

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.

WHAT IS IT TO MAKE PROGRESS IN RELIGION? PROGRESS IS NOT ONLY ACTION BUT MOVING ONWARD. A DOOR TURNING ON ITS HINGES IS IN A STATE OF MOTION, BUT IT NEVER ADVANCES. A CHARIOT MOVING ON WHEELS IS NOT ONLY IN MOTION, BUT GOES ONWARD. THE CONDUCT OF SOME PERSONS IN RELIGION RESEMBLES THE FORMER—THERE IS ACTION BUT NO ADVANCEMENT; THEY MOVE, BUT IT IS ON HINGES, NOT ON WHEELS.

—John Angel James.

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WHOLE No. 4,433

Our dear Father who art in heaven, we thank thee for the Word made flesh to dwell among men and to teach us more perfectly of thy fatherhood. Help us to walk in his ways and to cultivate the blessed spirit of brotherhood which he manifested toward all men.

We thank thee also for thy written Word. May we exalt it as our guide and hide its precepts in our souls. Forbid that we shall ever become so unwise regarding its authority as to drive men away from it by an unkind spirit of dogmatism. Help us to make it more and more a "lamp to our feet and a light to our path," as the years go by. In the Master's name. Amen.

Growing Spirit of Tolerance In these days of trouble between various religious bodies, it is refreshing to see a growing spirit of personal liberty and toleration among the Hebrews. There is still plenty of prejudice against any movement that recognizes Jesus as a real person, but we are glad to see evidences that the great majority of Jewish people, in important test cases, are taking the side of Christ-like toleration.

Recently, when Rabbi Wise in New York City expressed his personal conviction that Christ was not a myth, but a real genuine person in history, he was "sat upon" by many radical Jews who denounced the Rabbi as a "heretic," a "beguiler" of the worst sort, simply because he spoke of Jesus as the greatest of moral teachers and because he said, "The world would be better off if Christ's teachings were heeded by all."

This assault became so serious that the Rabbi offered his resignation and the matter came to a test vote. But the majority of Jewish leaders refused to accept the resignation of Rabbi Wise, and manifested the spirit of confidence in him.

Any sign that the spirit of religious tolerance and of personal liberty is appealing strongly to the hearts of the Hebrew people is cause for rejoicing.

Another evidence of this good spirit among Jews is published in the *American*

Hebrew of New York City. When Jews in Palestine learned that death sentences had been pronounced upon Arabs by the government for murdering Jews, they petitioned the rulers not to carry out the death sentences.

Regarding this matter the Jewish paper mentioned above publishes the following:

Jews do not seek vengeance, despite the opinion commonly held in certain quarters that the God of the Jews is a God of vengeance. We repudiated this concept of God and religion since the days when Joshua established the cities of refuge, and have entirely outgrown it since the days of the Bible prophets. The Lord, the Lord God, as it is written, is merciful and gracious, long-suffering and abundant in goodness, forgiving iniquity and transgression and sin. We believe that the contemplated petition to the Palestinian government will disarm even the Arab protagonists. Upon the Arab population it will have an electric effect. To all the world it will bear witness that the Jews in Palestine mean peace and tranquillity, and the brotherhood of understanding without which the Holy Land can not be rebuilt and rehabilitated. We stand with the majority proponents of the ennobling suggestion, and trust that the counsel of forgiveness, mercy, and loving-kindness will prevail.

Important World Peace Movement Evanston, Ill. On the twenty-fifth of this month there will begin a two days' session of the National Committee on the Churches and World Peace. It will be the third national study conference to enable the churches to understand the situation, and to take their part in the peace movement. It seems like a step in the right direction. The churches stand for the principles of the Prince of Peace, and should be found in the front ranks in any movement looking toward the doing away with war.

Mr. Sidney Gulick, the secretary, announces "three Round Table Conferences" on very important phases of the relations of the Church to the Peace Pact movement. He says: "Two hundred prominent churchmen, representatives of forty communions and allied religious organizations, will attend the Evanston conference."

Something Seems To Be Gone I am more and more impressed with the signs of awakening, seen in church papers, to the fact of a "dearth in vital religion."

One great Christian journal says: "There are plenty of churches and plenty of plans and devices to make them go. But where is that vivid sense of the immediate presence of God which can influence man's every action?"

This is a serious question: "Are we victims of a long 'dry spell'?" Have our churches lost the assurance of vast resources of spiritual power from on high, ready and waiting to be released in us upon our earnest prayers and our obedience to the will and plain teachings of Christ?

Churches continue to meet for formal worship; religion is pretty thoroughly advertised and commented upon; preachers seem well trained for public work; laymen are as intelligent as ever; and there is careful decorum—an evident sense of propriety in the church services. But *what about the spiritual life of it all?* Really, does not something seem to be gone?

Jesus Touched Them If you have never made a study of the many times the word "touch" is used in some form or other in connection with the work of the Master, I am sure you will find such a study very helpful.

Mark tells us more, I think, than any other gospel writer about what Jesus did with his hands in his ministries for others.

In two cases where death had already claimed a victim, the touch of his hand restored them to life. A deaf man and a blind man were each brought to Jesus for healing, and he put his finger on the ears of one to heal him, and for the same purpose he touched the eyes of the other, saying, "Look up," and this man too was healed.

One of the beautiful pictures in the gospel is where mothers brought their children to him that he might touch them. We find that he not only condescended to touch sweet little children, taking them in his arms and blessing them, but he also responded when the vile leper, whose very breath sent forth a deadly contagion, appealed to him saying, "If thou wilt thou canst make me clean." Jesus in divine compassion put forth his hand with the healing

touch, and the one whose disease prevented his own friends from touching him, was made perfectly whole.

But we must not enumerate further; enough cases have been mentioned to illustrate fully the Master's method of coming into sympathetic touch with all whom he would save. He was the great Physician who said on his departure from physical life, "Lo! I am with you always, even unto the end of the world."

So the touch of Christ is available for us in these times. It is the Spirit's touch in the realm of sympathetic action, put forth by those he has healed and sent forth to do his work. Through them the Lord in love exercises personal contact still, with penitent souls. Blessed is the heart who feels his healing touch today.

There is Christ's touch of love and sympathy that makes us all one in him. In his sight, there are no rich, no poor, no high, no low, but all one in him.

There is the touch of power. It is as able to bring relief today as when he said, "Tarry till ye be endued with power from on high." Then there is the touch of salvation, ready for all who will receive it.

Christ's touch of comfort in every time of trouble and his touch of healing for every sin-sick soul, are just as effective today as ever. And he is waiting at the door for the inmates to yield to his call and let him in.

The Touch of Faith There is another use of the word "touch" in the Bible which must not be overlooked. It is quite as important as in the touch of Christ. That is the touch of faith. This is our side of the subject, and is absolutely essential if we are tired of our sin-sickness and long to be healed.

There was the woman in Christ's time who had "suffered many things from many physicians" with no benefit, until she came to the point where her faith in Christ was so strong she crowded in the press near enough to touch his garment, for she believed she would be healed if she could only touch the hem of his garment. What a blessing came by her touch of faith! "Straightway she felt that she was healed."

One such healing was enough to start a revival; so it is not strange that in the very next chapter we read: "And whithersoever

he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

But the touch that brings healing must be the touch of faith. In the case of the woman who was healed, there were crowds touching him on every side, but to no avail. Only her purposeful touch of faith brought the blessing, and she went away in peace.

So it is today. There must be a sympathetic touch with the Savior on our part—a real, spiritual, prayerful reaching out of the heart for him before we too can depart in peace. This kind of touch never fails. He is now just as near to our spirits as he was in old time to their bodies. And in answer to the right touch of faith he stands ready to give the touch of peace, comfort, or power according to our need.

It is just when we feel the need of some sustaining power, some influence that is higher than man's strength, a will that is more than our will, that the touch of faith is most sure to bring help.

Men in the sunshine of worldly prosperity hardly feel their need of God, but when troubles come to darken the days and they begin to realize how weak and helpless they are, then it is that they reach out to touch the Divine for help.

Let us not forget that in order to make Jesus' touch available there must be a touch of faith on our part. He will never force himself upon you without your touch. And Satan himself can never prevent the Savior from responding to your touch of faith.

Be Sure to Read It Our readers can not afford to miss reading the missionary secretary's message in the Missions Page of this RECORDER. Let every one read it and ask himself or herself: Am I doing the best I can?

Please look at the signs of prosperity among us as a people and ask yourself if you think we will be justified in making our Missionary Board shut down on the good work for want of funds.

Oh, friends, just a little more interest in the cause of Christ, and a little heavier lift by way of giving by every one of us, would make matters all right with the Missionary Board, and as a people we would be happier for having done our part.

If every one would respond now as best he could, the next monthly statement would make us all glad and lift this burden from the hearts of those who are trying to carry on the work.

THE RELIGIOUS LIFE OF THE DENOMINATION

Two weeks ago we published sermon topics prepared by Rev. Edgar D. Van Horn, and by Rev. S. Duane Ogden. We trust these have proved suggestive. At least one pastor has read them with interest. Rev. Alva L. Davis of Little Genesee, N. Y., sends a list of his sermon topics for February and March. All the Sabbaths of February pass this year in three weeks and a day, and therefore the topics for this month will not reach our readers in time to be helpful as suggestions for the present month. They will have their value, though printed late, as they will indicate what one minister and his congregation have been thinking about for these weeks.

The March topics will be especially valuable in that they indicate a series of denominational themes.

We are publishing the entire letter because it explains the working method of another one of our pastors, and indicates the specific purpose this church is trying to serve through these denominational and doctrinal sermons during the month of March.

We hope everyone has read the article in last week's RECORDER on Evangelism prepared by Rev. Loyal F. Hurley of Adams Center, N. Y.

Next week we shall publish a letter from Rev. George B. Shaw of Salem, W. Va., and one by Rev. S. Duane Ogden of Nortonville, Kan., in which these pastors describe a religious survey recently made in their respective communities. Brother Davis' letter appears below. Who will be next? (*Committee on the Religious Life of the Denomination.*—A. J. C. B.)

Dear Brother Bond:

I have been interested in looking over the programs and plans of brethren Van Horn and Ogden. They are instructive and helpful. I have always worked with a definite program before me from year to year. Had I none I would feel I was getting nowhere. However, I am not inclined to outline my program in detail as far in advance as I used to do. I find it most helpful to work out our major purposes and plans

through our monthly cabinet meetings, and then shape the details—or rather fit sermon and prayer meetings accordingly.

You may be interested in my sermon topics for two months. February, I am keeping young people and missions in the foreground. March is denominational month—doctrinal. The outline follows:

MISSIONS AND YOUNG PEOPLE

February 1—Christian Endeavor Day.

Subject: The People the Church Can't Do Without.

February 8—Polycarp—the Martyr.

February 15—The Spirit of the Missionary.

February 22—Bought With a Price.

DENOMINATIONAL MONTH—FIVE GREAT QUESTIONS

March 1—Should Baptists as a Christian Church Deny Their Faith? Or, Is Church Union More Desirable Than Denominational Integrity?

March 8—What Is Scriptural Baptism? Or Is Baptism an Individual Affair or a Christian Ordinance?

March 15—Was the Day of the Sabbath Changed? If So, When? By Whom? How?

March 22—Is the Sabbath a Jewish or a Christian Institution? Or, Ought Christians to Keep the Sabbath?

March 29—Are the Ten Commandments Still Binding? Or, Should the Ten Commandments Be Re-written to Harmonize With the Ideas of Our Changing Civilization?

A word of explanation concerning our March program may not be amiss. We are having cards printed carrying these topics which we plan to put into the homes in the community. We had our revival meeting last fall, as you know. It is our purpose to try to present our distinctive doctrines so as to help not only our own membership, but also to present our views to the public who may be interested—and we are making a special effort to reach the outsiders through our announced subjects.

Sincerely yours,

A. L. DAVIS.

TEN WAYS FOR THE LOCAL CHURCH TO OBSERVE PENTECOST

The minister's program of preaching can effectively interpret the history and meaning of Pentecost, thus overcoming possible misconceptions that grow out of various emotional "orgies" at which people "get" the "power."

Small groups of sincere Christians may meet weekly to think together and talk over and pray for the deepening of the spiritual life of the whole membership of the Church. Such a group could give the clear-cut idea that Pentecost is not *just another* anniversary celebration, but "nor-

mal Christianity"—a spiritual awakening needed in the Church *right now*.

Reading circles may be formed to read and pass along certain outstanding books that touch upon our present emphasis upon Pentecost. (What possibilities has the reading of Stanley Jones' *The Christ of Every Road* by two or three dozen people in each church!)

Why not a Pentecostal Covenant for attendance at the mid-week services from now until Whitsunday and pledging as many as possible to witness for Christ, for mind you, the early Church after Pentecost became a witnessing Church? It is the strength of Christian Science today—the testimony meeting.

A quiet endeavor for the setting up of family altars, either by the organization of Hearthstone Leagues or uniting in "The Fellowship of Prayer" program of the Federal Council of Churches. The home is the first great conquest that the Church must win before religious experience can become a lasting reality and a permanent molding influence for kingdom building.

To approach any plan for observance of Pentecost by any route but the way of the *campaign*, for once this observance takes on campaign proportions, it will die of its own weight. "Not by might nor by power." No numerical goals dare be set, no statistics ought to creep in. Every effort must create an atmosphere, not an organization.

A class in personal evangelism might be helpful, and a few volunteers might follow over the trail of "the still hunt," but it ought not to become superficial. The record in the Acts does not say that "the Lord added to the church daily such as had been canvassed."

Nothing could be more helpful than a series of meetings—Uplift Services; Victorious Life Services—call them what you will, conducted by a gospel team of neighboring pastors, where the preaching may be little more than our church fathers called *exhorting*, but with the focal point on experience.

Let the Sabbath services radiate the atmosphere of the Upper Room—music, hymns, Scripture reading, sacraments and sermons—all contributing to the central purpose, the main business.

Pentecost—1930 can be no more to the local church than any other year unless we are in an expectant mood. Are we expecting and believing that great things shall be? "He that loseth his life shall find it." It may be that every one of our churches needs to lose itself to the extent of recasting programs, restoring to primacy first things, and discovering exactly what we are trying to do. Suppose we did lose ourselves—and the Church found itself again in Pentecostal glow? —Paul Morrison, in the "Christian Advocate."

(Furnished by the Committee to Promote the Religious Life of the Denomination.—W. L. B.)

LINCOLN, A CANONIZED SAINT OF THE RACE

A new cathedral, it is reported, is to be built in England, with one transept dedicated to the memory and honor of George Washington, the other to Abraham Lincoln. Washington built his fame in a long war as a rebel against Great Britain. And during the Civil War in the United States, one of the most serious difficulties of the administration of President Lincoln in his efforts to save the Union arose from the active aid given by the British to the seceded states. But all that is history. Seventy years have passed since the death of Abraham Lincoln. Of the men who were active in the Civil War only a small group now remains, and it is vanishing fast. The calm of the years is laid upon the passions of those fearful times. No thought of division lingers in any section of the Union. Now at last the British and American empires extend "hands across the sea." They expect never to fight each other. Their peace is the peace of democracy. It breathes the deathless spirit of Lincoln. But beyond the boundaries of these empires, over other areas and among populations that exceed them both, the spirit of Lincoln has become the object of household devotion. The maxim to which he gave currency, "government of the people for the people, by the people," has come to express the most pervasive and insistent political urge of the human race and

stands for the dawn of hope everywhere. Dictatorships, confusion, and the restlessness of subject peoples are symptoms of transition. Washington, Simon Bolivar, Garibaldi, Lenin, Sun Yat Sen, Jose Rizal, and Lincoln did not live in vain. The future is theirs, and towering among them forever in spirit and fame, as in stature, is Abraham Lincoln.

—The Baptist.

WORDS OF APPRECIATION

It is with a feeling of admiration for a life well lived, but with a feeling of deep regret at our loss that we, the members of the Sabbath school at Marion, Iowa, mourn the passing of our lifetime brother and associate in Christian work, Elder E. H. Socwell. It has been the privilege of the Marion Church to frequently renew its acquaintance with Elder Socwell for more than forty years as he has helped with evangelistic efforts at different times, and has called when on missionary tours. We wish to express our sincere appreciation of the many services rendered. He has set an example of helpfulness to others which we may do well to follow; and while we shall see his face no more we shall never forget the inspirations left to us from his life of service. May the God of love and sympathy sustain and comfort all those near and dear to him.

CARL W. CARVER,
CHAS. B. F. MICHEL,
MRS. C. A. NELSON,
Committee.

In these days of crowded highways and whirling cars, we all, both drivers and pedestrians, need to keep awake. Alertness, physical, mental, and spiritual, is a necessity of the time. Sluggishness and stupidity are almost crimes. They endanger life, they block progress, they testify to individual carelessness and to a low regard for the common weal.

No one can maintain alertness without painstaking. We must give the needed time to sleep. We must store up our energies for emergencies. We must ever keep ourselves at the top of condition.

—Amos R. Wells.

MISSIONS

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

WHAT RETRENCHMENT MEANS

For many months there has been talk of retrenchment in our mission work, and also in other denominational work. So far there has been no appreciable retrenchment, but it is all too evident that the Missionary Board and some other boards can not long continue the present financial strain.

Before the people, by their decreasing contributions, force retrenchment, they should carefully consider several things, and among them are the results of a policy of retrenchment. Several denominations have been forced to retrench during recent years, and we can learn the consequences of such a course from them if we will take the pains to investigate. At a meeting of the Board of Foreign Missions of the Methodist Episcopal Church last November, Bishop Edgar Blake made some statements which Seventh Day Baptists may well consider as they face the problem of retrenchment. As reported in a recent issue of the *Christian Advocate*, Bishop Blake on that occasion spoke in part as follows:

"Mr. Chairman: The statement to which we have just listened is not new to us. The situation which Doctor Ward has described is one that has faced us with perennial regularity for the last nine years. Every year except two since 1920 has shown a decrease in World Service receipts below the receipts of the preceding year. We seem to have reached a state of mind where decreases and deficits no longer surprise us or move us to action. They are accepted as the normal and expected outcome of the year's efforts. We meet and make the customary cuts in the appropriation and return to our homes apparently satisfied with the 'day's work' and leave the missionary to make the adjustments on the field as best he can.

"Our World Service income for the year ending October 31, 1929, is \$814,000 below the receipts of 1928; and \$8,000,000 below the receipts of 1920. In nine years we have

decreased our appropriations to the field by more than fifty per cent, and now we propose to decrease again by nine per cent. We have recalled 328 missionaries from the foreign field and dismissed 4,219 native workers. We have closed 1,500 day schools and shut the door of hope to 40,000 children who had no other opportunity to secure an education. We have discontinued more than 2,000 Sunday schools and given up the Christian training of 127,000 children and youth. Our membership growth has practically ceased in several of our largest fields because the support for the work has failed.

"The situation is critical. Indeed, it is pretty nearly desperate. Unless we stop the downward tendency in our missionary income that has persisted since 1920, the fruitage of years of sacrificial labor is likely to be dissipated. The Board of Foreign Missions has seldom, if ever, met under more trying conditions than those that confront us this year. If we leave Portland with nothing attempted and nothing done to stem the tide of decline and defeat that has steadfastly followed us for nearly a decade, we shall merit the criticism that will certainly and justly be heaped upon us by the Church at large.

"The World Service situation is not an isolated one. All interests of the Church are interdependent. Whatever affects one affects all. They rise and fall together. We registered the largest membership gains in our history when we registered the largest giving to foreign and home missions. It is likewise true that since our missionary income began to decrease our membership gains have begun to dwindle. Our net increase in church membership, at home and abroad, last year was less than twenty thousand, and this year our membership will show a net loss of fifty-six thousand. Whenever and wherever we cease our efforts in behalf of others, our efforts in behalf of ourselves show diminishing returns. We can not prosper at home if we neglect our responsibilities abroad."

Our mission board has been fortunate thus far in not being compelled to retrench in recent years. In fact both the work and the budget have been increased. The budget is fifty per cent larger than it was seven years ago. Some of this increase has gone to pay better salaries to home missionaries, but

LETTER FROM DOCTOR PALMBORG

Rev. William L. Burdick.

DEAR MR. BURDICK:

It is only about three weeks ago I wrote a hurried letter to the RECORDER about Miss Burdick's birthday celebration; but according to the new schedule, I am on for this week, so will just catch another fast steamer. However, we have so many northern steamers now, which are all fast, that we seldom send letters by the slower San Francisco steamers. The steamers themselves run just as fast, but its being nearer the equator, the bulge of the earth makes the distance about a week longer in time.

About the first thing one thinks of these days is a subject that tries to push out every other one—the weather. It is the coldest, and continually so, of any winter for many years, and one is apt to concentrate the attention on one's discomfort. But we ourselves have little to complain of and much to be thankful for personally. When I read in the papers of scores of poor people, especially poor riksha men, freezing to death, sometimes starving at the same time, even in this more forward part of China, it makes me very sad, and also makes me feel so helpless, for the need is so very great. When I go to bed at night I always give special thanks for my hot water bottle and my warm bed covers, as I think of the poor people who are not so fortunate. We hear little of such abject poverty in Liuho. It is mostly in the cities. The cold and the long continued rain before it, have made building almost impossible. In an interval of a good day or two, the roof was put on the new hospital building, so the carpenters can work inside if the cold does not freeze them, but with plaster frozen solid and cement likely to freeze, all the mason work has been held up for a long time, so it will be much later than at first planned before the work is finished.

My girls and women come to work pretty faithfully. Some of them bring their little foot stoves, heated with live charcoal, buried in ashes, with them; and with so many in each work room, the air becomes quite comfortable for the most part. They say it is much warmer than in their homes. They do have such good

Some of it is the result of increase of work on the home field and the launching of a new work in Jamaica.

We have been fortunate to be able to increase our budget and pay our bills, while other denominations have been compelled to cripple their work by reduced appropriations for missions; but it is a grave question how long this can continue. June 30, 1928, the end of that Conference year found the Missionary Board with a small indebtedness, which steadily increased till in May the following year it amounted to \$13,000; but by the close of last year, June 30, 1929, it had been reduced to \$6,500. The board hoped that the tide might turn and no retrenchment was planned, but the deficit by the first of last month had again reached the dangerous mark of \$13,000, or about what it was one year ago. There is this to encourage us; namely, the contributions to the work the last six months have been larger than in the corresponding months one year ago. The reason the debt is about the same as last year at this time is that we began this year with a deficit of \$6,500, and the previous year was begun with a debt of only \$1,500.

Though there has been an increase in contributions this year over last, the question of retrenchment is in the minds of many; and in this connection we should read again Bishop Blake's words quoted above. Retrenchment means not only the recalling of missionaries, the closing of schools, and the desertion of fields, home and foreign, but it also means, as in the case of the Methodist Church, the gradual falling off of contributions and the consequent curtailing of work as the years pass by. By beginning a process of retrenchment at this time Seventh Day Baptists take the road to ultimate defeat, to put it mildly. These are days when small denominations are carrying on with the odds tremendously against them, and the influence of a policy of retrenchment should be avoided by all means. And why should Seventh Day Baptists retrench in any of the good work they are doing? They have their share of the world's wealth, skill, and culture. Why not consecrate these things to the Master and his service?

times talking, getting so hilarious some of the time that I have to call them to order. Rarely a little quarrel begins, but my ears are so sharp that I can soon nip it in the bud by suggesting that the disgruntled ones come and sit by me to work! One day one of the girls by mistake called me "m-ma" which means "mother," which caused a great wave of giggles; and I said, "That's all right; that is the way I feel to you all, that you are my girls." Thirteen or fourteen of them now come quite regularly to church and Sabbath school. That is not because of any special interest in religion, I am sorry to say, but because they have discovered that I repay those who are willing to take the time to come, by giving them work to take home at night, and that more than makes up for the time they lose. However, I am glad to get them in the habit of coming, in any way, for they feel more at home with the rest of our people, and if they do decide to become Christians, it will not be such a hard thing as it otherwise would.

I am training one girl in preparing work-cutting, etc., and another in giving out thread, examining the finished work, etc., partly to help me, and partly to look after those things under the supervision of whoever takes charge of it while I am gone on my furlough.

Christmas this year, as always, was to me a strenuous season. I was not more busy than others, but as one grows older things that in youth were only pleasurable excitements, become real labor. Still one would not be without Christmas! Here on December 23 when the girls went home from work, I gave each one a little box of candy, on top of which was a photograph of the group of girls with whom her picture had been snapped by me some time before. Though this was the cheapest "spread" I have ever given them, I think it pleased them the most, for each one had a picture of herself and others!

The next day, Christmas eve, all the church members and inquirers who could come, with their children in many cases, had Christmas dinner here. It was just an especially nice Chinese meal, not a feast, rice with pork and fish and chicken

in various forms and some green vegetables, followed with an orange and some candy for each. Between fifty and sixty partook. Then we had a short church meeting in one of the work rooms, where the dinner had been served, for reports and election of officers. It was as short as possible, for the church adjoining was already packed full as it could be by an impatient crowd waiting for the little Christmas program to follow, which some way had been advertised, though not intentionally by us. There was singing, reading, and repeating of Scripture and several playlets, one being "The Good Samaritan," arranged very well by Doctor Crandall's girl, Miss Pen, and another longer one, "The Beautiful City," worked out by Mr. Dzau Sih-ding, and played by him and the hospital helpers and the evangelist. The audience was very noisy, as they could not see well, and most of them climbed up and stood on the benches. It certainly was a dirty church when they left, for it was snowy and muddy weather. The benches were as full of mud as the floor.

But it was a typical Chinese audience for anything of the kind. They certainly were able to get something out of it! The next day—Christmas—the people at the hospital had an extra good dinner, and all our missionaries in Shanghai came out and we all had Christmas dinner and a Christmas tree and presents, with Winthrop Davis acting as Santa Claus. Eling and David and Rosaline had been invited, but because of the cold I advised their not coming on account of the child, but I went back with Mr. Davis and we four and little Glema, had a little Christmas supper and a little tree there, and I came back the next morning to work.

And now we are well into the new year of 1930, which the government is taking rather strenuous means to make the official year for China as well, adopting the Solar instead of the Lunar calendar. However, the people out here at least are going on with their usual preparations for observing "China New Year!" It will be hard to dislodge them from that!

With a prayer for a rich blessing on all the Master's work this year,

ROSA W. PALMBORG.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MODERN COLLEGE TRAINING AND DENOMINATIONAL LOYALTIES

REV. BOOTHE C. DAVIS

(President of The Council of Church Boards of Education, Washington, D. C., January 13, 1930)

That the training of college men and women for effective intellectual leadership and community service is complicated, when the training of zealous denominational leaders is involved, can scarcely be doubted by any one who has seriously faced these responsibilities.

Are the two tasks consistent with each other? If so, how may they be kept consistent under changed and changing conditions? These are questions which this program of the Council of Church Boards of Education has frankly set up for serious consideration at this meeting. To answer them constructively, if we can have the wisdom to do so, will be a major achievement.

This council is composed of denominational boards of education, definitely appointed and consciously maintained as denominational agencies. It is our duty, in no small part, to promote the training of our youth to take up the tasks of the church in each of these respective denominations, and to carry forward the work and ideals of the fathers, set forth in the constitutions and creeds of our several branches of the church.

We can not consistently ignore that task, in so far as it is itself consistent with sound education and the spirit of Christian brotherhood and co-operation of the age in which we live.

But the boards of this council are also charged with the responsibility of promoting and guiding a large and important group of educational institutions in this country. These colleges must set standards of liberal culture, norms of scholarship, and ideals for citizenship and public service in a century when all the world is a neighborhood, and

all men are brothers and fellow citizens as never before.

These wider angled tasks of directing the new education to the ends of public service and good citizenship are just as truly laid upon us by our constituencies as are the more immediate and restricted tasks of training for church and denominational leadership.

The state is providing elementary, and for the most part secondary education. It is providing vocational schools, and in increasing numbers, junior colleges, with a trend toward industrial and vocational education.

State universities are developing a high degree of specialization, and with reference, more and more, to the vocations.

These trends of state supported education, leave the privately supported colleges to occupy the center of the stage in liberal culture. Upon these colleges depends the answer of the future as to whether these shall continue to be "liberal culture." There are pessimists in the colleges and optimists for the state program who predict the early elimination of the liberal arts college as it is caught in the squeeze between the upper and the nether millstones, namely, the departmentalized university above, and the vocationized junior college beneath.

The church boards of education are, however, the chosen guardians of hundreds of liberal arts colleges in which millions of dollars are invested through the benevolence of church people, and into which hundreds of thousands of dollars are annually poured from the treasuries of churches. If these colleges are to live to provide liberal culture to future generations, it will be because these boards, co-operating through this council, hold up a standard of culture and scholarship which shall command respect, and prove itself a conservator of spiritual values in an age which is mercenary and materialistic.

We must recognize, therefore, that there are the two distinct phases of the work of these boards, and of the responsibility that is laid upon us.

First, we must maintain colleges with cultural ideals, standards of scholarship, and adequate equipment for making effective intellectual growth with freedom of initiative in thought and expression. In such

colleges men must be led to think independently, to acquaint themselves with the sources of knowledge, and to form for themselves estimates of values. We can not be satisfied with results less comprehensive, less thorough, less free.

The second responsibility is no less mandatory. The Church is largely dependent upon our Christian colleges for a trained, loyal, and effective leadership. The recent investigation of the executive secretary of this council, published in the January issue of *Christian Education*, under the title, "The Contribution of the Church Colleges to the Missionary Enterprise," leaves no doubt whatever on this point. From fifty to ninety per cent of the trained religious workers, ministers and missionaries, of our respective denominations come from these church colleges. Without these colleges the denominations know that their chief source of supply of workers would be dried up.

It is for this reason that these colleges are established and supported. Without the hope and purpose of providing Christian leadership through the colleges, any incentive for churches to bestow their gifts on colleges is not different from the incentives to common philanthropy, or the good will of a cheerful taxpayer. But education which inculcates denominational interest and loyalty, which teaches men to think in approved forms, is in danger of degenerating into a process of telling men what to believe, rather than of teaching them how to think for themselves.

The difference between education and propaganda is that the one teaches men *how* to think; the other tells them *what* to think. Our churches do not wish us to be propagandists; yet they wish loyalties encouraged. That the two ideals, namely, loyalty and scholarship, can be consistently achieved in the church supported colleges is the thesis of this paper, and the contention of this program of the Council of Church Boards of Education.

The foregoing is a brief and rather sketchy analysis of our problem as a Council of Church Boards of Education. I have tried to state the matter clearly and to lay it definitely upon our hearts.

We are somewhat like the United States

government in relation to the Court of International Justice. We believe in international good will and the peaceful settlement of international disputes. But national loyalties clamor to be safeguarded. Can the two interests be consistently domiciled in the same institutions, namely, the World Court?

If I may speak for this council, we believe they can. Furthermore, we believe that church and denominational loyalties can be consistently domiciled with high scholarship and freedom of thought in the church fostered Christian college.

It will not be possible in the brief space allotted to the president's address to make a detailed discussion of the methods by which this can be done. Other papers and addresses will develop the details of this program far beyond the mere outline here attempted. But the following points may be noted:

I. THE BACKGROUND OF CHRISTIAN EDUCATION

The background of Christian education begins with the home life of the child, if not with the homes of his ancestors.

There is usually little that a college can do toward developing church or denominational loyalties if the student has not brought with him from his home and his home church a generous stock of such loyalties, when he crosses the threshold of the college. The same is true in regard to loyalties of family or state or nation.

Given a youth with well grounded loyalties when he enters college, there is much in a sane educational program that is calculated to deepen and enrich them, in so far as they are not contradicted by evident truth and experience.

If, "The family as a cultural unit does more toward the shaping of those characteristics that make an individual personal, and thus produce character, than any other functioning group in society," as Stewart G. Cole asserts, the loyalties which the family produce, must be the most permanent and abiding loyalties.

It is rather the function of the college, therefore, to preserve these loyalties, while adjusting them to new areas of truth, than to create such loyalties in minds previously devoid of them.

II. CHANGES IN RELIGIOUS ATTITUDES OF STUDENTS DURING THEIR COLLEGE COURSE

There is a great diversity of opinions regarding the changes in religious belief produced by college training. These varied and often conflicting opinions are usually little more than assertions without any adequate basis of supporting data.

Helen Chambers Griffin published in *Religious Education* for February, 1929, a study, systematically made, of a group of thirty-three seniors of the class of 1927 of Reed College. From a large amount of data collected a few conclusions were drawn which seem of value in this discussion, because somewhat typical.

1. The more abstract the student's attitude upon entering college, the less likely is his attitude to be changed while in college.

It appears that if the student has had adolescent religious training which has supplemented childhood's materialistic concepts of religion, and which gives him more abstract concepts, he is in less danger of losing his bearings and having his religious faith seriously altered.

2. Changes of attitude are already in progress when students finish high school and present themselves for admission to college. In other words, important changes, harmful or otherwise, begin during the high school age, and only await college age and college freedom to find expression. If this is true, the college can not be charged with all the harm nor credited with all the good resulting from changed religious attitudes announced while in college.

3. College contributes to a constructive viewpoint, though broader, more than it does to a destructive viewpoint.

The enlightenments of college training effect a tolerant understanding of life and environment. A tolerant understanding is an experience. Such an experience of tolerant understanding is the best possible material for a constructive viewpoint. When the past, out of which the present has grown, is tolerantly and appreciatively understood, one's mind takes root in the institutions of society, and we begin to be conscious of the nourishment they afford for present and future society. In this appreciation and re-evaluation of religion, the church, and the denomination which has nourished us, come in for their rightful share.

4. The view of the college professor is a powerful influence in causing students to re-examine their own beliefs. This is as evident, and as effective, in matters of religious attitude and loyalties, as it is in relation to science, history, philosophy, etc. In all these changes in student attitude the college is an ally of the church.

III. THE STUDENT MIND

A college student's mind exhibits the following characteristics:

1. The college mind gives full acceptance to the scientific point of view. Authenticated facts are demanded. Proofs are substituted for traditions, sentiments, and enthusiasms.

2. Student autonomy is growing in student consciousness. Problems of discipline are worked out co-operatively by student and faculty committees. A similar spirit of autonomy and co-operation is expected of religion and the church if loyalties are to be held. The church needs the college as colleague in working out this youth movement problem.

3. The college student is socially minded. He is increasingly conscious of social responsibility. He has a keen sense of justice. As he loves truth, he loves justice and fair play. If his loyalties to religion and the church are to be held, he must feel in them the impact of a social program, and must see in them the opportunity for the effective expression of the social feeling and insights that challenge him.

Here again in all these elements of the student mind, the college is an ally of the church. No better training ground can be found for the church, than the college, where these elements of the student mind can be conserved and led into constructive thinking.

This paper may seem to lack the convincing arguments or dogmatic statements demanded by ultra denominational or sectarian loyalties. I can not hope, neither do I believe, the approved or standard liberal arts college can hope to meet the extreme demands of a narrow sectarianism.

In the foregoing analysis and arguments I have endeavored to show that the colleges of this council may be, and indeed are, the allies of the home and the church in conserving and developing those loyalties which the home and the church most need and

most prize, namely, the spirit of service through the agency of the church.

That the college can not be expected to create loyalties; but only to uncover, stimulate, liberate, liberalize, and inspire such loyalties as exist, even though dormant in the mind of the student when he enters college, is frankly admitted.

Changes in religious attitude begin before college days in most young people. They are less pronounced when previous training has been such as to supply the more abstract concepts of religion, and to free the mind from the materialistic concepts of childhood and an unscientific teaching.

But colleges, more often than otherwise, contribute to a constructive viewpoint; and this in proportion to the richness of mind of the teacher, in religious thought and experience.

The college student's mind accepts the scientific point of view. His out reaching for autonomy and for the privilege of social service, make the college the best ally of the church in training a man for effective work within the ranks of his own denomination.

IV. CO-OPERATIVE RELIGIOUS ACTIVITY IN COLLEGE AND ITS EFFECT UPON DENOMINATIONAL LOYALTIES

In concluding this discussion, I wish to refer to the influence of co-operative religious activity on the college campus.

At the present time our groups of students are never limited to any one denomination. Indeed it seldom, if ever, occurs that a majority of the students on any campus are of any one denomination. More and more it is true that student bodies are composed of representatives of a great many denominations.

It not infrequently happens that the denomination with which a college is affiliated has fewer of its own members within its student body, than of various other denominational groups represented in the enrollment.

Under these circumstances some co-operative religious activity becomes necessary in even church colleges.

No instance has come to my attention in which such co-operative activity has been supposed to reduce the denominational loyalty of either the affiliated group, or of any other group.

There is abundant evidence that co-operative religious activity in independent and state supported institutions generates denominational loyalties.

The replies in Dr. Kelly's investigation, previously mentioned, bear clear witness to a helpful percentage of Christian workers from independent or tax supported institutions, though the majorities in varying percentages come from the church colleges.

Wherever a strong religious interest is created in any group, denominational loyalties grow naturally out of an awakened spirituality.

Co-operative religious activity in state supported institutions can never have a sectarian aim or method. But it is nevertheless true, that constructive faith and united religious activity energize the loyalties that have been inoperative, and in the background. They naturally come into consciousness and assert themselves with awakened spiritual interest.

This is what W. E. Hammond and Dean Inge call "Religious feeling or consciousness," as a source of authority, arising from the residuum of childhood's teaching and impressions, after adolescent doubts, protests, and storms have cleared away. "The critical period does not destroy religious beliefs, though it may change them almost beyond recognition. As we emerge into mature life we find the religious instruction of an earlier age reappearing in the form of religious feeling, which no reasoning can destroy."

The "tolerant understanding" of a widening college horizon, and the new impact of religious contacts "tunes in" on religious consciousness, and on denominational loyalties heretofore latent and unobservable.

A spiritually minded church in any community will beget interest and loyalties in other churches in that community. Likewise, wherever religious interests are awakened within college groups of various churches and denominations, the individuals of such groups experience quickened loyalties toward the church which in earlier years has sowed the good seed of religion within the soul. There are doubtless exceptions; but the rule holds true. Statistics of denominational leaders recruited from state universities where a strong co-operative religious leadership has been maintained, support this statement.

NEWS FROM MILTON COLLEGE

I am sure a report of affairs in Milton College and a few facts about our students will be of interest to the readers of the SABBATH RECORDER.

The year opened with a registration of 135 students as compared with 165 registrations one year ago. The decrease is accounted for by a number of reasons, among which are two, first the fact that there is a falling off on the average in attendance in liberal arts colleges in the middle west, and second, the increase in tuition fees from \$120 to \$150, which the trustees found it imperative to make this year. Since the opening of the year, several students have dropped out so that Milton is closing the first semester with 127 students—25 seniors, 10 juniors, 36 sophomores, 49 freshmen, and 7 special students.

Of this number almost exactly 50 per cent, or 64 students, have come from Seventh Day Baptist homes. Thirty-six of our own young people come from homes outside of Wisconsin, 8 from New York and 4 from Colorado.

All of the voluntary religious activities of the campus are being carried on in a promising way. The Y. W. C. A. weekly meetings on Tuesday morning in place of the chapel period have an average attendance of about 30, while the Y. M. C. A. meetings at the same hour have been continued with steady interest and an average attendance of about 15 men. The Friday evening college prayer meeting at seven o'clock has taken on renewed interest and purpose and attracts a goodly number of students each week. This is followed at 8 o'clock on Friday evening by the regular meeting of the Student Volunteer group.

A large percentage of the Seventh Day Baptist young people in Milton College—about 50—are to be found each Sabbath day at the church services of either the Milton, the Milton Junction, or the Albion church. They are active in the Sabbath schools and Christian Endeavor societies. Two organized student Bible classes in the Milton Sabbath school are well attended—the Baraca class, led by Professor H. O. Burdick, and the Philathea class, by President A. E. Whitford.

Reference has already been made to the increased cost of tuition for this year. This

An interesting illustration of this recurring loyalty through co-operative religious interest has appeared in my own college the present year.

In September, last, we installed a student pastor under the co-operative support of various leading Protestant denominations, and through the encouragement of the university committee of this council.

We were fortunate in obtaining a very excellent man.

A distinctly new religious interest has been awakened on the campus. Voluntary chapel attendance has greatly increased. Attendance at Sunday morning worship has doubled.

Not long since a group of Catholic students invited the student pastor to advise them in the matter of organizing a Catholic club. He cheerfully complied, and we now have this Catholic Club with our Presbyterian student pastor as their adviser.

A few days later a group of Hebrew students came to this same student pastor, and asked his advice and help in organizing them into a fraternal club.

These awakened loyalties seem to be the direct result of an awakened co-operative religious interest among Protestants on the campus.

It is not so easy to differentiate the awakened loyalties among the Protestant groups themselves. But I have no doubt whatever that there are denominational loyalties asserting themselves among Methodists, Presbyterians, Baptists, and other groups sharing this awakened co-operative religious interest on our campus.

Without following the discussion further, I repeat again that it seems to me entirely consistent to build and strengthen liberal arts colleges, with the highest ideals of scholarship; and at the same time to encourage, enrich, and develop loyalties in denominational groups which will be of the highest service to these denominations and to the world.

Our success in this two fold task will depend most of all upon the personnel of administration and teaching forces in our colleges and universities.

has not only kept a few young people from being in college, but it has also made it difficult for several who are in college to meet their bills. The need of loan funds for students, especially juniors and seniors, has become great. Three loan funds have already been established in the college but they fall far short of meeting the situation. Fortunately the student loan fund of the Masonic order, known as the Knights Templar Educational Foundation, has helped us out splendidly this year. Already \$1,350 from this foundation has been loaned to seven students, and other loans are pending.

There is no greater benefit anyone can render our students than to provide money for loans.

The reputation of Milton College for sending out well trained teachers was never greater than it is today. Last June, out of a graduating class of 28, 12 graduates secured teaching positions in high schools—9 in Wisconsin and 3 outside the state. In Wisconsin alone, we have 44 alumni teaching in high schools in 34 different schools, including large high schools in Milwaukee, Madison, and Janesville.

REPORTER.



Presenting 2,500 Bibles to the World's Largest Hotel, The New Yorker

In front of the table from right to left, Mr. Schreiter, Manager of the Hotel; Dr. George Wm. Carter, General Secretary, and Mr. John C. West, President, New York Bible Society; Dr. Ralph W. Sockman, President New York Federation of Churches, and Ernest Davis, tenor. In the rear a model of the hotel is shown

BIBLE PRESENTATION CEREMONY AT THE HOTEL NEW YORKER

An attractive service was held on the second Sunday afternoon in January in the banquet hall of the hotel, The New Yorker, when the oldest Bible Society in New York presented 2,500 Bibles to the newest and largest New York hotel. This hotel, having 2,500 rooms, is said to be the largest hotel in the world. The ceremony of presentation was presided over by Mr. John C. West, president of the New York Bible Society, the stringed ensemble of the hotel furnished instrumental music, the Grand Opera tenor, Mr. Ernest Davis, sang twice, and Rev. Dr. Ralph W. Sockman, president of the New York

Federation of Churches, and pastor of the Madison Avenue Methodist Episcopal Church, gave a brief address.

Doctor Sockman, in his address, said in part: "It is peculiarly fitting that the New York Bible Society should present the Scriptures to this, the world's largest hotel. These over-topping structures of steel symbolize our modern machine culture. It has been said that Bethlehem in Pennsylvania is beginning to over-shadow Bethlehem in Judea. We could not check the building genius of man if we would, and we would not if we could. Our task is to develop human personalities, worthy to dwell in these wonders of architecture. Our generation has been

better in building sky-scraping buildings than in begetting sky-scraping characters. We have felt that engineers should be well paid because their work must be deadly accurate; but we have assumed that almost any one could lay the foundations of faith and virtue within the human soul. The giving of these Bibles is a sign that we recognize the necessity of matching the machine power of America with the man power of America. The Bible furnishes the blueprints for the building of modern character.

"There is a special propriety in this action today because this is a hotel. Here in the great metropolis we all seem to be nomads of the hotels and apartment houses. We are travelers hurrying hither and yon in our search for new experiences and enjoyments. Without a guide-book, travel is often a most wasteful and wearying exercise. We need that which tells us where to find the masterpieces of artistic living, where to see the true points of interest, where to locate the ultimate and enduring satisfactions of life. The Bible is still the Baedeker of the human soul."

Personally engrossed copies of the Bible were given to the managers of the hotel and several hundred attractive New Testaments were presented to the hotel employees.

THE CONTRITE HEART

SELECTIONS BY DEAN MAIN

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

So-called mourning for sin is a nauseous and perilous affectation, if it does not also mean a firm resolution to put it away.—*Bishop Thorold.*

Lord, before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I can not escape without drowning.

Thus I am always in the extremities; either my sins are so small that they need not my repentance, or so great that they can not obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary truly to measure the dimensions of my offenses. But oh, as thou revealest to me more of my misery, reveal also more of thy mercy.—*Thomas Fuller.*

I can not use the accustomed phrase that "He will forgive us if we pray." He is always forgiving us. He stands by every hour, watching our poor struggles with pity and love ineffable, longing—yes, I believe we may dare to say it—longing for our return.—*Francis Power Cobbe.*

We tell thee of our sin
Only half loathed, only half wished away,
And those clear eyes of love that look within
Rebuke us, seem to say—

"Oh, bought with my own blood,
Mine own for whom my precious life I gave,
Am I so little prized, remembered, loved,
By those I came to save?"

And under that deep gaze
Sorrow awakes; we kneel with eyelids wet,
And marvel as with Peter at the gate
That we could so forget.

—*Susan Coolidge.*

PRAYER

O merciful God, full of compassion, long-suffering and of great pity, make me earnestly repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful that I may flee to thee with a troubled spirit and a contrite heart; and, O merciful Lord, visit, comfort, and relieve me; excite in me true repentance; give me in this world knowledge of the truth and confidence in thy mercy, and, in the world to come, life everlasting. Strengthen me against sin, and enable me so to perform every duty, that whilst I live I may serve thee in that state to which thou hast called me; and, at last, by a holy and happy death, be delivered from the struggles and sorrows of this life, and obtain eternal happiness, for the sake of our Lord and Savior, thy Son Jesus Christ. Amen.

THE GIFT OF THE SPIRIT

SELECTIONS BY DEAN MAIN

The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

The Incarnation was God manifest in flesh, Pentecost was God manifest in spirit; the Incarnation was God dwelling with man, Pentecost was God dwelling in man. By the Incarnation God revealed himself secretly in the soul; by the Incarnation he lived for a season among men, by the Spirit he lives perpetually in man.

—James M. Campbell.

Come, Holy Spirit, from above,
And from the realms of light and love
Thine own bright rays impart.
Come, Father of the fatherless,
Come, Giver of all happiness,
Come, Lamp of every heart!

O thou of comforters the best,
O thou the soul's most welcome Guest,
O thou, our sweet repose;
Our resting place from life's long care,
Our shadow from the world's fierce glare,
Our solace in all woes!

—A. P. Stanley, *Trans.*

If we live in the Spirit we shall be led by him every day and every moment.—*Andrew Murray.*

Oh, do not let the sluggish, turbid current of your ordinary days seem to you that which truly represents to you what you are, what you are able to be. No, the time when you made the holiest resolutions, when you struggled most with the powers of evil, when Love conquered you and freed you from other chains that you might wear his chains, *that*, that was the true index to the divine purpose concerning you; that tells you what the Spirit of God is every hour working in you that you may be.—*F. D. Maurice.*

The Spirit of God is your Companion. Most exalted of all beings, he abides with you on the footing of a Friend, to teach, persuade, purify, and bless. — *George Bowen.*

PRAYER

Grant unto me, O heavenly Father, forgiveness for all the sins, the follies, the vain thoughts, the rash words, of which I have been guilty. And vouchsafe unto me the communion of the Holy Spirit, to be with me as a Spirit of sanctification to purify my heart, a Spirit of counsel in all perplex-

ities, of direction in all doubts, of resolution in all dangers, of constancy in all trials, and of comfort in all sufferings. Uphold me in those things I have learned aright, and set me right in those things in which I err. Strengthen me if in any good thing I waver, and keep me from all things that may hurt me; through Jesus Christ our Lord. Amen.

ALFRED BANQUET NOTICE

Sabbath Recorder,
Plainfield, N. J.

DEAR FRIENDS:

February 22, at 6.30 p. m., there will be held at the Rio Vista Hotel at Daytona the Annual Alfred Reunion Banquet, the cost of which will be \$1.50 per plate.

We are desirous of getting this information to all former students of Alfred and their friends who may be in or near Florida at that time.

We would like to announce this event in the RECORDER, also request any who read the notice and know of friends sojourning in the South, who would like to attend, to rotify them thereof, and also let us know here so that we may know who are expected.

Thanking you for anything you can do in spreading this information, both through the RECORDER and through personal and other means, I am,

Cordially yours,

GEO. A. MAIN.

P. S.—We expect at the banquet from seventy to one hundred, including President and Mrs. Davis, Orra Rogers, and, we hope, Mrs. Rogers, Dr. Melville Dewey, Ex-Senator L. W. H. Gibbs, and others, including too Professor and Mrs. A. B. Kenyon.

My friends, let us try to follow the Savior's steps; let us remember all day long what it is to be *men*; that it is to have every one whom we meet for our brother in the sight of God; that it is this, never to meet any one, however bad he may be, for whom we cannot say, "Christ died for that man, and Christ cares for him still. He is precious in God's eyes, and he shall be precious in mine also."—*Charles Kingsley.*

WOMAN'S WORK

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

NEW YORK CITY SOCIETY ACTIVE

The Woman's Auxiliary Society of the New York Church has not been heard from in these columns for some time. That, however, does not indicate any lack of activity or of loyalty.

The society works under rather unusual conditions, and it may be both interesting and enlightening to those who have to go but around the corner, as it were, to learn just what it means to this society to "carry on."

Geographically we are widely scattered. If you will get out your atlas and look at the map which will show in detail the section around New York City, you will have a clearer idea of the size of this "parish."

The only towns which have more than one of the members residing there are Yonkers, with three; White Plains, N. Y., with two; Linden, N. J., with two; and New York City, with two.

And now you are cordially invited to attend one of our regular meetings, held today with Mrs. Lillian York Whitford at her home on One Hundred Tenth St., New York City. Permit me to introduce the members as they arrive.

Here is our pastor's wife, Mrs. Stella Bee Crandall, and with her are Mrs. Eola Hamilton Whipple and Mrs. Joanna Franklin, all from Yonkers. They had a brisk walk to the trolley, on which they spent twenty minutes, then took the subway for a forty minute ride. Close behind them comes Mrs. Jessie Green Coon from Hampshire, Long Island. It took her one and one-half hours to come, by way of the Long Island train and the subway. Mrs. Flora Chipman and her daughter, Mrs. Frances Terhune, arrive next, from Linden, N. J. They are fortunate in having a car, but it has taken them one and one-half hours to come, having the ferry to cross and then the New York City traffic to negotiate. And now we greet Mrs.

Lucy Davidson Randolph from Great Kills, Staten Island. She has a most interesting journey, for it involves first a twenty-five minute train ride, then a twenty minute ferry ride, and finally the inevitable subway ride from the tip end of New York up to One Hundred Tenth Street—a total journey of two hours. Mrs. Rachel Richmond Archare comes from Oradell, N. J., by auto, and spends one and one-half hours in coming—again the ferry and the New York traffic have to be considered. Mrs. Addie Lewis Russell sometimes, as today, is able to come to our meetings, though her health renders it difficult and sometimes impossible. She comes by auto from White Plains, N. Y., and spends one hour on the trip. Mrs. Ernest White also comes from White Plains, by train and subway, and she also spends one hour coming. Mrs. Miriam Post Stewart is living in New York and is within walking distance of today's meeting. From Brooklyn comes Mrs. Helen Barber Cottrell, and it takes her one hour on the subway to reach our meeting today. Our president, Mrs. Muriel Rogers Babcock, comes from Great Neck, Long Island, and spends thirty minutes on the train and thirty minutes on the subway. Mrs. Ethel Haven Hillhouse, the secretary, comes from Rutherford, N. J., and has a twenty minute train ride, eight minutes on the ferry, and thirty minutes in the subway. So you see that the faithful souls who attend have some difficulties to overcome and they must give up the whole day to it. They must also surrender some cash, as the total transportation costs of this group were \$10.83.

Our meetings are held on the second Thursday of each month, except July and August, at the homes of the members. All come in time for dinner, and both before and after dinner hands are busy with whatever work our directresses have arranged for us to do. Meantime tongues are busy, also, for these meetings are among our very few opportunities to catch up on each life and interests, and the social side of the meeting is of no small importance. Rarely do we have a meeting at which we do not have some visitors, and their presence always adds

greatly to the pleasure of each meeting. And now our hostess is calling us to dinner. This is always a satisfactory meal, to which each one has contributed something, and which has been prepared by volunteers, under the direction of the hostess.

After dinner our president calls the business meeting to order, and for the devotional part we use the Worship Service. Twice a year, in May and November, we pay our dues and bring in our thank offerings. These latter are purely voluntary gifts and of course vary from year to year. Our offerings last November amount to \$53.50.

Our work is done largely for local charities, though occasionally it is for some member who is rushed with work. Sometimes we buy material at wholesale (as toweling, etc.), make it up and sell it to the members at retail prices, adding the margin to our treasury.

We have twenty-two members, of whom six are non-resident and two are inactive. Our average attendance for the year has been eight members and three visitors.

An examination of our roll book for the five years, 1925-1929, indicates that in that time we have held forty-four meetings, of which number Mrs. Whipple has attended thirty-nine; Mrs. Crandall, forty; and Mrs. Babcock, forty. I think we can safely challenge any society to furnish a better record under as difficult conditions.

ETHEL HAVEN HILLHOUSE,
Secretary.

[The editor wishes we might have more splendid and interesting reports like the one just given above.]

MIND YOUR STEP

ELIZABETH L. GREEN

One winter's day two college girls were walking home from class on opposite sides of the street, which was built on a hillside so that the sidewalk which led to Abbie's home was several feet lower than the one on which Verne was walking. Consequently, following a recent thaw with subsequent zero weather the lower walk was very icy while the other afforded comparatively sure footing.

Watching her friend slipping and sliding precariously as she went, Verne called out, "Be careful or you'll fall"; and as the words left her mouth she herself went sprawling, having lost her footing on a patch of ice scarcely larger than a man's hand.

Joining in a hearty laugh at her own expense, Verne picked herself up and reached home without further mishap. But the incident left a lasting impression on her mind; and now, some twenty years later, she is heard to tell the story and add: "Life is like that—we see a fellow traveler whose path through life leads o'er slippery places of temptation, and while with solicitous eye we watch his progress fearing his downfall, at the same time making our own way with a smug sense of security, we need to be watchful lest some little sin be the means of our undoing. I suppose it must have been something like this the Apostle Paul had in mind when he said, 'Let him that thinketh he standeth take heed lest he fall'."

LINCOLN

Through the dim pageant of the years
A wondrous tracery appears:
A cabin of the western wild
Shelters in sleep a newborn child.

Nor nurse nor parent dear can know
The way those infant feet must go,
And yet a nation's help and hope
Are sealed within that horoscope.

Beyond is toil for daily bread,
And thought to noble issues led.
And courage arming for the morn
For whose behest this man was born.

A man of homely, rustic ways,
Yet he achieves the forum's praise,
And soon earth's highest meed has won,
The seat and sway of Washington.

No throne of honors and delights,
Distrustful days and sleepless nights,
To struggle, suffer, and aspire,
Like Israel, led by cloud and fire.

A treacherous shot, a sob of rest,
A martyr's palm upon his breast,
A welcome from the glorious seat
Where blameless souls of heroes meet.
—Julia Ward Howe.

"Many a sugar daddy was dissolved in Wall Street."

YOUNG PEOPLE'S WORK

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

FAITH AND WHAT IT DOES

Christian Endeavor Topic for Sabbath Day,
March 1, 1930

DAILY READINGS

Sunday—Definition of faith (Heb. 11: 1)
Monday—Example of faith (Heb. 11: 8-10)
Tuesday—Courage of faith (1 Kings 18: 17-22)
Wednesday—Healing by faith (Matt. 8: 5-13)
Thursday—Steadied by faith (1 Cor. 15: 58)
Friday—Made hopeful by faith (1 Pet. 1: 3-5)
Sabbath Day—Topic: Faith and what it does.
(Heb. 11: 1-10, 32-38. Consecration meeting.)

Sight, hearing, touch, taste, and smell
Guide man in the physical realms, but
Faith—man's sixth sense—
Begins where they leave off.

Faith is the commonest thing in the world. We all believe something; we believe in our friends; we believe what our friends tell us; we believe our senses; we believe even parts of the newspapers; we take checks on faith, believing that he who draws the check can pay. Without faith, human life would be impossible.

Faith is at the foundation of our Christian life. We believe God will do what he has promised. We believe and trust Jesus just as we believe and trust our friends. Jesus said, "Whoso liveth and believeth on me shall never die."

But belief on Jesus ought not to stop with that. Jesus himself said, "Why call ye me Lord, and do not the things I command you?" Faith and works are thus inseparably cemented. Our Christian Endeavor pledge says not only "Trusting in the Lord Jesus Christ," but also "I will strive to do whatever he would like to have me do." In other words, we promise to put our faith on him to work; we tie up our purposes with his. Do we have real faith if we are not willing to let it show in what we do?

SUGGESTED SONGS

Take the Name of Jesus With You.
My Faith Looks Up to Thee.
What a Friend We Have in Jesus.
God Will Take Care of You.
Faith of Our Fathers.

A FEW QUESTIONS

Can we live with a religion established merely on the basis of science, or do we need to have faith as the foundation of our religion?

In what ways can we prove our faith?
In what way is faith related to prayer?

C. L. B.

THOUGHTS FOR THE QUIET HOUR LYLE CRANDALL

"When the anchors that faith has cast,
Are dragging in the gale,
I am quietly holding fast,
To the things that can not fail."

When I was a boy about sixteen years of age, I had a serious trouble with my voice which lasted about three years. I almost lost my voice entirely, and it seemed as if I would never regain it. I was treated by several physicians, but my affliction seemed to baffle them. Life certainly looked dark to me, and it seemed as if all of my plans for the future would have to be changed. Throughout this dark period of my life I knew that God had a purpose for me, and that he would help me fulfill this purpose if I only trusted him. I prayed earnestly that he would restore my voice, and my faith in him never wavered. I knew he would do it if it were his will, and he *did*. My voice was completely restored during a period of a few days. I "quietly held fast to the things that can not fail," and God helped me. I have told this experience, hoping that it will help some person who is passing through a similar trial. Never let your faith in God waver, and he will help you if you only trust in him.

"I will not doubt, though all my ships at sea,
Come drifting home with broken masts and sails;
I will believe the hand that never fails,
For seeming evil worketh good for me."

BEREA OBSERVES CHRISTIAN ENDEAVOR WEEK

In our home news from Berea last week we told you that we were planning to observe Christian Endeavor week, but that the write-up would have to wait for another time. This seems to be "another time." Your temporary editor hoped some of the other societies would send their reports for

this issue of the RECORDER, but—where are they?

We had three special services during the week: At Christian Endeavor meeting, January 25, we talked over plans for the coming year; among things projected are: better socials, a Junior society, better co-operation between church and Christian Endeavor, and within Christian Endeavor itself.

Prayer meeting on Wednesday night was in charge of a Christian Endeavor member. We read and studied together the Christian Endeavor chapter, 1 Corinthians 13.

The Christian Endeavor society had charge of the church service February 1. The Otterslide branch of our society joined with us in presenting the following program:

Piano prelude—Christian Endeavor Grand March Orma Sutton

Song—Onward, Christian Soldiers, using the following version: "Onward, Christian C. E.'s, marching as for peace, With the cross of Jesus, working for release."

Opening prayers—For a revival throughout our state

Song—There's a New Day Dawning
Scripture—Ephesians 6: 10-19 (read by our youngest member)

Offertory—Quartet from Otterslide Branch
Talks—

The Crusades—What They Were in Days of Old, and What They Mean Today

A Short History of Christian Endeavor

Ladies' Trio—Give of Your Best to the Master
Christian Endeavor When I Was a Boy

Christian Endeavor Today
Definite Plans for 1930

Closing song—Have Thine Own Way
Prayer—Deacon F. M. Sutton
Mizpah Benediction

At least one of the above talks is promised for the RECORDER.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—God is Spirit (John 4: 24)
Monday—The still small voice (1 Kings 19: 9-14)
Tuesday—God omnipotent (Matt. 19: 26)
Wednesday—God, the all-seeing (Heb. 4: 13)
Thursday—Find God in prayer (Matt. 7: 7-11)
Friday—Seeing God in Christ (John 10: 37, 38)
Sabbath Day—Topic: What is God like? How does one find out? (John 1: 18; 14: 6-11. Consecration meeting)

Topic for Sabbath Day, March 1, 1930

TWO QUESTIONS

I. What is God like?

God is like man—or as we usually say, man is like God,—"In his image." God is not like man in physical form, for "God is a Spirit," but there are likenesses: man has a little power, God is all powerful (omnipotent); man can see, understand, and know some things, God is all-seeing and all-knowing (omniscient); man can love imperfectly, but God's love is so perfect that John says: "God is love."

It isn't easy to say what we mean by a *spirit*, but probably we can come the nearest to explaining it by again looking at ourselves. Our power is not all in our physical body; take the spirit from that body and the material form is powerless. Man sees, knows, and understands, but his body can not see or understand if the spirit is removed from it.

We like some one. It is not the physical man that we like, but the person behind it. He is companionable, kind, and lovable. We dislike another one with just as healthy and handsome a physique, but the person behind it is cross and crabbed. We like the person, not his physical form; his spirit, not his body. So God is the personal Spirit behind the physical universe.

II. How does one find out?

"No man has seen God at any time," so it is not by seeing him. "The heavens declare the glory of God." The study of nature will help us to find out God, just as a study of a man's works and deeds reveals his character and abilities.

To know Christ is to know God. "He that hath seen me hath seen the Father." A human life that truly reveals God is the clearest, most understandable, to the human mind. That is the place Jesus Christ fills.

The most personal method of finding out is through our own spiritual communion with God. Prayer helps one to find out.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Two fine hymnals for use in Junior societies were published last year. Do your juniors have a hymnal of their own? If not, why not ask the Senior society or per-

haps the Ladies' Aid society, or some other church organization to buy one or two dozen for their use? The money will be well invested.

The *American Junior Church School Hymnal*, compiled by Edward R. Bartlett, D. D., and Dean R. G. McCutchan, and published by the E. O. Excell Company, costs seventy-five cents per copy or \$60 per hundred. A returnable sample copy will be sent from the publishers at 410 S. Michigan Avenue, Chicago, Ill.

The *Junior Church School Hymnal*, compiled by a committee of the Presbyterian Board of Christian Education, and published by the same board, is priced at ninety cents the copy and \$75 per hundred for the pupil's edition, and the teacher's edition at \$1.25 a copy. Their headquarters' address is Witherspoon building, Philadelphia.

Although an older collection, the *Junior Carols*, published by the International Society of Christian Endeavor, is still worthy of consideration by any committee contemplating the purchase of such a hymnal. Of course there are several of the splendid new hymns which this book does not contain, yet it does contain many of the good old church hymns suitable for use with children. This book sells for fifty cents a copy in quantities of less than twenty-five, and forty cents for twenty-five or more.

Beware of too cheap hymnals, for they generally contain cheap hymns. Hymns have such a great influence on children's lives that they should be taught the best.

THREE ARTICLES FROM THE MILTON COLLEGE REVIEW

CONFERENCE ON VITAL QUESTIONS IS HELD SUNDAY

Two conferences, one for young people of high school age, and a second for those of college age, were held Sunday in the Seventh Day Baptist church under the leadership of Rev. A. J. C. Bond of Plainfield, N. J., who is the director of Sabbath Promotion, and represents in particular the American Sabbath Tract Society.

The former convened in the forenoon and culminated in a luncheon in the church basement, served by some of the ladies of the church and the social committee of the

Christian Endeavor society. There was a good sized group present and an interesting and worth while discussion took place.

At three o'clock a large group of young people of college age and interests met for a similar conference under Mr. Bond. The discussion which took place in the following two and one-half hours displayed keen interest and deep thinking on the part of those present. The discussion centered about the subject of the Sabbath, both as a generalized day of rest and as a seventh day Sabbath commonly accepted by the denomination. In fact the topic might be summed up in one phrase—"The Why of the Sabbath."

Mr. Bond, in opening the discussion, showed the importance of and the need for consecrated lay workers in the church. He stated that since the better part of the young people, generally speaking, of course, were those who went to colleges, that those colleges were a drain upon the individual churches if the vitality thus taken away could not be built back into the church. A good deal, therefore, rests upon the young people as to the regulation of the church world of tomorrow.

The problems were attacked from various angles, such as the authority of the Bible, the authority of the Sabbath, the problems confronting Sabbath keepers, particularly along vocational lines.

With reference to "The Why of the Sabbath," the following points were brought out of the discussion: We find the Sabbath in the Bible; the Sabbath contributes something to life; the Sabbath carries with it a heritage of physical, mental, spiritual, and social good, and nothing better seems to take its place.

At six o'clock dinner was served in the church basement by the committee with the aid of some intermediates. The meal was spiced by a number of old Glee Club songs sung by the men present, a selection by members of the Treble Clef, and other old favorite songs by the whole group.

Announcement was made by Mr. Bond that he would be on the campus Monday and Tuesday and he extended invitations to all present to call on him for personal conferences or group discussions. The conference then adjourned with the Song of the Bell.

TALKS ON INTERNATIONAL PEACE AT
CHAPEL

Rev. A. J. C. Bond of Plainfield, N. J., gave a very interesting talk on values and accomplishments of the past as related to the future in a chapel talk last Monday morning, January 20.

By fitting and well expressed examples he showed how mistakes, sacrifices, inventions, and philosophies of the past have created a present foundation which will be built on by future generations. He spoke of the international peace movement and the favorable conditions for it at this particular time.

"Opportunities of the future are bound up in the work of the past," said Mr. Bond, as he brought his address to a close.

Dr. Bond left Tuesday morning for Plainfield, N. J., after a five-days' visit.

JOINT ASSOCIATION MEETING

Last Tuesday morning at the period devoted to the regular meetings of the Christian associations, a joint session convened at which Dr. A. J. C. Bond of Plainfield, N. J., spoke.

Doctor Bond took this opportunity for a farewell message to the students with whom he had had contact during the previous days. He opened his talk with the Scripture found in Mark 10, dealing with the rich young man, who had a desire for right and the truth. He had done all that he knew to inherit eternal life but felt the need of something more and was seeking after that thing. It was brought out that we must seek for truth from all good sources and decide for ourselves from the things we think best.

During the days of January 18-21, Doctor Bond has been in Milton holding conferences both with groups and individually, endeavoring to aid them in the problems which they might be dealing with at that time.

INVESTMENTS

MRS. L. E. LIVERMORE

Probably no subject in the South receives as much attention as investments.

You hear it on the train, on the street, and, in fact, almost anywhere that two or

three are talking. Everyone seems anxious to make money.

If you invest in real estate, and make you a home, you incur repairs, taxes, insurance, and liability to destruction by fire or wind, that may draw heavily on you, or wipe out much of your possession.

They are putting out many attractive circulars and booklets on "Investment." There seems to be a great lure about them.

There is one, by a Master Builder, that is worthy of our attention. The prospectus is marvelous! Not one has ever regretted investing there. When all else fails, this will not! It is a *wonderful place*—room for all! It has "a wall great and high," and "twelve gates." "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." "And the foundations of the wall of the city are garnished with all manner of precious stones."

There are no electric bills. "For the glory of God did lighten it," nor taxes—for "Jesus paid it all"! "And the inhabitant shall no more say, 'I am sick.'"

"There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

No more water bills! There is a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb, in the midst of the street of it, and on either side of the river is the tree of life which bears twelve manner of fruits and yields her fruit every month, and the leaves of the tree are for the healing of the nation.

This does not half depict the beautiful over there! He hath said, "It hath not entered into the heart of man, the things that God hath prepared for them that love him."

He says, "Come ye. Buy and eat, without money and without price." Let us all invest in the happy Eternity.

A man is what he is, not what men say he is. His character no man can touch. His character is what he is before his God and his Judge; and only himself can damage that. His reputation is what men say he is. That can be damaged; but reputation is for time, character is for eternity.—*John B. Gough.*

CHILDREN'S PAGE

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

HOW CAN WE SHOW REVERENCE?

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

MRS. HERBERT L. POLAN

CONSECRATION MEETING

The secretary's roll book should be at the meeting and the names of all active members called.

Plan a quiet, reverent opening worship service. Have a member of the prayer meeting committee stand by the door and quietly admit late comers and ask them to remain just inside the door until the close of the worship period.

Superintendent or leader may repeat this:

Let all feet be still,
Let all hands be clasped,
Let all heads be bowed,
Let all eyes be closed.

Then while all are very still, a junior may lead in prayer. Let the leader then say: All please be seated quietly and keep your heads bowed while we all sing softly:

Lord, we come thy name to praise,
May we feel thy presence near;
Let thy glory meet our eyes,
While we in thy courts appear, etc.

(Such worship services, all of them, should be memorized songs, poems, Bible verses, prayers, so that songbooks will be out of mind and thoughts directed on the meaning of the words spoken.)

Copies of a closing prayer may be neatly hand-printed on cards having on them a picture of children on the steps of a church, or seated in some meeting room, or if these are hard to find, use pictures of children at a mother's knee or of a child who has a thoughtful face.

(For pictures of churches—sample church papers are likely to have them and old Christmas cards and catalogues of Bible school supplies.)

These cards should be gathered up by the prayer meeting committee and used repeatedly until the verse is committed to memory.

(Such cards should be kept in a box and

may be placed with other similar prayer meeting ideas—in the care of the prayer meeting committee, and sent with your posters and other work when there is a convention.)

The Lord be with us as we bend
The blessing to receive,
His gift of peace on us descend
As we his temple leave.
The Lord be with us as we walk
Along our homeward way;
In silent walk, or friendly talk
We would close by thee stay. Amen.

Thoughts to develop:

Do location, space, seating arrangement have anything to do with a proper reverent attitude?

Do the immediate surroundings, colorings, lights, cleanliness, order, and beauty have an influence over the reverent mind?

Do heat, cold, uncomfortable seating, restlessness of other people, irreverence of someone near you affect your attitude of reverence?

Suggested songs:
Take time to be holy.
Fairest Lord Jesus.
More about Jesus.
Oh, worship the King.

Try learning a chant or a "response" to work into a worship program later. The prayer meeting committee may send for copies of the Perry Picture, "The Soul's Awakening," and give them out at this meeting as a present to every junior. These may then be pasted on a longer narrow card to fit each child's own Bible as a book mark. This little picture is very beautiful. Larger ones in colors may be purchased if one desires.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have been looking in the SABBATH RECORDER and saw that not as many children were writing to you as before, so thought I would write.

I am seven years old and in the third grade at school. We have a man teacher, which is something different for our school.

I go to church and Sabbath school at Richburg when the roads and weather are so we can. My teacher is my Aunt, Faith

Saunders, and we all like her. There are four in our class.

I have a kitty whose name is Topsy, and two cute brown and white puppies which we call Mike and Pat.

I have two sisters and one brother, all older than myself.

Your little friend,

FAITH MARIE DRAKE.

Shinglehouse, Pa.,
February 2, 1930.

DEAR FAITH:

I am so glad you noticed that I needed more letters. I always wish for letters every blessed week, and sometimes, though not often, I am disappointed; so please write as often as you can.

When I was a little girl like you I had a man teacher in the winter and a woman teacher in the spring and autumn. I did not know which I did like best. Do you?

I know you must enjoy your trips to Richburg this winter for the roads and weather have been much better than most years. You see we have to drive five miles to church at Independence and we have had fine roads nearly all winter, though sometimes they are a bit bumpy, and my big boy thinks I do too much back seat driving.

I wonder if your Topsy likes the puppies any more than my kitty likes dogs. My kitty growls at the very sight of a dog, big or little, but my next door neighbor's dog and cat are very fond of each other, and even like to sleep together.

Please do not forget to write often.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the Children's Page and like the stories very much, so I am going to write a letter. I am ten years old.

I have a dog named Princess and I don't believe I could get along without her. My father got me a kitten last week and she is black, but has a little white on her. We are going to call her Dina.

I have been taking music lessons for most a year, and I am planning later on to take violin lessons when I get my music well.

I have six fish and a bird, whose name is Dicky. I clean his cage every Sunday morning. I also have three turtles; I got them

at different times. In the summer they are in the back yard in a large wash tub. We feed them worms and bread. Sometimes we let them out on the lawn and have them run races. This is sure fun. In the winter we keep them down cellar—they stay under the water and never eat anything for several months.

I had a chameleon which we called Cammy. One day a little girl was here and she pinched his tail off. He was a sight. You probably know how an animal looks with its tail off, but he looked worse than that. Finally he died. If you never saw one I'll tell you how a chameleon looks. It is on the order of a lizard and when you put it on dark things it will turn brown; when you put it on light things it will turn green. Cammy drank water with sugar in it and ate flies. We got him at Sparks' circus last August on our trip and we brought him home with us from Michigan. I am getting quite a farm with six different animals, I think.

I go to the old Piscataway church at New Market, N. J. My Sabbath school teacher is Miss Ethel Rogers and I like her very much. Pastor Bond is our minister for now, till we get someone else, and I like him very much, because he tells children's stories each week. We miss Pastor Van Horn very much because after sunset on Sabbath day, Pastor and Mrs. Van Horn would come and play games with us.

I will write some other time and tell you about the trips I have taken.

With love,

FAITH BASSETT.

Dunellen, N. J.,
February 4, 1930.

DEAR FAITH:

You see I have two Faiths this week. Don't you think they ought to make me very faithful?

You surely are blessed with pets, and I think they are all nice ones. I think the more pets children can have the better, that is if they take good care of them, and I'm sure you do from what you have told me about your care of Dicky Bird.

A chameleon must make a very interesting pet. I have seen several but never had one for a pet, though I have had a good

many turtles. I am sorry you had to lose Cammy.

Did you know that some over twenty-four years ago my home was in Dunellen, and I attended the dear old Piscataway church? I am very fond of the New Market people and often think of the pleasant times I spent with them. I have always hoped that some day I might neighbor with them again. I don't wonder you are fond of Miss Ethel Rogers, for I am, too.

I hope soon to hear about those trips you have taken.

Your true friend,

MIZPAH S. GREENE.

HOME NEWS

WATERFORD, CONN.—After many months of continuous work with the needle, the Waterford Ladies' Aid had their Christmas sale of fancy work and food, making seventy-five dollars. Beside the sale, the ladies have orders for several quilts and have already completed some of them.

The annual Christmas supper was enjoyed by all. A program by the Sabbath school consisted of recitations and songs by the children; a solo by Pastor Hill, accompanied by Miss Doris Skinner; a duet by the Misses Josephine and Helen Maxson, accompanied by Mrs. Albert Brooks; a solo by Mrs. Albert, accompanied by Miss Josephine Maxson. To the delight of the children, Santa Claus visited them, passing out gifts and candy from the tree.

The Christian Endeavor held a brief business meeting on the evening after the Sabbath, December 21, at the parsonage. What fun at a social! Each one present led in his or her favorite game, after which we all had a surprise—a Christmas tree, brilliantly decorated, and on it a gift for each one.

The Christian Endeavor parsonage committee, assisted by the members of the Christian Endeavor, conducted a successful magazine campaign and sale of Christmas cards.

Pastor Hill, Miss Josephine Maxson, Miss Lena Brooks, and Percy Neff represented the Waterford Church at the dedication of the Denominational Building at Plainfield, N. J., on December 28.

Mr. Erlo Sutton visited Waterford in the week of January 18, and preached two

sermons and conducted three classes in religious education.

The church held their annual business meeting and elected the following officers: Mr. Isaac Gardner, moderator; Mr. Charles Gardner, clerk; Mrs. Herbert Maxson, treasurer.

In the absence of Mr. Isaac Gardner, who was our moderator, Mr. Herbert Maxson filled the chair. Mr. Gardner has been seriously ill and in the hospital for many weeks, but is improving slowly, and we are in hopes that he may be back with us soon.

We pray that we may be more faithful servants of Jesus Christ in 1930.

M. S. B.

SEVENTY-TWO CENTS IN EVERY DOLLAR

That is what Mr. Hoover tells the nation that the federal government is spending for wars, past and to come. Out of the \$3,830,445,281 which Congress has been asked to appropriate for the fiscal year which begins next July, the service of the great god Mars will absorb \$2,733,213,283! In other words, 72 cents in every dollar which the citizen turns over to the government goes for payment on the debts incurred in past wars, outlays for pensions, hospital costs, and other payments in behalf of veterans, and for the upkeep of the army, navy, marine corps, and national guard. When the 72 cents have been spent, the government is left with 13 cents to devote to public health, Indian affairs, aid to labor and agriculture, or the construction of public buildings—the latter one of Mr. Hoover's cherished projects for mitigating unemployment. Then there is 8 cents which can be given to keeping the actual machinery of government functioning. And that leaves 7 cents for fiscal affairs, such as tax and customs refunds, the administration of trust funds, the government of the District of Columbia, and other items. It is no wonder that Mr. Hoover's message to Congress expressed the hope that a reduction of the outlay for defense purposes might be possible.

—Christian Century.

OUR PULPIT

DANGER SIGNS

REV. HURLEY S. WARREN

Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, MARCH 1, 1930

Text—Luke 11: 35.

(The sermons for the month of March will all be furnished by Mr. Warren)

ORDER OF SERVICE

HYMN

THE BEATITUDES—In unison

PRAYER

RESPONSIVE READING

SPECIAL MUSIC

OFFERING

SCRIPTURE LESSON—Luke 11: 29-36

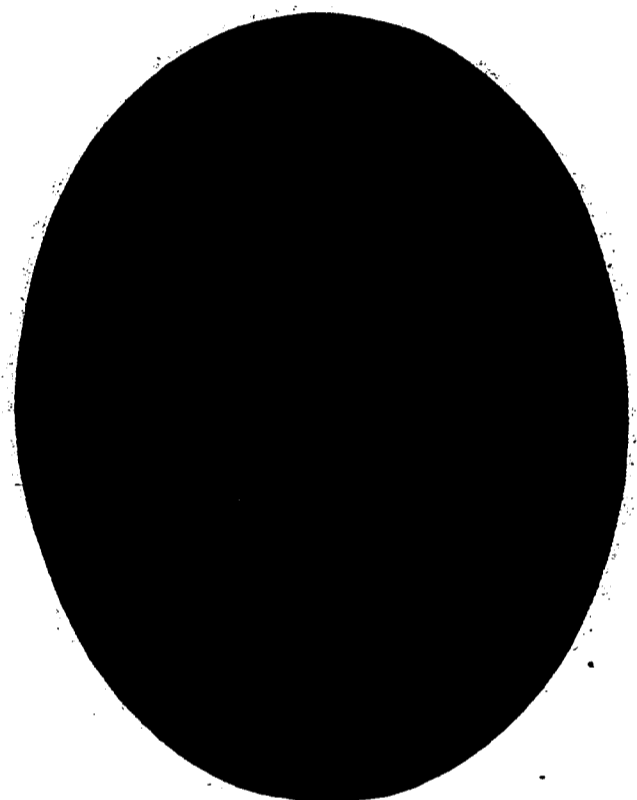
HYMN

SERMON

HYMN

BENEDICTION

Jesus is like that. Men have learned something during the years about this journey called 'Life.' It seems literally tragic to have anyone start out as if nothing had ever been learned, and then absorb all the punishment involved in all the mistakes which untaught life can make. Any one life is too short for such a program of discipline. . . . I suppose that no man ever reads an accurate direction pointer, which an automobile club has erected on a baffling road, without feeling, at least momentarily, a



I have just read a very practical article entitled "A Dangerous Curve Ahead," by Dr. Bernard C. Clausen, which appears in the "Association Men" for February. Doctor Clausen was enjoying a ride one beautiful winter day, when suddenly his car skidded. Looking up he saw a sentinel of warning—"Danger! Sharp Curve Ahead!" That very spot may have been the scene of a tragedy at some previous time. Its very enactment might have led to the posting of such a dangerous place. At least an organized effort makes the road safe for travelers who read and heed the signs. This effort costs. It means that every active member dedicates a part of his life that his fellow men may receive due notice of danger. They willingly share their knowledge for the sake of others. The writer of the article mentioned says: "The Church of

sense of responsibility for joining the club and doing his best to work out his gratitude in a continuance and an expansion of the club's service. Certainly no man can look out across modern civilization and see the share the Church is having in saving mankind through these perilous years of mechanization from the awful perils of soulless existence in bondage to the machine—surely no one can watch the Church of Jesus defy the Moloch gods of war and fight them back into the hell from which they came, without wanting to share in the tribulations of the triumphs of such objectives. The Church can do something for you. But most of the things which the Church offers can be accepted by you without accepting the Church. You can do something for the Church. But most of the things that the Church asks of you can be done by you without joining the

Church. But the world asks something from you which you can not do for the world alone but which you can do for the world acting through the Church. Come, then! You have read the danger signs. Help us patrol the roads of the world with the wisdom of yesterday, today, and tomorrow."

DISREGARD FOR WARNINGS

There is a spirit abroad in this age which may be described in terms like these: "I'll take a chance," "I'll try anything once," "Be a sport," "Don't be a sissy," "Just one more slide."

The very fact that we hesitate, nearly always spells danger ahead. The jeer of the crowd, the coaxing of semi-friends, the mental desperation of "Oh, well, others are doing it," may start us slipping. If our habits of action are of the easy-going type the warning will mean little or nothing to us.

A call to obedience is a warning of probable danger. The other day in Omaha a certain mother called her son who was sliding down hill with his playmates. The boy said, "I'll take just one more slide before I go," and at the foot of the hill where there was a cross-street he was struck by his uncle's automobile.

An incident is related of a Hindoo who was shown, through a microscope, the germs in the water from the Ganges. He was told not to drink that water any more. The Hindoo did not like the looks of the germs wriggling around in the water, so he took a heavy stick, broke the microscope, and continued to drink the water.

THE VALUE OF WARNINGS

How foolish we should be if upon seeing a sign of warning we would disregard it because the "ly" is left off "Slow" or the phrasing is not grammatically correct.

To quote from Doctor Clausen again; ". . . The mistakes of Moses are still being flaunted by a careless generation which uses them to justify their own mistakes. The errors pointed out in the scientific assumptions of Genesis have prevented many a youngster from building the science of his own life upon the wisdom of Jesus. The hypocrites in the Church have served as an excuse for millions of hypocrites outside the Church. And the magnificent meaning of Jesus' teaching has been obscured again and

again because of rumors to the effect that the gospels do not wholly agree in their accounts of his life. Is that the way to manage the difficult affairs of living? Is it wise to judge wisdom wholly by its visible garb? Read this gospel which you hear criticized. Listen to the words of this Christ whose existence is doubted. Watch the effect of his death upon the careers of the men and women who thoughtfully accept him and prayerfully follow his leadership. The way to find out whether or not Jesus told the truth is not to look back at the quality of life before he lived, but to look forward into the quality of life which was produced after he died. The achievements of the Christ can not be found in Psalm 137, and the strident hate of Obadiah. If you look for tests of him, look for Paul, and the Book of the Acts, and the saints and martyrs which have gemmed history's diadem ever since. Best of all, try him out. See if you can depend upon him. Experiment with his teaching. Test his truth, yourself.

"The value of a warning sign lies not in its grammatical correctness, not in its spelling accuracy, nor in its tasty combination of color. The value of a warning sign lies in its timeliness, its trustworthiness, and its truth."

TAKING HEED

The words of the text are those of warning, "Take heed, therefore." If obeyed, they not only save the one warned from serious injury and perhaps death, but enable him to warn others also. These words are found throughout the Bible and fulfill their richest mission when used by the Master.

In the "Orations and Songs" of Moses the leader of the children of Israel delivers a message from God which visualizes the prosperity of the Promised Land. They shall sow and reap in abundance if they love the Lord their God and serve him with all their heart and soul. And immediately Moses warns them, "Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them." After this warning follows the assurance that the words of the Lord their God, "cherished, taught, and obeyed, will bring victorious possession of the Promised Land."

The Psalmist asks, "Wherewithal shall a young man cleanse his way?" And he re-

plies, "By taking heed thereto according to thy word."

The Master warned men as he taught: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven."

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

"... Take heed what ye hear; with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given."

"Take heed therefore that the light which is in thee be not darkness."

"Take heed, therefore."

May the spirit expressed in Joyce Kilmer's poem, "The Builder," guide us as we take heed. And may we who are young appreciate and appropriate its fruits.

An old man, traveling a lone highway,
Came at evening, cold and gray,
To a chasm, vast and deep and wide;
The old man paused in the twilight dim,
The swollen stream had no fear for him;
But he turned when on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your time in building here;
Your journey will end with the passing day,
You never again will pass this way.
You have crossed the chasm, deep and wide,
Why build this bridge at eventide?"
Then the builder lifted his old gray head,
"Good friend, in the path I have come," he said,
"There follows after me today
A youth whose feet must pass this way.
This chasm has been naught to me,
To that fair youth may a pitfall be.
He, too, must pass in the twilight dim;
Good friend, I am building this bridge for him."

In the name of Christ and the ones who will tread this way. Amen.

NO HOPE

"He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.

Twenty years ago a young man came from the country to the city. Later his parents came with the other members of the family. This young man cared for his parents, brothers, sisters and friends, but gave no thought to Christ or the welfare of his soul or the work of the Church. Some mornings ago, he went to his work

at eight o'clock. A few minutes later, he fell sick and went to his car to rest and felt even more sick and drove the car home. At noon the doctor was called to his bedside. The doctor could do nothing and the young man passed away at three o'clock, without God, without Christ, and without hope. When the pastor of another member of the family arrived, the feeble father was trying to find something to say about the forty-four-year-old son who had neglected the most important thing in all life. The weeping father said, "He was good to his mother and to me." "He was liberal, for I heard him say that he put a dollar on the collection plate when he was at church the last time, five years ago." "He was a member of the Masonic order and has lots of friends there." "He has always been a good hearted boy." But the pastor could only say, "What did he do with Christ? Did he accept him for personal salvation and confess his faith in the Christ?" The answer was negative. Forty-four years on this earth and not one in which to face the Christ seeking his mercy in salvation! No time or thought for the Christ and his Church! "He that believeth not on the Son shall not see life, but the wrath of God abideth on him." "He that believeth on the Son hath eternal life."

—Jerome O. Williams.

MY DAILY PRAYER

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help a soul in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—Grenville Kleiser.

Fundamentalists' Page

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

BIBLICAL CRITICISM

VIII.

HIGHER CRITICISM—ITS ORIGIN AND HISTORY MODERN ANTIQUES

In our last article, we closed by saying that our modern higher critics with their post-Mosaic and post-prophetic theories of the origin of the Pentateuch—with their compilation, divisive, documentary, redactor theories—were but repeating and enlarging the theories held by those old Dutch and French rationalists, and the English deists, of the seventeenth century; and that by such methods they had converted the Pentateuch into a veritable patchwork.

For evidence of this fact consult Doctor Moffatt's *Translation of the Old Testament*, a recent production from the pen of a higher critic, who evidently accepts the "assured results" of this old, discredited, dissecting process. He uses J E D P to designate the various "documents" which have been woven together by the redactor. I give but a few illustrations from the Book of Genesis. Genesis 2: 4a he assigns to E, and places it before Genesis 1: 1. Genesis 2: 4b to 4: 26 is printed in italics to show that it was written by the scribe, designated J. But Genesis 3: 20, 21 is enclosed in brackets to indicate that this passage is an editorial or interpolation of the redactor. Chapter 7 is broken up into fragments by this process. Verse 10 is placed before verse 7, verse 16 is placed before verse 12, while verse 12 is sandwiched between 16 and 17. Verses 1-5 are assigned to E, verse 6 to J, and verse 7 to E. Verses 16 and 17 are divided between two documents, part belonging to J and the rest to E.

But there are other antiquities put in modern dress, served up to us as real contributions from the pens of modern scholars.

Morgan, two centuries ago, declared again and again that all historical facts recorded in

the Bible have nothing to do with Christian faith. The deist Collins declared, "Christianity is true ideally but not historically."

So the modernist Fitch, in his *Fundamental Beliefs of Christianity*, says: "It is not essential to Christianity to see (Christ) as the incarnation of historical truth. That is to say, it is beside the point whether every statement regarding external events, whether made by him or about him, corresponds with fact. . . . The infancy narratives, the dogma of the virgin birth, the resurrection story, may or may not be true." So Doctor Fosdick would "decode" the gospels so that we may get "their abiding meaning from outgrown phraseology." Collins said it as well in the eighteenth century.

Modern attempts to connect the sacrificial death of Jesus with Mithraism and other pagan practices find their parallel in deistic literature. Says the deist Tindall: "The taurobolia or the blood-bedaubing of a man in a pit all over with the blood of a bull, which fell on him through holes made in the plank on which the beast was slain, was believed to wash away all his sins and he, happy man, regenerated to eternity. . . . Natural religion which puts the whole stress on internal penitence and true virtue in the soul will be despised as allowing no computing or compounding with heaven."

Thus writes our modern S. D. McConnell: "Washing in the blood of a sacrificed victim to the washing away of sin was the supreme act of men who were grieved and wearied with the burden of their sins. The taurobolium and the criobolium were familiar in many lands. Their essential idea is still a favorite in many Christian circles. 'There is a fountain filled with blood'."

Says Thomas Paine: "A man is preached instead of God; an execution is an object for gratitude. The preachers daub themselves with the blood like a troop of assassins. They preach humdrum sermons on the merits of the execution."—*The Age of Reason*. Again this infidel sneeringly scoffs the atonement, saying: "When men are taught to believe that Jesus by his death rubs all off and pays their passage to heaven gratis, they become as careless in morals as a spendthrift would be of money were he told that his father had engaged to pay off all his scores."

But some modern theologians outdo Thomas Paine in their ridicule of the atonement. Professor Vedder, teacher of church history in Crozer seminary, in his book, the *Fundamentals of Christianity*, says:

"Our old theology continues to teach that the Almighty could find no better expedient to save men than 'to frame up' a case against his own Son and put to death the innocent for the guilty. And that which fills us with horror when done by man to man, we praise and glorify when done by God to God." Again, Professor Vedder says, in *Lay Sermons*, "Of all the slanders men have perpetuated against the Most High this is positively the most impudent, the most insulting. No, sin can not be escaped by a bloody sacrifice. *Jesus never taught and never authorized anybody to teach in his name that he suffered in our stead and bore the penalty of our sins.*" (Italics mine.) Of course, Professor Vedder knows that Paul preached a gospel of the atonement. But he thus answers Paul: "Paul appeals to a state of mind that has forever passed away—at least among civilized peoples—though his theology may be still helpful to African savages."

Such expressions would warm the bloodless hearts of Voltaire and Paine. They taught as much. Professor Vedder has lots of company today, and Crozer is not the only seminary with men of Vedder's stamp.

Listen to Paine as he rejects the virgin birth. In the *Age of Reason*, he says: "It is not difficult to account for the credit that was given to the story of Jesus Christ being the son of God. He was born when heathen mythology had prepared people for the belief of such a story. Almost all the extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods."

How much better has Doctor Fosdick put it? In *Shall the Fundamentalists Win?* he says: "The virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions."

It is well-known that the liberal higher critic and modernist are becoming more and more pronounced in their rejection of all

miracles. If they have not reached the place of rejecting miracles *in toto*, they have so rationalized their religion as to leave little room for revelation and the miraculous. In this, again, they are in accord with those early rationalists and deists.

Says the deist Woolston, referring to the raising of Lazarus: "It will always be objection enough against this miracle that it was never once mentioned by the first historians nor indeed invented by the last until he was above a hundred years old and everybody dead that should have known him."

So our modernist and higher critic, Doctor Kent, explains this miracle with the help of Woolston's allegorical theory. Says he: "The story of the raising of Lazarus was unknown not only to Paul and the twelve but also to the first generation of gospel writers. It was quite possible that the evangelist never intended his account as literal history, but rather as an allegorical illustration of Jesus' spiritual power."—In *Life and Teachings of Jesus*.

Says Professor N. Schmidt, in his *Prophet of Nazareth*, "The miracles of John's Gospel seem to be intended as allegories. They are exaggerated to such a point as to raise at least the question whether they were at all meant to be taken as narratives of actual occurrences." So thought the deist Woolston. He says, "Let not these seeming miracles deceive you."

"The best interpreters," says the deist Tindall, "own the apostles were grossly mistaken (as to the second coming). If most of the apostles were mistaken in a matter of this consequence, can we be certain that any of them may not be mistaken in other matters?"

"The facts of history," say Burton and Goodspeed (two modern higher critics), "have shown that Paul was in error in his teachings about the coming of the Lord. . . It is a palpable infidelity to truth to affirm that this teaching was true."

Chubb, the deist, had no thought that Christianity was to be a world religion, or even a superior religion. It mattered not to him "whether a man adopts Judaism or Paganism or Mohammedanism or Christianity." So with Professor Youtz of Oberlin College. Says he: "The God who works in Islam and in Buddhism is the Father of our Lord Jesus Christ."

These parallels, selected at random, could

be multiplied indefinitely. The continuity of this anti-Christian thought from Celsus down to the teachers in many theological seminaries today, is an interesting study. And such a study makes the inflated term "the modern mind" look rather antiquated and small.

In our next article we will turn our thought to German critics, the exponents of the rationalistic school, the immediate progenitors of modern higher criticism. These represent the second stage in the development of this system.

DEATHS

TANNER.—John Henry Tanner died in Westerly, R. I., January 20, 1930. He was born in Cranston, R. I., July 17, 1861, the son of John H. and Lydia Tanner, who came to Westerly to live when John was a small boy.

At the age of fourteen he was learning his trade after school hours at the C. B. Cottrell and Sons Company, and after over fifty years of active work, retired three years ago.

December 25, 1882, he was married to Minnie Berry, daughter of Captain and Mrs. John Berry of Noank, Conn., and for the past forty-eight years they have resided at their home at 135 West Broad Street, Westerly.

Besides his wife he leaves a sister, Mrs. William Culverwell, two nieces, and one nephew, Charles Culverwell, of Edgewood, R. I.

Mr. Tanner joined the Pawcatuck Seventh Day Baptist Church February 24, 1894, and became a member of the choir when it was under the direction of Deacon Ira B. Crandall. When Mr. Crandall retired from the office as chorister, the place was taken by Mr. Tanner, who for thirty-five years, except for short intervals when sickness intervened, has been the leader. The choir has been his working place in the church as successive groups of young people have come on to occupy the seats. During the time that he was leading the Pawcatuck choir, for a number of years he was also leader of the Grace Methodist-Episcopal Church, in a like capacity.

Mr. Tanner was formerly a member of the Westerly band and of the Sheffield band. He was a member of Pawcatuck Lodge, No. 90, F. and A. M., of Palmer Chapter, No. 28, R. A. M., and Narragansett Commandery, No. 27, Knights Templars, of Westerly.

The farewell services were conducted by his pastor, Rev. Clayton A. Burdick, in connection with the Masonic burial ritual, on Friday afternoon at two o'clock.

C. A. B.

VAN HORN.—Leonard A. Van Horn, son of Marion and Malinda (Davis) Van Horn, was born at Welton, Iowa, October 7, 1870, and passed from this life at a hospital in Janesville, Wis., February 1, 1930.

While his people were living at Marion, Iowa, he was baptized by Elder Long, and united with the church at Marion. On January 20, 1884, Leonard, with his father, mother, and brother Alva, united with the church here at Welton.

On January 1, 1894, he was united in marriage to Clara Van Horn, who passed away in 1927. Eight children were born to this union: Reva, Floyd, who passed away in 1918, Merritt, Irel, Loyal, Keneth, Burloon, and Glenn. Three brothers survive him: Alva of Battle Creek, Willard of Milton Junction, and Rev. Edgar of Alfred Station, N. Y.; also three sisters: Rachel of Milton, Myrtle of Garwin, and Ora of Battle Creek; and many more distant relatives.

A large crowd gathered at the Seventh Day Baptist church in Welton on Wednesday afternoon, February 5, to pay their last tribute of respect to the departed.

Especially appropriate music was furnished by Mrs. Saltmarsh and Mrs. Miller of DeWitt, Rev. Mr. Butler's wife, also from DeWitt, at the piano.

The body was laid beside those of his wife and son, in the Welton cemetery.

The services were conducted by Pastor Hurley of Welton.

J. H. H.

Sabbath School Lesson IX.—March 1, 1930.

JESUS TEACHING ABOUT HIMSELF.—Matthew 11: 2 to 12: 50.

Golden Text: "Come unto me, all ye that labor and are heavy laden, and I will give thee rest." Matthew 11: 29.

DAILY READINGS

February 23—Divine Credentials. Matthew 11: 1-6.

February 24—The Divine Sonship of Jesus. Matthew 11: 25-30.

February 25—The Lord of the Sabbath. Matthew 12: 1-8.

February 26—Peter's Testimony. Matthew 16: 13-20.

February 27—Nathanael's Testimony. John 1: 43-51.

February 28—Jesus' Oneness with the Father. John 14: 1-11.

March 1—Jesus the Messiah Forecast. Isaiah 61: 1-9.

(For Lesson Notes, see *Helping Hand*)

A good character is the best tombstone. Those who loved you, and were helped by you, will love you when forget-me-nots are withered. Carve your name on hearts, and not on marble.—C. H. Spurgeon.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. M. B. Kelley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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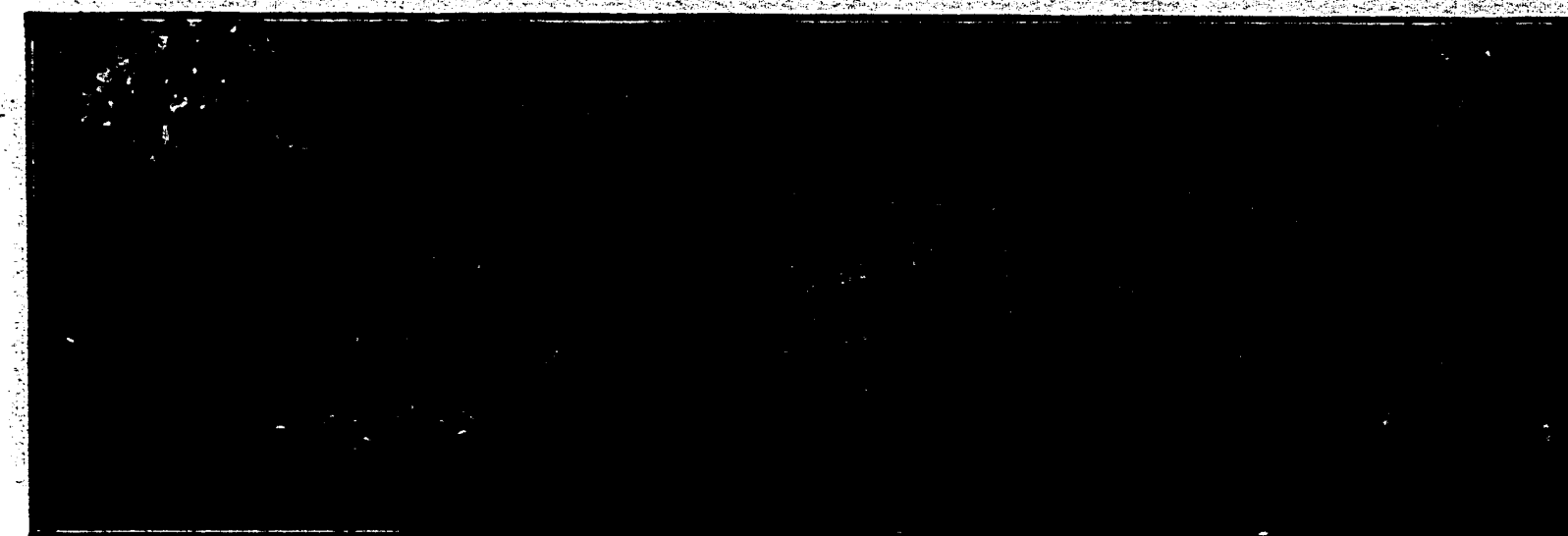
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