Committee to the General Conference of the Methodist Episcopal Church in 1924 showed a net deficit on eight weekly church papers for the four years, 1920-1924, of \$415,321.45. Publications of other denominations are running with deficits, some as high as \$20,000 a year, which are generally cared for by private subscriptions.

The *Continent* ceased publication in the spring of 1926, and the present church papers of the Presbyterian Church in the U. S. A. have a small circulation compared with the membership of the church—too small to keep their people informed and stimulated to take part in the great plans of the church.

Each copy of a church paper today costs about twice as much as it did twelve years ago. Print paper costs almost eighty per cent more. The wages of printers have about doubled. Other expenses have more than doubled.

OWNERSHIP OF CHURCH PAPERS

Most denominational papers today are church owned and only a few are privately owned. The Presbyterian churches seem to

have preferred throughout all their history that church papers should be privately owned rather than church owned. Throughout the one hundred seventeen years of the history of the *Christian Observer* it has paid its way. Some years there was a deficit, but receipts in other years would wipe out the deficit. It is probable that no denominational paper can today be made to pay dividends, but the history of the *Christian Observer* shows that it is possible for a church paper to pay its way, provided it can secure three necessary things. (1) An adequate subscription price (the *Christian Observer* has been \$3.00 since the World War; it was \$2.50 before); (2) a list of subscribers representing from five to eight per cent of the total membership of the church (the *Christian Observer* has 35,000 weekly circulation and the total membership of the Southern Presbyterian Church is about 460,000); and (3) a reasonable amount of advertising.

Where the denominational paper is church owned it may be necessary for the church to provide a subsidy; with a privately owned church paper the wisdom of such a subsidy is not apparent. My own preference is that the executive and benevolent agencies of the church shall contract for and pay for a larger amount of advertising space for publication very greatly, and is a field that should be cultivated. By gathering statistics showing how much the agencies of the church have expended for advertising purposes in the church paper they may be induced to increase their appropriations for such publicity purposes. It is always money well expended. The church often expects large free publicity and has seemed reluctant to pay for even a reasonable amount of advertising space.

RELIGIOUS PAPERS AND ADVERTISING

Probably no class of newspapers commands such complete confidence in the advertisements carried in its columns as does the conscientious, well-managed religious weekly paper. Many years ago the religious papers took a definite stand that they would not publish any advertisements that were in any sense deceitful, untrue, or liable to mislead. They also agreed that they would not publish advertisements of proprietary or patent medicines. Many of the best religious

publications guarantee their subscribers against loss from false or misleading advertisements.

In a recent book by S. Roland Hall entitled, "The Advertising Handbook," (\$5) copyrighted and published by the McGraw Hill Book Company, of 370 Seventh Avenue, New York City, there appears a discussion of "Religious Papers." From it we quote:

Those who have not taken the trouble to consult the religious division of a publication directory will be astonished at the number and variety of these mediums. Many of them are of small circulation and limited influence. Many are evidently published with little capital and restricted facilities. Others occupy a very strong position.

Whether or not the advertiser is of strong religious turn, he should not shut his eyes to the fact that religious faith affords the basis for the most earnest kind of attention to a magazine or paper. Astonishing as it may seem to the "worldly type" of man, there are many thousands of homes in which the religious paper outranks, in attention and influence, any other periodical received. Religious papers have not always been careful in the matter of the advertising that they receive, but when publishers have been vigilant in advertising censorship, there is a degree of confidence in the advertising beyond that taken in the advertising of many other more prosperous publications. The *Sunday School Times* for example, was one of the first papers of America to guarantee unqualifiedly the reliability of all advertisements published. Advertisers in that paper have reaped the benefit of that long-continued assurance.

It would be difficult, from the advertiser's point of view, to overestimate the value of the medium that has been read with deep respect generation after generation, and which goes more deeply into the souls of readers than the publication that merely satisfies interest in the affairs of the day or gives entertainment for the idle hour.

Religious papers have a large place in the advertising of general home supplies. They give opportunity for appealing to selected audiences. One who has reason for appealing to Catholics, Lutherans, Episcopalians, Jews, Christian Scientists, can single out these sects or audiences for a particular form of appeal—if the product permits that. Religious mediums should be analyzed with particular regard to the region of circulation. Some have their strength in the larger cities. Many have their greatest influence in the smaller cities and towns.

The ideal church paper co-operates heartily in every movement to improve advertising conditions and to guarantee its readers against loss, deception, or misrepresentation. It must decline many undesirable advertisements that would pay large amounts for space if accepted.

SPHERE OF USEFULNESS OF THE CHURCH
PAPER

The sphere of usefulness of the church paper may be measured in part by statistics showing the enormous increase in general reading by the American public. Recent statistics show that almost 50,000,000 newspapers are printed every day (one for every three persons in our country). There are 55,000,000 copies of weekly magazines published each week and 95,000,000 copies of monthly magazines published each month. Over a million and a half tons of paper are used each year for newspapers and 1,100,000 tons of paper are used for books every year. Periodicals of all kinds total more than 20,000. There are 2,299 daily newspapers published and 15,000 new books come from the press each year. There are seven hundred magazines published exclusively for farmers and 300 magazines published exclusively for children. It will thus be seen that the church paper meets tremendous competition, but at the same time it is benefited by the fact that the public is reading far more than it has ever read in any year of the world's history.

The following statistics were recently made public by Halsey, Stuart and Company in connection with a radio talk on financing the publication industry:

*Newspapers and Magazines
United States—1929*

*Value of product	\$1,500,000,000
*Employees	250,000
*Salaries and wages	617,000,000
Daily newspapers	2,299
Weekly, semi-weekly, and tri-weekly	11,689
Monthly periodicals	3,804
Weekly and miscellaneous periodicals	2,932
Magazine circulation	120,000,000
Daily newspaper circulation ...	44,000,000
Sunday newspaper circulation..	29,000,000

*From U. S. 1927 census of manufacturers—released in 1930.

An attractive display entitled, "Fleet Couriers of News and Views," can be secured on request to Halsey, Stuart, and Company, 35 Wall Street, New York City, or any local agency of the company.

In order to pay its way, a denominational paper must have the confidence of its people, must manifest unquestioned leadership and maintain an unswerving loyalty to the teachings of the church it represents. The church paper can not compete with secular

news-gathering publications, nor magazines of general literary, philosophical, or scientific character. It must be content to make of itself a real church paper that will promote religion and seek to advance the interests of the kingdom of God.

SOUTHWESTERN ASSOCIATION

It has been decided by the executive committee that the date for the Southwestern Association shall be July 31 to August 3.

I am instructed to say we will convene at Nady, Ark., with the Little Prairie Church.

It is the wish of the committee that this information be published in the SABBATH RECORDER.

Trusting this is ample notice for all who may wish to attend, I remain

Very truly yours,

E. R. LEWIS.

May 29, 1930.

REV. DUANE OGDEN SPEAKS AT MILTON COMMENCEMENT

Milton College students will be glad to know that the Christian associations have secured, as speaker for the annual commencement prayer meeting service, Rev. S. Duane Ogden, pastor of the Nortonville, Kan., Seventh Day Baptist Church. The subject of his sermon will be "Christian Religion and the New Day."

Mr. Ogden is a young man, full of "pep" and enthusiasm, who is vitally interested in college students and their problems. He was graduated from Salem College, W. Va., in 1923, then spent two years in Alfred Theological Seminary, and finished with two years at Yale Divinity School.

For more than a year before he was ordained in May, 1927, he was student pastor of the Waterford, Conn., Seventh Day Baptist Church, where he served until the fall of 1928. At that time he accepted a call from the Nortonville Church, where he has worked unceasingly, being active in state as well as local and denominational work.

Several of the students know Mr. Ogden personally, and certainly many more will avail themselves of the opportunity of becoming better acquainted with him while he is on the campus.

—Milton College Review.

MISSIONS

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

ITEMS OF INTEREST BY THE WAY

During the last four weeks the missionary secretary has been visiting churches in West Virginia, Arkansas, and Colorado. The trip was in response to a request from workers in both West Virginia and Arkansas to re-study the needs and conditions of our mission work in these sections that it might be made more efficient; and while trying to plan for this trip, a request came asking for assistance in the ordination of the pastor of the Boulder (Colorado) Church, a church that is hundreds of miles from any other church of like faith.

Believing that the follower of Christ should keep himself out of sight as much as possible, it has been the missionary secretary's plan to make no mention of his travels and doings unless it appeared that there were items which would be both timely and encouraging.

Six churches were visited on this trip and long and helpful conferences were held with the pastors of two other churches. Very little news comes from the most of these churches; hence the secretary departs from his usual policy of silence regarding his work.

At Berea, W. Va., the church first visited, the splendid work being done by Pastor Beebe and the loyal band upholding his hand was indeed encouraging. A fine up-to-date Sabbath school and a wide-awake Christian Endeavor society give hope for the future. The new and commodious church building is an honor to the village. In addition to his church work, Pastor Beebe has done much to organize and promote Christian Endeavor work throughout the entire county.

It was impossible to spend a Sabbath with the Middle Island (W. Va.) Church, but the pastor, learning that the secretary was in the vicinity, hastily appointed a meeting for Sunday night, and to the secretary's surprise a full house greeted him. For about four years following the resignation of Mission-

ary Pastor G. H. F. Randolph this church was pastorless on account of the dearth of available ministers to serve our churches. A little over one year ago Brother E. H. Bottoms of Alabama, studying in Salem College to better fit himself for the ministry, began to supply the church once in two weeks. He soon demonstrated that he is a worthy and promising minister, and is now the recognized pastor of this church. The Middle Island Church was founded nearly a century past, has produced some of our foremost denominational leaders, and for some years, at least, has been the only church in a position to serve the community. Among the items of interest here are: (1) a community practically churchless if ours fails it, (2) our church established nearly a century ago, with a good church building and parsonage, (3) a community that is willing to go to church, and (4) a student pastor of unusual promise serving the church as best he can while pursuing his college studies.

The week-end of May ninth and tenth was spent at Fouke, Ark., and much to encourage was found here. Our church, led by Rev. R. J. Severance, though not the largest, is the leading one in this community. Here, as in Berea and Middle Island, one is impressed with the good attendance upon the appointments of the church, the up-to-date methods, and fine spirit in church, Bible school, and Christian Endeavor society. Fouke, as is the case with every one of our churches in the Southwest, stands out by itself, three or four hundred miles from any other church. Though these churches may or may not become large, they are like "a city that is set on a hill," and their progressive methods and broad-minded Christian spirit while standing firmly for the truth make it possible for them, under God, to wield a tremendous influence for all the things for which Seventh Day Baptists stand.

It was planned that one week-end should be spent with the church at Little Prairie, Ark., and the general missionary, Ellis R. Lewis, and the secretary went there with such a plan in view; but owing to high water and the prospect that that section was in for a flood, it was decided best to return before the Sabbath. Though the visit here was short, all the resident families of our church except one were visited. This field

is an inviting one to a missionary who wishes to do real missionary work. The church has a good house of worship and a parsonage which was recently purchased under the leadership of C. C. Van Horn. In five of our families there are twenty-five children and young people who need a pastor very much. The field presents its hardships, but it is needy and inviting.

A Sabbath spent at Gentry, Ark., was also full of interest and encouragement. The church services are well attended and much interest is shown in every line of work. The general missionary, Ellis R. Lewis, with his headquarters here, is reaching out to other neighborhoods and villages and is endeavoring to keep in touch with lone Sabbath keepers residing in his large field.

Five days, including Sabbath day, May 24, were spent with our church in Boulder. The principal item of interest here was the ordination of Pastor Ralph H. Coon to the gospel ministry. Others will write of these services and of the special evangelistic meetings now being conducted by the pastor assisted by Rev. Lester G. Osborn. Seventh Day Baptist churches are not as numerous as are those of many denominations, but on this trip the missionary secretary has been impressed as never before with the vigorous efforts of our pastors and the sturdy character of the men and women who compose our churches on the frontier.

"THE NEW SIGNIFICANCE OF THE MISSIONARY"

"Our greatly esteemed contemporary, *The Chinese Recorder*, calls attention to important respects in which the foreign missionary now has a far-reaching significance that he could not have before the development of our modern internationalism. In this period when some shortsighted people assume that the missionary is no longer needed, this insight of our brother-editor in China merits the most thoughtful reflection.

"In the basic thing, of course, the twentieth century missionary makes the same contribution that was made by his predecessor of a hundred years ago. Now, as then, he is the bearer of a message about God and the meaning of life as revealed in Christ. In two ways, however, the missionary today makes a distinctive contribution that his earlier forerunners could not so clearly make.

"When Carey went to India, there were no volcanic problems between Great Britain and India. Today his successor has the complex and delicate task of serving as an interpreter of Christ while there is acute political difficulty between the land of his birth and the land of his adoption. When Guido Verbeck went from America to Japan there was no immigration act excluding Japanese from the United States. Today Gilbert Bowles and William Axling must do their Christian work in the midst of tensions between East and West; they must represent a loftier American spirit than that which wrote a discriminatory law. When Peter Parker worked in China no American marines or gunboats lay in the Shanghai harbor. Today Bishop Roots and Leighton Stuart represent Christ among a people demanding of every Western government the recognition of its political equality; they have to be true at the same time to the higher interests of both America and China.

"But while all this makes the task of the missionary more difficult, it gives an additional value to his work. He is now an incarnation of good will and brotherhood in the face of all political complications. He is the 'demonstrator of a citizenship higher than any from which he comes or to which he goes.' He is a 'symbol of an international political relationship as well as the herald of a universal religious relationship.' He has the opportunity of being the most reconciling person in the world!

"The primitive missionary, we are again reminded, was not much troubled by the conflict of varying cultures. East and West were in separated worlds. Today, when the world is a unit, the culture of the land from which the missionary comes and that of the land to which he goes are crowding against each other and some sort of a blended world culture seems certain to arise. In that process the discerning missionary tries to represent the best in Western culture, as opposed to the questionable or the flimsy, and to discover appreciatively the abiding values in Oriental culture too precious to be lost.

"The missionary today, in addition to all else that he is, is the 'agent of international Christian sharing,' the colleague of men of other nations in a joint quest for a world culture permeated by the spirit of Christ. The missionary movement means the building up of an international Christianity as the

spiritual basis for the international civilization that is coming to be. For the churches now to weaken their support of the missionary enterprise would be like the governments giving up the League of Nations in the very day for which it was born!"—*Editorial, Federal Council Bulletin.*

PASTOR D. BURDETT COON IMPROVING

Inquiries are coming regarding the health of Brother Coon in Jamaica.

Very little has come to the corresponding secretary regarding his illness. First a letter came from Mrs. Coon stating that Mr. Coon had a boil on the back of his neck. Some time later another letter came indicating that he was in a hospital; and still later more details were learned through Doctor Gardiner's item in the SABBATH RECORDER of May twenty-sixth. Recently a letter from Mrs. Coon came to hand indicating that Brother Coon is improving.

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 11, 1930, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, 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, Jesse G. Burdick, Irving A. Hunting, La Verne C. Bassett, Business Manager L. Harrison North, Assistant Corresponding Secretary Bernice A. Brewer.

Visitor present, Miss Dorothy Hubbard. Prayer was offered by Rev. Ahva J. C. Bond.

Reading of minutes of previous meeting. Assistant Corresponding Secretary Bernice A. Brewer reported:

REPORT OF THE ASSISTANT CORRESPONDING SECRETARY TO THE BOARD

Distribution Work.

Most of the work of the office again this month has been for the Distribution of Literature Campaign, now in progress. Lists of non-subscribers have been made up for the fifty churches that

are in the campaign, for their use in the Recorder drive. Five or six subscriptions have come in to the office, though the efforts on the part of the churches have not begun yet.

In connection with Sabbath Rally day which is next week, we have asked the leaders in the churches to send in some report of their work, and any comments they may have, from which we will make up a letter to be read in all the churches during the Sabbath school hour. Several replies have been received, and the letter will be sent early this week.

Inquiries.

The only other item of interest is that we have received four inquiries this month with requests for literature. One man had been looking for our address, and found a copy of the Recorder by the road where it had evidently been lost by the only subscriber we have in that town. Another wishes to know of any Seventh Day Baptists in Rochester, N. Y., and a third inquires as to the nearest church. The latter apparently lives only about thirty miles from our South Jersey churches.

We hope that such calls will be increased when the plan of Distribution of Literature gets under way.

Respectfully submitted,

BERNICE A. BREWER,
Assistant Corresponding Secretary.

The report of Treasurer Ethel L. Titsworth was presented.

Leader in Sabbath Promotion Rev. Ahva J. C. Bond reported the conference of college young people held in Plainfield, April 24-26. Furthermore, he requested the board's approval of his program of activities as follows:

1. Attendance at a three-day meeting at Christian Herald Institute of Religion to be held at Buck Hill Falls, Pa.

2. Attendance at a Teen-Age Conference of New England young people to be held at Waterford, Conn., May 25.

3. Attendance at a Teen-Age Conference of young people at North Loup, Neb., to be held June 28-29.

4. A week or more conducting meetings in the Northwestern Association.

REPORT OF LEADER IN SABBATH PROMOTION

Conference of College Young People.

A Conference of Seventh Day Baptist college young people was held here in Plainfield April 24-26. There were twenty-five young people in attendance including delegations from each of our own schools and one student from each of seven eastern colleges. These young people represented twelve different states from Rhode Island to Washington and California. Alfred and Salem paid entire traveling expenses of their delegates.

This was not heavy since the young people traveled by automobile. Milton paid \$139.80 toward the traveling expense of their delegation. This was not quite half the cost of travel for four people. The Woman's Board contributed \$50 toward the expense of the conference and the Ladies' Aid society of the church at Westerly, \$25. The expense to the Tract Board was a little less than \$200, which supplemented the amount contributed by Milton toward the expense of their delegates, and paid for two meals for the entire group on Friday of the conference. The young people were entertained in the homes of Plainfield people during their stay.

The conference extended a hearty vote of thanks to the Tract Board for making the conference possible. Practically every one who attended gave personal, enthusiastic expression of appreciation for the privileges enjoyed.

Helping Hand.

I have prepared the second lesson on the Sabbath, which will appear in the next issue of the *Helping Hand*.

Christian Herald Institute.

I am planning to attend this week at Buck Hills Falls the Christian Herald Institute of religion. The subject for the sessions will be "Christian Union—An Experiment in Evangelism." A selected group of one hundred fifty ministers and laymen make up the membership of the institute. Mr. Fred B. Smith will preside and Dr. Samuel McCrea Cavert will lead the discussions. The speakers include Bishop Francis J. McConnell, Dr. S. Parkes Cadman, and Dr. Robert E. Spear.

Teen-Age Conferences.

The New England Seventh Day Baptist Christian Endeavor Union has asked us to conduct a Teen-Age Conference at Waterford, Conn., Sunday, May 25. This will include the young people from all our New England churches. North Loup, Nebr., is planning a Teen-Age Conference to be held the last Sabbath and Sunday in June. Delegates will attend from Calora and other points in Nebraska, from Nortonville, Kan., Boulder, Colo., and probably Denver. I have been urged to spend at least a week or ten days with the North Loup Church for special meetings.

Report accepted and program approved.

The chairman of the Committee on the Distribution of Literature reported:

REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE

The only report to be presented to the board this month is that of the number of tracts sent out. That is as follows:

Tracts sent out on the Distribution Campaign	\$3,500
Tracts sent out on orders	900
Total	\$4,400
Sold: twelve copies of Junior Church Membership	\$6.00

Respectfully submitted,

J. G. BURDICK,
Chairman.

Rev. Ahva J. C. Bond in behalf of the Teen Age Conference Committee reported informally that Miss Marjorie Burdick and Mr. Carroll L. Hill have been employed to conduct the summer camp; also, that a new car has been procured for the use of the camp.

Mr. Alexander W. Vars, chairman of the Supervisory Committee, reported contemplated changes in the size of the SABBATH RECORDER, the same to be effective with volume 109, and asked the board's approval.

Approval voted.

The committee to appoint a corresponding secretary reported progress.

The committee to prepare a program of the General Conference reported informally. Minutes read and approved.

Board adjourned.

WINFRED R. HARRIS,
Recording Secretary.

DOES THE WET DIGEST POLL SHOW DRY?

By radio, newspapers, and through its own columns the *Literary Digest* has been giving figures based on its "poll of the nation" which tend to show that large majorities in the country are either "damp" or "wet." In the final *Digest* count issued May 23 only five "dry" states are listed; with thirteen states, mostly of the South, forty per cent dry. Yet, do the figures mean much? A total of 20,000,000 ballots were sent out by the *Digest*, and it is to be expected that every "wet" or "damp" immediately voted his convictions. The Anti-Saloon League officially and in every way possible urged its members not to countenance the poll, and specifically not to vote. There is no doubt many obeyed this request. In any case the final count showed over 15,000,000 ballots unreturned. The totals showed 1,464,098, or 30.46 per cent for enforcement of the Eighteenth Amendment; 1,399,314 for modification or 29.11 per cent (and many believe that a majority of these could not be classed as "wets," simply wanting a change which they think might lead to better law enforcement); and 1,943,052 for repeal. If the straw vote shows anything, is it not that there are fewer "wets" than many thought?

—The Presbyterian Advance.

WOMAN'S WORK

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

THE HOME AND THE VIRTUES

The home is the oldest unit of civilization. In it the mothers of ancient China taught their children politeness and obedience. In the home during the golden age of Greece, Athenians practiced wisdom, courage, temperance, and justice. Christian parents have taught faith, hope, and love. Modern life magnifies industry, service, and co-operation. In these twelve virtues are the dreams of countless generations of the finest men and women the race has produced. These ideals represent a cumulated wealth far beyond our material heritage. That they shall be kept bright in the lives of each new generation is the concern of all good people. The one institution that may most naturally build these virtues into attitudes and habits is the home. Let us cherish and strengthen it. At heart the home is a spiritual unit—a glowing fire of good will and mutual helpfulness. The worthy home guards its income and expenditure, strives for efficient material equipment and daily routine, maintains a stimulating mental life, seeks beauty, cultivates fine companionship, fosters meditation and repose, develops the best side of each of its members. Be proud of your home. Give it the best you have. Honor thy father and thy mother.—N. E. A. Journal.

AN INTERESTING FEATURE FOR CONFERENCE

This year the Woman's Board is planning what we believe will be a very helpful and interesting number for the Conference ladies in the form of a fellowship breakfast. It has been arranged that this will come on Sunday morning and a certain section of the dining room will be given over to our use. A very inspiring program is being planned and it is hoped that as many women as possible will avail themselves of the opportunity to attend this "get-together." A place will be arranged and announced later, where

everyone who can attend may sign up for the breakfast. Watch for other notices. Let's make this one of the big features of our General Conference this year.

HOME NEWS

MILTON JUNCTION, WIS.—On the evening of May 17, the Seventh Day Baptist Church at Milton Junction was the scene of a very pleasant reception in honor of Dr. Wayland Coon and family, who departed the next morning for their new home in Riverside, Calif.

The basement of the church had been nicely decorated with lilac and wild flowers. Rugs, floor lamps, and other furniture were added to the usual equipment of the room to make it seem more homelike. Robert E. Greene, as master of ceremonies, announced the numbers on a very pleasant and appropriate program of music and speeches. Two selections were sung by a trio consisting of Mrs. Edna Shelton, Caroline Randolph, and James Shelton. "Old Friends are the Best Friends" was especially appropriate. Two selections were given by an instrumental trio with James Craw at the organ, the violin played by Charles Craw, and the musical saw by Robert Randolph. Other musical numbers were two solos by Mrs. Robert Greene, a clarinet solo by Loren Shelton, and two musical readings by Mrs. Edna Shelton.

Mr. Greene called on Rev. E. E. Sutton to give the farewell speech in behalf of the Friendly Gleaners' class of the Sabbath school. Mrs. Sutton spoke for the Ladies' Aid society, presenting Mrs. Coon with a birthday book, in which many names were entered before the evening was over. Pastor Randolph, after a few remarks in behalf of the church, presented them with a silver carving set.

Sandwiches, coffee, and cake were served as refreshments. More than one hundred people from Milton Junction and Milton were present and expressed each his own farewell to the doctor and his wife before the company disbanded.

The young people from Milton College who attended the Seventh Day Baptist Conference of college students at Plainfield, N. J., returned full of praise for the Plainfield people, the Seventh Day Bap-

tist Building, the Tract Board, which made it possible to have such a conference. There was a deeper sense of denominational loyalty, and understanding of the problems of our various colleges.

It is hoped that supervisor and teachers may be found to continue the Vacation Religious Day School that has been carried on during the past three years jointly by the Seventh Day Baptist and Methodist Episcopal churches of Milton Junction. Plans are under way for the continuing of such a school as usual at the Methodist church, June 16 to July 3. Our school has steadily grown during the past three years with our best attendance last year.

We sympathize with Mrs. A. B. West, whose trip to France with the soldiers' mothers has been postponed on account of her health. We hope a speedy recovery will permit her and Mr. West to make their much planned for trip soon.

Mrs. J. N. Anderson and daughter, Mrs. D. L. Bond, will also be away this summer visiting in Europe, with the Passion Play at Oberammergau especially in view.

The Ready For Duty class of our Sabbath school with Pastor Randolph as teacher have recently had a contest which culminated in a wiener roast in J. E. McWilliams' grove, May 25.

VERONA, N. Y.—The Verona Church was indeed fortunate in being able to secure a pastor so soon after Pastor Osborn left us.

Our new pastor, Rev. George Sorensen and family, consisting of a wife and three interesting children, are nicely settled in the parsonage and ready to carry on the work laid down by our beloved former pastor.

Mr. Sorensen comes to us from the Seventh Day Adventist denomination. We feel that our denomination has gained a strong and helpful minister, one who is well fitted by education and training to do good work among the churches.

A special installation service was held on May 3. In the evening a large number gathered at the pleasant home of Mr. and Mrs. Craig Sholtz for a "get acquainted" reception, and incidently, for the purpose of "pounding" our new pastor and

wife. A pleasant social time was spent, an enjoyable program given, and ice cream and cake served.

PRESS COMMITTEE.

CABIN AND CLOISTER

Three thousand persons listened in Westminster Abbey recently while Hampton Institute students crooned Negro spirituals within walls where the like had never been heard before. These songs typify one of the most primitive and childlike forms of expressing the religious yearning of a people. The abbey typifies one of the most elaborate and "sophisticated" forms of exactly the same thought. But even in this meeting of the two extremes no shade of incongruity could be imagined. The essential kinship of spiritual aspirations winging their way to the same source kept all in harmony.

For their part, the Hampton Institute students desired to lay a wreath of laurel on the tomb of David Livingstone, in the abbey, and with their songs to convey some of the gratitude which their race feels to the many Englishmen who have sought to guide them in their journey out of darkest Africa. The English audience—which was only one of many eager and appreciative groups in London—wished to express the sympathy and understanding always felt by the finest British thought toward the Negro race and to thank its representatives for their unique contribution to music. For years many talented singers of Negro songs have found enthusiastic audiences in London, perhaps more enthusiastic than anywhere else in the world. But the Hampton Institute singers were honored in Westminster Abbey more than any of their predecessors.

The tribute was intended equally for their music and for their race. Westminster Abbey has been the scene of many memorable episodes in the onward march toward human freedom. It is pleasant to record another. By their development of a simple but beautiful art form, Negroes have contributed more to advance their real progress than could have been achieved in decades of political struggle.—*Christian Science Monitor*.

Alcohol is just as bad for the arteries of traffic as it is for the arteries of a human.—*Louisville Times*.

YOUNG PEOPLE'S WORK

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

JESUS MAKING LEADERS

Christian Endeavor Topic for Sabbath Day,
June 21, 1930

DAILY READINGS

Sunday—Teaching them to pray (Matt. 6: 9-15)
Monday—Lesson on living (Matt. 5: 21-26)
Tuesday—A time of testing (Matt. 10: 1-15)
Wednesday—Teaching by example (John 13: 1-15)
Thursday—Promise of help (Matt. 10: 16-20)
Friday—Giving the Spirit (John 20: 19-23)
Sabbath Day—Topic: How Jesus made leaders of his disciples (Mark 1: 17; 5: 18-20; 6: 7; Acts 1: 4, 8)

JESUS AND LEADERSHIP

This topic is about leadership—a word which had no place either in the teaching or the program of Jesus. The fact is, he made leaders of his disciples by teaching them not to be leaders.

No one can doubt that Jesus' disciples became leaders; no careful student of his life can doubt, either, that he taught them to shun leadership. His teaching was *service*. Even the Scripture lesson given for this topic has nothing to do with leadership; its theme is *witnessing*.

Jesus' attitude toward leadership is clearly stated in Matthew 23: 8-12.

"Be not ye called Rabbi; . . . neither be ye called Masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

That is: those who aspire to a place of leadership shall lose it; and those who aspire to a place of service shall lead. The Lamb is on the throne. (Revelation 5.) Many other like examples might be given; Jesus' teaching was continually of this order, yet his disciples would not see it; and even yet, we do not. We have grasped something of the ideal of service, but we talk of service as a means to leadership. Jesus taught the contrary.

When James and John came seeking places of leadership, he told them that they must serve, that they must drink the cup he

drank of. They were willing, they were able: of course they would undergo hardship, take a lowly place, if it would bring a position of leadership. But here is the lesson we miss: Jesus told them that even so the place was not assured. "It shall be given to them for whom it is prepared." Don't work for leadership: forget it! If it occurs that you can do greater service through a place of leadership, accept it humbly, fill it faithfully, not as a place of leadership, but as one of service. If not, accept some other place as humbly and as faithfully. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

E. Stanley Jones says that our emphasis upon leadership is a hindrance to Christian work in the East: it is a sign of Western imperialism in religion. Let's forget it.

A case of true leadership is found in John 1, where Andrew and Philip led men to Jesus. They gained no high place by it; they expected none. In leadership, let us be Andrews and Philips. C. A. B.

NEWS ITEMS FROM THE NEW ENGLAND UNION

The four societies in the New England Seventh Day Baptist Christian Endeavor Union observed April as a social month, each society entertaining one other society, as follows: Ashaway entertained Waterford; Waterford entertained Westerly; Westerly entertained Rockville; and Rockville entertained Ashaway.

From all reports these socials were well attended and all report a good time.

The executive meeting of the union was held on Sunday afternoon, May 18, at which time plans were made for the next rally which will be held with the Ashaway society June 29, at three o'clock, for a field day program, followed by lunch at six o'clock, after which the rally will be held at seven o'clock.

Other interesting plans were suggested and if carried out you will hear of them later.

On Friday evening, May 16, the Ashaway society observed the Rally day program as suggested by the Sabbath promotion director of the union.

The meeting was led by Mrs. Elisabeth K. Austin, of the Westerly society and proved to be very interesting.

A very interesting and helpful testimony

meeting was conducted by the leader; the younger members and some visitors were given either paragraphs concerning the Sabbath or a question on the Sabbath, and we had twenty-eight testimonies in fifteen minutes.

MRS. BLANCHE J. BURDICK,
Corresponding Secretary.

"WHAT THE SABBATH MEANS TO ME"

Next week, we hope to give the program for Sabbath Rally day, as arranged by the Sabbath promotion director of the New England Union, Mrs. Elisabeth K. Austin, and as carried out in at least three of the societies of the union.

We here give the papers written for the program by various members of the union.

C. A. B.

[These following papers for the symposium were written by people of different ages. The first one was written by Lanta A. Babcock (Mrs. Albert Babcock) of Rockville.]

The Sabbath rest, after six days of labor, is to me holy time, even as religiously observed by my father and mother, who early taught me at all times to remember our Creator, his works, his laws, and his book.

To me no other day is like the Sabbath of the Bible, the Sabbath of Jesus my Lord, whom early I chose to be my Savior and my guide in life. It is a glad day.

LANTA A. BABCOCK.

Rockville, R. I.

[The second was written by Blanche Burdick (Mrs. Earl D. Burdick) of Ashaway.]

To me the Sabbath means the day of Jehovah, a day set apart for rest from our weekly cares and labor, a day when we can devote special time and thought to God and his work.

It is a day when we meet with others in the house of God for worship and inspiration and communion and fellowship with our Lord and Master.

It is a day given to us by God at creation and a day he commanded us to keep holy, also a day Jesus kept during his lifetime; so for these reasons it means to me a holy day and a sacred day, a day our Lord and Master loved and honored, and one that I should love and honor.

BLANCHE J. BURDICK.

Ashaway, R. I.

[The third was written by Morton R. Swinney, of Waterford, Conn.]

"Remember the Sabbath day, to keep it holy." These words have been before me, in my church relations, all my life. I have recognized no other day as a holy day, above others.

Up to the time when I could reason things out for myself, I was a Seventh Day Baptist because my parents were. Since attaining the years of understanding, there have appeared sufficient reasons why I should continue in the custom of worshiping on the Bible Sabbath.

I suppose it is only natural that the Sabbath means more to me now than it did fifteen years ago, and only natural to expect its meaning to increase and deepen with the coming years.

The Sabbath to me means a joyful, happy, refreshing day—a day when the regular program of the week day can be forsaken and our thought and energy directed along different lines.

It is my aim to build up my Sabbath day program to include three things:

1. Worship—through regular attendance at Christian Endeavor, church prayer meeting, morning worship, and Sabbath school.
2. Service for others—brought out in various ways.
3. Rest—which we all need if we are to be our best selves.

The Sabbath is never a bore or a burden. Time goes faster Sabbath day than on any other day, it seems.

However, I do not think our religion should be only a seventh day religion, but also a seven day religion. We must take the inspiration of Sabbath day experience along with us into the new week. Our religion is very shallow if it goes to sleep at sunset, Sabbath day.

The Sabbath means much to me, and I know that the future will unfold new meaning, will provide greater inspiration, and that Jesus Christ will continue to be my Friend and my Guide.

I thank God for a Sabbath day of worship, service and rest.

MORTON R. SWINNEY.

Waterford, Conn.

[The fourth and last was written by Joseph Gavitt, of the Westerly Junior society.]

The Sabbath means a great deal to me.

It is a day set apart by God when we can worship him and rest our bodies and our minds. And as I grow older I know it will mean a lot more to me.

As I learn more about God and try to follow the example he has given us through his Son, I shall be better prepared to keep his Sabbath as he would have me keep it.

JOSEPH GAVITT (age 11).

Westerly, R. I.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER III

For several minutes it had been very still in the beautiful library of the big colonial house on Willis Avenue. A gray-haired man sitting at a desk looked with unseeing eyes at the pages of numbers and dates spread out before him, while a younger man stood facing a window from which could be seen a boy and girl moving about a newly constructed tennis court.

Presently the young man turned to look wistfully at his companion. "No, Uncle Dan, it isn't any use to argue the matter with me," he said quietly. "My decision was reached long ago, and I couldn't change it now. I'm sorry to disappoint you. You've always been so good to me, and I do appreciate your interest."

"Yet all these figures and plans mean nothing to you, Neil?" There was deep regret in the older man's voice.

"Oh, they do mean a great deal, Uncle Dan. They mean that all the work you have put into the Daniel Henry Waterman Company has brought you success—more than ordinary success—I should say, and I am glad."

"But you are willing to turn down a partnership in that same company; and I thought, when you began working in the store five days a week during your vacations, and showing the interest you did, that some day you would come in with me."

"I'm sorry, Uncle Dan."

Suddenly the older man put out his hand and gathered the pages of numbers and dates together. Holding them up, he asked, "Would these appeal to Patricia Anderson?"

Neil Dixson hadn't expected this question, though it was like Uncle Dan to ask it. "I haven't heard from Patricia since I

wrote my letter telling her what my interview with you would probably mean," he answered, "but we have talked over the question of my coming into the store, once, since you mentioned it to me a month ago. Yes, I think the pages you are holding up would appeal to Patricia."

"And even that makes no difference, Neil? I don't mean to be hard on you, but I must know. Your Aunt Ruth and I have always been fond of Patricia. I shall never mention this matter of the store again unless you do first."

"Uncle Dan, even for Patricia, who is dearer to me than you realize, I can not go back on my promise."

There was silence for a moment, then he added, "Uncle Dan, I believe that God has called me to be a minister—to carry the message of salvation to those who are doomed unless someone tells them the good news, to help them to find him and to accept Jesus Christ, his divine Son, as their Savior from sin. Trusting in him for strength, I have promised that I will do my best to aid those who are in trouble or sorrow, and those who are losing their faith, and to help bring to our young people and others a realization of the great heritage that is theirs—and the great task. For I believe that God will use the Seventh Day Baptists in spreading the knowledge of the true Sabbath in a world which is fast growing sabbathless, if they are worthy of the trust—if not, someone else will do it. God's word will not return unto him void."

"No, you couldn't go in with me, Neil," the gray-haired man said after a moment, "even if you were allowed to have the seventh day to use as you thought right. Your work seems to be elsewhere. I am sorry, sometimes, that the business was allowed to be carried on on that day. I would like for Jack and Muriel to have stood by the faith, but it's pretty late to change. Hold fast to what you believe, lad. Your grandfather and your father and mother were loyal all their lives. Your grandfather thought the denomination would grow stronger and stronger when others were predicting that it would go out in fifty years. But there, I didn't mean to keep you so long. If you catch the Cedarville bus, you'll have to hurry, unless you'll let me send Jim up with you. He'll be back in fifteen minutes."

"Thanks, Uncle Dan, but I'll get the bus. And thanks for all your kindness to me."

"There's nothing to thank me for, Neil. I shall always be interested in your work. God bless you in it."

Five minutes after the front door of the big colonial house on Willis Avenue, Edgewood, had closed behind him, Neil Dixson was climbing into the bus which would bring him to Cedarville soon after ten o'clock. He had traveled many miles for this interview with his great-uncle, Daniel Henry Waterman, and, now that the interview was ended, he felt strangely tired. But he must not think about that now—he must make all possible haste to Hillside Farm, for he was due back at the divinity school at nine o'clock that night.

It was the warmest day of the season, and hardly a breeze was stirring when he walked up the long driveway leading to the Anderson home. The fragrance of apple blossoms and lilacs lingered in the air, but the flowers, themselves, were not as fresh as they had been three days before.

A big Maltese cat came to meet him, and he stooped to pat his silky head. In the south pasture two Jersey cows stood in the shade of an old apple tree, contentedly chewing their cuds, but there were no other signs of life about the farm.

Neil went slowly up the flagstone walk to the back door, but no one came in answer to his knock. At the side door and then at the front he had no better luck. Where could everyone be? Of course, Harry and Nan were in school, but where were Patricia and her father and mother? Even Bobs seemed to have deserted the place.

Neil sat down on the porch and rested until he felt that it was useless to wait longer—his time would soon be up. Could it be possible that he had forgotten to tell Patricia, in his last letter, that he was coming to Cedarville after he had seen Uncle Dan? No, he couldn't have forgotten. Something must have happened to call them all away, or else Patricia didn't want—but suddenly Neil sprang to his feet, he would not sit here doubting Patricia, the dearest girl in the world.

On one side of the yard, growing a few feet back from the driveway, was a big bed of pansies, now a riot of color—purple and yellow and blue and rose. Evidently Nan

had not found time to cut the flowers this week.

Neil came close to the pansies on his way down the hill, and the gay little faces looked up at him in friendly welcome. Suddenly he stopped and stared at a piece of white paper lying almost at his feet. A similar paper could be seen between two purple pansies. Just scraps of paper, with ragged edges and tiny holes, they were, but on one of them was written Neil's own name, and the handwriting was very familiar.

At first, he wasn't going to touch them, but something seemed to impel him to do so, and when they were in his hand he realized that they were parts of a letter which had been written in answer to his own letter. Either the sheet of paper had been torn in pieces, thrown into the waste basket and carried out of doors just before a storm, or else someone had lost part of the letter and something had made scraps of it. Which ever it was, it had been intended for him.

By piecing the scraps together and adding a few missing words, Neil learned that Patricia was going on a motor trip with Roberta Hunt and her brother and sister-in-law of West Edgewood, so she wouldn't see him when he came for the interview. There was something about a playtime and a great disappointment, and doing good with money without giving oneself—but that was all. And he had no time to hunt for more scraps. He wanted to stop at the little white church, and his bus was due in less than an hour.

So intent on his discovery had Neil been, he had not seen a small white dog come bouncing around the corner of the house, and he was greatly surprised when Bobs stood up to rub a cold little nose against his hand. This done, he began to bark a joyous welcome.

Neil looked at the scraps of paper with the ragged edges and tiny holes, and a possible explanation of the letter's fate came to him.

"Bobs, did you tear Miss Patricia's letter?" he demanded. "She didn't give it to you to treat that way, did she?" But Bobs only barked ecstatically and ran round and round his favorite guest at Hillside Farm.

"Some of the family must be near by," thought Neil, as he looked at his watch. "Perhaps—" but he needed to say no more, for Mrs. Anderson was hurrying to meet him.

"I'm sorry no one was here when you came Neil," she said as she held out her hand. "I thought I'd be right back. You see the baby down at the next house is sick, and her mother sent for me, but she'll soon be better so it wasn't necessary for me to stay. Come in where it's cooler and we'll talk a while before it's time for dinner. I'm sorry Patricia is away."

Neil explained that he must hurry, that he was very glad to see her, if only for a few moments, and showed her the scraps of paper. And when he went away, it was with the assurance that he would hear from Patricia very soon. She had been worried about the sheet of paper Bobs had carried no one knew where. And this knowledge helped him a little.

All the way down the hill, two questions and part of a sentence lingered in Neil Dixson's mind. The questions were: Why had Patricia gone on a long motor trip with young people of whom her own father and mother couldn't possibly approve? And why had she decided so suddenly to go? He knew no such plan was in her thoughts when she wrote last week. And the words from the sentence were, "a great disappointment."

Yes, he had disappointed Patricia, and he had disappointed Uncle Dan, and he was sorry he had been obliged to hurt them. But he could not disappoint his King.

(To be continued)

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—A great bluff (Josh. 9: 3-16)
Monday—A "holiness" bluff (Matt. 6: 1, 2)
Tuesday—Bluffing to deceive (Prov. 23: 6, 7)
Wednesday—Knocking Jesus (Matt. 9: 10-13)
Thursday—Knocking Moses (Exod. 15: 24)
Friday—Rumbling knocks (John 6: 41-50)
Sabbath Day—Topic: What is wrong with bluffing and knocking? (Matt. 26: 14-16, 47-49; 27: 3-5)

Topic for Sabbath Day, June 21, 1930

WHAT I THINK OF A BLUFFER

EDITH BABCOCK, MILTON JUNCTION, WIS.

Bluffing is a very poor policy. A person who bluffs his way through life, whether in school, religion, or business, should be an undesirable companion. Business men boast of what wonderful goods they have, but

they do not always prove to be satisfactory. If this is continued very long, people will discontinue to patronize them.

Bluffers may not only harm themselves but also smaller children, who look to them as an example. Some people may profess to be Christians and deceive their associates, but they can not deceive God. A bluffer should never be taken as an example, because bluffing is a bad habit and not according to the example Christ set for us to follow. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
FOR JUNIOR PRESIDENTS

Prepare an honor roll for your committees. Then ask each committee to present at the business meeting one definite task they will try to undertake during the coming month. At the end of each month check up the activities of the committees and place the names of the committees who accomplished their task in a commendable way on the chart for that month.

STATEMENT ONWARD MOVEMENT TREASURER, MAY, 1930

	Receipts May, 1930	July, 1929 May 31, 1930
Adams Center	\$ 85.50	\$ 522.05
Albion		
Special	2.00	66.34
Alfred, First		1,655.11
Alfred, Second	\$ 117.50	
Special	3.00	703.15
	\$120.50	
Andover		25.30
Attalla		
Battle Creek		
Special	10.00	214.00
Berlin	\$ 65.00	
Ladies' Aid society	50.00	
	\$115.00	326.31
Boulder		
Brookfield, First		208.10
Brookfield, Second		143.74
Carlton	14.00	68.00
Chicago		480.25
Charleston		
Denver		29.00
De Ruyter	75.00	225.00
Detroit		
Dodge Center		90.89

Edinburg	10.25	69.12
Exeland		
Farina		300.00
Fouke	\$27.00	
Special	40.00	
<hr/>		
Friendship	\$67.00	95.00
Genesee, First		70.00
Gentry		177.80
Greenbrier		42.37
Hammond	15.00	115.00
Hartsville		45.00
Hebron, First	52.75	165.75
Hebron, Second	15.00	23.00
Hopkinton, First		1,119.00
Hopkinton, Second	1.50	50.25
Independence	50.00	479.00
Jackson Center		
Little Prairie		30.00
Los Angeles		115.00
Lost Creek	104.21	201.21
Marlboro		189.84
Middle Island		
Milton	\$140.67	
Special	25.00	
<hr/>		
Milton Junction	\$165.67	1,848.84
New Auburn	27.00	672.05
New York City	\$17.55	61.50
Special	25.00	
Woman's Auxiliary	35.00	
<hr/>		
North Loup	\$77.55	941.72
Nortonville		363.00
Pawcatuck	700.00	259.65
People's		2,880.00
Piscataway		10.00
Plainfield	212.50	271.05
Portville		1,511.30
Richburg		126.00
Ritchie		2.00
Riverside		751.00
Roanoke		15.00
Rockville	13.85	141.70
Salem	68.00	1,108.25
Salemville		
Scio		
Scott		
Shiloh		539.88
Stonefort		
Syracuse		
Verona	\$40.00	
Special	10.00	
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Walworth	\$50.00	275.00
Helping Hand society, special	\$12.00	
Ladies' Aid society	15.00	
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Waterford	\$27.00	62.00
Wellsville	76.00	319.00
Welton	40.00	40.00
West Edmeston		292.59
White Cloud		25.00
		173.46

Individuals		
E. C. Wells, London, Eng., special	\$ 6.85	
Miss Maggie A. Bee, Cowan, W. Va.	2.50	
Mr. and Mrs. W. B. Hemphill, Coudersport, Pa., special	10.00	
Miss Reta I. Crouch	10.00	
Rev. John T. Babcock, special	33.33	
W. H. Tassell, M. D.	10.00	
<hr/>		
Seventh Day Baptist Christian Endeavor Union of New England	\$72.68	481.00
Conference collections		7.50
		1,011.48
Total this Conference year ..		\$22,234.55
<hr/>		
May Receipts:		
Budget	\$ 2,023.28	
Special	244.68	
<hr/>		
Total	\$ 2,267.96	
Receipts July 1, 1929, to May 31, 1930:		
Budget	\$20,380.42	
Special	1,854.13	
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	\$22,234.55	
Receipts for corresponding eleven months last year ...	22,148.86	
Disbursements, May 31, 1930:		
Missionary Society	\$761.46	
Specials	214.68	
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	\$976.14	
Tract Society	\$191.52	
Specials	3.00	
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	194.52	
Sabbath School Board	93.38	
Young People's Board	44.24	
Woman's Board	\$ 12.32	
Specials	27.00	
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	39.32	
Ministerial Relief	98.28	
Education Society	36.82	
Historical Society	12.32	
Scholarships and Fellowships	29.40	
General Conference	\$120.26	
Preferred claim	661.18	781.44
<hr/>		
	\$2,305.86	

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

HAROLD R. CRANDALL,
Treasurer.

BOUNTY FOR BEETLES

The government of Australia pays a bounty of twenty-five cents a pound for water grubs or grayback beetles which last year caused millions of dollars worth of damage to the sugar plantations. Two residents of Brisbane made \$1,000 in ten days catching beetles and turning them in for bounty.—*Pathfinder.*

CHILDREN'S PAGE

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

GOD'S GIFT—THE BIBLE

PSALM 119: 105
Junior Christian Endeavor Topic for Sabbath Day, June 21, 1930
MRS. HERBERT L. POLAN

Before the meeting—
Lookout committee distribute little invitations—little folders shaped like a Bible.

During the meeting—
Prayer meeting committee arrange blackboard talk—three working at the board together, dividing the work.

After the meeting—
Good literature committee arrange to read aloud the Bible to some old person whose eyesight is poor.

Talks on using the Bible—
Carrying my Bible
Marking my Bible
Reading my Bible
Taking care of my Bible
Learning my Bible
Understanding my Bible

Blackboard talk—
A short talk may be given on the meaning of the following sentence:
"The Word of the Lord rightly directs our lives."

As your talk, arrange the words in two columns, so that an open Bible may be sketched around them and the words will appear on the two pages.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:
I am seven years old. I am in the second grade. My school closed Friday. I was promoted to the third grade. Friday I came down sick with the measles.
I have a sister five years old; her name is Gladys Mae. I have a baby brother who is one year old. His name is Arnold. They will have the measles soon.

I like to read the Children's Page in the SABBATH RECORDER. My mama knows you. She used to live near Portville, N. Y. She lived with Grandpa and Grandma Maxson. We are planning on visiting there this summer. Maybe we will be there in time to go to the Western Association.

Sincerely your friend,
JUNIOR SCHNELL

1005 S. Wood Ave.,
Hominy, Okla.,
May 27, 1930.

DEAR JUNIOR:
You certainly did have a very busy time on the last day of school—closing exercises, promotion, and measles all in one day; but wasn't it lucky that you waited until school was out to have the measles? Our big boy, Claire, came down with them the very night of an important basket ball game, and he was just sure his team could not beat without him. They didn't, to tell the truth, but his absence may not have been the reason. I hope you have not been very sick and that you will soon be through with those bothersome measles. I hope your brother and sister, too, will have an easy measles' time.
I remember your mother; she has a sister, has she not? So you see I do not know whether "she is herself, or her sister," as my French teacher in high school used to say, about some twin girls in my class who looked almost exactly alike. I hope to see you all soon and then perhaps I'll know all about it. I shall look for you at the Western Association.

Sincerely your friend,
MIZPAH S. GREENE.

IN JAPAN

M. S. G.
Oh, I'm a boy from far Japan,
And Mitsu is my sister dear;
She's very timid, but I can
Protect her, for I have no fear.
We dress so much alike I doubt
If you could guess which one is I,
If I were not so bold and stout,
And she so tiny and so shy.
I wonder if you'd like to wear
The shoes that I put on each day,
Just wooden soles and every pair
Tied on with strings. What do you say?

"Oh, do you wear them in the house?"
Oh no, I drop them at the door,
And slip as still as any mouse
So carefully across the floor.

No chair within my home have I,
I use instead a padded mat
Of cloth or straw. You wonder why?
'Tis just our custom, only that.

You'd think my bed was rather queer.
A padded quilt I crawl inside;
My pillow is of wood, my dear,
Not very long or very wide.

And we have other customs, too,
That you may think are rather queer;
But do you know, you have a few
That just as strange to me appear.

Still though we do not just agree
In every way and every plan,
You can as kind and helpful be
Across the sea as in Japan.

So let us be our very best
In all we do and all we say,
The things we do must be the test,
Be they in mine or in your way.

IS THIS A RETURN OF CAMPUS PIETY?

Students at Amherst College have protested against the discontinuance of courses in Biblical literature and the dismissal of the professor, Rev. Dr. James G. Gilkey.

The protest came after the announcement by President Pease that, owing to financial reasons and the fact that Dr. Gilkey was not a resident professor, all courses taught by him in religion would be discontinued next fall.

Peculiarly enough, we read, the undergraduates went on record almost unanimously against compulsory chapel.

Does it mean that the Amherst students are pious or that Biblical literature is a "cinch"?

The returns of questionnaires handed out to the undergraduates enrolled in the Biblical literature course, we read in press reports, reveal that the students want both the continuance of the course and the retention of Doctor Gilkey, of Springfield, Mass. Doctor Gilkey has held the chair since 1923, and is a well-known college preacher and an author of several religious works.

Ninety-five per cent of the students ex-

pressed the opinion that the advanced Biblical literature course should be continued in order to give additional religious opportunity to those who desire it. The continuance of the first-year course in religion is favored by ninety-four per cent, and of the two last-year courses by eighty-five per cent. The same figures favor their continuance under the present instructor. Only six men feel that Sunday chapel in Amherst offers an adequate opportunity for religious experience. Only one man would attend if the courses were given without credit.

Discount it as one may, observes the Schenectady *Union - Star*, "the action stands. It may signify that Biblical literature is a 'snap' course which lazy students elect; or it may signify that this is 'just another questionnaire,' and that the professor is personally popular."

"Underlying it, however, is a sense that Biblical instruction is part of the curriculum that 'belongs' in a New England college of the size and character of Amherst; that the religious element is part of normal human experience.

"There are serious-minded men in the colleges.

"All the time of all students is not taken up with parties and girls and athletics; other things than drink have a place on the campus; believers in well-rounded education still adhere to the idea that philosophy and religion and kindred subjects have their place in the curriculum along with the physical sciences."

Rather at a loss to understand the action of the college authorities, the *Hartford Times* says, "one is inclined to feel that the reaction of the students is a healthier sign of interest and religious inquiry than the negative and minimizing policy of the trustees."

However, the *Philadelphia Inquirer* believes that—

"The outsider must view these incidents with reserve.

"The latest development does not necessarily imply a return of the college piety characteristic of the last century. The difference between attending religious services and attending classes in Biblical literature lies in the fact that the latter counts in credits for graduation.

"It should be observed, however, that in many men's institutions, where similar courses are optional, they attract a fair share of response.

"It may be due to an inspiring instructor gifted with bringing out the Bible's great appeal to the scholarly man, or it may be due to the reputation for a 'cinch' course."

—*Literary Digest.*

OUR PULPIT

THE OLD RUGGED CROSS

MR. EVERETT T. HARRIS

Student in the Alfred Theological Seminary

SERMON FOR SABBATH, JUNE 21, 1930

Text—Luke 9: 23.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

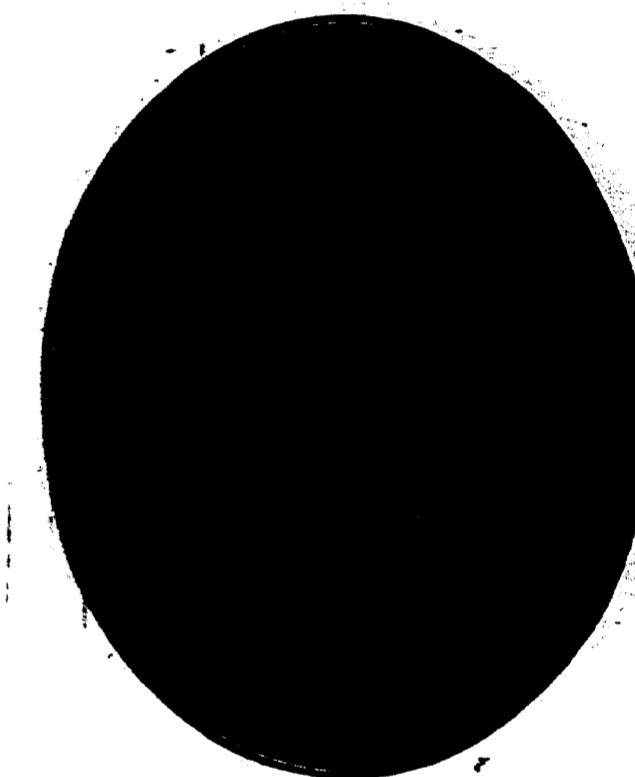
HYMN—Jesus, I My Cross Have Taken

CLOSING PRAYER

If Jesus Christ should come among us today, how would he look? This question came into my mind when I was a boy and I drew my mental picture of Christ from the many pictures I had seen of him. These were of a white, anaemic, sad faced man whose countenance would lead one to think that he was glad to die and get out of misery. Only lately have I begun to appreciate the great physical strength, endurance, and mental poise Jesus must have had to have carried on the extensive program that he did. Walking over the hills of Judea, speaking to the multitudes, training his disciples in his spare time, and sleeping when he could—Jesus' life was one of strenuous activity. If he should come among us today as he was then, we would see a body of perfect physical health, face tanned by wind and sun, eyes that could be filled with warmth, sunshine, and laughter; or full of love, compassion,

and sympathy; or hard as steel points, as when he drove the money changers from the temple. Jesus fairly radiated with life. He loved life. He came to give us life more fully. Jesus had every reason to live; he did not want to die, and yet he did die. This then is the great fact for emphasis, the fact that Jesus did die—the grim, rugged reality of the cross, not alone in his life but in the life of every one of his followers.

Modern civilization with its culture and art has covered the cross with flowers and



smoothed away the hideousness. Many modern theologians would tell us that "saving a lost world through a dying Christ" should not be emphasized today; it is old-fashioned. As a result we are losing the dynamic urge of Jesus Christ in our hearts and minds. We are becoming self-satisfied; we close our eyes to the sin about us and quibble over little details in the church. We need to go back to that cross again and again, and standing at the very foot of it, perhaps we will realize the terrible reality of sin in this world. If that cross seems too far away, then go to the horrors of the last war, or to the hospitals where babies are being cared for, babies born blind and crippled because of the sins of their fathers; then perhaps we will realize that sin is real. We as Christ's true followers must fight against it even as he did. Perhaps it will mean unpopularity with the crowd or even persecu-

tion; but in the light of Christ's example, can we hesitate?

The cross stands as a constant reminder of what sin can do when it is allowed to go its unheeded length. It can blind us until we do not even recognize it. It can take the joy, hope, and ideals out of youth, leaving an old age black with despair. An artist once thought he would paint two pictures—one of an innocent child, another of sin in its extreme—and would place them side by side for contrast. He sought and finally found a sweet faced child with rosy cheeks and bright eyes who posed for his painting. Years passed and the painter had not yet completed his undertaking. One day in his travels he found a drunken wretch who seemed to him to best suit his purpose. This diseased and wretched man consented to go to the artist's studio. When they arrived, the fellow gazed long at the picture of the rosy-cheeked child, and then with a shudder covered his eyes with his claw-like hands. "What is wrong?" asked the artist. "That is my picture that you painted years ago," answered the broken man. Sin had blighted his youth, had taken his boyhood dreams, his health, and perhaps his soul.

Can we shut our eyes to sin when we see its terrible consequences? It is all around us even in our own town. The United States is professedly a Christian nation, but a recent report shows that there are only forty-eight million professed Christians out of a possible one hundred thirty millions, or about thirty-seven per cent of the population have even declared themselves to be Christian. True indeed it is that we need not look to the foreign fields to find a place to work. Our home missions must be encouraged. But nevertheless there is a great need in foreign fields.

This is a time when we are appreciating more and more the good in other religions. We are realizing what Paul meant when he said in effect, "God has not left himself without witness even among the heathen." Max Muller, the German scholar in comparative religions, says that these religions contain a measure of wheat, but one must take a great quantity of chaff to get a little good wheat. The question is sometimes brought up, "If these religions are good why impose Christianity in their place?" This is definitely answered when we compare the founders of these religions.

Confucius was a great and good philosopher who taught a high moral standard. He claimed himself to be only an untiring learner and preacher, and he confessed his own moral inabilities. He discouraged all concern for any supernatural Being and would probably be horrified if he knew men were reverencing him today. All scholars agree that Confucianism at best can only be considered a philosophy of life.

Sokya-Muni, founder of Buddhism, taught high standards of morality but nothing concerning God. He did not consider himself divine and, to show his humanness, it is well substantiated that he died in old age of indigestion or some internal disease.

Mohammed, founder of Mohammedism, died of a fever in the arms of one of his ten wives. Hume says of Mohammed, "He was an attractive leader and organizer, kind to those who favored him; domineering, autocratic, and advocating violence toward those who opposed him."

As we look at these men do we not realize anew their inadequacy, and understand more clearly the words of Peter, "There is none other name under heaven given among men, whereby we must be saved"? And Peter was not speaking of Buddha, Confucius, or Mohammed, but of Jesus Christ, our Lord. I have shown only the weak points of these men, it is true, and they have many good human qualities, but who can compare with Jesus Christ in his divine qualities?

There is a story of a man who fell into a pit. Confucius came by, gave the man some good advice and passed on. Buddha came along, reached down into the pit, but could not reach far enough, so he told the man to conquer his desire to get out and he would be all right. Jesus Christ came along; seeing the man in the pit, he leaped in with him and helped him out. Such a leader as Jesus makes men leave their flowery beds of ease, take up their crosses and follow him. In many respects Christianity is a comforting religion, but let us *never* allow it to become a comfortable one.

We have seen that the cross stands for the grim reality of sin, but there is a more hopeful aspect too, for which it stands: *the abiding reality of Christ*. He has said, "Lo, I am with you always even unto the end of the world." The living spirit of Christ is in every soul today that will make room for

him and will take him in. His spirit is present in every Christlike act. Paul says, "Believe on the Lord Jesus Christ and thou shalt be saved." A study of the word *on* in Greek shows that it has a meaning of being *in* Christ. It also has a reciprocal sense so that a true believer is *in* Christ and Christ is *in* the believer. This was Paul's way of expressing the thought that a true believer has a constant fellowship between his spirit and the spirit of Christ. This is a wonderful thought and the one who believes on Christ thus will indeed be saved; for can a man who truly feels the spirit of Christ dwelling within his breast and soul ever again commit a wilful sin? This is a solution to some of our trivial problems that seem veritable mountains to us. If we will turn the clear light of Christ upon them, they will disappear like dew drops when the warm sun strikes them.

Again we see the abiding reality of Christ in the common honesty of every day, in the thousands of lives around us which are daily being sacrificed for convictions, because Christ exemplified that in his death. He challenges us to deny ourselves, to take up our cross and follow him. Mark and Luke both record this challenge of Christ but with one small word of difference. Luke says, "Take up thy cross, daily, and follow me." What a blessing that Luke remembered to put in that word "daily." It contains a great sermon in itself. Its great central meaning is that every day as we see the suffering about us we will take a little of it upon our own shoulders. Every minute of the day we will live our religion, not alone on Sabbath day but every day in our recreation and in our business life. It means that in the little things we will be courteous and thoughtful of others and, like the knight in the "Vision of Sir Launfal," we will be serving Christ through serving the meek and lowly among our fellow men. Carrying the burdens of others strikes down to the very heart of the Christian message. That above all else which comes from the cross is the spirit of vicarious suffering. That spirit of taking real physical or mental suffering because of love for another is a power which can not be fathomed.

There is a story told in China of a certain man who was working one day in his rice fields when he happened to look up at the sea, which was not far away. He himself

was up on a hill and so could see the ocean, but his fellow-workmen were down in the valley and could not see it. This man noticed the water receding, swiftly falling back, leaving visible the ocean floor. In an instant he realized that this was the forewarning of a tidal wave. Quickly he ran to his rice shed which held all the rice he owned, and was very nearly his total means of existence. Setting fire to it, he began ringing a bell, apparently for help. The men below for miles around saw the blaze and came running up the hill to help put out the fire. And when they reached the top they began to realize what the man had done for them. The water came back in a mighty wave that swept over the rice fields below, but the men were saved. And—continues the narrative—these men went to their temple and worshiped the spirit of the man who saved them. The spirit which men manifest when they give of themselves for others is in a very real sense the Spirit of God. These Chinese recognized this and worshiped that spirit. The power of that spirit is part of the mystery of the cross. We do not understand its power but we know it exists.

A father sent his rebellious son up to the attic. The young fellow remained obdurate, so when dinner time came the father took his own dinner to the lad, refusing to eat anything himself. When supper time came he again took his own supper to the obstinate boy in the attic. As night drew on the father went to the attic and, sitting on an old trunk with his son's head on his shoulder, he kept watch throughout the night. The boy at last saw that his father was suffering far more than he was, and the rebellious spirit was broken. In penitent tears he promised never again to cause his father to suffer by his disobedience and selfish pride. Love had won where force would have been useless. Let us strive to make that spirit of sacrificial love which Jesus manifested, a part of the living reality of Christ today. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It is not an easy road to follow Christ and drink of the cup which he did. It will take a rugged faith, a cross-bearing faith; but it is a worthy and high calling.

A fine Southern family sent their daughter to the North to a girls' school. The man

of this family was an atheist and he forbade his children to even speak of God or of Christ in his presence. The girl went to the Northern school, became associated with Christian girls, and was moved to accept Christ. She soon wrote home telling her parents of her new joy. An answer came back immediately from the father telling her to come home. She went with misgivings in her heart, and soon was back in the beloved scenes of her youth. Everything went well until evening, when the father brought up the subject of God and Christ. They talked long but the father could not persuade the girl to give up her belief. At last he became impatient and then angry with her. Striding to the door with blazing eyes, he said, "Either you give up this foolish belief, or by nine o'clock tomorrow morning you will leave this place forever."

The girl went to her room but not to sleep. Hours passed. She prayed, she wept; there was no way out that she could see. At last morning came in all its beauty; again she renewed her faith in Christ through prayer. During breakfast and morning there was high tension among the family. Nine o'clock drew near, and the girl began preparing to go. She had her things packed, and she moved from one article to another in the room, fingering them lovingly—the toys she had played with, the pictures she loved. Finally she came to the piano. She sat down in quiet for a moment, then played for them all to hear, "Jesus, I my cross have taken, all to leave and follow thee." Then rising and with the glorious Christ-spirit shining in her eyes, she turned, picked up her suitcase and went out of the door. Everything was quiet for a moment in the room, save the weeping of the mother; then suddenly the father rushed to the door. "Daughter, come back!" he cried brokenly. "I didn't know your Christ was like that." It was the unconquerable Christ shining in her eyes that the father had seen. He didn't know that there is a living Christ today for whom men and women will still give their all, even life itself.

In this age of luxury and ease we need that old rugged cross and its rugged faith as never before. Oh, for men and women, who, instead of saying, "I'll be a Christian—with reservations" will say, "Jesus, I my cross have taken, all to leave and follow thee!"

SHOULD A CHURCH PAPER ENGAGE IN CRUSADES?

JAMES E. CLARKE

Editor, Presbyterian Advance

(In Religious Press Council, Washington, D. C.)

The word crusade, as it comes down to us in church history, contains implications which would cause one to "shy" from any movement to which that word might be applied. The so-called Christian crusades were, in my judgment, among the most un-Christian movements the world has ever known. If we are to rely upon our historians, even innocent infants were recklessly slain in the frenzy which was characteristic of crusades. I take it, however, that the choice of the word was not intended to imply that it would be proper for a church paper to engage in any kind of persistent effort in any un-Christian spirit. The question before us, therefore, naturally divides itself into two questions, the first being a question of purpose and the second a question of spirit. I proceed under these two headings.

1. Should a church paper deliberately start forth upon a movement to cure certain social ills? The question is thus stated because certainly all will agree that the church paper should always endeavor to promote and propagate Christian principles and practices. Probably the word crusade was selected because the question in mind was whether a church paper should ever launch a campaign whose purpose was primarily a destructive, rather than a constructive, purpose. My personal answer would be that a church paper certainly should feel it to be part of its duty to attack existing evils, arouse public sentiment against them, and by persistent and patient leadership seek to accomplish their overthrow.

I am not prepared to say, and probably no one would suggest, that this should be the constant and primary characteristic of church papers. Primarily and constantly they should seek to be constructive builders of the kingdom of God on earth. There come times, however, when great interests are engaged in activities which have definitely interfered with the building of the kingdom, usually by some process of miseducation. The kingdom of

God develops in society from its existence and development in individuals. Back of social righteousness we must have individual righteousness. Any enterprise, therefore, which destroys or tends to destroy the foundations of individual righteousness becomes a social menace, and church papers are certainly agencies which ought to speak out against and endeavor to overthrow every such social menace.

I may say in passing that it has seemed to me somewhat amazing that church papers as a whole have had so little to say during the past twelve years about the lawlessness which exists and which is steadily being cultivated by certain groups which oppose our prohibition laws. Doubtless editors of church papers, being quite human, have been victims of the same kind of hallucination which seems to have deluded the Christian public in general into thinking that because a prohibition law had been passed there was no longer need of patient and persistent temperance education and of equally patient and persistent efforts to show how the opponents of prohibition (just like the old-time backers of the saloon) are injuring the characters of children and youth for the sake of securing their own self-satisfaction. In my opinion, no one of us has been thoroughly wide-awake on this subject, although of course some of us may plead that we became discouraged in our efforts to arouse the Church to the realities of the situation. At any rate, here is one illustration of where the church papers might properly engage in a thorough-going crusade to arouse the Christian public.

2. The second question concerns the *spirit* of any such undertaking and my observation would be this: Such a crusade should never be permitted to exhibit any of that spirit which was prominent in the so-called crusades of old. I can not believe that church papers should ever employ methods which are always characteristic of political warfare, even when the motive back of it is supposed to be religious and even truly Christian.

I have lived long enough to have become convinced of both the folly and futility of the war method in any sphere of human activity. I think everyone will

immediately sense what I mean by the term "war method" as it applies to disagreements between nations. It is the method which generates bitterness, recrimination, increased antagonism and the cultivation of passions, which are utterly condemned when men are free from the intense pressure of pending conflict.

What does the war method mean? It means that we must train compatriots to strike the enemy in the most vulnerable spot so that he may be killed off as quickly as possible, regardless of all sense of justice, fairness, and right. It means that if Germany is suspected of using poison gas, then we feel at liberty to use poison gas, without stopping to be sure that the charge against Germany is well-founded. It means that we must deliberately invent stories about German atrocities in order to stir up that kind of popular feeling necessary to support us in our military activities. It means that we must cultivate the spirit of hatred instead of the spirit of brotherhood and that we must make the purpose to win absolutely dominant over the purpose to serve.

I think all will agree with what has been stated about the effect of the war method in a period of political conflict. All may not agree with the following statement: What the war method does in war it does at any and every other time when it is employed. Hence, the grave danger is that, when we start out to overthrow some existing evil, we will be led into not only methods, but mental attitudes, which are contrary to all that is to be expected of journals which are looked upon as leaders in Christian thinking and Christian action. It would have been morally possible, although possibly not actually possible in view of the fact that human nature is what it is, for men to have been so convinced that Germany was wrong that they felt compelled to use force, even though they believed that Germany was absolutely sincere and actuated by no wrong motive. What happened, however, almost on the outbreak of war, was an almost world-wide movement to convince the people of the Allied forces that Germany was not only wrong in its political undertaking, but that the Germans as a whole were wholly insincere and utterly debased and could not be

dealt with as reasonable human beings. We are now teaching that international co-operation must be made to take the place of suspicion and conflict. I, for one, am sure we are on the right track in thus teaching, but certainly we must apply the same kind of principle to any efforts which we make in attacking organized evil wherever it is found.

We have a perfect right to assume that men are mistaken in their judgment, that they are not accomplishing the good which they may claim to be accomplishing, that harm, rather than good, comes from their activities. These are matters of judgment. On the other hand, I think we have no right to impugn the motives of those we oppose. I have good personal friends who are gentlemen and who in most respects try to be governed by Christian principles and yet who insist upon their right to use liquors and in their belief that the whole prohibition method is wrong. I oppose their views, oppose their activities, but I have no right to call them scoundrels and to impugn their motives.

In short, my judgment is that church papers ought sometimes to engage in what may be called crusades against organized evil, but they ought always to conduct such undertakings in a thoroughly Christian manner.

Just as these paragraphs are being prepared, I am constrained to deal editorially with a subject which, while it would not call for a "crusade," illustrates the principle I am seeking to set forth. I refer to the connection of Dr. Charles S. Macfarland with the moving picture industry. I agree that he should not have done what he did, but at the same time I have not the slightest right to question his motives. Indeed, as I have pointed out editorially, I can readily understand how he might have undertaken the service he rendered as affording a real opportunity to serve the churches. We can not well oppose error without opposing men who commit or promote the error; but we can—and we should—avoid impugning motives, recognizing the fact that, if we impugn the motives of others, they have as good a right to impugn our motives, and the net result is little more than mutual

suspicion, coupled with increased hostility and stubbornness, which combine to defeat the purpose we have in view.

PAY UP

A young man was baptized in one of our New York churches. For a year he was regular and faithful in the discharge of his church duties. He then removed from the city, and the church heard no more of him for a year or so. He came then to say to his pastor that he had settled permanently in another city and that he desired his church letter. The pastor assured him that the letter would be promptly granted, and urged him to enter heartily into the work of his new church.

As the visitor arose to go, with evident embarrassment he asked the pastor to hand to the trustees a little bundle which he left in the pastor's care. That bundle contained fifty-two church envelopes and each envelope contained fifty cents! Each Sunday during the year that he had been absent from his church this young man had put his offering in his envelope. When he decided to go to another church he was anxious to leave a clean record in his old church. It is not always thus!

After persistent and long neglect many apply for church letters and want them granted with unseemly haste. They think it a small matter to leave behind them unpaid pledges and to have neglected to contribute to the support of their church. We tell the story of this young man in order that thoughtful people may contrast it with the all too common habits of indifference and neglect when it comes to money matters in the church.

—*The Watchman-Examiner.*

You will find that for a smoking flax there is no specific like heaven's oxygen; for a faint and flickering piety there is no cure comparable to the one without which all our own exertions are but an effort to light a lamp in a vacuum—the breath of the Holy Spirit.—*James Hamilton.*

Fundamentalists' Page

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

WHAT ABOUT THE PENTATEUCH?

II

LESTER G. OSBORN

In the last issue we set forth the problem of the Pentateuch, giving its claims as to authorship, explaining the documentary theory, and giving the witness of the Gospels as to the Mosaic authorship of this section of the Bible. Undoubtedly the Pentateuch claims to be in great part from the hand of Moses. Undoubtedly, too, Jesus and his contemporaries considered it to be his work, for they quote from different "documents" over and over, in each case saying, "Moses says," etc. Having heard what the Pentateuch has to say as to its authorship, and the testimony of the New Testament, which corroborates its claims, let us now hear, and weigh carefully, the arguments advanced by the modern critics against the Mosaic authorship and early date of the Pentateuch.

ARGUMENTS AGAINST THE MOSAIC AUTHORSHIP

The first argument is that Moses could not have been the author, and that it could not have been written in his lifetime, for there was no writing in existence at that time. To answer this it is only necessary to mention the Tel El Amarna tablets, which date back to around two thousand years before Abraham. Forced from this position, the critics say that the Pentateuch could not have been written at this time because there was no Hebrew script as yet. However, the inscriptions on the three remaining arches of the temple of Carnack in Egypt recording the conquests of the king, contain the names in Hebrew of more than one hundred cities of Syria and Palestine. There have been discovered also over three hundred letters in Egypt written in Babylonian cuneiform. In these letters are parentheses in Hebrew (cuneiform also, for twelve or thirteen languages used this script), explaining the Babylonian. And

what is more, this Hebrew, which dates back to over two hundred years before the time of Moses, is the same as the Hebrew of the Old Testament.

Another argument is based on the literary forms of the Pentateuch. It contains history, poetry, law, and autobiography. The critics say that the earliest Hebrew was poetry. But proof is not forthcoming for this statement. Let us remember that Moses was educated in the Egyptian royal palace, and had access to the largest literary collections of the day. Then again, the claim that one man would use the same word over and over, and not use synonyms as are found in the Pentateuch is foolish. The writer is continually using his book of synonyms so as not to have to repeat the same word over and over. Writers try to get away from repetition as much as possible. Look at the works of Shakespeare, which abound in synonyms. And yet no one supposes for an instant that they are the works of more than one man. It is a sign of greatness in the literary world for a man to have a large vocabulary.

None of the arguments given so far preclude the possibility of Moses' having written the Pentateuch. It could have been written, for there was writing; it could have been written in Hebrew, for Hebrew script was in existence; and it could have been written in the literary forms in which we have it. Moses had education sufficient to compose such a wonderful work.

Many of the arguments are based on the grammatical construction. Wellhausen points out that "Zakar" is used by P, and "Zakur" by J. This illustration shows the illogicality of the theory, for it is based on the vowel pointing. The original text had only the consonants "ZKR" without any vowel signs at all. The vowel pointing system does not date back of A. D. 500. Thus there can be no argument based on the vowel points. And yet many of the alleged proofs of the documentary hypothesis are based on just this false idea. Neither can there be any argument from the presence of nouns ending in "nun," which are claimed not to be Hebrew but Aramean in origin, for there are in Hebrew over one hundred forty nouns that do end in "nun." In fact, they are found in all Semitic languages.

The rhetorical objections are many and varied, but none of them need to cause us any concern. The use of the third person is

no argument against the Mosaic authorship. In Chinese the third person is the proper form, as is also the case in Spain and other countries. Changes in person are very common in the Bible, and in writings back as far as Hammurabi. The mention of Dan in Genesis 14: 4 is put forth, for Dan was not named until the time of the judges. The city in Abraham's time was called Laish. But the explanation is simple. Either it is a different Dan from that spoken of in Judges, or the more familiar name was substituted later in transcription. The phrase "beyond the Jordan" in Deuteronomy 1: 1: "And Moses spake unto all Israel beyond the Jordan" has been a "poser" for many. The critics says that the writer must have been someone in the promised land, for Moses is spoken of as being east of the Jordan, on the other side. But this does not follow, for it may be simply a name for a definite part of the country just as Mesopotamia, Cisalpine Gaul, and others are. Later the same expression is used for the bank of a river, so that all that is meant here may be "on the bank of the Jordan." The last eight verses telling of the death of Moses may or may not have been written by Moses. They need not have come from his hand. If they did not, it does not militate against the Mosaic authorship of the rest of the Pentateuch.

We do not claim that Moses wrote every bit of the Pentateuch. Neither the Jews nor the Bible claim that. We do not deny the possibility of interpolations. But we do believe that if there are interpolations, they may be just as true as the main text. Inspiration is simply the influence of the Holy Spirit on the writers of the Bible to keep them from error. The interpolations, if there are such, may have been inspired as well as the rest. What we do claim is that the true text of the Bible, in its true interpretation, is true. But even admitting the possibility of interpolations, why seize upon every obscure passage without examination and claim it to be an interpolation? Why not look at the other side too? Is it impossible that Moses, under the influence of the Holy Spirit, may have received by revelation a preview of his death and written down that event? We believe that many of the so-called "difficulties" in the Bible are not real, but are due to our ignorance of the facts, and that an examination of the pass-

ages with an open mind will show them not to be difficulties at all.

ARGUMENTS FOR THE DOCUMENTARY THEORY

And now let us turn our attention to an examination of the supposed evidence for the documentary theory. We have presented the theory above in simple form. The first division was made on the basis of the alternate use of the divine names Elohim and Jehovah, and dates back to Jean Astruc in 1753. It is maintained that Document J (the Jehovist) uses Jehovah; that Document E (the Elohist) uses Elohim and that Document P (the priestly writer) uses Elohim up to Exodus 6: 2, 3 and Jehovah thereafter. Immediately a difficulty arises in that in some of the so-called J sections, Elohim is found; and in the E and P sections, where according to the theory only Elohim should be found, Jehovah occurs often. This led to a division of the supposed documents, at times even verses being split in two. One reference will illustrate this principle. In Genesis 21: 1, 2 we read, (1) "And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he had spoken. (2) And Sarah conceived and bare Abraham a son in his old age at the set time of which God (Elohim) had spoken to him." The critics divide these verses each in half, claiming the first halves as coming from J and the second halves as coming from E. Then since Jehovah occurs in the supposed E half of verse 1, they say that it must have been Elohim originally and changed to Jehovah by some copyist. This division is based on the supposed parallelism in verse 1, the two phrases being thought to mean identically the same. This, however, is not the case. The phrase, "And Jehovah did unto Sarah as he had spoken," explains that the visit mentioned in the first phrase was to fulfill a promise, and then verse 2 goes on to explain what the promise was.

We do not see why the same author could not have used both names. Both are found in nearly every book of the Bible. Both are found in the apocrypha and pseudepigrapha. Prof. R. D. Wilson points out that in the Koran we find a parallel to this in the use of God and Allah. According to him too, there are one hundred names for God in this sacred book of the Mohammedans. And yet, no one would think of applying the

documentary theory to it. Everyone accepts it as the work of Mohammed alone.

But the critics have Scripture to prove (?) their claims. They bring forth Exodus 6: 2, 3 to show that P used Elohim at first, and changed to Jehovah at this time. The verse reads, "And God (Elohim) spake unto Moses and said unto him, I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (El-Shaddai) but by my name Jehovah was I not known unto them." They say this means that the name Jehovah was first revealed to Moses at this time, and all use of it before is a contradiction of this verse. The authors of the other documents had a different idea as to the origin of the name. One of them gives us his theory in Genesis 4: 26, "Then began men to call upon the name of Jehovah." This view of the verse is not tenable however. In the first place, the final redactor evidently did not understand it so. He makes much use of the name Jehovah in giving us the history of the patriarchs, and then puts into God's mouth the statement that they had never heard his name. A man with wisdom enough to edit ancient documents would not thus expose himself to a charge of dishonesty. We must find another explanation.

We think that there is no difficulty at all in this verse if the right meaning is given to the word "know," and if the significance of the two names is properly understood. Elohim is the general name of God. Elohim is the all-powerful and mighty God, the God who inspires fear and reverence. Elohim is the mighty creator and ruler of the universe. Jehovah is the name by which the true God is distinguished from all other gods. It is the name by which he is known to his chosen people; the name under which he goes as the God of revelation and redemption. It is his covenant-relationship name. A glance at Exodus 20: 1 ff will make this distinction clear. "And God (Elohim) spake all these words saying, I am Jehovah thy God, etc." God the mighty creator is laying down to his people the principles of his covenant with them. Exodus 6: 2, 3 presents no difficulty when we realize that it does not say that Abraham, Isaac, and Jacob did not know the name Jehovah, but that, even though they had seen the manifestations of the attributes which that name denoted, they did not have

the true apprehension of all these things.

We must conclude then that the different names of God found in the Pentateuch are no basis for dividing it into different documents.

(To be continued)

ORDINATION SERVICE AT WHITE CLOUD

The ordination of Pastor R. W. Wing occurred at the semi-annual meeting of the Michigan and Ohio churches, held at White Cloud, Mich., May 24, 1930.

After the opening song, Brother L. J. Branch was chosen chairman of the council; Minnie Reefman, clerk; the visiting and resident ministers and deacons, members of the council. Brother Seager, pastor of the church at Jackson Center, Ohio, was appointed to question Brother Wing as to his Christian beliefs, etc. In response to the question Brother Wing related his experience, his faith in Jesus Christ, his strong conviction of the seventh day Sabbath, and his desire to preach "Jesus Christ and him crucified."

The remarks of Brother Wing were accepted and a motion was carried that he be recommended to the Seventh Day Baptist denomination as a minister of the gospel. The council then proceeded with the ordination by the laying on of hands and prayer, after which Dr. J. C. Branch gave the following charge to the candidate:

Brother Wing, you now are entitled to all the benefits of an ordained minister of this Organization and have the right to administer all the sacraments of the church, to baptize, officiate in the sacrament of the Lord's Supper, and to perform marriage ceremonies.

I now charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, to preach the Word, be instant in reason. This was the charge that the Apostle Paul gave to Timothy.

Paul was a man of a master mind. He was educated at the feet of Gamaliel, was fearless as to the outcome of his zeal. A minister of the gospel must be so closely in touch with the message that he is giving as to always be ready to give a reason for his hope.

Your mission is not a trade, it is not an occupation, it is more. It is to be an ambassador for Christ, to be a representative of the Lord Jesus Christ on the earth, to warn men against sin, and to lead them to the Fountain of Life. Your mission is one of being a laborer with God, telling of Jesus and his love. It is not a business for profit and gain, yet you must live. "They that preach the gospel must live of the gospel."

I love that word, "Go." Yes, that is the word of Jesus. "Go into all the world and preach the gospel to every creature," Jesus said, "and, lo, I will be with you always."

Brother Skaggs, pastor of the church at Milton, Wis., gave the charge to the church in which he stated a pastor's need of co-operation and prayerful support of the laity in order that kingdom interests be advanced and souls be won to Christ.

Brother Seager gave the ordination address based upon 1 Corinthians 3: 9, "For we are laborers together with God."

After singing the song, "My Jesus I Love Thee," Brother Wing, pastor of the White Cloud Church, pronounced the benediction.

MINNIE REEFMAN.

SPEAK TO THE STRANGER

Some years ago, on leaving home for the first long separation from the familiar scenes of youth, I found myself an entire stranger in a city quite remote from the scenes of my earlier life. I soon found my way to a church, and, presenting my letter, became one of them. The bookstore which I frequented was owned by one of the deacons, and I sometimes called at the parsonage, but in the course of two years not one member of that church came forward to greet me and become acquainted in the name of the Master.

From this I went to a larger city, and there, too, I looked for a church home. I was a working-woman and my time was much occupied. The church was at that time without a pastor, and excepting two or three persons where I boarded, and perhaps two with whom professional duties led me to associate, I made no acquaintances there. I went into the place of worship on the Sabbath, and when the service ended I walked out, receiving not a glance, nod or word of recognition from any one.

When I went into the evening prayer meeting, weary, discouraged, lonely, wishing for the restful sympathy of these people, hungering for the human aid our mutual relations might have brought me, I found only the Helper to whom my heart called. Was it a wonder that faith grew dim after awhile? Is it a wonder that the cold tide of indifference was fol-

lowed by the great waves of black unbelief which came surging in after it?

I know another little church where, as a stranger, many a hand was extended me in his name. Now though far away, though scarcely acquainted with many of its members, in the darkest hour I find some little messenger often floating to me, seeming to bring the spirit of that entire church with it; and were I to write an epistle to that church it would only be this: "Little children, love one another." But the spirit of the Master's words they have heard. The Lord love them!

I have written this to urge everywhere that we see to it that there are no strangers left in our church to feel that not one of God's people cares a thought for his welfare or spiritual growth. In all our large cities there is a mass of moving humanity, men and women who have left their homes at the very verge of childhood, thrown out to drift or struggle along upon the world's tossing billows, and it may be that, entering the house of worship, many of them may meet the first true, earnest greeting from a kindly heart that has been given for years. Shall we let them go away uncheered?

—Rev. Robert West.

HOOVER TO VISIT NATIONAL PARKS ON HIS VACATION

The great national parks of the West will be visited by President Hoover this summer. For a long time the President has held the view that the Chief Executive instead of spending his entire vacation in one place should move about and thus direct attention to a number of interesting localities.

With this in view and in order to focus public interest in the national recreation and tourist areas of the Rocky Mountain region, the President is working out with the National Park Service an extended tour, which will take him from the north southward for the month of August.

He plans to travel by automobile making numerous stops en route. It is understood that the President has in mind leaving Washington shortly after Congress adjourns, going to California for a stay of several weeks or more before making his tour of the national parks. — *Christian Science Monitor*.

RELIGIOUS EDUCATION

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

A RELIGIOUS EDUCATIONAL RENAISSANCE

Unless one has kept in close touch with religious education through the church school in its various forms, it is difficult to realize the changes that have taken place during the last few years, especially during the last decade or two.

For some years prior to 1902 much dissatisfaction with current lack of sound educational practice had been felt by leaders. The National Primary Union, organized in 1884, and the International Field Workers' Association, organized in 1892, were bodies affiliated with other Bible school forces to advance better educational ideals for the church school. The major interests seems to have centered upon graded lessons and teacher training. The national convention of Bible school workers held in Denver, 1902, authorized the International Bible School Lesson Committee "to issue an optional Beginners' Course for special demands and uses." Such courses for children soon came into great favor. Up to that time most Bible school lessons were just the same for adults and children.

In 1903, a Committee on Education was appointed by the Executive Committee of the International Association. This committee at once began to erect standards for summer schools for Bible school workers, teacher training, and departmentalization. It was in this same year Professor W. C. Pearce was made superintendent of teacher training. In 1907, the International Association was moved from Toledo to Chicago, and the association adopted an aggressive policy of promotion in religious education.

About this time the denominations were also being aroused to greater activity in the field of religious education. In 1908 the "Board of Sunday Schools" of the Methodist Episcopal Church was organized. Other denominations set up similar administrative boards. Our own Sabbath School Board was chartered in January, 1908. There was

also at this time a marked evidence of more united efforts on the part of denominations. Agreements defining the spheres of operation of denominational educational agencies and the International Association were entered into, and in 1910, the "Sunday School Council of Evangelical Denominations" was formed as the co-operative agency of the denominations for Bible school work. This body contributed much to the development of sound educational methods in religious education.

The "First Standard Teacher Training Course" was a beginning, but it fell far short of reaching the ends sought. The attack upon this course by Professor W. S. Athern at the Chicago convention in 1914, served to draw further attention to the need of religious educational reconstruction, and as the new chairman of the committee on education, Doctor Athern did much to develop the educational policies adopted by the association at its convention at Buffalo four years later. In 1920, reciprocal membership privileges were extended to members of the executive committees of the two organizations, the International Sunday School Association and the Sunday School Council of Evangelical Denominations. The complete merger of the two bodies was effected at the Kansas City convention in June, 1922, resulting in the new organization, the International Council of Religious Education. Dr. Hugh S. Magill, who had for a quarter of a century been secretary of the National Education Association, was called to be the new general secretary of the council. With this a new era of inter-denominational co-operation and development of religious educational standards and methods began. The International Lesson Committee and the Committee on Education have been merged into the new Educational Commission of the Council. The council as now formed, enjoys the respect and confidence of leading educators, both in the public schools and in the colleges and universities, and without having sacrificed in the least the spiritual emphasis which is the distinguishing feature of Christian education.

In the meantime, in addition to development of the program of graded lessons, the adult Bible class, teacher training, young people's work, children's work, etc., powerful new agencies of religious education have

emerged. Among these are the Vacation Religious Day School and the Week Day Church School. May the good work among Seventh Day Baptists continue.

MARRIAGES

MAXSON-BROWN.—At the home of the bride's uncle and aunt, Mr. and Mrs. Truman G. Lippincott, in Milton, Wis., on Wednesday, May 28, 1930, at four o'clock in the afternoon, by Rev. Edwin Shaw, Roscoe Irving Maxson and Eugenia Ruth Browne, both of Chicago, Ill.

DEATHS

JONES.—May Babcock Jones was born at Adams Center, N. Y., November 10, 1871, and died April 23, 1930, at the age of 58 years.

She was the daughter of Charles A. Babcock and Ella Williamson Babcock and had always resided in the vicinity of Adams Center. After attending the schools in Adams Center and the Adams Collegiate Institute she engaged in teaching for a time. On April 13, 1892, she was married to Frank S. Jones.

She is survived by her husband; her mother, Mrs. Ella F. Babcock; a brother, William G. Babcock; and a brother-in-law, Will P. Jones.

Mrs. Jones was a rare woman and will be sorely missed by her family and her wide circle of friends. She was interested in all that was for the good of the community and was an active member of the Study Club, the Grange and the Eastern Star. Since early life she has been a member of the Seventh Day Baptist Church, and for several years the teacher of the Mayflower class, a group of young women to whom she was teacher, friend, and ideal.

Funeral services were conducted by her pastor at the home on April 26, and the burial was in Union Cemetery.

L. F. H.

Sabbath School Lesson XII.—June 21, 1930.

THE RISEN LORD AND THE GREAT COMMISSION.—Matthew 28: 1-20.

Golden Text: "Go ye therefore, and make disciples of all nations." Matthew 28: 19.

DAILY READINGS

June 15—The Empty Sepulcher. Matthew 28: 1-10.

June 16—The Great Commission. Matthew 28: 16-20.

June 17—Christ's Last Words. Luke 23: 44-49.

June 18—Witnesses for Christ. Acts 1: 1-11.

June 19—Witnesses Empowered. Acts 2: 14-21.

June 20—Saul Commissioned. Acts 9: 10-19.

June 21—Delivered From Death. Psalm 116: 1-9.

(For Lesson Notes, see *Helping Hand*)

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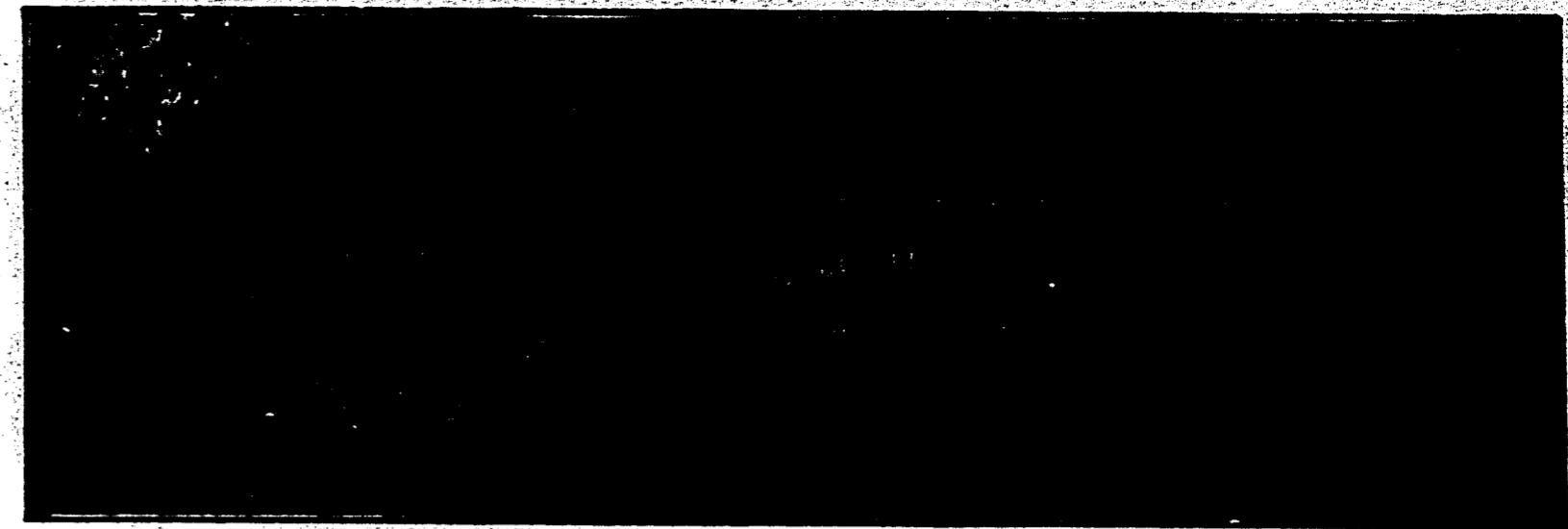
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