

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

The heavens declare the glory of God; and the firmament showeth his handiwork.

Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

—Psalm 19: 1-8.

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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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WHOLE No. 4,451

Dear Lord, thy people look to thee for the fulfillment of thy promise to send the Holy Spirit with power from on high. We long for a revival in our churches. Give us another Pentecost. Revive our zeal for the Master's work, as thou didst the seal of the disciples of old, and fill us with heart yearnings for the salvation of others. Enable us to magnify thy truth in such a way as will make it attractive to those who heed it not. May we be simple, sincere, brave, and prayerful—true ambassadors for God. Will thou use us as only thou canst, and enable us to gather a great harvest for the heavenly garner. In the Savior's name. Amen.

SESQUICENTENNIAL OF BERLIN CHURCH

(Historical address at Eastern Association on Sunday afternoon, June 15, 1930, by the Editor of the "Sabbath Recorder")

Friends and neighbors of this historic church—descendants of old-time settlers in this "Little Hoosick hill country" which included Petersburg, Stephentown, and Berlin one hundred fifty years ago—here in this house dedicated to the worship of God and devoted to the good of man, surrounded by homes in which our fathers dwelt, in the midst of a district which they cleared and wherein they toiled to render these fields prosperous and secure, we have assembled to pay a loving tribute to the fathers and mothers who laid foundations and who toiled to make this country a happy place in which to live. One hundred fifty years is a good while. This thought grows upon one who undertakes to search out old-time data for an address such as you have asked me to give.

After promising to write it I soon discovered that the terms, "Stephentown," "Petersburg," "Berlin," and "Little Hoosick," had been used by

ancient writers to designate practically the same church; so it was quite a job properly to locate places and events which had to do with the church beginnings here in the early days. The study was interesting; the greatest drawback being want of time for a busy man.

From several sources data may be found regarding those far-away times if one has the time and patience to search for them.

Our Conference Year Books, since 1855 date the organization of Berlin at 1780. But before the year 1855, the annual reports say 1784. Be that as it may, for seventy-five years now, the date has stood at 1780, and we will leave it there.

The preliminary events which led to the organization will take us back several years earlier.

It is difficult for us, in these days of rapid traveling, by steam and by gas, to fully realize the privations and hardships of the worthy fathers and mothers who sought homes in the wilderness a hundred fifty years ago.

I shall never forget the stories told in my childhood days, by my grandmother Greene, of their journey from Rhode Island to western New York, taken more than forty years after your fathers braved the wilds to settle here. My grandfather took his wife and three children, with their household goods, all in an ox cart from Rhode Island to Albany, and on the Erie Canal to Mount Morris, and from there forty miles into the wilderness by "blazed" trees to Little Genesee, where they built their

log cabin and began to live. So it must be that some of your grandmothers could tell similar tales of pioneer life in the "Little Hoosick country."

Some time before the American Revolution the movement of Seventh Day Baptists westward had its beginning. This was one of the earlier sections occupied by pioneers from Rhode Island into the forest clad regions of the New World.

Several families with familiar Seventh Day Baptist names, such as Greene, Greenman, Crandall, Coon, Burdick, Stillman, and others, had settled among the hills of this romantic country, which was then spoken of as Little Hoosick. They were indeed pioneers in the westward march of Seventh Day Baptists.

Several families of the old Hopkinton Church were living here some ten years before this church was organized.

The mother church was careful to keep in touch with its scattered members as well as it could in those pioneer days.

Several times messengers came here to look after the families during the years previous to the organization. Finally, as the year 1780 drew on, Elder John Burdick was sent by the Rhode Island people with this message: "Assure the scattered members of the Westerly Church in the Little Hoosick country, that 'If they agree upon the matter, they may have liberty to choose them an elder,' and that 'the church is free and willing to lend them all necessary aid in its power for their furtherance in divine things and in establishing their faith in the gospel.'" The Westerly Church paid Elder Burdick's expenses as the messenger and awaited his report with much interest.

It was the twentieth of September, 1780, when Elder Burdick and six

friends arrived in Stepentown, and on the day following a meeting was held in the home of Joseph Carpenter to consider matters. At this meeting one Jonathan Greenman accepted Christ and was baptized and joined the church. On the Sabbath others followed in uniting with the church, which at that time was in Rhode Island.

An appointment was then and there made for a general meeting on the next day to receive Elder John Burdick's message from the home church. At that meeting six members from Westerly, six from Farmington, Conn., and thirty-three persons from this country, were present.

After hearing the message they gladly accepted the privilege and proceeded to organize a sister church here in fellowship with the mother church.

At this meeting William Coon was unanimously chosen for their elder, and William Greenman was nominated for deacon, the vote for deacon to be taken later.

The report of this work was made to the mother church in the Lower Meeting house, Hopkinton, R. I., on October 27, 1780.

Some two years later Berlin requested Westerly to ordain Brother Coon to the gospel ministry with full power to administer the ordinances, which request was granted on May 20, 1783. He took the lead in this church August 7, of that year. His ministry was greatly blessed and under his care 167 members were added. He died of cancer in the neck, January 18, 1801.

Pastor Coon was regarded as an able and successful minister. He was called upon a good deal to minister in outside denominations, and was quite universally approved.

After him his nephew, Asa Coon, who

was ordained at Hopkinton in 1793, took charge here and at the request of the church moved to Berlin in 1801. That same year in October he died of fever, in the forty-fifth year of his age. This man also was greatly beloved and the church was left desolate in its loss.

In the following year Berlin's letter to Conference was addressed as follows: "Dearly beloved, fathers and mothers in the best bonds." Then followed words of sympathy with the home church that mourned the loss of its leader, Elder John Burdick; and this letter said, "The Lord in wisdom has removed our undershepherds, Elders William and Asa Coon. Thus the Lord has removed three of his watchmen who seemed to be main pillars in our churches."

It was in the year 1799 that William Satterlee was moved by a revival here and joined this church. He soon became a prominent leader. On January 13, 1805; he was ordained by Rev. Abram Coon and Rev. Matthew Stillman. He was then in his thirty-seventh year. He hesitated a long time about accepting the pastorate, though urged to improve his gift. An impediment in his speech seemed to stand in his way. But the church was importunate in its plea, and he yielded to the wish of the people.

Immediately following his ordination a great revival sprang up and many were added to the church.

In 1811-12 another revival blessed his efforts, and of this work the Seventh Day Baptist memorial has this to say: "It was a great work, and almost every family participated in it. The deep valleys and hilltops of that most sublimely romantic neighborhood and vicinity were made vocal, both night and day, with the notes of praise and the voice of prayer, so deep and intense was

the excitement and so great the power that wrought upon and within the minds of the people." This good man, aside from his excellent care of this church as its pastor, carried on for some years faithful work as missionary and helper to other flocks. It seemed hard for him to say "no" when calls came, and his special gift as administrator at funerals led many to call upon him for help.

Infirmities multiplied until he had to give up administering baptism; and finally, in 1847 he said: "My labors in the church are fast closing up. I have traveled in seven states of the Union; journeyed day and night in hot and cold weather; have visited the sick and the dying, but now I can attend to no more of these calls. . . . I am left to post my accounts for eternity. This is the most solemn business I ever undertook."

In his eighty-seventh year he prepared an important document on the discipline and organization of the church. Brother Satterlee lingered a few years in life's evening time before going to his reward. In 1858 the General Conference in Alfred passed this resolution:

"WHEREAS our venerable brother, Elder William Satterlee of Berlin, N. Y., whose advanced age (ninety-two years) prevents his participating with us in the business of this General Conference, has forwarded to us his salutation and assured us that he would be with us in spirit, therefore be it

Resolved, That we gladly reciprocate his kind remembrance, and pledge to him our Christian love and prayers that God may bless him in the closing scenes of life with divine presence."

Returning to the history we find that in the year 1806 Conference was held here again, and twelve messengers reported over 300 new members in *all* the churches. In 1808 Berlin's letter to Conference showed a total membership for this church of 316 members. In 1812 the great revival added 102

members and the total for this church reported at that date was 437.

Our Missionary Board was appointed at Conference here in 1818 and four years later, 1822, Conference was held in Petersburg where sixteen churches reported by messengers.

The year 1826 was an important one with this church. It entertained Conference again. Fifteen churches sent thirty-eight delegates, and the interest in the work of the churches and in missions must have been great.

Elder William B. Maxson preached the introductory sermon and presided as moderator. A strong missionary spirit prevailed and Matthew Stillman and Amos R. Wells were chosen to go forth as missionaries. William B. Maxson and Joel Greene were also given special mission work.

Amos R. Wells' name occurs frequently in the old records as a live and competent missionary. He was from Rhode-Island, and had taught school in Petersburg. As a member of this church he journeyed through several states as missionary. I never knew why he dropped out of the Seventh Day Baptist ranks. In October, 1820, the records tell of baptisms performed by him here in Berlin, of some who united with this church.

At this session of Conference a denominational hymn book was presented and approved for use in our churches. The name "Sabbatarian" was changed to "Seventh Day Baptist" for the denomination. With sixteen additions to this church its membership was reported at 363.

The branch from this church in Fox County, Pa., made a strong plea to be organized into a separate church, which request was granted. In 1829 Berlin gave up about seventy members to form Petersburg.

In 1831 Conference came to Petersburg with twenty-five churches represented. It came to Berlin again in 1837 with delegates from thirty-five churches, when Joel Greene was appointed to go to London to visit the Jews living there.

At that session two thousand copies of a question book on doctrinal matters was offered for approval and accepted by the General Conference. Advance steps were also taken in matters of education and in Sabbath school work.

Three years before, in 1834, this church approved the denominational expose of faith.

The Berlin Church has given several good men to the denomination and has had the watch care over several branch organizations, beginning with De Ruyter in 1806; then came Sandy Creek in Lewis County in 1809; Alfred in 1813; and one in Fox, Pa. The church records will carry the names of several prominent men who served it as pastors, beginning with Elder William Coon, Asa Coon, William Satterlee, Wm. B. Maxson, Halsey H. Baker, James L. Scott, James Cochran, Lester C. Rogers, A. W. Coon, Varnum Hull, Solomon Carpenter, James Summerbell, B. F. Rogers, W. C. Whitford, Gideon H. F. Randolph, George Seely, Martin Sindall, E. A. Witter, Jesse Hutchins, H. L. Cottrell, L. A. Wing.

Berlin has given the following pastors to the denomination: David Davis, John Bliss, Stillman Coon, Solomon Carpenter, George P. Kenyon.

Its first meetinghouse, built in 1800, was destroyed by a tornado in 1822.

Solomon Carpenter was a member here and Elder Satterlee was able to persuade him to prepare for the ministry. Thus the very first step toward giving a Seventh Day Baptist missionary to China was taken right here.

In 1875, Elder Benjamin F. Rogers came here to be your pastor, and it was during his pastorate that you celebrated your centennial.

We have great reason to thank God for his preserving care for one hundred fifty years. In view of such a record this church should take a new lease of life and enjoy another Pentecost — a real old-time revival.

We may try all sorts of experiments by way of social attractions, beautiful liturgies, religious education — everything the people can think of excepting the power from on high, and yet come far short of being the light of the world as Jesus would have us.

It was this power Christ told his disciples to wait for before they started on their mission. This power is just as accessible today as ever it was.

There is nothing that our world needs so much as a real spiritual revival of pure and undefiled religion.

If we would go forward in kingdom work the Holy Spirit must be sought to fill us with the fire of light and power and joy that has always filled the hearts of evangelists and prophets and apostles.

Friends, this would not be a very profitable celebration if the church should content itself with simply rehearsing the tales of its far-away history, and recalling the brave deeds of our fathers, if we do not emphasize the imperative need of a deeper personal present-day experience of religion in our own hearts. A receptive attitude toward the indwelling of the Holy Spirit is all essential if the Berlin Church is to have a glorious future.

We should do much more here today than to amuse ourselves with stories of old-time brave and consecrated men and women who laid the foundations of our

church. Would that we might have here today a veritable Pentecost—a real revival of spiritual religion with its transforming power to lay hold on men and bring them into the kingdom of God. Without this vital God-given power we can do nothing as a people.

It is our privilege to realize the divine Presence today and to possess the power from on high which brought victory to the early disciples. God is the same yesterday, today, and forever. The sad part of it all is, too many in these days care little for revival efforts, and they stand shivering around altars where the fires have gone out.

The first forward movement in a revival is to arouse backslidden professors from their misgivings and doubts as to their own salvation. All too many are living without the personal assurance that they are saved. They believe that Christ is a Savior but some way they fail to accept the fact of their own personal salvation.

This condition of doubt and misgiving tends to weaken individual character and to diminish the power of the Church as a whole.

A man can have no power in winning souls to Christ as long as he can not testify with certainty as to his own salvation. When believers live below their blessed privilege of full assurance, they weaken their power over others, and the Holy Spirit can not use them to advance the kingdom work in the hearts of men.

IMPORTANT NOTICE TO CHURCH TREASURERS

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

IS THERE A BETTER APPROACH TO THE CIRCULATION JOB?

DAN B. BRUMMITT

(Editor, "Northwestern Christian Advocate," in the Council of the Religious Press)

Many of us who work in the religious newspaper field have felt for some years that our approach to the question of circulating our papers has been prompted by hopes and assumptions which have very little fact to support them. We have stressed the "claims" of our papers as church or denominational institutions. We have borne down hard on the church member's duty to be loyal. We have told our people that the church paper was the official organ of the denomination, and that they ought to keep in touch with what their church was doing. But for the most part we have not presented such reasons for taking the paper as are offered by other dealers in merchandise adapted to the needs of their prospects.

Recognizing that we are not able to produce periodicals of such size, attractiveness, and general interest as are found on every newsstand and in every postoffice box, we have yielded to a perhaps unconscious but very real feeling of inferiority. We have apologized, either openly or by our attitudes, for our incompetence and our helplessness. And all the time a steady decrease in reader-acceptance, and therefore in circulation, has been recorded in most of our annual reports.

Last fall, when I was asked to prepare the publicity material for those papers known by the generic title of *Christian Advocate*, published in various centers by the Methodist Episcopal Church, the job was undertaken as an opportunity for presenting the papers in a somewhat different light. I do not mean, of course, that it had never been done before. It has been done many times, but spasmodically, and almost always in connection with the less effective appeals just mentioned.

In setting to work on the "literature," it was decided to make a complete break with all circulation effort which depended on any argument except the papers' definite and positive value to the people who were to be asked to subscribe.

The first piece of printed material which was prepared was the broadside headed "The Advocate Is Your Methodist Associated Press." This was for use by the ministers in their promotion work,

I ought to say here that in their ministers the Methodists have a circulation agency which, though it works with only a minority, is yet beyond price. Traditionally, the Methodist minister is the agent of the Book Concern and the official circulator of whatever Advocate is published for his part of the country. As a matter of fact, about one-third of our ministers do actually act as our agents; another third will make perfunctory efforts to do something; and the other third do nothing at all. Even so, without ministerial co-operation we should be much worse off than we are.

The material given in the yellow broadside was intended to be distributed to the people before the morning service on the day appointed, which, last year, was the first Sunday in December. At that service the minister was asked to speak for five minutes or so in the paper's interest.

Long ago it was found that the material would be very little used if it seemed to dictate to the minister what he ought to say. Our correspondence indicates that the material on the broadside, although intended for general reading, did actually suggest to many pastors things which they were quite willing to emphasize.

If you will glance over the broadside, you will see that it carries out in all its sections the idea of a rational and non-apologetic approach to the possible subscriber. It reminds him that there is no great associated enterprise today which does not maintain its own special periodical. The fact is pointed out that broad reaches of vital human interest which are given little or no attention by any other sort of paper are constantly discussed in the church paper. By a contrasted exhibit of headlines from daily papers and from the Advocates, the broadside shows how one-sided the reader's impressions of life must be if he is not able to check his daily newspaper by his religious newspaper.

The idea of a paper furthering the interests of the reader, both as a Christian and as a member of the Methodist Church, is emphasized all through the broadside, each section making the approach with a variation of phrase and setting that was thought likely to produce the maximum of reader interest.

As will be seen, a subscription blank was integral to the broadside. This had the distinguishing name imprinted for each of the

several editions in which the Advocates are produced.

With each supply of the broadside was sent a poster which played up the same idea, that the Advocate is the church's associated press. This poster is not a remarkable work of art, but it did help to drive home the general idea.

After this material had been shipped, we in the Northwestern office prepared a pamphlet, copies of which are in your hands, making a more directly personal approach to the ministers of the territory for which the Northwestern is official. In this leaflet, as you see, which is entitled "All Quiet on the Northwestern Front," two things were sought. The first was that it should be not only readable but difficult to ignore. The typography and arrangement were planned for easy reading, and the text for the arousing of reader interest.

In passing, perhaps I ought to say that the Northwestern, like any other paper, adapts itself to the general program of the organization which it seeks to serve. Everybody knows that the Methodist Church is by conviction and practice definitely committed to the Eighteenth Amendment and the Volstead Act. Prohibition is therefore a theme of never-failing interest to Methodists, and so it was treated rather more prominently in this and the following pamphlets than some other editors might think wise. This, however, was not merely a stunt. It reflected the editor's opinions.

Advantage was taken of recent incidents in the life of the paper, and in current events generally, and the "open-window" cut of many periodical covers was enclosed with the pamphlet.

The second aim of this pamphlet was to maintain, though by suggestion rather than by direct assertion, the position that the paper was really indispensable in the carrying on of the church's many-sided work.

Instead of saying to the minister, "The Northwestern needs your help," the implication was that a minister who did not circulate the paper was doing himself and his church a positive injury. This I steadfastly believe. The paper could be much better; but even as it is, it has values both immediate and cumulative which no church can afford to refuse.

The next piece of printed material used in the campaign was sent out a few weeks

ago, when the deadline for the renewal of last year's subscriptions came in sight. The same general plan was followed in this second pamphlet, with perhaps more direct and specific use of illustrative ideas. For the sake of tying up with the first pamphlet, the second was put out in exactly the same form. There is the possibility of double advantage in continuity plus difference.

It would be most agreeable and delightful if I could say that these efforts at a more completely self-respecting approach to the circulation problem had been crowned with glorious success. Unfortunately, nothing like that can be said. And yet, perhaps, it is not unfortunate. For any attempt to use an adequate, positive, and straightforward method of getting circulation is not to be considered as merely this year's device, one among the many which have been tried for a time and then abandoned in favor of something newer.

I had hoped that immediate results would be a little more evident, but I am not greatly disappointed that no great change has been observed in the attitude of our ministers or in the results of our work. This material comes far short of being what it needs to be, but it is definitely educational in purpose, and it is a definite cutting loose from the crisis appeal. It has in it no cry of "Wolf." It does not say that, unless something is done, something else and quite dreadful will immediately happen. The effort has been constantly to let the minister and the people draw their own conclusions, and to act in their own interest, not in the interest of the paper as a commercial or ecclesiastical supplicant for favors.

It is perfectly clear that when such a policy as we have followed in the last six months is adopted, it can not be dropped next fall and something else substituted. If that were done, almost the entire effort would be lost. I shall be very well pleased if, after five years of persistent dwelling on the indispensable character of the church paper, we begin to see results in a sustained though gradual upward movement of the circulation figures. At present, they are just about stationary.

What is involved is an attempt to change the mental attitude of our constituency toward the church paper, an attitude which has been fixed by decades of semi-mendicant appeal. A much larger number of people

take the paper because the minister asks them to, or because the church officials need to be encouraged, than some of us are willing to admit. Not only that, but we have a large body of subscribers who are quite unaccustomed to approach their church paper with the same sense of expectancy that they approach their farm journal or their trade paper.

Another consideration may well give us pause. When the ground of subscription is shifted from the subscriber's favor to his need of what the paper offers, the editorial staff must produce something to supply that need. This imposes a burden on some of us which is not easily borne. The necessity of making a paper which will actually be interesting to the great body of its subscribers makes demands on the editors' intelligence, industry, and technical skill which they can not meet without sweating over the job.

Another aspect of the general problem which is related to the change of appeal from favor to need is that the papers must become less and less propaganda organs of their denominations, and more and more journals of Christian opinion and thought. They must be produced more for the lay and less for the ministerial mind.

It is somewhat startling to make a study of the contents of the church press over a period of months, and to discover how persistently the editors return after every excursion into the land of the laity, to the work of providing material interesting primarily and often exclusively to their ministerial readers. It is an illuminating and perhaps humiliating and therefore salutary exercise, when a similar examination reveals with what effort and strain the editor keeps before him the fact that from sixty to ninety per cent of his readers are laymen, with no great knowledge of, or interest in, ecclesiastical affairs.

NOTABLE SPEAKERS AT BIBLE CONFERENCES

The summer Bible conferences conducted during July and August by the Moody Bible Institute, Chicago, will be addressed by speakers and Bible teachers of commanding influence. Captain Reginald Wallis, Dublin, Ireland, said to be the most alive young man preacher of the British Isles, already attract-

ing a wide and enthusiastic hearing in America, will spend the remainder of the summer in the States in Bible conference and evangelistic work. The eminent archeologist, Bishop Horace M. Du Bose, of the Methodist Episcopal Church, South, will be heard with rare profit.

As further indicating the worth of the programs, mention may be made of Doctor Philpott, Los Angeles, princely pulpit orator; Pastor H. A. Ironside, Chicago, leading Bible expositor; Doctor Gray, president of the institute, author, expositor; A. H. Stewart, Canada, the man whose return is always desired; the staff workers of the extension department of the institute, a dozen men of outstanding gifts and effectiveness as Bible teachers and evangelists. Special provision is also made for demonstrating the place of gospel song as an aid to worship at the various conferences.

The conferences are placed advantageously for summer travelers, as follows: Montrose, Pa., July 7-24; Eagles Mere, Pa., July 12-20; Ocean Grove, N. J., July 21 to August 3; Hendersonville, N. C., July 27 to August 10; Ocean City, N. J., August 3-17; Mountain Lake Park, Md., August 9-24; Colorado Springs, Colo., August 10-24, and Cedar Lake, Ind., August 17-24. The dominant idea is to salvage the vacation, giving to it the sweetness and happy devotional quality that are possible in these beautiful localities in combination with periods of prayer and Bible research.

—Moody Bible Institute.

THE SOWER

The work of the sower is given to each of us in this world, and we fall short of our duty when we let those with whom we are brought in contact leave us without having given them a kind thought or pious impression.

Nothing is so sad as the cry, "I am useless!" Happily, none need ever be so.

A kind word, a gentle act, a modest demeanor, a loving smile, are as so many seeds that we can scatter every moment of our lives, and which will always spring up and bear fruit.

Happy are those who have many around them . . . they are rich in opportunities, and may sow plenteously.—*Gold Dust.*

MISSIONS

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

THE PLACE OF MISSIONS

(Substance of an address delivered by the missionary secretary at the association in Nile, N. Y., June, 1929)

It will help us in this discussion to note at the start that the terms *missions* and *evangelism* mean the same thing as used in this address. Missions includes all that is necessary in establishing Christ's kingdom on earth. There is no work needed for the advancement of Christ's kingdom which may not be engaged in by the missionary society.

I. THE RELATION OF MISSIONS TO GOD

Christian missions did not originate with man. They were instituted by the everlasting Father and God, and are his plan to make the world what he intends it to be. You go out into the starry night and look up into the heavens, and you behold multitudes of stars; but they are only a few of the worlds swinging in the infinitude of space, some of which are so far distant from us that their light, traveling with the swiftness of light, were millions of years reaching this planet. As you gaze, you are lost in wonder and adoration, remembering that all these worlds were created by our God and are held by him in majestic order as they swing in their courses. Christian missions were instituted by this Being, and are his plan for accomplishing his purposes upon this earth. They are the colossal task of the ages.

Three unclean beasts have intruded themselves into human society. They are sin, disease, and death. Christian missions are God's plan for defeating these intruders and making this a sinless, diseaseless, and deathless world. If we study Christ's work and teachings we find that he directed his energies against these; he attacked sin, healed diseases, and raised the dead and conquered death. I am not a prophet, nor the son of a prophet, but I understand it is God's purpose to produce a society here, someday, that is sinless, diseaseless, and deathless.

Religion has three great problems, name-

ly, the unification of the forces within the soul of man, the unification of human society, and the reconciliation of man to God. The unification of the forces within the soul.—The soul is restless, and dissatisfied. A great struggle is going on within continually. In a general way it is a battle between the tendency to good, and the impulse to evil within. The elements entering into this struggle are many and come from a great variety of directions. The soul must be helped to adjust itself in this battle, caused to rise above the evil, even the second best, and to reach a place of satisfaction. The unification of human society.—Society is a squirming, wriggling mass of contending forces, fighting one against the other, and producing ill and woe. It is God's purpose to produce a brotherhood universal, and completely good. Reconciliation with God.—It is the Father's purpose that his children should live at home with him here on earth in love, peace, and joy; but they estrange themselves from him, and poison all their relations to him.

It is the purpose of God to bring about the unification of the forces of the soul, the unification of human society, and the reconciliation of men to him through Christian missions, and it all rests upon the reconciliation of the soul with God. There never can be peace and satisfaction within any soul until they are right with God.

A few nights ago I was traveling very late to reach the appointment for the next day. As the train was coming into a city, I heard something which sounded like the babble of voices above the noise of the train. As it continued, I discovered that it was the bleating of a train load of calves on their way to market. The uproar continued after we had stopped at the station, and a little girl mocked them; but my heart was touched, for I thought of them as separated from their homes, hungry, homesick, and on the way to the slaughter-house. Then I said to myself, "Why should I be moved? They are only dumb brutes, and their suffering will soon be over. Here is the world of men and women, boys and girls, on the way to the slaughter-house, suffering the ravages of sin, disease, and eternal death. These are the ones that should move my heart and the hearts of all Christian people till we do our utmost to deliver them." It is God's purpose that this should be done through

Christian missions and world-wide evangelism.

II. THE RELATION OF CHRISTIANS TO MISSIONS

What should be the relation of a Christian to missions? His attitude should be the same as toward any other purpose of God. It is incumbent on the Christian that he propagate his religion the same as it is that he do God's will in anything else. You are a professed follower of Christ. As such you are expected to do the Father's will and help carry out his purposes. You go out here and steal an automobile; you have turned against God's purposes for you, and denied the faith. In like manner when we fail to propagate our religion, we have turned against God's purposes for us, and denied our faith. We have violated our baptismal vows of complete surrender to the Father.

Do I hear some one saying, "It is all right for a preacher to talk this way"? I am only advocating what I tried to do before I was a preacher. When I came to this part in outlining this address, I thought I would apply the acid test, which in preaching is to practice what you preach, and I went over my life from the time I made a public profession down to the time I became a minister, and beyond, to see if in those days I felt it incumbent upon me to propagate my religion. I found that as a child and a youth there was an urge to lead others to my Savior, and I tried so to do. I found that whether in school, on the playground, in the lumber woods, on the farm, or with the engineering corps there was a feeling that it was my duty, as a follower of Christ, to lead others to him. I not only understand this to be the natural impulse of the redeemed soul, but I also understand it to be the purpose of God and the command of Christ. It is stated in Christ's last words before his ascension, when he said, "Ye shall be witnesses unto me," and commanded when he said, "Go, make disciples." I do not understand that we are expected to be talking religion all the time, but we are to have a passion to bring others to our Savior, and should be watching in all the relations of life for opportunities thus to do. I think that most Christians would be glad to win others, but they lack the vision and the confidence. We must help them to see that it is a duty

and a privilege, and encourage them to launch out.

Men say they do not believe in foreign missions; then let them go to work to win men at home. The trouble is that those who say they do not believe in foreign missions, as a rule, say so as an excuse, and do not do very much to win men at home or for home missions.

People are saying, "We are a small people and can not extend our work. It is better for us to confine ourselves to the small fields already occupied." One thing wrong with this is that it seems to deny the power of God to do great things with that which is small and weak. Furthermore, we must either constantly enter new fields or die. We can not stand still. From the laws of man's being, he must either reach out or he loses his interest. We need the impetus of new fields. In a discussion regarding what can be done to better the associations, the other day, some one said that the people wanted the secretaries to show the people that the boards are doing something, or words to that effect. This means that new work undertaken is what is needed to enthuse the people. The people know regarding the things the boards are doing year after year, and unless there is something new, interest dies.

There are forms of animal life that turn and destroy their young; rising a little higher, there are forms that bring forth young and leave them to die of neglect; rising still higher, there are forms that care for their own young; rising above these, there are those that reach out to help other groups; and rising above all these, there are those that reach out to help friend and foe. This last is the highest type of life. It is the Godlike type, and we are never Godlike till we are reaching out to all. It is incumbent upon us to propagate our religion by every means possible to the extent of our ability, no matter where we are or who we are.

III. THE RELATION OF MISSIONS TO ORGANIZED CHRISTIANITY

Christians are organized into churches, churches into denominations, and denominations organize boards for the purpose of carrying on various lines of Christian work. Churches are formed that the disciples may accomplish by united effort what individuals

can not do alone; churches are formed into denominations that they may accomplish what single churches can not do, or can not do so well operating alone; and boards are formed that denominations may be more efficient.

There are two views of the purpose for which churches exist. Some think that they exist for those who make up their membership, and there are those who think the church was founded to reach the lost world, gather in repentant men, and help them live the Christian life. It is needless to say which one of these ideas is the correct one. A church or denomination that does not reach out to others is on the road to death; it has ceased to be Christian. A pastor in an aristocratic town went out to the schoolhouses, and lumber camps, held meetings, and won many to the better life. The natural thing for these people was to join this pastor's church; but when the pastor presented them, he was told that they, the members, did not want this class of people in their church. That was a third of a century ago, and I have watched the progress of that church. At that time it was one of the strongest in the village, but it is now so reduced that it no longer holds services. In the minds of the members, that church existed for the members, and it has declined till practically it is dead. "He that would save his life shall lose it, and he that would lose it shall save it." The living for self or the failure to reach out to win the lost on the part of churches, and denominations, is one of the chief causes of their decline and death. There are very few churches that would decline, much less die, if they had a passion to win men to Christ, the Head of the Church. The Holy Spirit still has power in the world, but there is no reason to expect that he will exert his power in behalf of those churches or denominations that have grown cold, and deserted the purpose for which Christ lived, suffered, and died.

If your church is dying it is time that both pastor and church examine the situation to see if they have not lost the passion of Christ for souls. The church that is anti-missionary and non-evangelistic is bound to decline ultimately.

IV. RELATION OF MISSIONS TO THE FUTURE OF THE WORLD

The future of the world is in the hands of Christians and the churches into which they

are gathered, and missions are the means they have of shaping its destiny. This statement needs no proof before a body of Christian men and women, and I will mention only one fact in its support. That which has given us our present high civilization is missions. Human transformation and human advancement have followed the cross of Christ. It was missions that transformed the Goths and Visigoths of central Europe, the Gauls of southwestern Europe, and the Angles and Saxons of northwestern Europe; and were there time we might follow the Cross on its march from nation to nation, from hemisphere to hemisphere, through the ages; but it is not necessary.

The demand of the hour dictates that we turn to the present and the future. Granting that our present high degree of civilization is the result of the extension of Christ's kingdom, are Christian missions going to stop here, or are the followers of Christ going to complete the work of world-wide evangelization?

All the world has been awakened by Christ and his message of love, forgiveness, health, joy, and victory, and are we with the resources of the world in our hands going to complete the work? To put it in other words, having almost reached our goal, are we willing to stop with "almost"? God pity any denomination, church, or individual that stops with "almost."

"Almost can not avail;
Almost is but to fail!
Sad, sad, that bitter wail—
Almost—but lost!"

Three times before the days of modern missions has Christianity secured a propitious place in China, only to be crushed out. "Almost." Gandhi, the greatest character in India, was almost ready to become a Christian, so he says; but it was his lot to attend a formal and lifeless church for several months, and concluded that if that was a specimen of Christianity the religion of India was as good, and he did not accept Christ. "Almost." Many things indicate that Christianity is at the crossroads, and that if Christ's followers are faithful at this time, it will triumph; if they are not faithful, it will suffer defeat.

Seventh Day Baptists have a part in this. They too have reached a crisis in their history. For several years we have been reaching out and increasing our work. God has opened many new doors and we have en-

tered a few of them, and failed to enter many more. Now we are facing the possibility, on account of a large deficit and a lack of workers, of having to abandon stations already established in both the home and foreign fields. The question arises, "Is it going to be 'Almost' with Seventh Day Baptists?"

Years ago we started a mission in Palestine, and after a little while gave it up. "Almost." Nearly thirty years ago we started a mission in Gold Coast, West Africa, and sent Peter Velthuysen. We sent him alone and he died, and we gave up. "Almost." About the same time we started a mission in Nyasaland, Africa, and after a bit we ceased our efforts there. "Almost." There were difficult things connected with every one of these efforts, but they were not unsurmountable had we trusted God and gone forward. Now we have established missions elsewhere, in China, Holland, Georgetown, Jamaica, and the homeland, and shall it be "Almost"? When future generations read the history of our missions in these countries, shall they have the shame of thinking we might have won, but failed because we stopped at "Almost"?

Nine years ago I was with a Federal engineering corps directing the construction of a road in the Rocky Mountains. The road must pass through a cliff; the men mined into the cliff sixteen feet and down nineteen, placed 1,350 pounds of T. N. T. in the mine, connected it with a fuse, and tamped all in with dirt and rock. Then one night they announced that after supper it would be fired off. We climbed the mountain the other side of the valley, and watched for results. At the appointed time there was a puff of smoke, a second's hesitation, and the cliffs rose in the air, fell over into the valley below, and the place for the road in the mountain-side was made. Had these men stopped when all was ready for the final act, all would have been lost. Seventh Day Baptists and other denominations have prepared things for the final act, under the guidance of God's hand for the final triumph of his kingdom over the world, and shall we retrench now and lose all the past decades and generations have accomplished? We must not!

I look down the corridors of time. I see the time when sin shall be no more, when disease shall have disappeared, and death

shall have vanished. I see Christ triumphant over all, the kings of all the earth bringing their trophies and laying them down at his feet, his will being done on earth as in heaven, and joy and gladness crowning all lives. And I want a part in this glorious triumph. Do not you? You are going to witness this time. Your life has been launched out into the sea of eternity; you live and must live forevermore, either as a victor with Christ or as a defeated soul without him. You are deciding in these days by the way you treat Christian missions whether you will share with Christ in his glorious victory with joy ineffable, or whether it is yours to say, "Almost."

LETTER FROM MISS ANNA M. WEST

*Rev. W. L. Burdick,
Ashaway, R. I.*

DEAR DOCTOR BURDICK:

Yesterday we had a call from a representative of the Bureau of Education of City Government of Greater Shanghai. He came to bring some blanks that they wished us to fill out. I had been wishing for an opportunity to explain our attitude, so asked for a talk with him. He was most courteous and seemed sympathetic toward our attitude. I asked him the opinion of the bureau toward religious education. I told him that we felt that all education should be for character building and better citizenship, and we were convinced that Bible study was valuable toward that end. I also pointed out the fact that the United States was realizing her mistake in neglecting that side of education, and in so many educational centers they were now establishing religious education with the secular education. We also pointed out the change of attitude in Japan and expressed our hope that China would not make the mistake of leaving that out of the educational program. He said he would be very glad if I would put in writing what I had said to him and send it to him, that he might pass it on to the bureau. I also tried to stress the fact that we did not wish to oppose in any way the government, but we did want to co-operate wherever possible. We could not see our way clear to giving up Bible study, however. He then said that the government was perfectly willing for us to teach the Bible to any of our pupils who wished to study it. We should

not make it compulsory though (beginning next term, was his advice).

This conversation may make no difference in their attitude toward us, but I was very happy to have had so friendly a talk with their representative. I was especially pleased to have him say that they had no objections whatever to voluntary Bible study. We had been told that there was to be no Bible study allowed in the grades and junior high school (just exactly the years we give).

The next question is registration. I have had a change of heart about that very recently. Up till about two weeks ago I felt that I would rather close than register. Then when the possibility looked so great for having to do that very thing, at least for schools not in the settlements, we began to think in terms of a new program. As I thought of getting in touch with girls from the neighborhood and from other schools, it was forced upon me that even if we could not teach Christianity in the regular course we would have a group to work with, if we kept the school, who would be much closer, and would be much better prepared soil than any we could get by going outside. Everyone seems to agree that we can teach as much Bible as we wish if we do it outside, especially in our homes or in the church. So, while I am not yet strong for registering, I have been forced to the conviction that it would be better to do that than to close the schools, as then we could keep a group of girls over a longer period of time and in much closer relationship than we could in any other way.

Miss Burdick and I agree that it has been several terms since we have had as delightful a group of girls as we have this term. We have none with communistic tendencies, nor do any seem to be here just for a good time. We are particularly happy just now over their response to the evangelistic meetings that were held here over this past Sabbath. We had expected to have with us the Miss Woo who has already come to us several times for such work, and through whom Doctor Palmberg's girls had such blessing; but she was ill and the workers in the Children's Refuge sent us a Miss Zung, another one of their teachers. The Lord certainly used her to bring blessing to us all. The girls took their problems to her privately, and her public talks were most practical and

helpful. We do not yet know what it will mean in additions to the church, but feel sure that there are several who are ready for the step.

Evangelistic meetings are also being held in a big church down town, conducted by a Mr. A. Paget Wilkes, a British missionary to Japan. His messages have been most heart searching. Several of our girls have gone several times. At the Sunday night meeting one of our old girls, who is now teaching drawing for us, accepted Christ after many years of resisting. That brings joy to us, too.

We have had the meeting of the board very much on our hearts this week. We hope our letters reached them in time and were able to throw some light on our situation. One feels that one must go a step at a time these days, but if the way is not blocked one should move forward.

This letter has been too hastily written to be well expressed, but I wanted it to go in the morning's mail.

Yours sincerely,

ANNA M. WEST.

*Grace School for Girls,
23 Route de Zikawei,
Shanghai, China.
April 18, 1930.*

MONTHLY STATEMENT May 1, 1930, to June 1, 1930

S. H. DAVIS

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Dr.</i>	
Balance on hand May 1, 1930	\$8,524.11
Woman's Board, account passage and traveling expenses Miss Miriam Shaw to China	100.00
First Hebron Church, Missionary Society	5.00
Eastern Seventh Day Baptist Association, one-third 1929 collection	40.00
G. M. Cottrell, Missionary Society	50.00
Syracuse Church, Missionary Society	10.00
Miss Anna Crofoot, Missionary Society debt ..	25.00
Woman's Board, Balance Miss Shaw's passage and traveling expenses	200.00
Onward Movement treasurer, Missionary Society ..	761.46
Berlin Ladies' aid society, Missionary Society ..	50.00
Battle Creek Church, Missionary Society	10.00
E. C. Weeks, Missionary Society	6.85
Miss Maggie A. Bee, Missionary Society	1.00
Fouke Church, Debt Fund	40.00
Mr. and Mrs. W. B. Hemphill, Missionary Society	10.00
New York City Church, Debt Fund	25.00
Albion Church, Debt Fund	2.00
Second Alfred, Missionary Society	1.50
Rev. John T. Babcock, Debt Fund	33.33
Milton Church, Debt Fund	25.00
Verona Church, Missionary Society	10.00

\$9,930.25

<i>Cr.</i>	
Wm. L. Burdick, April salary, traveling expenses and office supplies	\$ 198.46
Wm. L. Burdick, clerk hire	33.33

Royal R. Thorngate, salary and child's allowance	141.67
Wm. Berry's salary	20.00
Other native workers	25.00
D. Burdett Coon, April salary and traveling expenses	162.36
H. L. Mignott's salary	35.00
Special—Mr. Edwards' salary	20.00
Ellis R. Lewis, April salary and traveling expenses	143.65
L. D. Seager, April salary	41.67
R. J. Severance, April salary	25.00
Clifford A. Beebe, April salary	25.00
W. L. Davis, April salary	25.00
John T. Babcock, April salary	16.67
E. H. Bottoms, April salary	33.33
Verney A. Wilson, April salary	33.33
James H. Hurley, April salary	25.00
Alfred Loan Association, account salary H. E. Davis	12.00
Wm. L. Burdick, traveling expenses	100.00
Treasurer's expenses	28.00
Total expenditures for month	\$1,144.47
Balance on hand June 1, 1930	8,785.78
	<u>\$9,930.25</u>

Bills payable in June, about \$3,500.00
 Special funds referred to in last month's report now amount to \$12,212.46; balance on hand June 1, 1930, \$8,785.78; net indebtedness to special funds, \$3,426.68. Other indebtedness to loans, \$12,500. Total indebtedness, \$15,926.68.

E. & O. E. S. H. DAVIS,
 Treasurer.

WHAT THE CENSUS SHOWS REGARDING CHURCHES

Out of every hundred persons over thirteen years of age in the United States there are today 55 church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants belong to church as compared with 58 per cent of the people living in cities; and nearly half the Protestant ministers are not graduates of either college or seminary.

These facts, and many others that upset commonly-held opinions regarding the status of the Church, have been brought to light in an extended independent analysis of both published and unpublished census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of church figures for the summary volume of the 1926 *Census of Religious Bodies* which is soon to be published by the Government.

In his report of his findings issued today by the institute under the title, "The United States Looks at Its Churches," Doctor Fry shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics, and 6 are Jews. Women predominate in church membership; 48 per cent of the males of the country over thirteen years of age, and 63 per cent of the females being members.

There is not a single state in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine southern states in which the Protestants make up more than half the population. The record, however, is held by Utah, where more than 82 per cent of the people are members of the Church of Jesus Christ of Latter-day Saints.

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the 18 largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading Negro bodies, are not graduates of either college or seminary.

In its investigation of the training of ministers, the institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the 21 leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 29,500, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of both.

"The Roman Catholic Church," the report says, "makes a far better showing, and the Negro bodies a far worse showing. Instead of 41 per cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified. On the other hand, 68 per cent of the priests claimed to be graduates of both college and seminary.

"Of the ministers of the three Negro denominations, 78 per cent reported themselves as not graduates of either college or seminary, while only 7.4 per cent claimed to be graduates of both."

Among Protestant bodies, rural-urban differences are especially striking. Of the 25,000 city ministers among the 17 white denominations, only 20 per cent reported that they were not graduates of either college or seminary, as compared with 53 per cent of the 46,000 country pastors; while 52 per cent of the city, and only 23 per cent of the country, pastors were graduates of both.

—Census Bureau.

WOMAN'S WORK

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

THINGS WORTH THINKING ABOUT

Take time to speak a loving word
 Where loving words are seldom heard;
 And it will linger in the mind,
 And gather others of its kind.

Till loving words will echo where
 Erstwhile the heart was poor and bare;
 And somewhere on thy heavenward track
 Their music will come echoing back.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, June 8, 1930, at the home of Mrs. G. H. Trainer. Members present were Mrs. H. C. Van Horn, Miss Lotta Bond, Mrs. L. R. Polan, Mrs. Edward Davis, Miss Conza Meathrell, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. Roy Randolph, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

The meeting was called to order by the president, who read Psalm 103: 1-14 and offered prayer.

The minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

MRS. L. R. POLAN, Treasurer
 In account with the WOMAN'S EXECUTIVE BOARD

<i>Receipts</i>	
Balance May 11, 1930	\$303.59
Eastern Seventh Day Baptist Association, Everett C. Hunting, treasurer	20.00
Woman's Auxiliary society, Seventh Day Baptist Church of New York City, Mrs. Herbert G. Whipple, treasurer	10.00
Hartsville Ladies' Aid	20.00
H. R. Crandall, treasurer	39.32
Onward Movement (May)	\$12.32
Walworth Helping Hand	12.00
Walworth Ladies' Aid	15.00

Total \$392.91

<i>Expenditures</i>	
Abington Press	\$ 5.25

Seventh Day Baptist Missionary Society, account Miriam Shaw 200.00

\$205.25

Balance June 7 187.66

\$392.91

Correspondence was read from Mrs. Herbert Whipple, New York City; Rev. A. J. C. Bond, Plainfield, N. J.; Miss Phoebe Coon, Walworth, Wis.; Mrs. Metta Platts Babcock, Milton, Wis.; and M. Chevrin, (3) Rue Rochechouart, Paris, (9) France, who inquired for information regarding Seventh Day Baptists.

It was voted that the corresponding secretary answer the request from M. Chevrin, and forward his correspondence to the Tract Society.

The following societies reported for the May RECORDER Reading Contest: Ladies' Aid society, Fouke, Ark.; Milton Circle No. 2, Milton, Wis.; Loyal Workers, Rockville, R. I.; Ladies' Aid, Salem, W. Va.

The May prize was awarded to the Fouke society.

The chair appointed the following committees:

Conference breakfast arrangements:
 Mrs. G. H. Trainer
 Mrs. Oris O. Stutler
 Miss Conza Meathrell

Conference breakfast program:
 Mrs. Edward Davis
 Mrs. O. T. Davis
 Mrs. George B. Shaw

The secretary presented a bill of \$1.78 for stamps, stationery, and printing. This bill was allowed and voted paid.

The minutes were read and approved. Adjourned to meet with Mrs. L. R. Polan the second Sunday in July.

MRS. H. C. VAN HORN, *President*,
 MRS. ORIS O. STUTLER, *Secretary*.

THE THEME OF THE ASSOCIATION

MRS. ANNA AUSTIN
 (Read in Woman's Hour at Berlin, N. Y.,
 by Mrs. Carroll Hill)

About twelve years ago, we in Westerly had a fine evangelist come to hold evangelistic meetings. Every night, just before the sermon, he had the congregation repeat together the words of our theme, and added to that, "God answers prayer—not by might,

nor by power, but by my Spirit saith the Lord—God answers prayer.”

Do *you* believe God answers prayer? I know he answers prayer—it has been proved again and again. Then let us seek God in prayer more often. The more we pray, the more power we receive, the more we are filled with Christ's Spirit—for God is a Spirit, and they that worship him, we are told, must worship him in Spirit and in truth. What is our duty as women of the Seventh Day Baptist denomination?

The Catholic denomination believes in the power of the press. When they give out their statistics in numbers, every man, woman, and child is counted, regardless of age. The wets believe in the power of the press. So let us use the press *more* for power.

In a way, let us do as the wets have been doing. They have been filling the front pages and headlines of the press so much saying, "Prohibition does not prohibit," that a great many people are really beginning to believe that. But we all (who are sane) know that prohibition does prohibit many terrible things that never were prohibited before. So if *we* want to do something for our denomination, and especially for our young people, let us "get busy," *agitate*, *congregate*, and *educate*, and keep on agitating and congregating, and educating until our young people really begin to believe that it is worth while to keep God's commandments and have God's Spirit. If we get the right spirit, we will talk, feel, and act just as if we expected our children to obey God's commands. There simply will not be any question in their minds as to what they should do.

Spiritual power, is what *we need* to pray for. We may have power and exert that power in the church in a social way, and be able to shine at church suppers or Christmas sales or teas, and the like, but if our spiritual desires to show power in church or community are lacking, what good are we as far as the work of the Lord is concerned? What sort of power will we have in leading and training our young to do all for the glory of God, or to give them a greater desire to study the Bible, or take more interest in the church and Sabbath school work if *we* do not have Christ's Spirit?

"Each person contributes his spirit to his town, his community, and his home; every

woman contributes her ideals, her convictions, and her nature to the cheerfulness and courage, or the depression and cowardice, of her society, be it large as the country or limited as her home."

My dear people, let us not be weary in well doing, but read our Bibles—secretly, slowly, daily, obediently, and prayerfully—and keep studying and learning all we can, not only about the Bible, but the Sabbath and its history, also how we came by the Bible, and how best we can get children to do more searching of the Scriptures and learn why they are Seventh Day Baptists.

Do not be afraid to analyze the Bible—where it came from, who wrote it, and what the people thought who wrote it. The more we know about these things, the more we will respect and revere the Bible.

The search after God has been going on ever since man began to think how he came to be. Some Power must have created him, and from that day to this, man has been endeavoring to comprehend his Creator, to get a look at him if possible. We know "no man hath seen God at any time, but the only begotten of the father." Jesus demonstrated him—Father-God. The mighty powers of the Roman government did not seem to have a very good insight into the discovery of God, nor did any other government, small or great. It has always been left with men of a different station from the office of king or ruler.

Abraham was a person with a desirable quality of faith. Let us see what the story of his life brings to light when we consider it in a modern light. He lived in a community where there were many gods, also a system of sacrifice of human beings, but his faith was one that was willing to try new thought or adventure. Apparently it was not wise for him to try to convert his neighbors, so according to the Bible, God called him to come away from his home to a place God would show him. It was an indication of a one God thought, and not a many god thought. It seems to mark the dividing line between a belief in many gods, and one God. There is a long story about the life of Abraham in Genesis. The environments of youth are hard to shake, and according to the better standards that we can set today, Abraham's life was not any too high an ideal in many ways. He nearly

had a relapse back into the belief of youth, when he thought he was called upon to sacrifice the most beloved possession, his son Isaac. Let us call your attention to an advance in the approach to God when the change was made from belief of many to one God. The faith to take up a new adventure has been the method of advancement toward a better thought of God ever since the world began.

Jesus marks another dividing line. He builded on the foundations that had been laid, and proved desirable and just, turning away from the undesirable forms that had accumulated—the many rules of the Pharisees and other sects. He plunged into a new adventure, as did Abraham. He dared to look God in the face and call him Father; thus he approached nearer to God than any prophet before him, and called us brothers. Therefore we are also the sons and daughter of God, one whom we can all talk to—not having to go to any intercessor but to our heavenly Father himself. Jesus goes further. If God is Father of all men, then the commonest man is as precious as one of the highest station in this life. No wonder the authorities trembled in that day; they recognized the implications of the teaching. Either Jesus' life or their power must go. Christ's was the highest kind of leadership left to human beings. The final confidence with which he prepared his followers for their work, was thrilling in its majestic appeal to courage. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Just a few short years, and every member of the original organization was gone, but the Master's training had done its work; the great idea has prevailed—"not by might, nor by power, but by my spirit."

Then let us pray for our beloved country, that the demons and powers of the devil do not sap the very strength and heart out of our land. There are so many worthwhile things to work and pray for, that we really must not neglect our spiritual power. Let us start first with examining our own selves, then our homes, then our churches, then our community, and see wherein we may improve our work, remembering always to be of good courage. Every time you sacrifice something to obey the Lord, you grow stronger.

Let us pray that our churches become filled with interested listeners. Let us be more anxious to have our young people attend our own colleges, so they may meet people of their own faith and have Sabbath privileges. Let us pray for our ministers and more ministers.

Let us agitate in the press the need of the Bible being put back into the day schools, so that the American children may all have an equal chance to hear something of the Bible. There never was a better chance to spread the gospel truth than now. The masses have no God, no Sabbath, no aim in life, so let us pray for wisdom and guidance in doing Christ's work, and remember the words of our theme—Not by might, nor by power, but by my Spirit saith the Lord. God answers prayer.

The Bible is the word of God;
What wonders dwell therein.
Its saving power is yours to know,
Its wealth is yours to win.
Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mysteries;
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in the volume of heavenly love.
With faith that's unailing
And love all prevailing,
Trust in the promise of life evermore.

COUNT YOUR BLESSINGS

It was often remarked by his confreres that the sub-editor had an almost perpetual smile upon his lips. They observed this for they thought that if they were in his shoes their whole aspect of life would be of the gloomiest description. It was a fact that James Archer had fallen from a great height: once he had occupied a position of great influence and power and had been accounted among the richest men in his line. Not infrequently he had been jokingly questioned as to the source of his cheerfulness and had once or twice smilingly said, "One of these days I shall let you into the secret."

A broken shaft in the engine-room created an interregnum in the activities of the day, and as the staff sat around in temporary idleness James was invited to tell his story.

"Well, boys, you all know that I suffered a great misfortune five years ago that,
(Continued on page 799)

YOUNG PEOPLE'S WORK

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

RECREATION

This is the theme for Christian Endeavor topics for July. We think of this as the vacation month, although for many it is the month of the hardest work of the year. But if we get a vacation, most of us would like to have it in July.

The topics this month are being written again by West Virginia young people.

C. A. B.

JOYS AND DANGERS WHEN AWAY FROM HOME

Christian Endeavor Topic for Sabbath Day,
July 5, 1930

DAILY READINGS

Sunday—A meeting with God (Gen. 32: 9-12, 24-32)
Monday—A lost boy (Gen. 37: 9-20)
Tuesday—Danger of temptation (Matt. 6: 13)
Wednesday—Joys of worship (Acts 16: 12-15)
Thursday—Prodigal practices (Luke 15: 11-16)
Friday—Joy of soul-winning (John 4: 39-42)
Sabbath Day—Topic: Joys and dangers when away from home (Gen. 28: 10-22. Consecration meeting)

[The Intermediate topic for this week is nearly the same as the Senior; and the helps on it together with Lyle Crandall's Quiet Hour talks will supply the material for this week.—C. A. B.]

QUIET HOUR THOUGHTS

LYLE CRANDALL

The experience of Jacob as related in our lesson this week was wonderful. He was far away from home, in a solitary place, and he had ample time for meditation. This meditation, no doubt, caused him to have his beautiful dream. What we find when away from home depends upon the spirit of our seeking. Some find pleasure only; others find God. Jacob found God in this place, and when he resumed his journey he was a different man, for his experience had changed him. He was a stronger believer in God than he had been before.

When young people go away from home

they have experiences which either "make" or "break" their characters. Those who seek for pleasure only, find it, but, like the prodigal son, they often find that it does not satisfy the longings of their hearts. Those who seek for God find him, and learn that he satisfies. Whether their characters are strengthened or weakened by these experiences depends upon their home training and ability to resist temptations. If young people are firmly established on the solid rock of Jesus Christ they will be able to overcome temptations when away from home.

"The glass of which a bottle is made prevents the contents from running out and being wasted. Home influences around us help to keep us from running wild. We tend to live up to our reputation."

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Joy of companionship (Prov. 13: 20-22)
Monday—Evil companionship (Ps. 1: 1)
Tuesday—Service (Matt. 25: 34-40)
Wednesday—Selfishness (2 Thes. 3: 11-16)
Thursday—Worship (Rev. 1: 9, 10)
Friday—Indifference (Acts 24: 25)
Sabbath Day—Topic: Joys and dangers of vacation time. (Eccl. 11: 9, 10. Consecration meeting)

Topic for Sabbath Day, July 5, 1930

JOYS OF VACATION

Do we need to name them? Everyone knows the joys of vacation time, yet we might overlook some of them. A vacation means rest, recreation, and change. Part of this is right at hand and part of it we find on hikes and longer trips.

Out-Door Life

Nature has furnished us with the greatest change, which furnishes rest and recreation—change from bare trees, snow covered ground, and chilling winds to a green landscape, the beautiful flowers, and soft summer breezes. Thus nature has furnished a vacation for everyone, even if he can not go to California or Atlantic City. No greater change can be found than Nature has furnished in your own back yard, or garden. The out-door joys of vacation suggest the hoe, the fish rod, the swimming pool, the parks, the kodak, the flowers, the birds, new

acquaintances, and old friends visited. Who could not add a long list?

DANGERS OF VACATION

We do not like to talk about the dangers of vacation time, but we must admit there are dangers. There is danger that we think of vacation as a shifting of all responsibilities. Imagine the condition if all people shifted all responsibility during one summer. Think of our plight if Nature took even one day's vacation of this kind. Yet Nature is constantly changing and re-creating herself. Let us not make our vacation a burden upon others.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER V

Patricia Anderson suddenly sat up very straight and stared at the undecorated walls of her room. She had occupied the room for three days and as many nights, but not until now had she paid particular attention to the plainness of it. She had been trying to remember just what had happened to her. She recalled the afternoon she and the other occupants of the big green sedan had stopped for lunch at a long, low, ivy-covered building Roberta Hunt had spoken of as What Cheer Inn. There had been gay awnings at the windows, gay cars in front, and gay people almost filling the great porches. On the other side of a rustic fence there had been a beautiful garden, and she had wanted to spend hours resting in it, for she was tired—tired in mind and body. Yes, she remembered that very well. But Roberta had said she must hurry. That was the word that had been ringing and ringing in her ears. Always she must hurry, "for Frank had got a rush on, out to somewhere or something." And she had hurried with lunch, though she wasn't hungry. She had forgotten just what they had been served, something as bright-colored as the awnings and the cars, it seemed to her now. The meal was soon over, then the green car had rushed on again.

Suddenly she had felt very ill, and it had been necessary to stop at a doctor's office in the nearest town. Half a mile down the street was a new little hospital, and, before she hardly realized what had happened to her, she was occupying this small room with

the undecorated walls. She thought she had heard the pleasant-faced doctor say something about acute indigestion and no more long motor trips until she is completely rested. Yes, she remembered now that he had turned to Roberta and her sister-in-law with—"She's worn out. I think the danger is over now, but she needs quiet, days of it. Give her good care and—"

"But we can't stay here after tomorrow, doctor," Mrs. Frank Hunt had protested. "We're due at a wedding five hundred miles from here Thursday. My sister is to be a bridesmaid, so it will be impossible to change our plans. She will have to go on with us or be left here until she can go home by train. She's our guest, so of course we'll see that expenses are paid, but it's all very provoking."

"She might meet us somewhere when she's well enough to travel," Roberta had suggested, "but I reckon she'd rather go back by train. Our speed is fierce on a country girl. You know we do live in a constant whirl, Mill. I'm sorry for Pat. I didn't dream this—the time of her life—was going to end this way."

It all came back to Patricia as she rested there among her pillows, after her eyes had taken in every detail of the small room. Roberta and her sister-in-law had evidently thought that she was asleep.

Late Monday afternoon they had departed, leaving behind them a big bunch of scarlet carnations to brighten the little room. Somehow the carnations looked wilted and forsaken, perhaps because the day was so warm.

How good it would seem to be back on the hillside farm, where the old-fashioned yellow roses and white roses and pink roses had come to take the place of apple blossoms. The Dorothy Perkins roses, too, would be growing over the stone walls—a great mass of pink loveliness. She hoped Roberta's brief letter wouldn't worry mother too much—she would write a note herself tomorrow. And she would pay her own way home when the time came. Home! And suddenly Patricia's dark eyes filled with tears, and she turned her face to the pillow to hide them, lest the smiling little nurse come in and find her showing the white feather, as David used to tell Ted when

some task looked too hard for him. Poor David!

Perhaps he, too, was homesick—some-where in a strange place, among strange people. She wished she could find him, but that opportunity had gone with the Hunts. No, it had gone before she was taken ill—gone when Frank Hunt had practically ordered her to drop the detective stunts. Oh, she couldn't bear to think of him. She had been so disappointed in them all. Why had she ever accepted their invitation? What would they have said if they had known about her commission to investigate the Crandalls? Why, she had never opened Jean's letter. She would ask the little nurse to bring it to her when she came in. It would be something new to think about.

"Crandall! Crandall!" the name was a familiar one. There were many Crandalls among her acquaintances, but Jean's commission did not apply to them. Suddenly Patricia raised her head from the pillow and looked at the big pink rose the nurse had placed on the little table near her. Oh, she remembered now—there was a Rose Crandall—no, a Rosalie Crandall, who lived in a little brown house down South. Her father and mother had, for many years, been home missionaries, and the young people in the Cedarville Church had sometimes sent boxes of things to be used in their work. At first, the boxes had contained mostly used things, with now and then a toy for Rosalie's younger brothers and sisters. But nearly two years ago they had become more interested in the occupants of the little brown house, and since then many gifts had been sent down there. They had even been sending five dollars a month to be used in helping the young people and children in and around Rosedale. Apparently the gift had been appreciated.

In the Christian Endeavor room of the little white church in Cedarville, hung a beautiful red velvet motto, the gift of Rosalie Crandall, and now Patricia could almost see the pure white letters that stood out so clearly:

MY PRAYER

Give me observant eyes, dear Lord,
To see another's need;
Give to my hands a gentle touch
On other hands that bleed;
Quicken my ears to suffering's call,

In service grant me some part;
Teach me to speak the kindly word,
Oh, give me a friendly heart.

"If any one ever needed some one with a friendly heart, it's Patricia Anderson," said Patricia to herself. "I wish—oh, I wish that Rosalie Crandall might be here where I could feast my eyes on her. Mother and Nan and the others seem so far away. If I should write to Rosalie, I wonder if she would answer. I couldn't expect her to come—missionaries don't have the money to send their daughters off to visit strangers in a strange place, but I do want some one desperately, and there doesn't seem to be any one else."

At that moment the nurse came in with a glass of milk, and Patricia asked for the letter she had never opened. There was protest at first, but Patricia assured her that she would be better for having it, so it was finally placed in her hand.

Dear Patricia—the letter ran. It seems as if I haven't seen you to talk with you for ages, but I understand that your motor trip is to take you within forty miles of the little brown house in Rosedale. Last night the members of the missionary committee were talking about this, and it was suggested that you make every effort to run in on the Crandalls and come back prepared to tell us how much we should do for them and their work.

Money has been so scarce this year some of us feel that we may have to cut down on our missionary gifts. Some insist that it would be better to spend the money nearer home. The parish house needs a new piano, and we could spend a good many dollars helping that new club—they're planning a jolly place. I wish you could have seen some of the games and stunts they put on at their last social—you'd never have known it was a church young people's affair. But that's not to the point. Please, Patricia, see the Crandalls and come home ready to report. You haven't worked very hard for us this year, you know. Hope you have the best time ever. It's great to be able to go so far south and west, even if warm weather is coming on fast. Love, Jean.

"Go see the Crandalls and report whether it's best to help them and their work, when it's Patricia Anderson who needs Rosalie Crandall to keep her from feeling utterly deserted," thought Patricia. "Oh, I couldn't be an investigator or a spy. And I don't see how I can ask her to come to me now. It would look as if I wanted to test her. And she's only forty miles away. It's—it's tragic. I wish I hadn't opened that letter."

(To be continued)

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Did you ever ask a junior to prepare a worship service on "love" or "loyalty" or "kindness"? Let him select the call to worship, the one or two hymns used, and the Bible passages to be read, and write out a sentence or two as an introduction to the prayer service. Use this for several weeks and then let another junior work one out.

You might announce that you will hold a contest and ask each junior to prepare a worship service on any subject he thinks appropriate. Announce that the best ones will be used in the Junior meetings—no doubt you will want to use them all. Those sent to me will be used on this page from time to time.

A VISIT TO WHITE CLOUD

MARJORIE J. BURDICK

Field Representative for Young People's Board

Friday, May 23, was a beautiful day in the morning. My friend, with whom I live in Kalamazoo, and I had washed and polished "Esther," her car, and run her back in the garage. A few seconds later it began to rain, not gently but a regular downpour. This continued and poor "Esther" had to be taken from her shelter. Geraldine Maxson of Battle Creek joined me at the Y. W. C. A., and we started for White Cloud to attend the Semi-Annual Meeting of the Michigan-Ohio Churches.

The trip of ninety-nine miles over splendid roads was soon made, and we found ourselves at the home of Mr. Nathan Branch. It became our "home" at once, for their cordial welcome made us feel perfectly at ease.

From Friday night to Sunday night the time was filled with helpful meetings, with fun and with fellowship. Those who have been there know that we had a good time; I have not laughed so hard for a long time. This with the fellowship in the meetings and at the meals served in the church made the week-end a very worth while one.

No doubt the RECORDER readers have seen the report of the meetings, but I wish to add a few words of appreciation.

I was glad to see and hear Elder Sea-

ger again; he preached on Friday night and at one other time. Pastor Skaggs gave us a very helpful sermon in our Sabbath morning worship. At the ordination service in the afternoon, I was impressed by both charges, the one given by Doctor Branch to the new pastor, and the other given by Pastor Skaggs to the church.

The fellowship breakfast and program given by the young people on Sunday morning were very good; I wish I might speak of each individual participant who contributed to their theme, "Mother."

Later in the morning came the business meeting. It was far from being "dry," as we often consider such; many gave their impressions of the conference to that point. As a representative of the Young People's Board I was glad to act on a committee and then to take charge of the afternoon session.

After a period of recreation Mr. Adelbert Branch took us out to Diamond Lake, where we looked over possible camp sites for another camp for young people. It is a beautiful lake, surrounded by a woods that would invite every young person to hike and discover its secrets.

Geraldine and I had supper that night with Doctor and Mrs. Branch. We had a pleasant visit with considerable joking, especially when the wheel chair upset during a ride I was trying to take.

The conference closed that evening with a sermon by Rev. Robert Wing; it was encouraging and inspiring. Yet it has not closed in the results which it will bring, for again and again those who were there will recall whatever helped them most.

Monday morning "Esther" carried us back to Kalamazoo, and I am sure she must have overheard the many words of gratitude spoken for the White Cloud folks and all they did for the visitors from the three other churches.

There is no burden of the spirit but is lightened by kneeling under it. Little by little, the bitterest feelings are sweetened by the mention of them in prayer. And agony itself stops swelling, if we can only cry sincerely, "My God, my God!"

—Wm. Mountford.

CHILDREN'S PAGE

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

WHAT WOULD JESUS DO WERE HE IN OUR TOWN?

LUKE 4: 16-21

Junior Christian Endeavor Topic for Sabbath Day, July 5, 1930

MRS. HERBERT L. POLAN

Consecration Meeting

Questions:

How do we have any idea of what Jesus' attitude would be?

How do you think Jesus would appear if he should be found among the Eskimos?

How do you picture Jesus among the Hawaiians?

What do you think would be the difference in the manner of living of Jesus, were he to reside in New York City or in some small town in Arkansas?

Do you think Jesus would be a dance fiend or a card player?

What do you think Jesus would do in his leisure time?

What do you think Jesus would do Sabbath days in 1930?

All juniors may open their Bibles to the Sermon on the Mount, and look it through and choose verses which impress them as teaching something practical for our day.

Let someone stand at the blackboard with chalk and write a list of the things you think Jesus would do if he came in person to live in our town.

FRANCOIS' GIFT OF LOVE

(Continued)

One day as Francois was working at his carving, busily and happily, he heard the workmen shouting from below, "Come down, Francois, come down! The Germans are advancing against France; a messenger has just ridden by calling us to arms and our work must stop."

With a sad heart Francois climbed slowly down from his platform, for he and the other men too old for service in the army must labor every day in the fields to provide

food for the women and children and for the brave men who went into battle to defend them.

It was a great grief to Francois that he could no longer work at his carving, which was ever in his thoughts, but he knew that, even if he could find time for his work, at any time the Germans might tear down the beautiful cathedral so nearly completed.

The days and the months passed and still the war went on. Working beyond his strength in the fields, Francois grew older and more feeble every day. "Am I to be disappointed after all?" he sighed. "Am I never going to be able to carve this most wonderful picture of my dreams?"

At last the longing to get back to his carving became so great that one day, when he knew that the German patrol had passed and would not return for some time, he slipped quietly away to the cathedral and entering it climbed noiselessly to his platform up the long flight of stone steps. After looking carefully around to make sure that he had not been discovered, he again took up his labor of love. Oh, how happy he was to get his beloved tools into his hands once more, even though it might be at the risk of his own life. For an hour he worked as carefully and skillfully as ever and then reluctantly climbed down and succeeded in getting back to the fields unobserved. And so, day after day, in the same manner he slipped away to continue his carving for an hour or more.

One night as he crept home the fields, weary and disheartened, a paper was handed to him stating that he had permission to leave the village since he seemed too feeble to work in the fields. But this he hadn't the least idea of doing, for he could not think of giving up the completed carving of his precious picture growing slowly but surely under his still skillful old hands.

That night his plans were made. He secretly got together all the food he could well carry, which he tied up in a large red handkerchief; then with this and several bottles of water he hurried as fast as his strength would allow to the cathedral. Up the stone steps he crept in the darkness, carefully feeling each step of the way, until at last he reached his platform, where he hoped to stay until his work was completed.

"Dear Lord," he prayed fervently, "grant that I may complete this service for thee before I grow too feeble to work."

And so went on his labor of love and sacrifice. Each day he woke with the dawn and only paused in his work when the sound of his hammer might be noticed. He slept only when it was too dark to work, and only ate and drank what was absolutely necessary, for he wanted his supply to last until his task was completed. Sometimes he could catch rain water to refill his bottles, but his food supply began to grow low.

Day, by day his stone picture grew in form and beauty until before his eyes began to stand forth a marvelous likeness of the Christ, and over and over he prayed, "Lord, sustain my strength to complete this, the finest work I have ever done."

And so he labored on into the cool days of autumn, each day growing more feeble from hunger and cold, but ever patiently trying to complete this picture face of his Christ.

One day he had scarcely strength to hold his tools, and so he laid them beside him and sank down to rest for a while, saying, "I will rest more and eat more today so that I may have strength to finish my work tomorrow, for it will take but a moment."

When morning came Francois seemed too weak to rise, but he felt that he must keep his promise to his Lord, so he forced himself to stand upon his feet and, picking up his tools, he finished his task with a few strokes, then he sank to the platform unconscious. And so he lay until the bells of the village began to ring in the morning air and the people shouted with gladness. "Peace, on earth," rang the bells and sang the voices.

Then, suddenly, the faithful old stone carver seemed to hear the voice of the Christ. He slowly opened his eyes and gazed upon his wonderful likeness of the Christ smiling down upon him; it seemed as if the lips of the Christ moved and that he was speaking to him.

"Oh, I didn't know it was going to be so beautiful," he exclaimed. "Father, I thank thee." Then it seemed to Francois that he could hear the Christ say, "Thou hast loved me, Francois. I say unto thee, arise."

Francois never spoke again and before

many days he slept in the shadow of the cathedral, but the wonderful likeness of Christ still smiles down upon the people gathered within its walls, and witnesses to the loving service of the old stone cutter who carved it there.

A SABBATH AT NORTH LOUP

By way of explanation:

The Sabbath begins and closes with the ringing of the sunset bell. One Sabbath does not vary greatly from another except as the weather or sickness interferes, and also during the summer months the closing half hour is devoted to a vesper service. The North Loup Church has never taken a vacation in the more than half a century of its existence, since the organization in 1873. This also applies to the various appointments of the day—prayer meeting, Sabbath school, and the Endeavor societies—since their separate organizations.

Prayer meeting started with singing, "Safely through another week," led by several teen-age girls. Responsive reading—Steadfast in Prayer—included Scripture found in Colossians, James, Philippians. "Lead me, Savior" was sung. Bible references were read by several young women. The theme, "Pentecost and Witnessing," was presented by Pastor Warren. Several earnest prayers were offered, after which "Joys are flowing like a river" was sung. An informal discussion and suggestions pertaining to the coming of Rev. A. J. C. Bond, and plans for the meeting followed. "Draw me nearer" closed the service. Between thirty-five and forty people were present.

Sabbath morning dawned clear and beautiful. The sunshine seemed especially welcome since we have had a great deal of cloudy, rainy weather this spring. A good sized audience met for the morning service, among whom were Greenes, Davises, Roods, Thorngates, Barbers, Van Horns, Maxsons, Hutchins, Babcocks, and many others including a number of school teachers who are home for the summer. Mrs. Eliza Davis, who has just returned from many months in Denver; Art Watts, who has been in Illinois

and Wisconsin; Frank and Isabella Brown Allen and sons from Litchfield, and Frank's brother Paul from Farina, Ill., were among the number.

At the time of announcements some time was given the committee on distribution of literature to present the tracts on "Who Are Seventh Day Baptists." The choir, led by Mrs. Esther Babcock, with Mrs. Georgia Black Greene at the piano, sang one of their beautiful anthems featuring an alto solo by Margaret Sayre and a tenor solo by A. D. Moulton. Pastor Warren, in his alert, earnest way, brought an inspiring message to both the children and the adults. Several bouquets of peonies and roses lent their beauty and fragrance to the morning worship.

The Sabbath school, with Deacon R. O. Babcock presiding, followed church service. There were 138 in attendance, including the Teacher's Training class, taught by Professor L. O. Greene, which meets at the same hour at the parsonage. For some reason the number was hardly "up to par."

In many homes the noon hour is a time of home coming, when the children, "in-laws," and grandchildren gather at the parental home; or friends are often invited in to enjoy together the Sabbath day dinner.

The Junior society, under the superintendency of Mrs. C. W. Barber, with Lois, second daughter of Dell and Hazel Ingerson Barber, as leader, met in the basement for the three o'clock meeting. The subject was "God's Gift—My Time." This was the last Junior meeting for several of the older ones who are to be promoted next Friday evening.

At the same hour the intermediates, twenty-five strong, with their superintendent, Pastor Warren, met on the rostrum in the auditorium. The leader was Arlene Eyerly, elder daughter of Ford and Ethel Maxson Eyerly. The topic was "The Values of a Good Education." Here, as in Junior, there will be promotions before another Sabbath.

Senior Christian Endeavor at four o'clock, with a good attendance, also met in a circle on the rostrum. Miss Elsie Van Horn, one of the teachers who is home for the summer, led the meeting on

the subject, "Pull in Prayer." A lively discussion followed.

At five o'clock was the meeting of the expert class, numbering fourteen, conducted by Pastor Warren. And so we come to the closing half hour of a busy Sabbath day with vesper service arranged by Mrs. Madge Watts Fuller.

Piano solo, by Merle (daughter of Charles and Madge Fuller), Hymns, "I want my heart made purer, Lord," "Love divine all love excelling," "Shall we gather at the river?" Devotionals by Mrs. W. J. Hemphill.

The following original verse, written and read by Myra Thorngate Barber, accompanied by Doris Davis, daughter of E. E. and Rena Davis.

(Music, "Holy, Holy, Holy.")

A beautiful day did dawn for you
With sky of azure blue;
The bright coloring of each flower
Did show our Father's power.
For he is nigh.

Chorus

Holy, Holy, Holy, Lord God of Hosts
Heaven and earth are full of Thee
Heaven and earth are praising Thee
Oh Lord, Most High.

And now the day has gone from you
With sunset of gorgeous hue;
The drooping flowers to sleep have gone
You hear the birds' sweet vesper song
Throughout the sky.

We thank thee, God, for this bright day,
That thou hast led us all the way.
We thank thee for the night of rest,
The velvet night with stars all dressed,
Fear to defy.

Violin solo by Ruth Babcock, accompanied by her mother, Mrs. Esther Babcock. "At Eventide," by the Barber quartet: Fern Barber Maxson, C. W., Glenn, and Dell Barber. Closing hymn, "Dismiss us with thy blessing, Lord." Nearly one hundred attended.

And with the ringing of the sunset bell the Sabbath is at an end and the people go to their various destinations. Many go to the stores to do their trading for the beginning of another busy week, or spend a friendly hour or more visiting with friends and neighbors about the crops, the stock, the weather, or whatever.

In our enjoyment of the Sabbath, we would not forget to mention the janitor

(Continued on page 800)

OUR PULPIT

CHURCH UNITY

REV. ALVA L. DAVIS

Pastor of the church at Little Genesee, N. Y.

(The sermons for the Sabbaths of July will be furnished by Mr. Davis.)

SERMON FOR SABBATH, JULY 5, 1930

Text—John 17: 21.

ORDER OF SERVICE

OPENING PRAYER

RESPONSIVE READING—Psalm 27

HYMN—"How Firm a Foundation"

SCRIPTURE LESSON—John 17

PRAYER

OFFERING

HYMN—"Faith of Our Fathers"

SERMON

HYMN—"I Would Be True"

CLOSING PRAYER

as God gave them the ability to see and feel these. Denominations have been maintained, some of them through long centuries, because of these convictions, maintained at the price of labor, toil, and sacrifice. And whatever progress Christianity has made through the centuries to the present has been made through denominations. And while denominations have not always manifested a Christian charity toward each other there is today a growing spirit of fellowship and co-operation that is beautiful, savoring of the spirit for which Jesus prayed.



This is the first sermon in a series of Denominational Sermons, preached at Little Genesee, N. Y. Text: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

Should Baptists deny their faith? Is organic church union more desirable than denominational integrity? These questions are not asked for the sake of controversy. One of the major questions before the Christian world is that of church unity. And a question of such magnitude should be met and discussed with the utmost frankness.

Christian denominations had their birth in great convictions, growing convictions of personal responsibility to God—extreme loyalty to convictions of right, truth, and duty,

But there is a demand for a change. Church union—organic church union—is the rallying cry of the hour. The goal is a united Protestantism. In fact, the most liberal maintain that Catholic, Protestant, and Jew should make up the composite religious body of the united Church.

Ministers discuss church union in their associational meetings. The Federal Council of Churches, the International Council of Religious Education, the United Society of Christian Endeavor, are all encouraging the movement. Magazine writers are preaching it. It is blazoned on the front pages of the secular press. It is broadcasted over the radio and listened to in tens of thousands of homes. "Denominationalism is the sin of Protestantism," is the charge we face, both in the press and the pulpit. What has until

today been considered the genius of Protestantism is now our outstanding sin. So the cry is, "Unionize"—"Consolidate"—"Federate." So it has come about that *organization is fundamental, and belief only incidental.*

Once we admired conviction, we extolled it. The man who would stand for his convictions, and would suffer for his convictions rather than deny his faith, was a hero. If he died for his convictions he was a martyr. How weak we, their offspring, are! A few weeks ago I listened to a Presbyterian minister read a paper, the subject of which, as I remember it, was, "What has the Presbyterian Church to Contribute to the Church of the Future?" In substance, his address was an apology for their Calvinistic theology. He said, frankly, that he did not know that they had anything to contribute. What a shame for a great denomination, kept alive for more than three hundred years, to be thus slandered! A man ought to be ashamed to make such a statement. We know why we are Seventh Day Baptists, and why we were Baptists before we were Sabbath-keeping Baptists. Our long history has not been without the overshadowing of the Divine Presence.

ERRORS IN REASONING

There are, at least, three fundamental errors involved in the reasoning of the advocates of church union. First, they are laboring under the delusion that a united Church would increase our efficiency. But it is well to remind ourselves that organic church union is to be obtained only on the *lowest level*. Of necessity, there must be the giving up of vital beliefs, and the surrender of convictions. This united Church must contain peoples of all beliefs, or no belief.

Their second error is in their assumption that through church union denominations would cease. But organic union will mean only severed denominations. The United Church of Canada has in reality only added another denomination.

Their third fallacy is the assumption that bigness is greatness. By which it is implied that if only the church would combine, or consolidate, it would become omnipotent. Canada again furnishes us an example. Less than a year ago a Canadian minister declared in my hearing that the united Church

was not reaching as many people as did these churches before consolidation.

But let us remember we had a united church once, save for a few dissenters. The blackest pages of our history were written then. What was it then? An unspeakable tyrant, denying freedom over its whole broad domain, and crushing intellect and spirit into a dead uniformity. It took Protestantism to free us, to save us. I fear such a church whether ruled by a pope or a bishop.

Do not misunderstand me. I do not oppose church union *per se*. Some churches should disappear. Let them get together of their own free will. If they are not standing for some vital truth, God will take care of that. Time is the great leveler. I share with Doctor Goodchild in the sentiment: "I pity the small federated churches embracing the inevitable Methodist, the inevitable Presbyterian, and the inevitable Baptist, the sane and the insane."

OUR BAPTIST HERITAGE

Baptists have a glorious history. Some feel they can trace our history back to apostolic times. Certain it is Jesus was baptized; his disciples were baptized. But Baptists make no pretense of establishing, by documentary evidence, an unbroken succession in *name* and *form*, as exists today. Such a claim would be ridiculous. But from the days of the apostles to the Reformation there existed small congregations, separated from the dominant churches, and representatives of a primitive faith.

It is an acknowledged fact that such people existed in Reformation days. During the Reformation and later days they were persecuted unto death by Roman Catholics and Reformed Catholics, and banished by Lutherans. Not considering the Moravians and the Waldenses, they are probably older than any other Protestant denomination.

Men, like Hubmaier, may be regarded as our forerunners. In England, among the exiled Separatists, we find the humble source of a definite Baptist movement, which is now one of the main streams of religious history. By the middle of the seventeenth century strong Baptist churches appear in England, founded by returning exiles. From England the Baptist movement extended to the transatlantic. The first Baptist Church in America was planted in

Providence, R. I., by Williams, in 1639. Today, the Baptists are the largest denomination in America.

Through emigration, it entered Canada, then all the Australian states, then South Africa. There are more than 3,000,000 Negro Baptists in America. There are nearly 300,000 Baptists in India; in China, nearly 60,000; among the native tribes of Africa, more than 70,000; and in Central and South America nearly 100,000. A century ago there was not a Baptist Church in Continental Europe. Today, Albania and Turkey are the only European countries without a Baptist Church. The baptized, communicant strength of the Baptist Church (including all bodies) is 11,500,000, with a community strength of about 40,000,000. Comparing Baptist growth with the Roman Catholic, Eastern Orthodox, and the Protestant Church in general, we find that while each of these bodies increased less than 200 per cent for the century 1825-1925, the Baptists increased 2,216 per cent. during the same period.

SIGNIFICANCE OF THESE FACTS

The fact of age is not a valid reason against church union. But it does make it historically and philosophically difficult. Nor is the fact of persecution a valid reason against church union. But persecution does mean, however, that Baptist testimony was so peculiar that even Protestant authority tried to put it down by *force*. And persecutions have bound the people together, and this makes the severing of ties *difficult*.

But persecutions mean more than that. They mean that on the part of the persecuted and sufferers, their views were so important, so deeply a part of their convictions—of their hopes and confidences for life, death, and eternity—they were willing to stake their all on the truths as they found them in God's Word. Like Luther, they said, "God helping us, we can not do otherwise."

Were our Baptist forebears mistaken? Because the persecutors have long since ceased, and are now fraternizing with Baptists in spite of their views, does it prove Baptists were mistaken? If so, then the tortures of those years when Baptists took their weary journeys into strange lands, or rotted in prisons, or went up into life everlasting from drowning waters and burning stakes, *have no message for us*. They died

in vain. Were our forebears martyrs by mistake? Did they give up their lives for things not essential to Christianity? Things that can be given up, or pooled, and thus dissolved, or lost, in the *one big union*? Is it true that Baptists have no distinct beliefs which justify their denominational integrity? Have they no witness worth preserving by a corporate body of believers?

OUR HISTORICAL AFFIRMATIONS

What are the historic affirmations that Baptists have proclaimed to the world?

1. *Liberty of Conscience*. The Baptists are the only large body of believers that have deliberately made themselves a voice for the *liberty of conscience*. All through our history Baptists have unfalteringly proclaimed that every man by nature possesses the divine right of private judgment in interpreting the Scriptures; that it is his privilege to read and explain the Bible for himself without dictation from man, being answerable to God only; and that man has the right to hold to such religious opinions as he believes the Bible teaches without hindrance from any one, so long as he does not interfere with the rights of others.

2. *Separation of Church and State*. Baptists have stood not only for the freedom of the will, but for complete separation of Church and State. By that declaration they affirmed that no organic church union with the State should be tolerated; and that the Church should neither ask for, nor accept support from, civil authority.

For these bold declarations Baptists rotted in dungeons and burned at the stakes. For such declarations they were driven from Massachusetts and Connecticut. But no people made a more magnificent contribution to our Colonial life, nor wrote more deeply their fundamental convictions into the Constitution of the United States than did Baptists.

But some one says: Liberty of conscience, freedom to worship God according to the dictates of conscience, and separation of Church and State, have all been won. Not at all. These do not exist at all in Russia. They exist only in a limited form in the Balkan States. What of these in Catholic lands? The people are strangers to these. And even America with her Lord's Day Alliance and her Blue Laws, has a long way to travel before the battle is won.

If it was necessary for God to raise up this mighty people to proclaim these great truths, and to keep them through these centuries of stress, will we now throw down the torch, or pass it on to others?

3. *Baptists Stand for Ecclesiastical Liberty.* Jesus Christ, the Founder of the Church, stood for democracy among his followers. Autocracy, the only rule recognized by man, was rejected by Jesus. In Christ's kingdom, the greatest are those who serve. And the humblest believer has as full powers as the greatest. The Baptist polity places this right in the congregation.

This legacy of ecclesiastical freedom is the costliest thing left us by our Redeemer. In the *only union* history knows any thing about among Protestants *this legacy has been surrendered.* Will it be guarded when Baptists are swallowed up in the *big union*? It would seem, that when such a union takes place, Christ's principle of democracy in spiritual things will be betrayed. If Baptists have no other reason for their existence, it would be forever worth while for them to maintain their own church identity to witness for this principle.

4. *Regenerate Church Membership.* During all their history Baptists have stood for a regenerate church membership. They have stood for the Christian idea, the apostolic idea, of confessing Christ before men, for a voluntary receiving of Christ as Savior and Lord. Not an automatic confession of Christ at birth, or at baptism, whether infant or adult, but a public confession of Christ has been the "master light" of all Baptist seeing.

Of course, other denominations do not deny that one must confess Christ in order to be a Christian. But in the great majority of denominations, outside Baptist faith, the thought of being "born again" is a lost truth. Membership in other churches has become largely an infant enrollment. Baptists have carried out Christ's command, "Ye must be born again," through the process of free choice, with a relentlessness, completeness, and consistency, through evil report and good report, that have set them apart with unique honor in the history of Christendom. Will Baptists surrender this vital principle of their faith? Will the principle of the new birth perish if Baptists surrender? It is my judgment such a vital truth can not be surrendered. If we sur-

render, Christ will remove the candlestick from us and pass it on to other hands.

5. *Immersion.* Baptism by immersion has been the universal testimony of Baptists from earliest times to the present. Loyalty to Christ, to New Testament Christianity, to convictions, to truth in Jesus Christ has made Baptists just as insistent touching baptism as other great Biblical truths. This we will discuss in our next sermon. Here we only ask: In the coming "big union" will Baptists surrender this truth? Will Pedobaptists surrender their liberty to sprinkle, etc.? Or will all modes of baptism be performed, or none at all?

However, the very moment Baptists go into this movement in which they either give up immersion or become indifferent to it—that very moment they have jettisoned their historic testimony, and given the lie to their loyalties as New Testament Christians.

6. *The Bible, the Only Rule of Faith and Practice.* While most Protestant bodies declare that belief in the Bible is one of the rules of their faith, they have elevated the creeds of their church, if not to the place of major importance, at least until they are secondary to the Bible itself. While Baptists have set forth a doctrinal creed for instruction, for teaching values, they have always insisted that the Bible, and the Bible only, is their rule of faith and practice. They have steadfastly refused the use of creeds as a *standard* of belief and conduct. The Episcopal Church, with her bishops and ritual, has little semblance to New Testament organization. The majority of the large denominations, with their organized machinery, do not claim New Testament precedent. Baptists have always insisted that the local church was above all ecclesiastical jurisdiction.

But judging the future by the past, and also in the light of present-day developments, the united Church will have a creed, which will, of necessity, limit, guide, and define its faith. It will of necessity be a human, mechanical thing. And judging by the past, I do not see how Baptists can merge their identity in such a union, and be loyal to Christ; and maintain their own self-respect.

7. *The Sabbath.* We are Baptists. The foregoing doctrines of faith we accept as Baptists. The Sabbath is our distinctive doctrine, which separates us from the great

Baptist denomination. Because of the Sabbath we were compelled to become dissenters. We are Sabbath-keeping Baptists, and have maintained our integrity at the price of persecution and hardships. Will we surrender this truth for the sake of union? This subject we will discuss in a later sermon.

UNITY OF THE SPIRIT

I believe in unity, the unity of the Spirit for which Jesus prayed—that all may be one, "as thou, Father, art in me, and I in thee, that they also may be one in us." For what purpose? "That the world may believe. For this Jesus came, lived, died, rose again, ascended on high, and is interceding for us today. He prays that we may be *one*, not as unthinking beings, not as a conglomerate mass of people, but one in spirit. This spirit of oneness finds its outward expression through channels of diversified Christian believers who are united in faith, fellowship, love, and service.

(For much data and information in this sermon I am indebted to various Baptist reports and publications.)

HOME NEWS

DODGE CENTER, MINN. — During the month of May, Pastor Scannell has been giving lectures on the life of Christ, every Sabbath evening, illustrated with fine pictures from the life and ministry of Jesus.

The lantern slides are the finest that can be produced, and seem to be greatly appreciated. Quite a number from other churches are in regular attendance.

These lectures are made the medium for Bible research. The plan used is as follows: At each lecture a list of twenty questions on subjects dealt with in the lecture and other Bible questions is given out after the lecture is finished, and the questionnaire of the preceding week is taken up. A week is given for the study of each list. At the close of the series, which will include eighteen lectures, the one having the greatest number of correct answers will be presented with a fine Bible by the pastor.

Our Christian Endeavor prayer meeting committee is arranging an interesting summary on "How Great Men Have Served Their Generations." This program is for

the Christian Endeavor hour at the semi-annual meeting. The names of several great men have been handed to the young people of New Auburn and Dodge Center for synopses on their service to mankind. We are sure the hour will be interesting and profitable.

Mrs. Arthur Payne visited all the schools at Wasioja and Ashland last week in the interests of the summer Vacation Bible School which commences here June 9.—*The Church Messenger.*

WATERFORD, CONN.—Our church has given a call to Mr. and Mrs. Everett Harris to carry on the pastorate. Mr. Harris expects to attend Yale Divinity at New Haven, Conn., in the fall, and will make his home in Waterford. His work here will begin August first.

Those who know Deacon Isaac Gardner, will be interested to know that he is now home and around without support of a cane or crutch.

Miss Miriam Shaw, who has been studying and training in Hartford, Conn., and has just recently been graduated, was a weekend guest of Pastor and Mrs. Hill. Miss Shaw addressed us in the Sabbath morning service on May 24.

The church elected Pastor Hill for their delegate to the association at Berlin, N. Y. Rev. Mr. Brothwell of the Jordan Baptist Church will preach the Sabbath morning sermon in the pastor's absence.

The Christian Endeavor society held a dog roast and annual election of officers on the beach, May 31. The following officers were elected: Morton Swinney, president; Frances Booth, secretary; Thomas Fitzgerald, treasurer. As our society is so small we will only have three committees from now on: the prayer meeting committee, the lookout committee, and social committee. We felt that we were over organized last year. We added three new active members to our roll during the past year. The president reported that he felt well pleased with the work done during the past year. During the summer the Christian Endeavor and church will hold their prayer meeting together on Sabbath eve, and will share the leadership.

Fundamentalists' Page

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

WHAT ABOUT THE PENTATEUCH?

IV

LESTER G. OSBORN

We have now reviewed the more important arguments for and against the Mosaic authorship and historicity of the Pentateuch. We have seen that the evidence points to Moses as the author, and that the arguments advanced by modern critics are illogical and neither convincing nor conclusive. This series is already too long, but it would not be complete if we did not look at the structure of the Pentateuch itself. The divisive critics say it has not integrity—that is, that it is not a unit, but a combination of fragments. Their attempts to prove this by taking isolated passages has failed. As we look at the whole Pentateuch we shall see that there is a continuity running through the whole thing that must be due to the writing of it by one man, and that could not exist if it were the work of as many authors and redactors as the critics claim.

First let us get an "airplane" view of the whole Bible. No one can read it in its entirety without feeling the orderly progress in the events recorded. It begins with three introductory chapters telling of the creation of the world and man, and the breaking of the perfect communion between God and humanity through man's disobedience. From then on we see the redemptive process unfolding, until it finds its culmination in Jesus Christ and the beginnings of the Christian religion in the New Testament. First, by a process of selection (not *natural* selection, but *supernatural*) the race is chosen which is to be the vehicle of God's revealed religion and the progenitors of the Savior. Then this chosen people is molded by the different laws and events until the borders of the promised land are reached. This is the story of the Pentateuch. The books of Joshua and Judges tell of the entrance into and conquest of the promised land, and the

other historical books give us the providential application and expansion of the law. The poetical books then show us the application of the law to the inner being of the people, into the individual heart and life. Then the prophetic books provide the objective expansion of the law, the outer reach.

But we are more interested in the Pentateuch in this article. Need we say that it is the basis of the whole Bible and the whole Christian religion? Christianity is a soteriological religion—a religion of salvation. What need of a Savior without Genesis 3? The whole redemptive process which the Bible unfolds to us is foolishness without the story of the fall.

The Pentateuch is in two grand divisions—history from Genesis 1 through Exodus 19, and legislation from there on. Naturally there is history mixed in with the legislation, for this is necessary to explain the background of and the reasons for the law. The historical section traces the steps by which Israel was brought into being and chosen to be the particular people of God. The antediluvian period (Genesis 1 to 5) gives the creation and the fall with its results, and then narrows the history down to Seth, disposing of the apostate lines. Then the line of the pious race is traced to Noah. The next six chapters tell of the flood and the new beginning, and bring the line of the Shemites down to Abraham. Genesis 12 to 50 tell of the history of the chosen family, the promises, the separation of the other lines from that of Jacob, and the entrance into Egypt where they are to grow into a nation. This unfolding is recorded in Exodus 1: 1-7. From there through chapter 13 we read of the preparation for the exodus: first the oppression, making them long for deliverance; then the preparation of the leader, Moses; and finally the setting free by the plagues. Then through chapter 19 we read of the exodus and the march to Sinai.

At Sinai the legislation starts, and the numerous laws are recorded in the remainder of Exodus and Leviticus. Numbers begins with the preparations for departure, then tells of the journey from Sinai to Kadesh, and the pronouncement of the sentence of forty years wandering in the wilderness, which wandering is recorded in chapters 15 to 19. Special situations called

for special legislation, which is recorded in these chapters. Then in the fortieth year, the journey is made from Kadesh to the plains of Moab; Moses and Aaron sin and are excluded from the promised land and the territory east of the Jordan is conquered.

Deuteronomy, in the first thirty chapters, gives Moses' final address to the people, calling to their memories the leading events in their national life, reviewing the laws in detail, and urging upon them loyalty to the service of Jehovah, telling them of the blessing which will come from obedience and the curse that will follow disobedience. Then in chapters 31 to 34 there is a conclusion to the whole Pentateuch: provision for the publication and safe keeping of the law; Moses' admonitory song; his last blessing to the tribes; and the account of his death. Moulton gives us a fine description of this conclusion: "Simple, bare prose tells the rest: The solitary ascent into the mount, the long gaze over the land of promise, the death. But no wealth of poetic imagination could have made a close for Deuteronomy more harmonious with the body of the book. The life of the lonely leader has passed out into solitude; and 'no man knoweth of his sepulchre unto this day.'"

In this series of articles we have reviewed briefly the problem of the Pentateuch. This review is not complete, but we believe that we have enough material so that we can draw some definite conclusions as to the genuineness and integrity of this portion of the Bible. We have seen that the main arguments against the Mosaic authorship and in favor of the documentary theory will not stand. The evidence points to one man as the author. The Pentateuch itself claims that this man was Moses and this claim is supported by the New Testament. The evidence shows that this claim is true, and that the book is genuine, for Moses had a good education; he had access to the documents and traditions of his own people and of Egypt, Assyria, and Babylonia, and he was an eye-witness of the occurrences of the last four books, being himself the leading character in the main events. Writing was practiced in his day, in all the literary forms found in the Pentateuch. Hebrew script had been in existence for over two hundred years. We can only conclude that the Pentateuch, with the possible exception of a few

interpolations, which we believe to be just as truly inspired as the main text, was written early by Moses, is a unit, and not a compilation of fragments, and is authentic history, being a true account of the events which it records.

COUNT YOUR BLESSINGS

(Continued from page 785)

among other things, brought me from affluence to beggary almost. I had always been able to keep my family in luxury and those reverse conditions acted evilly upon my spirit, and so soured my disposition that I had become far from an agreeable fellow to have about.

"One day I took a walk into the country. I stopped to look through the gates of the cemetery, and as I stood there a dozen carriages passed in, in the first of which I saw a man with whom I had been well acquainted in more prosperous days. I followed in the wake of the cortege and stood with the mourners beside the grave. I learned that my old friend had lost his wife. My heart ached for him as I saw how utterly broken he was over his loss. As I turned away from that grave another funeral procession passed by and in the front carriage I recognized another man I had known. Again I stood with a crowd of mourners and found that this man had lost his two daughters and was now about to see them laid in the same grave.

"As I stood there I thought how much reason I had to be perfectly happy. At home were the three beings that were dearest to me: my wife and my two little daughters. Those men were prosperous and well to do. Would I at that moment have exchanged places with either of them? No! Never! A load had somehow suddenly been lifted from my heart. What had I to be unhappy about? While I had my wife and my two children I was rich indeed.

"I hurried home with a light step and a thrilling happiness in my heart. From that hour my whole outlook on life was changed, and with a new courage and a spirit of thankfulness I had never felt before, I gathered up again the threads of my life; for I had counted my blessings and had found myself to be rich indeed."

—The Baptist.

MARRIAGES

DENNISON-BEE.—On June 12, 1930, at the Ritchie Seventh Day Baptist parsonage at Berea, W. Va., Wesley E. Dennison of Coldwater, and Lida U. Bee of Berea, were united in marriage by Pastor Clifford A. Beebe.

HESS-DAVIS.—At the home of the bride's parents, Mr. and Mrs. Earl W. Davis, May 28, 1930, by Rev. Geo. B. Shaw, Miriam Lowther Davis and Orus Hess, all of Salem, W. Va.

MARTIN-ROSIER.—At the home of the bride's uncle, Earnest O. Davis, Salem, W. Va., June 16, 1930, by Rev. Geo. B. Shaw, Lewis Harold Martin of Huntington and Alice Winifred Rosier of Salem.

MORRIS-KEYSOR.—At the Seventh Day Baptist parsonage, Jackson Center, O., June 4, 1930, Mr. Ora Morris and Miss Goldie Levon Keysor of Jackson Center, O., Pastor L. D. Seager officiating.

SMITH-FORD.—At the Seventh Day Baptist parsonage, Salem, W. Va., July 21, 1929, by Rev. Geo. B. Shaw, pastor of the bride, Mary A. Ford of Clarksburg, and Earnest F. Smith of West Union.

Sabbath School Lesson I.—July 5, 1930

ABRAHAM (A Pioneer of Faith).—Genesis 12: 1-5; 13: 1-12; 17: 1-8; 18: 22-33; Hebrews 11: 8-10.

Golden Text: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Hebrews 11: 8.

DAILY READINGS

June 29—A Call to Faith. Genesis 12: 1-5.
June 30—An Act of Faith. Genesis 13: 7-13.
July 1—A Prayer of Faith. Genesis 18: 23-32.
July 2—A Test of Faith. Genesis 22: 1-8.
July 3—The Triumph of Faith. Hebrews 11: 8-12.
July 4—An Overcoming Faith. 1 John 5: 1-5.
July 5—Faith Supreme. Psalm 23.

(For Lesson Notes, see *Helping Hand*)

A SABBATH AT NORTH LOUP

(Continued from page 792)

and his wife, Mr. and Mrs. C. W. Barber, who labor many hours with brooms and dust mops, or replacing books and chairs, (tending furnace fires in season, often as early as four-thirty on a cold Sabbath morning, while the rest of us enjoy an extra snooze) and all the extra little things, that we may enjoy our beautiful house of worship.

FERN BARBER MAXSON.

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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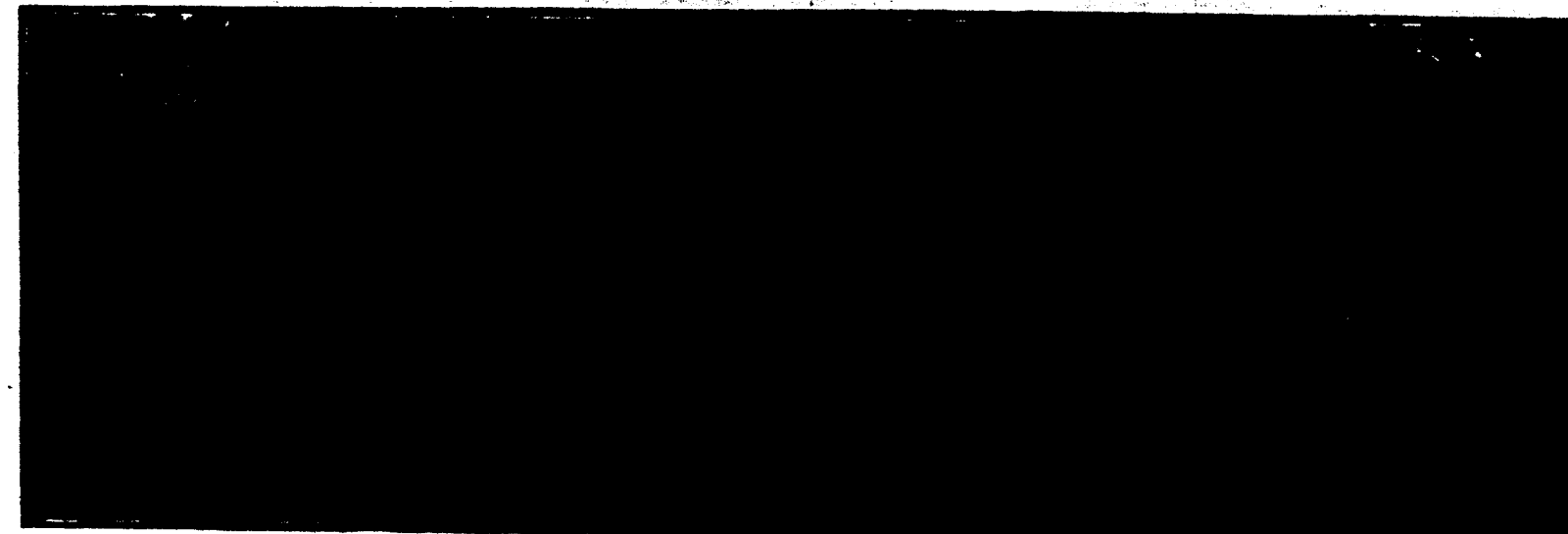
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