

# The Sabbath Recorder

## LET US GIVE THANKS

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

This is the day which the Lord hath made. We will rejoice and be glad in it.

Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come.

Bless the Lord O my soul; and all that is within me bless his holy name.

Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.

—Bible.

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## 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.



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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 108, No. 4

PLAINFIELD, N. J., JANUARY 27, 1930

WHOLE No. 4,430

*Our Father who art in heaven, giver of all our blessings, wilt thou help us in our prayer of thanksgiving for all the ways in which thou hast led thy people in their work of building a house for the advancement of thy kingdom on earth. Help us to give to thee the glory that is thy due. Thou hast moved the hearts of thy people to give all the great store of money and needed material for the structure. Under the leadings of thy Spirit all over this land, and in homes abroad, thy children have consecrated free will offerings for their denominational home. They have prayed for it. They have sacrificed for it, and we thank thee for the success thou hast given them.*

*In olden times when thy people "offered willingly to build thee a house," thou didst cause them to "rejoice with great joy." We know thou art the same today, and so we pray that joy may fill the hearts of those who in these passing years have set their affections upon this good work. Bless every giver and increase hopes for our future.*

*"O give thanks unto the Lord for he is good, because his mercy endureth forever." We know that "except the Lord build the house, they labor in vain that build it." We do thank thee with all our hearts today. Help us to use the new building for thee and for the salvation of men. In Jesus' name. Amen.*

## Young People, Lend Me Your Ears

For two or three years I have been deeply interested in the work of my pastor for the young people of our churches, convinced that we have no more important work than wise and faithful efforts to hold them true to the faith of our fathers.

One of the most disheartening things in our outlook as a people is seen in the loss of so many who lose interest in their Master's work, and who are so easily led away.

This is a matter in which every Bible student and every RECORDER reader among us should have some part. If the time ever comes when the fathers and mothers find themselves out of sympathy with this work of leading our young people to Christ and holding them true to the Sabbath, then we might as well call our work done and prepare to die.

There are two classes concerned in this matter—the old and the young. The older

ones seem to be losing interest in efforts of evangelism, and so great numbers are growing up in our homes and going out into the world without being converted.

Too many of our churches are going without any recruits to their numbers year after year. Something must be wrong.

But I took my pen this time to ask our dear young people to "lend me their ears" in sympathetic and attentive hearing for a little while.

If we can only have a little practical talk about the "one thing needful," some good seed may take root in good soil and bring forth a blessed harvest in the years to come.

I want to tell you of the value of true religion as a means of prosperity in this present life.

**Godliness Profitable Unto All Things** There are so many who seem to think of religion as essential for our welfare in the life that is to come, but think all too little of its value in the life that now is.

Paul was writing to a young man when he said, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Timothy 4: 8.)

This is in harmony with the words of Christ, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Now, to the dear young men and women in all our churches, let me speak of the wonderful value of true Christianity as a means of prosperity and happiness in *this present life*. You need not to be told that when you come to stand at death's door, with a life record to meet in judgment, you will then need the assurance of true religion. This you know very well. But I do fear that we do not make enough of the thought that true piety is a means of the richest blessings here as the years are going by. Let us look at it a little.

Of course we speak of religion as love to God, as repentance for sin, as faith in



Christ, and loyalty to the Lord our God and to his truth. To make the great God and Father your friend and to conscientiously walk in the way shown in the Bible, is what we mean by true religion.

Such a religion carefully observed gives the best possible promise of worldly prosperity and happiness this side the grave. Let us look at it together in the next editorial.

**Its Effect Upon Your Mind** Young friends, after many years of experience, let me assure you that if any one thing is more necessary than another for your welfare and happiness in this life, it is a peaceful and happy frame of mind.

Peace with God makes a heaven on earth for the loyal Christian. That part of the mind which we call memory makes the great connecting link of our lives for our today and our tomorrows. Nothing about us is so easily impressed as the mind, and the impressions are lasting and indelible. To live forever is to think forever and to remember forever. Everything must be remembered that has helped to form character and give shape to destiny. Upon this plan rests the judgment at the end.

So day by day we are writing our history as surely as the photographer transfers our features to the polished plate. Every bad habit formed, every sinful deed has its effect upon the conscience, which must be true as the needle to the pole. I suppose this great truth is what made Dives, at the end, pray that a messenger be sent back to earth to warn those left behind of their danger. Indeed, he could not *forget* the influence of his sinful years.

What an argument is all this for seeking Christ and living the conscientious Christian life here. Give me sickness, give me pain, give me loss of friends—give me *anything* in the long catalogue of human ills, rather than make conscience my tormentor as the years come and go! Once do wrong and a blot is made which nothing but the gift of Christ can remove. Even after forgiveness brings peace, we shall regret the record we made before we accepted Christ.

There is a story of a sorrowing child whose father promised to drive a nail into a post every time he did a bad deed, and to pull out one for every right action. Finally when, for good behavior, all the nails were

pulled out, and the father congratulated him, the poor boy burst into tears, saying, "Yes, the nails are gone, but the marks are there yet." This is a good illustration of the power of memory in disapproval of a bad record.

This is a strong plea for living right as the days go by. If you cherish the virtuous feelings and conscientious daily life that come from the Spirit and the cross of Christ, all that is left to you here will be soothed with peace and gilded with hope.

#### SUPPOSE YOU SEEK A POSITION IN BUSINESS

No young man can take a readier way to establish himself in the respect and confidence of all good men, than to cordially accept and faithfully keep the precepts of true religion. If he knocks at the door of a good and reliable business concern, seeking a desirable position or a prosperous life work, investigation is sure to be made as to his character. What kind of company does he keep? Who are his boon companions? With whom does he take his private walks? What kind of books does he read? If all such questions can be answered in his favor, he gets the position. Otherwise his habits are likely to keep him out.

The principles of true Christianity carefully observed are always helpful at such a time. Evil companions, fast ways, bad habits have kept many young men out of excellent positions where they could prosper and be truly happy, but never did a well ordered Christian life hinder a man from securing a good position.

#### HOW ABOUT HOME LIFE?

Will the Christian religion ever bring discord and turmoil into the family circle?

Many a man has reduced his family to rags and wretchedness, and kept his wife and children in the vale of poverty by visiting evening clubs and halls of merriment, but never, *never* by the love and worship of God.

The fast ways of a sinful life have kept many a man poor and robbed him of the respect of good men, but *prayer and church going never did*.

There can be no ground for hesitancy on this subject. My dear boys, if the way of the transgressor is hard, if the gall of bitterness is connected with the bonds of iniquity, if the evil ways of fast living bring

men down to poverty and rob them of peace here, then you can not expect to see men permanently flourish if God be forsaken, the Bible despised, and the Church forsaken.

The principles of the Bible will never lead you to waste and prodigality. But the mispent Sabbath, the gaming table, the constant influence of evil-doers have brought many a man to disgrace and poverty.

Take strong hold of religion then, let her not go, she is thy life. It is her business to make you happier as well as holier. No other friend will be so careful of your welfare.

A vessel might as well go to sea without a rudder as for a young man to go out into this wicked world without piety.

**Come and See Us In Our New Office** Yesterday, January 20, was our first day's work in the editor's new room. I wish you could all see how cozy and pleasant it is. I think it is the pleasantest room in the new building. If you look at the picture on the RECORDER cover of January 6, as you face it the second story front bay window at the right hand opens into the editorial room. It looks out upon City Hall Park across the avenue, a lot upon which no buildings are ever likely to be built. So we may always have a broad view, with clear, open sky above and green grass and shrubs below, with Plainfield's fine city hall—in Grecian Doric architecture—next to the open park.

To my notion, there is no finer place in the entire city for our denominational headquarters. It is next to the large Young Men's Christian Association building, which is a kind of headquarters for all the Protestant churches.

Dear friends, I have never had a happier experience in all my life over our good cause as a people, than this, which so touches my heart that I find it difficult to keep back the tears when I try to talk or to write about the matter. When I think of the sacrificial heart-offerings of several thousand loyal lovers of God's cause that have gone into the fine building—gifts from the savings of friends living all the way around the world—this of itself always finds a tender spot in my heart. Every glance at the records of this good work

among the churches arouses emotions of thanksgiving and of praises to the Lord who has moved so many hearts to render material services in this way. Their testimony will stand in evidence for generations. "*It can not be hid.*"

But this is not all. There is a *personal* touch that actually made me weep for joy when I first looked into this beautifully equipped room for the editor and his assistant. Since Mrs. Gardiner went away, Mrs. Frank Langworthy has been a most helpful assistant in preparing copy for the RECORDER. No one person could do the work alone. She has helped to make our paper one of which no one need be ashamed, and the furnishing committee considered her convenience as well as the editor's when they furnished our room.

When I took my first look in, and saw how carefully the members of the furnishing committee—Mr. W. C. Hubbard, chairman—had anticipated our every need; with what excellent taste the filing cases, table, desks and chairs had been selected, and the forethought manifested in giving the editor the pleasantest room in the house—it just did break me all up. It was the last feather, and I *had* to cry. Tears of joy are better than tears of sorrow. So I am glad. Let us all thank God and take courage.

**Brother Socwell Called Home** The first message that came to hand this Monday morning, was a letter from Myrtle Mitchell, clerk of the church at Nady, Ark., telling RECORDER friends that Rev. Eugene H. Socwell passed away at 7.10 p. m. on January 16, 1930. On the afternoon of the fifteenth he had a stroke of paralysis and died on the evening of the next afternoon.

The writer says: He had only been with us since December 5, but in this time we had learned to love him, and we are deeply grieved to lose him. His sudden passing caused a severe shock. The church enjoyed his preaching and his presence as leader for the time he had been with them, and warm sympathy is expressed for his loved ones in their loss.

We shall look for a more complete life sketch soon.



## THE RELIGIOUS LIFE OF THE DENOMINATION

### NUMBER FOUR

While the committee appointed by the General Conference to promote the religious life of the denomination would like to be helpful, they have no desire to present a rigid schedule for pastors or churches. It is their belief that they can be most helpful by making suggestions with reference to methods and materials, and by encouraging others to present their plans through the *SABBATH RECORDER*. This will stimulate interest and offer suggestion for intensive and sustained effort in the churches.

Both for convenience and emphasis we are dividing our program for the observance of the nineteen hundredth Pentecost into two main divisions—a program from now till Easter, and a program for the fifty days included between Easter and Pentecost.

The Commission on Evangelism of the Federal Council of Churches, on which commission Seventh Day Baptists have three members, has suggested a series of sermon subjects and texts as a part of its seven weeks' united Easter-Pentecost program. In due time copies of these themes will be provided for all our pastors.

Meanwhile emphasis should be placed upon the pre-Easter programs of the churches. The general theme for this period is: "Coming to Terms with Life." Topics and comments, with daily readings, beginning with Wednesday, March 5, together with the words of an appropriate hymn for each week, have been published in "The Fellowship of Prayer," a little booklet a copy of which has been sent to all our pastors. These may be secured in quantities at two cents per copy by addressing the Commission on Evangelism and Life Service, Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York, N. Y.

At the annual meeting of the Executive Committee of the Federal Council after a vigorous discussion of the topic, "How to Secure the Largest Spiritual Results from the Nineteen Hundredth Anniversary of Pentecost," the following resolution was adopted:

The Federal Council of the Churches of Christ in America, through its executive committee, earnestly calls attention to the vast spiritual possibilities which lie in the proper observance of the nineteen hundredth anniversary of Pentecost.

The imperative command of the Master to the disciples was, "Tarry ye in Jerusalem until ye be endued with power." The same command is binding on us today as it was upon the early disciples.

Using the same means of unity and prayer, let us wait before God for a similar blessing of power. Already it is being poured out upon some of our churches, and practically all of the denominations affiliated with the Federal Council are committed to the program as outlined by the Commission on Evangelism leading up to June 8.

We recognize the importance of all movements for human betterment and the necessity for the social gospel, and the need of the deepening of the spiritual life in the churches that there may be power available for all phases of their labor for the establishment of the kingdom of God and the winning of the world for Christ.

The Federal Council Bulletin indicates the purpose of this special celebration of Pentecost in the following language:

Care is being exercised to see that the anniversary is not mechanical or simply historical, but an effort on the part of the Church to put itself in the attitude where it can receive a spiritual enlargement such as came to the disciples at the first Pentecost. Such an observance is believed to hold marvelous possibilities for quickening the spiritual life of the Church and for bringing into its fellowship thousands who are waiting for Christians to bring to them the verity of their own experience with something of the passion which characterized the Church at the beginning.

It may be of value thus early to indicate the topics for the pre-Easter fellowship of prayer which begins March 5, and which with Scripture and comments are contained in the booklet referred to above as being available at two cents per copy.

#### COMING TO TERMS WITH LIFE

- Preparatory Attitudes
- Coming to Terms with the Universe
- Coming to Terms with Ourselves
- Coming to Terms with Others
- Coming to Terms with Difficulties
- Coming to Terms with Responsibility
- Coming to Terms with Ultimate Things

Following is the introduction to this "Fellowship of Prayer," written by Jay T. Stocking:

The inclusive task that confronts every person is to come to terms with life. We find ourselves living in a certain kind of world. We have our limitations, arising sometimes from within and

sometimes from without. We live and work with other people, which means mutual duties, responsibilities, and adjustments. Life is a mingling of joy and sorrow. It brings many disappointments and hardships, and finally we come to the end of the earthly adventure.

To adjust ourselves intelligently, understandingly and happily to life in its many aspects and with its changing fortunes is our unceasing problem. To solve that problem is to master the art of living.

Religion is an end in itself. But it is likewise a means to this end of good living. To seek and to use the help of religion in this divine undertaking of ours is the object of our Lenten meditations. The Christian religion is a way of life. Its interpretations are laden with peace, hope, and power. As we reflect on the spirit and words of its divine Central Figure we shall see ever new reason why he should be called the "Light of the World" and discover with increasing clearness that it is only through his view of men and of God that we "have life and have it abundantly."

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

#### NEW PASTOR ON COLORADO FIELD

The Boulder and Denver churches are rejoicing over having a pastor again. Professor Ralph Coon, a teacher of Berkeley, Calif., having been called to the pastorate here and having accepted the call, left Riverside by auto Sunday, January 5, and reached Boulder, Friday morning.

For three weeks our weather had been beautiful and spring-like and we had hopes it might continue so at least until Mr. Coon's arrival.

But the weather man decreed otherwise, and Monday, the sixth, it began to snow. Only two or three inches of it, but the thermometer "skidded" very rapidly down to zero and has hovered there pretty steadily since then, nights and mornings.

We feared that Mr. Coon might turn around and start back to California at once. But he is still here, and seems in good spirits, as much so as possible in a strange land and, without his wife and children.

Mrs. Coon stayed behind to settle up affairs in Berkeley, and will come by train as soon as she can leave.

We were glad to have the new pastor come in time to help Deacon and Mrs. Frank Saunders celebrate their fifty-ninth wedding anniversary Friday afternoon. These dear friends are not at all strong this

year and it seemed best not to arrange for any special reception such as has taken place for years. Friends sent cards and congratulation; their children sent gifts, plants, and flowers; and the church sent flowers, as usual. A considerable number of Boulder and church friends called, among these, Pastor Coon. Mr. and Mrs. Saunders were much pleased to greet him, as the three found much to visit about.

Sabbath morning Mr. Coon preached his first sermon. Moderator Rasmussen introduced him to the congregation. The choir furnished special music, and it was a happy time for everybody.

After Sabbath school, Paul Hummel took Pastor Coon, Moderator Rasmussen, and church treasurer Linn Burdick to his house, four miles east of Boulder, for dinner, after which they hurried on to Denver to be in time for the service there. (Perhaps the clerk there will report that service.)

Yesterday, January 12, was the appointed day for the annual church dinner. This is usually held on New Year's day, but was postponed this year until later so that Pastor Coon and his wife might enjoy it with us. It was a great disappointment not to have Mrs. Coon and the children here, but it seemed unwise to postpone the dinner again on such short notice.

We understand that the Denver Church will wait until Mrs. Coon arrives before they have their welcome service.

The dinner was served at noon in the dining room to a hundred or more. A number were here from Denver and very welcome they were—W. M. Jeffrey and family, Guy Thorngate and family, Moderator Orsen Davis and wife, Mr. and Mrs. Benner and family, and Mr. and Mrs. Stanton and family. The guests of honor were Pastor Coon and Rev. W. W. Martin and wife of Boulder. Their place at table was marked by a bouquet of cut flowers.

I sometimes wonder if any other group of people can visit as hard and as fast as Seventh Day Baptists. I rather doubt it. I suspected it while at Conference last summer, and now I am certain.

At the conclusion of the meal and with the diners still at table, Toastmaster Paul Hummel called to order and introduced the speakers of the hour—Mrs. D. E. Hummel, Miss Vivian Muncy, Roy Rogers and



daughter Barbara, all of Boulder; Miss Daisy Furrow of Greeley, and W. M. Jeffrey of Denver. There was no little humor and many good and helpful thoughts in these short talks and they were enjoyed and heartily applauded.

Miss Barbara Rogers read a poem which must surely have its place in this narrative. It was composed for the occasion by Roy Rogers, with his wife and daughter as advisers and critics, no doubt.

Here's to the New Year—we hope that it brings  
To everyone here a number of things.  
The first we might ask is plenty of health,  
And a wee little bit of that thing called wealth.  
With happiness next and less of sorrow,  
A fairer today—a brighter tomorrow,  
With plenty of work, for no doubt 'tis true,  
The busier we are, the happier too.  
And the pleasure that comes from a task well  
done,  
Is a pleasure, I fancy, that's only begun.  
With hearts full of love and face all a-smile,  
'Twill make the year brighter and more worth  
while.  
With loved ones around us and friends not a  
few,  
That's a New Year's wish we're wishing for you.  
May the year roll around and find everyone  
A thousand times richer than when it begun.  
For this little church standing here on the hill,  
May the blessings of God hover over it still.  
May it prosper and grow and shed forth a light  
Like the Star over Bethlehem that glad Christ-  
mas night.  
And for all who may enter its wide open door  
We ask such a blessing they'll return here for  
more.

A welcome service was held for the new pastor in the afternoon in the auditorium of the church. The meeting was called to order at two-thirty and was presided over by Moderator Orville Rasmussen. The choir furnished special music and a mixed quartet, consisting of D. E. Hummel, Mrs. Alice Davis, Mrs. Will Muncy, and Roy Davis gave a vocal number. Beth and Oletha Wheeler and Helen Landrum sang a trio and Mrs. Mildred Jeffrey of Denver sang a solo.

After the opening hymn, Moderator Rasmussen in behalf of the church welcomed Pastor Coon to our midst.

Following this, Rev. W. W. Martin, a visiting clergyman in Boulder, gave an informal talk in his own inimitable way. Mr. Martin occupied the pulpit of our church for several months and greatly endeared himself to our people. He spoke of his association with us and assured Mr. Coon of

his friendship and interest in him as the new pastor of the church.

After this, Rev. Mr. Elliot, pastor of the Friends church of Boulder, and president of the Boulder Ministerial Association, welcomed Mr. Coon to the city and to the Ministerial Association.

He invited him to the meeting of the association to be held January 12, and assured him of the good will and the fellowship of the clergymen of Boulder.

Pastor Coon responded to these words of welcome, saying that he was happy to be in Colorado and glad for the opportunity to meet so many of his congregation during the three days of his stay here. He spoke of his enjoyment of the first prayer service held Sabbath eve, and of the pleasure it gave him to know that the young people were to organize a Christian Endeavor society in the near future. He spoke of his regret that his wife could not be with him at this welcome service and assured us that we would have fewer misgivings as to our choice of him as pastor after "Madge" reaches Boulder. It is easy to see that "Madge" counts a great deal in our new pastor's family, and we are anxiously looking forward to her coming.

After the hymn, "Blest Be the Tie," the service was closed with prayer. The committee having the service in charge (Mrs. Rasmussen, Mrs. Muncy, Linn Burdick, and Miss Beulah Coon) is surely to be congratulated on the program presented.

It was a happy day for the Boulder Church and the visitors, and we are looking forward with great optimism to the future of the two Colorado churches.

Boulder, Colo.,

L. R. W.

January 13, 1930.

#### A PRAYER FOR THE CHURCHES

O God, within whose sight  
All men have equal right  
To worship thee,  
Break every bar that holds  
Thy flock in diverse folds;  
Thy will from none withholds  
Full liberty.

Lord, set thy churches free  
From foolish rivalry!

Lord, make all free!  
Let all past bitterness  
Now and forever cease,  
And all our souls possess  
True charity.

—John Oxenham.

## MISSIONS

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

### THE BIBLE IN MISSION WORK

We must never lose sight of the part that the Bible has played in mission work and that it is just as necessary in the success of efficient missions as ever. It has had a stormy time through the ages. When the people have been deprived of the open Bible, both missions and Christian civilization have languished; when they have had access to it, missions have revived and human advancement has gone forward. There may come a time when conditions on earth shall be so near like heaven and when the truths of the Bible shall have become so completely absorbed into men's minds and lives that the Bible will not be needed, but till that millennial time comes the Bible is indispensable in the success of missions and world-wide evangelism. The most striking demonstration of this fact is what we call the Protestant Reformation. An editorial in the *Christian Evangelist* last autumn sets this, with kindred truths, forth in a timely way. The article is under the caption, Reaffirming the Reformation, and in part is as follows:

"The Reformation rescued the people from the absolutism of the papacy and delivered them to the opportunity of democracy. The freedom which has been so sweet to man and so fruitful in his experiences was brought about by the revolt against the Roman Church of the Middle Ages. It was a blessed change from the popes and from such men as John Tetzel to the leadership of such men as Wycliffe, Huss, Luther, Melancthon, Calvin, and Zwingli. It was the most fruitful reformation in all history. It supplanted the Roman Church with the open Bible and gave people the freedom to worship and live according to their light and the inner urge, as God had vouchsafed to them these unspeakable boons.

"Pope Boniface VIII had declared, 'Submission to the Roman pontiff is altogether necessary to the salvation of every human creature.' The Protestant assurance and

achievement gave every man the right to manage his life by the teachings of the Bible and the dictates of his conscience. Protestant views repudiated 'the temporal ambitions of popes, bishops, and monks, their foolish speculations, theology, and the excessive reliance which the common people had on pilgrimages, festivals, relics, and such other aids to devotion.' This cost them a great deal but they endured the baptism of fire and blood which followed, and paved the way for free republics, for general learning, for science, invention, literature, music and art, and gave the people their chance. The personalities, ideals, and forces of the Great Reformation created the brilliant modern era and will bring to pass greater things—things that will surpass our most prophetic dreams in the glorious days to come.

"It seems certain that we are to have a mighty struggle to maintain Christian democracy, the honor and supremacy of the Bible, and the freedom of conscience and mind in Church, State, and business, but this must be done; Protestantism must go on until the race reaches perfection. The forces that seem to oppose it are an egotistic and material humanism, an aggressive self-confident atheism, a self-willed, worldly culture, and the ignoble attempt to make heaven out of stocks and bonds, blood and human passion and undisciplined desire. The Roman Catholic Church is exceedingly busy, and reactions from the great welter known as the World War have enabled it to get a small footing of temporal power in the 'Eternal City.'

"In view of these facts, it will be highly useful to observe Reformation Sunday by preaching on themes of an appropriate nature. This should not take the nature of a tirade, and it would be a thousand pities to engender strife, but Protestant Christians must not let the noblest advances and achievements come to naught by neglect and lack of appreciation. There is a most brilliant history to relate and a mighty challenge to issue. We must reaffirm and revitalize the saying of Chillingworth, 'The Bible, the whole Bible is the religion of Protestants,' and the yet more striking motto of Thomas Campbell, 'Where Scriptures speak, we speak and where the Scriptures are silent, we are silent.' The un-



speakable gift of the Reformation was the gift of the Bible to the common people. We seem to hear St. Paul say again, 'Stand fast, therefore, in the liberty wherewith Christ hath made you free.'

"We shall still hold up the names of Wycliffe, Huss, Calvin, Zwingli, Tyndale, Erasmus, Melancthon, Knox, and other Protestant leaders as instruments used of God to establish the rights of man according to the teachings of Jesus Christ. We shall still honor them as the men who were most influential in giving the people the Bible, spiritual freedom, intellectual room, and direct access to God without any kind of barriers man may erect."

**TRENDS AMONG CONTRIBUTORS**

An analysis of trends in giving on the part of the public, as revealed in recent conferences, would seem to indicate the following tendencies:

1. While contributions as a whole are increasing in volume, religious objects except for local purposes are having greater and greater difficulty, whereas health, education, and physical improvement are steadily growing in public support.
2. There is a rapidly developing sense of social obligation in the minds of benevolent people, their wealth laying upon them the responsibilities of stewardship.
3. Contributors of large sums of money are insisting more and more upon scientific studies of methods of work and administration before giving.
4. Executives and boards of management appealing to the public for financial support are being made to feel that the actual directors of their organizations are their contributors, who are increasingly demanding an accounting of the stewardship of managers.
5. There is a growing regard for organizations which have as their object the study of social conditions, of agencies established to meet these conditions, with the view of avoiding overlooked needs, pointing out poorly performed tasks and antiquated methods.
6. The danger of the "dead hand" in philanthropy and education is being recognized; it is asserted that "posthumous discretion" must be provided, because no

man living can foresee how the money he may contribute to a long-term benefaction should be used after his death.

7. Reduction in the costs of obtaining funds for public institutions is imperative. It is cheaper to engage expert service at an average cost of one year's interest on the money raised, than it is to cover up costs of privately raised funds by not charging overhead.—*Institutional Financing.*

**MEETING OF MISSIONARY BOARD**

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Wednesday, January 15, 1930.

The members present were:

Rev. C. A. Burdick, Rev. W. L. Burdick, Robert L. Coon, J. A. Saunders, Rev. W. D. Burdick, Walter L. Kenyon, Carroll L. Hill, Deacon Charles E. Gardner, Allan C. Whitford, Morton R. Swinney, Mrs. C. A. Burdick, Frank Hill, Elisabeth K. Austin.

The visitors present were:

Mrs. Blanche Burdick, Miss Tacy Crandall, Mrs. J. A. Saunders, Mrs. W. D. Burdick, John S. C. Kenyon, Mrs. Allan C. Whitford, Mrs. Nellie Grant, Mrs. John H. Austin, Mrs. Luella Worden.

The meeting opened at 9.45 a. m. with prayer by Deacon J. A. Saunders.

The quarterly report of the treasurer was read, received, and ordered recorded. It follows:

**QUARTERLY REPORT**

October 1, 1929-January 1, 1930

|  |                     |
|--|---------------------|
| S. H. DAVIS                                |                     |
| In account with                            |                     |
| THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY |                     |
| <i>Cash Received</i>                       |                     |
| On hand October 1, 1929.....               | \$ 8,885.09         |
| For—                                       |                     |
| General Fund .....                         | 3,213.41            |
| China field .....                          | 10.00               |
| Special for China .....                    | 5.00                |
| Special for Jamaica.....                   | 85.00               |
| Special for Georgetown.....                | 35.00               |
| From—                                      |                     |
| Income permanent funds.....                | 500.00              |
| Loan .....                                 | 2,000.00            |
| Interest on checking account.....          | 4.16                |
| Memorial Board .....                       | 155.65              |
| For Debt Fund .....                        | 5.00                |
|  | <hr/>               |
|  | <b>\$ 14,900.31</b> |

|  |                     |
|--|---------------------|
| <i>Disbursements</i>                                   |                     |
| To—  |                     |
| Corresponding secretary and general missionaries ..... | \$ 696.20           |
| Churches and pastors .....                             | 1,505.79            |
| China field .....                                      | 2,625.41            |
| Georgetown field .....                                 | 545.00              |
| Jamaica field .....                                    | 634.19              |
| Special for Jamaica.....                               | 65.00               |
| Special for Georgetown.....                            | 5.00                |
| Holland .....  | 312.50              |
| Java .....   | 98.00               |
| Treasurer's expenses .....                             | 91.00               |
| Interest on loans.....                                 | 154.33              |
|  | <hr/>               |
| Total disbursements .....                              | \$ 6,732.42         |
| Balance on hand January 1, 1930...                     | 8,167.89            |
|  | <hr/>               |
|  | <b>\$ 14,900.31</b> |

|  |                   |
|--|-------------------|
| <i>Special Funds</i>                     |                   |
| 1. BOYS' SCHOOL FUND                     |                   |
| Amount on hand January 1, 1930...\$      | 1,106.67          |
| 2. GIRLS' SCHOOL FUND                    |                   |
| Amount on hand January 1, 1930...        | 11,105.79         |
|  | <hr/>             |
| Total in savings and checking account \$ | 12,212.46         |
| Balance on hand January 1, 1930.....     | 8,167.89          |
| Net indebtedness to special funds,       |                   |
| January 1, 1930.....                     | \$ 4,044.57       |
|  | <hr/>             |
|  | S. H. DAVIS,      |
|  | <i>Treasurer.</i> |
|  | E. & O. E.        |

The corresponding secretary presented his quarterly report. It was received and ordered recorded. It follows:

**QUARTERLY REPORT OF CORRESPONDING SECRETARY**  
 In addition to carrying on the correspondence of this office and preparing weekly the material for the Missions Department of the SABBATH RECORDER, I have given during the quarter much time to the work of two committees appointed by the last General Conference: the Committee to Restudy Denominational Administration, and the Committee to Promote the Religious Life of the Denomination. In connection with the former committee I spent six long sessions, November 9-11, and in connection with the latter committee meetings were held on the afternoon and evening of December 29. Also considerable time has been given to correspondence pertaining to the work of these committees. I attended, as the representative of this board, the dedication of the new Denominational Building in Plainfield, N. J., December 28; and at the request of the president of the General Conference I spent some time with the Commission during its mid-year meeting. During the quarter I have preached in Newport at the time of the annual pilgrimage of the churches of New England, and spent one Sabbath each with our churches in Plainfield, N. J., and Berlin, N. Y. The last of November, upon invitation, I was with our church at Lost Creek, W. Va., for nine days, at which time I delivered eleven missionary and evangelistic sermons and addresses and held three missionary conferences. In connection with the visit to Lost Creek I had conferences with all the pastors of

the Southeastern Association except Pastor Davis of Salemville, Pa., and with Pastor Van Horn visited our church at Roanoke, W. Va., where I preached at the time of the Sabbath service.

Respectfully submitted,  
 WILLIAM L. BURDICK.

Ashaway, R. I.,  
 January 15, 1930.

Information from correspondence about work in China was given by Secretary Burdick and the following cablegram was read: "Exchange best ever; suggest Girls' Building Fund transferred here immediately; build later."

It was the opinion of the members present that the Girls' School Fund remain as it is for the present, due to the unsettled conditions in China.

Voted that the action of the corresponding secretary in continuing the appropriation for the late George P. Kenyon to his widow since Mr. Kenyon's death, be approved and the appropriation continued.

The corresponding secretary reports that the \$100 appropriation for Paul Maxson would not be used this year, as it was necessary for Mr. Maxson to leave school.

Voted that \$100 be appropriated to Mr. E. H. Bottoms, pastor of the Middle Island Church, who is in school at Salem College.

A letter from Miss Miriam Shaw, asking if she would be eligible for financial aid this year as other seminary students are, was read by Secretary Burdick.

Voted that this matter be left with the corresponding secretary with power.

The chairman of the American Tropics Committee gave a verbal report. The committee recommends that the request of Rev. R. R. Thorngate of Georgetown, who is in poor health, to return to this country on a furlough, be granted. The committee further recommends that the salary of H. Louis Mignott in Jamaica be reduced to \$35 per month, to take effect the first of April, the salary which he was receiving when Rev. D. B. Coon took charge of the Seventh Day Baptist interests in Jamaica.

Voted, that the recommendation regarding Rev. R. R. Thorngate's furlough be adopted.

Voted that the recommendation regarding the salary of Mr. Mignott be adopted.

Voted that the salary of William A. Berry in South America be increased \$10 per month.



Information from correspondence was given by Secretary Burdick.

Voted that an appropriation of \$40 be made to the Foreign Missions Conference.

Voted that the Missionary Board has taken no official action for or against the preferred claims of the General Conference.

The minutes were read and approved.

The meeting adjourned at 12.25 with prayer by Rev. W. D. Burdick.

RECORDING SECRETARY.

**AMERICAN SABBATH TRACT SOCIETY—  
TREASURER'S REPORT**

Ethel L. Titsworth, Treasurer,  
In account with the  
American Sabbath Tract Society  
For the Quarter Ending December 31, 1929

|                                     |             |
|-------------------------------------|-------------|
| Dr.                                 |             |
| To balance on hand October 1, 1929: |             |
| Denominational Building Fund        | \$4,570.78  |
| Maintenance Fund                    | 1,644.87    |
|                                     | \$6,215.65  |
| Less overdraft, General Fund        | 3,571.32    |
|                                     | \$ 2,644.33 |

To cash received since as follows:

|  |           |
|--|-----------|
| General Fund                                       |           |
| Contributions:                                     |           |
| October—Onward Movement                            | \$ 299.27 |
| Individuals  | 15.00     |
| November—Onward Movement                           | 191.52    |
| December—Onward Movement                           | 273.60    |
| Income from invested funds:                        |           |
| October  | 844.23    |
| November   | 1,577.94  |
| Receipts from publications:                        |           |
| "Sabbath Recorder"                                 | 998.32    |
| "Helping Hand"                                     | 563.34    |
| Tracts   | 15.25     |
| Outside publications                               | 37.50     |
| "Junior Graded Helps"                              | 63.15     |
| "Intermediate Graded Helps"                        | 17.20     |
| Denominational calendars                           | 41.70     |
| Contributions, Special Sabbath Promotion work      | 125.01    |
| Contributions to Java missions—Cornelia Slagter    | 1.00      |
| Refunds, A. J. C. Bond, account traveling expenses | 71.91     |
|  | 5,135.94  |

|   |           |
|---|-----------|
| Denominational Building Fund              |           |
| Contributions:                            |           |
| October—Onward Movement                   | \$ 16.00  |
| General                                   | 289.50    |
| November—Onward Movement                  | 25.00     |
| General                                   | 1,227.84  |
| December—Onward Movement                  | 35.00     |
| General                                   | 1,323.00  |
| Income:                                   |           |
| Interest on bond and mortgage:            |           |
| J. D. Loizeaux                            | 60.00     |
| T. E. Beatty                              | 120.00    |
| Interest on Liberty Loan Bonds            | 24.43     |
| Interest on daily bank balances           | 43.48     |
| Interest on note, Silas G. Burdick estate | 21.00     |
| Interest on savings account               | 301.60    |
| Principal of bonds and mortgages:         |           |
| J. D. Loizeaux                            | 2,000.00  |
| T. E. Beatty                              | 4,000.00  |
| Transferred from Plainfield Savings Bank  | 11,600.00 |
|   | 21,086.85 |

|   |              |
|---|--------------|
| Maintenance Fund                          |              |
| Rent from publishing house                | \$ 375.00    |
| Income, Denominational Building Endowment | 6.74         |
| Interest on daily bank balances           | 7.50         |
|   | 389.24       |
|   | \$ 29,256.36 |

Cr.  
By cash paid out as follows:

|   |           |
|---|-----------|
| General Fund  |           |
| Sabbath Promotion work:                               |           |
| G. Velthuysen, Holland—"De Booschapper"               | \$ 150.00 |
| Mrs. T. W. Richardson, England—"The Sabbath Observer" | 25.00     |
| Special Sabbath Promotion work:                       |           |
| Clerical assistance for director                      | 50.00     |
| Traveling expenses                                    | 78.46     |
| Stationery, etc.                                      | 11.75     |
|   | \$ 315.21 |

|                           |            |
|---------------------------|------------|
| Expenses of publications: |            |
| "Sabbath Recorder"        | \$3,135.72 |
| "Helping Hand"            | 412.45     |
|                           | 3,548.17   |

|  |          |
|--|----------|
| General printing and distribution of literature:       |          |
| Directories 1929-30                                    | \$ 10.81 |
| Tract depository                                       | 55.14    |
| Stationery, etc., Committee Distribution of Literature | 73.45    |
|  | 139.40   |

|  |          |
|--|----------|
| Miscellaneous:                             |          |
| Treasurer's expenses:                      |          |
| Clerical assistance, etc.                  | \$ 65.00 |
| Stationery                                 | 2.25     |
| Corresponding secretary:                   |          |
| Salary, assistant, corresponding secretary | 261.00   |
| Office supplies                            | 7.95     |
| Repairs to typewriter                      | 1.50     |
| Repairs to mimeograph                      | 5.00     |
| Postage, etc.                              | 16.13    |
| Traveling expenses, Eastern Association    | 6.75     |
| Cablegram to China                         | 10.35    |
| Annuity Gift income                        | 40.00    |
|  | 415.93   |

|   |             |
|---|-------------|
| S. H. Davis, treasurer—contribution to Missionary Society | 10.00       |
|   | \$ 4,428.71 |

|   |             |
|---|-------------|
| Denominational Building Fund  |             |
| Hugh Montague and Son—payments account contract                             | \$17,595.00 |
| Coal Carburetor Company—account heating plant                               | 200.00      |
| Insurance on building during construction                                   | 150.00      |
| Photos  | 6.00        |
| County clerk, Montrose County, Colo.—fee in regard Silas G. Burdick Bequest | 4.00        |
| Wiring inspection fee   | 5.00        |
| Stenographic work, dedication service                                       | 18.00       |
| Record books—permanent record, contributions                                | 8.50        |
|   | 17,986.50   |

|                       |          |
|-----------------------|----------|
| Maintenance Fund      |          |
| Care of furnace, etc. | \$ 93.20 |
| Insurance             | 58.30    |
| Plumbing repairs      | 12.57    |
| Coal                  | 326.74   |
| Hose                  | 6.30     |
|                       | 497.11   |

|                              |            |
|------------------------------|------------|
| By balance on hand:          |            |
| Denominational Building Fund | \$7,671.13 |
| Maintenance Fund             | 1,537.00   |
|                              | \$9,208.13 |

|                              |          |              |
|------------------------------|----------|--------------|
| Less overdraft, General Fund | 2,864.09 | 6,344.04     |
|                              |          | \$ 29,256.36 |

E. & O. E.  
January 10, 1930.

ETHEL L. TITSWORTH,  
Treasurer.

Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING,  
FRANK A. LANGWORTHY,  
Auditors.

January 11, 1930.  
Denominational Building Fund

|   |              |
|---|--------------|
| Dr.   |              |
| To—   |              |
| Total amount of contributions and income to October 1, 1929 | \$ 67,835.72 |
| Contributions received during the quarter                   | 2,916.34     |
| Income from investments, etc.                               | 570.51       |
|   | \$ 71,322.57 |

|                                     |            |
|-------------------------------------|------------|
| Cr.                                 |            |
| By—                                 |            |
| Expenses of canvass for funds, 1926 | \$ 155.23  |
| Architects' fees on account         | 2,500.00   |
| Loan account equipment notes        | \$7,000.00 |
| Less amount repaid                  | 1,058.61   |
|                                     | 5,941.39   |

|   |              |
|---|--------------|
| Liberty Loan Bonds  | 1,150.00     |
| Loan to General Fund  | 1,500.00     |
| Staking of building   | 15.00        |
| Photos  | 38.20        |
| Building permit   | 100.00       |
| Materials and labor, temporary walk, and entrance                           | 66.75        |
| Payments account contract for building                                      | 51,696.15    |
| Cover of building entrance  | 3.22         |
| Heating unit  | 300.00       |
| Insurance on building in course of construction                             | 150.00       |
| County clerk fee, Montrose County, Colo.—in regard Silas G. Burdick Bequest | 4.00         |
| Wiring inspection fee   | 5.00         |
| Record books—for permanent record, contributions                            | 8.50         |
| Stenographic work in connection with dedication services                    | 18.00        |
|   | \$ 63,651.44 |

|                 |              |
|-----------------|--------------|
| Balance on hand | 7,671.13     |
|                 | \$ 71,322.57 |

**AN APPRECIATION**

The home-going of Mrs. Frances Chipman Richmond has brought to all whom her life touched a very deep sense of sadness and loss.

Mrs. Richmond became a member of the Woman's Auxiliary society of the New York Seventh Day Baptist Church in June, 1901, and throughout the years has been one of the most loyal and faithful of its workers.

It would be difficult to speak in too warm terms of the value of her services to her church and to the society. Quiet, unostentatious, she was yet a very great power in whatever work was to be done. No burden was too great, no duty too onerous for her, if she believed that thereby some worth while purpose was served.

Of her personal characteristics perhaps the outstanding one was her unswerving faithfulness in any path of duty which she conceived it was meant her feet should tread. But added to this were other qualities—her quiet helpfulness, her wise counsel, her tender sympathy, her love of the best things in life, her high ideals—all of which greatly endeared Mrs. Richmond to those who knew her.

No longer may those quiet hands perform their gracious ministries, no longer may the silent lips speak their words of counsel or appreciation—but the sweet spirit which dwelt behind them both lives on, not alone in the eternal morning which has dawned upon her vision, but in the hearts and lives of those whose privilege it was to be associated with her.

If she could speak to us from the spirit world, methinks we should hear her say: "Lose no time in grieving because one laborer has laid down her tools, but on—on—that the work so dear to me may be speeded."

And so, with many tender thoughts of the comrade fallen, but with forward looking faces, we press on to the accomplishment of our common task.

ETHEL HAVEN HILLHOUSE,  
EOLA HAMILTON WHIPPLE,  
LILLA YORK WHITFORD.

January 9, 1930.

**A PERTINENT QUESTION**

Can a good Seventh Day Baptist, and therefore a Prohibitionist, find any excuse for taking a daily paper that continually fights the Eighteenth Amendment when there are plenty of good loyal papers available?

Next to an open violation of law I can not imagine a more effectual way of assisting the wet cause than in support of such papers. In fact there is no other way that a private citizen can exert a more telling influence than in support of such papers.

I know of but few Seventh Day Baptists who are guilty of such gross indifference, or ignorance concerning the effects of such a course. When a man votes a dry ticket then throws his entire influence on the other side, does not the one counterbalance the other?

T. C. DAVIS.



**TOLD BY A COLLECTION PLATE**

(In which a collection plate and a deposit box, sitting side by side in a church office, grow confidential about their opinion of church members and foreign missions.)

**DEPOSIT BOX:** You've given me a larger collection than usual this week, Miss Plate.

**COLLECTION PLATE:** Yes, it was a church anniversary.

**DEPOSIT BOX:** Just think of all those dear people sending their money to the foreign field.

**COLLECTION PLATE:** I hate to disillusion you, but all of them aren't giving to foreign missions.

**DEPOSIT BOX:** Why, my dear, don't you know that in just one generation the contributions to foreign missions have been increased from five to forty million dollars? Wouldn't that indicate that Christians are quite interested in missions?

**COLLECTION PLATE:** If you take a local church—most any church—you'll find only one out of every four people giving to missions. And how much do you think they give?

**DEPOSIT BOX:** Oh, it must be a great deal.

**COLLECTION PLATE:** Not to spoil your optimism—but each one gives exactly twelve cents.

**DEPOSIT BOX:** Twelve cents!

**COLLECTION PLATE:** And how conceited that twelve cents is when she comes to me. She's too small to buy an ice cream soda or pay for a movie, but she feels herself enormous when she reaches my hands.

**DEPOSIT BOX:** But those other three who don't give to foreign missions—aren't they interested?

**COLLECTION PLATE:** Well, there's Mrs. Globe-Trotter who picks up hostile propaganda on steamships and in Oriental hotels, and doesn't see enough of our mission work to change her mind. She believes the stories of Europeans and Americans living in the Orient, who are exploiting the nationals for industrial purposes and find the missionaries hindering their plans. When Mrs. Globe-Trotter whispers these false impressions to her neighbors, she prejudices them, too.

**DEPOSIT BOX:** She isn't home very much, but her stories are repeated over and over.

**COLLECTION PLATE:** Then I pass by Mr. Serenely Ignorant, who doesn't dream that the best thing for him would be an education of his mind and heart. He is ignorant

of the commands and obligations of the Christian faith. To him Christianity is simply a resource of good and helpful emotions. Never has he studied the story of the Christian Church, which is simply the account of fresh waves of missionary impulse taking control of land after land; never has he had it brought home to him that missions is not an "elective course" to be taken by a few, but a "required subject," the concern of all who matriculate in the School of Christ.

**DEPOSIT BOX:** I suppose that is not entirely his fault. Someone ought to educate him.

**COLLECTION PLATE:** Mrs. Stolid is most exasperating. She thinks that all the world is just like her town, except that the natives wear different costumes. Because she has no imagination, she is not able to enter into the experience of alien races, to conceive what it would be like to live in a world without Christ, to carry on life in an environment untouched by the New Testament, to go through the experiences of childhood, marriage, and motherhood with no Christian Church to minister to her needs; to be in a country where there "ain't no ten commandments," no settled justice, no modern medicine, no libraries, no free education. Of course, she isn't interested in foreign missions. She needs stories, biographies, dramas, moving pictures, real experiences of real men and women to awaken her.

**DEPOSIT BOX:** I feel like giving her a supply of the books and stories I know about. They would make a good tonic.

**COLLECTION PLATE:** And when I pass by Mr. and Mrs. Satisfied, I see Mrs. Satisfied smile sweetly and say: "Well, there isn't very much the matter with mankind after all. I think one religion is about as good as another; it's all a matter of taste." When anyone mentions missions to Mr. Satisfied, he frowns and says, "When the Almighty gets ready to save the heathen, he'll do it without your aid or mine." They need to have someone tell them that they must either give up Christianity or accept it with all its implications.

**DEPOSIT BOX:** I believe their minds are slightly warped, don't you?

**COLLECTION PLATE:** When Miss Social Distraction takes me from her neighbor and passes me on with an absent minded air, I

know that she is thinking about her game of golf, or her new dinner dress that will be finished soon, or whether that appointment for a finger wave was for three or three-thirty. She has so many distractions that her interest in missions has been choked to death.

**DEPOSIT BOX:** I think she has forgotten to give first things first place in her life. She needs to rearrange her schedule of time and interest, and her contributions of money and service.

**COLLECTION PLATE:** At every meeting I pass Mrs. Formal Christian who has belonged to the church for years, but has never belonged to Christ. She has never turned her back on self nor yielded herself to the Master. She is not interested in Christian missions because she has never been interested in Christ.

**DEPOSIT BOX:** I think there must be many like her.

**COLLECTION PLATE:** I sometimes think that if all these people I pass every week would suddenly become interested in foreign missions, I'd have so much to give you after the service you'd have to resign in favor of a much more portly deposit box.

**DEPOSIT BOX:** I'd gladly grow portly if I could send all that to the mission stations. What a change there would be in our members here at home.

**COLLECTION PLATE:** But you know, it's up to the one-fourth to interest the other three.

**DEPOSIT BOX:** Don't be so pessimistic; the Woman's Missionary Society can do wonders.

**COLLECTION PLATE:** Well, I think much of the responsibility rests on them. Even if they don't go to the other side of the world, they can obey Christ's command and preach the gospel here.

**DEPOSIT BOX:** I think we ought to remind them.

(Someone in the group starts to sing softly and the others join her. Use either "We Give Thee But Thine Own" or "Take My Life And Let It Be.")

**COSTUMES**

Since it would be impossible to look like a collection plate or a deposit box, the characters will have to suggest the feeling of the two: The Collection Plate might wear a plain velvet dress and sit very stiff and straight with a real collection plate held before her. A square box

from which the top and bottom have been cut, covered with black paper with a padlock conspicuously in front, might be hung by straps from the shoulders of the Deposit Box.  
—Published for the Woman's American Baptist Foreign Missionary Society.

**HOME NEWS**

**FIRST HOPKINTON CHURCH.** — The church at Ashaway, R. I., held its annual business meeting on January 5, in which it elected the following officers: president, Frank Hill; clerk, L. Gertrude Stillman; treasurer, George E. Murphy; auditor, Robert L. Coon; trustees, Emma G. Hill, Ethel C. Kenyon, Lloyd B. Langworthy.

The meeting house has been painted on the outside and nicely decorated within. A new up-to-date bathroom has been installed in the parsonage, a new range placed in the kitchen, and a cement walk has been built from the front door to the street.

The ladies' society and the business men of the church have labored faithfully together for the good of the cause here.

Following the business meeting nearly a hundred persons enjoyed a dinner together at the parish house.

—Ed. Gleanings.

**GENTRY, ARK.**—We have had no items in the Home News department for some time, but we are still trying to carry on the work in this part of the Lord's vineyard.

Pastor Lewis has been in a hospital at Muskogee, Okla., for several weeks. He is reported as improving and we hope soon to have him among us again. During his absence various members have read sermons from the RECORDER.

On the first Sunday after New Year's day, we held the annual church dinner. About thirty were present and a good time was had by all, with plenty to eat. After the dinner a business meeting was held.

Our Sabbath school meets regularly after church services, and nearly every one stays. We have a good interest in the Christian Endeavor meetings on Sabbath afternoons, and the Bible study and prayer meetings on Friday nights.

The attendance at these meetings compares very favorably, we think, with that in the larger societies. The Ladies' Aid society keeps up the regular appointments and has recently voted five dollars for the new parsonage.

CORRESPONDENT.



**WOMAN'S WORK**

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

**LETTER FROM MISS SUSIE M. BURDICK**

Miss Lotta Bond,  
Lost Creek, W. Va.

DEAR MISS BOND:

May I, through you, thank the Woman's Board for their very kind cablegram on the occasion of the fortieth anniversary of my arrival in China? I can not get over the surprise that this especial date came to anyone's attention or that they felt it worth while to take notice of it. One wishes there might be further years in which to do better work.

A week or two ago I suddenly woke up to the unpleasant realization that I have not sent any word of greeting to the newly-organized Woman's Board. It is so strange how quickly after beginning work in September, Christmas and New Year's come. I certainly do send you the best of wishes for a long term of blessed service.

Affectionately yours,  
(signed) SUSIE M. BURDICK.

**MINUTES OF THE WOMAN'S BOARD**

The Woman's Board met January 12, 1930, with Mrs. G. H. Trainer, Salem, W. Va.

Members present were: Mrs. H. C. Van Horn, Miss Lotta Bond, Miss Alberta Davis, Mrs. L. R. Polan, Mrs. George B. Shaw, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Okey W. Davis, Mrs. O. T. Davis, Miss Conza Meathrell, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

Visitor: Mrs. H. D. Witter, Lost Creek, W. Va.

The meeting was called to order by the president. Prayer was offered by Mrs. Witter.

The minutes of the previous meeting were read.

Mrs. Van Horn gave the following report:

In compliance with the vote of the board, your president attended the dedication of the De-

nominal Building at Plainfield, December 28, 1929. The program of the day consisted of two services, one in the morning at the Plainfield church at which the dedicatory sermon was preached by Doctor Gardiner, and one in the afternoon at the building, when many different people were on the program representing our many different interests as a denomination. For a detailed and almost verbatim report of the proceedings I wish to refer you to the SABBATH RECORDERS of December 31, 1929, and January 6, 1930.

I felt highly honored by being asked to represent the board and three churches of this association. I was most cordially welcomed and entertained.

The expenses of the trip were \$48.18, a detailed account of which has been handed to the treasurer, and the surplus received, returned.

The Lost Creek Church voted to share in the expense, and a check will be received by the treasurer for that purpose.

Thanking you for the honor and privilege of attending this service,

ABBIE B. VAN HORN,  
President.

The treasurer gave the following report:

|                                |                 |
|--------------------------------|-----------------|
| MRS. L. R. POLAN, Treasurer,   |                 |
| In account with the            |                 |
| WOMAN'S EXECUTIVE BOARD        |                 |
| Dr.                            |                 |
| December 9, 1929, balance..... | \$599.26        |
| H. R. Crandall (December)..... | 17.60           |
| Verona, N. Y.....              | 10.00           |
| Walworth, Wis.....             | 15.00           |
| Richburg Ladies' Aid.....      | 5.00            |
|                                | <u>\$646.86</u> |

Cr.

|   |                 |
|---|-----------------|
| Mrs. H. C. Van Horn (expenses to Plain- |                 |
| field).....                             | \$ 55.00        |
| Fox Printing Company.....               | 3.75            |
| North Loup Missionary Society (prize).. | 2.00            |
| Cablegram to China.....                 | 7.00            |
| Seventh Day Baptist Missionary Society  | 10.00           |
|   | <u>\$ 77.75</u> |
| Balance January 11, 1930.....           | 569.11          |
|   | <u>\$646.86</u> |

Correspondence was read by the corresponding secretary from Miss Miriam Shaw, Hartford, Conn.; Miss Susie M. Burdick, China; Mrs. R. L. Townsend, Washington, D. C.; Mr. Frank Jeffers, Racine, Wis.; Mrs. N. J. S. Smith, Fouke, Ark.; Mrs. DeEtte Coon, Nortonville, Kan.; Mrs. C. W. Barber, North Loup, Neb.; and the Federation of Woman's Boards of Foreign Missions of North America.

It was voted that the Woman's Board sign the "Memorial to Limitations of Arm-

aments Conference" as recommended by the Cause and Cure of War Conference.

It was voted that the board pay the 1929 dues of \$10 to the Federation of Woman's Boards of Foreign Missions of North America, through Mrs. Frank J. Hubbard.

It was voted that the Woman's Board pay \$15 towards Mrs. Hubbard's expense to the yearly meeting of the Federation of Woman's Boards of Foreign Missions of North America, to be held in Atlantic City in January.

It was voted that the question and answer committee prepare a leaflet of instructions to be sent to the associational secretaries to be distributed to the different societies of the associations.

The minutes were read and approved. Adjourned to meet with Mrs. Earl W. Davis the second Sunday in February.

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

**UNIQUE POEM ON LORD'S PRAYER FOUND ON A BATTLEFIELD**

A composition, into which the unknown author uniquely fitted the Lord's Prayer, was found on a battlefield in South Carolina during the Civil War by a brother of Mrs. S. B. Helmer, of Kendallville, Ind. Through an old comrade and very dear friend a copy of the prized poem came into the hands of Major John W. Russell, of Denver, who loaned it to the Post. Major Russell values this composition very highly, not only because of its historic features, but also on account of its worthy and beautiful sentiment.

The original of this poem is printed on heavy satin, and is regarded as a literary curiosity. It bears the interesting date of July 4, 1823.

"Thou, to the mercy-seat our souls doth gather,  
To do our duty unto thee..... Our Father  
To whom all praise, all honor, should be given,  
For thou art the great God..... Who art in heaven,  
Thou, by thy wisdom, rul'st the world's whole frame,  
Forever, therefore..... Hallowed be thy name;  
Let never more delays divide us from  
Thy glorious grace, but let..... Thy kingdom come;  
Let thy command opposed be by none,  
But thy good pleasure and..... Thy will be done  
And let our promptness to obey be even  
The very same..... On earth as 'tis in heaven;  
Then for our souls, O Lord, we also pray,  
Thou would'st be pleased to..... Give us this day  
The food of life, wherewith our souls are fed,  
Sufficient raiment, and..... Our daily bread;  
With every needful thing, do thou relieve us,  
And to thy mercy, pity..... And forgive us  
All our misdeeds, for him, whom thou did'st please  
To make an offering for..... Our trespasses  
And, forasmuch, O Lord, as we believe  
That thou wilt pardon us..... As we forgive  
Let that love teach, wherewith thou dost acquaint us,  
To pardon all..... Those who trespass against us;  
And though, sometimes, thou find'st we have forgot  
This love to thee, yet help..... And lead us not  
Through soul or body's want to desperation,  
Nor let earth's gain drive us..... Into temptation,  
Let not the soul of any true believer,  
Fall in the time of trial..... But deliver

Yes, save them from the malice of the devil,  
And both in life and death, keep..... Us from evil;  
Thus pray we, Lord, for that of thee, from whom  
This world is of thy work..... For thine is the kingdom,  
To thee belongs..... The power and the glory  
And all thy wondrous works have ended never,  
But will remain forever and..... Forever,  
Thus, we poor creatures would confess again,  
And thus would say eternally..... Amen."  
Charleston, S. C., July 4, 1823.

**FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION**

Some of the opponents of prohibition refer to the deaths in prohibition enforcement as "murders."

They are right as far as the deaths of prohibition officers are concerned. We find that nearly all these officers killed have been shot from ambush or by rescue gangs after arrests have been made.

We have investigated 155 deaths of bootleggers in which 202 officers were involved. Almost exactly one-half of the officers were exonerated by local officials, police, sheriffs, or coroners' juries. The officers had been fired upon first.

In 32 cases the criminals attempted to shoot first but officers were quicker; in 12 cases the criminals attacked the officers with knives or clubs. In several cases officers were dealing with desperadoes, well known to police or sheriffs as "man killers."

In the case of 49 officers tried for murder or manslaughter, 33 were acquitted by state courts, 16 were acquitted by federal courts.

Six officers, so far as we know, have been sentenced to various terms.

In recent months, during which time criminals shot in prohibition enforcement have been extolled as martyrs by the wets, two customs inspectors have been shot by opium smugglers; four prohibition officers have been shot from ambush; one prohibition officer killed as he lay wounded from a bootlegger's gun.

These were murders committed by men who may have been led to believe by the wet press that they are patriots.

"Happy is the man who can find out early what he is fitted for and who can secure the proper education for his life work."



## THE ULTIMATE RELIGION

"My love be with you all." 1 Cor. 16: 24.  
 (From a sermon preached before the Minnesota State Convention by Howard A. Vernon, pastor, Judson Memorial Church, Minneapolis)

Two steamer letters in a substantial packet of friendly messages waited for me when I stepped on board a steamer bound for England. The first was from a little girl whom I know well, in a crude and awkward scrawl and badly spelled, with all of the words slanting downhill. But she signed herself with a delightful and complimentary ending, "Lovingly yours." In that same packet of letters was one from a man across the sea, a man whom I had never met. He was bidding me welcome to the pulpits of England and Scotland. He, too, ended his letter with "Lovingly yours." Why not? That phrase seemed to concentrate into one burning focus the whole meaning of life and religion; I knew that the little girl and that unknown friend across the sea were bound to me by ties that neither time nor space could dissolve.

The Apostle Paul did much the same thing. All the passion of his great spirit throbs in his letters in the closing words, "My love be with you all." It is in very substance what friends and lovers, the world around, have subjoined to their written messages, "Lovingly yours," and it is a quiet recognition of the spiritual brotherhood of all men.

My belief is that ultimate religion will center largely upon that brief and meaningful phrase. If ever there is to be a world religion, and I think some day there will be, it will rest mainly upon the words, "lovingly yours." It brings into the open the secret of the Christian life. Love is its sign and hallmark. Said Jesus: "By this shall all men know that ye are my disciples, if ye have love one for another." Love is everything. Love carries everything. Love is the fire that burns up all the false; it is the furnace that purges gold of its dross; love gives spiritual insight and vital touch to all things good and pure; love is the first word and the last word in the Christian vocabulary.

## RELIGION IS LOVE

There has never been a true religion since the world began, and there never

can be as long as the world shall last, without this element of love inwrought in its faith and practice. When the last word has been spoken, when the last line has been written, when the last experiment has been tried, when the final goal has been reached, we shall make just this discovery: that religion, in its sum total, is the deep, secret, essential, vital, dynamic element of love.

Love is the soul of your creed; love is the life of your sacraments; love is the heart of all forms; love is the wind, the tide, the wave, the sunshine; it is many horse-power—it can lift when nothing else can. The man who has the key to the heart of the world today is the man who can demonstrate the meaning of this phrase, "lovingly yours."

You can not conceive of an ultimate religion based upon anything else. A universal religion must rest upon universal elements, and love is universal. It is the native tongue of all races. And we can not afford to go on playing with makeshifts. Civilization hangs upon our willingness and our ability to live the religion of love. Civilization means co-operation; co-operation involves good will; good will means love.

Ultimate religion, therefore, defined in a single word, is love, the sum of all the law and all the prophets, and all the gospel. Stripped down to the marrow of reality it is the love of God and the love of man. Only by love are all claims justified, all creeds validated, all forms made meaningful. Love is broad, but not shallow; it is final, but not rigidly fixed; it allows for growth, but it can not be outgrown; it does not equate all existing creeds, but it does slay the enmity between them; it leaves room for the church, but it does not imprison the soul. Love is not only the shortest and the swiftest, but the only road to the kingdom of God on earth.

## THE ISSUE BETWEEN LOVE AND HATE

The great and ultimately the last and only issue in life today, as throughout the course of all history, is the issue between love and hate. Instead of being disturbed over theological questions, we had better be making sure where we line up in that

struggle, because this is an issue where orthodoxy and profession have nothing to do with the alignment. Long ago John paid his respects to the orthodox who claimed to love God, but whose love did not lift them out of hatred for other men. He called them liars. The old paganisms of caste and class and sect and race and color are making their final stand today against the religion of love.

This issue is being forced upon us by the very facts involved. Every civilization built on anything less than love has crushed or crumbled to ruin, and our airplanes and submarines are no more enduring than the old Roman legions. Twelve years ago we proved that we could blast any civilization we can build into blazing and bloody ruin. Hate has always been suicidal; hate has always been self-defeating; hate has never achieved any good thing in the history of the world. The church that sanctions hatred of any sort has betrayed the spirit of Jesus quite as much as Judas betrayed his body.

This issue of love and hate is forced upon us also by the very genius of our religion. We build airplanes to drop bombs and not bouquets. If Jesus were in command of a bombing plane would he release its burden of death upon men and women and little children below?

We halt and stammer in the face of a query like that because the thrust of it goes much farther. Would he expect us, his children, to drop the bombs? And would it matter very much to him whether those bombs were dropped over New York or Boston or Berlin or Tokyo? Somehow we can not make that idea fit into his life. The genius of his religion was love.

Such a religion will ultimately force the issue within the church. It will mean a complete reordering of the whole life of the church. Across the ages comes the prayer of Jesus, with the emphasis of his cross upon it, "That they all may be one," and yet we go on building churchly walls against one another. I can think of no greater violation of the spirit of love than a conflicting and competitive sectarian-

ism. You can not say, "Lovingly yours" by that policy.

The issue between love and hate is forced upon us also by the wide areas of human need. Everywhere we see the open sores of the world, the greed, the vice, the yawning gulfs of war and hate, and the answer of love is the only answer to it all. When you stand in the dark margins of the world's life, in the arenas of the world's dust and conflict where hearts are broken and torn by the shrapnel of life's battle, people do not care much then about our party cries and our church names. The thing that will make a difference is love.

Love is big enough to form the basis of ultimate religion. First of all, love lifts. It is forever serving. Its language is the language of action, and you may well be suspicious of the reality of any love that does not serve. Love always lifts. It is forever placing its shoulder beneath the world's burden to carry a portion of it. And there is no other way of loving God except by lifting for him. You can not love God in the abstract. You can not love the God of the theologians. You have to make God concrete in the terms of flesh and blood, and then give yourself to that concrete object. For that is where God is—in the multiplied needs around us, in the shepherdless multitudes thronging our path. God is not in the hymns we sing; he is not in our armor-plated creeds; but he is in every pulse-beat of human life around us.

Again, love levels. It blots out the heathenism of caste; it relegates to the scrap-heap all of our boasted social distinctions. And any church that discriminates between the man with the ring on his finger and the man with rags on his back is not a Christian church.

Again, love links. The problem of Christian unity is before the world today. Love is the answer to it. Orthodoxy is not the answer. Jesus said, "Love your enemies," but today, because of our orthodox measuring-rods, it is scarcely possible for us to love our friends and neighbors. A common love will bind us together, enabling the Church to present a solid phalanx to the world.



Finally, love lasts. The most eternal thing in the heart of God is love. Love is often the only thing that can last in the flux of life. Everything else may go—health, wealth, friendships; the whole program of one's existence may be altered over-night. But love can persist through it all. Come high hill, or stony path, or deep river, or dark valley, it is still possible for pilgrims, traveling together over the changeful road, to say each to the other, "Lovingly yours."

—The Baptist.

### AND WHAT DO MEN MEAN BY THE HOLY SPIRIT?

Now that Pentecost is approaching there is likely to be increasing reference in religious circles to the Holy Spirit. And a great deal of the religious value of the period preceding the coming Pentecost may depend upon what people mean when they speak of the Holy Spirit. Whatever men may have meant in the past by the Holy Spirit, they do not now mean a supernal ghost, a mysterious wind, a substance that can be poured out like water from a cup or like rain from the clouds, or any other material or semi-physical thing. Behind all figures of speech the experience described in the story of the first Christian Pentecost consisted essentially in a wonderfully intensified realization by the disciples on that occasion of the values of the person of the living Christ as being reproduced in themselves. This experience they ascribed to an energy inherently of the nature of God communicated to them through and by the living Christ. They observed that this experience was accompanied by a remarkable release of power in them for various lines of Christian service. Peter, interpreting the experience, associated it with certain passages in Old Testament prophecy, particularly in Joel, and announced that this experience is reproducible in all who respond to the call of God. The best terms they could find to describe this experience they put in the phrase, "filled with the Holy Spirit." Perhaps it has never been more accurately and aptly described.

Certain incidents related in the story as accompanying this experience, such as the sound of a wind storm, the appearance of tongues of flame, and the polyglot utterance,

have not been repeated and need not be regarded as repeatable. But the essentials of that experience, the clear and profound realization of Christ, the conscious appropriation of the personal values in him as one's own, the sense of vital union with him, the stimulation of one's spiritual nature through such contact with him, the release of capacities for Christian service, the urge to express to others one's own discovery of Christ, and the social impulse born of his love, all these are phases of reproducible experience open to all alike. Passing by all theories of metaphysics and theology, Pentecost stands for that experience, and it can be fitly memorialized only by reproducing the essentials of that experience on a scale co-extensive with the Christian community and with the call for Christian service in the world today.—*The Baptist.*

### THE RADIO OF HEAVEN

DR. ANDREW C. NELSON

The spirit of God is on the air,  
It moves in wave-lengths short and long  
His loving kindness to declare,  
To hearts atune to heaven's song.

In every human heart on earth,  
By God's own hand and infinite love,  
A wee loud-speaker at our birth  
Was placed and tuned with paradise above.

Sin is a static in the heart,  
That interferes with hearing God,  
And draws the soul from him apart,  
Until it's left alone to plod.

If sin has ruined a tube or more,  
Use what is left, though not so clear,  
And you will find in heaven's store,  
A healing balm for these right near.

Oh wondrous radio of heaven,  
My prayer you carry on to God,  
And back again the answer's given,  
Though to the world it seems so odd.

Tune in today on heaven above,  
And linger at the heavenly gate,  
And hear the song, "Redeeming love,"  
While yet there's time ere it's too late.

Take not from me this wondrous gift,  
I love so much and do adore;  
My heart though oft by sin adrift,  
Communion has with God e'er more.

Oh! sinner, come with me tonight,  
Sit down by that far-reaching love,  
And hear the truth in God's own light,  
Till you may be like him above.

## YOUNG PEOPLE'S WORK

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

### WAYS OF STUDYING THE BIBLE

Christian Endeavor Topic for Sabbath Day,  
February 8, 1930

#### DAILY READINGS

Sunday—Study biography (Jas. 5: 10, 11)  
Monday—Study a topic (Matt. 6: 5-15)  
Tuesday—Study regularly (Ps. 1: 1-6)  
Wednesday—Study prophecy (Rev. 1: 12-20)  
Thursday—Study Bible books (John 20: 30, 31)  
Friday—Study to find Christ (John 5: 39)  
Sabbath day—Topic: Ways of studying the Bible  
(2 Tim. 3: 14-17; 2: 15)

REV. VERNEY WILSON

The Bible is *the* Book that reveals God to us. It makes plain our duty to him and also to our fellow men. It pierces the veil between us and eternity and gives us a glimpse of what God has for us in the future. Therefore it is very necessary that we study it very carefully.

#### WHEN SHOULD WE STUDY THE BIBLE?

To study the Bible we should make it a practice to read a portion of it each day. We should not form the habit of reading it just "every now and then." Such a habit will cause us to become neglectful; finally we will forget to read it at all and will lose our love for it, which is a very dangerous thing.

#### HOW SHOULD WE STUDY THE BIBLE?

We should study the Bible in such a way that it becomes more than just *reading matter*. We should search for the *message* that God has for us in it. We should study it with the help of some good commentary. Our minds should be in a prayerful attitude, and in every verse, chapter, and book the Spirit, above everything else, should be our guide. We should not try to make the Bible coincide with our own desires, but we should make our desires coincide with it.

When we study the Bible in such ways our souls are being fed with the right kind of food; and being fed with the right kind of food, they will grow to be strong and healthy, and can be used by our Master in his kingdom.

## NEWS FROM THE MARLBORO CHRISTIAN ENDEAVOR

Several of the Marlboro endeavorers went Christmas caroling early Christmas morning, singing for many aged people, sick, and shut-ins, as well as others in Marlboro and Shiloh. We sang at twenty-three different homes and got back before daylight.

The Senior and Junior societies recently purchased lights for the church.

The endeavorers have recently begun to mark the Sabbath passages in their Bibles with gold stars. We take some time at the close of each prayer meeting for this work. We hope there will soon be many "Owners of Sabbath Marked Bibles" among us.

Following the suggestion of our Life Work Recruits superintendent, Rev. S. Duane Ogden, the society had a special service on "The Ministry as a Life Work." After some appropriate songs and Scripture lesson there was an interesting discussion on such questions as "Inducements to Enter the Ministry," "Advantages of the Ministry," "Drawbacks to the Ministry," "Qualifications of the Minister." The pastor gave a talk on the ministry. The meeting closed with sentence prayers and the Christian Endeavor benediction. All present felt that it was a helpful service.

H. L. COTTRELL.

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Abraham (Gen. 12: 1-9)  
Monday—Joseph (Gen. 37: 1-11)  
Tuesday—Joshua (Josh. 1: 1-9)  
Wednesday—The Prodigal (Luke 15: 11-32)  
Thursday—The Samaritan (Luke 10: 25-37)  
Friday—Paul's conversion (Acts 9: 1-22)  
Sabbath day—Topic: Bible stories that I like  
(2 Tim. 3: 14-17)

Topic for Sabbath Day, February 8, 1930

WRITTEN BY MILTON JUNCTION

#### INTERMEDIATES

Our society was given the topic of "The Bible Story I Like Best." To determine which stories were the favorites of the group we voted by ballot on the one each individual liked best. The three stories receiving the most votes were to be written



and handed in. The chosen stories were "The Story of Moses," "The Story of Joseph," and "The Good Samaritan." Three members were appointed to write these topics.

FLORENCE BAKER,  
Secretary.

THE STORY OF MOSES  
ELEANOR OLSBYE

The story of Moses is one familiar to all. Moses was a man of great courage and faith or he would not have been able to go before King Pharaoh and demand the release of the children of Israel. His faith in the Lord and the knowledge of his power gave him strength. This is shown to us more during the time of the terrible plagues in Egypt and later, during the journey through the wilderness. I like the story of Moses best because his early childhood was different from the other prophets and because it was to him God gave the Ten Commandments. How much happiness comes to those who earnestly endeavor to follow them.

THE STORY OF JOSEPH  
EVELYN BABCOCK

In the thirty-seventh chapter of Genesis we find the very interesting story of a young boy named Joseph. He was the best loved by his father, Jacob, of all his children, which made the others jealous.

One day as Joseph's brothers were watching their father's flock, Jacob sent Joseph to see if all were well with them. They saw him at a distance and plotted to put him into a pit and not harm him but say that some evil beast devoured him. When Joseph came where his brothers were they took off his coat of many colors and cast him into a pit. Then Joseph's brothers saw a company of Ishmaelites bound for Egypt. The brothers decided to sell Joseph, so when the merchant men passed by they lifted Joseph out of the pit and sold him to them for twenty pieces of silver.

They killed a kid and dipped Joseph's coat into the blood and then took it to their father. They told him that they had found the coat and asked him if he knew whether it were Joseph's. Jacob recognized the coat as Joseph's, and mourned greatly, thinking

that Joseph had been killed by some wild animal.

The Ishmaelites sold Joseph into Egypt to Potiphar, an officer of Pharaoh.

I chose this story as my favorite because it shows that Joseph was true and loyal to his father through all hardships.

THE GOOD SAMARITAN  
CLARENCE MC WILLIAM

When Jesus was asked the question, "Who is my neighbor?" he told the story of a certain man that went down from Jerusalem to Jericho. On his way he fell among thieves and was stripped of his clothing and badly wounded. The thieves left him half dead. Later a priest came that way and when he saw him he passed by on the other side of the road. Soon a Levite came along and saw the wounded man and passed by also.

But a certain Samaritan, as he journeyed, came to where the suffering man was. When he saw him, he felt sorry for him. He went to him and bound up his wounds and poured oil on them. He then set the man on his own beast, and took him to an inn, where he took care of him. The following day when he departed from the inn, he gave the host two pence and said, "Take care of him and whatsoever thou spendest more, when I come again I will repay thee."

This story shows what a neighborly deed is. We should always be ready and willing to help those in need. No matter who they are, we should consider them as our neighbors.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

ANSWER ONE—ASK ANOTHER

What is the influence on the juniors when their superintendent does her part of the work in a haphazard, unplanned way?

"They will not be attentive and will take no interest in the lessons. They will be irregular in attendance. Not long ago one of my Junior boys came to me and said they had company and he wanted to stay at home, but he knew I would need him to help work out the lesson we had planned the week before. We superintendents dare not relax for a moment. 'What is worth doing at all is worth doing well!'"

CHILDREN'S PAGE

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

CRUSADERS AROUND THE WORLD

Junior Christian Endeavor Topic for Sabbath  
Day, February 1, 1930

MRS. HERBERT L. POLAN

The lookout committee may write their special invitations to this, their anniversary meeting, like birthday party invitations—decorating with little drawings of birthday cakes and C. E. and Junior C. E. monograms.

Even though your meeting may be a union one with the other societies to celebrate Christian Endeavor day, the invitations will not be out of place. Decorate a poster for your meeting—to correspond with the invitations. Have also a large map of the world on your front wall and your topic with Junior colors. And use pictures from *Christian Endeavor Worlds* of Doctor Clark, Mrs. Clark, Doctor Poling, etc., to decorate the walls.

Look up in *Christian Endeavor Worlds* and *Junior Worlds* about Christian Endeavor progress in different lands and assign each junior one country to tell about. The closing talk should be by the leader or some teacher taking the United States for her country, and emphasizing how active juniors are in other lands, and urging us to more active service in this great land of prosperity (plenty of money for pleasure and luxuries especially), and of opportunity (so many foreigners right at our doors). If you have the bunch of flags of all nations (D. C. Cook) they may be nicely used in your meeting, each child to hold the flag of his nation as he speaks.

KINDNESS AND GOOD MANNERS

Junior Christian Endeavor Topic for Sabbath  
Day, February 8, 1930

MRS. HERBERT L. POLAN

The leader may ask each junior a week before to commit to memory a verse or motto about the topic to recite at the meeting. (For this exercise the juniors should be grouped so that each may see all the other

faces when they recite, one following another.) Chairs in a circle, or if seats are stationary, stand around the sides of the room or in two groups, one at each side. It will not be hard to find enough verses, as your school readers, home papers, magazines, and Sabbath school paper have so many about kindness. The leader might assign, but the individual gets more value in choosing. Selections may be made from George Washington's one hundred rules of conduct (old readers) to use during your meeting also.

The leader may arrange to demonstrate some good manners, by having certain juniors act out some good examples of proper manners.

Suggested examples:

Rise from a comfortable corner and lay aside a book to greet a visitor.

Offer a comfortable chair near the fire to your company.

Say "Pardon me" if obliged to pass directly in front of someone.

Ask to be excused from the table.

Wait to speak to a friend when that friend is busy talking with another.

Do not crowd when you wish to pass a group but wait till you can pass without pushing.

Suggested mottoes which may be made by the prayer meeting committee, the leader, or the group at some social. These can be packed away carefully to use at a later date or by other groups in the church work.

One never knows how far a word of kindness goes.—*Edgar A. Guest.*

Kind words can never die.—*Abby Hutchinson.*

Be ye kind one to another.—*St. Paul.*

Forgive \* \* \* until seventy times seven.—*Jesus.*

Learn to forget unpleasant happenings.

Politeness is to do and say the kindest thing in the kindest way.

Master the art of saying pleasant things.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have been reading the interesting letters on the Children's Page in the SABBATH RECORDER, so I thought I would write to you. I am thirteen years old and in the eighth grade.



I go to Sabbath school and Intermediate Christian Endeavor and like it very much. I have very nice teachers.

I am going to write again.

Your friend,

THELMA MCHENRY.

Alfred Station, N. Y.,

January 15, 1930.

DEAR THELMA:

I am so glad you have joined the ranks of our fine RECORDER family, especially this week because yours is the one and only letter I have received. I wonder if my RECORDER children are taking a vacation. If they are, let's hope it will soon be over, for we want more letters, don't we?

I am glad you enjoy attending Sabbath school and Christian Endeavor. When I was your age I had no Christian Endeavor to attend and I realize how much I missed.

I surely hope you will write again, and that soon.

This week I'm going to send RECORDER children Mrs. Stillman's January Message for Lone Sabbath Keeping Children. I am sure you will enjoy it as much as they do.

Sincerely your friend,

MIZPAH S. GREENE.

*Seventh Day Baptist Juniors Everywhere:*

What do you say to doing a little mountain climbing this month? We'll do some Bible mountains. See how many you can guess before you find the answers in the references.

1. What we breathe plus one large rodent.—Genesis 8: 4.

2. Same as a kind of candy.—1 Kings 18: 20.

3. Small fruit pickled in brine plus the letter you can drink.—Mark 14: 26.

4. A deep breath plus sound a horse makes plus the organ of sight.—Exodus 19: 20.

5. Part of the body plus what you shoot arrows with.—Deuteronomy 34: 1.

You will find interesting stories about events that took place on these mountains, and if I had a nice big sandbox I'd make a map from one in your mother's Bible and put in the rivers and seas and these mountains, of course.

Do you like continued stories? We are going to have one; it is the story of our denomination. Perhaps it will have pictures with it—next month. And this is the first installment and we call it

#### INTRODUCTION

God chose the Jewish people as his missionaries to the world. When he divided time into weeks he made the seventh day his representative among the days. This was to be a holy day for worship and rest. As the centuries passed, the Jews themselves made so many restrictions and foolish rules of observance of the day, that it was not the help to the Jews that it could have been. Jesus, when he came, taught that the Sabbath, besides being for rest and worship, was also a day to be used in helping others, and for the betterment of mankind. This he taught his disciples, and history shows that the early Church tried to follow out this as well as his other teachings.

With the death of the apostles and the westward movement of Christianity, gradually some pagan beliefs came into the church. The festival of the Sun (a heathen institution) was observed (Sunday), and little by little the Sabbath was less regarded as the holy day. When finally the great church (the Roman Catholic Church) was united with the greatest government of the time, Sunday was the accepted day for worship. But was the Sabbath forgotten? No, indeed! All through the Dark Ages there were people who kept the truths of the early Church clear. Because of bitter persecution, they were few and scattered in several corners of Europe. Among these were the Waldenses, whose history is interesting.

(To be continued)

Happy New Year!

YOUR TEACHER.

Mrs. J. I. Stillman,  
P. O. Box 1311,  
Houston, Tex.

The teachings of history show that nations do not make war for the trifling questions upon which they divide. They make war because a state of feeling has arisen which makes them reckless of aught but the desire to fight.—*Elihu Root.*

#### AN EXPLANATION AND APPRECIATION

It is with deep sadness that I send the notice of the death of Francis Frederick Vorder Bruegge, of Memphis, Tenn. It recalls, especially, a happy experience it was my privilege to enjoy in the Memphis home of the Threlkelds. According to the information at hand Mr. Vorder Bruegge died on the anniversary of his marriage to Miss Reba Threlkeld, at which I was invited to officiate. A number of times since that date during my work on the Southwest field I enjoyed the hospitality of that beautiful home. Twice during those years that home was darkened by death. During my own serious illness in the autumn of 1918 I found a safe refuge there.

The Threlkeld family for more than forty years have been loyal and faithful Sabbath keepers in this great city. For many years the lamented Professor Colin H. Threlkeld was director of Nelson Business College here, and some of the leading business men in Memphis owe their start to his instruction.

Mr. Vorder Bruegge was not a Sabbath keeper, but he was sympathetic and offered every encouragement in the family in their practice. Last September he took his family to the association at Gentry in order that Francis and Eugene might receive baptism at the hands of a Seventh Day Baptist minister and join a Seventh Day Baptist church. Pastor Lewis had the joy of this service, receiving these boys into the membership of the Gentry Church. Mrs. Vorder Bruegge, I know, will have the sympathetic prayers of many friends outside the Memphis circle.

T. J. VAN HORN.

#### RESULTS FROM THE REPEAL

Whiskey is being sold to children in Wisconsin.

The police have no power to intervene. That is the result of the repeal of the Wisconsin prohibition law.

Milwaukee police recently picked up two young boys with a bottle of whiskey. They had purchased it without the slightest trouble. The police could do nothing about it; but federal officers found the bootleg dive and discovered also that any boy or girl could go there and buy a rank variety of whiskey.

The stuff was made by the members of a depraved household who, at the time of the raid, were so drunk that the bootleg concoction was mixed and sold by four children who lived in the house.

This is but one episode in a series of hideous events in Wisconsin since the state prohibition law was repealed.

Breweries are running; saloons are operating openly. One wet politician complained that a saloon was selling booze in his neighborhood, lowering the tone of the district and wouldn't the prohibition unit raid it.

Public opinion is showing increasing disgust at the results. Evidently the wet leader, Senator Duncan, Socialist of Milwaukee, fears a revolt. He has issued an appeal for the wets to "stand together."—*Woman's Christian Temperance Union.*

#### SEMI-ANNUAL REPORT

| WHITE CLOUD, MICH., SABBATH SCHOOL       |          |
|--|----------|
| Number of meetings held.....             | 30       |
| Largest attendance .....                 | 63       |
| Smallest attendance .....                | 35       |
| Average attendance .....                 | 49       |
| Largest collection .....                 | \$ 49.74 |
| Smallest collection .....                | 1.73     |
| Birthday collections .....               | 3.12     |
| Total collections .....                  | 200.19   |
| Money paid out since July 1, 1929:       |          |
| Standard Publishing Company .....        | \$ 6.45  |
| Sabbath Tract Society .....              | 12.50    |
| Church treasurer, for church repairs.... | 70.00    |
| Sears, Roebuck and Company.....          | 1.48     |
| Harold Crandall, missions.....           | 100.00   |
| David C. Cook.....                       | 1.57     |
| Total paid out.....                      | 192.00   |
| Amount on hand January 1.....            | 8.19     |

STELLA BRANCH,  
Secretary.

#### WHICH WAY DID SUMMER GO?

Which way did Summer go?  
But yesterday I called her mine,  
I felt her breath, like 'odorous wine,  
Fall soft upon my waiting lips.  
She pledged her faith, and yet she slips  
Away from me, leaving no sign.  
O winds that blow,  
Which way did Summer go?

Which way did Summer go?  
O warm, brown hills, you saw her pass,  
Her footsteps bent your dreaming grass  
That lay, half-shadowed, half in light;  
(I clasped her close but yesternight.)  
O half-stilled brooks, you saw her pass,  
O birds, you know,  
Which way did Summer go?  
—*Florence Jones Hadley, Piggott, Ark.*



## OUR PULPIT

### WHAT IS YOUR MODEL?

REV. E. ADELBERT WITTER

Pastor of the church at Walworth, Wis.

SERMON FOR SABBATH, FEBRUARY 8, 1930

Text—2 Timothy 2: 15.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING—Psalm 84

HYMN

SCRIPTURE READING—2 Timothy 2: 1-15

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

mountain in which was a well defined face of a man, and it was said this deliverer would look like the face in the mountain. It was natural for the people to scan the face of every stranger man who came among them to see if he might be the deliverer. In course of time a boy was born among them, who, as he grew up became greatly impressed with the legend. With the other boys he spent much time looking upon the face in the mountain, discussing its features and the possibility of its revealing the deliverer



It was the custom of the old Greek fathers to have in the home some reproduction of one of the great masterpieces of Greek sculpture, representing some great hero. To this piece of statuary he would daily point the mother and children saying: "Let that great character be infused into your life. Mold your character after his." In modern ethics he would have said, "Remember that model; that ideal of life is your exemplar."

In every age is to be found some form of this psycho-philosophy peculiar to that age or country.

In a province of the old world there was a legend, that there should come a man to that province who would be its ruler, and as such deliver them from a heavy oppression that was upon them. There was a

desired; but unlike them, he did more than look. He thought much of those features, of the kind of mind and measure of life that would naturally lie back of, or belong to, such features. These reveries, these studies wrought themselves into his own life and features till the people who knew him began to notice the likeness between his own features and those of the face in the mountain. As he grew to manhood and assumed his place in the public affairs of the province, it was not long before there was seen in him evidences of the ruler and deliverer for whom they had been so long looking.

In this story is to be seen the fact that I saw expressed in a sermon I read. "As long as the model remains exterior to the soul, it produces no results within the soul,

or the life without. The spirit of the ideal must be fused into the soul." Get the thought. The spirit of the ideal, that for which it stands, must be fused into, become inwrought into the very fiber of the soul, if it is to attain the results it should, if it is to bring forth the fruit manifest in its spirit. It was when that young man began to study the features of the face in the mountain, and let the thoughts those features produced in his mind have a place in his soul, that his features began to closely resemble the face in the mountain and he began to develop the elements of leadership and the qualities of a deliverer needed to bring about the changed condition in the life of the province, so much desired.

In this country of ours there is in use the same psycho-philosophy used by the Greeks. In nearly every loyal American home there is kept before the eye or the mind of the growing child the vision of such characters as Washington, Lincoln, Grant, Garfield, yes, and Roosevelt. Stories are told of the life and work of these men as statesmen, as lovers of men, as lovers of truth, and defenders of civic righteousness. For the men of America it is not enough to hold paintings and statues of men before the children and bid them to recognize these as the examples they should follow. No, this is not enough. It is the living, throbbing life of these great men which he wants his children to see, feel, and know, that they may really emulate them in their own lives.

In these things we are only seeing that the world is but following the plan God revealed in his tutoring of the human race. Through all the earlier history of the human race God taught by precept. As the race developed and was prepared for the higher lessons of life, he prepared for mankind the Divine model. It was intended that this model should inspire our lives.

In 2 Corinthians 3: 18 the Apostle Paul calls our attention to this thought and the real power and worth of this model when he said, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The greatness of the Apostle Paul as a preacher of righteousness was not revealed till he had the ideal of Christ, the great

Teacher, so infused into his very soul that the thoughts of the Teacher stood out in his nature in all their glorious beauty. Just so must the Spirit of the Christ be inwrought into your soul and mine before we can become like him in character and in life.

To be like Christ is not the joyful experience of a fleeting moment. It is the result that will come to us and be reflected into the world when we think deeply upon him and retain him within our souls until he is reproduced within us. This is the thing worthy the thought of every individual—yes, and worthy earnest striving after by every living soul.

There is a battle to be waged between right and might in social life, in civic life, in politics, and in industry that calls for a leadership as fearless and sacrificial as that which was shown by our boys who went across and won a fadeless glory in Flanders Field, the Argonne, and at Chateau-Thierry. Yes, in these every day contacts that are ours there is a leadership called for that is as full of the power of consecration and devotion to principle and to the truer interests of all men as was the leadership manifest in Christ, the burden bearer, the sufferer for and the Savior of mankind. His life touched the lives of men in the social, economical, the political, and the business world with power because he revealed a devotion to the interests of mankind in all these things. He impressed upon the mind ideals that were suited to these things. He breathed upon them and moved them to thought and action because these things possessed his soul.

What will you do with your life in the face of the challenge the world places before you? "Every person's life should make the world richer and better, whatever his particular calling may be." That this may be, there is need that all shall be moved by a study of the noblest and best model that may be found. There is need that the life shall be pregnant with the Divine.

The call to consecrated effort comes to each one of us in the unfolding needs of men as we meet them. It is not possible that we should stand back and point the finger to another and say, "Thou art the man to whom the call is sent." God has said, "Son, daughter, give me thine heart."



Without distinction the call is to all, to each and every one. The needs of the world emphasize this call. In the face of such a call we ask again, "What will you do with your life?" God help us to so thoughtfully consider this question that the decision shall be wise and in keeping with the conditions of need. The leadership the world needs to lead it out of the darkness that selfish interests have produced, is the leadership of real Christlikeness. When we have settled it that our lives should be given to service for God and man, then another question arises before us that should be thoughtfully and prayerfully considered, "Where can we most fully realize our true selves, and where render the larger service?" In trying to help someone to answer this question I wish to quote somewhat from a paper I read. The opportunities for service are many and varied. Frank M. Sheldon says: "What men are determines what the world and life mean to them. What they are determines what they put into life and what they get out of it.

"It is the business of Christian leaders to make men, real men, men of such character as to put their all, their most, into life and get the most out of it. Christianity attacks the problem of life at its center; it reaches us in our deepest depths and there plants those motives, aspirations, and purposes that determine what we become and what we do. Its business is to inspire folks to be their best and to do their best. It deals with the springs of life as a best way in which to determine the nature of the stream of life.

"A ministry which reaches the sources of life is fundamental; for it is here that all permanent and significant changes begin. It means access to the power house of lives, and these lives all have a character to form, an influence to wield, a destiny to achieve. Each faces a battle of life. Some have not a fair chance; some know not how to fight; some lack vision, knowledge, inspiration, courage, patience, love, honesty, some are discouraged, defeated, and ready to give up; some are tempted, tried, or broken with loss or sorrow.

"Would you like to minister to people in the midst of the battle and with such burning need as these? Do you want a program intended to help these people to

come to their own, to gain the mastery, turn problems into opportunities, pain and struggle into moral power, and defeat into abiding victory? That is part of the Christian program. These and many more are the opportunities to which Christian leadership calls. It is easy to guess that it calls for real men and women."

Great as is the responsibility of the Christian leader as set forth by this God-fearing Y. M. C. A. worker, there can not fail in the mind of every conscientious, thoughtful person an interest in the challenge thus set forth. Great as are the responsibilities and tasks of the one who works for the uplift of humanity—the translation of the worldly into the Christian—the joys of a service well rendered in the name and strength of the Master are far greater than the weariness of the toil. The great need for the accomplishment of such a service is the molding, perfecting, and uplifting power of a faultless model always abiding before the mind of the toiler. Search history, literature, philosophy, biography, and where will you find a model standing forth in all the beauty of loveliness, perfectness, and power equal to the life that is portrayed in the New Testament in the teachings and service of Jesus of Nazareth?

Doors of opportunity for real heartfelt service in the name and spirit of the Christ are open to you on every hand. If Christ is your model—if he is your great example—the worth and power of that example will be yours if daily you "study to show yourself a workman that needeth not to be ashamed."

#### DOES DEW RISE OR FALL?

Three different sources of dew are recognized by meteorologists. In many cases a large part of the dew, and in some cases probably all of it, is produced when moisture already in the air before nightfall comes in contact with and condenses on bodies cooler than the atmosphere. During the day the earth receives heat from the sun; after sundown this heat is rapidly radiated into the air and the ground objects near it become cool; if the cooling goes below a certain point—known as the dewpoint—any moisture that happens to be in the air will condense on objects near the ground in the

form of dew. Such dew may be said to fall. It is formed in the same manner as the moisture which gathers on the outside of a vessel of cold water. However, in other cases, much, and in some cases probably all, of the dew is produced by evaporation of water from the soil during the night. Considerable moisture is always ascending from the earth; during the day it passes off as invisible vapor, but during the night the chilled air causes it to condense as dew. In other words, the moisture composing the dew is radiated from the earth with the heat, and such dew may be said to rise. Undoubtedly in many cases the dew is derived partly from one of these sources and partly from the other. Frequently in the morning "sparkling dew-drops" are seen on the tips of growing grass and similar live vegetation. This is known as "false dew," and results from transpiration or exhalation from the plants themselves. Water comes up the sap tubes of the leaves and exudes at the tip where the tubes are open. Such dew, of course, does not constitute any part of the dew seen on roofs, fences, and other "dead" objects. Thus it will be seen that the dew seen on any given morning may be derived from three concurrent sources, or any one of them.

—*The Pathfinder.*

#### THE LONE PILGRIM

I am a lonely pilgrim,  
While in this land I stay,  
Bereft of my companion—  
My kindred far away;  
I have no earthly palace here,  
Nor home to call my own,  
But I seek a blessed mansion,  
Near God's eternal throne.

I'm but a lonely wanderer,  
I will go from place to place,  
To publish free salvation,  
While trusting in God's grace.  
I'll scale the lofty hill-tops,  
The valleys and the plain,  
To preach my blessed Savior,  
The Lamb for sinners slain.

I love to meet with Christians,  
Whate'er may be their name;  
Believing pure religion  
Is everywhere the same.  
I love co-operation—  
Would party strife might cease—  
For surely God's dear children here  
Should ever live in peace.

I love my blessed Savior,  
I love his people, too,  
I want to preach his gospel  
Wherever I may go.  
I want to tell poor sinners  
The great danger they are in,  
And warn them of their misery—  
The sure effects of sin.

To the Lamb of God I'll point them,  
And invite them by his word,  
To seek their souls' salvation,  
Through Jesus Christ, our Lord.  
Though I may meet with trials,  
And sometimes suffer loss,  
Yet for the cause of Jesus,  
I'll count all things but dross.

Should I meet with opposition  
And conflicts on each hand,  
I will ever put my trust in God  
And do what good I can.  
And when my days are ended here,  
And from life's toils I cease,  
I hope to meet with loved ones  
Where all is joy and peace.

—*Composed by Wm. Arnett, at  
Mt. Vernon, Mo., July, 1883.*

#### HISTORIC DESK

The desk where Mr. Hoover works in his private office in the White House executive offices has an interesting history. This is attested by an inscription on the brass plate set in the elaborately carved heavy oak. It reads:

"H. M. S. *Resolute*, forming part of the expedition sent in search of Sir John Franklin in 1852, was abandoned in latitude 74 degrees 41 minutes north, longitude 101 degrees 22 minutes west, on the fifteenth of May, 1854. She was discovered and extricated in September, 1855, in latitude 67 degrees north by Captain Buddington, of the United States whaler George Henry. The ship was purchased, fitted out and sent to England as a gift to Her Majesty Queen Victoria, by the President and people of the United States, as a token of good will and friendship. This table was made from her timbers when she was broken up, and is presented by the Queen of Great Britain and Ireland to the President of the United States as a memorial of the courtesy and loving kindness which dictated the offer of the gift of the *Resolute*.

—*The Pathfinder.*



## Fundamentalists' Page

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

### BIBLICAL CRITICISM

V

#### HIGHER CRITICISM—ITS ORIGIN AND HISTORY (Continued)

##### 3. Jean Le Clerc, or Clericus (1657-1736).

Le Clerc was born at Geneva, of French parentage, and spent the major part of his life at Amsterdam. He advocated more radical views concerning the Bible than did Simon. He suggested an Exilian and priestly authorship of the Pentateuch, affirming that it was composed by priests sent from Babylon (2 Kings 17: 26) about 678 B. C. He also advocated a later editorship, or *redactor theory*—a theory employed by the higher critics today.

Here is the way he deals with Jesus' and the apostles' use of the Old Testament: "It will be said, perhaps, that Jesus Christ and the apostles often quote the Pentateuch under the name of Moses, and that their authority should be of greater weight than all our conjectures. But Jesus Christ and the apostles not having come into the world to teach the Jews criticism, *we must not be surprised if they speak in accordance with the common opinion.* It was of little consequence to them whether it was Moses or another provided the history was true; and as the common opinion was not prejudicial to piety *they took no great pains to disabuse the Jews.*"

Le Clerc is said to be the first critic to introduce this theory of oriental exaggeration—a theory that seeks to interpret the Bible in accordance with the spirit of the times. It is a fundamental tenet of modernism today. It is the old rationalistic method of dealing with the supernatural. Our critics today tell us that "poetic embellishments must not be mistaken for plain prose, and its bold figures must not be taken for literal truth."

The following is fairly representative as to how the liberal higher critic meets

these Scriptural references to the Old Testament (especially the Pentateuch):

When Jesus said, "Moses wrote of me," he was not ascribing any part of the Bible to Moses, but "only accommodating himself to what the Jews *thought* Moses wrote. When he said, "Remember Lot's wife," he in no sense certified to the historicity of the destruction of Sodom or Lot's rescue, or even that there was such a character as Lot, but was only reminding them of a tradition in their history. Or, when he said, "As Jonah was three days and three nights in the whale's belly," etc., he in no sense meant to convey any approval of this incident as a fact, or even that there was such a man as Jonah, but he was only accommodating himself to the views of the day.

Likewise when the apostles refer to the miraculous in Jesus' life—his virgin birth, resurrection, ascension, and promised miraculous return—they are only speaking in harmony with the views of the day that dealt so prominently with the miraculous.

Thus Eichhorn, the "father of higher criticism," (whom we will discuss later) declared that the Pentateuch must be interpreted in accordance with the spirit of the age to which it belonged. Thus reason higher critics today. But this theory of our modern scholars is traced back better than two hundred years to Le Clerc.

##### 4. Astruc (1684-1766).

Jean Astruc, a Frenchman, the son of a clergyman, a medical man, and reputedly a free-thinker of profligate life, propounded for the *first time* the Jehovistic and Elohistive divisive hypothesis, thus opening up a new era in Biblical interpretation of the Pentateuch. He declared that the use of the two Hebrew names for God—Elohim and Jehovah—showed conclusively that the Pentateuch was composed of different documents. His work, *Conjectures Regarding the Original Memoirs in the Book of Genesis*, was published in Brussels.

Astruc has been called the father of the documentary theories. He asserted there were traces of no less than ten or twelve different memoirs in the book of Genesis. He denied its divine authorship, and declared it was disfigured with useless repetitions, disorder, and contradictions. For nearly fifty years Astruc's theory remained

unnoticed. German rationalism had not yet developed sufficiently to receive the germ, or the soil the weed. Eichhorn later developed it to the place where the documentary hypotheses underlie the whole system of higher criticism.

The idea that the Holy Spirit might employ two words—Jehovah and Elohim (God and Lord)—using one word here and another there, or both together if he wills, never seems to enter the thoughts of either Astruc, Eichhorn, or our present-day higher critic! I am afraid if every modern sermon were subjected to the same divisive methods of study, or our literature were thus treated, nothing would pass as original—almost every sentence could be made a plagiarism.

Instead of puzzling ourselves over these documentary theories, and instead of trying to harmonize Christ's views of the Old Testament with these rationalistic theories of French and German extraction, would it not be wiser to inquire whether Christ's view of the Old Testament may not, after all, be the true view?

##### 5. Voltaire (1694-1778).

Voltaire was born in Paris, and was early educated, we are told, "in belles lettres and *deism.*" While he may not be regarded, strictly speaking, as a "higher critic," or as contributing directly to the development of the "documentary hypotheses," he is listed here because of the fact that he was one of Europe's most open-mouthed rationalistic critics. From an intellectual point of view Voltaire stood high. At one time he was perhaps more influential in the courts of Europe, and more sought after, than any other man then living.

He attacked and ridiculed the Bible, not alone its historical content, but its inspiration, the doctrine of original sin, the deity of Christ, the blood atonement, and punishment after death. As a deist, of course, all thought of a supernatural revelation was banished from his writings. His writings passed through many editions, and were eagerly read in every country in Europe.

And this is the surprising thing: What now passes in our day as advanced religious thought, made popular under liberalistic rationalistic teachers in theological seminaries, was just as fully and clearly stated by Voltaire as by Samuel Davidson, Cor-

nill, Cheyne, Driver, Briggs, or our later English, or American, higher critics.

In our discussion of higher criticism in what we have termed the first period—French-Dutch-English—we have considered, of necessity, a limited number of representatives of the French and Dutch, namely, Spinoza, Richard Simon, Jean Le Clerc, Astruc, and Voltaire.

But this discussion would not be complete, or adequate, did we not give some attention to the English contemporary movement. We shall present not more than two or three men, illustrative of the spirit of the movement. And while the criticism in England during this period is largely rationalistic and destructive, the central theme might be expressed in one word—*Deism.*

This we shall continue in our next article.

### WHO ARE THE BLESSED?

1. Those who trust God.—Psalm 2: 12; Psalm 34: 8; Psalm 40: 4; Psalm 84: 12; Jeremiah 17: 7.

2. Those who love God's Word.—Psalm 1: 1, 2; Psalm 119: 2; Proverbs 8: 32; Luke 11: 28; James 1: 25; Revelation 1: 3; Revelation 22: 7.

3. Those who serve God.—Deuteronomy 28: 1-6; Psalm 33: 12; Isaiah 32: 20; James 1: 12; Revelation 22: 14.

4. Those whom God calls.—Psalm 65: 4; Isaiah 51: 2; Ephesians 1: 3, 4; Titus 2: 13; Revelation 19: 9.

5. Those whom God forgives.—Psalm 32: 1, 2; Romans 4: 6-8; Romans 7: 24, 25; Galatians 3: 9; Revelation 16: 15.

6. Those eternally accepted.—Proverbs 10: 7; Matthew 25: 34; Revelation 14: 13; Revelation 19: 9; Revelation 20: 6; 1 Thessalonians 4: 17.

7. The beatitudes of Jesus.—Matthew 5: 3-12; Matthew 11: 6; Luke 12: 37; John 20: 29.

"There is little hope for one who cherishes an over-estimate of himself—one who 'thinks he knows it all.' But to the one who realizes his own shortcomings, and who is willing to work hard in order to overcome them, the door of success stands invitingly open."



## MARRIAGES

**BURDICK-DAVIS.**—At the Seventh Day Baptist church in Little Genesee, N. Y., December 23, 1929, Mr. Thomas Leland Burdick and Miss Margaret Martha Davis, both of Little Genesee, N. Y., were united in marriage, the ceremony being performed by the bride's father, Rev. Alva L. Davis. They will make their home at 702 Oakwood Avenue, East Aurora, N. Y., where Mr. Burdick is teaching the high school.

**DAVIS-WILLIS.**—At the parsonage at Marlboro, N. J., January 3, 1930, by Rev. Herbert L. Cottrell, pastor of the Seventh Day Baptist Church of Marlboro, N. J., Emily Willis of Stoe Creek, N. J., and Arthur C. R. Davis of Shiloh, N. J.

## DEATHS

**BURDICK.**—Benjamin L. Burdick, son of Lewis Grant and Arvilla Austin Burdick, was born at Lincklaen, N. Y., April 27, 1877. He died December 28, 1929, at Norwich, N. Y., in the hospital following an operation for hernia. A second operation was necessary, from which he was not able to rally.

He was married June 5, 1912, to Mildred Crumb. She is left with three fine children to take up the burden of life without a husband and father's help. Just thirty years to a day from the time of this funeral, his only sister, Mary Alzina, was buried.

A large attendance of relatives and friends and a beautiful floral tribute indicated the friendship and esteem in which he was held.

The body was laid to rest in the old Otselic Cemetery.

T. J. V. H.

**DAVIS.**—Ruby Blenn Davis, daughter of Thomas C. and Eliza L. Babcock Davis, was born April 1, 1884, in North Loup, Neb., and departed to be with the Lord on Sabbath morning, October 19, 1929, after eight long weeks of suffering.

When Ruby was a small child, the family moved from North Loup to Des Moines, Iowa, and thence, when she was fifteen, to Nortonville, Kan. In Nortonville she was baptized by Elder George W. Hills, and joined the church. While in Kansas, she taught school for twelve years, specializing in primary work.

Later she, with her cousin, Miss Sylvia Babcock, took training at the Battle Creek Sanitarium. While there they transferred their membership to the church there. In 1922 they came to Oneida, N. Y., and joined the Verona Church on May 27 of that year. Since that time the two

girls have been engaged in nursing, specializing in giving Battle Creek Plan treatments.

Funeral services were conducted at the Verona church on Monday afternoon, October 21, by Pastor Lester G. Osborn, assisted by her former pastor, Rev. Herbert Polan, and Rev. Loyal F. Hurley, a friend from earlier youth. Interment was made in the beautiful Glenwood Cemetery at Oneida, N. Y.

Ruby leaves to mourn her passing, besides her cousin and companion, Miss Sylvia Babcock, her aged father, Thomas C. Davis; three sisters, Mrs. Effie Sholtz and Mrs. Iva Davis of Oneida, and Mrs. Lola Maxson of Stuart, Fla.; and two brothers, Bert of Elmira, N. Y., and Perle of Mayo, Fla.

She was one of the sweetest Christian characters we have known. She was always ready and willing to do more than her share in the work of the church. As chorister she was a helpful ally of the pastor in making the services more uplifting. Perhaps her greatest service was with the tiny tots in the Sabbath school and in the Daily Vacation Bible School. "Aunt Ruby," as she was to all of them, led them to fuller knowledge of the love of God and the way of life. Her presence and helpful service will be missed more than can be expressed.

L. G. O.

**EHRET.**—At Macon Hospital, Clarksburg, W. Va., January 11, 1930, Mrs. F. J. Ehret, of Salem, in the sixty-ninth year of her age.

Vena Meek was the daughter of Henry and Charlotte Davis Meek. She was born in Doddridge County, W. Va., November 15, 1861.

Her first marriage was to Asa Kelley. From this marriage two children survive, Mrs. E. A. Zinn of Clarksburg, and L. M. Kelley of Morgantown.

After the death of Mr. Kelley she married Jethro Davis, who had by a former marriage two children, John A. Davis and Mrs. Nellie Baldwin, both of Tippecanoe, Ohio.

On May 17, 1922, as the widow of Jethro Davis, she was married to Deacon F. J. Ehret, of Salem.

She is survived by those mentioned above and by four brothers and two sisters: Louis and Charles J. Meek of Ohio; A. N. Meek of Eaton; and A. Meek of Fairmont; Mrs. Affa Jane Garrett of Youngstown, O.; and Mrs. Julia Piercy of Clarksburg. There are other relatives and friends almost without number.

Early in life Vena Meek became a Christian. When she became the wife of Asa Kelley she united with the Middle Island Seventh Day Baptist Church. After her marriage to Deacon Ehret she removed her membership to the Salem Church.

Mrs. Ehret was a good woman who was widely known and universally loved. Hardworking, devout, humble, unselfish, she bore the marks of 1 Corinthians 13. One who knew her long and well said that she was never known to frown, and did not look natural when she could no longer smile.

The funeral, which was very largely attended, was conducted by the pastor at the Salem church, assisted by Pastor Bottoms of the Middle Island church.

G. B. S.

**STILLMAN.**—Melworth Perry Stillman, son of F. Perry and Asenath Maxson Stillman, was born at Berlin, N. Y., November 27, 1833, and died at the home of his son, Dennis, near Nortonville, Kan., January 11, 1930, in the ninety-seventh year of his age.

The parents of Mr. Stillman lived at Berlin until Melworth was seventeen years of age when they removed to West Hallock, Ill., where they took up their home. It is interesting to note that the family in emigrating from New York to Illinois traveled by water all the way. After four or five years in West Hallock, Mr. Stillman came to Kansas as a pioneer, taking up a homestead near Emporia. From there he moved to Pardee, Kan., in 1857. In 1863 he bought the farm near Nortonville now occupied by his son, where he lived the remainder of his life, except for a trip to Illinois, soon after he settled there.

On December 8, 1860, he married Margaret C. Saunders at Pardee. His wife preceded him in death November 12, 1915. There were three children: Ellen, who is now Mrs. William Vincent, Nortonville; Dennis, who lives on the farm on which his father settled; and Mary West, who died in December, 1907.

Mr. Stillman is survived by two children, Mrs. William Vincent and Dennis Stillman; and by six grandchildren: Evelyn West, Esther Vincent, Mary Vincent, Margaret Stillman, William Vincent, Jr., and Stillman Vincent.

Funeral services were held from the home on January 12, the pastor officiating, assisted by Rev. F. E. Buck. Interment was in the Nortonville cemetery.

S. D. O.

**STILLMAN.**—Waite Perry Stillman, son of Dennis and Maude Hurley Stillman, was born February 13, 1904, near Nortonville, Kan., and died of double pneumonia on December 28, 1929, in McPherson, Kan., in the twenty-sixth year of his age.

Perry was reared on the farm on which his grandfather, Melworth Stillman, settled soon after coming to Kansas as a pioneer, and which is now occupied by his father, Dennis Stillman.

He was baptized and joined the Nortonville Seventh Day Baptist Church during the pastorate of Rev. Herbert L. Polan.

Perry was graduated from Nortonville High School in 1923, after which he taught in the Lane School, his home school, near Nortonville, for two years. He studied in the State Teachers' College at Emporia and afterward taught in the city schools at Cherryvale, Kan. For the past two years he had been principal of the grade school at Rosedale, Kan., where he was highly respected. As a testimony of the esteem in which he was held there, members of the school board, teachers, and some of his students at Rosedale came sixty-five miles to attend the funeral.

Perry was a good student while in school and

was active in athletics and other activities. He was a clean young man, alert and ambitious and gave promise of a most useful life.

The blow of his untimely passing fell especially hard on his family and friends as they lost his sister, Alice, less than a year ago, when in March she died after an appendix operation while a student in Milton College. The aged grandfather, Melworth Stillman, who was more than ninety-six years old, died just two weeks after Perry's passing.

He is survived by his parents, Mr. and Mrs. Dennis Stillman, a sister, Margaret, and a grandmother, Mrs. Cecelia Hurley, eighty-five.

Funeral services were conducted from the Seventh Day Baptist church, Nortonville, December 30, Rev. F. E. Buck, of the Methodist Church, officiating in the absence of the pastor, who was in Plainfield attending the meeting of the Commission. Interment was made in the Nortonville cemetery.

S. D. O.

**VORDER BRUEGGE.**—Francis Frederick Vorder Bruegge was born forty-four years ago in Higginsport, Ky., and died in Memphis, Tenn., January 11, 1930, as a result of an automobile accident near West Memphis, Ark., about ten days before.

Mr. Vorder Bruegge was married to Miss Reba Threlkeld on January 11, 1916. Thus fourteen beautiful, happy years were spent together in their Memphis home. Two children were born to add happiness to these years, Francis Frederick, Jr., and Ruth. Their home was also opened to Eugene McCully, who became their foster son. Mr. Vorder Bruegge was a member of the Union Avenue Baptist Church, Memphis.

He was a skilled mechanic and for two years was employed in the construction of the Panama Canal. He had his first experience as a mechanic in Cincinnati and afterwards was employed for the Illinois Central Railroad. Sometime before his marriage he began business for himself and soon became proprietor of a large car repair shop in the city. He was a favorite in a large circle of friends and business associates, and his recreation was fishing and amateur photography, and a number of camera studies from among his work has been published. His letters from the Canal Zone to the Memphis newspapers made interesting reading for his home friends.

His popularity was attested by the great crowd that attended the funeral and the profusion of costly floral tokens. The funeral was conducted by Dr. A. U. Boone of the First Baptist Church of Memphis, assisted by Rev. H. P. Hurt.

T. J. V. H.

### NO MERCY

KIND GENTLEMAN (to little boy eating an apple)—"Look out for the worms, sonny."

LITTLE BOY—"When I eat an apple the worms have to look out for themselves."

—Union Pacific Magazine.



### NEW SECRETARY FOR THE BIBLE SOCIETY

The American Bible Society announces the appointment of Charles Warren Fowle to the new office of assistant secretary. Mr. Fowle will give particular attention to the society's work of distributing the Scriptures in the United States through its ten agencies and in co-operation with the more than one hundred auxiliary and state Bible societies. He was born at Talas, Turkey, of American missionary parents. He is a graduate of Harvard College. For seven years he was connected with the American Diplomatic Service, both in the American Embassy in Constantinople and in the Division of Near Eastern Affairs in the Department of State, Washington. After more than three years as foreign secretary of the Near East Relief, Mr. Fowle opened up the Near East Relief work in Greece, and was for four years its director in Syria and Palestine. He comes to the American Bible Society from the Clifton Springs Sanitarium and Clinic, Clifton Springs, N. Y., where for the last two years he has been assistant business manager.

—Bible House.

#### Sabbath School Lesson VI.—February 8, 1930.

WARNINGS AND PROMISES.—Matthew 7: 1-29.

*Golden Text:* "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matthew 7: 19.

#### DAILY READINGS

- February 2—The Proof of Discipleship. Matthew 7: 15-23.  
 February 3—Sure Foundations. Matthew 7: 24-29.  
 February 4—Wise Stewardship. Luke 12: 41-48.  
 February 5—The Fruit of the Spirit. Galatians 5: 16-26.  
 February 6—Mutual Helpfulness. Romans 14: 13-23.  
 February 7—Marks of Disciples. 1 John 3: 1-12.  
 February 8—The Pursuit of Wisdom. Proverbs 2: 1-8.

(For Lesson Notes, see *Helping Hand*)

Government's scheme to make stamps that stick should be entrusted to the tariff framers. They've gummed up everything pretty well so far.—*New York Evening Journal*.

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