

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

The Sabbath Recorder

Christ stands alone in unapproachable grandeur. Nineteen hundred years roll away, and his character so lives that he inspires millions of men with impassioned love. He became what he was in spite of his surroundings and is the only one who can say in truth and holiness, "Do as I have done." He appeared in an age when such a perfect ideal could not have been developed in act nor conceived in thought. The perfection of humanity is only thought of as coming in ages hence. But in Jesus, the Christ, it appears amid what must always seem impossible surroundings. Thus Christ himself is the great miracle which must establish the fact of miracles. The miraculous is what we should expect from "God manifest in the flesh."

—Selected.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

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Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(INCORPORATED, 1916)

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WHOLE No. 4,429

O Lord, our heavenly Father, when we look into our own hearts and realize the lurking evils therein, we do long for the illuminating and cleansing presence of the Holy Spirit. Help us to open the door and let him in to dwell there.

We long for thy presence to purify our motives and to cleanse us from evil thoughts. Help us to learn well the laws of our spiritual well being, and grant unto us the peace of those whose hearts are stayed on thee. For Jesus' sake. Amen.

Important Commission Matters, The President's "Attention Churches" Following the editorials in this issue you will find the minutes of the Seventh Day Baptist Commission meeting, held in our new building on December 29 and 30. The minutes are preceded by an important message from Rev. Edgar D. Van Horn, president of both the Commission and the General Conference, requesting your careful attention to the work and plans of the committees on religious life.

Dear friends, pastors and people, so much depends upon your loyalty and co-operation in this denominational work, that we can not go forward if many of you are indifferent. Please do take the matter to heart at once, so the end of Conference year will find everything satisfactorily done. Then in all the dear churches we may rejoice in completing the very best year's work in our history.

Far-reaching Influence Of Jesus the Christ Around the Christmas holidays, a thinking man can not avoid the impression that the Babe born in a manger in Bethlehem of Judea more than nineteen hundred years ago, has been enthroned in the hearts of men as one who has done more for the good of humanity, and whose influence has been more potent throughout the ages than has any king, or scholar, or political leader earth has known.

His three years of service after thirty years of life, made him supreme in his far-reaching influence over men. After all the centuries the entire Christian world holds

him in reverence, and even the business world closes its doors in honor of Christ on his birthday, as the years come and go.

Some sixty years after that first Christmas, Paul wrote: "Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth." (Philippians 2: 9, 10.)

We do not wonder that Paul wrote thus after he had met Christ at Damascus and was transformed in his life, becoming an apostle instead of a persecutor. The real surprise might be in the fact that after all the centuries Paul's prophecy holds literally true. From a human point of view, on that first Christmas night, who could imagine that the humble Babe of a carpenter from Nazareth, was destined to become more influential than the greatest potentate earth ever knew?

But what did the great world leaders of Paul's day care about the future of the Christ whom they had crucified, and about whom the Apostle had written?

To be sure, wise men from the East had paid him homage and angels had announced the birth of the humble Babe; but little did the scholars of that time think that the Child would have a far-reaching influence for all time, and that his name would stand above Abraham, or Moses, or David.

The fact is, there was never an age in which the Christ was more alive or in which he was more influential than he is today. This is true because he appealed to the spiritual nature of man. His appeal was to the highest and best in man, and he sacrificed his own life to bring blessings to others. Humanity does revere its practical benefactors. And none could be any more practical or helpful than was the God-man who revealed our relations to our Maker; and who provided relief from our sins.

LOOKING BACKWARD AND FORWARD Imagine yourself standing in Bethlehem at the birth of Christ. What do you see to show the practical power of his life?

Behind him is all the pomp and grotesque greatness of a heathen world. What had Babylon or Nineveh or Egypt ever done for the nobler nature and the dearest interests of man? Greece had *literary* culture among its higher classes, but what had Greece done to awaken immortal hopes in the poor and downtrodden? She did have splendid architecture, but where had she built asylums and charity schools for her ignoble, poverty-stricken children?

The mighty Roman Empire could strongly organize the state for physical power, but little did she do for the finer wants or eternal good of the race.

Now let us look ahead in the world's history after Christ's day. What do you see? Springing up in the pathway of his words which are scattered off through the ages wherever his gospel is preached new and blessed institutions have arisen for the higher welfare of man—homes more sacred and refined; churches whose spires point to heaven; religious schools, teaching the common Fatherhood of God and Christian brotherhood of man; hospitals for the poor and unfortunate; laws have relaxed their bitter sternness; literature takes on a more noble and spiritual style; the evils and hardships of life are viewed in a new light, under the help of the ever-present Christ; and the grave is illumined with the cheering words, "In my Father's house are many mansions." Death loses its sting in the light of the Christ life. And while we live on earth, we have a manifold better world to live in, due to the all prevailing, uplifting influence of Jesus the Christ.

Badly Mixed; Confessed His Own Confusion In the *Christian Century* of January 8, is an article by a minister of the gospel, entitled, "The Lord's Day in the Bible Belt," which reveals as great a mix up regarding Bible teachings on the Sabbath question as one ever sees in public print. The writer refers to the utter disregard for Sunday as a sacred day in the cities until its observance as a sabbath is absolutely hopeless, where, he says, "The fourth commandment has become as obsolete as hoop-skirts."

He writes of the rural districts as "the Bible belt" where there may yet be some hope of interest in the observance of "the Lord's day." But, says he, "even out there

the ranks are thinning and there are no recruits."

On the Sunday preceding he had preached a sermon on the "Christian Sabbath"—not the *Bible* Sabbath—and I do not wonder he wrote, "I confessed to my congregation my own confusion." He seemed quite unsettled as to what should be allowed on the "first day of the week."

After making a strong appeal for guidance, and after stating the need of *re-interpretation* and *re-definition*, he expressed his disapproval of an effort to bring back a wholesale, extreme ban on Sunday activities, he then says, "We should like to know what Christ would approve."

He pleads for enlightenment "without resort to subterfuge or attempts to prove the validity of the traditional *Puritan* sabbath." Then he says:

"And I advocate their studying it with the following facts in mind: (1) The old Puritan sabbath is dying and very few Christians wish to see its revival. (2) Christ observed the Sabbath day, but he did not observe it as the traditionalists would have had him observe it. (3) In his teaching, Christ emphasized the supremacy of personality, its growth or retardation, when he put the pith of his whole position in the words so often quoted, 'The sabbath was made for man, and not man for the sabbath.'"

I attempt to answer this appeal for information regarding the Sabbath with these facts in mind: (1) that writer is a minister of the gospel claiming the Bible as the Christian's rule of faith and practice.

(2) His rule of life teaches that God made the seventh day of the week his holy day, and commanded his children to keep it holy in remembrance of him.

(3) Jehovah placed this in the center of the Ten Commandments as the only one that tells what God made that law. It is really his *signature* to the law.

(4) Christ observed this seventh-day Sabbath all his life as God's holy day, and never gave any authority for a change.

(5) Nowhere in the New Testament can any such change be found.

(6) More than three centuries after Christ, a Roman king authorized the keeping of the "Venerable day of the Sun," which was Baal's day.

God's Sabbath, observed by Christ, was the seventh day of the week—not the first day of the week—and the Bible is very explicit as to *why* God made it so.

No wonder that a minister of the gospel with Bible in hand finds himself confused and stultified in trying to enforce veneration for the first day of the week in place of the seventh day as Sabbath.

Judging by what Jesus did all his life, I can not see how any one can think that Christ, if here, would approve the observance of Baal's day in place of his Father's Sabbath.

Year Books All Distributed The *Year Books* for 1929 are all sent out to the churches, and unless there has been some miscarriage or mistake in the mail service they should be available for our people in their homes before this time.

COMMISSION OF SEVENTH DAY BAPTIST GENERAL CONFERENCE

We give you first an important message from our Conference president, Rev. Edgar D. Van Horn of Alfred, entitled:

ATTENTION, CHURCHES

The report of the mid-year meeting of the Commission which follows is presented to you as our message at this time, with the request that you read it carefully. Please remember we are in the midst of an important experiment. Its success or failure depends largely on you. We are trying out the plan of getting along without the services of an Onward Movement director, thus releasing a good man for a pastorate and saving the denomination an expense of two thousand dollars and more. The work is being carried on by two important committees: the Finance Committee headed by Mr. Vars of Plainfield; and the Religious Life by Secretary W. L. Burdick of Ashaway. [Later—Rev. A. J. C. Bond of Plainfield was made chairman.]

Your attention is called to that part of the Commission's report which deals with the work of these two committees. They are giving no little of their valued time and thought to this work, and Mr. Vars reports that the response to his efforts has been somewhat discouraging. While there are various reasons for this, the pastors can do

much to make this the best financial year in our history. Literature will be placed in your hands soon which, it is hoped, will materially aid you. Our people are loyal and will give generously when they see the importance of our job.

Then please note carefully the plan set forth by our Committee on Religious Life. Here is a program at once comprehensive and vital. We are soon to begin the celebration of the nineteen-hundredth anniversary of our Lord's earthly ministry, with especial emphasis on Pentecost. Let us begin now and resolve to study anew the life and teachings of Jesus. Let us as pastors plan out and present to our Sabbath morning congregations a series of sermons dealing with his life and ministry, and prayerfully seek to lead our people into a closer discipleship. Watch for further suggestions along this line.

Alfred Station, N. Y.,
January 8, 1930.

MINUTES OF COMMISSION MEETING

The Commission was called to order December 29, 1929, at 9.20 a. m., in the board room of the Seventh Day Baptist Building, Plainfield, N. J.

Members present: President Edgar D. Van Horn, Moses H. Van Horn, Curtis F. Randolph, George Benjamin Utter, Asa F. Randolph, Edward E. Whitford, S. Duane Ogden, and the secretary, James L. Skaggs.

At the request of the president, Moses H. Van Horn offered the opening prayer.

The first item of business was to determine the time of opening and closing of sessions of the meeting. The following schedule was agreed upon: to close morning session at 12.30 p. m.; open afternoon session at 2.00, and to close same at 5; and to open evening session at 7.00.

The following agenda for the meeting were presented by the secretary:

1. Consideration of report of Committee to Promote Financial Program.
2. Consideration of report of Committee to Promote Religious Program.
3. Consideration of administration of L. S. K. Fund.
4. Consideration of problems of Committee on Retired Ministers' Fund.

5. Report of treasurer of General Conference.

6. Comparison of receipts of Onward Movement for 1928 and 1929.

7. Consideration of program and financial problems of Sabbath School Board.

8. Consideration of request of Young People's Board for approval of plan to employ field secretary.

9. Consideration of interests presented by Missionary Society.

10. Consideration of interests of Woman's Board.

11. Consideration of problems presented by president of American Sabbath Tract Society.

12. Consideration of program of next General Conference, and of parts of program to be arranged by boards.

13. Communication from Federal Council of Churches.

Item 3 of agenda was taken up for discussion: "Consideration of administration of L. S. K. Fund." The administration of this fund had been assigned by the Commission to the Missionary Society. The Missionary Society had failed to take action, regarding the L. S. K. work a matter over which it had no control. After discussion, and with the consent of Secretary W. L. Burdick, it was left informally with the expectation that the Missionary Board would give it consideration.

Item 8 was taken into consideration: "Request of Young People's Board for approval of plan to employ field secretary." Correspondence was read from the president and secretary of Young People's Board, Russell Maxson and Miss Glee Ellis, and from Rev. William M. Simpson. The secretary of the Commission brought a message from George M. Ellis, an absent member of the Commission, in which Mr. Ellis was represented as favoring approval of the request of the Young People's Board. After considerable discussion the following action was taken:

"That the Commission express its approval of plan suggested by Young People's Board for the Conference year 1930-1931, subject, however, to any action of the Conference Committee on Budget and Administration that may be adopted by the General Conference."

Item 5: "Report of treasurer of General Conference." This report was received, and it was voted, as requested by the treasurer, that an item of \$4.20 be transferred from the old contingent fund to the general fund.

Item 4: "Consideration of problems of Committee on Retired Ministers' Fund." Mr. Orra S. Rogers, chairman of Conference committee on this matter, appeared before the Commission. Mr. Rogers presented a list of thirty-two ministers above sixty years of age who are now receiving or may soon need to receive aid from this fund.

There was a general discussion including the following points:

A. Should we help ministers who have not rendered years of service to the denomination?

B. General discussion of administration: Should a minister's widow be helped just as would be the minister were he left alone? It should be on a basis of deferred payment for services rendered rather than on a basis of charity. Mr. Rogers stated that the committee is proceeding on the basis of paying to minister and wife \$40 per month; the ministers alone \$20 per month, and the aiding of the widows of ministers left with children at least until children have completed a high school education.

C. Emphasis was placed by Mr. Rogers on the need of a committee to advise with Memorial Board relative to distribution of fund. Sentiment seemed to favor the whole Commission acting as such committee, and the making of this matter an item on the agenda of each Commission meeting.

Adjournment for lunch hour.

The Commission re-assembled at 2.20 p. m. Prayer by President Van Horn.

Item 1: "Consideration of report of Committee to Promote the Financial Program." Mr. A. W. Vars, chairman of Conference committee on this matter, appeared before the Commission. Mr. Vars presented a record of correspondence with pastors and church representatives, and seemed disappointed by lack of prompt response in many instances. On the whole there was a note of optimism in the discussion. A comparison of income for corresponding period—first five months of Conference year—in 1928 and 1929, showed that a little over

\$1,000 more had been received in 1929.

The following plans of procedure had the hearty approval of the Commission:

1. That the columns of the SABBATH RECORDER be used with the approval and assistance of Editor Gardiner to keep the people well informed as to our needs and our progress.
2. That brief, pointed messages be prepared, printed, and furnished to pastors for distribution in the churches.

Item 2: "Consideration of report of Committee to Promote Religious Program." Secretary W. L. Burdick, chairman of Conference committee on this matter, appeared before the Commission. He presented the program of the committee under the following heads, and led in a somewhat detailed discussion of each item. There seemed to be much interest in the Commission and a feeling that this committee is undertaking an important work with broad vision and comprehension of our needs:

1. Co-operation within the denomination in all lines of work and by all workers, including the idea that a secretary who travels as representative of any board, should be awake to the interests of all.
2. Plans for the general observance of this, the nineteen-hundredth anniversary of Pentecost.
3. The awakening of the spirit and effort of evangelism in our churches.
4. Use of the printed page: discussion of things which hinder, things which promote the work of the church, a promotional campaign to continue for months, perhaps for years. Perhaps a question and answer column in the SABBATH RECORDER.
5. Encourage churches to make surveys of constituencies, that facts may be known and means devised to meet the needs.
6. Encourage churches to lead forth young men for the Christian ministry.

The Commission voted its approval of this report and commended the plan of work.

Adjournment for supper hour.

Evening session at seven o'clock. Prayer by Rev. S. D. Ogden.

Item 7: "Consideration of program and finance problems of the Sabbath School Board."

A letter was presented from the board setting forth the fact that available funds were rapidly diminishing, and that the board felt keenly the need of assurance that adequate funds would be supplied to maintain the work of the director of religious education, the only alternative being the discontinuance of this work. After some dis-

cussions, the Commission adopted the following resolution:

"The Commission heartily endorses the work of the Sabbath School Board and feels the great importance of the employment of the director of religious education, and recommends that this employment be continued for another year.

"For the present, in view of the large expenditures that would be required for the preparation of Junior and Intermediate lesson helps under our own supervision, we recommend the use of outside helps. We feel confident that the denomination will give adequate support to the Sabbath School Board."

Item 11: "Consideration of problems presented by president of American Sabbath Tract Society." Correspondence was read and considered concerning the length of time given to boards on the Conference program.

2. Correspondence was read and considered concerning the need of additional funds by the Tract Board and concerning the proposed employment of a full-time corresponding secretary.

These matters were sympathetically discussed, but immediate action by the Commission was not considered necessary.

Item 12: "Consideration of program for next General Conference and of parts of program to be arranged by boards."

There was some discussion of this item. It was observed that adequate time was given to the boards at the last General Conference. No specific action was taken.

Item 13: Correspondence from Mrs. A. G. Churchward concerning the holding of Conference at some time at Chetek, Wis.

This correspondence was received with favorable comment. The secretary was instructed to write Mrs. Churchward thanking her for her suggestions, and to say that the Commission would plan to investigate the matter more thoroughly.

Item 14: "Document from the Federal Council of Churches concerning International Peace." The document set forth ideals and plans for the support of movements for peace, and is a message from the Executive Committee of the Federal Council of Churches, adopted at the recent meeting in Chicago, to American churches.

The Commission voted its approval of the spirit and aims of this message, but did not feel prepared to pass judgment upon all details of the proposed procedure.

Item 15: The report of the Conference committee on "The matter of a denomina-

tional organization to advise with the churches and pastors about the correlation of interests with reference to ministerial supply," was accepted as a report of progress.

Item 16: Resolution of appreciation of hospitality.

"The Commission is very grateful to the people of the Plainfield Church for their generous hospitality during the Commission's stay in Plainfield on December 28 and 29, 1929."

It was voted that the president and the secretary prepare a statement, for publication, to the churches concerning the proceedings of the Commission.

THE RELIGIOUS LIFE OF THE DENOMINATION

NUMBER THREE

The Committee on the Religious Life of the Denomination, having decided to fall in line with other evangelical denominations in the observance to some extent of the nineteenth-hundredth anniversary of the birth of the Christian Church, naturally makes use of the terms "Easter" and "Pentecost." It has not been the custom of Seventh Day Baptists generally to "celebrate" these "Church festivals," and there may be some objection on the part of some to the use of these terms.

I wish to say here that when the proposition to celebrate Pentecost this year was first made in a meeting of the Federal Council my immediate reaction was not favorable. I am a bit cautious when it comes to the celebration of *times* and *occasions* appointed by Christian bodies which regularly ignore the one day of our religious calendar which has more Biblical authority than any other—the celebration of the Sabbath, the seventh day of the week. However, this may be an occasion where we may apply without doing violence to their original meaning the words of Jesus: "These ought you to have done and not to have left the other undone." And I see no good reason why we should agree with the assumption that Easter and Pentecost necessarily must be associated with the Sunday.

The poem which appears below, and the excerpts from my book, *The Sabbath*, will indicate somewhat the reaction of my own mind toward these things.

EASTER SABBATH Matthew 28

Slowly passed the silent moments
Of the holy Sabbath day,
As the women, lone and grieving,
Sadly whiled the hours away.
From afar they'd stood beholding
Gray Golgotha's gloomy height,
Drawing near as noise and rabble
Faded with the falling night.

Thankful that the wealth of Joseph
Had secured a decent grave,
And that timid Nicodemus
Had become a bit more brave,
They had witnessed the entombment—
Saw just how the body lay;
Then with grief too deep for weeping,
Tearless went their homeward way.

Meager means, but love unbounded,
Spices for the body bought;
Not forgetting the commandment,
Sabbath quiet then they sought.
So unlike the "Preparation"—
Loud with hate and hectic rush—
Sabbath peace the place enveloped
With a sad but holy hush.

At the passing of the Sabbath,
With the coming of the night,
Went they forth to love's anointing,
In a final funeral rite.
Faith may fade and hope may perish;
Lives forever holy love—
Lives in loyal hearts, and moves them
All their loyalty to prove.

Love can not go unrewarded:
Love is its own true reward;
Love is not dead! Lo, there cometh
In the way their living Lord!
Mortals only spent that Sabbath
Thrall'd in doubt and darkest gloom;
Jesus spent it with his Father
In the quiet "Upper Room."

—Ahva J. C. Bond.

THE DAY OF PENTECOST

In the Christian Church the importance of Pentecost was continued, and its significance emphasized, by the outpouring of the Spirit on that day. The day of the week on that occasion is traditionally represented as Sunday. Its determination, however, depends on the date assigned to Christ's death. It is to be assumed that he died on a Friday. If, then, as many suppose the Fourth Gospel to teach, he died on Nis. 14, Nis. 16 and Pentecost fell on a Sunday; but if, as the Synoptists seem to state, he ate the pass-over with his disciples at the regular time, he was crucified on Nis. 15, and Nis. 16 and Pentecost fell on Saturday. Wieseler plausibly suggests that the festival was fixed

on Sunday by the later Western Church to correspond with Easter.

—Purves.

With reference to the celebration of the resurrection we might have quoted from the historian, David S. Schaff, who says that as late as the fourth Christian century the Christians of Asia Minor celebrated the *pascha* on the 14th of Nisan. "The date might fall on Friday or on any of the other days of the week, which fact made no difference in the celebration of the paschal feast. For this reason the day of the resurrection did not always fall on a Sunday."

Not only therefore was Pentecost "fixed on Sunday by the later Western Church to correspond with Easter," but Easter was also fixed on Sunday by the Western or Roman Church contrary to the custom of the Eastern Church which celebrated the resurrection on a definite day of a specific month, which might fall on any day of the week.

—From *The Sabbath* by Rev. A. J. C. Bond.

Possibly this article is inspired by the fact that quite recently I received a letter which was a sincere and earnest protest against my *Christmas* sermon which appeared in the SABBATH RECORDER a few weeks ago. This article is prepared solely for the purpose of overcoming if possible any feeling lurking in the minds and hearts of RECORDER readers that there is something unsavory about the terms "Christmas," "Easter," and "Pentecost" as they are used by this committee. The feeling on the part of the good sister who wrote me with reference to the use of the term, "Christmas," is natural to some minds, and easily accounted for. Our efforts to promote the religious life of the denomination are sincere and earnest. We trust that not only in spirit and purpose, but in method and even in the language used, we may find ourselves in sufficient harmony with our readers so that the work of the Holy Spirit may not be hindered. May the spirit of God rule in all our churches and in all our lives until we shall experience anew real Pentecostal blessing and power.—*The Committee on the Religious Life of the Denomination.*—A. J. C. B.

Incidentally, one of the best ways to put an end to all wars is not to begin any.—*Judge.*

THE CHRISTIAN MINISTRY

DEAN ARTHUR E. MAIN

(Written by appointment of the Committee on Denominational Literature)

A minister of years and experience and an interested young man were talking together about usefulness and service. The minister said in substance: Brother, if you wish to make the most of yourself, enter the ministry of your own denomination and in mind and body consecrate yourself to its work.

I was ordained to the ministry more than fifty-eight years ago. The experience and observation of these years give me a present point of view. There are other callings that are open doors to noble service; but it has long seemed to me that the ministry presents to young men and women some unique attractions.

The ministry is a stirring invitation, and urge, a challenge, with several outstanding aspects.

To enter the ministry is to help meet a pressing need. Vacant pastorates, evangelism, the home and foreign mission fields, are all calling for efficient workers.

The call is to proclaim the gospel, concerning which the Apostle Paul said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." The late Rev. Charles M. Lewis was a fine example of one who knew well how to proclaim the good news of redemption through faith in Christ. Again and again have I heard him tell with great power the glad tidings. And many of those who listened to him responded to his exhortation.

The ministry is a call to teach. To tell a thing never so plainly is not necessarily teaching. We teach when our words are received into minds and hearts and worked into the building up of character and conduct. The late Rev. Wardner C. Titsworth was a most excellent example of a teaching preacher.

The great truths of our religion and of the Christian's Bible are worthy of being set forth in the best possible language and by the best possible public speaking. Words are incarnate thoughts. And people, older and younger, have not yet got beyond appreciating and being moved by strong and beautiful English, and by attractive and persuasive reading and speech in the pulpit.

And to this should be added the uplifting power of the noble and well sung songs of Zion. The selection of hymns is of no trifling importance.

The ministry is a call to have due regard for bodily and mental hygiene. The body is called a temple of the Holy Spirit; and that lays upon us the responsibility and the privilege of keeping the body in the best possible condition for the indwelling of the Spirit of God. The body is also the instrument of the mind. And if the mind performs its divinely appointed tasks it will think about the highest things of God, man, religion, and redemption. And this thinking should be clear, thorough, and persuasive.

The minister is called to live in the realm of the spirit, that is, to cultivate spiritual-mindedness. This means that the human and the divine spirit should be in constant and closest fellowship. The minister should feel at home with God and eternal things.

The minister is called to a growing scholarship. The best trained minds, the possession of the best possible information, the largest store of profitable learning, are none too good or great for the Christian minister. For he lives and moves and has his being in the midst of the true, the beautiful, the good, and the great. Extended knowledge of the Bible, the greatest of all books in the fields of religion and morals, should be one supreme place to which his scholarship leads him.

One of a minister's most satisfying privileges is that of baptizing converts into the name of the Father, Son, and Holy Spirit, as a sign of their death to a life of sin and selfishness, and of their resurrection to newness of life.

Symbolism, as is well known, is a great help to clearness of understanding. The bread and wine of the Holy Supper symbolize the surrendered life of our Lord, who, in his resurrection life, lives evermore. Under his Lord, the minister sits at the head of the table.

Holy marriage is one essential basis of good society. One of the happiest of human experiences comes when one man and one woman are joined in body, mind, and heart, by mutual and pure affection; and

it is the minister's great privilege, in suitable form, to recognize this union.

"The world is full of suffering;
Along the mournful air
The notes of sad complaining
Are crying everywhere.
Love shieldeth not its idols
From death's unsparing darts;
And the whole wide waste is teeming
With crushed and broken hearts."

This is probably an extreme statement; but sorrow and suffering do abound; and it is the minister's frequent privilege to speak words of comfort and of hope.

In the sacred ordination or consecration of men and women to the high calling of the clergyman and of the deacon, the minister has an important and leading part. When Paul was in Ephesus he said to the church officials who came out to see him: Take care of yourselves and of the whole flock, the Church of God, of which the Holy Spirit has made you elders, bishops, guardians, and shepherds. What responsibility! What a privilege!

No one should surpass the minister in being sociable and friendly. He ought to be well versed in sociology, the science of living together in a friendly fashion in all human relations. Perhaps I may be allowed to make this personal statement, namely, that when a pastor I greatly enjoyed being a welcomed and friendly visitor in the homes of the parish. Friendship is one of the master emotions. After having left the pastorate in Plainfield, N. J., and coming up to Alfred to teach, I had the opportunity of spending an entire day back there. I met people on the street and made short calls in their homes, and in the course of the day shook hands with about one hundred fifty dear friends. It is hardly necessary to say that it was a pleasant time.

Dear young men and women of our homes and churches, you will not think it strange, I am sure, that I greatly honor the calling of the Christian ministry.

Alfred, N. Y.

When you sincerely embrace Jesus as your Savior, and rest on his atonement for pardon, when you look to him for daily direction, lean on him for support, and are joined to him in heart union, then you may be sure that you have got the everlasting rock underneath you.—*T. L. Cuyler.*

MISSIONS

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

A PART OF REPORT OF COMMITTEE ON EVANGELISM

(Adopted by
Federal Council of Churches of Christ)

Evangelism is the major task of the Church today, and doubtless will be for a long time to come. No church is true to its mission that does not give the winning of men, women, and children to a personal acceptance of Jesus Christ as Savior and Lord, a central place in its plans and activities.

This does not mean that evangelism is the only function of the Church, or that there is any conflict between this and other functions, or that an exact distinction can always be made between evangelism and other normal church activities. Religious education, for example, should both lead to and supplant evangelism. It should train the child to the acceptance of Christ and train him in the living of the kind of life that is involved in that acceptance. A religious education that is not evangelistic in its aim and spirit is not worth while, and an evangelism that is not educational in its method and outcome is equally valueless.

So, also, a social program that ignores the individual's relation to Christ, or an evangelism that ignores his relations to his fellowmen, are equally impotent in advancing the kingdom of Jesus Christ. If society is to be redeemed, it must be through the redemption of the individuals who constitute society; and if individuals are to be redeemed in large numbers, it can come about only as an evil environment and unjust relations are so corrected as to make it possible for the individual to realize in his own life the higher ideals of the gospel.

If the Church is to accomplish its mission of Christianizing the world, its program must include the elements of worship, inspiration, instruction, and social betterment, as well as evangelism; but evangelism lies at the heart of the whole enterprise. If

the Church fails here, it fails everywhere.

The evangelization of any community presents its problems, but the larger the community the more complex becomes the problems. One of the weaknesses of the past has been that the churches have not generally recognized evangelism as a community-wide responsibility. The tendency has been for each church to concentrate upon its own immediate constituency to the neglect of the non-churched portion of the community. The Church has frequently (it may not be too much to say usually) evaded its responsibility by committing the task of evangelizing the unchurched to other agencies such as rescue missions, the Salvation Army, etc. But, is it not fair to raise the question as to whether the Church has a right to do this work by proxy? It may be argued that the people reached by these other organizations will not come to the churches—but why will they not come to the churches? The statement is altogether too true, but it constitutes a severe arraignment of the churches. It is a condition that exists, but that ought not to exist, and the Church can not escape a measure of blame for the existence of that condition. And again the question may be asked as to whether, if these people will not come to church, the church has not a duty to go to them?

We would conclude our report with the following definite suggestions for the promotion of evangelism:

To the Local Church

A carefully compiled constituency list, kept constantly up to date, of all Protestant non-Christians in the parish for whom that particular church is responsible. Omit no "impossible" names.

Stressing of evangelism throughout the year in sermons, prayer services, group conferences, and all other available means.

Personal evangelism encouraged and directed throughout the year.

An intensive period of evangelism each year at the most opportune time, preferably in co-operation with other churches in the community or district.

Systematic effort to tie up the interests and activities of new converts to the whole program of the Church.

CHINA

Below will be found three interesting communications from China. The first is a letter from Miss Susie M. Burdick. Miss Burdick first embarked for China as a Seventh Day Baptist missionary forty years ago last autumn, and arrived in Shanghai the seventeenth of the following December. The fortieth anniversary of this event was celebrated in Shanghai last month. Letters and cablegrams from the Missionary Board, its officers, members, and her many friends in America were sent to be delivered to her December 17. The details of what transpired in Shanghai that day have not come to hand, but a letter from Miss Burdick, in which she thanks the board and asks that the SABBATH RECORDER convey her appreciation for the many kind letters sent her, will be found below. Evidently she did not write this letter for publication; but the letter throughout breathes the spirit of a true missionary of Christ so completely that it seems fitting to give the entire letter.

The letter from Mr. Crofoot deals with items that are of interest to all, and therefore is furnished for the Missions Department.

The article on the religious education situation in Fukien Province, China, will also be read with much interest in that it shows how this troublesome problem is working out in one of the chief provinces of China and how two denominations are meeting it.

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

DEAR SECRETARY BURDICK:

I have much for which to thank you, and, through you, the board. First, for your most kind letter, then the Missionary Board for its gracious cablegram. May I also ask you, through the RECORDER, to say for me that I appreciate the many kind letters that have reached me. I hope to send personal notes to the dear friends but that will require time, hence this little word in advance.

It had never occurred to me that anyone would think of this, the fortieth anniversary of my arrival in China, much less take notice of it. It is evident, however, that my colleagues have long been laying plans to surprise me on December 17, and that many at home as well as many of the Chinese girls on this side have been in the conspiracy.

For myself the many failures down through the years seem by far the most outstanding feature, and one craves mercy for them. It would have been entirely fitting if the anniversary had attracted no attention. I am glad, however, to record my gratitude to the Father for his loving-kindness all through the years.

While China has been on my heart forty years, it must be remembered that I have not actually been here that length of time. The four years I was at home at the time of my dear father's last illness and the generous furloughs must be subtracted.

Thanking you again, I am,
Very sincerely yours,
SUSIE M. BURDICK.

St. Catherine's Bridge,
Shanghai, China,
December 19, 1929.

MY DEAR SECRETARY BURDICK:

Although it is difficult to know what to say and impossible to prophesy about the political situation, I think that I should write a few words if it is only to say that with all the rumors about we do not feel any anxiety for ourselves and not much for the work here. It is true that a rather large number of foreign women and children from Nanking have arrived in Shanghai this week, but it is as a precautionary measure, and the situation already seems less tense than when they came on Monday.

One can hardly help feeling sorrow for the Chinese, however, as their unhappy country continues to be distracted by civil war. For, although the fighting has not come near to this part of the country, it may do so at any time of course. As one looks around there seems almost no cause for hope. It is only by looking up that one can be optimistic as to the government of the country and the future of this great people.

Officially the erection of the new building for the schools began on December 1. It is only this week, however, that things have really seemed to be moving. Scaffoldings have been erected and trenches are nearly finished for the foundations. Much broken brick arrived to be broken up smaller for the lime concrete foundations, and men have been hammering away at that. In the digging, and in that, and in other preliminary

work about forty men have been at work this week, in addition to those bringing materials. As it is difficult for the carts with the broken brick to travel when the streets are congested with traffic, they have been coming very early in the morning—from three-thirty on. The noise is not altogether desirable, but we are glad to hear it. The same may be said of the hammering and other sounds that make it difficult to hear well in our old schoolrooms, so near by. They have been rushing the bringing of brick, partly with the thought in mind that if fighting does break out here (or near by) boats may be commandeered and so make it impossible for brick to arrive from the kilns at Kashing.

I might, perhaps, write some sentences trying to say how glad we are that the work is actually in progress, but that might be just as useless as to try to say how many are the problems connected with the job. So I'll not try to expatiate on either subject.

I suppose it was an oversight that the tentative budget of the society as printed with the minutes of the October meeting did not contain the usual item for the Girls' School. That item has been the same for so long that I can not think it was deliberately omitted with no reference to it.

If it were my task (or pleasure for that matter) to write to you of the progress of the new building at Liuho, or of the vacation that Doctor Thorngate has recently had, there would hardly be time to do it today, so I'll bring this hasty letter to a close.

Yours faithfully,

J. W. CROFOOT.

23 Route de Zikawei,
Shanghai, China,
December 13, 1929.

THE PRESENT SITUATION
RELIGIOUS EDUCATION CRISIS IN FUKIEN

In June, 1929, the authorities of Fukien issued a proclamation to the effect that all Christian schools must register without delay. Reference was made to the fact that similar previous requests have been left unattended to by many such schools. This proclamation, says "The China Christian Advocate," November, 1929, precipitated a crisis. The point that created the crisis was in the stipulation "that in no classes under

the ninth grade would the teaching of religion be permitted even as an elective, nor would religious propaganda of any sort be allowed within the curriculum." The view of the Provincial Bureau of Education, as publicly announced elsewhere, is that "the primary school is the foundation of all education, and that the junior middle school is the stepping stone to higher education, hence it is of especial importance that, during this period when the minds of children are immature, they should not be taught in such a way as to constrict their thought and limit their freedom."

For the Chinese, we observe by way of comment, with a long history of parental authority and psychology woven into their make-up, to raise this question is a sign of an utterly new approach to education. For a long time, furthermore, all the education provided for Chinese boys and girls was fairly restricted to classical or Confucian ideas. This radical turnabout in their attitude means that in a somewhat indefinite way the right of the child to be trained in an open mind, as regards religion, is being emphasized. The principle suffers from lack of thorough application, of course, when it comes to education as regards San-minism. Whatever may be the best approach to this problem of so teaching religion that the child's attitude towards one religious emphasis is not predetermined before he or she can think for himself, one does not see how an open mind towards the value of religion as such and the values in each religious system can be built up if all teaching on religion is to be eliminated below the ninth grade. Does this mean that by the time the ninth grade is reached these Chinese educationists hope that the *habit of irreligion will have been set up*? If so, then the freedom of the child is invaded in favor of irreligion!

We agree with the editor of "The China Critic," November 7, 1929, that though "the ramifications of a religion may be undesirable . . . the religion itself has its use to society which must not be ignored." This was said in reference to Buddhism, but might in fairness be said by Chinese educators with regard to Christianity. If religion has a social value and significance, which we firmly believe it has, then taking

religion altogether out of education is as definitely an invasion of individual freedom as confining religious education strictly to the tenets of any one religious group.

The "China Christian Advocate" did not discuss the issue in the above way. The actions of the Christian groups concerned show, however, that they believe that religion must have a place in education. The Board of Education of the Church of Christ of North Fukien met and agreed that all schools should begin the process of registration, but also voted to send to the commissioner of education a *strong protest* against being forced to register on the terms as given above.

In August, 1929, representatives of the four Methodist annual conferences in this area also met in conference and made protest against the stipulations. They urged that to bar the teaching of religion altogether from the primary and junior middle schools will render impossible any worth while religious contribution by these schools. Four resolutions were passed which were to be presented to the commissioner of education by a committee of two Chinese and one foreigner and, if necessary, presented to the National Government also. These resolutions were to petition that: "religion be permitted to remain as an elective in schools, even if registered"; that the date of registration be postponed in order to allow time for necessary readjustments and to consult with constituents in America"; that the boards of education of the respective conferences petition the provincial government to command the Bureau of Education to withdraw the regulations as issued; that if the "request that religion be permitted as an elective course" in the schools concerned be granted then "registration be proceeded with at once, but that if this request be refused, that our schools be closed at once."

This situation is rightly called a "crisis." It may be that Christian educators will have to recognize the right of the child not to be exposed only to one line of sectarian ideas; for the Chinese seem to approach the problem of religious liberty from the viewpoint of individual rather than group freedom. Chinese educators will also have to recognize the right of the child to know what religion is as a factor in individual and social living. The functioning of both aspects

of the problem are essential to real religious liberty, and to proving that Chinese educators are not just simply and negatively aiming to oust religion as such.

The result of the vigorous representations made to the commissioner of education was that he agreed that the whole matter might be postponed for one term. It is also evidently agreed that religion may be taught out of curriculum hours.

—*Chinese Recorder, December, 1929.*

MONTHLY STATEMENT

December 1, 1929-January 1, 1930

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand December 1, 1929.....	\$ 8,553.10
Washington Trust Co., loan.....	2,000.00
Dr. Palmborg, Miss West.....	10.00
Miss Lucia M. Waldo, foreign missions.....	1.00
James H. Hurley, field receipts.....	15.00
Onward Movement treasurer, Missionary Society.....	1,087.80
Verona Church, Missionary Society.....	46.00
Gentry Church, Missionary Society.....	4.33
New York City Church, Missionary Society.....	5.00
New England Seventh Day Baptist Christian Endeavor Union, native worker, Georgetown, three months' salary.....	30.00
New England Seventh Day Baptist Christian Endeavor Union, native worker, Jamaica.....	20.00
Mrs. Mary C. White, Missionary Society.....	10.00
Pawcatuck Seventh Day Baptist Sabbath school, white Christmas gift for Missionary Society.....	41.06
	<u>\$ 11,823.29</u>
Cr.	
Royal R. Thorngate, account salary and child's allowance.....	\$ 116.67
Wm. A. Berry's salary.....	10.00
Other native helpers.....	25.00
Cherry Creek National Bank, account R. R. Thorngate's salary.....	25.00
D. Burdett Coon, November salary and traveling expenses.....	164.03
H. L. Mignott's salary.....	50.00
Special—three months, native worker.....	60.00
Wm. L. Burdick, November salary, traveling expenses, etc.....	205.63
Wm. L. Burdick, clerk hire.....	33.33
Ellis R. Lewis, November salary.....	125.00
L. D. Seager, November salary.....	66.67
R. J. Severance, November salary.....	41.67
Clifford A. Beebe, November salary.....	25.00
W. L. Davis, November salary.....	25.00
John T. Babcock, November salary.....	16.67
E. H. Bottoms, November salary.....	33.33
Chas. W. Thorngate, November salary.....	16.67
Verney A. Wilson, November salary.....	33.33
James H. Hurley, November salary.....	50.00
Industrial Trust Company, China draft:	
Incidental appropriation.....	\$225.00
Girls' School appropriation.....	37.50
Rosa W. Palmborg, salary.....	200.00
Susie M. Burdick, salary.....	200.00
Anna M. West, salary.....	200.00
Grace I. Crandall, salary account.....	150.00
George Thorngate, salary and children's allowance account.....	400.00
H. E. Davis, salary and children's allowance account.....	368.90
J. W. Crofoot, salary account.....	390.00
	<u>2,171.40</u>
Industrial Trust Co., draft, account H. E. Davis.....	200.00
Industrial Trust Co., draft, account H. E. Davis.....	4.00

Washington Trust Company, three months' interest on loan.....	30.00
Ashaway National Bank, four months' interest on loan.....	40.00
Washington Trust Co., draft, account J. W. Crofoot.....	10.00
Ellis R. Lewis, November traveling expenses.....	49.00
Treasurer's expenses.....	28.00
Total expenditures for month.....	\$ 3,655.40
Balance on hand January 1, 1930.....	8,167.89
	<u>\$ 11,823.29</u>

Bills payable in January, about.....\$ 1,500.00
 Special funds referred to in last month's report now amount to \$12,212.46, balance on hand January 1, 1930, \$8,167.89, net indebtedness to special funds \$4,044.57. Other indebtedness to loans \$9,500. Total indebtedness, \$13,544.57.
 E. & O. E.

S. H. Davis,
Treasurer.

REPORT OF TREASURER OF BUILDING FUND

(Given at dedication service, December 28, 1929)

There are some fables of George Ade which have always been interesting to me. Two morals are presented and these are always contradictory. One fable I remember in particular ends in this way: "And the moral of this is, 'Many hands make light work' or 'Too many cooks spoil the broth.'"

In regard to the Denominational Building Fund it was a case of "Many hands make light work," for there are twelve hundred names of those who have made this part of our Denominational Building possible, coupled with many hundreds who, nearly eight years ago, made more adequate provision for our printing work—and that figure does not count all the many individuals who are listed in a given church pledge. There have been forty memorial gifts, one in memory of "George B. Utter, the first editor and publisher of the SABBATH RECORDER," and many for the "George and Arlie Thorngate Memorial." You know that the Junior societies have been greatly interested in this building and have given "bricks" for its erection. You will be glad to hear that fourteen societies have contributed. Nearly all our churches, domestic as well as over-seas, have been represented by gifts.

And the subscriptions of these "many hands"! They total \$83,063.42, on which \$61,728.35 has been already paid, and \$21,335.07 is payable at various times in accordance with the terms of payment as suggested on the pledge cards or as indicated at the convenience of the donors. Since June

30, \$4,051.74 has been received on account of pledges, and \$879.62 in new contributions.

I am sure that the people in Salem did not fully dream of the results that would take place through that first early contribution of Uncle Jesse Randolph in 1916, and through the other gifts from that place which followed closely upon it.

I spoke last summer at Conference of the fascination of seeing the pledges arriving last spring, and of wishing I could share with you the inspiration that came to us here in feeling that every one in all corners of the globe was working toward the accomplishment of the erection of the building. That feeling has been increased one hundred fold in your following up of these pledges as you have all been doing. We have felt as the money has been coming in, and coming in—"O you dear people!" Of course we knew when you made your pledges that that is what would happen, but it has been *thrilling to see* it happen. It has made it possible to meet the payments to the contractors, pay architects' fees on account, cost of building permit, of temporary entrance to publishing house, and of photographs of the building under construction. We have paid to the contractor \$51,696.15 on account of the base contract of \$65,320.00, and all of this has been made possible without sending one bill, or without yet borrowing one cent. Isn't it wonderful?

Several people, beginning in the early days when the building as an accomplished thing was foreseen, have prepared for its maintenance by gifts for endowment. The first of these gifts, made many years ago in the name of Franklin Randolph, has long been a part of the Invested Funds of the Tract Society, the income from which has been used toward the maintenance of the present building. The first gift in recent years came from our dear Doctor Gardiner as an Annuity Gift. He says: "I shall need the income while I am here, but I want it to be used for the care of the building when I am gone." These gifts now total \$2,601.93.

Here is the building—here in very truth and reality. The building is not an end in itself. It is a means to an end. This is our commencement day. It marks the beginning of new usefulness in all branches of our de-

nominational work and through them to the world, which we are here to serve.

Last spring when Mrs. Hubbard and I were in Washington we went to that beautiful cathedral on the heights. It is all very lovely, but one thing impressed us especially. Coming out into the sunshine again from the stately and impressive corridors, we saw written on one of the arches above our heads these words, "Thou shalt go before the face of the Lord to prepare his ways." I believe that is the message for us today—"Thou shalt go before the face of the Lord to prepare his ways."

FINDING THE KINGDOM

REV. A. J. C. BOND

Text: "Jesus said, 'Except you fast to the world you shall in no wise find the kingdom of God; and except you keep the Sabbath you shall not see the Father.'"—From "Sayings of Jesus."

"My text is one never before used, perhaps, by a Christian minister. In fact it is not found in our Bibles, although it has been recognized as very ancient and perhaps authentic by such scholars as the late Professor Kent of Yale and Professor Henry Van Dyke of Princeton. Of course Protestants have no authoritative Bible in the sense in which the Roman and Greek Catholic churches reckon authority. The Protestant canon has never been officially closed, and never can be because there is no external authority to act on such matters. For this fact all Christians are thankful who believe in the privilege and capacity of every human soul to have free communion at the throne of Divine Grace.

"If therefore in the good providence of God there are discovered reasonably authenticated manuscripts by the tests of criticism it would be our duty to accept them as having equal authority with other Scripture. This is not difficult for him who is acquainted with the precarious history of some of the books now included in our Bible.

"The text today conforms to all the rules by which most of our Scriptures find their place in the Book which we call our Holy Bible. Thirty years ago English explorers discovered in the ruins of an ancient city near the River Nile a fragment of papyrus

book written in the second century, and hitherto unknown. This single leaf contained parts of seven sentences of Christ, each introduced by the words 'Jesus says.'

"One of these sentences was the inspiration and the foundation of Doctor Van Dyke's beautiful story of 'Felix the Toiler'—'Raise the stone and there thou shalt find Me; cleave the wood and there am I.' In a fascinating way Doctor Van Dyke tells how one in quest of the Master found him through honest and helpful daily toil.

"My text is a sentence from this same ancient papyrus leaf and it exactly complements the sentence just quoted. Both are in entire harmony with the teachings of the Master as set forth in our gospels, and with his own life as he lived it upon earth. The highest expression of life is through sacrificial labor, and the life which we would thus express must be constantly nourished by regular periods of retreat from the world. The Master lived a busy life, a life devoted to toil and to highest ministry to others. But he did not neglect to withdraw from hurly-burly of the world for periods of meditation and prayer. Spiritual vitality will not survive if the age-old custom of 'retreat' is neglected.

"Jesus said, 'Except you fast to the world you shall in no wise find the kingdom of God; and except you keep the Sabbath you shall not see the Father.' His own life gives not only emphasis but authority to these words."

—Plainfield Courier-News.

The array of Solomon was very splendid and magnificent: he that had the peculiar treasure of kings and provinces, and so studiously affected pomp and gallantry, doubtless had rich clothing, and the best made up that he got, especially when he appeared in his glory on high days. And yet, let him dress himself as fine as he could, he comes far short of the beauty of the lilies, and a bed of tulips outshines him. Let us therefore be more ambitious of the wisdom of Solomon, in which he was outdone by none, wisdom to do our duty in our places, rather than the glory of Solomon, in which he was outdone by the lilies. Knowledge and grace are the perfection of man, not beauty.—Matthew Henry.

WOMAN'S WORK

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

FORWARD

Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth, your present faith. So, and so only, do you take the next straight step forward, as you stand strong where you are now; so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond.

—Phillips Brooks.

If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it.

—George Eliot.

Grow old along with me,
The best is yet to be,
The last of life for which the first was made;
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid."

—Robert Browning.

SPECIAL REQUEST

At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America, of which the Woman's Board of our General Conference is a member, it was proposed that the boards ask the women of their denominations to keep in prayerful thought the meeting of the London Disarmament Conference, beginning January 21.

Our board was represented at the meeting of the federation held in Atlantic City January 11-14 by Mrs. Frank J. Hubbard, of Plainfield. It is at her very wise suggestion that this notice appears in the RECORDER.

ABBIE B. VAN HORN,
President of Woman's Board.

HONORING D. L. MOODY'S BIRTHDAY

The annual gathering of Christian workers will for the twenty-fifth year convene at the Moody Bible Institute of Chicago, February 3 to 6, for the four days of the Founder's Week Conference.

The auditorium at the corner of La Salle Street and Chicago Avenue has been provided with an electric amplifier system by which the speaker's voice will easily carry to every part of the hall. The system is also extended to a number of other lecture halls so that overflow meetings will have the privilege of hearing the chief addresses from the main auditorium. Many hundreds of sittings are thus added to the hearing capacity of the auditorium.

Three continents contribute to the program in the participation of Rev. Charles W. Abel, from New Guinea; Rev. William Lamb, from Australia, and a strong group of speakers well known to American church gatherings—Bishop Horace M. DuBose, Rev. Herbert W. Bieber, D. D., Rev. Francis W. Russell, D. D., Mr. H. A. Ironside.

The missionary emphasis will be marked and triumphant. In addition to Mr. Abel, speakers from abroad will include Dr. H. W. Hudson, from China, and Mr. Harry Strachan, from Central America. Alumni day, Wednesday the fifth, and Missionary day, Thursday the sixth, will be days of outstanding power and significance.

Dr. James M. Gray, president of the institute, will preside at most of the sessions, and the inspiring institute auditorium choir will be directed by Mr. T. J. Bittikofer in rendering many soul-stirring anthems and in leading congregational song.—Wm. Runyan.

It will not be many years, unless we are wholly false prophets, when airplanes, because of their increasing number, will become an instrument of death to others than their owners not far behind the automobile. Day after day they crash to earth. Already they are beginning to fall on buildings, among the crowd, even in public streets. One recently demolished an automobile in which its owner sat. Constantly they sail low above our cities and towns. As they multiply, in the hands of novices their peril is bound to increase.

—Our Dumb Animals.

YOUNG PEOPLE'S WORK

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

JESUS AND THE LIFE OF YOUTH

THE UPHILL ROAD
Luke 9: 57-62

The winds are lashing on the sea;
The roads are blind with storm,
And it's far and far away with me,
So bide you there, stay warm.
It's forth I must, and forth today;
And I have no path to choose.
The highway hill, it is my way still.
Give me my golden shoes.
—Josephine Preston Peabody.

I can never get over the sense of thrill at the view from the point in front of my home among the West Virginia hills. Whenever I come on it at night, I am almost startled, although I know what I will see. But far below me, almost under my feet, the lights of the village twinkle, while the hillside drops off at my feet in a sheer precipice. This spot is on the steep, rocky path by which we climb over the hill to Pullman. There is also a fine new graded road by which, in the summer time, one can go easily and comfortably in a car—but I enjoy the walk better, for the sake of the climb—and the view!

Let us thank God while we are young for the joy of achievement—the privilege of climbing—also for the rocks in the path, the thorns and briars to be broken through; hills were made to climb, difficulties to be overcome.

Jesus never took the easy path, never told his disciples to take it. His mission was an uphill one; it took him from the plains of popularity up the hill of opposition and misunderstanding, finally up to Jerusalem; and the last hill was crowned with a cross, when he gave up his life for you and me. Yet through it all he lived a happy, cheerful, hopeful life, knowing that he was bringing the Way of Life to us all.

Don't let anyone try to tell you that following Jesus is an easy path; it is uphill and rocky all the way, and there is a cross at the top, as there was for him. There is a cheap evangelism today that makes the

Christian life an easy way. Many young people think they are saved simply because they have taken some preacher by the hand.

But that is never Jesus' way. He leaves no one in doubt as to what is ahead—the struggle and hardship there is to face; and it is bound to be hard to hold out; yet he will go with us and before us to show us the way.

Do you want an easy path?

Youth is ambitious, not lazy. God made hills to be climbed, rivers to be crossed, obstacles to be overcome. If there is one thing for which we may thank God in youth, it is for the joy of achievement.

"And as they were going along the road, someone said to him, 'I will follow you wherever you go.' And Jesus said to him, 'Foxes have dens, and the birds of the air have nests, but the Son of man has nowhere to lay his head.'

"And he said to another, 'Follow me.' But he said, 'Let me first go to my father's funeral.' Jesus said to him, 'Let the dead bury their own dead, but you go and preach the kingdom of God.'

"And another also said, 'I will follow you, Lord; but first let me say goodbye to my folks at home.' But Jesus said, 'No one who has put his hand upon the plow, and looks behind him, is fit for the kingdom of God.'"

C. A. B.

DO YOU BELIEVE IN PRAYER?

This new year is planned as one of a great campaign of evangelism in all denominations.

Will you not, during the next seven weeks, join with others of our church to pray down a revival?

HOURS OF PRAYER

Wednesday, 7.30 p. m.; Friday, sunset;
Sabbath, 11 a. m.

OBJECTS

Week of January 4—For revival in your own heart.

January 11—In our church.

January 18—In our community.

January 25—Among Seventh Day Baptist churches of West Virginia.

February 1—In our denomination.

February 8—In all denominations.

February 15—Throughout the world.

C. A. BEEBE, Pastor.

HOW MAY ENDEAVORERS CRUSADE WITH CHRIST?

Christian Endeavor Topic for Sabbath Day,
February 1, 1930

DAILY READINGS

Sunday—Personal dedication (Isa. 6: 8)
Monday—Working for souls (Dan. 12: 3)
Tuesday—Working for peace (Rom. 12: 18-21)
Wednesday—Working for the church (Acts 20: 28-35)
Thursday—Working for others (Jude 21-25)
Friday—Working with Christ (John 15: 4-8)
Sabbath Day—Topic: How may endeavorers crusade with Christ? (Rom. 12: 1-9. Christian Endeavor day)

EVERETT HARRIS

The key word of this meeting should be organization. Sometimes it is claimed that we are organized to death, yet in practical life we find that death comes without organization. By organization I mean to plan ahead, to set definite goals, and to make provision for the accomplishment of these goals. Use the Christian Endeavor chart and check up your society's standing with other societies. By co-operating with your county and state unions, gain a world outlook and lose yourselves in a larger task.

The Scripture reading brings out two major thoughts, consecration of self to Christ (and this truly comes first in the individual's life), and then co-operation with others.

The ancient Crusades were rooted in enthusiasm but were poorly planned and so failed. They are worthy of being our example only in the personal consecration and enthusiasm which they exemplified. Their goals were materialistic and their means of obtaining their goals unchristlike. It is said that when the Crusaders finally took the Holy City that the streets ran with blood of the fallen. Let us set spiritual goals for ourselves and use only such means as are worthy of the goal.

Some of the goals we may crusade for are: doing away with self-will and selfishness in our lives, helping our church to save souls, giving joy to those less fortunate than ourselves, placing our every talent at God's service.

The Crusade with Christ has been adopted by more than forty different denominations. Let us get our denomination's program and aims and co-operate, using the Christian Endeavor chart as a basis.

Alfred, N. Y.

ASHAWAY HOLDS WATCH NIGHT SERVICE

The members and a few of their friends, of the Ashaway Christian Endeavor society, met with Mrs. Helen Coon, Tuesday evening, to watch the old year out and the new year in.

The evening was thus divided: business meeting and election of officers; a New Year standard social; and a watch service led by Rev. William L. Burdick, D. D.

Doctor Burdick based his remarks on 2 Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." He brought out the following points: "What does the Father want of us?" First, to enjoy the things he has given us; second, to make the most of our physical and intellectual powers; third, to bless others; fourth, to treat God right.

After Doctor Burdick's remarks, opportunity was given to all those who would to name some blessing that had come to them during 1929, also to name some failure, and then to name our desires for the year 1930.

Of course, during this hour of service we sang and had a season of sentence prayers, and our closing song was, "Turn a New Leaf For Me, Father, I Pray." We sang the first two verses as the old year passed out, and the last two verses as the new year entered in, and closed with the Mizpah benediction.

We all felt we had spent a profitable evening and had ended the old year and had started the new year well.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—An evangelistic crusade (Matt. 10: 1-15)
Monday—A peace crusade (Luke 2: 8-14)
Wednesday—A citizenship crusade (Neh. 2: 11-20)
Thursday—A membership crusade (Acts 2: 37-42)
Friday—A crusader's preparation (Isa. 6: 1-12)
Sabbath Day—Topic: How may intermediates crusade with Christ? (Mark 12: 28-31. Christian Endeavor day)

Topic for Sabbath Day, February 1, 1930

CRUSADE WITH CHRIST

Webster says a crusade is, "A vigorous concerted action for the defense of some cause, or the advancement of some idea." How may intermediates crusade with Christ?

Vigorous—Intermediate young people are full of vigor. That part of the needs for a crusade should be found in abundance among intermediates. The object is to study where that vigor should be used. To crusade with Christ is to bend our energies toward his cause.

Concerted—A worth while cause is worthy of the united efforts of all. Team work is the great need of a crusade. Such co-operation is promoted by the organization of Intermediate societies, our Young People's Board, and denominational work. Thus we have opportunity to work together.

Action—Action will naturally follow after vigor and co-operation. But sometimes our vigor dies down and action ceases or gets into "ruts." Let's put action into our crusade with Christ.

Cause or Idea—Our action must have a definite purpose, a cause to promote, or idea to advance. If we are crusading with Christ our cause will be his cause, the ideas we advance will be his teaching. Some of the purposes and ideas are suggested by the lesson topic and daily readings. Let us study them.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

ANSWER ONE—ASK ANOTHER

All the Junior superintendents in our denomination as well as Junior workers from other denominations have been sent a paper with the above heading containing a question on Junior work to be answered and place to ask another question for someone else to answer. As fast as these are returned they will be printed in our Junior column for your instruction and help. These papers have also been sent to other religious workers as well. So if you are not a Junior superintendent or worker, I want your answers, too. The first one to be received follows:

How much of a Junior meeting program

should be conducted or in charge of the superintendent?

"I think this varies with the age of the juniors and the experience that they have had. My idea of a good superintendent is one who *supervises* but leaves as much as possible to the boys and girls to do, for they learn how to do by doing.

"In a program I have used, the president takes charge of the first part of the meeting, which includes roll-call, report of secretary, collection, announcement of leaders for the next week, and other similar items. The worship part is then taken charge of by the leader, and this includes the consideration of the topic. The closing ten or more minutes are used by the superintendent for bringing out more fully the lesson of the day, for Bible drill and memory work. Of course, this program is varied to suit the society and its needs."

HOME NEWS

FIRST HOPKINTON, R. I.—On Sunday, January 5, at 10 o'clock the annual church meeting and election of officers of the First Hopkinton Seventh Day Baptist Church was held in the church auditorium, with a goodly number present.

The various reports showed that the regular work of the church had been carried on, and several items of special work had been accomplished.

The Sabbath school, the Ladies' Sewing Society, and the Christian Endeavor are doing fine work.

The treasurer's report showed the church to be out of debt and a balance on hand.

Following the business meeting over one hundred people partook of the bountiful dinner served in the parish house. This was followed by remarks by the president, Frank Hill, who gave a brief history of the church and some of his hopes for the future.

MRS. BLANCHE BURDICK.

"I refused this poem six weeks ago," said the editor. "Why do you again submit it?"

"I thought perhaps your taste had improved by this time," replied the poet with a gleam of satisfaction in his eyes.—*Yankee Humor.*

CHILDREN'S PAGE

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

FAIRIES IN THE SCHOOLROOM

Once upon a time there was a schoolroom where the fairies used to meet. Not a room where the fairies went to study, however; oh, no—something quite different.

In the first place I must tell you that this room looked very much like other schoolrooms. There were pictures, loved by children the world over. There was a table, too, where the story books were kept. And in the daytime there were little folks busy with reading, singing, and number work, but at night—ah! that was the fairies' time.

Just as the silver moon shone through the window, lighting up the room, there might be heard the rustle and flutter of fairy wings. Creeping from behind the pictures, sliding in on the moonbeams, slipping through the smallest cracks, with merry cries and shouts, the tiny beings came. They played tag around Jean's seat, they danced on Donald's desk, they ran races in the blackboard ledges. Some of the stronger ones climbed upon the table and joining hands they circled around the neat row of books, singing merrily:

"Heigh ho, heigh ho!
Dance and sing!
Gay little fairies,
All in a ring."

Every moonlight night the fairies came and had their good times, till at last an evening came when things did not go so well. Little Silverwings tripped over an eraser that had been carelessly left in the blackboard ledge, and fell to the floor. Rosebud became tangled in a string and could not get away.

Then Brighteyes suddenly cried, "Oh, oh, just look at our little white slippers!" White no longer, but soiled and torn were they. "See, the floor is covered with sand and mud, left by those school children. What strange people they must be to like a dirty floor better than a clean one!"

Just then there were cries of pain from the dancers on the table. The books had

been piled so carelessly that the touch of a fairy foot had toppled them over on the tiny dancers. Slowly they struggled out from under the heavy books, with torn wings and bruised feet.

"Listen to me," said the Fairy Queen, and the little folks all clustered around her.

"I think the children in this room do not love us little fairies. See how they leave the room for us, all dirt and disorder. It has been worse and worse every night this week. I am afraid we must give up our fairy dances and our lovely moonlight revels."

Then a murmur of grief and sorrow came from the little ones around her, "Not have a place to play and sing! Not have any more fun! Dear Fairy Queen, can we not send a message to these children, telling them how unhappy they are making us?"

So the queen stretched her bright wings and flew far away to another room where the teacher of that schoolroom lay sleeping. She whispered in her ear and the teacher dreamed all that I have told you. Next morning she told the children all about her dream. What do you think the children did?

The next night found the fairies happier than ever, as they danced about, singing as before:

"Heigh ho, heigh ho!
Dance and sing!
Happy little fairies,
All in a ring."

M. S. G.

DEAR BOYS AND GIRLS:

I wonder if all of us would not take more pains to keep our rooms at home as well as our schoolrooms neat and clean if we knew fairies were going to dance in them at night. Let's play that they really do, then we'll know just what these other children did.

M. S. G.

Faith draws the poison out of every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*J. G. Holland.*

Faith in Christ is not an exercise of the understanding merely; it is an affection of the heart. "With the heart man believeth." To those who believe, Christ is precious.—*Gardiner Spring.*

OUR PULPIT

THE NEW YEAR

REV. JOHN F. RANDOLPH

Pastor of the church at Milton Junction, Wis.

SERMON FOR SABBATH, FEBRUARY 1, 1930

Text—Philippians 3: 13, 14.

his letter to the Philippians (Philippians 3: 13, 14), when he says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It is a good rule—forgetting the past and reaching forward, with a definite and worthy goal in view. As we enter the new year,—*what shall we forget?*

ORDER OF SERVICE

HYMN—"Holy, Holy, Holy"

INVOCATION

RESPONSIVE READING

HYMN—"Guide me, O thou great Jehovah"

SCRIPTURE READING — Philippians 3: 1-14

PRAYER

ANTHEM

OFFERTORY

HYMN—"Lead on, O King Eternal"

SERMON

HYMN—"We would see Jesus"

BENEDICTION



OUR FAILURES

We may well forget our failures as "those things which are behind." True, we should profit by our failures. We will. We are not the same today that we were yesterday on account of our experiences, including our failures. We can not get away from it. We will be influenced by the failures of the past without holding them in the focus of attention and brooding over them.

Some of our mistakes are unavoidable, even desirable. Success comes by the way of failures in the trial and error method of learning. The workman's chips are waste material, but a necessary waste to bring out the finished carving. The time and effort wasted in some failures may be carving our way to success. Let us not be cast down by them.

We have entered upon a new year, 1930. What shall we let go with the old year, and what shall we carry into the new? The first edition of a book appears; a play is staged for the first night; a new institution is established; a church or Denominational Building is dedicated; some one sets out on a long journey or assumes new duties; a political revolution breaks out, a change of administration. All these incidents are milestones in individual or collective human life, and cluttered about the feet of each is the debris and rubbish, the chips of workmanship, as well as the finished product of the period of time preceding, the failures and successes of the past. What should we let go with the past, and what should we hold for the future?

Paul gives his solution of the question in

OUR DOUBTS

The mysterious tends to arouse doubts, and doubts impede progress. If we would accomplish greater results in the future we must forget our doubts.

Because of the many things that we can not explain in the field of religion and the fact that they are much discussed, we commonly think of doubts as connected with religious beliefs, but the unexplainable is not confined to religion. Nature is full of the mysterious, but it challenges the thoughtful to further study and experience, rather than causing doubt.

We pick up a science text book and find it to be a history of the progress of man in fathoming the mysteries of nature. Many are left unfathomed, a field for further study.

A historical volume proves to be a record of progress in unraveling the mysteries of human relationships, the secrets of ruling and being ruled. To assume that all these secrets have been mastered would be blind optimism in the superlative degree, but to doubt that successful relationship of ruling and being ruled is possible would mean the decay of political science.

Psychology reveals the progress made in delving into the mystery of mysteries, human behavior and the human mind.—Who would want to stop progress in this fruitful study by letting the unanswered problems overwhelm us with doubt?

We turn to the Bible and find a history of human progress in solving spiritual mysteries, or if you prefer to state it the other way, the progress of God's revelation of spiritual truths to man. That finite man is not capable of fathoming the very depths of infinite and spiritual truths is no ground for doubt and discouragement. Like the mysteries of the whole universe, it urges us to further study and deeper experience. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Let us then forget our doubts, for doubts are capable of stopping all progress.

THE GOAL

Paul's was a forward look. His forgetting was a clearing of the way for further progress. His main object was to "press toward the mark of the high calling of God

Some of our mistakes are avoidable and are truly a waste. By wanton neglect, carelessness in workmanship, lack of patience and self control, a beautiful piece of workmanship is spoiled or fails to come to completion. It becomes a part of the debris of the workshop, a sad loss. When by wanton neglect, carelessness, lack of patience and self control a beautiful friendship is marred, a precious treasure has been lost and the lives of others injured. When the Christ-like character we have long been carving is carelessly assigned to the rubbish, eternal possibilities are trampled underfoot. When, through honesty and integrity in business relations one causes the fall of some financial structure, the suffering of many is the result. Who can measure the extent of loss in such failures? Only the Master-workman can reclaim these failures from the debris of time. If we truly desire to make success out of our failures, we will make all possible amends and leave our mistakes with "those things which are behind," and with the new material which the Master-workman gives us tomorrow, build better.

OUR SUCCESSES

As we enter a new year, let us forget our successes. But some one will say, "Surely we should carry on our successes." Yes, and no. Our successes of the past will shape our progress to greater success in the future if we do not hold them so close to the eye that they blind us to further progress. A small girl succeeds in acquiring a doll from Santa Claus. She successfully sews doll's clothes, cooks and sets the table for her dolls. But this successful keeping doll house is supplanted by successful home making. The doll with its doll furnishings were left behind.

A boy succeeds in making a toy airplane that flies, but he does not take it with him to air school, or into the air service. It was a real achievement for the time, but for the time only. It pointed to greater success beyond. So our material successes and spiritual progress of 1929 may show real accomplishment, but let us forget them lest we become egotistic, self-satisfied, and blind to the greater success that awaits us in 1930.

in Christ Jesus." His whole life and purpose centered in him.

The spiritual, moral, and ethical teaching and example of Jesus Christ has no equal in advancing human welfare. The best in civilization has developed under Christian influence. While precious grains of ethical truth have been sifted from the chaff of other religions, for a complete and successful philosophy of life we must, like Paul, find the mark of our prize centered in Christ Jesus. Let us carry into the new year, and every year, that determination to press on toward the same goal.

OTHER MILESTONES

All our worth while desires for the coming year lie like milestones along the way that leads to that goal. As we press on toward that mark we will attain some of them. Do we want a development of life and character? It may be attained along that road. Here too is found the right social and political relationships. Do we desire success in business, and a solution of the difficulties of capital and labor? A number of our modern business men have found it along the same road. National and international peace will be found only on the way that leads to the Prince of Peace.

So history and experience have shown the wisdom of Paul's policy, and we too might adopt his rule of *forgetting* and *reaching*, clearing away everything that would hinder progress toward the goal.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for October, 1929

General Fund	
Contributions:	
Onward Movement	\$ 299.27
Mrs. A. S. Thayer, Elkhart, Kan.	15.00
	<u>314.27</u>
Income from invested funds:	
Lois Babcock Bequest31
Addie S. Witter Billins Bequest ..	2.40
Sarah Elizabeth Brand Bequest ..	.48
Martha Irish Burdick Bequest ..	5.05
Hannah Cimiano Bequest	150.00
S. Adeline Crumb Fund	9.67
Amanda C. Dunham Bequest	3.00
Alice E. Ennis Bequest83
Rosannah Green Bequest25
Amanda B. Greene Bequest	29.87
Andrew J. Greene Bequest	2.02
Ellen L. Greenman Bequest	6.00
George Greenman Bequest	4.50
George S. Greenman Bequest	155.03
Amanda P. Hamilton Bequest	4.01
Frank J. Hubbard gift	5.05
Eliza James Bequest	2.73
Life Memberships	1.40
Marilla B. Phillips Bequest	28.50
Electra A. Potter Bequest	24.04
Arlotta G. Rogers Bequest	70.11

George H. Rogers Bequest	10.10
Sarah A. Saunders gift	8.32
Fannie R. Shaw Bequest	30.00
M. Julia Stillman Bequest	24.05
Julius M. Todd Bequest	1.00
Thomas Francis Trenor Bequest ..	.17
Villa Ridge, Ill., church fund ..	1.21
Mary B. York Bequest	1.58
Annuity Gifts	81.27
Seventh Day Baptist Memorial Fund:	
Eugenia L. Babcock Bequest	20.96
Delos C. Burdick Bequest	120.94
George H. Babcock Bequest	39.38
Receipts from publications:	
SABBATH RECORDER	198.36
"Helping Hand"	239.47
Tract depository	4.25
Outside publications	5.30
"Junior Graded Lessons"	28.05
"Intermediate Graded Lessons" ..	2.85
	<u>478.28</u>
Contributions, Special Sabbath Pro-	
motion work	41.67
Refund account traveling expenses,	
A. J. C. Bond	11.91
	<u>\$ 1,690.36</u>

Denominational Building Fund	
Contributions—General	\$ 289.50
Onward Movement	16.00
Income:	
Interest on bond and mortgage,	
J. D. Loizeaux	60.00
Interest on Savings Account	301.60
Transferred from Plainfield Savings	
Bank	11,600.00
	<u>12,267.10</u>
Maintenance Fund	
Rent from publishing house	\$ 125.00
Income, Denominational Building	
Endowment	3.68
	<u>128.68</u>
Total for October	<u>\$ 14,086.14</u>

Treasurer's Receipts for November, 1929

General Fund	
Contributions—Onward Movement ..	\$ 191.52
Income from invested funds:	
Annuity Gifts	\$ 421.82
Reuben D. Ayres Bequest	7.50
Henrietta V. P. Babcock Bequest ..	31.43
Lois Babcock Bequest	1.50
Mary P. Bentley gift	4.50
Berlin, Wis., parsonage fund	6.75
Mary Rogers Berry Bequest	15.00
Richard C. Bond Bequest	3.00
George Bonham Bequest	3.00
Harriet Burdick gift	9.00
Mary A. Burdick Bequest	1.80
Sarah C. L. Burdick Bequest	3.00
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	11.58
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Joshua M. Clarke Bequest	4.50
Alfred Collins Bequest	9.06
Nettie J. Coon Bequest	1.50
Emergene Cottrell gift	2.25
Amy K. Crandall gift	3.00
B. R. Crandall gift	1.50
Eliza M. Crandall Bequest	34.52
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	149.69
Nancy M. Frank Bequest	12.12
Amanda B. Greene Bequest	2.66
Olive A. Greene Bequest	26.36
Orson C. Greene Bequest	3.00
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
George Greenman Bequest	85.50
George S. Greenman Bequest	120.00
Greenmanville, Conn., church fund	
Celia Hiscox Bequest	4.50
Orlando Holcomb Bequest	17.07
Angenette Kellogg Bequest	30.00
Adelia C. Kenyon Bequest	4.33
	<u>63.06</u>

Lucy M. Knapp Bequest	6.00
B. P. Langworthy, Second, Be-	
quest	1.50
Clark F. Langworthy Bequest	2.00
Life Memberships	21.45
Susan Loofboro gift	12.00
Eliza L. Maxson Bequest	1.50
Elizabeth U. Maxson Bequest	1.50
Elizabeth L. North Bequest	3.00
North Branch, Neb., church fund	
Paul Palmiter gift	3.75
Olive Hall Pierce Bequest	6.00
Electra A. Potter Bequest	5.25
Maria L. Potter Bequest	133.77
Deborah A. Randall Bequest	15.00
Charles Saunders Bequest	48.18
E. Sophia Saunders Bequest	1.50
Mary Saunders Bequest	3.00
Miss S. E. Saunders gift60
Sarah A. Saunders Bequest	4.50
Sarah E. Saunders Bequest60
Second Westerly Church fund	3.00
Alzina C. Shaw Bequest	9.68
Fannie R. Shaw Bequest75
John G. Spicer gift44
Martha G. Stillman Bequest	15.00
Mary S. Stillman Bequest	3.00
Sarah E. V. Stillman Bequest	7.50
Mary K. B. Sunderland Bequest ..	15.00
I. D. Titsworth Bequest	3.00
Thomas Francis Trenor Bequest ..	
A. Judson Wells Bequest	22.56
Mary J. Willard Bequest	1.50
Philomela T. Woodward gift	7.50
I. H. York Bequest	3.00
	<u>1,577.94</u>

Receipts from publications:	
SABBATH RECORDER	\$ 276.01
"Helping Hand"	111.15
Tract depository	5.90
Outside publications	29.30
"Junior Graded Lessons"	25.50
"Intermediate Graded Lessons" ..	10.05
Calendars	11.90
	<u>469.81</u>
Contributions, Special Sabbath Pro-	
motion work	41.67
	<u>\$ 2,280.94</u>

Denominational Building Fund	
Contributions—General	\$ 1,227.84
Onward Movement	25.00
Income:	
Interest on bond and mortgage,	
T. E. Beatty	120.00
Interest, bank balances	43.48
Principal of bond and mortgage, T.	
E. Beatty	4,000.00
Principal of bond and mortgage, J.	
D. Loizeaux	2,000.00
	<u>7,416.32</u>

Maintenance Fund	
Rent from publishing house	\$ 125.00
Income, Denominational Building	
Endowment	3.06
Interest on daily bank balances	7.50
	<u>135.56</u>
Total receipts for November	<u>\$ 9,832.82</u>

Treasurer's Receipts for December, 1929

General Fund	
Contributions—Onward Movement	\$ 273.60
Receipts from publications:	
SABBATH RECORDER	\$ 523.95
"Helping Hand"	212.72
Tract depository	5.10
Outside publications	2.90
"Junior Graded Lessons"	9.60
"Intermediate Graded Lessons" ..	4.30
Calendars	29.80
	<u>788.37</u>
Contributions, Special Sabbath Pro-	
motion work	41.67
Contributions, Java Missions—Cor-	
nelia Slaughter	
Mrs. Irma S. Blinn, Glassboro,	
N. J.	1.00

Refund, traveling expenses—A. J. C.	
Bond	60.00
	<u>\$ 1,164.64</u>

Denominational Building Fund	
Contributions—General	\$ 1,323.00
Onward Movement	35.00
Income:	
Interest on Liberty Loan Bonds	
Interest on note, Silas G. Burdick	
Bequest	24.43
	<u>21.00</u>
	<u>1,403.43</u>

Maintenance Fund	
Rent, publishing house	125.00
Total receipts for December	<u>\$ 2,693.07</u>

TIRED SENATORS

During the talk in the Senate about adjournment because of the tired bodies, irritable minds, and frayed nerves of the members, the description some members gave of the worn-down physical and mental condition of senators would almost excite pity. Almost steady work for nearly nine months was pictured as the "pace that kills." Doctor Copeland regretted that he had to look at the tired faces of his colleagues and figure who was slated to die next. The senators seemed really sorry for themselves.

Outside of the Senate working nine months at a stretch is not considered killing. But the senators would probably represent their kind of work as very wearing and tearing—putting them under a terrific strain. Maybe so, but anybody who sits in the Senate gallery a while and watches them work will wonder how it is. He sees one senator droning away on a speech for an hour or more at a time, frequently reading from books and papers, while not a senator in the chamber listens to him. The others sit sprawled in their seats reading newspapers, or stroll around in back of the seats in smiling conversation, or go into the cloak rooms for a smoke, a chat, and the telling of a few stories. Really nobody appears to be working but the stenographers who are taking down the long-winded, rambling discourse of the one speaking.

Of course, as they say, their main work is done in their offices and in the committee rooms, but there they have plenty of clerks, secretaries, stenographers and typists to take care of the drudgery. The boys work, it is admitted, but if they are killing themselves at it then all regular twelve-months-a-year workers should have been dead long ago.

—The Pathfinder, Washington, D. C.

Fundamentalists' Page

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

BIBLICAL CRITICISM

IV

HIGHER CRITICISM—ITS ORIGIN AND HISTORY

In our previous articles on Biblical criticism we have shown that present-day modernism in its attitude toward the Bible and Biblical truth, in many ways, is more in harmony with the ancient school of skeptics and the teachings of some of the early Christianized pagans than it is with the teachings of historical, evangelical Christianity.

These articles have been given that we might see that modernism has very ancient roots, and that the charge that fundamentalists are mediaevalists, like a boomerang, falls back on their own heads.

In our last article we stated that many things have contributed to what we term "modernism" in religion, such as the skepticism of the early centuries, naturalistic philosophy, materialistic science, rationalism, higher criticism, etc. We further stated that higher criticism today has become identified in the minds of the people with unbelief in the supernatural character of the Bible. And we cited the facts that the higher critics who have given the commanding force to the whole movement have been men who based their theories largely upon their own *subjective dispositions*, men who had a bias against the *supernatural*, men who became notorious in *subjective and speculative fancies*.

Broadly speaking, we might say that higher criticism has passed through three stages:

- The French-Dutch-English.
- The German.
- The British-American.

THE FRENCH-DUTCH-ENGLISH CRITICS

In its origin it was French-Dutch, and extremely speculative, and skeptical. The views which are now held as axiomatic by

the English, Continental and American higher critics may really be said to have originated with Spinoza, though he is not usually accredited with being the father of higher criticism. While there are traces of such criticism in the writings of Carlstadt, and Andreas, the Belgian scholar, and Peyrere, a Roman Catholic priest, Spinoza may be regarded, I think, as the originator of the movement.

Spinoza (1632-1677).

Spinoza was a rationalist Dutch philosopher. He was a Jew, whose parents had fled from Spain to Holland to avoid Catholic persecution. Under Jewish teachers, especially Saul Levi Morteira, he became familiar with the Talmud, versed in Jewish mediaeval thought, combining their theology with Aristotolean philosophy.

Since Jewish education made no provision for the study of Latin, the universal language of learning of that day, he became a student of Franz van de Ende. The mastery of Latin under Ende opened up to Spinoza a whole world of modern philosophy and science, such as represented by Descartes. Whether due to Van Ende's teaching, or his scientific studies, he soon developed a materialistic, naturalistic turn of mind.

His inward break with Jewish orthodoxy may have dated far back in his life, but his new interests combined to estrange him still further from the Jewish synagogue. Friends pleaded with him to remain at least outwardly orthodox; the leaders of the community offered him a yearly pension of 1000 florins if he would outwardly conform and attend the synagogue occasionally. Spinoza remained adamant, and was accordingly, in 1656, with solemn curses pronounced against him, cut off from the commonwealth of Israel.

In 1670, he published his *Tractus Theologico-Politicus*. This is a reasoned defense of liberty of thought, speech, and belief in speculative matters. He claims this in the interest of both true piety and the state. But it is not his thesis that interests us so much as his *argument* by which he supports his thesis. He made a thorough-going distinction between philosophy and religion. Philosophy, he declared, had to do with *knowledge* and *opinion*, while religion dealt exclusively with *obedience* and *conduct*.

And he undertakes to prove these statements by the use of the Hebrew Scriptures. In the process of his reasoning Spinoza comes out boldly and impugns the traditional date and the Mosaic authorship of the Pentateuch, and affirms that Ezra, or some later compiler, was its true author. This treatise — *Tractus Theologico-Politicus* — has been pronounced "the first document in the modern science of Biblical criticism."

Spinoza's philosophy is a thorough-going pantheism, in which the naturalistic and the mystical are blended. God is the immanent cause of the universe; but God is always used by Spinoza as equivalent to nature.

Yet in his religious ideas, his philosophy of life, Spinoza was scarcely less pantheistic than some of our modernistic teachers today. Professor George Burman Foster, of Chicago University, says, "God is a symbol to designate the universe in its ideal-achieving capacity." Professor Wm. Adams Brown, of Union, affirms, "God is not thought of as separate from the universe, but rather as its immanent law." Both of these teachers align themselves along with this Amsterdam Jew. Scores of other teachers can be quoted along the same line. Back in the early fifties Professor Henry B. Smith had said, "The great alternative of our time is Christ or Spinoza." Was it prophetic?

2. Richard Simon (1638-1712).

A few years later, a French priest, Richard Simon of Dieppe, in his *Historical Criticism of the Old Testament*, pointed out the supposed varieties of style in the Pentateuch and some other books of the Old Testament which, he declared, were indications of various authors. This criticism was declared to be "an epoch-making work."

He defends his theory of various authors on the peculiar assumption that during the whole extent of Hebrew history there were recorders, or analysts, of the events of each period of history whose writings were preserved in the public archives, the institution of which he assigned to Moses.

His work was condemned by both Catholics and Protestants, since by his criticism he not only denied the Mosaic authorship of the Pentateuch and the integrity of the Hebrew text, but also assailed the doctrine of an inspired, infallible Bible. His later book,

The Historical Criticism of the New Testament, was likewise objectionable. By many, Richard Simon, rather than Spinoza, is regarded as "the father of Biblical criticism."

But our present-day higher critic and modernist takes the same attitude toward the Mosaic authorship of the Pentateuch. Says Herbert L. Willett, of the Divinity School, affiliated with Chicago University: "The fact that certain sections of Deuteronomy laid claim to Mosaic authorship and that much of the law of Deuteronomy was couched in the form of a public address of Moses and purported to have been written down by him, was the basis of the Jewish view that he had written the whole, not only of the laws, but of the five books" (the Pentateuch). "The proofs of the origin of the Deuteronomic law in the days shortly preceding the great reformation of Josiah are so convincing that Biblical scholarship increasingly holds that view" (*The Moral Leaders of Israel*, p. 30, 189).

Tom Paine more than a hundred years before Doctor Willett's day had said: "My intention is to show that those books (Pentateuch) are spurious and that Moses is not the author of them, and still further that they were not written in the time of Moses but by some very ignorant and stupid pretenders to authorship several hundred years after the death of Moses" (*The Age of Reason*). In a *Letter to Mr. Erskine*, p. 171, he says: "The first time the law of Moses made its appearance was in the time of Josiah about a thousand years after Moses was dead."

Voltaire wrote in an equal strain: "The whole Pentateuch was written by some Levite 872 years after Moses at the time of King Josiah. This book, then unknown, was found at the bottom of a chest by the high priest Hilkiah, when he counted his money."

Thus Spinoza, the rationalist, Richard Simon, the French priest, the skeptical free-thinkers, Voltaire and Tom Paine, and Dr. H. L. Willett, a representative modernistic higher critic of today, are remarkably alike in their attitude toward the Old Testament. Rationalism of the seventeenth century, deism of the eighteenth century, French and American infidelity, and modern liberalism are all curiously blended.

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER

Miss Massachusetts has had her say, and I think it is time you should hear from Vermont. Mrs. Eaton writes me from Springfield, Mass., that she enjoyed reading "Mountain-Side and Sea-Side, 1929" better because she had been here.

DEAR FRIEND: Several times lately I have wondered what has become of our "Lone Sabbath Keeper of the South." I have looked in the SABBATH RECORDER for her letter. Last night my RECORDER of December 16 reached me, and I found what I was looking for. But so sorry you have been sick. I often look back to your visit in Ashaway, R. I. Mrs. Ennis has passed on, also J. Walter Smith's wife. Mrs. Smith was a fine woman; Mr. Smith has sold out and moved to Cortland, N. Y., with his daughter.

I have opened a tumbler of Miss Lois' jelly; it is very good. We of Danville have much to be thankful for. In time of the Vermont flood this village did not suffer. And this year when Peacham Corner and Saint Johnsbury were short of water, this village had plenty. Some farmers lack water for stock. Yesterday I was told not to go out, it was so icy. Today, ten a. m., December 20, 1929, the wind blows and snow is falling. So I must stay in.

Sincerely your friend,

R. TIRZAH COOK.

Danville, Vt.

AS THE NEW YEAR OPENS

LOIS R. FAY

A few weeks ago I was pleased to receive a letter from Mrs. Ruby C. Babcock, inquiring for suggestions as to what one can do to encourage and preserve the interest of lone Sabbath keepers.

It is encouraging to receive such letters, even though I have not much to offer in the way of suggestion. But inasmuch as the editor has said his copy drawer one day became entirely empty, perhaps the most op-

portune thing we can do is to help keep that drawer from getting in that state again.

For us lone Sabbath keepers to neglect to contribute to the columns read by others of similar faith, makes us as bad as the shiftless housewife who starves her table boarders. Such a course covers our own graves with barren, silent clay, when our lives might be living epistles, known and read by all men, here and hereafter.

Such a housewife loses her prestige, and so do we.

There are hard places in the lives of all of us which are better sealed in silence, but our joys, and just enough of our sorrows to cheer our fellow travelers, we ought to share.

It is certain that the present is in some respects a most advantageous time for working for the advancement of the Sabbath.

There is abundant opportunity for freedom of thought and action, and everyone who sees an open door of independent spiritual activity should step into it, and endeavor to keep such doors of opportunity open.

The rigid spirit of intolerance and persecution is quiet just at present. Independent religious activity should grow apace.

Our Sabbath days should be devoted to a study of God's law and of the history of the Sabbath from Bible times till now. We are the losers if we let the hours be spent in secular or degenerating pursuits; and posterity is a loser also, if we forget we are making history. Let us not forget, after we have *read* history, to *make* history and to *write* history that will be a joy to the servants of God.

We should pass on to posterity the good news that God's spirit comes near, ready to commune with us as in the days of old. Let us not hesitate to seek that communion because we think the same circumstances do not appear, as are described in the Bible.

Our circumstances are our setting for manifestations of divine power. We can not sweep a room, or prepare a meal, or milk a cow, or churn butter or plant a garden, or drive a machine without demonstration that God's presence is close by, operating his laws, which we are compelled to conform to.

When I was churning on a recent day, and watched the liquid stiffen and gradually form into globules of butter under regular motion, I could not help but think how the earth was once like that, without form and void, with the motion of the spirit of God upon it; and how there came into being all the subsequent history. Therefore let me emphasize that we who are living today are making history. If we can acquire some pure inspiration on our Sabbath days, and in our six days of work communicate these inspirations in good deeds, our influence will not be lost.

As I was preparing this paper for the L. S. K. column, the RECORDER for January 6 arrived, containing the sketch by John Bonham, entitled "Three Girls of Swansea." This sketch is wonderfully interesting to me, illustrating the intolerant spirit that prevailed at that time in Massachusetts, my home state—the spirit that drove believers in the Sabbath of Jehovah into other states.

Now Massachusetts is blessed with an exemption clause which makes it possible to observe the Sabbath without persecution.

I was the happy recipient recently of a letter from Mrs. Mabel C. Wead of Newtonville, who is the only Seventh Day Baptist to my knowledge in this state. She is trying to bring up her two children true to the faith of her fathers, and mentions the whirl of dances, bridge parties, movies, etc., that surround her home. Our prayers are for all such lone Sabbath keepers, that their faith fail not; for amusements will sometimes weaken where bitter persecution tends to strengthen.

May the year 1930 see many victories recorded in our history.

Princeton, Mass.

ANCIENT AND MODERN BABYLON

DR. C. A. HANSEN

Much of our precious Bible runs in parallels. We read of the first man Adam, the first man on earth, and the last Adam which was Christ. We have a history of the first advent of Christ in humility, and the prophetic teach of a second coming in glory; even so there is an ancient Babylonish kingdom, which in some respects resembles the last spiritual Babylon,

Briefly, ancient Babylon was the rebuilding of a part of Nineveh under Nabopolassar, the father of Nebuchadnezzar, who was sent by the king of Nineveh to subdue a revolt in Babylon. This he did so well that he was made king there, and presently revolted against Nineveh and became great. Babylon received from Isaiah the name, "Glory of kingdoms," but had a very short history, marked by pride, gluttony, and ambition. Only about eighty-seven years did Babylon flourish, from 625 B. C. to 538 B. C. Her pride reached unto heaven, and was rebuked in Nebuchadnezzar's seven years of insanity, and the subsequent untimely fall of the empire. Her fall was sudden and complete, leaving only a few mounds today to mark her grave. Nebuchadnezzar wrote the opening chapter in his ambition to be king, and the angel wrote the "Finis" on the wall of the king's palace on the night of the Belshazzar's feast to a thousand of his lords.

The principal reason Babylon is mentioned by the sacred writers, is that it came in touch with God's people, Judah, who because of Sabbath breaking and other sins was carried away captive to Babylon for seventy years to fulfill the prophecy of Jeremiah (25: 11).

As a master over Israel, Babylon became a cruel taskmaster, even dashing their little ones against the stones. (Isaiah 13: 16; Psalm 137: 7-9.) At the close of the seventy years of captivity God raised up a man with a message that started the people of God back to their own land.

THE SECOND BABYLON

At the beginning of the Christian era, Jesus Christ founded a pure Church with true doctrines, simple organization, and a living faith, after which he departed to become our High Priest in the heavens. Like most sects, this Church, while pure, wrought wonders, spread the truth of God, made converts, and made itself a power to be reckoned with in the world. But there came a day when it began to mix with worldly people and imbibe their ideas. The preaching of the ardent Paul gave place to the time serving bishops of Constantine's day, and the disciple of love was replaced by the love of power on the part of the ministers. The leaven that Christ had hidden in the hearts of his followers had begun to fer-

ment and sour, and a condition mentioned in Scripture as "Drunken with the wines of fornication" began to take place. The result was that the once holy Church of Jesus now became the fallen Church of Rome, or spiritual Babylon, of which John says, that it was the "cage of every unclean and hateful bird," Revelation 18: 1-4.

HOW IT HAPPENED

It was when men became tired of being good—worn by persecution and desiring ease and popularity, that Constantine held before their eyes the tempting morsel of a union with him in a Church and State relationship. He offered them fine churches and a religion barricaded by law, if they would only espouse his cause in the empire.

THE SABBATH CHANGED

In this new arrangement, the Sabbath was wrested from its lawful place, and the pagan holiday, Sunday, was given its place. Soon after, the rite of baptism was changed into sprinkling; and whereas Jesus Christ had been the Head of the Church, now Constantine became the Pontifex Maximus, or head. This union of Church and State laid the track for the long train of persecutions which followed in the Dark Ages, with which we are all familiar.

It was at this time that the simple gospel story gave place to Platonic fiction, and found a mouthpiece in the great Augustine of the fourth century. Among other things he taught that persecution was necessary and lawful to bring men to acknowledge Christ, in the same way as parents punished their children; thus was sowed the seed of the inquisition and the horrible persecutions written so freely on the pages of history. In fact, so many things held up as Christian today, are only embellished pagan superstitions, and we need to be on our guard.

THE MASTERFUL DECEPTION

Most deceiving to most people is the fact that the differences between the true Church of Christ and the fallen Babylon do not seem to be very great. Sunday, say they, is a seventh day, and seems like a Sabbath. Water is the medium used in sprinkling, the same as in immersion, and takes the same name as real baptism. The images of this Babylon are used to remind the people of sages and saints, and therefore are supposed

to be helpful. Persecution was defended on the grounds that it brought men to God and that the end justified the means; and as Eve ate of the forbidden tree in her day, so men today reason that there are many reasons why they should follow in the trail of modern Babylon.

John, in the Revelation, says he saw "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." Rev. 13: 8.

THE GREAT DIVIDE

Many good people living in our day, in different denominations, feel we are nearing the great divide—that we shall have to choose to stand with the few on God's Word, or go with the masses in the fall of Babylon. The fact that Mussolini gave temporal power to the pope, thus healing the papal wound a little more and making the pope a king, has brought to light in a new way the whole question of Roman Catholicism, which is no doubt the greatest factor in fallen Babylon, and after that those churches in the world that copy after Rome in doctrines and practice.

THE MESSAGE

"Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues," Revelation 18: 4. This call is followed by the coming of Christ in glory to set up his kingdom, composed of people who will obey the Lord in all that he says. Dear people, we are standing today facing momentous issues. Let us hold fast to the faith of our fathers, lest we be led away in the paths of sin. Fallen Babylon will soon sink to rise no more (Revelation 18: 21), while those who have obeyed God will look up and rejoice, for their redemption draweth nigh.

*Hughenden, Alberta,
Canada.*

THE BIBLE THE MASTERPIECE OF LITERATURE

DR. ANDREW J. NELSON

The Bible is the masterpiece of all literary achievements, the best classics the world has ever known, the grandest and noblest that has ever dignified the language of mortal man. In considering its ancient origin we at once discover the title to our venera-

tion unrivaled in the history of literature. If we respect its evidences they are found abundantly in the testimony of miracle and prophecy, the ministry of angels, and the work and ministry of "God manifest in the flesh"; in the climax and perfection of that heavenly scheme, the death and resurrection of the Son of God.

With reference to its authenticity we find that no other book has survived the lapse of time that can be compared with it; condemned to be burned, its reading forbidden, yet it has found its way to the soul of every nation, kindred, tongue and people of this old world.

With respect to its authority we find it to be heaven-born, given to the world through vision and prophecy by the unction of him "who is the Creator of all things" and the "giver of every good and perfect gift," who "spoke as never man spake."

In pondering its truths, we find them to be lovely, spiritual, sublime, and holy as God himself; unchangeable as his nature; durable as his righteous dominion, and yet versatile as the mortal condition of mankind. If we regard the value of its treasures, they can not be compared to the relics of classic antiquity whose glories and beauties are perishable; nor to the pleasures and happiness of this world, which are but transitory; but to the heavenly perfection and supreme glory of that eternal kingdom.

If we inquire "Who are the men that have recorded its truths, vindicated its rights, exemplified its glorious scheme and righteous precepts?" the answer comes back from the populous continent and from the isles of the sea in concert: "The patriarchs and prophets, evangelists and martyrs."

Let us look at the inhabitants of this world, the victims of vice, the prey of cruelty and injustice, and inquire, "What are some of the benefits of this single volume in the lives of men?" The great and the humble, the rich and the poor, the high and the low, the ignorant and the learned reply as if with one voice, "That humility and submission, purity and patience, peace and judgment, faith, hope, and charity are some of the blessings that follow in its train."

And if we raise our eyes from time to eternity, from this mortal world to the king-

dom of righteousness; from the visible creation, wondrous and beautiful as it is, to the invisible creation of angels and seraphs; from the footstool of God to the very throne of God himself and ask what are the blessings that come from this single volume, the answer can only be given by the pen of the prophet, the harp of the redeemed, and the record of the Lamb's book of life. In looking into its influences we find them to be far-reaching, yea from the humble peasantry to the monarch on the throne, from the lowest sinner to the just and righteous, from our own land to the remotest isle of the sea, and from times long past to eternity far beyond the grave.

If we inquire what shall be the future of the just and righteous, the answer is, "Life eternal through Jesus Christ our Lord," in a land free from sin, where the pale hand of decay shall mar neither tree nor herb; where no "pestilence shall walk in darkness nor shadow waste at noonday." No messenger shall ever pass over that fair land telling that a dear friend, father, mother, brother, sister, husband, wife, son, or daughter has fallen beneath the stroke of the relentless foe; no darkened room telling that the life of a dear one is ebbing slowly away.

If we inquire as to the pleasures prepared for the ransomed, like sweetest music the answer, "They shall plant vineyards and eat the fruit thereof; build houses and inhabit them." There the righteous shall long enjoy the association of saints, the perfection of heavenly society. The tree of life with its silvery spray flowing from the throne of God shall long engage the enraptured eye. Jesus the fairest of ten thousands, the desire of ages, will be there, and everything else which a mind raised to the plane of immortality can form any conception or think desirable will be there.

Such is the best literary work the world has ever adored, the best, the noblest and grandest that mortal man has ever adopted as a guide.

"Thou truest friend man ever knew,
Thy constancy I've tried:
When all were false, I found thee true,
My counsellor and guide.
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live
It taught me how to die."

TOBACCO MANUFACTURER TELLS QUAKER PREACHER

Editor the American Friend:

Sometime ago enroute I found myself seated with a well-dressed genteel appearing fellow and in a short while we were engaged in conversation. As we talked, he referred to his business and I asked, "What is your business?" He replied, "I am a tobacco manufacturer of L." After a while there was a lull in the conversation and I said, "Well, what is the outlook for the tobacco business at the present time?" He replied, "Very good, sir; very good, never better." I then asked, "Is there any prospect of a crusade against the business after the manner of the prohibition of the liquor traffic?" To which he replied right scornfully, "No." "Oh," said he, "a few cranks are howling about it, but it will not amount to anything."

Then he continued: "I'll tell you, stranger, about all this fuss in regard to the harm that tobacco does. There is nothing in it. Oh, of course, a man can make a hog of himself about anything, but used in moderation, tobacco is a harmless luxury, except, of course, the cigarette. Everybody knows the cigarette is injurious."

Whereupon he proceeded to discourse upon the injury that the cigarette does. He certainly understood it and I have seldom heard a W. C. T. U. lecturer state the case against the cigarette more accurately than did he. I asked, "Well, what would be the attitude of the tobacco manufacturer of the country towards a law forbidding the manufacture and sale of cigarettes?" He replied, "We would fight it tooth and toe nail." "Why?" I asked. "Simply because twenty-five per cent of the business of the average tobacco manufacturer is in cigarettes and seventy-five per cent of the profit from the business is in that twenty-five per cent of the business," was the frank reply.

Here we have the case of the tobacco manufacturers clearly stated. They know that it is injurious, that it is damning the bodies and souls of our boys and girls. Yet to fill their coffers they'll continue the business and expend millions every year to extend their trade.

But my stranger friend continued: "Nobody has to use tobacco. He can use it or let it alone, just as he pleases. Anyone can

quit if he wishes to do so. I quit one time myself, but concluded I was depriving myself of a harmless luxury, so I began again." Then I said: "Suppose some Sunday morning the city of L. should wake up and find that during the night in some mysterious way every particle of tobacco had been removed from the city and that the city was so hedged about that it would be impossible to bring any in for twenty-four hours. What would be the result?" He replied, "There would be war in L. before night-fall." "But suppose that condition should continue for a week." He replied, "L. would go up in smoke before the week was over."

By that time the train was slowing up for Richmond, Ind., my destination, and we introduced ourselves. He was an Irishman and a Catholic. As we shook hands and bade each other "good-by" he said, "Well the Quaker is all right anyway."

I hope so, and I hope he will prove it by his attitude towards this business. Its increase is alarming. According to statistics published in one of the leading papers in the Middle West in August last, the increase in consumption of cigarettes in this country for the fiscal year ending with June, 1929, was twenty-three per cent greater than for the year ending with June, 1928, and amounted to one thousand cigarettes for every man, woman, and child in the United States.

Is it not time that Friends were speaking out against the whole tobacco business. We have been forward in other reforms—why falter in this one?

GEO. H. MOORE.

Ridgefarm, Ill.

—Taken from "The American Friend."

W. C. T. U. CORRECTS A SENATOR

Ever since Senator Otis M. Glenn of Illinois said he had voted against the Jones-Stalker Law because he feared college boys with pint flasks would be sent to Leavenworth, and that he had friends who were violating the law and he did not want to be too severe on them, the National Woman's Christian Temperance Union has been studying indictments and convictions throughout the United States.

We find that no trivial violators of the

prohibition law have been sentenced; *those convicted under this law have been criminals with records.*

No college boys have gone to Leavenworth for owning hip flasks. In fact, as Senator Glenn knows, if all the college boys in the United States owned all the flasks in the country filled with liquor, the Jones law would not relate to them. The Jones-Stalker law merely amends the original Volstead penalties for making, selling, transporting, exporting, or importing intoxicating liquor and does not relate to the possession of liquor. The law is specifically clear in its intent to punish only the large commercial violators, not the casual and small violator.

The average sentence under the Volstead penalties was thirty-three days; the average fine \$100. This did not stop the big bootlegger. The Department of Justice suggested penalties that would hurt. President Coolidge made it plain in a public statement that the law was meant for the big bootlegger; and that it would permit the government to deport alien criminals engaged in violating American liquor laws.

Minnesota. The Jones law is not applied to the casual violator but its penalties are inflicted on criminals where the evidence indicates that the violation is a strictly commercial proposition and is the sole or principal business of the offender and where there are no mitigating circumstances. The usual sentence is two and one-half years. Sentences totaling five and six years have been imposed in cases where there are several prior convictions and the defendant is charged with the multiplicity of offenses. *Boys are not prosecuted under this law.* Women convicted and sentenced under the Jones law have been particularly vicious with a record of several convictions behind them. We are fortunate that the Jones law permits the sending of this type of offender to the Women's Reformatory.

West Virginia. There is a disposition on the part of district judges, the United States attorney, and all others concerned to discriminate carefully in matters connected with the Jones law, and we feel it is working out satisfactorily by putting the fear of the United States government into the hearts of the racketeers.

Virginia. There has been very little difference in the length of sentences imposed

on bootleggers by the federal courts since the enactment of the Jones law.

North Carolina. For first offenses of persons actually convicted of violating the five prohibitions of the Eighteenth Amendment Federal judges in North Carolina are giving from a year and a day to eighteen months for the first offense. Heavier sentences are imposed only on persons who are known to be manufacturers or sellers of whiskey on a large scale. The smaller violators, the quart or half gallon size, are being treated just as they were before the Jones Act reached out after the bigger bootleggers.

South Carolina. First offenders are given ordinarily six months to a year and a day. Second offenders are given the limit of five years.

Louisiana. The Jones law is never invoked in this state unless the criminal is engaged in violating the prohibition law as his principal business. Where the man and his wife are jointly charged with the manufacture or sale or transportation of liquor, the husband is likely to receive a sentence ranging from a few months to a year and a half, while the wife is put on a period of probation for five years. Several notorious criminal bootleggers in Louisiana have been given eighteen months in the penitentiary.

Kansas. In this state the authorities invoke the Jones law only in cases of the really criminal type. It is never invoked in cases of boys of school or college age and never for women.

Kentucky. The severity of the punishments and the number inflicted vary in different districts. In the majority of the districts, however, severe punishments are inflicted only against the most notorious and persistent violators. The punishments range from two to five years and the fines from \$1,000 to \$10,000.

Women sentenced under this law have not been given the maximum sentence. They have actually been engaged in major bootlegging operations and have usually been sent to a house of correction.

KNOWS POP

TEACHER—"Johnny, if your father earned \$40 a week and gave your mother half, what would she have?"

JOHNNY—"Heart failure."

—Washington Dirge.

DEATHS

MILLS.—Emma L. Hilliard, daughter of Henry E. and Mary Witter Hilliard, was born in Brookfield, Madison County, N. Y., on July 20, 1842, and died at her home at State Bridge, Verona township, N. Y., on January 9, 1930.

In 1870 she became the wife of Francis Mills, a cabinet maker, and came to live at State Bridge, which place has been her home, with the exception of two years—1880 and 1881—which were spent in West Edmeston, Otsego County, N. Y.

Within a year after her marriage, Mrs. Mills was baptized by Elder Alexander Campbell and joined the old Second Verona Seventh Day Baptist Church, of which she was a member until it disbanded. In the year of 1916 she became a member of the First Verona Church, of which she was a member at the time of her death. For several years, because of her feebleness, she was unable to attend church, which was to her a great burden.

Surviving her are a son, Charles, with whom she lived and who faithfully cared for her after the death of her husband in 1907; a sister, Mrs. Carrie Pitcher, of Brookfield, N. Y.; a niece, Mrs. Cora Coates, also of Brookfield; and a nephew, Clarence Pitcher, of Morristown.

Farewell services were conducted at the home on Sunday afternoon by Pastor Lester G. Osborn, assisted by Rev. Mr. Bradley, of Durhamville. Burial was made beside her husband in the old "West" cemetery at State Bridge, near the old Second Verona church.

L. G. O.

Sabbath School Lesson V.—February 1, 1930.

PUTTING GOD'S KINGDOM FIRST.—Matthew 6: 1-34.

Golden Text: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matthew 6: 33.

DAILY READINGS

January 26—First in Prayer. Matthew 6: 5-15.
January 27—First in Pursuit. Matthew 6: 19-25.
January 28—First in Affection. Luke 18: 18-25.
January 29—Loyalty of Jesus. John 4: 27-38.
January 30—Loyalty of Peter. Acts 3: 1-10.
January 31—Loyalty of Paul. Acts 21: 7-14.
February 1—The Greatness of the King. Psalm 145: 1-13.

(For Lesson Notes, see *Helping Hand*)

THE OPTIMIST

Bride: "My husband had a hope chest, too, before we were married."

Neighbor: "For mercy sakes! What was in it?"

Bride: "A bushel of socks—he hoped someone would darn 'em."—*Montreal Star*.

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L. H. NORTH, Business Manager

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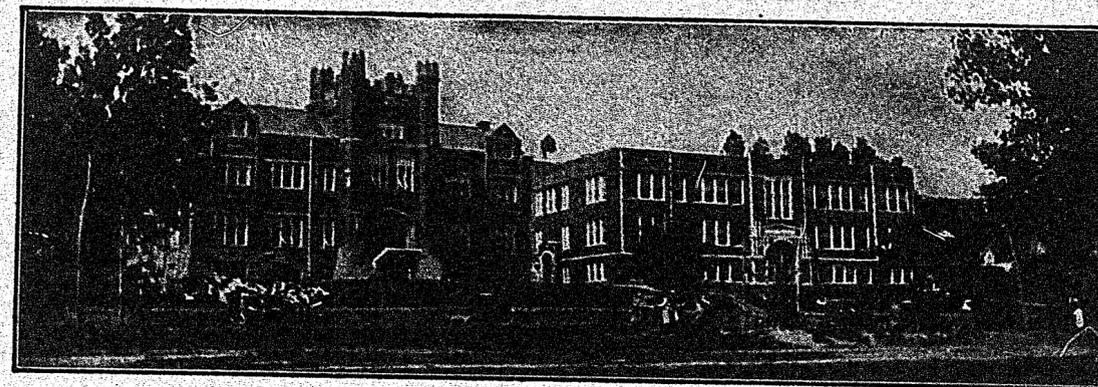
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