

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

FROM THE HEART OF CHRIST

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go and gather and come again.

If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives, and his personal Spirit works. There is no other possible spring for missionary enthusiasm.

—Bishop Huntington.

CONTENTS

Editorial. —Divine Characteristics of Jesus the Christ.—The Greatest Hero Overlooked.—A Much Needed Investigation.—The Call to Prayer ..129-131	Prayer.—Concerning the Questions and Answers.—February Worship Program 141
The Religious Life of the Denomination 131	The Teen-Age Conference Held at Milton, Wis. 142
"The Fire Hazard" 132	Young People's Work. — "Bound for the Promised Land."—John's First Epistle. — Intermediate Corner. — Junior Jottings 143-145
A Sabbath Message from a Sunday Keeper 133	Our Strategy for the Future 145
Resolution on the Death of Mrs. Ila Clarke 133	A Friendly Letter 147
Missions. —Items from Quarterly Reports of Missionary Pastors.—Do I Have a Right to Do As I Please With My Money? 134-136	Children's Page. —Are We Workers or Shirkers?—Our Letter Exchange... 148
Work of Religion in Colleges, Topic for Three Groups 136	Coal 149
Is it Patriotism? 137	Our Pulpit. —God Our Father 150-152
Education Society's Page. — Adult Education.—State Association Honors Salem College President 138	American Sabbath Tract Society — Meeting Board of Trustees 152
China Famine Relief 139	An Interesting Letter 155
In Memoriam 140	Fundamentalists' Page. —Biblical Criticism 156
Woman's Work. — The Challenge of Christ to Give More Than is Required or Expected.—World Day of	The Faith of the Jews 158
	Is Gibraltar Impregnable? 158
	Deaths. 159
	Sabbath School Lesson for February 15, 1930 160

SEVENTH DAY BAPTIST DIRECTORY

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

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WHOLE No. 4,431

Our Father who art in heaven, we love to think of the Good Shepherd who gave his life for the sheep. Help us to feel that he is not far from each one of us, drawing us to thee and the heavenly home by the manifestation of thy wonderful love. Make our spirits responsive to the Good Shepherd's call; keep thy flock together and near to thee. Help us to grow in grace and in the unity of the spirit. May we show true loyalty in a way that shall exalt the truths of thy kingdom and draw others to thy fold. In Jesus' name. Amen.

Divine Characteristics In my study regarding the "divinity of Jesus," I have been deeply impressed with the superhuman characteristics he possessed, such as we find in no other person. The more you study the case, the surer you are that Jesus manifested in a supreme degree the very best traits found in all other human beings, and that he had none of the weaknesses of humanity.

Did you ever try to discover weak points in the character of Jesus? If so, you could not find any. Indeed, it would seem impossible for any human being to *imagine* such a character without working in some inconsistencies that would have made such a life seem very doubtful as a reality. Indeed, a life so evenly balanced in all good qualities had to be *lived in fact* before it could be described.

Christ was one who had no sin, and claimed that he had no need of repentance. And he lived fully up to his profession, so that no fault could be found against his life. "*Which of you convinceth me of sin?*" said Jesus, and in fact no sin was ever found against him. No mere human could assume so much that belongs to the Divine alone and have his claims stand the tests of ages.

The more I study the written story of the Christ life among men, and the more I think of his far-reaching influence through the ages, every step in this study deepens the conviction that Jesus was *more than a man*. In a peculiar, super-human sense, he

must have been just what he claimed to be, "The only begotten Son of God."

As "God manifest in the flesh," there was some wonderful meaning in his words, "He that hath seen me, hath seen the Father."

His teaching and his life made the turning point in the idea of God from that of a mighty, exacting king to that of a loving, merciful heavenly Father, making sacrifice in order to save his children from the wiles of the evil one.

The Greatest Hero Overlooked A noted historian, writing a series of articles on the "Ifs" of history, names many men of various nations, and the point he aims at is to answer the question regarding each: "*What if he had not come?*"

One of our best religious exchanges incidentally calls attention to the fact that the greatest hero of the ages is not included in that historian's list, and heads his article with the words: "*If Jesus Had Not Come.*"

In his wonderful talk with his disciples, at the last supper, Jesus himself taught that conditions in this world would be very different from what they are, if he had not come and taught and worked among the people.

This seems to me to be the most important and suggestive "if" in all history. When a man almost exhausts the language in efforts to show what our world would be if certain kings and various human heroes had never lived—and that too without any reference to the heroic life of Jesus—it is not strange that many thinkers should express surprise at such an omission.

Perhaps that poor man felt utterly unable to do justice to the question about Jesus, and so shrank from the effort to tell us what would have happened had men never heard of Christ. Just think of it a little; what a change would have to come if we were to wipe out from human life all that Jesus brought to earth! Suppose the blessed spirit he inspired in his disciples had never been imparted to human hearts. The

tides of sin that were filling the world in his day would never have been checked, and all the tendencies that have resulted in barbarism wherever his name has not been known would have flowed on through the ages at flood tide. The worst spot in the uncivilized world—the *savage*, most barbarous world of today—would give you some idea of what our world would be like, of what we ourselves would be like, if Jesus had never come to earth. Every good man who has led the people to the higher life, owes his goodness, his ability to influence men to become Christians, to the Christ who came to earth.

The beauty of it all is: Christ did not *have* to come. His coming was from love. He *chose* to come. It was love that gave Jesus his immeasurable power for good.

A Much Needed Investigation It is high time for a careful investigation of the character-forming tendencies of the moving picture shows with the children, and of the results sure to follow as the years come and go.

It is too bad that a popular method of teaching, capable of doing so much good for both Church and State, has been allowed to run into glaring, shameful portrayals of crime and impurity, until our children can not attend them without having their minds saturated with the filthy sewage of low down social life and the bandit spirit of murderous outlaws!

I do not wonder that the "thunder of outraged parents" is heard all over this land. The best society is outraged and shocked as the people awaken to the fact that for seven days in each week their young people from the schools are being treated to the moral garbage of crime and of sex sewage from the cesspools of the world.

Millions of children are forming their ideals of life and choosing their heroes in shows of crime over which they shout in applause.

Thousands of scenes over which school children laugh and talk tend to incite to crime and lead to impure and corrupt morals.

Moving pictures have a wonderful chance for good if the objectionable features can be eliminated. We are glad to see a widespread, sincere effort being put forth to

purify the picture shows and so enable them to be a blessing to the world. Let every Christian help this movement along.

The Call to Prayer A good deal is being written or said in these days about a special call to prayer. The words, "The Fellowship of Prayer," in bold heavy headlines meet you on every hand, and all Christians are urged to unite in prayer for the season beginning with March 5, and ending with April 20.

It is a move in the right direction, and if carried on in the spirit of true prayer, should result in much good.

A complete program in pamphlet form with some fifty prayers made to order, covering every phase of Christian life and duty is published with notes for "Meditation" accompanying each prayer. Of course such a program will be helpful for many persons, but one must guard against the tendency to fall into a mere routine of word service in which the prayers of somebody else are simply read or recited day by day.

True prayer is the outgoing petition of each individual heart. Even the Lord's Prayer may come to be recited in a sort of incoherent, half thoughtless way until it is no true prayer at all. It is *my* prayer only when I make it mine by entering into the spirit of it. It will take a lifetime to pray it in full, but each time should help me to realize the full meaning of "Our Father," with all it implies for me as a child of God.

The simple words, "Hallowed be thy name," when rattled off in recitation, as too many repeat them, come far short of being true prayer. But when these words are understood, and devoutly taken to heart, and spoken as the sincere utterance of the soul, there is a genuine uplift of spirit which is the natural result of true prayer.

The expression, "Thy kingdom come," if comprehended and devoutly spoken from a sincere heart, carries with it a wonderful meaning and will make one a citizen of God's kingdom. Thus, to pray the Lord's Prayer, means much more than a mere recitation of words and sentences. It means a real and sincere outgoing of heart for a realization of the things therein described. When really prayed in spirit there is an uplift which nothing else can give.

Now, suppose all Christians should unite in sincere and earnest prayers together for fifty days, all with earnest heart-yearnings for the same good things, and then act according to their prayers, no power on earth could prevent a rich blessing from on high.

Prayers without genuine heart wishes are like birds without wings. It is the heart that prays, regardless of hands or knees or lips. Only heart prayers reach the throne of God.

THE RELIGIOUS LIFE OF THE DENOMINATION

NUMBER FIVE

We stated in these columns last week that we thought we could be most helpful in promoting the religious life of the denomination by encouraging others to present their plans through the medium of the SABBATH RECORDER. We appreciate the response already made by two of our pastors, namely, Rev. Edgar D. Van Horn of Alfred Station, N. Y., and Rev. S. Duane Ogden, of Nortonville, Kan. We hope others will follow with their programs and plans for the months ahead.

It is not necessary that contributions be sent to the committee, nor that everything go in under a given head. Let us flood the editor of the SABBATH RECORDER with news of what is going on in the churches.

Pastor Van Horn in sending his list of sermon topics, says they are capable of almost endless expansion, and the field grows with study. Having re-worded some of his themes, he thinks he would select new texts. Therefore he has not completed the selection of texts. He thinks this is just as well since the matter of texts perhaps should vary. He is planning to follow through the first half of this year the outlined topics practically as he has given them.

Pastor Ogden sent an outline program for the rest of the Conference year, but we are presenting it here only for the period up to Easter. We shall publish the remainder of his program later. It looks mighty interesting.

Every pastor has received a copy of the "Fellowship of Prayer" to which Brother Ogden refers. From it you can learn where to send for additional copies.

The outlines by Pastors Van Horn and Ogden appear below.

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

LIST OF SERMON TOPICS AIMING AT A COMPLETE GOSPEL

REV. EDGAR D. VAN HORN

Is There a God?

"The fool hath said in his heart there is no God."

The Wonders of Creation

"The heavens declare his glory and the firmament showeth his handiwork."

In the Image of God

"Let us make man in our image."

Man, Instinctively Religious, Seeks God

"Oh that I knew where I might find him."

The Worst Tragedy in History (the tragedy of sin)

"Sin when it is finished brings forth death."

The Rainbow

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

God's Great Enterprise

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice for ever."

The Great Revelation

Studies in the life of Christ.

A Leader of Men

"Follow me."

A Man of Social Contacts

"He has gone to be the guest of publicans and sinners."

A Lover of Nature

"Behold the lilies."

The Man and His Method

His Message and Modern Business

The Master

The Meaning of the Cross

How Does the Suffering of Jesus Help Men?

A New Spiritual Dynamic

The Church Triumphant

The Abiding Significance of Jesus for Our Own Time

PROJECTED PROGRAM FOR EARLY MONTHS OF 1930

(In celebration of the nineteen hundredth anniversary of Pentecost)

REV. S. DUANE OGDEN

1. "Go-to-Church" campaign during January and February. Campaign of direct mail promotion, calls by the pastor, and three special sermons on the subject of the Church and church going: "Why a man does not go to church," "Why a man goes to church," "What men live by."
2. Special evangelistic emphasis during these months.

Sermon topics for Friday evenings and Sabbath mornings

Friday evenings: A series on Personal Evangelism

- January 24—"Personal Evangelism."
 January 31—"The Power of Evangelism."
 February 7—"Preparation for Evangelism."
 February 14—"The Winner of Souls."
 February 21—"Guiding a Soul to Christ."
 February 28—"Organizing for Evangelism."
 Sabbath mornings: Series of two sermons on Parable of Prodigal Son
 February 1—"The Son Who Left Home."
 February 8—"The Son Who Remained at Home."
 Series on the Christian Life
 February 15—"The Productive Life."
 February 22—"The Joyous Life."
 March 1—"The Life of Power."
 March 8—"The Adventurous Life."
 3. A carefully planned campaign of visitation of a selected list early in March.
 4. Sermon topics following "The Fellowship of Prayer": (Booklets distributed.)

Friday evenings

- March 7—"Searching the Heart."
 March 14—"Highways to Happiness."
 March 21—"Adventures in Contentment."
 March 28—"The Fine Art of Living."
 April 4—"Living for Others."
 April 11—"The Shepherd Life."
 April 18—"Whence Comes Evil and Whither Does It Go?"

Sabbath mornings

- March 15—"Meeting Life's Demands."
 March 22—"Coming to Terms With Ourselves."
 March 29—"Coming to Terms With Others."
 April 5—"Coming to Terms With Difficulties."
 April 12—"Coming to Terms With Responsibility."
 April 19—"Coming to Terms With Ultimate Things."

"THE FIRE HAZARD"

[In the Fitchburg *Sentinel* our RECORDER friend, Miss Lois R. Fay, calls attention to some fire risks which will interest any farmer or country resident who has fields, buildings, or forests to preserve.

Her suggestions are so practical and her warnings are so timely, that almost everybody along the roads will be impressed by them. And may we not hope that some careless travelers also may become less conspicuous as actual fire hazards? Many an acre of forests and some home buildings may be saved by more care about disposal of matches and stubs. Miss Fay's suggestions follow.—T. L. G.]

What new year resolutions can we make that will remove fire hazard from our forests, when spring comes and the protecting blanket of snow melts from our rural roadsides?

We are told by forestry experts that fifty years of intensive forestation will be necessary to bring the supply of wood up to the demand, and that land-owners ought to plant more trees.

But all rural plantings face a great risk. Here are a few glimpses of the nature of that risk.

A car stopped in front of a farmhouse to buy apples. After making her purchase, a woman in the car lighted a cigarette and threw the match down on the ground between her own car and the farm-house. This was in October when the ground was dry and wells low.

About the same time a young man stood in a rural postoffice that was also the village store, a dozen or so feet from United States mail. His purchases completed, he lighted a cigarette and threw the match down on the worn wooden floor.

Another young man called at a farmhouse on an errand. He was a careful smoker, he said, and at the conclusion of his errand he lighted his cigarette with an up-to-date lighter. After he stepped out and the door was closed, on the wooden floor lay a live spark from his cigarette.

A brush agent dropped a cigarette stub into a crack of the piazza of this same house, where it was found smoking after he had gone.

About the same time I drove to the door of a home where live a young married couple and their baby boy. It is a pretty village home, a wooden cottage, but the well was low, just as it was at the farm-house and the postoffice. The surface of the drive, more or less oily from cars stopping there, was strewn with stubs and matches dropped by the man of the house and his friends.

These few instances from summer-time habits of professedly careful people, illustrate the hazard imposed upon rural property. Some day, in an unguarded and pre-occupied moment, fire and smoke from such a cause, will consume someone's farm property, someone's valuable mail, someone's village home, someone's beautiful trees.

Both the finished structure of wood, and the future supply will be sacrificed.

Some of us care about this hazard to property, but there is a big combine that does not care. It menaces whole forests by dealing in an herb in such quantities as to

make and sell billions of cigarettes each year, telling in advertisements how chic and chesterfieldian it is to smoke, with not a word to check its menace to our homes, our civic centers, our mail, our historical records, and our forests.

This combine invites stockholders by saying there is no saturation of the cigarette market, boasting of three hundred per cent annual increase in the output of one newly coined brand. It looks for a similar trade increase in 1930, which means corresponding increase in stubs and matches thrown down on public and private property.

Now think of this situation: 1929 has been the driest season in the memory of the oldest inhabitants. Seasons of drought and seasons of excess moisture often occur in cycles. We had several moist years. Now we may have several dry years.

If 1930 is anywhere near as dry as 1929 has been, and three hundred per cent more matches and stubs are thrown around in public and private places, what an increased risk must come to our homes, and to our forests!

Our original forests covered over 822,000,000 acres. To date, two-thirds of this area have been cut off or destroyed by fire; and fifty years of intensive reforestation can scarcely keep pace with the destruction.

But how many land owners can afford to plant and raise young trees to maturity in face of a hazard three hundred per cent greater than in 1929?

The preservation of the wood and of the beauty of our country depend upon the good resolutions made effective in 1930 by those hitherto careless in these matters.

—Lois R. Fay.

A SABBATH MESSAGE FROM A SUNDAY KEEPER

Brother T. A. Gill of Los Angeles, Calif., sends the following extract from a sermon preached at the dedication of a Jewish mission in that city.

SATURDAY DECLARED TO BE TRUE SABBATH

Dr. Sheldon Shepard, pastor of Universalist Church, preached yesterday on "The Sabbath Day." He said in part:

"No one should start out on the exploration for truth in any given field until he can qualify as an impartial investigator. It is

treason to truth to set out on investigation for the purpose of confirming convictions already in mind. To anyone who qualifies as an impartial, unprejudiced searcher for truth, I believe study of the Sabbath question is likely to reveal that Saturday is the Biblical Sabbath. The seventh day was set apart and hallowed as the Sabbath, and all the traditions, rules, and laws of the Old Testament grew up about it. Jesus and the disciples observed the seventh-day Sabbath. There is not the slightest evidence in the New Testament of any intention or practice of changing it. Persons who regard Sunday as the Sabbath must do so for other reasons than Biblical.

"The Sabbath was made for man and not man for the Sabbath. Some first-day worshipers wish to sacrifice many human interests to observance of the Lord's Day as they think it ought to be observed. Some seventh-day worshipers would sacrifice human values to keep the Sabbath as they believe it would be kept. I would do neither. I would, under all circumstances, subordinate the Sabbath to human values."

RESOLUTIONS ON THE DEATH OF MRS. ILA CLARKE

WHEREAS our all wise and loving heavenly Father has taken unto himself our dear sister, Ila Clarke, and

WHEREAS we feel that we have lost from our midst a faithful and efficient member, and her children a devoted mother;

Resolved, That our Ladies' Aid society extend to her family our sincere and loving sympathy in their loss.

Resolved, That these resolutions be placed in the minutes of our society, and that a copy of the same be sent to the members of her family, and also to the SABBATH RECORDER.

MIZPAH S. GREENE,
 LELIA D. LIVERMORE,
 LAURA WITTER,
 Committee.

"The lucky man is the one who sees good opportunities and grasps them, and then sets himself to doing careful work in order to make good."

MISSIONS

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

ITEMS FROM QUARTERLY REPORTS OF MISSIONARY PASTORS

In the Missions Department this week will be found items gleaned from the reports of the missionaries on the home field for the quarter ending December 31. One of these reports (that from Brother Ellis R. Lewis) has already been given and some others have not come to hand to date.

Some explanations will throw light on some of the reports and on changes and other matters pertaining to the work. Professor Ralph H. Coon of San Francisco, Calif., this month has taken up the work in the Colorado field, jointly serving the Missionary Board and the Boulder and Denver churches. Brother C. C. Van Horn, for ten years missionary pastor at Little Prairie, Ark., resigned last fall and moved to Milton, Wis., and Brother E. H. Socwell, retired minister of Dodge Center, Minn., is serving the Little Prairie Church this winter. Brethren Coon and Socwell were not engaged in mission work last quarter, and therefore no report from either of them appears. Pastor Charles W. Thorngate, who has served the church in Exeland, Wis., for eight or ten years, has gone to Stonefort, Ill., to serve for a time on the southern Illinois field. He and Mrs. Thorngate are already finding a most interesting field and we are hoping that their labors may be greatly blessed. Rev. L. D. Seager, who has served as missionary pastor in Hammond, La., for four years, has resigned, and in the spring will become missionary pastor at Jackson Center, O. Last autumn Brother E. H. Bottoms, a student in Salem College, became full time missionary pastor of our church at Middle Island, W. Va., and at the time of this writing is holding an evangelistic campaign, being assisted by Rev. C. Grant Scannell, new pastor at Dodge Center, Minn. Last summer, Pastor Paul S. Burdick became missionary pastor at West Edmeston, N. Y., in connection with his pastorate at Leonardville, N.

Y., but up to the present has returned to the board the appropriation for the West Edmeston Church. The past autumn, Pastor John T. Babcock succeeded Rev. Angeline P. Allen as missionary pastor at Edinburg, Tex. Mrs. Allen had served the congregation at Edinburg for four years and was released that she might have a vacation. Brother James H. Hurley, who became general missionary on the Iowa field last summer, found that Mrs. Hurley's health would not permit him to make the long trips required in that work, and has now become missionary pastor of the Welton Church, receiving only one-half the appropriation made for the Iowa field.

SYRACUSE, N. Y.

The church has suffered greatly the past year through deaths and sickness, and has not therefore been able to meet its financial obligations. But at a meeting we held two weeks ago, we decided to "carry on" and hold forth the Sabbath light in this place.

The pastor has not been so well for some time and expects to take a trip to recuperate, and thus prepare for better service.

I wish the Missionary Board all the blessing of the new year.

WM. CLAYTON.

WEST EDMESTON, N. Y.

There is some chance for growth, and that is what I am hoping for so that self-support will be possible in time. We have added one member since the July report.

I hope the work of the board is going well. The many difficult problems call for prayer and faith on the part of us all.

Sincerely yours,

PAUL S. BURDICK.

BEREA, W. VA.

The chief financial matter has been the raising of the payment on the church building. Due to bank failures, we fell \$70 short on it, which I had to borrow personally to send in.

The church has adopted a new system in payment of pastor's salary, whereby all money is to go through the treasurer's hands. In the past, most of the money has been paid to the pastor direct, which meant, in effect, that he had to keep the treasurer's books.

We had Erlo Sutton with us for a few days before Christmas, and he preached several times, bringing strong evangelistic messages.

The pastor has a six weeks' leave of absence in January and February to take special work at Vanderbilt University, Nashville, Tenn. [Pastor Beebe was granted a scholarship by the university for this purpose.]

The printer at Pullman has offered me free use of his press to do printing for the church. I printed two letters yesterday, one of which I am enclosing.

We need a revival. The meeting last spring did good work, but only opened up our eyes to what needs doing, and what God can do. We have had another remarkable conversion just recently.

During the seven Sabbaths I am to be absent I have put before the church a plan for united prayer. Several pledged themselves to it last week.

CLIFFORD A. BEEBE.

EXELAND, WIS., AND STONEFORT, ILL.

Our report blank for the quarter ending December 31 was sent to Exeland, Wis., and forwarded here (Stonefort, Ill.), but in the confusion of mail, letters and Christmas greetings, it has become misplaced, for which we are sorry. It is hard to keep track of things when changing homes.

There have been eleven sermons or talks in the quarter (not all here), and thirty-nine calls, but no converts or baptisms. We have no literature as yet to distribute, but hope to obtain some.

We left Exeland December 5 and had a very pleasant and, we feel, a profitable trip. The roads and weather have been so very unfavorable we have not had as large attendance at services as we wished. We are finding it true that there is certainly a promising group of children and young people, and we do love to hear them sing. We already have some plans in progress and do earnestly hope and pray that we may be of some little service.

We are occupying the rooms suggested, with Mrs. Lewis, and find them very pleasant and suitable. The people we have met seem very friendly and hopeful.

It has been very cold, with lots of snow,

but is pleasant now and the snow is all gone, but the roads are very muddy.

With best wishes and sincere regards and holiday greetings,

Yours in the service,

MR. AND MRS. CHAS. W. THORNGATE.

WELTON, IOWA

The first day people are attending the Sunday night meeting with a good degree of interest. We are the only Protestant church in this community.

We still have that fine group of children coming to our Sabbath school to whom I give a children's sermon. There are twenty-seven now on the roll, all first day children. Christmas eve we had a Christmas tree and these children gave a fine program. There must have been one hundred or more in attendance.

We all need your prayers,

JAMES H. HURLEY.

HAMMOND, LA.

The church repairs are not quite completed, some painting yet to be done.

I hope to make up a circular pamphlet to mail to all who have contributed and to you.

My resignation is accepted. I am to continue to serve until I leave for Jackson Center. A committee was appointed to ascertain the views of members in choice of my successor.

We—that is the churches of Hammond—are observing the week of prayer. I am to speak at the meeting at the Church of God tomorrow night.

Why not sponsor a movement to adopt a revised calendar after a method I have seen suggested—an added week every seven years; the leap year could be corrected every twenty-eight years; then in the centuries necessary, drop a date as when the change of eleven days was made? It seems to me that the proposal to make holidays of the extras in the proposed calendar would infringe on religious principle and make an unhandy break in business dates, etc. Worst of all, it would annihilate Sabbath keeping.

All are well.

L. D. SEAGER.

FOUKE, ARK.

While there has been no special financial drive, yet I think the contributions for denominational purposes have been about the

same as other years. The treasurer keeps the pastor paid in advance the most of the time.

I have attempted nothing special during the quarter. The interest in all lines of church work is very commendable.

We need a deeper consecration and a more loyal devotion to kingdom tasks. There are the faithful ones who are willing and anxious to do all they can for the Master. But how to get a one hundred per cent loyalty is the problem which confronts us. Pray for us that we may have the wisdom and grace to strive on for this end.

The fact that you are interested in our spiritual welfare and supporting the work so generously is a great encouragement to us. However, we hunger for the personal contact with our denominational leaders. We surely would appreciate a visit by the secretary.

R. J. SEVERANCE.

ATHENS AND ATTALLA, ALA.

We have been laboring to get a house of worship at Athens. It has been a very difficult problem, but we believe it just about solved.

There are many problems and needs on the field, which need careful consideration, but the greatest need is your most sincere prayers.

VERNEY A. WILSON.

EDINBURG, TEX.

Brethren, I feel keenly my lack along these particular lines, but am unable to do much with my body wearied by labor. However, we are striving for more consistent methods of financing the cause.

No special effort has been attempted since my coming.

Our circumstances on this field are much the same as in any of the new fields, but the one big lack is progression. Stagnation, I believe, is a proper term. And oh, I do not wish to be the guilty one. But it is up to me largely. I have no suggestion now, but I am thinking of two or three things which I hope to intelligently express later.

JOHN T. BABCOCK.

DO I HAVE A RIGHT TO DO AS I PLEASE WITH MY MONEY?

Two objectives war against each other in the accumulation of money. On the one hand are those who are out to get what they can and to keep or use for their selfish gratification what they get. The other objective practiced by increasing numbers of American citizens, is based on the fundamental obligation to use what one has for the good of the time in which he lives. The disciples of these two objectives stand out always in their communities. One is hard-bailed, grim, self-centered, and inconsiderate. The other sheds a warmth of friendly interest, good fellowship, good citizenship, kindheartedness, and nobility.

—*Institutional Financing.*

WORK OF RELIGION IN COLLEGES, TOPIC FOR THREE GROUPS

Three national educational groups hold their annual meetings in Washington this week at the Willard.

The Council of Church Boards of Education opens its nineteenth annual meeting this morning at ten o'clock. Its sessions continue until tomorrow afternoon when a union mass meeting will be held at two-thirty to discuss the place of religion in American higher education.

The Association of American Colleges opens its sixteenth annual meeting tomorrow evening at seven with a dinner at which the British Ambassador and Lady Isabella Howard will be guests of honor. Morning, afternoon and evening sessions will be held until adjournment Thursday noon.

OTHER BODIES TO MEET

The educational associations of various denominational groups will begin their meetings Thursday afternoon, some carrying on until Friday afternoon. In this group are the Association of Colleges of Congregational Affiliation; Board of Education, Five Years' Meeting of Friends in America; Educational Association of the Methodist Episcopal Church, and the General Education Board of the Brethren.

The Council of Church Boards of Education is composed of 20 national boards representing the leading Protestant denominations and a constituency of some 18,000,

000 people, and holding intimate relationship to more than 300 liberal arts colleges, over 200 denominational secondary schools and nearly 200 theological seminaries, distributed throughout the country. These boards also have oversight of religious work among students in 60 tax-supported colleges and universities. The council, in affiliation with the Association of American Colleges, maintains a research bureau, furnishes data and counsel in matters of educational administration, conducts educational survey, co-operates with financiers and the legal profession in studying newer trends in philanthropic finance, and publishes a journal devoted to all types of problems related to religion in higher education.

FOUNDED IN 1915

Dr. Boothe C. Davis, president of Alfred University, is president of the council, and Dr. Robert L. Kelly, former president of Earlham College, is executive secretary.

The Association of American Colleges was founded in 1915 and is composed of over 400 undergraduate colleges. Its purpose is the promotion of higher education in all its forms in the member colleges and the prosecution of such plans as may make these institutions more efficient.

Bishop McDowell told the educational administrators that Christian education has taken on a new significance in recent years. It is something more than giving a student such training as he may get under Christian influences, he said. It is really the task of the Christian college to make international and inter-racial minds conformable to the mind of Christ.

He declared that the nations and races have no path of safety or wisdom ahead of them except the path that lies in thinking of life according to Christ's ideals and standards.

PERSONALITY IS EMPHASIZED

Bishop McDowell also emphasized the importance of personality in modern times. He foresees danger if the world's activities and enterprises get beyond the world's personalities. In this respect he said the modern college is one of the vital forces for the creation of Christian personalities, and all the emphasis in college work should lie in this work.

At the session yesterday morning Dr. E. E. Rall, of the Board of Education of the Evangelical Church, Naperville, Ill., was elected president to succeed Dr. Boothe C. Davis, of Alfred University, N. Y.—*Washington Post.*

IS IT PATRIOTISM?

Letters begging for money for the Association Against the Prohibition Amendment are being circulated in Connecticut with the appeal "to be a patriot" and send a check.

Is it patriotism to work to re-establish an industry convicted of arch treason during the World War?

Every other industry cut its business to conform to the war needs of the country; while the brewers and distillers *threatened to tie up all needed war legislation if they were forced to give their grain, fuel, railroad facilities for war purposes.*

The Secret Service exposed the brewers as the main prop of enemy war propaganda bringing to light the secret documents showing that America's enemies relied on the brewers to keep America out of the war and to prevent shipments of munitions to our allies. This was tremendous news in 1918-1919. Has America forgotten?

There ought to be no more success to the efforts of the Association Against the Prohibition Amendment than to a movement to erect a monument to Benedict Arnold.

The liquor problem will never be solved by re-establishing legalized liquor; what we need is complete enforcement of the law and a wider understanding of the evil effects of liquor.—*From the W. C. T. U.*

(See Senate Document No. 62 Sixty-sixth Congress, First Session, "Brewing and Liquor Interests and German and Bolshevik Propaganda.")

WHO MADE THE LONGEST SPEECH EVER MADE IN CONGRESS?

The longest speech ever made in the House of Representatives or Senate was delivered by Senator Robert M. La Follette of Wisconsin in 1909. He kept the floor for nearly nineteen consecutive hours, including one entire night. He was filibustering against an emergency currency bill.—*Selected.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ADULT EDUCATION

WINFRED R. HARRIS

M.C.S., B.S. IN EDUC.

(Principal Drake Business College, Plainfield, N. J., member of faculty School of Commerce, New York University)

As a denomination, Seventh Day Baptists have always been found foremost among advocates of higher education. It is in keeping with this ideal that one of our denominational schools, Salem College, is assuming a prominent position in the field of "adult education."

Adult education is not a newly conceived fad; neither is it an unproved experiment in the field of social service. Its beginning was nearly a century and a half ago. Shortly after the "invention" of Sunday school by Robert Raikes in 1782, there began to arise secular schools for the adults as well. Religious soil is the most fertile educational soil in the world, and the old educational schools of England took rise in religious soil.

The Quakers or Friends established, possibly, the most effective of all the English adult schools. Undoubtedly Seventh Day Baptists profited by the movement.

A young American, twenty years of age, loaned himself to England in the first part of the nineteenth century, and though he became a noted medical doctor, really majored in adult education schools and became the first historian of the movement. Dr. Thomas Pole left a train of good works that even Braithraite and Rowntree failed to eclipse in quality, though they did increase the numbers of such schools. The Workingmen's Educational Movement of later days was really inspired by the work of Dr. Pole; and Albert Mansbridge, with his Workers' Educational Association and his World Association for Adult Education, is building upon the solid foundations laid by the American doctor.

Almost all the leaders of the extension

movement in education have attempted not once, but many times, to define exactly the extent and limits of adult education. Most of us have settled at last to the idea that it is any kind of instructive and constructive work which we attempt to pursue after our regular and formal school years are definitely ended.

The writer has made a careful and extensive analysis of the definitions offered by presidents and deans, with respect to adult education, and of them all none is more fitting than that which follows:

Adult education, as expressed and visualized today, proceeds upon the basis that time spent by children and youth in formalized schooling and daily experience, under modern conditions, is insufficient for adults. It assumes that men and women who are primarily employed in vocational pursuits possess supplemental and sustaining interests in their continued improvement. It interprets graduation from any sort of schooling as commencement of opportunity for mature personal development. . . . Adult education emphasizes need and desire, not age, as fundamental in education and seeks to impress upon public consciousness the basic idea of continuous mind expansion and adjustment necessary for personal growth and social progress.—*T. H. Shelby, Dean of Extension, University of Texas.*

Essentially, adult education is a spiritual ideal, taking form in practical purpose. It is based on that inherent urge forward which distinguishes the human spirit. It must be voluntary. The greatest teacher may not enter uninvited—nor may he come as a taskmaster. It finds its truest and highest level when the hunger for knowledge and expression wakens in the hearts of men and women.

STATE ASSOCIATION HONORS SALEM COLLEGE PRESIDENT

ASSOCIATION TO CARRY ON PROGRAM FOR EDUCATION OF ADULTS IN WEST VIRGINIA

At a meeting of members of the Association of Denominational School Presidents held Friday, January 10, in the Waldo Hotel, Clarksburg, Dr. S. O. Bond, president of Salem College, was chosen president of the association, to succeed Dr. James E. Allen, president of Davis and Elkins College.

The main subject for discussion during the recent meeting of the association was the education of adults in West Virginia.

CHINA FAMINE RELIEF

Five million human beings have already perished from famine in China, two million more are doomed in one province alone, and the food supplies of another two million will be exhausted before the end of February, according to reliable reports that have recently been received by China Famine Relief U. S. A.

A cable from the Shanghai correspondent of the Associated Press, which describes the famine situation as "the worst in human history," states, on the authority of George Andrews, missionary and relief worker, that many of the famishing population of the provinces of Shensi, Kansu, and Shansi have resorted to cannibalism in order to remain alive. Mr. Andrews thus confirms rumors of this gruesome practice that have been current for some time. "Stories of cannibalism are entirely true," he said on his return to Shanghai recently after nine months of work in the Kansu region, combating famine and typhus. "I have witnessed many instances of it," he says.

"Central Kansu," he declared, "was covered with bodies of famine victims, and huge pits, deep as excavations for skyscrapers, have been filled with other dead. Thousands more have been frozen to death in the cold wave which swept over Northern China last December, the severest in sixty years." Mann, of the China Inland Mission, says that from a third to a half of the people of the Anting District in Central Kansu have already died from starvation and cold.

Another eye-witness report of the appalling situation is Grover Clark, associate executive director of China International Famine Relief Commission, who, on January 17, cabled from Peiping, saying that scores of normally prosperous villages have been completely wrecked by their former inhabitants who stripped their homes of lumber and tiling to get money for food. These villages are entirely denuded of inhabitants except for unburied bodies and scattered individuals on the brink of starvation.

Bishop Logan H. Roots, head of the American Church Mission at Hankow, has sent urgent appeal, on behalf of the famine victims, to China Famine Relief U. S. A., whose offices are at 205 East Forty-second Street, New York City, and an equally ur-

An extensive program was carefully outlined and then adopted. A committee of which President Bond was a member, drafted and presented the program to the group. The program calls for organization, curriculum, methods of instruction and finance.

Plans outlined to date provide for making the West Virginia Council of Adult Education consist of a board of directors composed of two faculty members from each of the member colleges. There also would be two each from the Methodist Protestant and United Brethren conferences, and two from other denominations that might be interested in co-operating, and one member from each of the following organizations:

Rotary, Kiwanis, and Lions Clubs, Federated Women's Clubs, Farm Bureau, Parent-Teacher Associations, State Council of Religious Education, Woman's Christian Temperance Union, Young Men's Christian Association, Young Women's Christian Association, and any agencies that might be interested in co-operating.

It is planned to have the board of directors elect an executive committee to name an executive secretary.

The course of study would consist of American literature, English literature, American and general history, sociology, parental and religious education, history of religion, economics, citizenship, nature and natural resources.

Each course will require about twenty-five hours devoted to group discussions and twenty-five hours to special study for the completion of one count or unit. Records of students are to be kept at the denominational colleges of their choice and for graduation exercises held there during commencement or some other suitable time.

Instructors would be full time and part time extension faculty members made up of denominational college teachers, ministers, other teachers, doctors, bankers, and county agents.

Plans have at the same time been made for financing such a program, which includes a campaign to be put on at the end of five years for the purpose of raising a sufficient amount to establish foundations at the denominational colleges, the income from which is to be used to support the program. — *Salem College "Green and White."*

gent plea has been received by it from the National Christian Council in Shanghai.

Dr. John R. Mott, who shortly returned from a world tour, declares: "I have discovered no need more extensive, more intensive than the present desperate need in China, associated with its terrible famine. It has already cost millions of lives. The suffering of the children is particularly pitiable. Literally millions of them are suffering and dying of hunger and the diseases that always follow in the train of famine."

On the basis of these reports, Dr. David A. Brown, chairman of the Board of China Famine Relief U. S. A., and Dr. S. Parkes Cadman, chairman of the national committee of that organization, are appealing to the generosity of the American people to save as many as possible of the victims of drought and flood in Northern China, whose tragic plight is chiefly due to successive and almost complete crop failures.

Doctor Brown, who calls attention to the fact that in addition to Shensi, Kansu, and Shansi, the famine includes the provinces of Suiyuan and Charhar, a total area of 450,000 square miles with a population of 30,000,000, states that \$750,000 sent by the American people through China Famine Relief U. S. A., has saved a half million lives.

The appeal of China Famine Relief, U. S. A., is endorsed by Bishop McConnell, president of the Federal Council of the Churches of Christ in America, by a joint meeting of representatives of the Committee on Mercy and Relief of the Federal Council of Churches and of Foreign Missionary Boards working in China. Also by the Committee of Reference and Counsel of the Foreign Missions Conference. The resolution of endorsement by the last named organization was presented by Dr. A. L. Warnshuis, a secretary of the Foreign Missions Conference of North America, which body likewise gave its approval.

In the appeal on behalf of the famine victims issued by China Famine Relief U. S. A., Doctor Brown asks:

"Shall we deny them the handful of millet that will save them from agonized death? Shall we compel thousands of helpless mothers to see their babes perish because their skin is not the color of ours, and the shape of their eyes unlike the shape of ours? Because they are Chinese? Shall we deny

many thousands of them the chance to survive because it may not be possible to save all?

"Suppose you were starving?"

IN MEMORIAM

We of the Doers Class of the Verona Sabbath school, of which Ruby Davis was a faithful member, wish to express our appreciation of her life and service, and our feeling of sorrow and loss in her passing, by this little poem of A. L. Frank.

Near a shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall
Through which there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride;
It followed the light through the crevice's length
And unfolded itself on the other side.

The light, the dew, the broadening view
Were found the same as they were before;
And it lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve
And make our courage faint and fall?
Nay! let us faith and hope receive;
The rose still grows beyond the wall;

Scattering fragrance far and wide,
Just as it did in days of yore,
Just as it did on the other side,
Just as it will forever more.

Signed,

ORVILLE W. HYDE,
President,
JOHN W. WILLIAMS,
Secretary.

HAS AN ENGLISH KING EVER VISITED THE UNITED STATES?

No British king or queen as such has ever visited the United States. King Edward VII, while Prince of Wales, visited this country in 1860. So far as we are able to learn he was the only British sovereign who ever saw the United States. Possibly, however, the present king, George V, touched at American ports while he was a midshipman in the North Atlantic Squadron of the British fleet. The present Prince of Wales has visited this country.—*Selected.*

WOMAN'S WORK

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

THE CHALLENGE OF CHRIST TO GIVE MORE THAN IS REQUIRED OR EXPECTED

In Matthew 5: 41 we read, "And whosoever shall compel thee to go a mile, go with him twain." Have you ever thought how that might apply to us as individuals? Does this come as a real challenge? Or do we think of it as applying to the other fellow and not to ourselves? It seems to me that the Golden Rule comes home to us all here. Do you appreciate it most when some one does just what he should or must or has to, or when he goes to a little effort to do more than is required or expected for you? I'm sure there is no room for discussion on that question. In that connection let me mention a topic which we had in young people's meeting some time ago—We See What We Look For—in other words we receive in proportion to what we give. So from a selfish point of view, if for no other reason, it pays to go beyond just a necessary limit, and I am sure there is more to it than just the selfish idea.

But the question comes—Is it always an easy thing to do to go two miles when one has compelled you to go with him one? Is *anything* that is *really worth while* easy? No, really it isn't an easy thing to do. What about the verses in Matthew just preceding the verse quoted—that about the giving of one's cloak if his coat is required, or the turning of the *other* cheek when the one has been smitten? No, it isn't an easy thing to do. But are these things worth while? Does Christ challenge us to give more than is required or expected?

Someone has said that the righteous man is the one who does all he is supposed to, all he is expected to do, but the *good* man is the one who goes beyond that into the realm of the unexpected—the more than really necessary.

We might carry this idea into the school-room for an example. Who is the best student—the one who just merely accom-

plishes what the teacher asks (that is more than some do, however) or the one who does more than is required or expected? And again I may ask which student really gets the most from his work and who is better preparing himself to cope with life situations?

Do you really believe that the practice of more than is expected or required would finally take the sting out of unpleasant tasks? Well I believe so. I'm wondering if the more we do for others, the more we forget self. Think that over just a little. Is it true that when we begin to think of helping others, unpleasant tasks become pleasant ones, or at least their unpleasantness seems to disappear?

Yes, I believe Christ has given each and every one of us a very definite challenge—an individual challenge. I think it comes to us today, is intended for us today just as much as the day when he gave it. I believe he challenges us to give more than is required or expected. Shall we do it?

WORLD DAY OF PRAYER

The World Day of Prayer will be observed this year on Friday, March 7. Further notice concerning the observance will be given later on.

CONCERNING THE QUESTIONS AND ANSWERS

ANSWERS TO JANUARY QUESTIONS

1. Alfred University.
2. \$150,000, men's dormitory.
3. Frank L. Bartlett.
4. Mary A. Stillman.
5. DeRuyter, N. Y.
6. DeRuyter, N. Y.
7. New Market, N. J.
8. Affirmative answer required.

QUESTIONS FOR FEBRUARY

1. Who is pastor of the Dodge Center Church?
2. Which of our churches was recently damaged by fire?
3. Professor Ralph H. Coon has charge of what two churches?
4. When was our Denominational Building dedicated?
5. By whom was the dedicatory sermon preached?

6. Locate the texts used in the dedicatory sermon.

7. How many years have elapsed since the Denominational Building movement was first started?

8. Have you read the sermons by Rev. James McGeachy?

FEBRUARY WORSHIP PROGRAM

The Fruits of the Spirit—Faith.

Hymn—Faith of Our Fathers.

Leader—Civilization and all social organization is based on faith, faith in our fellow men and faith in a Superior Being. That Superior Being must be a personal God. Could we adore with awe and joy a God who is not personal? Psalm 145: 1-10 (read). Faith leads to truth. The Psalmist describes the ideal experience of one who doubts; first uncertainty (member read Psalm 73: 2, 3), then vision (member read Psalm 73: 16, 17), and then positive assurance (member read Psalm 73: 24-26). Faith is life's motivating power (member read Hebrews 11: 13-16, 24-27). Faith is the power of patience and endurance (member read Hebrews 10: 32-36). Faith is a requisite to kinship with God (member read Hebrews 11: 6).

Prayer—The Lord's Prayer.

THE TEEN-AGE CONFERENCE HELD AT MILTON, WIS.

CLAIR HURLEY

The Teen-Age Conference opened at ten o'clock Sunday morning, January 19, 1930. Pastor John F. Randolph of Milton Junction read the boyhood of Jesus from the Bible. He also stressed some points which he thought would help us in our own lives.

Rev. A. J. C. Bond gave a short history of the Seventh Day Baptists in Europe and America after we had sung "Jesus Is All the World to Me." He also told us of some of the men who sacrificed themselves for belief. Among these were John James, who died without taking back what he said; Bra-bourne, who, it is reported, took back what he said to escape a death sentence, but who was working hard toward the Seventh Day Baptist cause twenty years later. Then he named some prominent men in our early

history who were of our belief—Nathaniel Baily, who wrote the first English lexicon or dictionary; Samuel Ward, a signer of the earlier and secret Declaration of Independence, but who died of smallpox just before the open signing. Besides these there were three Seventh Day Baptist governors of Rhode Island. In our own state of Wisconsin, the uncle of the present President Whitford is considered the father of the public school system of Wisconsin.

Rev. Mr. Bond had Pastor James L. Skaggs write questions on large pieces of paper so that all could see, and had us answer them. They are as follows:

1. WHAT DOES THE BIBLE TEACH US ABOUT THE SABBATH?

God hallowed the Sabbath,
The Sabbath was in the beginning,
The seventh day is the Sabbath,
God's people kept the Sabbath,
Jesus kept the Sabbath,
The Sabbath was made for man,
The Sabbath is a day of rest,
The Sabbath is a day of worship.

2. WHAT I ENJOY ABOUT THE SABBATH

Christian Endeavor
Sabbath school
Church services
Music (singing)
Changed atmosphere
Satisfaction in following Jesus
Physical rest
Fellowship in prayer

3. HOW CAN I MAKE THE SABBATH MEAN MORE TO ME?

Happy acceptance of Sabbath privileges.
Keep worldly things out of our Sabbath.

4. HOW CAN I MAKE THE SABBATH MEAN MORE IN MY HOME?

Reserve an hour for family fellowship.
Better dinner on Sabbath.
Co-operation in maintaining Sabbath spirit.

Upon all of these topics we had a great deal of discussion. The second suggestion under the third question is not meant just as it is stated. A different and broader meaning is intended.

Among other things a discussion arose as to whether thinking a thing right made it right. Nothing definite was settled, but Paul was offered as an example of one who was sincere but wrong. "Do and think as you think Jesus would do," was offered as a solution.

There were thirty-one present at the meeting.

YOUNG PEOPLE'S WORK

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

"BOUND FOR THE PROMISED LAND"

I heard something tonight that I will never forget. The choir director of the First Baptist Church of Nashville was attempting to lead the congregation in singing old gospel songs, but with poor success. They were on that good old Seventh Day Baptist hymn, "On Jordan's Stormy Banks I Stand," but were putting little life in it. Finally he asked those in the gallery to sing the chorus. It was a poor attempt, but clear above it all rang out a little girl's voice.

The pastor held up his hand, and the organ stopped. "Just a minute, honey," he said, looking up into the gallery, "We want you to sing the next verse through, all by yourself."

There was a little hesitation, just a little trembling of the voice—then the clear sweet childish notes rang out before that great congregation of a thousand people:

"I am bound for the Promised Land;
I am bound for the Promised Land;
Oh, who will come and go with me?
I am bound for the Promised Land."

"Now, all together!" said the pastor. And you should have heard the song reverberate through the church. There was some real congregational singing after that.

"And a little child shall lead them."

C. A. B.

Nashville, Tenn.,
January 12, 1930.

JOHN'S FIRST EPISTLE

Christian Endeavor Topic for Sabbath Day,
February 15, 1930

DAILY READINGS

Sunday—A lesson on God (1 John 1: 5; 4: 16)
Monday—On sin (1 John 1: 8-10; 2: 1, 2)
Tuesday—On love (1 John 2: 4-11)
Wednesday—On assurance (1 John 3: 14, 21-24)
Thursday—On kindness (1 John 3: 16-19)
Friday—On eternal life (1 John 5: 11-13)
Sabbath day—Topic: Lessons from John's first epistle (1 John 1: 7-10; 3: 1-3)

NEAL D. MILLS

Ask all the members to read the epistle before the meeting. It can be easily done in less than twenty minutes. Weymouth's or some other translation in modern speech, may be more easily understood than the older versions. Let each one select his favorite verse and tell why he chose it. Each chapter may be assigned to some one a week in advance to be studied, and its teachings reported in the meeting; or the daily topics may be similarly assigned to members who will tell what the epistle teaches about God, sin, love, etc. Let one describe Gnosticism. (See Encyclopedia.)

SUGGESTED SONGS

"Light of the World, we hail thee."
"Let the lower lights be burning."
"My Jesus, I love thee."
"Jesus, Friend of sinners."
"Love divine all love excelling."

The following hymn may be sung as a solo. The tune is Londonderry Air, familiar as the tune of "Danny Boy."

O Son of man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who sharest all our sorrows, all our mirth.
O feet so strong to climb the path of duty,
O lips divine that taught the words of truth,
Kind eyes that marked the lilies in their beauty,
And heart that kindled at the zeal of youth.

Lover of children, boyhood's inspiration,
Of all mankind the servant and the king,
O Lord of joy and hope and consolation,
To thee our fears and joys and hopes we bring.

O Son of man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who sharest all our sorrows, all our mirth.

—Frank Fletcher, 1926.

SUGGESTIONS FOR THE LEADER'S TALK

This epistle gives us no information concerning its authorship, nor to whom it was written, except that the writer claims to have seen and known Jesus personally (1: 1-4). However, there can be little doubt but that it was written by the Apostle, John, who is said to have left Palestine after the fall of Jerusalem and lived the rest of his life at Ephesus. He may have written this letter especially for the churches of Asia Minor whose members and their temptations he well knew, but no doubt he meant

it for all Christians. It was written about A. D. 90, at the time, or soon after, the writing of the Gospel of John. In one old manuscript it follows immediately after John's Gospel, suggesting that it may have been intended to be a part of that Gospel.

The purpose of this epistle was to combat Gnosticism—strange teachings concerning Christ—and to strengthen the Christians against it. John warns them not to believe every new teaching without first testing it to see if it is true (4: 1-3). He teaches that God is light, God is righteous, and God is love; and there can be no fellowship with him apart from moral conduct and brotherly love (4: 7-16).

QUESTIONS

This book does not begin with a greeting like other epistles; why is it called an epistle?

What does John think of wavering Christians? What do you think of them?

How may we judge what is anti-Christian today?

Why should Christians lead pure lives?

What is your favorite verse in John's first epistle?

QUOTATIONS

"Men want a cheap Christ, but the price will not come down."—*Rutherford*.

"A wavering, vacillating, dead-and-alive Christian does not get the respect of the church or of the world."—*John Hall, D. D. Alfred, N. Y.*

LESSONS FROM JOHN'S FIRST EPISTLE

"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This verse contains a precious promise which we may well meditate upon. We often read in accounts of criminal trials that the defendant showed no remorse for the crime he committed. This always seems sad to me, for God can not forgive our sins if we show such an attitude as this. He tells us in his Word that if we show true repentance for our sins he will forgive us. God loves the sinner, and he wants him to repent. He will forgive even the worst sinner, and if we did not have this assurance our hope would be nothing.

"We know that, when he shall appear, we

shall be like him; for we shall see him as he is."

This is another wonderful promise. If we live true Christian lives we know that we shall see him as he is when he appears, and we shall be like him. We must live close to God every day, and be true Christians in our daily lives. In this way we shall grow to be like him. If he is in us, his kindness will manifest itself in our actions.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Humility makes one great (Num. 12: 3)
Monday—Consecration (Isa. 6: 8)
Tuesday—Concentration (Phil. 3: 13)
Wednesday—Righteousness (Prov. 14: 34)
Thursday—Goodness (Matt. 25: 31-40)
Friday—Faithfulness (Matt. 25: 14-30)
Sabbath day—Topic: What makes people great? (Matt. 23: 11-12)

Topic for Sabbath Day, February 15, 1930

A DEBATE

Resolved—That St. Francis of Assisi was a bigger man than Napoleon.

WHAT MAKES PEOPLE GREAT— SOME SUGGESTIONS

Home Life

Often and often my thoughts go back
Like wanderers over a timeworn track
To the time that I knelt at my mother's knee
And she sang at the twilight hour to me.
—*Rexford*.

Bible

This holy Book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffers shone,
Than all their diadems.

Love

If you have a friend worth loving,
Love him, yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
—*The Presbyterian*.

Sacrifice

He never saw the trouble; he only saw the deed,
He never thought of sacrifice; his mind was on the need.
And he had this simple motto, which he followed to the end:
"When the other man's in trouble, that's the time to be a friend."

Vision

Thus with something of the seer
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And on the midnight sky of rain
Paint the golden morrow.
—*Whittier*.

Confidence

"Why sporting thus," a seaman cried,
"Whilst dangers overwhelm?"
"Why yield to grief?" the boy replied,
"My father's at the helm."

Decision

Once to every man and nation comes the moment to decide
In the strife of Truth and Falsehood, for the good or evil side.
—*Lowell*.

True Aim

None sends his arrow to the mark in view,
Whose hand is feeble, or his aim untrue.
—*Cowper*.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

STANDARDS OF GRADUATION FOR JUNIORS

A—Reasonable Record of Faithfulness

- 1—Attendance
- 2—Original testimonies and prayers
- 3—Pledge-keeping
- 4—Work of society

B—Efficiency in Society Work

- 1—Officer
- 2—Committee chairman or member
- 3—Business meeting

C—Knowledge of Christian Endeavor History, Principles, and Methods

- 1—Satisfactory examination on Junior Expert book

D—Leadership Ability and Responsibility

- 1—Worship
- 2—Business

E—Bible Knowledge

- 1—Simple history of the Bible itself
- 2—Ability to handle Bible intelligently
 - (a) Names of books, divisions, contents
 - (b) Location of important passages of Scripture
 - (c) Definite memory work
 - (1) Junior pledge
 - (2) Bible passages
 - (3) Hymns
 - (4) Seventh Day Baptist Junior Rally Song

F—Missionary Education

- 1—Knowledge of general missionary efforts
- 2—Knowledge of denominational missionary work

G—Christian living (not required but earnestly desired)

- 1—Personal acceptance of Christ as Savior
- 2—Church membership
- 3—Regular attendance at church services
- 4—Tenth Legioner
- 5—Quiet Hour Comrade
- 6—Temperance pledge signed

Outlines for any of this work will be sent on request. This outline should be adapted to your own needs.

OUR STRATEGY FOR THE FUTURE

"Let others do as they may, or as they will, as for us we will give hearty and whole-souled support to this man in the White House and we will not indulge in that popular form of American indoor sport of harassing the President," said Rev. Arthur J. Barton, D. D., LL. D., in his address on "Our Strategy For The Future" delivered as a keynote speech at the Biennial Convention of the Anti-Saloon League of America at Detroit, January 15, 1930. "The whole situation as to prohibition and prohibition enforcement has been changed and is being changed more and more by the example and influence and straight-forward course of the President. Three years more, shall I say seven years more, of the present order of things at the White House and the whole country will be dry, both in law and in fact." In the course of his address Doctor Barton said:

"Battle after battle has been won; time and time again the enemy has been put to rout; stronghold after stronghold has been taken; times without number our white banner of righteousness and peace has waved above the black banner of the death-dealing forces, dripping with human blood and befouled by political plunder. The enemy has been driven from every field of open combat. Only the sharpshooters and bushwhackers remain to carry on their dastardly attacks upon humanity and upon orderly government and constituted authority. The army of bushwhackers must be subdued,

whether they are found on rum row, in the editorial rooms of venal newspapers, or in the halls of the Congress of the United States.

"We must not, we will not, overlook or fail to recount the material benefits and blessings which have come to our people, to all the people, through this great reform. These blessings can not be fully told, not even compiled much less told, not any more than you could tell the stars of heaven or the sands by the sea.

"We will not overlook or fail to emphasize the moral and religious basis on which the whole movement of prohibition had its origin and on which it finds its greatest and most enduring support. Let them call us 'emotional fanatics' if they like; let them dub us 'political parsons' if they wish. It is better to be a political parson than a political plunderer. We know that no man has the moral right to indulge in that which wrecks his body and destroys his soul; that which makes him a menace to society and a common nuisance to his neighbors; that which robs his wife and children and throws them as pitiable objects upon the charity of the public. We know and will constantly affirm that the state has no moral right to enter into league with crime and robbery and bloodshed; that every dollar ever taken by the state as a license for the sale of beverage liquor was blood money; that the state could as consistently sell the virtue of womanhood as it can license a traffic which corrupts men and debauches women.

"We have recently had a sorry spectacle in Congress, a sacrilegious performance, a member of the Congress of the United States attempting to quote the Word of God in justification of the beverage liquor traffic. Every intelligent student of the Bible knows that in all its sacred pages there is not one line or one syllable that commands or encourages the use of intoxicating liquor as a beverage. On the other hand, the Word of God thunders against the evil; it appeals, persuades and entreats men to avoid the evil and not be caught in the whirlpool of death and destruction which liquor has always and everywhere placed before men.

"We must strengthen our organization and keep up our fighting spirit. The Anti-Saloon League is the most hated and most

feared organization in America. The wets are more and more amazed at the strength of our organization. In a pitying and patronizing way they announce that we are dead or at least moribund; the wish is father to the thought; they know that we are very much alive. They fail to realize that our strength is the strength of a movement more than the strength of an organization as such. But we do have an organization and this is not the time to allow it to weaken anywhere. On the contrary, we must strengthen it at every point. We can not have a strong national league unless we have strong state leagues. If we are wise, we will give the state leagues a larger autonomy and a larger share of responsibility that they may function more effectively, each in its own sphere, and may give larger support, both moral and financial, to the national league; and then we will see to it that the state leagues give this moral and financial support to the national league in such abounding measure that it can function and fight as never before. At every point in every way we must strengthen the Anti-Saloon League of America and all of its constituent leagues.

"We must also keep up the morale, the spirit of endurance and of fight, in all our forces, in our whole constituency. Why should we not have the fighting spirit? If there has ever been a time or a condition to arouse the spirit of patriotism and loyalty in America, that time and condition are here now. When the constitution is flouted, when law is defied, when we have organized conspiracy and rebellion, surely this is the time that calls for patriots. When hoodlums in Boston tear down and destroy posters calling for recruits in the coast guards because, forsooth, a company of the coast guard and other officers both of the United States and of the states are openly and roundly berated in the halls of United States Congress for doing their duty, when officers are charged with cold-blooded murder, because in the discharge of their official duties they have to defend themselves against thugs and bandits — when such things as these happen, surely it ought not to be hard for patriots to feel something of the real fighting spirit.

"As a part of our strategy we must call upon the states as individual units to do

A FRIENDLY LETTER

*Sabbath Recorder Friends,
Plainfield, N. J.*

GREETING:

To all, this little "visiting" letter brings a message of "peace and good will." The angel chorus sang the message to the shepherds as they watched their flocks by night, and to them revealed the wonderful prophecy fulfilled—the birth of Christ in Bethlehem.

The glad tidings have been heralded by lowly fishermen and cultured scholars all through the years that now form nineteen centuries. And now, while we celebrate the many noted occurrences of earth, let us, one and all, celebrate this nineteenth century of the great Pentecostal outpouring of the Spirit to herald the glad tidings, by each in himself consecrating anew his God-given powers to bear the tidings by a life of "Christ in me the hope of glory"—each a sanctified worshiper of God the Father, with love supreme to God and man, ever remembering "all nations shall call him blest."

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

We inclose to you a souvenir of the one hundredth anniversary of the Snow Hill Seventh Day Baptist Church, believing you will appreciate its historical value.

May God's rich grace abide with you.

So we beg to remain, yours in Christian love,

EMMA C. MONN.

Snow Hill, Waynesboro, Pa.

If ever there existed a "vision splendid" it is that which confronts the young minister of today. It is, on the one hand, a vision of a world conscious of need and with a yearning for relief and on the other hand a vision of "a river of water of life" and a tree of life whose leaves are "for the healing of the nations." It may be true—it is true—that long accepted formulas — man-made—seem no longer effective; but that does not change the glorious truth that the gospel is today, as of old, "the power of God unto salvation." The challenge is that the Church shall faithfully give to the world what the world so sorely needs.—*Presbyterian Advance.*

their duty, to uphold their dignity and sovereignty and to demand respect for their own laws, as well as to recognize that they owe a debt to the Union, which was created by them and of which each is a part.

"The Anti-Saloon League has not only been nonpartisan or omnipartisan in its organization; it has fought always to keep prohibition from becoming a party question. It was not in any sense our fault that prohibition became the chief issue between the major political parties in the last national campaign. The responsibility for that was upon the nominee of one of the parties, who felt himself big enough to bully his party, to jump its platform and make his own, and on this basis go out to win the Presidency of the United States by the "sure vote" of a whole great section of the Union whose political solidarity could never be broken, combined with the vote of the Tammany-bred and Tammany-trained, liquor-soaked element in the metropolitan centers. The result of that campaign is fairly well known, even to those who read the wet newspapers. The matter is referred to here only to emphasize the fact that we shall always do all we can to keep prohibition from becoming a party issue, but that if any party or candidate steps forward as the champion of liquor and on that ground asks the support of the American people, the drama, perhaps we should say the tragedy, of 1928, will be re-enacted on an even larger scale. I predict that never again will any party allow itself to be so bullied and so led to certain political slaughter by a candidate and that hereafter both of the major parties will frankly espouse prohibition as a dearly bought and highly fruitful American achievement and that no candidate for the Presidency will ever have serious consideration by either of the major parties who is known to be in favor of the repeal or the weakening of the Eighteenth Amendment or its supporting legislation. No political party can continue to live in America, much less win in a national election, if it is either wet or manned and controlled by wets. Those who do not see this are blind and can not see afar off."

"A hypocrite is one who quotes Scripture without making a personal application."

CHILDREN'S PAGE

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

ARE WE WORKERS OR SHIRKERS?

Junior Christian Endeavor Topic for Sabbath
Day, February 15, 1930

MRS. HERBERT L. POLAN

Questions:

What is the definition of work?

What is the definition of shirk?

Name some Bible shirkers.

Name some Bible workers.

What do I shirk?

What do I work best at?

Explain Ecclesiastes 9: 10.

Explain Proverbs 19: 15.

Explain John 5: 17.

Blackboard exercise:

Draw, while group is watching you, a beehive with a stream of busy workers coming and going, and many in the air also.

Then write above this motto, "The hive with the fewest drones makes the most honey."

Songs: I want to be a worker for the Lord; Work for the night is coming; Toil-ing on; The victory may depend on you.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I read the Children's Page every time the RECORDER comes in the mail. I like it, and so I'm writing, too.

Mother thinks she has met you and Rev. Mr. Greene. She is very sure Grandfather Wheeler knew you.

I am eight years old and in the third grade. School is fun, especially reading.

Our cat's name is Midnight, for she is black all over except for a few white hairs on her throat. It is strange that Midnight's eyes are black slits in the daytime and like balls at night.

Last Sabbath, our new minister, Mr. Ralph Coon, was here, and on Sunday, there was the annual church dinner and welcome

service. We boys had a good time with the Denver boys who were here.

Sincerely,

STANLEY WHEELER RASMUSSEN.
Boulder, Colo.,
January 15, 1930.

DEAR STANLEY:

If your mother was Clara Wheeler, I remember her well. We roomed together one week; I believe it was at a pre-Conference meeting at West Edmeston, N. Y. I have known and loved your Grandfather Wheeler ever since I was a young girl, for he visited in my home in Chicago. I remember when he bade us good-by he said, "I have left nothing with you but my best wishes." On going up to his room afterwards I found he had left his best suit of clothes behind him. We sent them to him, and asked, "Are these your best wishes?"

It surely is odd that a cat's eyes are so different in the light and in the dark. At night they really look like balls of fire, don't they?

I was very much pleased to receive your letter and hope you will write often.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write a letter to the SABBATH RECORDER.

I go to school every day. I am in the second grade. I am six years old. My birthday is the twenty-sixth of February.

My teacher is Mrs. Thomas from Alfred. I like her very much, and I like to go to school.

MIRIAM FOSTER.

Alfred Station, N. Y.,

January 23, 1930.

DEAR MRS. GREENE:

I am sending you a poem for the Children's Page which I copied from the *Rural New Yorker*.

WINTER WEATHER

The wind is howling out of doors,
Around and round the house it roars,
Whirling, it leaves snow in its wake,
Disappearing suddenly as dawn does break.

Snow on fence, snow on the hill,
Clean, white, fluffy snow like flour in the mill,
Making those trees that before looked dead,
Seem alive with a white crown on the head.

FRANCES IRENE FOSTER.

Alfred Station, N. Y.,

January 23, 1930.

DEAR MIRIAM AND FRANCES:

I was just thinking it was about time I was hearing from you again, when along came your letter. You must be mind readers.

I think, Miriam, that you write a very nice letter for a six year old girl. You are getting along fast in school; one reason is that you like your school and your teacher.

I enjoyed your poem very much, Frances. I thought how true it was last night, for when I went down town everything was white with snow and the wind blew it right into my face. When I got home I looked very much like the snow woman Eleanor made in our front yard one day.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the SABBATH RECORDER weekly, and like to read the Children's Page. I like to go to Sabbath school.

I have two little sisters; one goes to school and the other one is four years old. I am ten years old and in the sixth grade. I like my school teacher very much.

I also have a big sister in high school, and a brother in the seventh grade. I like school very much.

I will try to write again.

Your friend,

JOSEPHINE BURDICK.

Center Moriches, L. I.,

January 23, 1930.

DEAR JOSEPHINE:

It certainly does my heart good to have you and Stanley and Miriam tell how much you like school. You are all getting along fast, I notice. It is easy to guess why. We are pretty sure to do well in what we like to do, and it works the other way around, too, for we like to do things we can do well.

That is right, write again and write often.

Your true friend,

MIZPAH S. GREENE.

COAL

In forest deep,
On open plain,
Where soggy marsh lay dark and still,
They lived—and grew a while—apart:

A blade of grass,
A massive oak,
A tender, branching, fretted fern.
These lived—and grew a while—apart.

Each unaware
The others breathed
The self-same air, the same warm sun;
Unconscious, just dumb forms of life!

Could they have known
Each other then,
Each might have freely criticized
The others thus—each in its turn:
"Too gross, unbending, complicate!"
"Too fragile, weak; too small!"
"Too simple, crude; too plain!"

They fell, one day
In nature's way.
Forgetful ages rolled away.
They lived—they died—forgotten were!

They met one day
In my coal bin;
They warmed my house, my bairns and me,
All these who lived and grew apart.

With flaming tongues,
It seemed to me,
They sang in glowing harmony—
All these who lived and grew apart.

What cared I that
They never knew
The age-old reason why they grew;
They served, performed their destined part.

Down there beyond—
Beyond the dark—
Your lot and mine may be the same,
E'en though we live—and think—apart!
—C. A. Neyman.

BENJAMIN FRANKLIN'S APT ANSWER

When Franklin was nineteen years old he visited London. He was in search of work, went straight to a printing office and made known his errand. The foreman was rather disdainful and said:

"Ah, a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

Young Franklin stepped to one of the cases and in a brief space set up the words from the first chapter of John's Gospel: "Nathanael said unto him, Can any good thing come out of Nazareth? Philip said unto him, Come and see." The text conveyed such a delicate rebuke, and the work was done so quickly and accurately that a position was granted him at once.—*Leaves of Light*.

OUR PULPIT

GOD OUR FATHER

REV. O. S. MILLS, ATTALLA, ALA.

SERMON FOR SABBATH, FEBRUARY 15, 1930

Texts—Psalm 103: 13 and Matthew 6: 9.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Matthew 6: 5-15
and Matthew 6: 24-34.

PRAYER

OFFERING

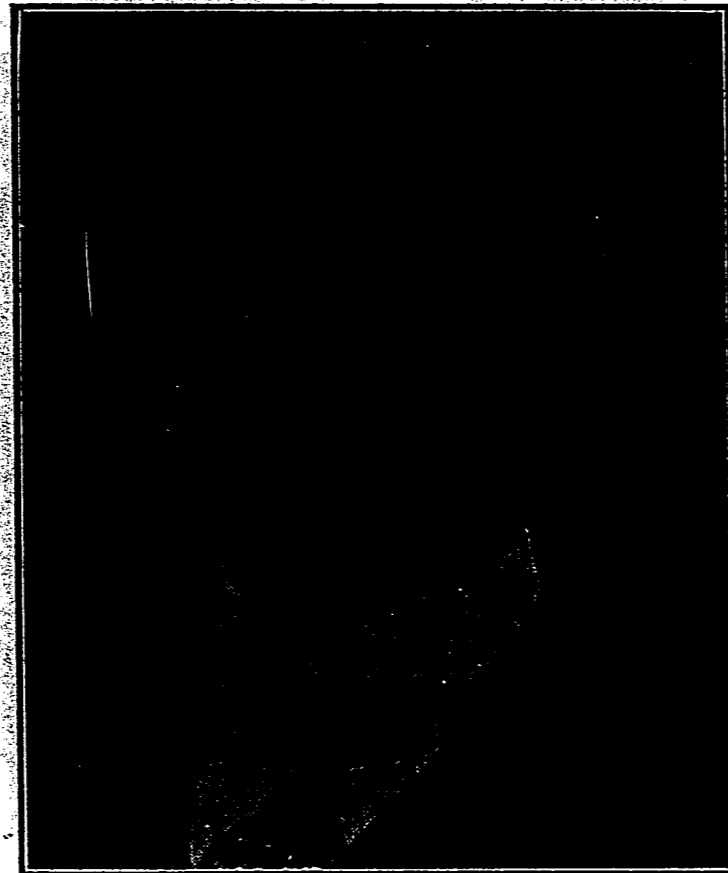
HYMN

SERMON

HYMN

CLOSING PRAYER

have wrong ideas of him; and in that case, his worship and character will be correspondingly erroneous and imperfect. For a true conception of God, we are dependent largely on the Bible. While the Old Testament teaches the grandeur and perfection of God's character and attributes, it was Jesus who emphasized his Fatherhood, goodness, love, and mercy. We learn more perfectly the attributes of our Father by the study of Jesus and his teachings. Jesus



Fundamental and central in any system of religion, is the conception of a God or Gods. Worship is determined and governed by one's conception of the deity he adores. There is an old adage, "Like priest, like people." And more certainly true is the thought, "Like God, like people." One's life and character is molded and determined by his idea of his God.

From the beginning of history, people have worshiped before many material objects, and have had many conceptions of God. Mountains, rocks, trees, beasts, heavenly bodies have shared in this worship. As we study the peoples of the earth, we learn that as their ideas of their Gods were low, material, and sensual, so were, and are, the people.

One may believe in the true God and yet

said, "He that hath seen me hath seen the Father."

Since God is our Father, note (1) What are his obligations to us? (2) What are our obligations to him?

Since God is a perfect, moral being, we may be sure there is, and will be, perfect harmony between his activities and his laws.

OBLIGATIONS OF A FATHER TO HIS CHILDREN

These include a home, protection, care, food, love, and an opportunity for proper development—physical, mental, and moral. There should be food for the growing mind and spirit as well as for the body. Parents are morally responsible for furnishing the environment in which their children may develop the best that is in them—physically, mentally, and morally.

PARENTAL OBLIGATIONS OF GOD TO US

Note how wonderfully he is fulfilling them. He has provided us a marvelous, beautiful world in which we dwell. Look about you! See the beautiful flowers and foliage. Listen to the birds. All nature is glorifying its Creator. There is something wrong in the soul who does not feel like singing, "Praise God from whom all blessings flow."

God has given us the instinct to build and the material with which to build homes for our comfort and protection. By his providence, we have had the love and care of earthly parents and friends. He has provided an amazing variety of food from the vegetable, animal, and mineral kingdoms.

He has provided a vast field of opportunity for our development. For physical development we must earn our bread by the sweat of our brows.

We must sow and reap, and prepare our food, mine our ores, and build our homes—in short, work, which is far preferable to idleness.

God created the iron, the copper, the silver, the gold, the coal, and all the materials which men are using to advance civilization and to increase human comfort and happiness. But without God they can do nothing.

For our mental development, God has given us the Bible in which we learn his character, attributes, and moral law, and his dealing with peoples of past ages. Also his "other book" in which we study his physical laws, his creative power, and his universe. From the study of these, schools have arisen. Each generation builds on the truths discovered by those before it, and seeks new truths. And all truth is of God. The man who seeks for truth without taking God into his plan has gone astray.

But the most important and expensive provision God has made, is that for our spiritual development. Again we start with the Bible. And do we realize what a wonderful Book it is? It is a combination of sixty-six rolls written by about forty authors, and covering a period of some 1600 years. These rolls were written by imperfect men and in languages largely inadequate to express fully the great spiritual truths of God. And yet it does teach enough about God and spiritual things, which are beyond the ken of mere man un-

aided by the Divine, to convince us that it is a God-inspired Book. Not one of its authors claims infallibility. And we need not claim it.

Like Jesus, the Bible is both divine and human. It is the effort of our heavenly Father to teach us concerning himself—his attributes, his character, and his moral laws—and this, through human experiences and human achievements. The idea of God and moral truth has been progressive.

The Bible has the distinction of being the best loved and most hated of any book in the world—loved by those who are seeking for God and truth, and hated by those who persist in disobeying him. And yet for many, many years more copies have been sold each year, than of any other book in the world.

In the Bible, we learn of God's plan for man's salvation from sin and from its consequences. This plan is built on the love and mercy of our Father God, and its central figure is our Savior Jesus, the God-man. He purchased our redemption, put new meaning into moral law, became our example, inspired new motives in life, and taught us to "worship God in spirit and in truth." He emphasized the Fatherhood of God and our obligation to him. He gave us the Church.

OUR OBLIGATIONS TO GOD

Our obligations to God may be summed up in two words—worship and obey. They are expressed in the Ten Commandments—written by God himself on tables of stone. The first four deal with our worship of Jehovah. The last six deal with our relations to our fellows, and are obeyed in the fulfillment of our obligations to home and society.

Like the United States Constitution, these Ten Commandments are God's fundamental law, and all justifiable laws must be in harmony with them.

We obey and serve God by serving our fellows. Jesus said, "As oft as ye have done it unto one of these, ye have done it unto me." One asked him, "What is the first and great commandment?" He said, "Thou shalt love thy God—" and "The second is like unto it, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets."

When we love God supremely, we will worship and obey him. When we truly love our fellow men, we will seek their highest good here and hereafter. I fear too much emphasis has been put on future salvation and not enough on present salvation from sinning. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." In doing this, God grants the aid of the Holy Spirit.

This can be understood only by experience. And yet it is the climax in God's provision for man's salvation. It is the means of contact between the love of God and a lost soul.

We have considered our mutual relations with our Father God and our relation to our fellows. Now let us note briefly our mutual relations as parents and children. The contemplation of God's wonderful provision for our complete development and salvation should prompt parents in doing the best possible for their children.

Is it sufficient that a father has provided shelter, food, and raiment? No—"For an idle brain is the devil's workshop." I believe the crime wave over our country today is very largely due to the fact that so many of our young men and women have been raised in idleness, taught no useful trade, and given no ambition to work. It is a blessing to any child to be given some worth while tasks to do, and to know the feeling of responsibility for doing things, and doing them well: also to have the satisfaction of knowing that he has really done something worth while. This discipline is needed to fit him for future work. How could President Hoover understand and sympathize with the laboring man, especially the farmer, if he had never been there himself? Work is one of the antidotes for crime.

We are proud of our schools; yet many fail to appreciate them, and to realize what they ought to mean to all children and to society. How are you treating the obligation for the spiritual development and training of your children? Is this left to the church and Sabbath school? Better thus than that nothing be done. But I think it was Artemis Ward who said, "A parent who would bring up a child in the way it

should go, must go that way several times himself." The world is sadly in need of better examples on the part of parents. Many people shamefully neglect the moral training of their children, then weep over their downfall when it is too late to save them. Children and young people need to realize that having arrived at the years of accountability, they too are responsible for their own moral and spiritual development. They need to learn how to put on the brakes.

We live in a fast age. Many seem to take no time to consider the consequences of their conduct. We all need to slow down, read the sign boards, and ask ourselves if we are on the right road. The storm we face is so fierce, we need the inner props of the Christian life.

A man was criticizing his congressman for his record on a certain issue. The congressman replied, "You do not know the lateral pressure we have to bear." His friend replied, "But where were your inner props?" "Christ within, the hope of glory" is the only equipment that will stand the tests of time and of eternity.

In view of all our heavenly Father has done for us, in view of his matchless plan of salvation and the sacrifice of his only Son, are our worship and obedience what he has the right to expect from us?

My dear friends, let me exhort you,

"Take time to be holy,
Speak oft with thy Lord.
Abide in his presence
And feed on his word."

"God is our Father, and all we are brethren." Let us not ignore nor despise these relationships.

AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of N. J., met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 12, 1930, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Winfred R. Harris, Asa F. Randolph, Miss Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner,

Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, George R. Crandall, Courtland V. Davis, Assistant Corresponding Secretary Bernice A. Brewer, Business Manager L. Harrison North.

Visitors present: Mrs. Corliss F. Randolph, Mrs. Irving A. Hunting, Miss Dorothy Hubbard, Arthur L. Titsworth.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of the last meeting were read.

It was most fitting that the Board of Trustees, meeting for the first time, in regular session, in the new Seventh Day Baptist Building, should hear first of the regular report, that of the Building Committee. The report was presented by the chairman, Jesse G. Burdick.

REPORT OF THE BUILDING COMMITTEE

Amount of general contract.....	\$65,320.00
Total amount of work done on general contract.....	65,320.00
Payments on contract—	
June	\$ 4,250.00
July	6,825.00
August	13,940.00
September	9,086.00
October	9,478.00
November	4,631.00
December	3,485.00
January	4,329.00

\$56,024.00

Amount withheld

9,296.00

65,320.00

Amount of Insurance on building.....

61,000.00

Amount of insurance on furniture,
floor-coverings, and draperies.....

7,900.00

J. G. BURDICK,
Chairman.

January 1, 1930.

Report adopted.

The committee having in charge the preparation of the program for the dedication of the Seventh Day Baptist Building, through its chairman, Corliss F. Randolph, reported the successful carrying out of the program. In lieu of a written report a copy of the program was submitted.

Report adopted.

Assistant Corresponding Secretary Bernice A. Brewer reported correspondence with Rev. Elmer E. Vaughn, Cedarville, N. J., whose request for literature had been answered. She also reported a letter from Rev. John C. Reichert, leader of Sabbath Promotion League, relative to advertising

space in the SABBATH RECORDER, free or at a reduced rate.

REPORT OF THE ASSISTANT CORRESPONDING SECRETARY

Calendars

During the month the mailing of the 1930 Denominational Calendars was done. We had orders this year for more than were printed. Thirteen hundred were printed; 1485 were ordered. The publishing house furnished a few extras, two small orders were cancelled, and we know of about fifty which will be returned, so that there will be only about ninety unfilled orders. We will send some to each church that has ordered, and so distribute them as best we can. We are encouraged by the apparent increase in interest in the calendar this year, though we are sorry some have to be disappointed, and we hope that the interest will continue until next year so that sales will be increased then.

Wall cards and book marks

The wall cards and Bible book marks mentioned in last month's report have since been sent out to all the churches. The pastors were asked to see that the wall cards were distributed; and the book marks were sent to the Sabbath school superintendents. Some of each are being held for any orders that may come in from lone Sabbath keepers who will not be reached through the churches, but only a few have been reserved. Our shelves are practically cleared of these two cards within six weeks of their publication.

Combinations

Of the combinations which were advertised during the weeks before Christmas, four more were sold during December, making nine in all.

Letters

Thirty-eight letters have been received this month, and an equal number have been sent out. Besides that number, about three hundred have been mimeographed and sent to four different groups. Among the mimeographed letters were those which launched a campaign throughout all our churches, planned by the Distribution of Literature Committee.

Inventory

A complete inventory of the books and tracts in the tract room has been taken. A similar one was taken last year at this time, and the comparison reveals some interesting facts, which will be taken to the Distribution Committee for consideration. There are 6,173 volumes on hand now.

Respectfully submitted,

BERNICE A. BREWER.

Voted that report be adopted and that the request of Rev. J. C. Reichert be referred to the Advisory Committee.

The report of Leader in Sabbath Promotion, Rev. Ahva J. C. Bond, was presented as follows:

I have secured the inclusion of one Sabbath topic in Christian Endeavor topic cards. Will prepare helps on the topic for SABBATH RECORDER.

Acting upon the suggestion made by the editor of the *Helping Hand*, I am preparing a Sabbath lesson to take the place of the review for the second, third, and fourth quarters of the year 1930. Material for the first of these lessons has been prepared and with the other material for that issue is in the hands of the publisher.

I have been invited to attend the Quarterly Meeting of the Southern Wisconsin and Chicago Churches at Milton, Wis., Friday and Sabbath day, January 17, 18, and to remain in Milton three or four days for conferences with young people. Following is my program for those meetings: Preach a Sabbath sermon next Sabbath morning in the Milton church, and conduct an open parliament in the evening; Sunday morning hold a conference with high school young people, closing with a luncheon at noon; Sunday afternoon hold a conference with college young people, closing with a fellowship supper; Monday morning speak to students of Milton College at their chapel service; Monday and Tuesday meet such students as desire a private conference on matters of personal religious experience, life work, and denominational needs and prospects as related to our young people soon to finish their college course.

Plans are developing somewhat with reference to the proposed conference of college young people to be held in Plainfield, probably about the time of the Easter vacation. I am receiving encouraging support from the colleges. I hope to include in this conference four students from each of our own colleges, two girls and two men from each; and four girls and four men representing various colleges here in the East. All, of course, will be Seventh Day Baptist young people. With twenty young people carefully chosen we ought to have a very interesting and profitable conference and one that will bear fruit in days to come.

I have been invited to visit North Loup, Neb., next summer to conduct a Teen-Age Conference, and to remain for special services in the church. This invitation makes a special appeal to me, and I hope I can comply with their request. I have so written them without committing myself.

The board voted its unanimous approval of the proposed conference and the adoption of the report.

Treasurer Ethel L. Titsworth presented an audited report for the quarter ending December 31, 1929.

Report adopted.

The treasurer requested permission to borrow if necessary and as needed, funds to meet payments of bills on account of the Seventh Day Baptist Building.

Voted that the treasurer be authorized to borrow in the name of the Tract Society, an amount not exceeding \$10,000 to be ap-

plied to the interests of the society as its judgment may dictate.

The chairman of the Advisory Committee reported that inasmuch as two of the six members of the committee have removed and one is unable to serve, it is impossible to secure a quorum.

Voted that the Nominating Committee submit at the next regular meeting of the board the names of two additional members to serve on the Advisory Committee.

Voted that the Advisory Committee be instructed to confer with the assistant corresponding secretary as to her duties, and to advise concerning the field work of the board.

The Committee on Distribution of Literature reported recommendations as follows:

The Committee on Distribution of Literature would respectfully recommend as follows:

1. That former secretary of the board, Arthur L. Titsworth, be presented with a gift subscription to the SABBATH RECORDER for life.

2. That Rev. A. J. C. Bond be authorized to present not to exceed twenty-five copies of "Sermons to Boys and Girls" to boys and girls under such conditions as he may set up.

The committee would report 545 tracts sent out since last report and the receipt of \$6.15 by the sale of publications.

Respectfully submitted,
JESSE G. BURDICK,
Chairman.

Recommendations approved.

The Supervisory Committee submitted the following report:

WHEREAS there is in the treasury of the American Sabbath Tract Society the sum of \$8,287 designated as a "maintenance fund," which sum has accumulated from the portion of the rent paid to the society by the publishing house remaining after all cost of maintaining the printing house had been paid; and

WHEREAS \$5,000 of the above named sum is now in the form of a loan by the society to the publishing house at five per cent interest per annum to finance the purchase of the Miehle press; and

WHEREAS it appears that the rent of \$125 per month now paid by the publishing house to the society will be sufficient to maintain the printing house but not the front building at No. 510 Watchung Ave., Plainfield, N. J., erected in 1929, which is to be maintained by the General Conference; be it

Resolved, That the sum of \$5,000 loaned by the society to the publishing house be set aside as an endowment fund to help pay the cost of maintaining said front building at 510 Watchung Ave.; and be it further

Resolved, That the Supervisory Committee of the Tract Board be, and it is hereby, directed to pay interest due, or to become due, at the rate of

AN INTERESTING LETTER

[Let us hear from the churches.—EDITOR.]

DEAR DR. GARDINER:

For a long time I have been wondering if there are not enough Seventh Day Baptists in and about Buffalo, if they could be brought together, to have some sort of service on the Sabbath, but I have been undecided as to how to go at it to get them together, not knowing who they might be or their addresses.

Now I am wondering if it would be wise to insert a small notice in the RECORDER asking the pastors or clerks of the churches who have members of their churches in or about the city who might be induced to attend, if they would write me the addresses and I would endeavor to get as many as possible together and see if we could not arrange for a weekly service of some sort. It seems to me there might be several who would be interested.

Could you give me any suggestions of how to go about this undertaking? If there should be enough to justify, would you suggest that we endeavor to get one of our nearest ministers to come for one Sabbath to be an inducement to bring them together?

If anything comes out of this effort I will write you again.

Sincerely yours,

MRS. A. H. SMITH.

322 E. Hazeltine Ave.,
Kenmore, N. Y.,
January 25, 1930.

NEGLECTING THE BATTERY

Your soul is your battery. When you neglect it, it gives no sign. But some day when you sadly need it, it is likely to fail you. Better have it looked after at regular intervals at the service station. A little of the water of its life is needed once a week, to say the least.

—John Andrew Holmes.

"Baldness is often the badge of the successful business man," says a writer. It certainly means that he has come out on top.—*The Humorist*.

five per cent per annum on the amount of said loan from this Tract Society toward the maintenance of said front building, as shall remain unpaid, and that as the business of the publishing house shall in the opinion of the Supervisory Committee justify such action, pay to the treasurer of the Seventh Day Baptist Memorial Fund installments on the principal of said loan of \$5,000 until the whole is paid, said payments on account of said principal to be invested by the Memorial Board and the proceeds of such investments to be paid from time to time toward the cost of maintaining the front building at 510 Watchung Avenue, Plainfield, N. J.

Report approved.

Voted that the Supervisory Committee be authorized to take charge of the Seventh Day Baptist Building when all work is completed.

Minutes read and approved.

Board adjourned.

WINFRED R. HARRIS,
Recording Secretary.

VOICES ACROSS THE SEA

Thousands of Americans got up before daylight on the morning of January 21 to turn on their radios. With a distinctness equaling that of domestic programs, the voice of the king of England carried through their homes, opening the sessions of the Naval Disarmament Conference in London and exhorting the delegates to the mutual sacrifices by which the purposes of that history-making gathering can be fulfilled. After the king had concluded his brief speech, the Scotch burr of Ramsay MacDonald, the clipped sentences of Mr. Stimson, and the speeches of the other chief delegates to the London conference came clearly across thousands of miles of space to the ears—and minds—of this country. The radio reporting of the Disarmament Conference, inaugurated with these speeches at the formal opening session, and to be carried on by Mr. William Hard's daily summary of proceedings, clearly marks a new stage in world relations. Perhaps the fact that men are now speaking around the globe to one another has more than a little to do with the fact that they no longer feel it necessary to arm against one another. The radio broadcasting corporations can—and we believe they will—make the London conference an impressive demonstration of the growing solidarity of mankind.—*Christian Century*.

Fundamentalists' Page

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

BIBLICAL CRITICISM

VI

HIGHER CRITICISM—ITS ORIGIN AND HISTORY ENGLISH DEISM

Deism. The current of religious thought, known as deism, while not confined to any one country, or any one well-defined period, had its principal center in England, and it was most conspicuous in the closing years of the seventeenth and the eighteenth centuries.

The deists differed widely in many matters of belief, yet they were pretty well united in their major purpose, namely, in seeking to establish the certainty and sufficiency of natural religion, and in their denial of a supernatural revelation in both the Old and the New Testaments. They either ignored the Scriptures, endeavored to prove that they were a reproduction of the "gospel of nature," or else impugned their divine character, their infallibility, and the validity of their evidence as a manifestation of the will of God. They believed in a personal God as the first cause of the universe, but they believed that God was not only *distinct from the world, but separated from it and from its concerns.*

The term, deism, came not only to denote the main body of the teachings of the deists, but also to distinguish them from the theists, pantheists, and atheists. Deists are often spoken of as rationalists, naturalists, and free-thinkers, which they really were.

In some aspects deism is the very antipodes of pantheism. According to pantheism, God and the world are identical; according to deism, they exist apart, very much as a machine exists apart from the man who made it. Deism makes God a necessity to the beginning, but not to the continuance and the progress, of the world. It thinks of God as Creator, but ignores him as the Preserver of creation; as having, at creation,

bestowed upon the world such forces and laws that the world's history is but their natural and necessary result. God did his work once for all. Therefore he left it to itself. In so far as deism regarded God as *one and personal*, and the Creator of the universe, it was not inimical to Christianity. But if God be excluded by his own acts, or in any other way, from participation in the affairs of the world, then providence, prayer, revelation, sin, and redemption, in any Christian sense of these terms, fall away. That is the withering, blighting, deadening effects of deism.

The chief English deists who contributed largely to the triumphs of deism in the seventeenth and eighteenth centuries were Lord Herbert (1581-1648), Hobbes (1588-1679), Blount (1654-1693), Tindal (1657-1733), Woolston (1669-1733), Toland (1670-1722), Shaftesbury (1671-1713), Collins (1676-1729), Bolingbroke (1678-1751), Chubb (1679-1746), Hume (1711-1776), and Paine (1736-1809). Of these we will consider, briefly, a representative number.

1. *Lord Herbert.* Lord Herbert is usually regarded as the "father of English deism." Years before England was ripe to welcome deistic thought, Herbert had earned the title by laying down the main line of that religious philosophy which, in various forms, has continued to be the backbone of deistic systems. While his attitude toward the Church was negative, he did not go so far as later deists in denying the possibility of any supernatural revelation.

2. *Thomas Hobbes.* Thomas Hobbes was no ordinary man. He was the son of a clergyman, and an Oxford graduate. He was on intimate terms with the greatest and most distinguished men of his times.

While Spinoza, the Dutch rationalist, may be regarded as the fountain head of the new movement, which came to be known as "higher criticism," Hobbes, the deist, may be taken as the central figure of the movement in England. He went much deeper than did Spinoza.

He held to some of the orthodox views of Christianity, especially to the extent in affirming that Jesus was the Christ, and that obedience to God was an essential. But in most other points he broke with orthodox Christianity, and did more, perhaps, than

any other man of his day in stimulating destructive criticism, not only in his own country, but a little later, in France, Germany, and America. He was an outspoken antagonist of the *necessity* and the *possibility of a personal revelation*. He likewise denied the Mosaic authorship of the Pentateuch.

3. *Charles Blount.* Charles Blount was a man of far different spirit from that manifested by either Herbert or Hobbes. He is regarded by some as having inaugurated the *second main line of deistic procedure*, namely, the historico-critical examination of the Old and New Testaments. Blount adopted and expanded Hobbes' arguments against the Mosaic authorship of the Pentateuch. He scoffs at the miracles of Christ. He seeks to explain some of them on naturalistic grounds; others by a mythical theory, saying it is the inevitable tendency of men, especially long after an event, to assume that miracles were attendant on the birth, works, and death of their heroes.

He heaps abuse, not alone upon the dogmas of the Church, but also upon the great tenets of Christian faith. He is rightly classed as a scoffing infidel.

4. *Thomas Woolston.* This English deist was, in his younger days, a clergyman of very good reputation, a scholar, and well esteemed as a preacher. He was made a fellow of Sidney College, Oxford. In time he became obsessed with the importance of the allegorical interpretation of the Scriptures. In proof of the Messiahship of Jesus, he admits evidence from prophecy only, and denied absolutely proof from miracles, called into question the resurrection of Christ and other miracles of the New Testament, and maintained that all miracles must be interpreted allegorically, or as types of spiritual things.

In his attack on miracles, Woolston does not raise the general question of their possibility, but devotes himself to the task of trying to prove that the miracles, as given in the Gospels, are full of contradictions, absurdities, and incredibilities. He regards Christ's work as nothing more than to teach the mystical sense of the Old Testament, the best part of which is the "simple golden religion of nature." Says Whiston: "When Woolston died he hardly knew himself whether he believed the Christian religion

or not." He should be placed along with Blount as a scoffing infidel.

5. *Thomas Chubb.* This well-known deistical writer was, probably, the least educated of this group of deists (mentioned at the beginning of this article). Yet he did more than any of them, save Herbert, to round out his system into a logical whole. In his book, *The True Gospel of Christ*, his leading thought is, "Christianity is not a doctrine, but a life"—a pet phrase of present-day modernism.

He affirmed that Jesus required us to regulate our lives according to the eternal and unchangeable law of action which is based on the reason of things; and that reason should guide in all matters of revelation and religion. Like Tindal, Woolston, Blount and other deists, Chubb concludes that the true gospel of Christ is identical with natural religion. The gospel, he affirms, takes no account of historical facts, nor do the opinions of the evangelists and apostles form any part of the gospel. His objections to the prophecies and miracles, though far-fetched, contain little which had not been urged by previous deists. He represents the rise of deistical notions among the artisan class.

6. *David Hume.* David Hume was England's most subtle metaphysician, and one of her greatest historians and political economists. In his *Natural History of Religion* he adds fuel to the flame of deistical controversy. In this treatise he carries out the theory of the general development of religious ideas which hitherto the deists allowed to remain at peace.

The deists before Hume's day, while they had raised doubts a-plenty concerning the historic narratives of the Christian faith, had never disputed the general fact that *belief in one God was natural and primitive*. Hume declared that polytheism was the earliest and most natural form of religious belief. He became chiefly celebrated as the advocate and expounder of philosophical skepticism, and a foe of everything supernatural.

We shall present but one more representative of English deism, namely, Thomas Paine, the rough, ready, and passionate controversialist. This will appear in our next article.

THE FAITH OF THE JEW

We have become accustomed to associate the most unprincipled avariciousness with the name Jew. But the grasping, deceitful, miserly creature that very often sails under the name of Jew, in our country, is by no means a fair representative of the race. The whole family of Jews has been undeservedly stigmatized by the cupidity of the persistent peddler and the shoddy merchant. There are devout Jews. Some of these may be found in Jerusalem. The southeastern portion of the city is allotted to them, and is called the "Jewish Quarter." They subsist almost entirely upon the charity of their European brethren, from whom they receive a regular allowance. Baron Rothschild has done much to ameliorate their condition by his generous benefactions. The population of Jerusalem is, about twenty-four thousand; of this number one third are Jews. They are readily recognized by their physiognomy and their dress.

The faith of this Oriental Jew is marvelous. He is still patiently looking forward to the fulfillment of prophecy, when a Messiah shall come. So dauntless is their faith that just outside the west wall of the city, they are building a "New Jerusalem"—free from the filth and sacrilege of the old city—where the Messiah is to be received, and will set up his earthly government. Like Ben-Hur many men are giving of their means and influence, that the new King may have not only spiritual, but financial and political power. The houses are built of heavy stones; many are inclosed within walls, the windows are securely barred, and everything has the appearance of strength and resistance. Surely such faith as this will not be for naught! Will they not have their reward? Though ostracized by the Oriental Christians and exposed to the most contemptuous treatment, the Jew is patiently looking for the object of his faith. Part of the west wall of the temple area in Jerusalem is still standing. It is nine courses of stone in height, each course being three feet in thickness. This is the "Jews' wailing place." For more than seven hundred years these huge stones have echoed to heaven the unceasing prayers of the faithful Jew, for the restoration of Jerusalem, and the coming of a Savior. Every day, but espe-

cially on Fridays and festival days, the wailing place presents a most touching spectacle. So earnestly do they pray that their supplications are turned to wailings, and so fondly do they shower kisses upon the old wall, the only remains of the elegant temple, that the stones are worn smooth with their affection and their tears. The child comes with the parents without knowing why, and weeps and learns to pray. The old man, tottering with age, when he comes for the last time to the spot where he has shed so many tears, and offered so many prayers, exhorts his brethren to keep on earnestly praying that God will answer the petitions he has so often sent up for the restoration of their beloved city: "God heard their fathers, Abraham and Isaac and Jacob, and will hear them!" and he dies in the faith.—*Western Advocate.*

IS GIBRALTAR IMPREGNABLE?

Do modern aircraft, bombs, long-range guns, and poison gases give visionary enemy another "Key to Mediterranean"?

Gibraltar! A powerful name, for a long-time considered impregnable rock-fortress. Yet, even with the defenses of this "Key to the Mediterranean" renewed and greatly strengthened by the British government since the World war, is it today the impregnable citadel it proved to be in 1783, when the combined French and Spanish fleets unsuccessfully attempted to wrest Gibraltar from the British? Implements of Mars have greatly changed in the last 146 years; yes, in the last fifteen.

This mountainous rock, 1,396 feet high, almost three miles long and less than a mile wide, has not always been known as Gibraltar. When the Saracens captured it in the eighth century they called it Gibel-Tarik. When the mythical Hercules tore the mountains asunder and left two towering rocks thirteen miles apart, Gibraltar was known as Mons Calpe. Across the Mediterranean the other rock, now the Pillar of Hercules, was Mons Abyla.

Strange as it may seem, Punta Europa, the tip of Gibraltar, is many miles farther south than the toe of Italy's boot. The rock is connected with Spain by a peninsula called "neutral ground," giving Gibraltar,

from a few miles off, the appearance of a detached rock. From a distance, too, it seems almost barren of trees and verdure—but there are many grassy, wooded glens.

Composed of gray primary marble in strata from twenty to forty feet thick, the rock contains numerous caverns. The "Hall of St. Michael," the largest, has an entrance one thousand feet above the sea. Large stalactites are found in the caverns and the peninsula abounds in interesting fossils. Famous are the "magots" or Gibraltar "apes," Europe's only wild animals which are identical with the Barbary Macaque monkey still found in some parts of Morocco and Algeria.

In case of siege the most serious problem would be the water supply. There are no springs and the only water is obtained from rainfall. Conduits carry water from private roofs and rock surfaces to two large reservoirs which have been cut into the rock. Not enough foodstuffs are raised on the peninsula to sustain the colony of some 22,000 persons, so vast stores of grain are maintained for emergency.

This town of three parallel streets has an executive council and a governor, who is also commander in chief of the fortress. It is said the only thing American about the place is the name, unless you count a few army mules. There are some 13,000 Spanish natives in "Gib," as the English call the town, not to mention a batch of greasy merchants of various Oriental and African stocks who are allowed to infest the streets by day—but not overnight. — *The Pathfinder.*

DEATHS

BURDICK.—Lester Fremont Burdick was born in Alfred, N. Y., March 24, 1904, and died January 8, 1930.

He was the oldest son of Merton C. and Mabelle R. Burdick. He spent his life at and near Alfred. He died after a brief illness of pneumonia in the Bethesda Hospital, Hornell, N. Y.

When but a lad he was baptized by Rev. W. L. Burdick and united with the First Alfred Church, where he remained a member until his death.

He is survived by his father, mother, two brothers, and two sisters. He is greatly missed by his loved ones, as he was all the while doing kindly and generous deeds for his people. He

was a member of the Alfred Grange, and the bearers were selected from this circle of friends and neighbors.

Funeral services were conducted by his pastor, A. Clyde Ehret. He was laid to rest in the Alfred Rural Cemetery.

A. C. E.

STEVENS.—Ernest Vincent Stevens was born at Clayton, N. Y., February 5, 1866, the son of Orrin and Annette Vincent Stevens, and died at Adams Center, N. Y., November 8, 1929.

His mother died when he was but two weeks old, and he was taken into the home of his father's sister and husband, Mr. and Mrs. David Greene. He lived in this home until his marriage, December 18, 1899, to Miss Henrietta Trowbridge of Greene Settlement.

To this union was born one son, Orrin David, who grew to be a fine young man beloved by all. He died March 21, 1918. His passing took a large share of the sunshine out of Mr. Stevens' life. He was never the same afterwards.

Mr. and Mrs. Stevens lived for a time in Adams Center, where he was employed by Dr. Fred Bailey. They spent some time at the Thousand Islands and several years on a farm in Henderson, coming from there to their home in Greene Settlement twenty-three years ago.

Mr. Stevens was a member of the Adams Center Grange, a helpful and obliging neighbor, a quiet, kind, pleasant man. He belonged to the Seventh Day Baptist Church where he was a faithful attendant until his failing health prevented.

Surviving are his wife, Henrietta Stevens; a foster brother, Clarence Greene of Sacketts Harbor; a foster sister, Mrs. George B. Fairman of Adams Center, and a number of nephews and nieces.

Funeral services were conducted at the home by his pastor on November 11, and the burial was made at Union Cemetery.

L. F. H.

YOUNG.—Mrs. Addie F. Young was born June 11, 1863, and died January 18, 1930.

She was born in the town of Amity, Allegany County, New York, and was the daughter of Henry and Annetette Truman Stryker. On December 25, 1878, she was united in marriage to Charles Henry Young, of Scio, N. Y. Mr. Young died March 28, 1928. To Mr. and Mrs. Young were born ten children. Three died in infancy.

In early life Mrs. Young was baptized and united with the Seventh Day Baptist Church of Scio, where she remained a member all through her life. Mrs. Young was always known as a kind and loving mother and neighbor. At all times she was willing to sacrifice her own interests that she might make life a little happier and more pleasant for someone else. Her going leaves a real vacancy in the heart and lives of her children as well as in her community.

She is survived by seven children: Mrs. Cora Cartwright of Bolivar; Mrs. Florence Sheetz and Mrs. Bessie Dudley of Alfred; Mrs. Jessie Wycoff, of Ada, Okla.; Mrs. Grace Buckley and

Willard Young of Scio; and Wilford Young of Wellsville; also one brother, Frank W. Stryker of Belmont; and by nineteen grandchildren.

Funeral services were conducted at her home by A. Clyde Ehret of Alfred, who at one time was her pastor. Burial was in the Fair Lawn Cemetery, Scio, N. Y.

A. C. E.

Sabbath School Lesson VII.—Feb. 15, 1930.

JESUS HEALING AND HELPING.—Matthew 8: 1 to 9: 34.

Golden Text: "Himself took our infirmities, and bare our diseases." Matthew 8: 17.

DAILY READINGS

February 9—The Centurion's Servant Healed. Matthew 8: 5-13.

February 10—Healing Body and Soul. Matthew 9: 1-13.

February 11—Feeding the Hungry. Mark 8: 1-10.

February 12—Healing the Blind. Luke 18: 35-43.

February 13—Helping the Sorrowing. John 11: 33-44.

February 14—Helping the Perplexed. Luke 24: 13-27.

February 15—The Joys of the Redeemed. Isaiah 35: 3-10.

(For Lesson Notes, see *Helping Hand*)

HOW ABOUT THIS?

The following is vouched for as part of an accurate conversation which occurred when a wife reported to her husband that the church agent was at the door asking them to renew their subscription of \$25 for the support of the church during 1930. We give it word for word as the exact reply of that husband reported in the *Watchman-Examiner*:

"I'd like to know what those church people think? There I've just bought a new car for \$2,500 and paid my down-town club dues of \$200, and here I have a bill of \$150 that I owe to my golf club, and that little trip down to Miami costs us nearly \$500, and I have a cigar bill that has just come for \$67.50. Say, suppose we are members of the church, and suppose our children do go there to Sunday school, do those people think that we are made of money?"

—*Watchman-Examiner.*

Whether these words were actually spoken or not, a natural and fair interpretation of the doings and appearances around many an American home, would imply that they are none too strong.

Are we justified in thinking that men prize most what they constantly do the most for?

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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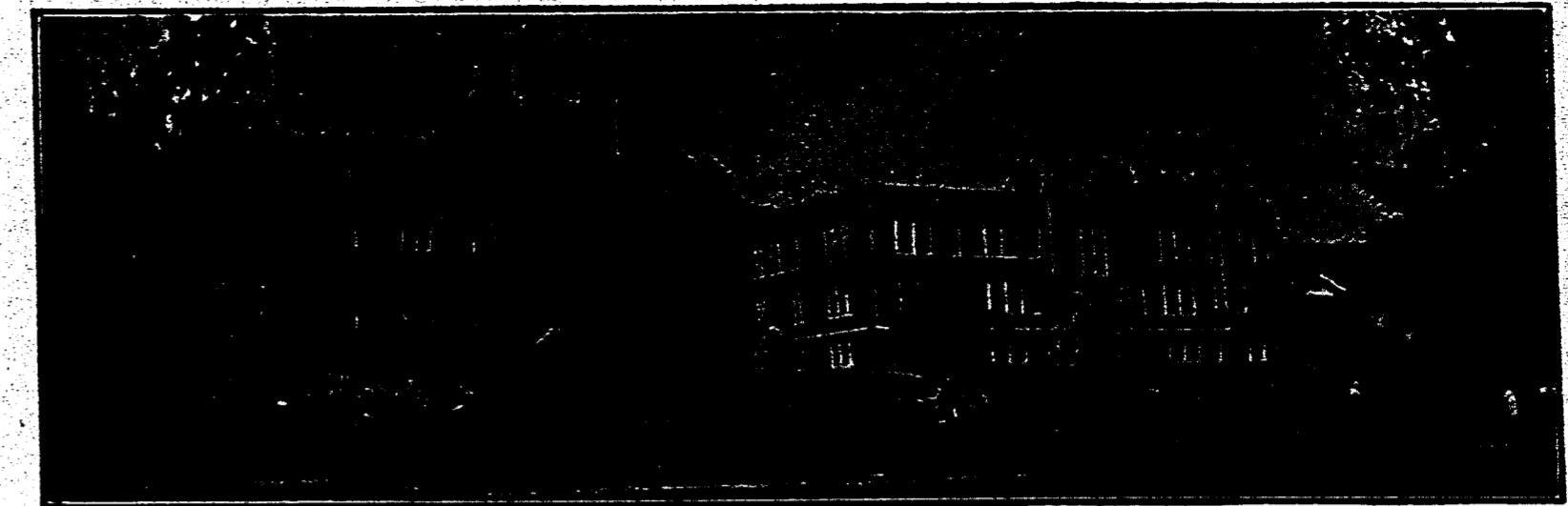
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