

# THE SABBATH RECORDER

A Weekly Publication for  
**SEVENTH DAY BAPTISTS**

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

# The Sabbath Recorder

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

—Isaiah 41:8-13

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

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 16, 1930

WHOLE No. 4,450

*Our Father in heaven, we are looking to thee for the spiritual uplift that will enable thy servants to do just the right things in the coming associations that will be a blessing to the churches represented therein. Give us all the Christ spirit, and enable us to have at heart the welfare of the men and women who belong to the cause we love. May we show the spirit of Christian courtesy toward those who may differ from us in their opinions. Help thy people to unite heart and hand in practical Christian work for winning others to our Master, and may thy good cause prosper in our hands. In Jesus' name. Amen.*

**What of Our Future As a People?** It all depends upon us. This generation

will largely settle the question. Some people seem disposed to look upon the dark side and to prophesy evil for the Sabbath cause and for our future as a denomination. Of course all such gloomy misgivings and forebodings will tend to discourage, and will weaken us in our efforts to hold up the light where so great majorities are against us.

Friends, if being a small people with truth as a distinctive feature, surrounded by multitudes in error, would settle the question of success or failure, what could that little band of one hundred twenty Christians have done after their Master was crucified? Their outlook was apparently more hopeless than ours. Their one hopeful outlook consisted in holding fast to truth. God is always on the side of truth, and in the long run truth must triumph.

This morning, as I awoke, the question of our present outlook as a denomination pressed upon me rather closely for an answer. Really I do not see but that we have more reason to be encouraged than ever we had before. My memory extends over many years of practical experience, to say nothing of what the study of our history tells me regarding our conditions, our progress, and our discouragements and onward movements in generations of the past, and conditions in our own day.

I remember well the days when the struggle was on for a denominational printing plant of our own, and also a time when our

churches were not organized to work together in General Conference order. We lived—or tried to live—some three centuries without a publishing house of our own. Our missionary enterprises were *very small*, and we had not thought of the helpful onward movements, started in this generation. Woman's boards and young people's were never known.

This morning I start out as the editor to my work in a most pleasant and convenient editor's office, in a splendid denominational building that would be an honor to any people. Connected with it is an up-to-date print shop full of first class machinery for our work; and in the main building are headquarters for our boards and denominational committees—a building of which any city might be proud. And this is *all our own* and *paid for*—the entire equipment standing for the love and loyalty of Seventh Day Baptists all over the world. Everything about it represents the heart offering of Christian men and women of this generation.

Indeed, Seventh Day Baptists were never so well equipped for good and thorough work as they are today. And they were never so well able to "carry on" as they are now.

There is just *one thing* that would tend to weaken us and eventually work our ruin. That is a loss of interest in the Sabbath, a drifting toward worldliness, a *spiritual decline*.

Right conceptions of spiritual Sabbathism, and the spirit of loyalty to God's law, will make us stronger and in a truer sense the light of the world, as the years go by.

When our ideas of Sabbath are no higher than those of the average Sunday keeper—merely a "rest day" or day for recreation—then our doom will be sealed.

With all our equipments for good work, we shall come far short if we lose our interest in true Sabbath keeping. Given a genuine revival of interest in the real Bible Sabbath, and we need have no fears for our future. God will lead us to victory in his own good time.

**Lost—a Boy** A loyal lone Sabbath keeper, who is so far removed from friends of her old home life, that she keenly feels her loneliness, still has a longing to keep in touch with friends of like precious faith, and to do some little thing to help a good cause. So she sends to the SABBATH RECORDER the following item, hoping that in this quiet way she may "do a little good through the messages of others."

The RECORDER longs to be an inspiration and help to all the lone Sabbath keepers, and help them to keep in touch with our good causes. The item follows:

LOST—A BOY

"Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation, to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very sad and very real.

"The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

"Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

"Aye, the Church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the Church and many sad-hearted parents are now looking earnestly for the lost boy."—*The School Index.*

**How Can You Do The Most Harm?** There are many ways of doing harm to the cause of God, but I think no one of them contains greater possibility for evil than does the habit of finding fault with the pastor. If one really wants to serve the devil in the surest way, let him belong to the best church that will take him in, keep up a fair show of morality as he can, and then keep carping at the preacher. Find fault with the pastor as often as your neighbors will bear it, say what you can to discount his influence and counteract his teachings, sneer at his sermons and talk about his lack of influence over you, ridicule his mannerisms, question his doctrines in the presence of your children and outsiders as well as church-goers, and you could take no surer way to help Sa-

tan destroy the church and to promote his wicked work.

Might as well destroy the confidence of a sick man in the ability of his physician to help him, as to destroy the influence of the pastor over sin-sick souls.

A few moments after writing this I discovered the following item that appeared in *Zion's Herald*. It comes in so aptly with my words that I am giving it here. It is entitled: "*Crippling The Pastor.*"

Don't find fault with your pastor! He is only a man, with human frailties and infirmities. Of course he errs, and probably nobody feels it more keenly than he does. Your criticisms will only tend to diminish his zeal and to dishearten him in his labors. But if he should never know it, don't do it! You can not afford it for your own sake; you should listen to him as your teacher and guide in the Christian life, and not for the purpose of seeing how much error you can discover in him. Will it build you up in holiness, to dwell upon another's faults? You can not afford it, for the sake of your family. Every such word that you drop in their presence will make it less likely that his ministry will benefit them. It may keep your children from Jesus. Such cases have occurred. Shall they occur in your home? You can not afford it for the sake of the church and community. Every word spoken derogatory to him and his work will lessen his power for good, will diminish the efficiency of all departments of church work, and will hinder the gospel of Christ. Don't!

**Editorial Notes** Rev. Harold Crandall, for several years pastor of our church in New York City, has accepted the call to become pastor of the Pawcatuck Seventh Day Baptist Church, in Westerly, R. I. He is to begin there the first of July.

The Tract Society's Board and the Piscataway Church of New Market, N. J., are uniting in extending a call to Rev. H. C. Van Horn of Lost Creek, W. Va., to serve as pastor at New Market and as corresponding secretary of the Tract Society.

I notice in a local paper that arrangements are being made for a "RECORDER drive." That is good. If all our churches would make a real careful, thorough canvass for subscribers, good results should certainly follow. If anyone desires help in such a work, please see the first two editorials in the last week's RECORDER.

The editor is hoping to be able to attend the first three associations, the first of which

begins on Thursday, June 12, at Berlin, N. Y. While he is away Mrs. Frank A. Langworthy, his assistant, will attend to the RECORDER matters here. So everything will go on as usual.

I shall have to ask someone else to make the "write-ups" in the other associations when the time comes.

I am impressed more and more as the days go by, and as visitors express their feelings regarding our denominational building, that the present generation has prepared here a message to those who will come after them, which will speak in no uncertain terms of the genuine loyalty of Seventh Day Baptists who lived in the years 1916 to 1930. Its testimony is clear and strong, and one that can not be hid.

**All Things Are Ready Why Not Use Them?** The parable of the great supper teaches God's abundant provisions for his children and that all they have to do is to use them. The world about us impresses the same lesson. "Come, for all things are now ready," is the message of great-hearted hospitality as given by Christ to the invited guests for the supper. Everything they needed had been anticipated and all they had to do was to partake of the feast.

This is just God's way in the natural world. Everything depends upon man's use of what God has already provided. The farmer, mechanic, business man, manufacturer, each and all, find provision already made for success, if they accept the invitation to use God's means. He sets the wind's in motion all the world around; and men only have to set their sails to catch it and to use their rudders for guidance in order to go where they wish to go. The miller only needs to set his wheel right, in the stream God has provided, and his grain is ground. Our homes are warmed by using the tons and tons of coal hidden in the hills. And by making proper connections with God's ample and world-wide supply of electricity, our towns are lighted and our machinery is set to work. Everywhere, winds, wind-power, water-power, steam-power, and the power of the soil to grow vegetation, all seem to say, "Here we are—all are ready, use us."

How suggestive of our heavenly Father's way in the spiritual world. Everything that

he could do for human salvation has been already done. "All things are now ready," come and use them.

Our Bible teaches all we need to know about God and all about ourselves; and it reveals the way to heaven. This, too, is ready, use it.

Open the windows of your soul and let divinely provided sunlight flood it. Then walk according to your light. The blessings of peace and salvation are all ready for you, and Jesus is waiting for you to accept them. The Holy Spirit is ready to give you a pentecostal blessing. Do not grieve him.

If you feel too weak and unable to rise, God's help is also ready for you. "Come, for all things are now ready."

**What Is Spirituality?**

Everybody believes that ministers and churches should be spiritual. But sometimes I think that there is too much misunderstanding as to what is "spiritual work" and what work is practical. Some people object to Red Cross work because, "it is not spiritual."

Others say that "spiritual appeals no longer stir men to action," and that such appeals do not satisfy men, and this class pleads for a change to "practical work." They think that speculative theology must give place to things that meet the needs of our present day pressing life.

On the other hand, there are protests against all new lines of activity and present day methods of church work on the ground that they require the surrender of the spiritual functions and methods of the Church of God. Some people object to the practical relief work done in army camps and various helpful club works, because they are "not spiritual." And those who go aside to aid such movements are sometimes branded as disloyal to the Church.

Why would it not be a good plan to study well their meaning when men speak of spiritual things? Does spirituality belong to persons or to things, or to both?

Can two men do the same kind of work and one be doing spiritual work and the other not?

Look at the work which Jesus did. You can not think of him as doing unspiritual service. He fed the hungry and he also preached that matchless sermon on the mount. Was his work more spiritual in one

case than in the other? He went outside to raise a poor widow from death and he condescended to talk with Nicodemus about the new birth; in which case was his work more spiritual?

Here is a pastor writing a sermon in the spirit of love; of course that is considered spiritual work. What kind of service does he render when he carries a basket of food to a poor family in the neighborhood?

There is a friend in the community whose heart is stirred by the suffering of some poor neighbor, and in the spirit of love she carries help to meet financial distress. If we stop to think over these matters we shall see that there is no "spiritual work." It is not the deeds that are spiritual or not spiritual. It is the *person, the doer*.

To be spiritual means to keep one's inner life in harmony with the Christ-life; it fills the soul with the desire to serve and uplift the inner life of others and to relieve them from suffering. This spirit makes men Christlike.

A grocer can do his business as a spiritual business man. A farmer may plow his fields, care for his stock, and provide for his home as a spiritual farmer.

A preacher can preach in a most unspiritual manner, and his sexton may outdo him in providing comfort for the people.

To some people the spiritual man is one who "fasts and sees visions," and who prays into the midnight hours, and who talks much of God and who "scorns worldly things."

The Catholic idea puts him with St. Stephen, in some lonely cave where he can dream and pray and study the scenes of the crucifixion, all the time neglecting his bodily necessities, punishing himself. The Protestant conception of a spirit-filled man is that of one who devotes himself to earnest, practical service for the welfare of his fellow man, who toils in Christ's name to better conditions for the poor, to secure better homes for toilers, and to promote the interests of the oppressed.

Two types, the mystical and the practical, are to be found in many a church. One loves the prayer-meetings, and the other longs to clean up the community and make it safer for the children of the church. One enjoys religious ecstasies while the other seems to delight in meetings that plan practical ways for helping the downtrodden and oppressed.

Now who shall say that one of these classes is *spiritual* and the other is *not*?

After all is said and done, it seems that all service that aims to protect men from low thoughts and motives and to enrich the spirit of their lives may be called spiritual. Whatever cheapens and coarsens life in others is unspiritual. The big thing in a man is spirit, and the big thing in conduct is the spirit of it.

Our country stands in need of the exercise of a right spirit, and the more spiritually minded men can be in the Christ sense, the happier and better our old world will be and the brighter will be the outlook for the great future.

One man on hearing of the distress which he is able to relieve, instead of going to carry help, steals away and makes long prayers with words of sympathy; another starts immediately to carry relief to the one in trouble. He does his praying in that way. The simple matter of praying a good deal does not always bring forth spiritual results. The actual work our prayers prompt us to do will settle the question of our spiritual mindedness.

**Yearning For A Revival** We notice that in Baptist conventions both in England and in America there is a deep and growing interest in evangelism. Baptist papers on both sides of the Atlantic are pleading for the old time evangelistic efforts to bring men to God and to bring God to men.

In the Baptist convention in Liverpool, Eng., the evangelical committee reported on the need of spiritual revival as follows:

"We rejoice in signs of a deepening of the life and experience of our churches in many places. The tide is only rising slowly, and sometimes it is hard to see any change, but we believe that the special difficulties we are called to meet in this generation are steadily driving our churches back upon God. When they learn that their power lies not in the multiplication of organizations, however necessary these may be, or in providing facilities for recreation, though that may be right and desirable, or in numbers, though these are not to be despised, but in vital and constant contact between the souls of the members and the Spirit of God in Christ; when they find that being busy achieves little apart from waiting on God, which alone gives it value, and that real prayer matters more than an attractive program, we shall expect big things to happen. We would ask the churches to give themselves to intelligent prayer and especially to the task of fostering the habit of prayer and of Bible reading, which is its strongest incentive, in young Christians."

**Tribute to Brother Crandall** The following By the Yonkers Pastors item of appreciation appeared in the Yonkers *Statesman*, regarding the action of a general meeting held in the Christian Association hall by the Yonkers pastors:

YONKERS PASTORS BID FAREWELL TO  
REV. MR. CRANDALL

A farewell tribute was paid to Rev. Harold R. Crandall by the Yonkers Clerical Association at its last meeting until October, yesterday afternoon in the Y. W. C. A. Rev. Mr. Crandall, who resides at 81 Elliott Avenue, is to leave the pastorate of the First Seventh Day Baptist Church in New York City, to accept a call to Westerly, R. I. He will assume his new charge July 1.

For nearly nine years Brother Crandall has been the pastor of our church in New York City which worships in the Judson Memorial Church.

Of course this church is sorry to lose its pastor, and we hope it may soon find another. It is an important church, giving excellent opportunities to lone Sabbath keepers in and near the great city.

The call to Westerly, R. I., takes Brother Crandall back to the vicinity of his boyhood home. We are glad for Harold and also for the Pawcatuck Church.

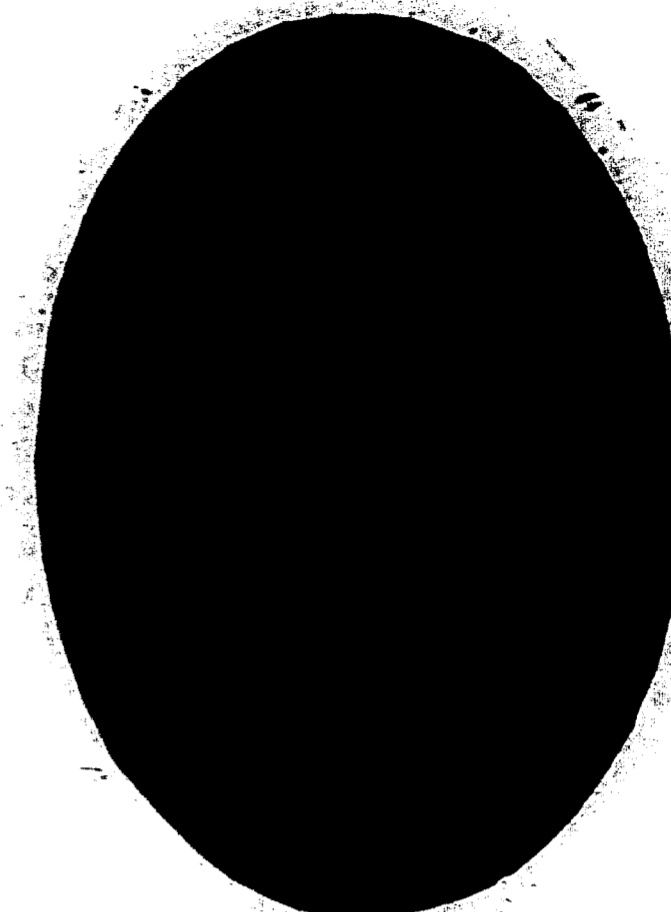
### WILLIAM M. STILLMAN HIGHLY HONORED

Our friend and brother, William Maxson Stillman, an active member of the Plainfield Seventh Day Baptist Church, has just rounded out a half a century of service as a lawyer, and his friends and associates of the Plainfield Bar Association held a testimonial dinner in his honor as Dean of the Legal Fraternity whose integrity and ability have long been recognized in this state.

Brother Stillman has many friends and acquaintances among RECORDER readers all over the country, and we gladly give them here some extracts from the account which appeared in the city paper on June 4.

It was a "testimonial" meeting, with forty-four guests, including several time-honored members of the bar, and Supreme Court justices who came from a distance to add their testimony.

Justice Case, the first speaker, said that it was a great delight to be present to honor Mr. Stillman upon the rounding out of a half-century of his profession, fifty years at the bar, which he said was one of the noblest



WILLIAM MAXSON STILLMAN

and finest things in life. He said that the profession was a most intensely interesting and fascinating one. "I am quite envious of you, Mr. Stillman," Mr. Case continued. "You had a fine beginning by being born in Plainfield and graduating from the public school here. You preceded me by about twenty-three years, but how little years mean when one reaches manhood. I always get a great thrill out of an anniversary. . . . My wish is, Mr. Stillman, that God will be with you and that you will always be as serene and happy as you are tonight."

Senator Reed spoke as follows in part: "It affords me great pleasure to be with you tonight and to join with you in expressing friendship, admiration, and respect to our guest of honor. It has been my privilege to have been closely associated with him in the practice for more than forty years and to have known him for considerably more than a half century. He was two years ahead of me in college and two in date of admission to the bar. I began the practice in Somerville and when I came to Plainfield in 1887, Mr. Stillman was already a prominent practitioner and counselor, and the high esteem in which he was already held by the people of Plainfield was demonstrated by the fact that they elected him to the important office of city judge."

After speaking at length on local matters of history, Mr. Reed spoke of the high type of legal mind with which Judge Stillman is

endowed and for the far-seeing wisdom of his counsel. "Coupled with his unusual legal mentality has always been his unflinching observance of the best ethics and traditions of the legal profession. No lack of candor, no question of veracity, no hint of sharp practice has ever been charged against him. His reputation stands unsullied and secure. May health, happiness, and prosperity, as well as the realization that he possesses the warm esteem and cordial friendship of every member of the Plainfield Bar Association, accompany his footsteps to a far distant but beautiful sunset."

Several other speakers united their testimony of tribute to Brother Stillman. Among them was Professor Henry M. Maxson, well known to RECORDER friends far and near. For many years Doctor Maxson had stood at the head of the schools here, and many men of today had been his students. Doctor Maxson said that he felt as he looked about at the faces of some of those present, that he had something to do with shaping the destiny of the local bar association. Like Justice Case, Doctor Maxson said that he felt that the teaching of school was one of the most fascinating and delightful occupations in life. He said that he was approaching his eightieth year, which he considered the happiest time of his life, and he added, "I am never going to grow old." Referring to Mr. Stillman as "Billy," he said he had known him from boyhood, and his life had been rich in integrity, honesty, and efficiency and that life had been richer for his living.

At this time Mr. Swackhamer, the last speaker, after paying a fine tribute to Mr. Stillman, presented him with a beautiful cane on behalf of the bar association, declaring that it was a delight for him to honor such a noble character, one who could disarm criticism after fifty years of practice in his profession. He said the true measure of success is based on what a man contributes to mankind during his life. He concluded by saying that Mr. Stillman had kept the trust and brought lustre to the profession.

The second page of the *Menu* for this banquet was devoted to the following data:

Born—Plainfield, November 23, 1856.  
Plainfield High School, Class of 1872.  
A. B. Rutgers College, 1877.  
Phi Beta Kappa, 1877.  
LL. B. Columbia University, 1879.  
M. S. Rutgers College, 1880.  
Attorney-at-Law of New Jersey, June 3, 1880.

Master in Chancery of New Jersey, 1881.  
Supreme Court Commissioner, New Jersey, 1881.

Counsellor-at-Law of New York, 1881.  
Counsellor-at-Law of New Jersey, 1883.  
City Judge of Plainfield, 1889-90.

Corporation Counsel of Plainfield, 1911-12-13.

Member: American Bar Association; New Jersey Bar Association; Union County Bar Association; Plainfield Bar Association; New Jersey Society of Mayflower Descendants; Elizabeth Chapter, Sons of the American Revolution; Delta Kappa Epsilon Club of New York; Y. M. C. A.; Plainfield Country Club; Plainfield Lions Club.

### SUMMER CAMP ON MIDDLE ISLAND

At the instigation of the Southeastern Association, arrangements are being made to hold camps for Seventh Day Baptist boys and girls of the ages 12-18 on Middle Island, during July. It is planned to hold each camp for a week, and at a minimum of expense.

Pastors Bottoms, Van Horn, and Beebe are co-operating in this movement, and will serve as supervisors of the camps, with Mr. Carroll Bond of Lost Creek and Miss Lucy Sutton of Blandville as directors. Those interested should communicate with any of these.

It is hoped that a number of West Virginia young people, especially lone Sabbath keepers, will be able to avail themselves of this privilege for fellowship and study and recreation.

C. A. B.

### POEMS BY MRS. MARY E. H. EVERETT

For many years RECORDER readers were cheered and uplifted by the poems of my great aunt, Mary E. H. Everett, until she was called to her reward in 1926.

She was for the larger part of her life a loyal lone Sabbath keeper, blind all through her later years, yet she had a deep spiritual vision that showed through her poems. There have been requests that the writer, as the only Sabbath-keeping member of her family, secure the publication of these poems, or at least the best of them, in book form. This I have arranged to do, if there is sufficient demand. If any readers of this notice will notify me that you would desire a copy of such a book, at a cost of not to exceed one dollar, I will arrange for the publication of the poems, if requests are sufficient to justify it.

CLIFFORD A. BEEBE.

Berea, W. Va.

## MISSIONS

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

### MISSIONS AND THE SABBATH

ALL NATIONS NEED THE SABBATH

During the last forty years one has occasionally heard talk to the effect that there is very little, if any, connection between the propagation of the Bible Sabbath and worldwide missions, while the truth is they are closely connected.

A vital and worth while religion must have the Sabbath if it is to be maintained for any great length of time. This is why God instituted the Sabbath. Without the Sabbath, which is intended to call men back to God and give them an opportunity to develop the spiritual life, they drift into worldliness and the things which destroy both the individual and society.

The Sabbath needs "Thus saith the Lord" back of it to commend it to men's minds. The Sabbath and the Bible stand or fall together. A sacred day that is not backed by the authority of the Bible is bound to degenerate into a holiday and become a Sabbath only in pretense. Therefore vital religion and the Sabbath of the Bible ultimately will stand or fall together. A man-made substitute for the Sabbath of the Bible is bound to prove itself impotent in these days of testing.

Seventh Day Baptists stand for the Sabbath of the Bible as well as for the other fundamentals of the gospel. Granting, as we all do, that the distinctive mission of Seventh Day Baptists is to herald the Sabbath of the Bible, is not saying that Seventh Day Baptists should confine their work to any one land, race, or people. If the Sabbath is a vital matter to religion, does not one country or race need it as much as another? Do not England, Holland, China, India, South America, and the West Indies need the Sabbath as much as the United States? Do not the colored people need the Sabbath as much as white people?

God's call to Seventh Day Baptists is to carry a complete gospel, which includes the

Bible Sabbath with other vital truths, to all the world. The great commission is to make disciples of all nations and to teach them all things whatsoever Christ commanded.

### CLIPPINGS REGARDING REGISTRATION

[Some time past the contributing editor of this department started out to give the readers of the SABBATH RECORDER items of interest regarding the status of the bewildering question of registration of schools in China. The May issue of the *Chinese Recorder*, a missionary magazine published in China, is just at hand, and below will be found what it contained regarding this problem. The first clipping is an editorial, and its plea for unity of action on the part of mission boards bears the stamp of sound sense.]

#### GET OUT OF THE BOG

Governmental educational regulations have inveigled the Christian movement into a bog. Escape from a bog is possible only when a foothold is available. What might furnish foothold for the Christian movement to struggle out of the bog of registration? On the one hand, the government educational authorities desire an educational system that is exclusively pedagogical and scientific. This means, at least, that schools admitted into the national system must not be controlled in the interest of any particular religious sect. Unfortunately, of course, that is not all. One element influencing the government authorities wants to separate religion from education altogether. Another element is willing to allow religion to be related to education but does not know how to achieve it satisfactorily to all concerned. Educational regulations also admit of loose interpretations and are further complicated by contrasting and often contradictory local conditions and personalities. Governmental authorities, not being able to satisfy everybody, tend towards the radical position of divorcing religion and education. On the other hand Christian schools, in general, desire to function as an integral part of China's educational system. But though convinced that religion and education are vitally related they do not, in the large, know how to maintain this relation as registered schools. Some are experimenting as registered schools; others will not register except on their own terms; others are just stuck—

they do not know what to do; a few groups are setting up unregistered "Bible" schools or schools separately registered as "Christian"! Some groups have both registered and unregistered schools. Thus some are trying to get out of the bog; some do not realize they are in it; while others seem to think that a bog can be made habitable! At the moment government authorities have a more united aim in this regard than the Christian movement. The program of the former may serve as a plank to help them out of the bog. But what of the Christian movement? To relate religion to education looks simple. But unfortunately Christians are quite divided in opinion as to how they should relate them. They lack a plank! Unless they can find one their schools may remain bogged. Can such a plank be secured? Why not? The Christian forces could—if they would—agree together to seek the privilege of relating religion to education on a voluntary basis and thus present a united appeal to government authorities. The Chinese people, being essentially reasonable, would certainly consider such an appeal. Furthermore, government authorities would probably be glad to get this issue out of the way. A united appeal on the part of the Christian forces for voluntary religious educational activity might win their approval. At present the Christian schools are asking everything separately and nothing unitedly. Hence the government gets little help from Christians in solving this question because they are divided as to what they want. A unification of the method and purpose of Christians at this point would enable them to get out of this bog.

#### THE CHINESE GOVERNMENT AND THEOLOGICAL SCHOOLS

Shanghai College and Nanking University were recently the objects of special attention on the part of the educational authorities of the Chinese government. Both institutions have registered. Both institutions were requested to discontinue their respective theological departments and also to stop requiring their students to study theology. The incident received considerable attention in the public press. *The China Critic*, March 27, 1930, had an interesting editorial upholding the privilege of these institutions to teach even theology on a voluntary basis. The editorial advanced the ar-

gument that there is a certain group of people who find the "Christian atmosphere most congenial and conducive to personal development." Such people should be granted the privilege of having a "proper niche in our national life and their development be left unhampered." The final outcome of this governmental request is not yet in evidence. It appears, however, that in the case of Shanghai College the educational authorities based their request on an old college catalogue. Actually, of course, Shanghai College does not *require* any student to study theology or religion. The government request is not, therefore, clear as to this point. The college administrators were inclined to conclude that the request was based on a mistaken assumption. There for the moment the matter rests.

#### DAILY VACATION BIBLE SCHOOL AND REGISTRATION

On January 28, 1930, this association received an order from the Ministry of Education banning their schools on the ground that the association is based on the purpose of propagating religion and that it had also failed to register. The board of directors met in February to consider this situation. It was felt that these summer schools are at present indispensable. Since, however, they are different in nature from schools in the educational system of China, it was deemed difficult and inadvisable to register them. In consequence it was decided to change the name of the association to, "China Christian Daily Vacation Bible Classes," thus substituting the term "classes" for "schools." This change will enable the association to carry on its work without coming into conflict with government regulations.

#### "RELIGIOUS EDUCATION IN NORTH HONAN"

*The Honan Messenger*, March, 1930, reports on a careful study made of the position of Christian schools under existing conditions of registration with the government. After full consideration the Mission of the Church of Canada decided to recommend to the synod that mission funds be granted for the opening and carrying on of registered schools connected with congregations. In general it was "decided that, where conditions make it possible, primary schools for boys and girls should be opened by congregations. To put the Christian stamp on the

school and to ensure its being permeated by the Christian spirit it was deemed essential that more than half of the trustees should be Christian, that the principal and other teachers must also be earnest Christians, and that a proportion of the scholars should be from Christian homes. While in many government schools Sunday is set apart as a day for discussion of school business and for meetings, it was decided that in the congregational schools Sunday should be left free for the pupils to attend church services, and that the teacher should be responsible for organizing and carrying on a Sunday School and such other forms of Christian activity as the Synod Board of Education should suggest, and were found feasible. It is not probable that many schools will be opened this year, owing to the lack of funds, but plans are being made for next year.

"Another type of school is recommended where it is impossible to have a registered school, that is, an unregistered one, where the Bible and any other subjects desired might be taught. It would not be recognized by the government, but would serve a useful purpose in the community. The Roman Catholics have already many such schools which they call 'Bible Schools.'"

#### AMERICAN CHURCH AND REGISTRATION

The *Newsletter*, District of Hankow, March, 1930, announces the action of the National Council (United States) on the matter of the position of its schools in China. This action, taken on February 12, 1930, is as follows:

1. WHEREAS, it is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education; and

2. WHEREAS, under the various regulations for the registration of schools in China, both the academic and religious liberty of the schools is seriously curtailed;

*Resolved*, That the bishops in China be informed that:

4. In making application for registration of any school supported in whole or in part by the aid of the church in the United States the following matters are to be clearly stated:

(a) That the school is a Christian institution whose purpose is to create Christian character in its pupils that they may be loyal and useful citizens of China and that some, at least, may become faithful members of and leaders in the Christian Church.

(b) That the school proposes to teach the Christian religion and to provide Christian services as a regular part of the school life.

(c) That the title to all the school property and the control thereof is to remain with the board of trustees in the United States by which the school was established.

(d) That authority to appoint and remove directors of the school, to determine its conduct, and to select its principal and faculty, remains with the board of trustees in the United States by which the school was established, and is to be exercised through its representatives in China.

(e) It is understood that the right to make such declarations concerning the Christian character and purpose of the school and its methods of administration, shall be recognized and assured, not only before but after registration.

5. That in accordance with the action of the National Council on February 6, 1929, proposals to register schools and the regulations under which registration is to be effected should be forwarded to the Department of Missions before final action is taken.

*Further resolved*, That the foregoing statements numbered 4 (a), (b), (c), (d), (e), and 5 shall supersede any previous action inconsistent therewith, taken by the National Council on this matter.

#### A LAYMAN'S PLEA FOR MISSIONARY BOARD

DEAR BROTHER GARDINER:

Since reading your editorial in the last *RECORDER* regarding the Missionary Board debt, I am wondering if you would think a few thoughts on the subject from a layman worth publishing in the *RECORDER*, and if it would do any good.

I am also questioning in my mind if all of our churches (or members) are as much interested in the work of our denomination as they ought to be. If so, why the lack of funds to carry on the work?

If our dear people would practice tithing, I believe the difficulty would be practically solved. Please read Malachi 3: 8-12. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole [denomi] nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Also Proverbs 11: 24. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The Master has given to each of us one or more talents. Are we using them in his service, or for self alone? Our Savior said in Luke 16: 10, "He that is faithful in that which is least is faithful also in much." Can he say this to us, or will he say, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me"? The Lord also said, "The cattle on a thousand hills are mine." And again, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

We are his. He has bought us. If we believe this, and we surely believe his own words, then each of us has some part in carrying on his work. The Master calls for reapers; and shall he call in vain? Christ said, "Go ye into all the world and preach the gospel to every creature." Of course we can not all go personally, but there is more than one way to send the gospel. We can help with our means or the means with which the Lord has trusted us. We are just his stewards. Are we faithful ones? Do we give as much for the Lord's work as we spend for pleasure?

Some of us buy a lot at some resort, at the beach, or in the mountains; an automobile, a radio, or some other luxury. Do you think the Master is pleased when we do this and give so little toward his work?

I wish to refer you to an article in the SABBATH RECORDER of May 19, from a brother in Edinburg, Texas. In his zeal for the Lord's work, he said he would give his next six months' pay from the Missionary Board toward the debt of the board. How can he afford to do this? He is a poor man with a large family, and ill health. He has to labor with his hands to keep the wolf from the door.

If you will pardon me, I will refer to the Riverside Seventh Day Baptist Church and its activities to prove what can be done. I am an outsider (just now) looking on. For a small church of less than one hundred resident members, I think they are doing very well. None are wealthy; a few are of just moderate means. The majority might be classed in two groups, the poor and the poorer. But they are doing something anyway. The local church budget is about \$3,500 per year, and its denominational budget is about \$1,000 per year. They are paying on the new church \$2,000 per year. In

addition to this, the work on the Pacific Coast will probably exceed another \$1,000 per year.

I am not telling this to boast, for we are told to let another praise thee, and not thine own mouth, a stranger and not thine own lips.

Let us be watchful that the Master may not say to us as he did to the Laodiceans, "Because thou art lukewarm... I will spue thee out of my mouth."

Dear brothers and sisters, let us make a stronger effort to uphold our board in trying to carry on. There is none who can not give at least the widow's mite. We have heard it said that where there is a will, there is always a way. If we have been robbing God, let us repent and turn over a new leaf.

"The Master wants workers, a host of true men,  
To gather the lost ones from hill, plain  
and glen."

Are we among that host?

A HELPER.

Riverside, Calif.,  
June 1, 1930.

### SEMI-ANNUAL SESSION OHIO AND MICHIGAN CHURCHES

(Held with the White Cloud Church, Mich.)

The services of the Michigan and Ohio Seventh Day Baptist churches began Friday evening, May 23, at seven-thirty o'clock, with devotionals by Pastor Wing, of the White Cloud Church, address of welcome by Doctor Branch of White Cloud, and the sermon by Rev. L. D. Seager, of Jackson Center, Ohio.

The Sabbath school hour was conducted by Superintendent C. Seims. The younger ones had class, while the remaining classes joined together for short talks on the Sabbath school lesson as follows:

Five Wise Virgins—Elvan Clarke of Battle Creek, Mich.

Five Foolish Virgins—Adelbert Branch, White Cloud, Mich.

The Oil—Ralph Brooks, Detroit, Mich.

The Marriage and Bridegroom—John Blake, White Cloud, Mich.

At eleven o'clock Rev. J. L. Skaggs of Milton, Wis., gave the sermon. Two members of the choir sang a duet, "No, Never Part Again."

Sabbath afternoon we had an ordination service. Pastor Wing, of the White Cloud

Church, became an ordained minister of the gospel.

Sabbath evening another inspiring sermon was given by Rev. J. L. Skaggs.

Sunday morning the Young People's Auxiliary of the White Cloud Church gave a fellowship breakfast and program in the church basement.

At ten o'clock Sunday morning the regular business meeting of the churches was held. The following officers were elected.

President, Glee Ellis, Battle Creek.

First Vice-President, Lou Hurley, Battle Creek.  
Second Vice-President—Bert Reefman—White Cloud.

Third Vice-President—Pauline Groves, Jackson Center.

Fourth Vice-President—Howard Brooks, Detroit.

Secretary-Treasurer—Herman Ellis, Battle Creek.

Battle Creek extended an invitation, which was accepted, to hold the next semi-annual meeting there.

At two-thirty Sunday afternoon, Miss Marjorie Burdick, of the Young People's Board, had charge of the services.

Sunday evening services closed another successful session of the churches. A collection of \$8.75 was taken for benefit of the Michigan-Ohio Association. A solo was sung by Verne Babcock, accompanied by Mrs. Verne Babcock and Clifford Branch on guitars.

The closing sermon was given by Rev. Mr. Wing, of White Cloud.

NAOMI BABCOCK,  
Secretary.

### TENTATIVE PROGRAM OF THE WESTERN ASSOCIATION

TO BE HELD AT ALFRED STATION, N. Y.

June 26-29, 1930

#### Thursday Evening

- 8.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Harley Sutton  
Call to order by the moderator, Dr. Paul C. Saunders  
Report of the executive committee  
Messages from visiting delegates  
Moderator's address

#### Friday Morning

- 10.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Harley Sutton  
Business  
Reports of delegates to sister associations

Report of corresponding secretary  
Report of treasurer  
Appointment of committees  
Sermon—Rev. William Clayton

#### Friday Afternoon

- 1.30 Praise service—Led by Everett T. Harris  
Devotional Service—Conducted by Harley Sutton  
Business  
2.00 Woman's Board hour—Conducted by Mrs. Agnes K. Clarke

#### Sabbath Evening

- 8.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Harley Sutton  
Sermon—Harley Sutton  
Conference meeting—Led by Rev. A. Clyde Ehret

#### Sabbath Morning

- Service—Conducted by the Alfred Station Church  
Sermon—Rev. William L. Burdick  
10.30 Children's service—Conducted by Mrs. Mark Sanford and Mrs. Leland Burdick, at school building

#### Sabbath Afternoon

- 1.30 Children's service—Conducted by Mrs. Mark Sanford and Mrs. Leland Burdick, at school building  
2.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Neal Mills  
Address—Representative of Tract Board  
Address—Rev. Erlo E. Sutton, for Sabbath School Board

#### Evening after the Sabbath

- 8.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Neal Mills  
Young people's program—Conducted by Miss Elizabeth Ormsby  
Address—Rev. John F. Randolph

#### Sunday Morning

- 10.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Neal Mills  
Missionary conference—Conducted by Rev. W. L. Burdick  
Sermon—Rev. John F. Randolph

#### Sunday Afternoon

- 2.00 Praise service—Led by Everett T. Harris  
Devotional service—Conducted by Neal Mills  
Conference—Work of the Tract Society—Conducted by Tract Society representative  
Conference—Work of the Sabbath School Board—Conducted by Rev. Erlo E. Sutton, Sabbath School Board representative

## YOUNG PEOPLE'S WORK

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

### GREAT MISSIONARY LEADERS

Christian Endeavor Topic for Sabbath Day,  
June 23, 1930

#### DAILY READINGS

Sunday—Jonah's mission (Jonah 1: 1-3)  
Monday—A home missionary (Amos 7: 14, 15)  
Tuesday—John the Baptist (Luke 3: 1-18)  
Wednesday—Peter's mission (Acts 10: 34-48)  
Thursday—Philip in Samaria (Acts 8: 5-8)  
Friday—The master missionary (Acts 9: 10-18)  
Sabbath Day—Topic: Great missionary leaders  
(Eph. 3: 7, 8; 4: 11-13)

W. BURL VAN HORN

Down through the ages we see them coming—men and women who have carried the gospel to those in darkness, bringing relief from misery and despair.

Through the mist of time we see Abraham standing out boldly from the multitudes. Likewise Moses. Were these two men missionaries? Most assuredly, for they kept alive a divine spark in the hearts of a certain chosen people. No doubt these were divine missionaries, sent because God saw that they were needed.

What is more inspiring than the word "Pioneer"? How it rings in our ears and makes us proud that we are the sons and daughters, or grandsons and granddaughters of pioneers, men who had the vision to enter a new land and fight the elements and win a glorious victory.

But how dwarfed these ancestors of ours seem when we compare them with those pioneers, those missionaries of the Book. Or compare this seeming bravery and strength of character to those who go forth into foreign lands to do God's work today.

"Missionary!" How we should thrill at the sound of such a word. How our hearts should fill with gladness that within our own land and our own church are to be found men and women who have gone to these fields to carry on so important a work. Many have paid the supreme sacrifice. Many have become broken in health but still try to carry

on. These are the soldiers to whom all honor, all respect, all loyalty is due.

Jesus Christ, that truly great missionary, came and spent a few short years and went away in death, a death which paid in its agony the penalty for the sins of the world. A short life, yet one so filled with service that always have men been striving to attain the goal which he set, but falling far short of it. What a missionary! What an example!

Paul believed that the grace of God must be at work in a man's heart in order for him to be a good missionary, a good servant. Undoubtedly this is true, and surely our own dear ones who are in foreign fields are filled with the grace of God and feel his power in their hearts.

One who would become an efficient and useful missionary must first become acquainted with the wonderful promise of Christ as laid down in his Word. In order to do anything well we must first become thoroughly acquainted with its truths. A deep and convincing religious experience is therefore a requisite to a successful missionary.

To be a missionary, one does not necessarily need to travel to foreign lands. He does not need to go among heathen people or in wild parts of the earth. Our home land is filled with many who have not yet received and accepted Christ. Herein lies a field ready for the "sowing." We do not necessarily forsake our regular occupations or give up our chosen work in order to be missionaries, for truly that person who lives a true and active Christian life becomes a missionary through his example.

To be a real missionary, one must know what he or she wishes to do. The Jesuit missionaries were not entirely successful in America because their idea was so many-sided. They wished to teach Christ, but that after they had civilized to some extent and established trade relations with the Indians. The true Christ was the great civilizer. His word is enduring and everlasting, and his love and mercy shown to an uncivilized people establishes a simple faith which has a quieting and helpful influence.

Preparation is the price of success, regardless of the work. To be a missionary, one should be thoroughly prepared. John Eliot, that successful missionary to the In-

dians, succeeded because he had thoroughly trained himself.

Sam Higginbotham reached his goal in India by teaching agriculture. Those who came to learn of seeds and cattle, learned also of Christ and the treasure which he brings to the hearts of men.

Our best missionaries do their work through their example. The whole world loves a leader who practices what he preaches. William Carey and John Williams were men of this type.

The missionary field holds great possibilities for those who wish to be of service in the world. It is attractive in its adventure and valuable in the opportunity for service.

Real Christian conviction and the grace of God working in the heart, preparedness in the particular field in which one wishes to work, coupled with determination and fearlessness, are the keynote to success in missionary work.

West Milford, W. Va.

#### QUIET HOUR THOUGHTS

LYLE CRANDALL

The greatest missionary is the one whom God has called into the work. He should not go into the missionary field simply because the Missionary Board sends him, but because God sends him and has called him into the work. Unless he feels that God has called him, he should not go into the missionary field.

The missionary must be a leader, for he is often asked to perform tasks which require executive ability. He has to blaze new trails, and serve in any way he can. This requires courage and strength which only God can give.

We read in history that great leaders were praying men. George Washington and Abraham Lincoln spent much time in prayer. The strength and power which they gained in this way made them great leaders. If they had not communed with God they would have been unable to perform great tasks.

We, as Seventh Day Baptists, have missionaries who are leaders in various lines of work, and we are proud of them. What is our duty toward them? It is to support them both morally and financially in every possible way. We can do this by helping

our Missionary Board meet the heavy debt which must be paid at this time. Let our hearts be united in prayer that our people will help pay this debt, so that our missionary work can go forward.

"If the Lord wants you for missionaries he will send that word to your hearts. If he does so, you neglect it at your peril."

### SABBATH RALLY DAY IN NEW ENGLAND UNION

[The following suggestions for Sabbath Rally day were sent out to the societies of the New England Union for use on Sabbath, May 17, by the Sabbath promotion director of the union, Miss Elisabeth K. Austin. They were followed in a number of the societies.]

Talks included in the Symposium appeared in this department last week. C.A.B.]

#### Hymns

Another Six Days' Work is Done,  
by Joseph Stennett

Majestic Sweetness Sits Enthroned,  
by Dr. Samuel Stennett

On Jordan's Stormy Banks I Stand,  
by Dr. Samuel Stennett

Young People's Rally Song,  
by Elizabeth Fisher Davis

Our Union "Consecration Song,"  
by Rev. William M. Simpson

Sabbath, music by William C. Daland,  
words by Mary A. Stillman.

#### Responsive reading

From the tract by Dr. A. J. C. Bond, "The Sabbath in the Bible."

(The leader reading the title of each Bible passage and the congregation reading the description of the passage as given in the parenthesis. Do not read the Scripture passages as it would take too long.)

Symposium on "What the Sabbath Means to Me." to be read by four endeavorers.

A set of twelve tracts selected by your union Sabbath promotion director to be given to all endeavorers who will promise to try to read at least one a month for the coming year. These tracts give facts regarding the Sabbath which every Seventh Day Baptist young person should know and which they will find useful in their contact with other young people. (Please report to me the number of sets given out.)



*Suggested outline for leader's talk*

## The Sabbath in the Past

The crowning work of creation—the heart of the Ten Commandments—a weekly memorial to God—a day of worship, rest from worldly cares and daily labors, a spiritual refreshment and service for others—a symbol of love for God—a blessing to the observer—a reminder of God's presence and watch care.

## The Future of the Sabbath

The future of God's Sabbath rests with today's young people. Today's young people will be tomorrow's:

Homemakers (place of Sabbath in the home)

Nation and world builders (Sabbath in national life)

Social leaders (Sabbath in social life)

Educators (Sabbath in realm of education)

Witnesses for Christ (Sabbath in Christianity)

**THE RAINBOW OF PROMISE**

ALICE ANNETTE LARKIN

## CHAPTER IV

Three weeks passed with almost incredible swiftness. On the first afternoon of the fourth week a big green sedan, a little less resplendent than it had been when it rolled noiselessly down the driveway at Hillside Farm, stopped in front of a diminutive store in a small town—stopped, not from choice, but because two trucks and a bus barred its way. There had been an accident—not especially serious—just enough to delay the traffic, without injuring any one. From the front seat of the sedan, a young man, in no uncertain language, expressed his opinion of the town, the trucks, the bus, the men who were trying to straighten out the tangle—even the weather.

Patricia Anderson, sitting directly in back of him, felt as if she wanted to put her hands over her ears to shut out the language to which, until she started on her motor trip, she had been unaccustomed. She would like, also, to bury her face once more in a big bunch of the fragrant apple blossoms Nan had given her just before she left home. It was trying enough to have to smell the gasoline, but the clouds of smoke in the car

were almost unbearable on an uncomfortably warm day, though she ought to be used to smoke by this time.

"Rotten, isn't it?" Roberta Hunt remarked as she lolled back on the seat. "If I wasn't half starved for my lunch, I'd take this time for a bit o' sleep. Pat, you look as if you hadn't had any in a month. Maybe we're keeping you up too late, but didn't we have a good time at the casino last night! You certainly are getting some thrills for the first time in your life. Talk about those socials you have in your little box of a church! Say, I am hungry," then, in a lower tone—"I'm half tempted to tell Frank we're going in that store and get some crackers 'n' cheese. Wouldn't he be mad! We're due at the What Cheer Inn at one o'clock if the road map is right. It would be fun to hear Frank rave, though. You can't touch him today without starting a cyclone."

Patricia said nothing—she had been only half listening—for she had spied an auburn head bending over a basket of wilted-looking cabbages behind the one large window of the diminutive store; and she was waiting, anxiously, to catch a glimpse of the face that went with the hair. But the girl beside her suddenly touched her arm to call attention to someone in the bus, and, while her head was turned, the auburn hair disappeared.

"Oh, suppose it should be David, and I didn't stop, even to speak to him," thought Patricia, as she peered anxiously out of the sedan window. The trucks are getting ready to move on, and Frank Hunt will hate me if I detain him, but I must find out."

Timidly she made her request that she be allowed to run into the store just for a moment. She would be gone only long enough to ask the clerk a question.

"About cabbages?" queried Roberta, in amusement. "Frank will be calling you one if you don't stop seeing that cousin of yours in every red head we happen to meet."

But Frank Hunt had only growled under his breath, so Patricia got out of the car, and, crossing the narrow sidewalk, hurried up the steps and into the store. Hardly had the door closed behind her before she was coming back. "It wasn't David," she said. "I'm sorry I kept you waiting." For the street was clear now.

"Well, don't do it again," Mrs. Frank Hunt exclaimed. "This idea of finding your cousin somewhere along our trip is getting to be a nuisance, and you'd better get rid of it before it drives us all crazy. We're out for fun—not on a hunt for missing boys who ought to be home mowing lawns for their dads. Eh, Frank?"

"Righto!" agreed Mr. Frank Hunt, as the car started. "Remember there'll be no more of these detective stunts from now on. And that's that!"

Which, to Patricia, meant that the subject was closed. And, way down in her heart was a feeling that she had been a very naughty child, spoiling the good times of her elders by asking foolish questions and making them wait by the roadside while she chased imaginary butterflies. And it didn't seem quite fair, for in all the three weeks she had been with them, she had only asked them to wait three times while she made inquiries.

Strange weeks they had been for her—days and nights filled with what Roberta called loads of fun—motoring long distances, visiting in places where the Hunts had friends, most of whom seemed to have nothing more important to do than "eat, dance, and be merry, and tomorrow do the same things over again," as Roberta, herself, expressed it.

Not that Patricia hadn't met, at some of the Wayside Inns, happy families spending well-earned vacations in motor travel, for she had. She had met earnest young people returning from a year at school, and bright, whistling boys like Harry. She had met mothers and fathers who reminded her of her own mother and father, and dear little pink-cheeked Nans. They reminded her of home and that last morning before the green sedan came to carry her far away. And then her thoughts would fly back to that afternoon on the hillside when life had seemed so peaceful, when the air had been fragrant with apple blossoms and lilacs, and the setting sun had made the world beautiful. But, after the ecstasy of the late afternoon, had come the reality—the return of the great disappointment Neil's letter had brought. For a few moments she had forgotten it.

Yes, there was always the fly in the oint-

ment. She was finding it on this trip, but she supposed she ought to be thankful there was ointment.

Suddenly someone was shaking her arm, and as suddenly Patricia started up, to hear the girl beside her saying, "Wake up, Pat, you're dreaming the happy hours away. In ten minutes we'll be at What Cheer, and you'll want to touch yourself up a bit. Leave your nap until night. Frank says, if you're so dead tired we can pull in earlier. Now perk up!"

In all the long days since Patricia left home there had been no word from Neil Dixon, though she had re-written the last sheet of her letter at the first opportunity, added a few lines about her trip, and mailed the letter herself. The chance to write at all had been slow in coming, but she had finally crowded it into a day that was already too full. And Neil had not cared enough to answer. There had been letters from mother and Nan, sent to an address Frank Hunt had chosen from the places on his road map.

Patricia wished with all her heart that she had the missing sheet that Bobs had carried away in such glee. She didn't like to think of its being blown here, there, and everywhere, perhaps being picked up and read by someone who would pass the things she had written on and on. Why hadn't Neil answered? Had she broken the dear friendship that had lasted so many years?

Presently the green sedan turned into an elm-shaded driveway, and when it stopped beside a long, low, ivy-covered building, with windows protected by the gayest of awnings, the occupants of the car lost no time in deserting it. They had reached What Cheer Inn. Several groups of people lounged about the great porches, and cars of various makes and colors waited in front.

Beyond a low, rustic fence Patricia could see a beautiful garden, and for a moment she stood very still and looked wistfully in the direction of an attractive green seat at one end of it. She was longing to escape from Roberta and the others and spend the afternoon resting in that quiet place. Something must be wrong with her, for she was tired—tired in mind and body. But the beautiful garden must be put out of her thoughts, along with Neil and David and the

letter. This was playtime—the playtime of the friends she had chosen and herself, as she had told Ted.

And, as if in answer to her thoughts, Roberta, who had been the first member of the party to reach the porch, motioned to her to hurry. Always and always she must hurry to keep up with—what?

(To be continued)

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Peter, the preacher (Acts 2: 14, 36)  
Monday—Paul, the traveler (2 Cor. 11: 23-33)  
Tuesday—John, the writer (John 20: 30, 31)  
Wednesday—James, the practical (Jas 1: 1, 22-27)  
Thursday—Apollos, the orator (Acts 18: 24-28)  
Friday—Barnabas, the friend (Acts 9: 23-31)  
Sabbath Day—Topic: Great missionary leaders (Heb. 11: 32-40)

Topic for Sabbath Day, June 28, 1930

The daily readings suggest the names of six great leaders. Do not fail to study each reference for the particular contribution made by the leaders suggested in the topics. Also add to this the study of the following missionaries who were leaders in their particular work:

Livingstone, the explorer.  
Hudson Taylor, man of faith.  
John G. Paton, the civilizer.  
Mackay of Uganda, the tradesman.  
John Eliot, missionary to Indians.  
Wilfred T. Grenfell, missionary doctor.

Much interesting material along this line may be found in "Children's Missionary Story Sermons" by Hugh T. Kerr.

This can be made an interesting topic by a careful preparation of some of this material.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Junior Christian Endeavor is a training school for the "younger" endeavorers. But—do you, Miss Superintendent, do all the work, make all the plans, keep all the records? Then, watch out—you are not superintendent of a Junior Christian Endeavor society. Or does this Junior describe you

who says, "We can get along all right without our superintendent—we do all the work anyhow"! What a capable Junior superintendent! Can't you just see her outlining her work for a year in advance; studying the latest books and magazines which will help in her work; no doubt, staying awake nights thinking up various ways of keeping her juniors interested in the same old things with an ever new method of working them out? And—the hardest of all—so presenting these plans to her juniors that they, too, will enter into the spirit of them and so work them out that they are, indeed, almost their own. What a training these juniors are receiving and as they grow older and go on into greater responsibilities how they will long at times to be a junior again, just to be back with their superintendent and catch anew her spirit of love and devotion to the highest and best.

### RECORDER READING QUESTIONS FOR APRIL

1. What building program has just been completed in Jamaica? When was it dedicated? Who is on this field?
2. From what field does the W. C. T. U. draw the majority of its members? What is the approximate membership? Who is its national president?
3. Where is Lewis Summer Camp? Who are to be the supervisors this summer? Who the directors?
4. Of what significance was the service in our New York Church on Sabbath, March 29? When was this church organized?
5. What five young men do we have now in definite preparation for the ministry? Where are they attending school?
6. When and where was the first primary teacher's meeting of which we have record? What progress has been made since then in the field of religious education?
7. What new building is almost completed in Liuho? For what will it be used? What is its capacity?
8. Who is Dr. Georges Thelin? What is he doing in America?
9. What is the attitude of Doctor Ross toward missions?
10. What step has Canada taken that affects the United States prohibition law?

### A SUGGESTION

Read these questions to your society at your weekly meeting. One week later read them again and ask any or all members of the group to answer them. Credit yourselves on the activities chart with a drill on denominational polity.

### MINUTES OF THE YOUNG PEOPLE'S BOARD

Members present: Dr. B. F. Johanson, Herman Ellis, Ruby Babcock, Glen Hemminger, Marjorie Burdick, Emile Babcock, Gladys Hemminger.

Meeting was called to order by Vice-President B. F. Johanson.

Mrs. Ruby Babcock led in prayer.

Minutes of the last meeting were read.

Corresponding secretary's report was read and placed on file.

### CORRESPONDING SECRETARY'S REPORT

Seven letters were written.

Nineteen letters with sample bulletins were sent to Sabbath school superintendents, secretaries, and pastors in an effort to get in touch with young people in churches where there are no Christian Endeavor societies. Several replies have been received but are not tabulated yet, as more are hoped for.

Two reports have been received from societies who failed to report in January.

The bulletin "Boost the Budget" and the "Recorder Questions" for March have been mimeographed and sent out. Five hundred copies of the "Budget" bulletin were sent out for individual distribution.

Correspondence was received from Rev. P. S. Burdick, Mr. Ralph Brooks, Mr. Royal Crouch, Rev. C. A. Beebe, Mrs. Blanche Burdick, and Mrs. Elisabeth Austin.

RUBY C. BABCOCK,

Acting Corresponding Secretary.

Letter from Rev. Paul Burdick was read and discussed.

The field committee has made arrangements for Miss Marjorie Burdick, our field representative, to attend the semi-annual meeting of the Michigan and Ohio churches at White Cloud, Mich., May 23-25, and the Eastern Association at Berlin, N. Y., June 12-15, the intervening time to be spent in the Central Association.

Voted that the board ask Mrs. Blanche Burdick to attend the Eastern Association at the expense of the board.

Letter was read from Rev. Clifford Beebe.

There was a general discussion concerning our part on the Conference program.

Voted to adjourn at the call of the chair in order to have the meeting at a time that will be at a maximum convenience to the members of the board.

Respectfully submitted,

GLADYS HEMMINGER,  
Recording Secretary.

Battle Creek, Mich.,  
May 1, 1930.

### WHAT APPEAL DOES THE CHRISTIAN COLLEGE MAKE TO YOUNG PEOPLE?

HOMER P. RAINEY

President of Franklin College, Franklin, Ind.

This is a searching question. It goes to the very heart of the meaning of Christian education, and asks for the factors which distinguish a Christian college from other colleges. There has been a strong tendency in recent years toward the secularization of all education. The movement has engulfed practically all education below the college level with the exception of the parochial schools of certain religious bodies. For almost two hundred years of our national life all education was Christian education. It was provided by the church in one form or another, and was strongly religious in all its objectives. The tendency toward secularization in the last fifty to seventy-five years has caused the various religious bodies to withdraw from the field of education, leaving it to the state. It is only in the field of higher education that there remains any semblance of religious control and influence. There are some who now are raising serious questions as to the place of the church in higher education, and some are asking if there are any real differences between a so-called Christian college and a state-supported institution. If there are no differences that are readily discernible and that need no arguing, then the implication would be, why continue to support them at such great sacrifices? I, for one, am ready to declare unequivocally that our Christian colleges are distinctive, and that they offer a type of education the like of which can not

be provided in any other educational institution, and, furthermore, the type of education given in these Christian colleges is the greatest need in American education. What, therefore, are the distinctive characteristics of a Christian college that they should appeal to young people seeking an education?

#### MOTIVATED BY CHRISTIAN IDEALS

The young person earnestly seeking an education becomes discerning and discriminative. To such students I offer the following considerations:

In the first place, a Christian college is actually motivated by Christian ideals; it is governed and supported by Christian bodies and individual Christian men and women; its faculty is made up of active Christian men and women; and its student body is a selected group of Christian young people. A recent survey reveals that ninety-five per cent of all the students of Christian colleges are church members, which indicates a background of religious training and interest, and that these students represent a homogeneous and selected group. This all means that a Christian boy or girl will find in a Christian college an inspiring Christian atmosphere. Its students, coming from the best Christian homes, help to create a clean, strong, collegiate life. The fact is that the students in Christian colleges are a select group of the most high-minded young people in the nation. This fact ought to make a strong appeal to young people and their parents. A recent survey of religious conditions in colleges and universities bears testimony to this fact in these words: "The rather striking differences between replies of the university students and those of the denominational college students and differences in the general expression of opinion indicate that the colleges have a religious influence which is much greater than that of the university, and that the results of the religious influences of the colleges are much more significant for organization of life about Christian principles. These denominational colleges are furnishing an education which is dominated by Christian principles of life."

A second appeal for Christian young people is the fact that practically all the ministers and missionaries and other Christian service leaders of the various denominations come from the Christian college. A study of the graduates of one of these colleges shows that since the founding of the col-

lege ten per cent of all the graduates have gone into Christian work, most of them into the ministry. Furthermore, eighty-four per cent of college graduates who enter some form of Christian service are from Christian schools, yet they represent but fifteen per cent of the graduates of the institutions.

A third appeal which Christian colleges make to young people is the fact that most of them are small (less than five hundred students) and thus they offer the very finest opportunities for close and vital relationships with consecrated men and women. This is the most important factor in the entire educational process. The most vital and effective education is that which results from the contact of personality with personality. The small Christian college maximizes the opportunities for such contacts.

A fourth appeal made by the Christian college is that the extra-curricular activities and social life are genuinely wholesome and democratic, and lay the basis for strong moral character. A great part of every college student's education takes place outside the classroom and the formal activities of college life. The fraternity, the athletic field, the social functions, are all powerful agencies in education. It is vital, therefore, that these activities be pervaded with a spirit of high idealism and nobility of character. A high-minded youth can find no more congenial and inspiring fellowship than is offered in our Christian colleges. This fellowship is the basis upon which life-long friendships are built, and these friendships become the abiding satisfactions of life.

The Christian college, therefore, has at least four great appeals to young people seeking an education. There are many others, but these are basic: It is an institution supported and motivated by Christian principles and ideals. It is an institution which furnishes practically all the leadership in Christian service. It maximizes the opportunities for vital contacts with inspiring personalities. It offers a social life out of which the finest character is produced.—*The Baptist*.

#### IMPORTANT NOTICE TO CHURCH TREASURERS

After July 1<sup>st</sup> 1930, address all mail for the treasurer of the Onward Movement to Rev. Harold R. Crandall, Seventh Day Baptist Parsonage, Westerly, R. I.

## CHILDREN'S PAGE

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

### CRUSADERS WITH CHRIST IN SOUTH AMERICA

EPHESIANS 4: 1-12

Junior Christian Endeavor Topic for Sabbath Day, June 28, 1930

MRS. HERBERT L. POLAN

Five jobs for five juniors:

(1) Map study. (2) Quiz on South American countries. (3) Climate and products. (4) Languages and religions. (5) Mission fields.

Some facts about the work in South America for use in the meeting:

1. The people of South America rank low in the social scale, many of them being a mixture of Spanish, Indian, and Negro.

2. There has been constant opposition and many difficulties to overcome in Protestant missionary work, and so progress has been very slow in South America.

3. Ecuador has been very slow to receive the Protestant religion because of the strong sway of the Roman Catholic faith there.

4. In Venezuela for many years the distribution of Spanish Bibles was the only work attempted.

5. The American Bible Society and the British Foreign Bible Society supplied Bibles and colporteurs (men to distribute them) in Brazil, Chili, Argentina, Uruguay and Paraguay.

#### FRANCOIS' GIFT OF LOVE

(Taken from an old French story)

M. S. G.

There lived many years ago, in a quaint little French village, a celebrated stone carver named Francois.

Even as a boy Francois amazed and charmed everyone with his wonderful carving, and as the years went by his work seemed to grow more beautiful each day. Many great artists came from time to time to examine his marvelous stone pictures, and then departed to spread his fame in many lands.

But at last he grew old and feeble and people began to say, "He is so old that his hands will soon lose their cunning," though as he sat at his beloved carving he still dreamed of forming even more beautiful pictures than any he had ever fashioned in the days of his youth.

One day the news came to him that the devoted people of the village were planning to build a beautiful cathedral, so grand that those who came to worship therein would be brought nearer to the Christ by its very beauty and grandeur. Then a great hope began to form in the heart of Francois; and at last, springing to his feet with almost youthful strength, he prayed, "Oh, Christ, grant that I may carve the wonderful picture of my dreams in the gable of this cathedral. I would do it as my last and greatest work of love for thee."

As soon as he heard that the architect who was to superintend the building of the cathedral had reached the village, he hurried to him and earnestly made his request: "Oh, sir! allow me to do the carving in the gable of the cathedral. Not one penny will I charge for my work; it shall be a labor of love."

At first the architect shook his head, and said with a kind smile, "I am sorry, but that is impossible. Don't you realize how high the gable is to be? You are now too old, your head can not be steady enough to climb so far; you would be sure to fall; and though no one has done more beautiful carving than you have in your day, this difficult task must be given to one who is younger."

But over and over Francois urged him to let him try: "Oh, kind sir," he said, "I am not too old; I am stronger than many a younger man. I do not grow dizzy in high places. Oh! let me make this one more picture for the glory of the Christ."

So earnest was his voice, and so full of inspiration were his eyes, that a strange feeling came over the architect that the Christ was speaking through the eager old stone cutter, and almost before he realized what he was saying he exclaimed, "Yes, Francois, faithful servant of the Christ, I grant your request."

The old man's heart was so full of thankfulness and joy that he could scarcely speak, but his gratitude shone in his expressive eyes.

When the people of the village heard that Francois was going to do the most important carving in the cathedral, they shook their heads mournfully, for he was beloved by all, and cried, "The poor old man! he will surely ruin our beautiful cathedral, and break all our hearts as well as his own. How unwise to put such a task into his feeble, old hands."

But Francois patiently watched the progress of the building, and each day his step seemed to grow stronger and his hand to regain its strength and skill. At last the gable was ready for the carving, and with his beloved tools Francois climbed the stone ladder to the platform prepared for him and soon was the busiest and happiest man in all the village, for he had begun on the task which he felt to be his greatest gift of praise and love to the Christ. To be sure he could not work quite as fast as he did in the days of his youthful strength, but slowly and surely the carving grew under his eager hands. What was he carving here so tirelessly and devotedly? Ah! that was his wonderful secret. No one else should know until his work of love was completed in all its beauty.

(To be continued)

#### LESSONS FROM THE CHILDHOOD OF SAMUEL

"And the Lord came . . . and called . . . Samuel, Samuel."—1 Samuel 3:10.

The first fact which I would have you remember about the childhood of Samuel is, that he kept the promise which his mother made when she gave him to the Lord. His mother's name was Hannah. For many years she had no child. She prayed that God would give her a son. He gave her Samuel, and in gratitude for God's answer to her prayer, she gave him to the Lord. You wonder how she could do that, when the Lord was out of sight then just as he is now? If Jesus had been in the world, as he was afterwards, you could understand how she could put her child in his arms to be his, and to live with him, but how could she give him to the Lord when Jesus was in heaven? The way she did it was, to make a promise that he should serve the Lord in his church as soon as he was old enough to do anything. And so when he was about twelve years old, old enough to do little errands and help in little ways, his mother took him to the

church, which was a gospel tent in those times, called the Tabernacle, and left him there to help the priests in any way he could. His special work was to trim the lamps of what we call "the seven golden candlesticks," which was really a seven-branched lamp stand. He had a little bed in the Tabernacle, so that he could at any time fill the little lamps when they burned low, so that they might not go out. He was glad to do this service for God, because his mother had promised that he should.

Very many of you were given to God when you were babes by Christian mothers and fathers. They did not promise that you should always live in the church and do errands for the minister, but that you should always, if they could persuade you to do so, love and serve the Lord Jesus Christ and do his bidding, and when you were old enough to understand what the Lord's Supper means, that you should come into the membership of the church. Have you kept that promise that your father and mother made when they gave you to the Lord? If not, will you not begin to do so this very day?

Another fact in the story of Samuel's childhood teaches us that *God thinks of every one of us by name*—even the youngest child. One night, when Samuel was lying in his little bed in the church, he heard some one say, "Samuel, Samuel!" He thought, of course, that it was the high priest, Eli, who often called him to run on errands, and so he ran to Eli's bed and said, "Here am I." Eli waked out of sleep and told Samuel that he had not called him. He went back to his little bed, and soon he heard a voice again, saying, "Samuel, Samuel!" Again he ran to Eli's bed, saying, "Here am I; surely you called me this time." "No," said the high priest, "I think God has been speaking to you. Lie down again, and if you hear the call a third time, say, Speak, Lord, for thy servant heareth!" A third time the voice came, "Samuel, Samuel!" and he answered, "Speak, Lord, for thy servant heareth." It was God who had been speaking to him all the while, calling that little child by name, which makes us certain that God knows every one of us by name, knows every act of wrong we do, and everything we seek to do for him, and will help us, every one, to give up the wrong and do the right.

The third fact that I want you to notice about Samuel is, that *God gave him a work*

to do for him, even when he was a child. Many a boy says to his mother, "I am going to be a minister when I grow up." The story of Samuel shows that you can be a minister now. The Bible says, "Samuel ministered unto the Lord, being a child." "A minister" means "a servant"—one who does something for another—and if you do something for God, by coming regularly to church and Sabbath school, and going to God in prayer every day, and studying the Bible to learn his will, and especially by telling others what you have learned in the church and the Bible about God, you will be God's servants, and so God's little ministers even in childhood. The lamp God wants you to keep burning with the light of joy and goodness is your heart, and the oil that will make it shine is the Holy Spirit, who comes into our hearts, and every time you do a kind or loving act for the poor or the troubled, you are doing an errand for Jesus.

There is a little song about Samuel that used to be sung in my childhood, that I wish might be restored to the hymn books:

"When little Samuel woke  
And heard his Maker's voice,  
At every word he spoke  
How much did he rejoice!  
Oh, blessed, happy child! to find  
The God of Heaven so near and kind.

"If God would speak to me,  
And say he was my friend,  
How happy should I be!  
Oh, how should I attend!

"And does he never speak  
To me? Oh, yes, and in his Word  
He bids me come and seek  
The God that Samuel heard."

—Rev. Wilbur F. Crafts, in "Christian Work."

#### HOME NEWS

LOST CREEK, W. VA.—Miss Evalyn Kennedy with several of her Salem College chums had the privilege of attending a Seventh Day Baptist students' conference at Plainfield, N. J., early last month. She reports a delightful time. One of the appreciated opportunities was that of visiting the beautiful new denominational building located in that city. It is an outstanding structure, even in the city of Plainfield, of college Gothic type, to the building of which many of our local citizens contributed. We wish

all could visit it. Miss Kennedy was greatly pleased with the conference, which was called by Rev. A. J. C. Bond, promoter of Sabbath-keeping interests among young people.

Rev. O. P. Bishop, together with M. Wardner Davis and others of Salem College, were calling on friends of that institution in this community last month in the interests of the school. The writer learned the other day that there are seven times as many Methodists in school at Salem College (figures of last year) as Seventh Day Baptists, and six times as many Baptists. He also learned that there was not a known case of smoking among the girls, and that of the twenty-two young men of the glee club making an Eastern tour of other colleges and communities, there were but two who used tobacco. Of the entire enrollment of 862 last year, there was but one case of major discipline. Not a bad place to send our young folks.—*Lost Creek Booster.*

MILTON AND MILTON JUNCTION.—Milton College commencement is at hand, June 6-11. After that the resignation of President A. E. Whitford takes effect, and acting president, Professor W. D. Burdick, takes the helm. President Whitford will be missed. The departure of Professor J. Fred Whitford also and the class of graduates will make great changes in Milton College next year.

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

Our church feels deeply its loss in the departure of Dr. Wayland Coon and family, who have moved to Riverside, Calif. Not only will they be missed in the church, but the whole community will miss them in a professional and social way. Nevertheless we wish them success in their new field of labor.

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.—*From the Assistant Pastor, Milton Junction.*

NORTH LOUP, NEB.—Mrs. L. O. Greene presided at the piano at the morning service in the absence of the regular pianist, Mrs. Ava Johnson. Mrs. Johnson is spending a few weeks in Milton, Wis.

The newly organized teachers' training class met for the first time last Sabbath day during the Sabbath school hour, meeting in the parsonage. Professor L. O. Greene is the teacher. The course offered takes up the study of the New Testament. Several availed themselves of the opportunity to take the work. Credit will be given.

A letter outlining plans and further work of the Tract Society was read during the morning service. A RECORDER subscription drive will soon be made.

"Brief impressions of Boulder and Denver," drew many interested ones to prayer meeting last Friday night. Of course there was not time to tell all the delegates wished to, but as Pastor Warren says, they will be glad to tell all they can individually, as long as any one desires to ask.

As the superintendent of the Sabbath school was anxious to take the work offered in the teachers' training class, she offered her resignation, which was accepted. The assistant superintendent, R. O. Babcock, was asked to fill out the term, of about a month's duration.

Vesper services will begin Sabbath evening, June 7, at seven-thirty o'clock and will continue throughout the summer months. These services are in charge of the prayer meeting committee of the Senior Endeavor society, and promise to be well worth attending. It is a fitting way, with music and prayer, to spend the last half hour of the Sabbath.

The basement floor covering has been repaired in readiness for the Vacation Bible School, which began Monday, June 2.

The new officers of the Senior Endeavor society will take their places next Sabbath day.

Senior Endeavor was led by Fern Maxson. Following a short discussion of the subject, "How to Get Rid of the Summer Slump," May baskets filled with flowers and carrying a poem or a wise saying, were car-

ried by the members to people of the village who are sick, or unable to get out.

The intermediates held their consecration meeting Sabbath day with Adell Van Horn as leader. The topic was, "How Can I Get People to Like Me." Special music was given by Gertrude Hemphill and Margaret Sayre.

Louise Hamer led the juniors' impressive meeting, the topic being, "God's Gift—My Body."

A special service is being planned in the near future wherein the juniors and intermediates who are eligible to the higher societies will be promoted.—*The Loyalist.*

### OUR TERRIBLE PRONUNCIATION

The whole English island is evidently on the verge of a panic, says a writer in the *Bookman*, over the danger, through talking pictures, of the wonderful English pronunciation getting contaminated by the terrible American way of talking. A member of Parliament even proposed an embargo on such pictures. Editors have been ranting against them ever since they were invented. They are unfair enough to take any slang phrases, the racy expressions of cow-punchers or members of the underworld, so often portrayed in the movies, as typical American speech.

This attitude of "I'm better than you and my ways are better than yours" is plain assumption, and when publicly proclaimed is rather offensive. Americans have just as much ground to assume that their pronunciation is superior to that of the English. The matter has been analyzed time and again by scholars. It is plainly a matter of standing. The ways of the superior person are always best. The slave imitates his master; the master never imitates the slave. If a man is proud of the way he makes sounds with his mouth and throat it is because he feels himself to be a superior person generally. And the worst of it is that he can always find somebody ready to take him at his own valuation.—*The Pathfinder.*

Culture is good, genius is brilliant, civilization is a blessing, education is a great privilege; but we may be educated villains. The thing that we want most of all is the precious gift of the Holy Ghost.

—*John Hall.*

## OUR PULPIT

### WHICH WAY SHALL I TAKE?

MR. C. C. VAN HORN, MILTON, WIS.

(Former pastor of Little Prairie, Ark., Church)

SERMON FOR SABBATH, JUNE 28, 1930

Text—John 14: 6.

### ORDER OF SERVICE

HYMN—In the Garden

LORD'S PRAYER

RESPONSIVE READING

HYMN—There's Power in the Blood

SCRIPTURE READING—Romans 12

PRAYER

OFFERING

HYMN—Have Thine Own Way

SERMON

HYMN—Would You Live for Jesus

CLOSING PRAYER

Some thoughts come and pass away;  
Others come, and come to stay.

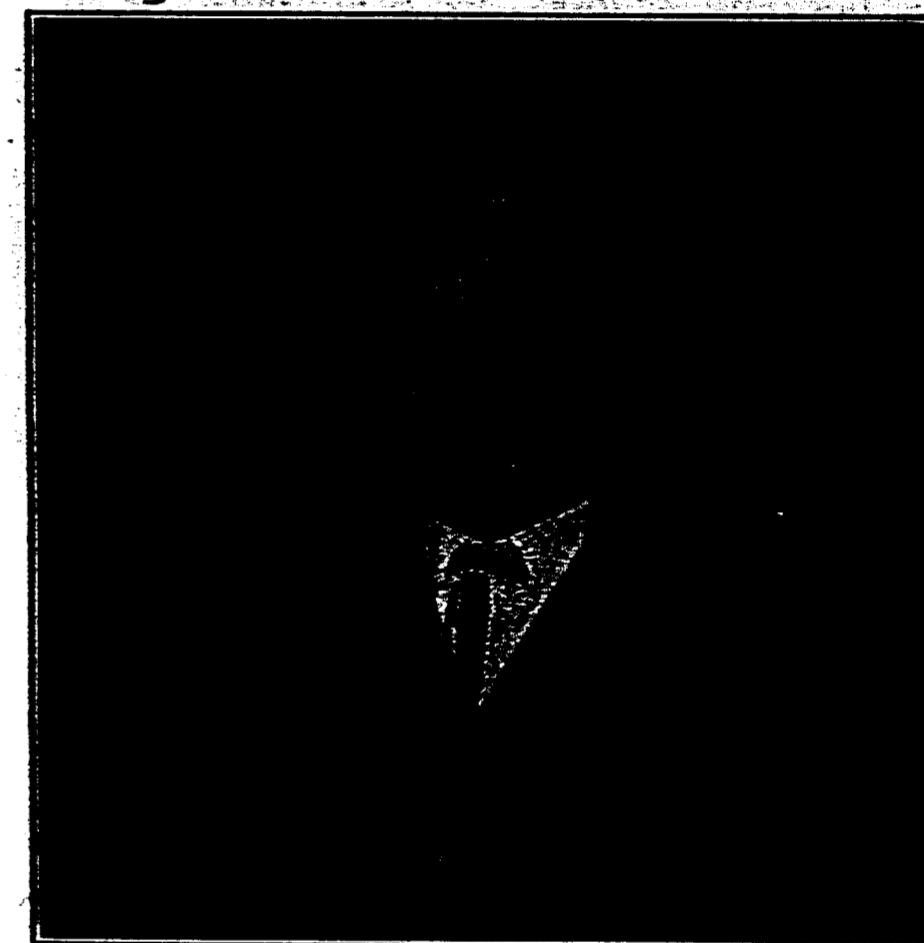
It is of the latter thoughts I wish to talk. At the present time I am only a layman so the ministry will not be critical of what I may say.

A thought comes to me here that all will realize is, perhaps, too true. Not all ministers are good pastors, and vice versa. Fortunate indeed is the flock whose under shepherd possesses both of the very desirable qualities of a good minister and a good pastor.

The successful minister will so present the truths of the gospel that those who hear will be led into a closer walk with God, and into broader fields of usefulness. More than this, his sermons will be so filled with the

spirit and love of the Master that others, who are not of his flock, will be attracted habitually to the sanctuary and finally into the "straight and narrow way."

He who would be a pastor after God's own plan will be a good shepherd as Jesus was—will "visit the fatherless and the widow in their afflictions," lift up the fallen, cheer the discouraged ones, lighten the burdens of the oppressed, "Strengthen the feeble knees," go out into the byways and



hedges and with loving words and tender entreaties compel them to come in.

It seems to me if all of our ministers would present the vital truths, the convicting, saving truths of God's Word in the same manner and spirit as did Jesus and Peter and Paul and others, it would be but a short time till the prayers of Doctor Gardiner and many others I could mention, for the return of the "old time religion," would be answered. The "old time religion" is the only kind the Savior preached as he walked about Galilee. It is the only kind that will bring genuine salvation to the souls of men.

I once asked a member of one of our leading churches how long it had been since there had been an evangelistic sermon heard in his church. His reply was "Four years."

I wonder how many of our churches could say this same thing. Not many preachers and missionaries will be furnished by a church of this kind.

What was the incentive, the great desire that led our young men and women of former years to enter the ministry and the mission field? The intense longing to carry the good news, salvation through Jesus to those still in the bonds of sin and the darkness of heathen worship. How can we expect the young people of today to become interested in these things when the leaders in our churches and schools are seemingly so indifferent on these intensely vital and important matters? Until the spirit of evangelism is revived in our churches, the dearth of ministers will continue; or may I say, increase.

The tendency of many who are swept into the pales of the church every year in so-called revivals, is to drift into the line of least resistance; to float to heaven on "flowery beds of ease," to shun the firing line.

One of our ministers once asked a young man if he was a Christian. The young man hesitated a moment and answered, "I am a church member." So many of us are occupying the same position.

What this old world needs and God requires is church members clad in the Christian armor described by Paul, who are ready at the Captain's word to go over the top into the enemy's country and enter into active, aggressive service for the Master. A revival that will do this is what is so sorely needed today; and when this is done, young men and women will come freely and joyously exclaiming, "Here am I, send me!"

Another problem seems to have come to stay—this extended discussion of fundamentalism and modernism. Of course there has been much precious time expended. The articles we read surely give evidence of deep and careful study, exhaustive research by strong and able minds; but by the perusal of these efforts, who has been strengthened for the work Jesus had in mind when he gave that last great command, "Go ye into all the world and preach the gospel to every creature"? Has our faith in God been strengthened? Will our light shine out more brightly into the dark places of sin? Will they that hunger and thirst after righteousness be filled as they read?

Jesus said to Peter, "Lovest thou me?"

Peter answered, "Yes, Lord, thou knowest that I love thee." Jesus said, "Feed my sheep." Twice more Jesus asked him the same question. Peter gave the same reply, but was hurt and grieved because his loved Master asked the third time the same question.

How many times would it be necessary for Jesus to ask us that question followed by the same command, before we would be sufficiently impressed that he called us to feed his sheep? And being impressed, what would we feed them—strong spiritual food, "the bread of life," "the sincere milk of the word," or just intellectual fodder? By fodder I do not mean trash.

It is possible the responsibility for the lethargy in the churches of today does not rest wholly on the preachers' shoulders. In matters of business we pay our money for certain articles and we expect to get what we want in return. Is not this same rule practiced between the pulpit and the pew? To be more explicit, members of the congregation want what they want, with such a degree of intensity that the preacher hastens to prepare and deliver as nearly as possible just what they demand. This may be partly the reason why there are not more evangelistic sermons delivered from our pulpits today.

It seems to me if the spirit of the Master permeated the minds of the ministry as it should, the thought expressed in the song, "Have Thine Own Way, Lord," would soon become the topic and prayer of everyone desiring to follow Jesus. If we will let him have his way with us it will not be long till the dark places of the earth will be filled with bright and shining lights and even in this, our own boasted Christendom, the smoke of selfishness, and the clouds of worldliness, and the shades of indifference would soon drift away and we would see that it was, indeed, best for him to have his way with you and me. Yes, we are willing for him to have his way, but we, usually, want a whole lot to say as to how, when, and where.

There is a decided tendency in religious circles, especially where there are established schools, to advocate the idea that times have changed; that the religion of our fathers is out of date; that Jesus came to bring peace and quietude; to calm our fears. The thought expressed by Jesus in Matthew

10: 34 seems to have been overlooked—"Think not that I come to send peace but a sword."

"The peace of God which passeth all understanding" is the kind we need, and this can be obtained only by prayer and supplication. "There is a way which seemeth right unto a man: but the end thereof are the ways of death." We frequently come to a parting of the ways, and the paths run so nearly parallel that it is so easy for us to take the wrong one. What shall we do? Stand, like the lone traveler, and in our uncertainty cry out, "Which way shall I take"? The voice of Jesus will come ringing through the darkness, "I am the way, the truth, and the life."

A good question to ask ourselves in such a time of perplexity is, "What would Jesus do?" And if we really wish to take the right road, all doubt as to the way will be speedily removed. The Master never leaves his followers in darkness to their hurt. We need more of the faith of Job—"Though he slay me yet will I trust in him." We are much like the little boy who was walking with his father. The way was icy. Father said, "Son, let me hold your hand." "Oh, no," he replied, "I can hold on all right." Twice he slipped and fell upon the ice. Finally he said, "Papa, I guess you'd better hold my hand." If the all wise Father holds our hand, though we may sometimes slip, he will not let us fall.

Not long ago one of our foreign workers was quoted as saying our financial condition as a denomination was so discouraging that he could not advise nor urge our young men to go into the ministry.

To be sure, if preaching the gospel of Jesus Christ to a world lost in sin is a money making proposition, there is no occupation with fewer attractive features. If a young person feels called of God to a special service in his vineyard, would they be showing due respect to stop and ask, how much money will flow into the treasury of the for?

These would be very proper questions in strictly business transactions.

The question is not how much money is there in it, but how many souls can I win for Jesus; how many wandering ones can I help back into the narrow way. When the Lord of the harvest calls a young man or woman to go into the ripened fields there

will be little or no hesitance on the pay question.

"Shall he not much more clothe you, O ye of little faith?" "And having food and raiment let us therewith be content."

Here is where the question of evangelism comes again into prominence. When the preacher becomes filled to overflowing with love for souls, and his very being is burning with the desire to rescue the perishing, the things of lesser importance will drop into the background; then and not until then will the listeners be fired with an unquenchable desire to help in the work for the Master. The purse strings will be loosened, and the money will flow into the treasury of the Lord and all thought of retrenchment, so disheartening to the work, will be relegated forever to oblivion.

Men and women will come crying in the words of Saul, "Lord, what wilt thou have me to do?"

#### COMMENCEMENT DAY AT SALEM COLLEGE

We take the following items from the *Green and White*, Salem's College paper.

##### PRESIDENT S. O. BOND MAKES ANNUAL STATEMENT

The 1930 commencement program was brought to a close this morning when a total of one hundred five graduates were granted degrees and certificates by the institution at commencement exercises in the auditorium. Rev. C. G. Stater, former pastor of the First Methodist Church of Clarksburg; now of Huntington, delivered an inspiring address, the principal one of the morning. The speaker, who was introduced by President Bond, is a true friend and backer of Salem College, and is ever welcome in college circles. His subject, "The Pillars of the Temple," rounded into an inspiring, instructive message. Special music for this occasion was furnished by the Salem Band, the Salem College Girls' Glee Club, and by Miss Dorothy Davis, contralto. Following the address, the president delivered the annual statement. The financial statement was also verbally issued by Rev. O. P. Bishop, head of the finance department.

Immediately following statements, the one hundred five candidates for degrees and certificates presented themselves to President

Bond for the conferring of such. A Doctor of Laws degree was conferred upon Rev. Mr. Stater, while Rev. Alva L. Davis, who delivered the baccalaureate sermon to the graduates Sunday evening at the opening of the week's program, was honored with a Doctor of Divinity degree.

Forty-seven seniors, making up the largest Bachelor of Arts degree class in the history of the school, were presented to President Bond. Five of this group were granted Bachelor of Science degrees. Two of the group, Ollie Kent of Sandyville and Mary Chedister of Salem, were granted Magna Cum Laude, the highest honor for scholastic attainment which the institution grants. Eight more were honored with Cum Laude, which is also an honor earned only with effort and an honor of which one can be justly proud. Two degrees in Bachelor of Arts in Elementary Training were also granted. Fifty-eight standard normal seniors were granted certificates by the institution.

The benediction, pronounced by Dr. E. J. Woofter, concluded not only the program for the morning but commencement exercises for 1930.

#### ALUMNI BANQUET

Alumni activities which held the center of commencement activities for yesterday, came to a close when the annual alumni banquet was held last evening at five-thirty o'clock in the college dining room. A large number of graduates were in attendance, some of whom could not attend all of the commencement program, but made special efforts to be at the banquet.

Mr. Oscar Andre, president of the Alumni Association, was toastmaster for the evening and gave the welcoming address to the one hundred five graduates who formally became members of the organization at this time.

Both standard normal and degree seniors of this year's graduating class were welcomed into the organization and made to feel very much at home. The response was made by Luther Carson, president of the 1930 class.

Music which was given throughout the evening's program, consisted of selections by the girls' quartet, a whistling solo by Rene Andre, '29; a vocal duet by Margaret Trainer and Aubrey Morrison; and selections by the last year's male quartet, com-

posed of Bond Tuning, Paul Garrett, Gordon Ogden, and Bill Van Horn.

The banquet was served by the ladies of the College Aid, assisted by the girls of the junior class.

Arrangements for the affair were in the hands of Oscar Andre and Sylvia Kennedy Davis, president and secretary of the association.

#### ANNUAL SERMON

REV. ALVA L. DAVIS

Rev. Alva L. Davis, former West Virginian, but at present pastor of the Seventh Day Baptist Church, Little Genesee, N. Y., delivered the baccalaureate sermon, Sunday evening, June 1, to the one hundred five members of the 1930 graduating classes of Salem College. He chose as his subject, "The Christ of the Commission," the last words of Jesus, "Go ye therefore and teach all nations." The principal theme of his sermon may be condensed in a few brief sentences: As this is a changing world, men's intellectual and moral attitudes change, methods and philosophies change, but Christ alone abides. He is Lord of the years, the Potentate of time, and remains unchanged.

The processional which marked the real beginning of the service included the speaker, faculty members, candidates for Bachelor of Arts degrees and standard normal seniors. Junior ushers for the procession included Kenneth Mitton, Edna Haggerty, and Gladys Shahan. Music for the processional was furnished by the Salem Band, under direction of Professor Siedhoff.

The Salem College Men's Glee Club and Salem College Mixed Chorus rendered excellent music.

The sermon marked the real beginning of Salem College graduating exercises of the class of '30, and the seniors' first appearance in cap and gown.

The sophomore class social functions for the year were brought to a close the past week with two enjoyable out-doors affairs. The first of these was a wiener roast in Childers' grove Monday evening. The class met at the college and "hiked" to the grove where they played games and roasted wieners. On Friday morning they returned to the grove and cooked their breakfast. Much credit for the success of the class this year

should be given to the president of the class, Edwin Bond.

The annual reception given by President and Mrs. S. O. Bond, which marks one of the most pleasant of social events during commencement, was held Tuesday afternoon from one to five-thirty at their home on High Street.

#### HE TOUCHED HIM

Three of the evangelists give us the account of our Lord's healing a leper. Matthew leads us to infer that the cure was performed near Capernaum. Mark and Luke simply tell us that it was in Galilee. In their description of the miracle they differ but very little. Luke, with his eye of a physician, notices the extent of the disease, and says, "a man full of leprosy." All speak of the faith of the leper in Christ's power to heal, of his earnest entreaty for relief, and of our Lord's immediate answer to his prayer. All are particular to state the fact that Jesus not merely exercised his divine compassion by the words, "Be thou clean," but that he stretched forth his hand and touched the unclean leprous man. This act made a deep impression on them, or they would not all have recorded it, since it had no necessary connection with the healing of the disease. The Lord's word had been enough, for in the other instances of his healing the leprosy, no mention is made of his touching the lepers. It must then have been done for especial and important reason.

Nothing could so completely have given self-respect to one loathed by men as did the Savior's touch. The leper whom men avoided must, necessarily, have loathed himself. Shut out from intercourse with all but the leprous, the sense of his degradation must have weighed him down. But now not only had the Savior's word made him clean, and given him a right to all of social life from which he had been excluded, but the Savior's touch was the seal of his rehabilitation. Now he had a place in the world; now its privileges and pleasures and labors were open before him. Jesus, the Son of man, had given him the first welcome. The best and the greatest of men had not held back from him the hand of human fellowship and friendliness. In after life, however deep his gratitude for his cleansing, he could not but be most grateful for that "touch." And

when he spoke of his sufferings and his cure, he must have had a new tenderness of love as he told how he (the leper) had once felt the pressure of the pierced hand.

They whom Christ cleanses come into fellowship with him at once. He is not ashamed to own them as brethren. He touches them with a fraternal grasp. To the disciples of all time this act shows the need of giving to those whom they would benefit some tangible evidence of human sympathy. Men can not be morally helped when kept at arm's length. To make our words of use to any we must feel our common humanity, and respect it in others. Chalmers and Guthrie could never have lifted so many out of the depths of their degradation in Edinburgh had they not come into personal contact with those whom they sought to help, evincing in every human way their love for these their fellow men, leprous with sin though they were. And when any of the conspicuously erring are restored to their Father, through the cleansing power of Christ, they most of all are in need of continual marks of fellowship and brotherly regard, to assure them that the past is buried in oblivion, and that they are hereafter of the same heavenly family, and brethren and sisters in the Lord. They need to see the look of interest, they need to hear the tone of kindness. They need to feel the hand of friendship. If they have uttered in sincerity the prayer, "Lord, make me clean," Jesus has cleansed them. Jesus has laid his hand of friendship and blessing upon them. And we need not hesitate where our Master has not shrunk back. They whom he loves are not unworthy of our true regard.—*Interior.*

#### BOOZE INSANITY

According to the mental hygiene experts the great increase of insanity in the United States is largely due to the drinking of inferior liquor. That is very bad, because these self-made lunatics usually become a public charge. But it is hard to keep from suspecting that the men who go crazy from drinking what the dishonest janitor manufactures in the garbage cans, or what the lawless backwoodsman makes in an old wash boiler, did not have far to go. Men who will buy and drink what ignorant and criminal men secretly brew and sell are pretty crazy already.—*The Pathfinder.*

## Fundamentalists' Page

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

### WHAT ABOUT THE PENTATEUCH?

III

LESTER G. OSBORN

In the last issue we examined some of the arguments against the Mosaic authorship of the Pentateuch. We found that it could have been written in his day, for there was writing; that it could have been written in Hebrew, for Hebrew script existed; that it could have been written in the forms in which we have it, for those literary forms existed; and that Moses had education sufficient to compose such a work. We also found that the grammatical and rhetorical problems are not sufficient to disprove the Mosaic authorship, and that the presence of different divine names do not support the documentary hypothesis. In this issue we will examine other supposed "proof" for this theory.

#### DUPLICATES

A supposedly unanswerable argument in favor of the divisive theory is the presence of "duplicates." Two or more passages telling of the same thing are ascribed to different documents. One critic has listed fifty-seven of them.

Many of these duplicates are only imaginary, that is, they exist merely in the minds of the critics. These are of several kinds, first of which are those due to a wrong interpretation of the text. For instance, it is said that there are two accounts of Zipporah, Moses' wife, going into Egypt. Exodus 4: 19-26 represents Moses as taking her with him when he went, and Exodus 18: 1-6 represents Jethro as taking her there after Moses went. This is very simple when one understands that the phrase, "after he had sent her away," in Exodus 18: 2 is the ordinary way of saying "divorce" in both the old and new Hebrew. It is similar to the Mohammedan custom of saying, "Go" to his wife three times when he wants to divorce her. In the first passage referred to, Moses

and Zipporah quarrel. Very evidently Moses divorced her—"sent her away"—and Jethro brought her back to him later.

A second kind of imaginary duplicate is the confusing of cause and effect. The critics tell us that in Genesis 30: 20 two reasons are given for Leah's naming her son Zebulon—God had given her a dowry, and her husband would dwell with her. They claim that the editor had two documents before him and didn't know which to choose, so put in both. They call attention to the similarity of the roots of the two words for dwell and dowry, and suppose one document using one and the other the other. However, the cause of her husband's dwelling with her would be the dowry of sons given her, and there is no need for a division.

Repetitions of a command are also claimed to come from different documents. Many times God spoke to Moses, giving commands, and then Moses went to the people, saying, "God said," and repeating the command. No necessity for assigning these to separate documents.

Still another kind of imaginary duplicate is illustrated by Genesis 18: 16 to 19: 28 and Genesis 19: 29. These, say the critics, are duplicate accounts of the same event, taken by the redactor from different documents. A more acceptable explanation, however, is that the latter is a summary of the former. Before going on to the next subject the author sums up the preceding event as a transition to what follows. Or, as Professor R. D. Wilson suggests, the Pentateuch was probably written on tablets, and the short summarizing phrase is simply a "catch sentence" such as printers in England used to use on sections to enable the binders to keep them in order. Today "catch words" or simply numbers are used.

Numbers 25: 1-5 and 6-9 are attributed to different authors as duplicate accounts. An examination of these passages shows that the first is a general statement and the latter a particular event given to illustrate the former.

A sixth kind of the duplicates which exists only in the minds of the critics is found in Genesis 27: 41-45 (assigned to J) and Genesis 27: 46 to 28: 5 (assigned to E). Two reasons are given for Jacob's going to Paddan-Aram. The fact is that there were two reasons. Rebekah wanted to get Jacob away from danger of Esau's killing him,

but did not want Isaac to know it. So she got Isaac to consent to Jacob's going by appealing to him to send Jacob where he could get a wife from among her relatives. This is merely an example of Rebekah's diplomacy.

The critics divide the story of the sacrifice of Isaac into two parts, assigning Genesis 22: 11-13 to E, and Genesis 22: 16-18 to J. The key to this is in verse 15 which says, "and the angel called unto Abraham a second time." The second is simply the statement of the blessing following the act.

So much for the imaginary duplicates. Others seem more real. The accounts of Esau's wives in Genesis 26: 34, 35; 28: 9; and 36: 2, 3 are cited as contradictory. One account says that Esau had two wives; another adds one; and the third names three. Besides them, there are two Basemuths and two daughters of Ishmael. These three accounts do not agree at all. First, let us say that there was no restriction on the number of wives that Esau could have. As for the two Basemuths, we know that Mohammed had two Marys and two Zinams. As for the two who were sisters, did not Jacob marry two sisters? It seems that these accounts are not contradictory, but supplementary to each other. For all we know, Esau may have had other than these six wives that are not mentioned at all.

Reference has already been made to the division of the verses telling of the birth of Isaac. Since the critics see in Genesis 17: 15-21 and Genesis 18: 9-15 two accounts from different documents of the promise of the birth of Isaac, they must find in both documents accounts of his birth, and thus divide the account in chapter 21. But there seems no good reason for assigning the two promises to different authors. The promise was made to Abraham, and he ridiculed the idea. Later the promise was repeated before Sarah, and she, too, laughed. Then when the boy was born they called him Isaac, which means laughter.

The flood narrative is a favorite passage for the applying of the divisive theory. They say that the storm which preceded the flood is described twice in three verses: Genesis 7: 10-12, verses 10 and 12 being ascribed to J and verse 11 to P. But here we have external evidence in the Assyrian and Babylonian accounts of the flood, which have the same repetitions. A more serious objection

is that there are contradictory accounts of the warnings of the flood in P and J. In Genesis 6: 17, P says that God told Noah of a flood to come, but did not tell how. J, however, in chapter 7: 4 gives a different account, saying that God told Noah that as a result of a great rain a flood would come. But as Dr. John Davis points out, these are not two accounts, but a record of successive progressive events. Noah was first warned of a coming flood and told to build a boat. As the event came nearer, the cause of the flood was disclosed in a definite prophecy foretelling rain.

Lack of space forbids us to mention more duplicates. All can be explained as being perfectly natural if one will take the time and pains to study them carefully and without prejudice. But another argument in favor of this theory must be mentioned. The critics tell us that if the different documents are taken separately, there is continuity in each, that is, each of them is complete in itself. This, however, is not true. Doctor Davis cites several breaks in the narratives of the different accounts, showing that they are meaningless without each other.

Then, too, it is impossible to separate the documents from each other on the principle that certain words are characteristic of the several writers. To do this it would be necessary to divide even short clauses, and to multiply the supposed documents beyond all semblance of rationality. Even the critics admit the presence of Jehovah in the Elohist documents and are forced to explain them as blunders of misrepresentations of the redactors, thus destroying our confidence in the authenticity of the accounts.

#### ARGUMENTS NOT CONCLUSIVE

We have seen the illogicality of the more important arguments advanced by the opponents of the Mosaic authorship and the unity of the Pentateuch. These arguments, especially those of the divisive critics, if true, would most certainly undermine faith in the credibility of the first part of the Bible. They would not only produce distrust, but would also bring about an ultimate denial of its historicity and value. Apply these theories to any book—they will fit as well. Dr. W. H. Green has shown that the story of the prodigal son may be divided into two very similar accounts of the same event, and with much more continuity than



there is in the pieced together J and E documents which are the result of the labors of these modern critics. He also shows how an application of these principles to history would destroy all authenticity. He speaks of the several battles of Bull Run, pointing out that the divisive theory would make these all differing accounts of the same event. We may say with certainty that so far *no convincing or conclusive evidence* has been brought against either the Mosaic authorship, the unity or the historicity of the Pentateuch.

(To be concluded)

### THE GOOD SHEPHERD

Very sweet and precious to the Christians of all times since David, has been the beautiful tranquil Psalm, "The Lord is my Shepherd, I shall not want." And Christ's avowal, "I am the good Shepherd," brings him near in an infinitely tender way, to all his disciples now, just as nineteen hundred years ago in Palestine.

It may have been that even while the Savior spoke, there passed in the distance a shepherd, leading on his flock to their pasture, or since he spoke so often of the fold, it may have been early evening and the shepherd and flock seeking rest and safety in the fold.

Of all the comforting thoughts Christ's priceless words suggest, there is one most dear to the Christian entering upon new fields of work or passing through peculiar trial. The shepherd of the East is accustomed today as of old when leading forth his flock from the fold or to new pastures, to go out before them, calling them to come with him. Wherever he would lead his little flock he himself goes first, calling them.

Then look up, anxious heart. Do you think you are going forward alone into untried ways? Do you foolishly imagine no one else has ever been in that peculiar path, that you are to discover dangers unheard of and therefore unprovided for?

Look more closely at the strange, unbroken way beyond your feet. Whose footprints plain and firm are these going on before? Whose lovely form is that almost to be seen adown the misty way? Whose pierced hand, whose gentle voice is it puts aside all obstacles from the path, bids man

and beast, and wind and wave be still, while his beloved passes by?

It is he who said of himself, "When he putteth forth his own sheep he goeth before them and the sheep follow him." Of whom David sang, "He maketh me to lie down in green pastures; he leadeth me beside the still waters."—*Gertrude Thornton in "Christian Work."*

### AN ENCOURAGING DREAM

I have read of one, says Rev. Mr. Spurgeon, who dreamed a dream, when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

And he heaved a deep sigh as he said, "Alas! I am not one of them, and never shall be, and I can not enter there."

By and by there came another band, equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?" he asked.

"They are the goodly fellowship of the apostles."

"Alas!" he said, "I belong not to that fellowship, and can not enter there."

He still waited and lingered, in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner; and the thief that died upon the cross, hard by the Savior; and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought:

"There will be no shouting about them."

But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts

as they passed in. And the angel said to him:

"These are they that are mighty sinners, saved by mighty grace."

And then he said:

"Blessed be God! I can go in with them."

And so he awoke.

Blessed be God! you and I, too, can go in with that company. I can not hope to go in anywhere but with that company. Such is my own sense of how I expect to enter heaven, and we will go together, brother sinner, or sister sinner, trusting in the precious blood, and washed in the blood of the Lamb. God grant it may be so!—*Selected.*

## DEATHS

MAIN.—Julia Farozina Woolworth, daughter of Leonard and Eunice Stillman Babcock Woolworth, was born July 26, 1846, in the town of Milton, Wis.

At the age of five, she went with her parents to Alfred, N. Y., and returned to Milton at eight years of age. In early girlhood she was baptized by Rev. O. P. Hull and united with the Milton Seventh Day Baptist Church.

She attended the academy for several terms, and at the close of the Civil War moved to Albion, Wis., to live and attend the academy there. While there she changed her membership to the Seventh Day Baptist Church of Albion, where it still remains. In 1870 she was married to Lorenzo J. Main, and in 1871, emigrated to Nebraska with a company of several other families, locating in the Republican valley near what afterwards became Orleans. Mr. and Mrs. Main were the parents of five children, three dying in infancy and two living—Mrs. Alice Main Wallace, and Mr. Arthur E. Main, of Fayetteville, Ark.

Such indeed are the simple facts of what was a long and useful life in this community. Coming here in an early day in the covered wagon, Mrs. Main has witnessed many stages of growth and development through which this and other communities of its nature have passed. They were days of heroic struggle, of self-sacrifice, and enduring when no one knew or could tell what the future was to be. It was grim enduring faith that hung on in spite of all obstacles and all difficulties—always hoping and praying that the future would bring its own reward. You who are older and have lived these years with Mrs. Main in this community, know of the deep and abiding character of her religious faith. It did not shrink or falter as she approached her end. And it was my privilege to sit often by her bedside and watch that faith surmount all obstacles, and remain true and firm to the end.

It was Jesus who said: "They who endure unto the end shall be saved." Therefore, we have a right to believe that the Savior whom she loved and trusted, walked hand in hand with her, as she went down the dark valley of death and emerged with him in his glorious kingdom of faith and life.

Out of her religious life sprang many real fruits of her Christian living—a bright and cheery disposition, a determination to see the bright and happy side of life, a willingness to do all that was in her power to make others enjoy the blessings which were hers.

Mrs. Main leaves to mourn her loss one sister, Mrs. A. L. Whitford, of Milton Junction, Wis., and one brother, Charles L. Woolworth, of Centerline, Mich. Four grandchildren likewise mourn her departure: Mrs. Vernet Dahlstrand, of Mitchell, Neb.; Miss Julia Wallace, of Lincoln, Neb.; Mrs. Ruth Hoffman, of Minatare, Neb.; and Charles Wallace of Orleans, Neb.

To these are added the immediate relatives, a son, Arthur E. Main and wife of Fayetteville, Ark.; a daughter, Mrs. Alice Main Wallace and husband, George. Beyond this narrow range of those bound by the cords of blood are a host of friends and neighbors who have known and loved her through the years.

This is not the hour of the Christian lament, but rather the hour of rejoicing, that a Christian life has rounded out its years, has finished its course and gone home to glory to be with her Lord, and those loved and lost in the journey of life.

Mrs. Main died at the home of Mr. and Mrs. George Wallace with whom she has made her home since the death of her husband, several years ago. She was 83 years, 10 months and 5 days of age.

Funeral services were conducted from the Orleans Presbyterian church by Rev. H. Frank Reid. Interment in the Orleans cemetery.

[The above obituary appeared in the Orleans, Neb., *Chronicle* of May 8.]

WITTER.—Mrs. Eola Allen Witter was born October 3, 1860, and died May 28, 1930.

She was the daughter of George Franklin and Olive Burdick Allen, and was born in Alfred where she, with the exception of one year, spent her entire life. On December 30, 1879, she was married to H. E. Witter. To them were born thirteen children. Seven survive.

At the age of fourteen she was baptized by Rev. N. V. Hull, and united with the First Alfred Seventh Day Baptist Church, being a member for fifty-six years. She was also a member of other organizations of the church, the Evangelical Society, the Ladies' Aid, the W. C. T. U. To each of these she gave of her best, as she did to each and to every work she entered into. Mrs. Witter was one of those kindly spirits that manifest love and kindness in all that they do. She loved her home and was a wife and mother of the highest type. She loved her church and community, and she loved people, and did all that anyone could do to show her love. She had a

faith and trust in God that served her all through her life, and as was said of her by her Bible school class, she well merited the Lord's commendation, "well done good and faithful servant." This was the feeling that each one who knew her felt that she had earned through her devotion to God and her fellow men. Her community, her church, her pastor, her family will miss her, but how rich we all feel, because she has been one of our own.

She is survived by her husband, by her seven children: Charles H. of New Market, N. J.; Laura J. of Westerly, R. I.; Mrs. J. J. Wilcox of Alfred; E. Allen of Almond, N. Y.; J. Etta of Alfred; Mrs. Paul V. Johnson of Keyport, N. J.; and Raymond B. of Matawan, N. J.

Funeral services were conducted by her pastor, who was assisted by Dr. G. W. Campbell. Interment was in the local cemetery. A. C. E.

### Sabbath School Lesson XIII.—June 28, 1930.

THE SABBATH IN ISRAEL'S EARLY HISTORY.—Genesis 1: 1 to 2: 3; Exodus 16.

Golden Text: "And God blessed the seventh day, and hallowed it." Genesis 2: 3.

#### DAILY READINGS

June 22—The Creation Story. Genesis 1.

June 23—John's View of Christ and the Creation. John 1: 1-18.

June 24—The Sabbath a Time for Worship. Leviticus 19: 1-4, 30, 37; Numbers 28: 9, 10.

June 25—Sabbath and Other Festivals. Leviticus 23: 1-21.

June 26—Sabbath and Other Festivals. Leviticus 23: 23-38.

June 27—Reference to the Manna. Exodus 16: 4, 5; Revelation 2: 17; Deuteronomy 8: 1-6.

June 28—Institution of the Sabbath. Genesis 2: 1-3.

(For Lesson Notes, see *Helping Hand*)

### NEW POET LAUREATE

Every time the English king appoints a new poet laureate it is a good time to again be glad we have no such office to be filled in this country. The political selection of a state poet, like the selection of a "living god" in Tibet, is "old stuff" and silly, and the choice in both cases is usually effected by intrigue. The best men, especially if they are conscientious, are regularly left out of the race. Mr. Masfield qualified for the exalted post by singing the praises of fox-hunting, steeplechasing and the British marine, and he was as much entitled to the "honor" as another. But independent poets of merit, like Kipling, who sing other things besides praises, are not very likely to be crowned laureates. May we never have a government poet.—*The Pathfinder*.

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