

# THE SABBATH RECORDER

A Weekly Publication for  
**SEVENTH DAY BAPTISTS**

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

# The Sabbath Recorder

Every object in nature is impressed with God's footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety adore, the providence of him who took our nature that he might save our souls.

—Thomas Guthrie.

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,434

*We come to thee, our Father, because we feel our need of thy sustaining grace and thy wonderful help. We are thankful that thou knowest our spiritual needs and that thou art ready to supply them when we come to thee in the right way.*

*We draw near to thee in the spirit of supplication and of thanksgiving, knowing that thou art near to us in a spirit of love. We are thankful then for thyself, and pray for as much of the revelation of thy will as we can understand. Give us strength to overcome temptation and a willingness to obey.*

*Deliver us from our lower self, and may we be truly born of the Spirit and helped to a life of victory over sin. Sanctify thy hand, dealing with us all to our everlasting good. Comfort and bless all who are in sorrow; may thy grace be sufficient for the weary and the worried ones, and give strength according to our day. Give light to those who are in darkness, cause ignorance to flee away, and enlarge our hearts with the spirit of loyalty. In Jesus' name. Amen.*

**The Test of Worth in Services to Win Men** The actual value of service in Christian work is not measured so much by the time or the physical strength used therein as it is by the thoughtful, sympathetic, loving heart-relations with those who need help.

If we would succeed in leading others, or in winning them to the truth, there must be a tactful, kind-hearted solicitude for their welfare, rather than a dictatorial strong-headed spirit of argument filled with invectives and accusations.

No matter how bright *intellectually*, or how clear-headed one may be, if he seems to lack the tender heart qualities of Christlike love, he must fall short of doing the good within his power.

It was just this spirit of love that brought Jesus into close and inspiring fellowship with those needing his help. He placed himself in personal and loving contact with those whom he would save. Wherever his followers manifest this same spirit, there they are most likely to succeed. Without it they can do nothing toward saving unbelievers.

Christ's words, "Without me ye can do

nothing," hold just as true today as ever they did.

**What Would Result From Such a Study?** In the *Baptist*, the denominational paper of the Northern Baptist Convention, there is an interesting editorial entitled: "A Real Study of the Lord's Day Ought to Solve Some Problems."

There was such evident sincerity on the part of that writer, and other editors were also invited to offer some help, that my attention was soon drawn to the plea made for a genuine, sincere, whole-hearted search for the truth.

It seems, owing to a growing conviction of the "decline in Sabbath conscience" among the people regarding the sacredness of the first day of the week as a Sabbath, that a denominational committee of Baptist scholars has been appointed to prepare a *Lord's Day Study Book*, in the hope that it will stay that conviction of decline, and restore a sense of Sabbath sacredness to Sunday.

That article urges a careful, conscientious study that will do more than to "merely skim the surface of a few accepted traditional opinions and prejudices made sacred by reiteration." He also claims this kind of a study would only "help to finish off the little reverence which is still cherished in some minds for the Lord's Day."

That writer makes a strong appeal to those appointed to prepare that study book, urging them to be very thorough and faithful in search for the truth that they may get at the facts concerning the authority and obligation for Sunday keeping.

The SABBATH RECORDER thinks that such a study, carried out in good faith, with all prejudices laid aside, and with a determination to abide by the truth when found, would not only "solve some problems," but would result in a great reformation in the Christian world.

However, one need not read between lines to see that the writer in the *Baptist* is somewhat in doubt about the outcome.



Fears are frankly expressed that writers for the proposed book may not succeed in producing anything "much more fundamental." He does presume that the names of the men chosen to write the book might help to sell it, "But," says he: "Honor bright, who among them is prepared or expected to do more than compose a readable essay exploiting religious sentiments on the subject which have already proved themselves powerless to stay the decline of Sabbath conscience? This question is proposed in the utmost kindness and good will for all parties concerned."

When I think of the strong plea the Baptists always make for the Bible as their rule of life, insisting that it is "the word of God," and that his law must be obeyed, it does seem to me that such a sincere fundamental search for truth as they now propose to make ought to make the matter perfectly clear. The Bible is so explicit regarding God's Sabbath, and Christ's insistence that he came not to destroy his Father's law is so strong, and his example is so strictly in harmony with that law, it does seem to me that such a conscientious thorough study as the Baptists insist upon making should leave no doubt.

As to the origin of Sunday as a sacred sabbath, it can not be found in the Bible. But it will not be difficult to trace it to pagan influences in Roman history.

It was more than three centuries after Christ when a half pagan emperor of Rome, a special patron of the sun god and hater of the Hebrew people, issued a decree commanding the people to "rest from labor upon the venerable day of the sun."

I notice that the writer of the editorial we are considering expresses the hope that others might "editorialize" upon the matter and help what they can. If I were to suggest to that committee the very best help I know of for such a study, I would name a volume of 583 pages, written by a devout Christian who had given more than thirty years of his life to a *special, searching* study of this very question. It is entitled, "*History of Sabbath and Sunday*," written by Rev. A. H. Lewis, D. D., and is published by the American Sabbath Tract Society, Plainfield, N. J.

**A Very Welcome Gift** Three or four days ago a message from Brother Edwin H. Lewis, Oak Park, Ill., brought the glad news that the children of our dear old friend and precious editor, Dr. Abram Herbert Lewis, were shipping a portrait of their father, all framed, as a gift to our new building, and hoping it may find a place on its walls.

We were indeed delighted to receive this word, and, when it arrived the portrait was taken to the fine new room for the board meetings. We hope the portraits of his old-time companions may soon be placed in company with this precious gift.

**Dare to Be a Daniel** On last Sabbath morning, Pastor Bond preached an excellent sermon with so many good points in it that it seemed a pity to keep them all at home for the little flock in one church, if in any way they could be given to other flocks scattered over the land.

Then I thought that the Sabbath Promotion leader and the editor are both working for the good of all the churches—both have the same burdens regarding the welfare of our people and the advancement of kingdom work—and why should not the editor help the pastor to broadcast the points in his excellent sermon as far as possible through the SABBATH RECORDER. I soon found that the pastor felt that such an effort might be a good thing. So we will try to work together for the good of all the sections.

His sermon today was about Daniel, and was entitled, "*Open windows of our faith*." He made a strong and winning appeal with Daniel's open window for an illustration. Please get your Bible and read Daniel 6: 10, and then help us to review the points suggested in that verse.

You will see that Daniel had as hard an outlook before him as any Seventh Day Baptist has in these our times. The world's influences were all against him, including the law of the land. Look carefully for the good things that open window suggests by way of *courage, piety, vision*—all of which have helped to make Daniel an ideal man and a hero in all generations wherever his life story has gone.

It was loyalty to God and truth that made Daniel the noble leader of men. Look at the conditions under which he had to work. He

was a poor man among the captive Jews, in a pagan land surrounded by haters of the true God whom he served. The king's officials were jealous of him because by honesty he had gained favorable positions in government matters. To get rid of him the officials had secured a law forbidding any one to pray or serve any god or man excepting the king for thirty days, under penalty of death.

No Seventh Day Baptist ever had so hard an outlook, or so discouraging a chance to get a living and be true to conscience as Daniel had.

Daniel's open window makes a good viewpoint for Sabbath keepers in these days, with so many things against them. You see, Jerusalem stood for God, and for loyalty of heart to the faith of his fathers. And his habit of turning to the things of God had so strengthened him that he could not hesitate to risk even life itself rather than forsake God's law. So when Daniel knew that the law was signed and was a law that could not be changed, he did not hesitate, but risked his life rather than violate conscience.

It was this spirit that made Daniel a hero in the eyes of the world and that exalted him even in the estimation of a heathen king.

No matter what obstacles were thrown in his way, his conscience would not allow him to compromise principle. He did not even try to find an excuse for disobeying his God.

Dear friends, I am sure you now see what my pastor meant by the *courage of the open window*.

It means courage to stand true to your faith and practice your religious principles where it costs something.

Boys, there are certain distinctly religious practices which can not be given up if you would be able to stand the real tests of true manhood and loyalty to God when the testing time comes. If you would have society regard you as a man who *stands for something*, you can not afford to violate conscience in regard to God's truth, not though everybody stands against you.

Therefore you need to add to your courage the

#### PIETY OF THE OPEN WINDOW

Daniel's regular times and place for communion with God revealed this essential element in his character. Praying with him

was no mere formality. It was as essential to the true life he lived as breath was needful to his physical life. Think of what Daniel's piety of the open window did for him.

The greatest men of America, who established our nation and brought it through, were men of prayer. The piety of the open window comes from the habit of regular worship and devotion. It was such piety that gave character to Daniel. It will be well for us to learn this lesson well.

Then there was the *vision*, or the imaginary vision of that open window toward Jerusalem that did great things for Daniel. An open window is prized for the far-reaching open view it gives of the world outside our home. Jerusalem stood for heavenly things to Daniel, and his faithful services there three times a day, constantly developed that spiritual vision of the heavenly Jerusalem, which has characterized the best men of all ages. Jerusalem was the city of Daniel's love and dreams, and it suggested a home to come where the inhabitants have everlasting peace with God. It was a wonderful blessing—that open window vision of Jerusalem, to Daniel—a captive in a strange land.

Friends, we all need the spiritual vision of our open window toward heaven.

Let us

Dare to be a Daniel

Dare to stand alone,

Dare to have a purpose true,

Dare to make it known.

Open the window of your own heart toward the New Jerusalem, and you will find God as ready to help you as he was to help Daniel.

#### THE RELIGIOUS LIFE OF THE DENOMINATION

One suggestion made by the Committee on the Religious Life of the Denomination is that where practicable the churches make a religious survey. Blanks for such a survey may be obtained by writing Secretary W. L. Burdick, Ashaway, R. I.

Salem, W. Va., Nortonville, Kan., and possibly others have made surveys recently, and Pastor George B. Shaw and Pastor S. Duane Ogden have written us a letter telling about the survey in their respective communities. These are interesting letters



and may prove helpful to others by way of suggestion or stimulation of interest in the subject.

We have heard indirectly that Battle Creek has made a survey also; possibly someone will write it up for SABBATH RECORDER readers, and there may be still others. If so we shall be glad to have a report.

The letters from pastors Shaw and Ogden appear below.

*(The Committee on the Religious Life of the Denomination.—A. J. C. B.)*

DEAR BROTHER BOND:

In response to your request, I am writing you briefly about the religious census recently undertaken in Salem, W. Va.

The census was planned and carried out by the Ministers' Association.

The only expense was for the printing of cards, which was shared by the four churches whose pastors are members of the association.

From the nature of the case, the value of the information secured was not great for the Seventh Day Baptist Church. For the other churches it was of great value, and it was not without value to us. I think it was a mistake to try to do this work all in one Sunday afternoon. Some workers did their work at the time set and in the rain. I worked for a part of four days. The cards that were returned to me gave evidence that much work had been superficially and imperfectly done. In fact there were but two cards that brought me anything new. One was of a family with Seventh Day Baptist preference that had recently moved to town, and the other gave the name of a man and wife with the same preference, but no location or other information.

On the other hand, I think this effort of the churches was of great value.

It was an example to the city of the unity of purpose of the co-operating churches. It called attention of all the people to our interest in them. It furnished the churches with hundreds of names and addresses of non-church-going people who had given a church preference. It opened the doors in advance to callers from church and Bible school.

The value of the work to those who did it was large, if I may judge by my own experience. I went alone. This was not ideal.

It rained and I fell down the hill. This gave me a good talking point for two days. I called at seventy-four homes. I was always well received. Sometimes I did not go in the house, although I usually was invited to do so. To talk of church and religion seemed easy and natural. In these calls I found but one person who was a member of the church that I serve. Three other homes are represented in the congregation. The calls were all pleasant and some were almost delightful. If anyone resented my presence and the questions that were asked, they covered the fact beautifully. When the work was done I felt like going over the ground again.

Such work could not well be done on a denominational basis. It could not be done in connection with money matters. It is valuable for the information obtained, for the contacts made, and for its effect on the caller and the called upon. There may be work for the church more valuable than this, but it is certainly vastly more important than to do nothing at all.

Fraternally,

GEORGE B. SHAW.

DEAR DOCTOR BOND:

Regarding the religious survey that we had here, of which you desired some account, I will say that as our tabulation is still incomplete I can not make an adequate report as yet, but will be glad to send it in as soon as it is completed, which will be very shortly.

Our local survey was a part of a county project put on by the County Council of Religious Education, the Ministerial Association co-operating. Every co-operating church furnished from two to four people for canvassing in addition to the pastors. We divided the territory of the township (of which I had charge) and sent teams of two to do the visitation. The blanks that we used were our own, and I will inclose a copy.

From the incomplete tabulation it is apparent that about thirty per cent of the population of this township is entirely unreached by any church and at least twenty per cent more are nearly untouched. Something like sixty per cent of the boys and girls are being given religious instruction. Less than half of the homes have any religious period-

icals at all. Our own families were an exception in this respect, as all had at least one periodical and a good many more than one. Were it not for our "Nortonville Review," however, a good many of these homes in our parish would be without any religious paper. I will try to send a report when the tabulation is entirely complete.

Cordially yours,

S. DUANE OGDEN.

### WHAT SEVENTH DAY BAPTISTS ARE DOING

REV. EDGAR D. VAN HORN

To a Sabbath keeper who looks over the history of Seventh Day Baptists and notes their struggles and achievements, there comes a justifiable sense of pride. Since the organization of the first Sabbath-keeping church in England, in 1617, we have a history that glows with devotion to truth. If the "blood of martyrs is the seed of the church," then the Seventh Day Baptist Church has a wonderful heritage; and one need not be surprised to find the few pages of history written by Seventh Day Baptists interesting even to fascination. Those faithful people stood for a complete gospel, embracing the neglected truth of the Bible Sabbath, and suffered for their belief. Therefore we may be forgiven for the pride we feel in entering into their labors.

Following the planting of the first Seventh Day Baptist Church at Newport, R. I., in 1672, there has been a slow but steady growth of the denomination. Other churches were planted, schools were organized, and missions established until there are Seventh Day Baptists in almost every state of the Union, in South America, British West Indies, England, Holland, China, and Java. The estimated value of the church property held by our people last year was approximately \$900,000, including church endowments. More than a hundred churches in this and other lands offer to the world that which it so sadly needs—the true Sabbath of Jehovah.

Believing in higher education in a Christian atmosphere, Seventh Day Baptists have established schools where large numbers of young people of all denominations have received training for the higher life. At present we have three such schools: Alfred University, at Alfred, N. Y.; Milton Col-

lege, at Milton, Wis.; Salem College, at Salem, W. Va. These three institutions have a value in property and endowment of \$2,499,883. Last year 1,782 young people received training in their halls. In addition to these institutions there is maintained at Alfred University a theological seminary where young men and women, preparing for the ministry and other lines of Christian work, receive training at a very low cost. This is made possible through the funds held by the Seventh Day Baptist Education Society for this purpose.

Possessing the missionary spirit, Seventh Day Baptists early organized the Missionary Society, incorporated under the laws of the state of Rhode Island, and empowered to collect and hold funds for the promotion of Christian missions, both home and foreign. The total disbursements of this organization alone last year were \$33,402. In the use of its funds it maintains its corresponding secretary and general missionaries on the home field; assists about twenty small and feeble churches; promotes evangelistic campaigns; supports a missionary with his family and two native helpers in British Guiana, South America; a missionary with his wife and two native workers in Jamaica, British West Indies; five missionaries on the China field; and three in Holland. This organization holds in permanent and invested funds with property on foreign fields \$192,018.48. Besides the income from its invested funds it needs from the denomination to carry on its work \$28,350. Doors of opportunity are opening all the time, and urgent calls are coming from various fields, "Come over and help us"; yet it must turn a deaf ear in many cases for lack of funds.

The distinctive truth which sets us off as a separate denomination is the Sabbath truth. And in the printing and distribution of Sabbath literature, the denomination maintains the American Sabbath Tract Society at Plainfield, N. J. Here is located our new beautiful Denominational Building with our fine printing establishment, representing an investment of about \$129,000. The whole amount of real and personal property owned by the American Sabbath Tract Society is \$80,504, and their income from all sources, including the gifts from the people through the Onward Movement is \$17,520. These funds are used in Sab-



bath Promotion work, the printing of Sabbath literature, the salary of the leader in Sabbath Promotion, and the acting corresponding secretary. Here is published the SABBATH RECORDER, the official organ of the denomination, Sabbath literature, such as books, tracts, etc. The society distributed last year 37,181 tracts. Of this number 14,711 were sent out for general distribution. Copies of "Fundamental Features of the Sabbath Cause" were sent to Baptist ministers throughout the country. Large shipments of Sabbath literature were sent to our missionaries in British West Indies, who report that this literature was eagerly taken by the natives to the amount of 13,000 pages.

In the special field of Sabbath Promotion work our leader, Rev. A. J. C. Bond, in the last two or three years has conducted in various sections of the denomination teen-age and college young people's conferences, pastor's conferences, and similar meetings with the college presidents and representative professors and other educators, to devise ways and means of promoting Sabbath and religious interests among our young people in the colleges. These meetings have been of far-reaching influence among our young people.

Seventh Day Baptists have always been students of the Bible, the Book of all books. Appreciating the aims and possibilities of religious education, they have committed this work to a special board, called the "Sabbath School Board," with headquarters at Milton, Wis. This board employs a director of religious education who writes for and edits the *Helping Hand*, a quarterly for use in the adult departments of our Sabbath schools. For a number of years this board has also published the *Junior Quarterly*. The director of religious education gives careful attention to the promotion of Religious Vacation Day Schools and Leadership Training throughout the denomination. In 1928 he reported that at least twenty such schools were conducted with more than one thousand children in attendance; also that many high school pupils took Leadership Training courses, thus preparing for better work in the Sabbath schools of the denomination. Our director has also visited many churches in the interest of religious training and attended the World's

Sunday School Convention, the International Council of Religious Education, and the International Lesson Committee. In both of the last two bodies he holds official positions. This board in the prosecution of its work is entirely dependent upon the gifts of the people, and reports that unless they rally quickly much of its valuable work will have to be discontinued.

The women of the denomination have long made their influence felt beyond their own immediate circles. Through an organization known as the Woman's Board the women have been interested and engaged in the support of larger denominational enterprises such as the support of certain of our women missionaries on the foreign fields. They have also made noteworthy contributions to the Tract and Missionary societies, to aid in their work. Through their touch with local organizations of women they have fostered the spirit of loyalty to the higher ideals of home and civic life. They have done and are doing noble work.

That the young people of the denomination are wide awake and "on the job," there is ample evidence. They maintain a Young People's Board located at present at Battle Creek, Mich. Through this board young people's societies are organized and their social life advanced. In this way the young people are trained to take an active part in the financial and religious program of the denomination. A pre-Conference gathering is held each year one day in advance of the Conference proper, when large numbers of our young people get together for mutual fellowship and better acquaintance. Inspirational addresses are presented at this gathering by representative young people on topics of special interest to young people. Plans are on foot now to employ a full time secretary with special training to direct their social and religious activities. This is a young people's age, and I am sure there are no more intelligent and consecrated young people than our own.

In the survey of our work, one thing more needs to be said. Long ago our denomination foresaw the need of making provision for our retired ministers and their dependents. While we have not made great advancement in this task, the undertaking is receiving careful attention

## EVERYBODY SHOULD READ THIS LETTER

Rev. T. L. Gardiner,  
Plainfield, N. J.

DEAR MR. GARDINER:

The service which the World League Against Alcoholism is rendering in the United States today is significant and far-reaching. It is helping to pioneer the way for united action of Church and moral forces in all kinds of civic betterment projects. It is helping to insure the proper consideration for all social welfare movements on the part of the young people of today who will be the men and women of tomorrow. It is constantly helping to improve the quality of American citizenship and to raise the standard for public officials by its emphasis on the moral responsibility of men and women in public life. It is making a great contribution to public safety by the constant emphasis on the enforcement and observance of laws that tend to prevent accidents in traffic, in industry, and elsewhere. It is contributing to the economic as well as social welfare by promoting efficiency through sobriety. It is making its contribution to higher thinking and higher living by sounding a higher note in the economic, social, and moral life of the people. In short, in many ways the World League Against Alcoholism is rendering worth while service to every man, woman and child in America.

The fact that the work of the World League Against Alcoholism is educational in character opens wide the door of opportunity in colleges, universities, and other educational institutions. The object of the World League is to get the truth to the people, not only to the men and women, but to youth. The extension of that service can not go beyond the financial ability of the World League to function. The need for such an agency as this is greater now than it has ever been. We are sure you are interested. You have shown your appreciation of the service rendered in the past, and we feel that you will give to this appeal for your re-enlistment, serious consideration.

Very sincerely yours,

ERNEST H. CHERINGTON,  
General Secretary.

January 31, 1930.

by a special committee and the funds are being increased and the income given to worthy aged ministers, their widows, and dependents. This fund is held in trust by the Memorial Board of Plainfield, N. J., which together with other trust funds totals an amount of \$601,839.

It is sometimes said that figures are uninteresting. But when I tell you that the funds of Seventh Day Baptists invested in churches, schools, and intrusted to their boards—Tract, Missionary, Education, Memorial, etc.—totals more than four million dollars, there comes into clear relief at least these three facts:

1. While our ancestors built slowly, they built firmly on a sure foundation. Their toil, industry, thrift, and consecration are all manifest in the gifts they left for the future of the work they loved and served so well.

2. They built not for a day, but for time and eternity. *Permanency* is indelibly written across the page of their history.

3. Others have labored and we are entered into their labors. The heritage of churches, schools with their endowments and privileges, lay upon us the inescapable responsibility of adding our gifts to theirs, that the work may go on and grow. "Grow," did we say? Yes, our work is growing. For when we have wisely and carefully expended the income from our endowments in the education of our youth, the maintenance of our churches, the support of our missionary enterprises, at home and abroad, the promotion of the Sabbath cause, in religious education and all the other fine things we are doing, we still lack \$57,000. This we are asked to supply. It isn't very much as compared with what loyal men of the past left for our use. We spend money for our own pleasure when a greater pleasure would be experienced if we gave it to the Lord. His commission, "Go ye into all the world and make disciples of all people," is to us as much as to other peoples. We have seen what others have done and how well they did it. Let us do our part and thus share in the onward march of Christ's kingdom.

Alfred Station, N. Y.,

January 11, 1930.



## MISSIONS

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

### ABRAHAM LINCOLN EXEMPLIFIES THE TRUE MISSIONARY SPIRIT

Our minds are turned this week to Abraham Lincoln because the anniversary of his birth (February 12) is being celebrated. It seems that he is not only becoming more and more loved and honored throughout the world, but also that he has come to be looked upon as the typical American, one in whose life were embodied the noblest characteristics of American manhood more completely than in the life of anyone else known. In fact, the universal admiration in which he is held is surprising.

Abraham Lincoln was not a foreign missionary, and he was never a home missionary as the term is commonly used. Nevertheless few men if any, ever exhibited the true missionary spirit to a greater degree than he did. A little incident in his early life bears on this point. When he was about eleven years of age his mother lay sick and dying in a hut in Indiana, then the frontier. One day, calling him to her bedside, she said, "Abraham, I am going to die. I have not had much to comfort me in this life, but I had hoped to live to help you." Then taking the hand of her young son in hers and looking into his deep, sad countenance she continued, "Love everybody, hinder nobody, and the world will one day thank God that you were born." Shortly after this the boy and his father buried her without the services of a minister, because they were so far out on the frontier that none could be secured till some weeks later.

The charge of the dying mother, "Love everybody, and hinder nobody," characterizes both the life and spirit of Lincoln as well as any words which can be found. Spoken at that time, they seemed to be prophetic.

And they express the true missionary spirit as exhibited by Christ as well as by Lincoln. The unadulterated love of a great heart like that possessed by Abraham Lincoln compels one to seek the good of others,

and it is this that has caused Christ's followers to carry the gospel across the ages and to all peoples. It is this that has caused them to brave danger, face death, and endure the vilest reproaches in order that they might reach out an uplifting hand to struggling men. It is this that will complete the work of evangelizing the world. There is no power that can resist it.

Abraham Lincoln's mother was also wise and far sighted when she added to her dying words, "hinder nobody." While "hinder nobody" is included in "love everybody," it is often overlooked and is a side of love that needs to be emphasized. It is so easy to nullify the good work of others. There are scores of ways by which it can be done and they are so much in evidence that no illustrations are needed. The best work of pastor, missionary, and layman are often destroyed by hindrances of one kind or another thrown in their way.

"Love everybody and hinder nobody" is the true missionary spirit, and this spirit filling the hearts of Christ's followers will transform the world.

### ANNUAL MEETING FOREIGN MISSIONS CONFERENCE, ATLANTIC CITY, JANUARY, 1930

[For this splendid account we are indebted to Mrs. Frank J. Hubbard, who was in the city attending another meeting and was asked to represent Seventh Day Baptists at this meeting also.—SECRETARY.]

Rev. William L. Burdick,  
Ashaway, R. I.

DEAR MR. BURDICK:

While it is not my intention, as it would not be possible, to make a full report to you of the Foreign Missions Conference held in Atlantic City in January, I am sending you a few notes which I took at the time, together with some impressions I received from the conference as a whole.

Let me first express to you, and to the Missionary Board through you, my appreciation of this opportunity of attending the conference as a delegate from the Missionary Board. It was indeed a wonderful experience.

There were 382 people in attendance, 236 delegates representing 53 boards. There

were 51 missionaries, and a number of nationals from different countries. These latter were an inspiration to the conference, and because of their complete understanding of the needs and reactions of their people, their interpretation and judgment were invaluable.

Throughout the meetings the Jerusalem Conference stood out above all others. Constant reference was made to it, not only as giving personal inspiration to those who attended, but as giving to the whole Christian world and missionary movement a larger vision of opportunity for extending the gospel, and showing a greater need for more co-operative and efficient methods of work. While never forgetting the underlying motive—evangelism—practical methods as a means to the end were more generally stressed—methods more in keeping and more appealing to the present day, missionaries and leaders better equipped educationally as well as spiritually. It was strongly urged that our boards make use of the splendid material written concerning the Jerusalem Conference, profit by its findings and interpretations, and see particularly that all ministers have literature concerning it. A study should be made by all Christians of this conference.

Frequent mention was made of Christian literature as one of the most valuable methods of approach. Good books and magazines, particularly for children, translated into their dialect, with stories which will create a feeling of comradeship, and which, without pointing too plainly the moral, will instill in them fine ideals and high standards, and will have lasting results. I am glad that our own denomination is already doing work of this kind by securing the services of David Sung as translator, and that the Chinese Church is sharing in the expense of his salary.

Miss Wrong, the newly appointed secretary of the International Committee on Christian Literature for Africa, was in attendance. She is an interesting young Canadian woman, already deep in her job.

To have the first address of the conference given by Mrs. Robert Speer, you can well realize, brought to it a standard and a spirit of the highest order.

Mrs. Speer said:

"Use your brains in your religion." "If

we are to crown him King, it must be with the utmost effort of mind, body, and spirit." She referred often, in description and definite illustration, to the Jerusalem Conference, showing the influence of the physical setting, and the inspiration from the presence of so many people of different nationalities, religions, and thought, meeting and discussing the best methods of presenting missions. She looked upon the conference as a milestone in personal and church life. There they faced life in parallel columns—"Life as it is—then life as he meant it to be." The results of the study were better methods of work and deeper spiritual growth. A thorough study of the findings of this Jerusalem Conference is very vital to all religious and missionary enterprises.

"How Can Christians Adequately Confront the World's Life With Its Need of Christ," was admirably presented by Professor Buck, Doctor Brown, and Bishop McConnell, and others.

Professor Buck said in former years it had been the policy, when presenting our gospel to a non-Christian, to stress the similarities of the religions. He felt it was better to stress the differences, not the similarities. Yet he further stated that we moved onward to larger things from the foundation of similarity. Literature is one of the most potent methods in reaching and influencing a non-Christian, but we will win them not alone by literature, not alone by fellowship, but by *fraternity* with them. There are many beautiful expressions of religions, such as hospitals, churches, service organizations, etc. Again, it is not through these that we win to Christ, and not solely by prayer. If we are true witnesses we must go back and learn a consuming trust, and "Love with all thy might." He referred to the fact of the resurrection being unique in our religion. Can the present machinery get across in the best way our great message? We must pass from moral ethics to moral vigor. Our missionaries must continue to have *good* preparation. Christian missions need to be born again.

Doctor Brown said: Some secularists suggest giving up our religion because of its uncertainty and divisions, and combine on scientific facts which are certain. One of the most dangerous rivals in religion is Communism, because it has the missionary



spirit and appeals to missionary motives. Another rival is Humanism, where there is belief in a guide of life without the God in whom we believe.

Modern science makes a person feel he can get on by himself—so many wonders he can see. We should make use of the same scientific methods—projected further.

A criticism of non-Christians, "You tell us religion makes one cease worry—but *you* worry."

Bishop McConnell reminded us that all social foundations have been shaken since the war. He thinks we are gathering ourselves together better than after the Civil War. To effectively work, however, we must take more seriously the problem of religious education—and advocates giving *experts* to the work. We can not of course leave all to methods, but we must have something to give. A good deal of general good is being done outside the church—which is a good sign.

Much quiet, effective work has been done by the Church, of which no statistics will ever be given. He has great respect for the quiet, constant drudging work emanating from the pulpit—impossible to estimate the value. He is not condemning the Church. The Church waits until a method is found to be "respectable," then they come along. He would encourage pioneering ideas.

One can have great respect for people, but not respect for their views.

Very forceful and prophetic were the remarks made informally by Doctor Speer, who said we must:

1. Retain and present right ideal of missions.

2. Have a missionary presentation. Are we embodying the principles we are talking of today?

3. Can we not in our own way of thinking use the instruments as a means, not an end?

We have not begun to learn or stress the resurrection. Put the resurrection in its place in the New Testament.

Doctor Diffendorfer said the Jerusalem Conference made it possible to go forward on increased co-operative program. Multiplicity of organizations hindered rather than helped.

We in America are only *pecking* at the missionary proposition.

Much of the education today comes through the radio, the movies, etc. We must use legitimate publicity methods in missionary endeavor.

Doctor Hume stressed studying methods of approach to non-Christians, as many had been turned away by our zealous and untactful methods.

Religion is so dominant with the native Indian it colors everything. Very few native medicals.

Chinese know much of medicine—it is deeply rooted in the native mind. Above the medical side, however, they want the evangelistic message. "Bring us the man and woman who lives Christ."

In some instances hospitals can be placed in the hands of nationals.

Doctor Stauffer reported on the result of a questionnaire to which thirty-seven nationals replied.

Question: What is your need of foreign missionaries in the future? Two Indians and one Japanese said the number should be gradually decreased. Except for these all others said need of missionaries "as great now as ever before."

Christian Chinese still want missionaries. There may be readjustment, but they want the return of old, and recruiting new ones.

Japan calls for Christian business men, nursing centers, art and music for church work.

(Note: Japanese have put Christian literature in daily press. A Christian newspaper syndicate has been organized.)

Doctor Stauffer stressed the need of Christ in literature. There is a great amount of non-Christian literature. 'Someone said that Christians were troubled with fatty degeneration of the conscience. They have a feeling that things can't be done, and are fearful to attempt. We must have a forward looking program.

Doctor Agar's address on "Stewardship" was most excellent. He very plainly but kindly laid bare the existing situation, some of the causes, and some good suggestions for betterment. A bare outline follows:

1. What is stewardship? Lordship in Christ recognized and acknowledged. Everything under the will of Christ. A church is a group steward.

2. What is the relation of stewardship and missions? Part of the Lordship of Christ.

3. What are some causes for failure of support? Untaught church membership. Increased lines of service outside the church. Local churches seemingly separate organizations (Business organizations would look upon this as a mark of lunacy). Lack of unity toward denominational programs. Cowardice in dealing with incoming members (not explaining the responsibilities of members). Local church and missionary programs out of balance (Most difficulty comes from local churches and presentation).

4. Would general stewardship give adequate result? Unquestionably. General education would produce people and money.

5. Conclusions and suggestions:

Spiritual compensation will be the return of material investment.

Suggested immediate program of education and interest apart from actual budgeting.

Missionaries are *not* beggars.

People are particularly interested in persons of the same type as themselves, and same circumstances, with same problems and experiences, though from different countries. Present these though not to the exclusion of others.

Practice even with children, giving responsibility, and educating them in principles of stewardship.

Start earlier with literature for children which shall create an interest and feeling of comradeship with children in other countries. This was one of many references to Christian literature, and is one of the greatest and most potent influences toward international peace.

Intelligence may be informed but not intelligent. Mention often specific needs.

To a certain extent the use of the spectacular is good.

Love must be at the foundation of our finance program.

Another shorter paper on much the same subject, in which there were many good points, was given by Mrs. F. I. Johnson, federation president. I presume this will appear in some form.

Doctor Mott, from his wide experience, told of the present need of evangelism, and the increasing opportunity. He said no door is closed to the penetrating influence of Christ, and urged us toward a "larger evangelism" which has as its precursor "larger desire." He realized the difficulty of arresting the attention of people absorbed in affairs, whose every minute is mortgaged. Communistic forces put us to shame in their efficient plans.

A word is used a good deal lately—defeatism. It is possible to adopt such an attitude of mind that defeat is inevitable. We now want a more contagious optimism. There is in the Orient cause for more op-

timism than ever. In China groups are meeting and planning constructively.

Regarding these enthusiastic plans, Doctor Mott felt that their intensity of purpose and the distinct realization of their own needs are bound to bring great results. (He referred to these two Nationals because of his recent personal knowledge.)

Throughout the meetings the needs of South America and the Latin-American peoples of the islands were often mentioned—also the Philippines. Russia was referred to as being the biggest missionary problem the world has ever had.

Someone said, "Unless you are sure you have a gospel for everybody, you fail to have a gospel for anybody."

In very truth the conference showed an increasing opportunity for evangelism in foreign lands, and therefore the greatest need for efficient and effective means of more adequately meeting this situation.

While appreciating this opportunity of attending the Foreign Missions Conference, I regretted that others were not there to adequately pass on the findings and inspiration.

With very good wishes.

Sincerely,

BESSIE T. HUBBARD.

Mrs. Frank J. Hubbard,  
109 West Fifth Street,  
Plainfield, N. J.

#### PASTOR BEEBE SICK IN NASHVILLE, TENN.

As already stated in the SABBATH RECORDER, Rev. C. A. Beebe, missionary pastor at Berea, W. Va., several weeks ago went to Vanderbilt University to take a six-weeks' course. He had received a scholarship for this purpose and had entered upon the course with enthusiasm. After a time he became ill. His illness proved to be scarlet fever and he was taken to a hospital. A fellow student wrote the missionary secretary regarding this February first and said, "We, his fellow students, will do what we can for him and see to his needs in any way that we can." This morning, February 16, a card came saying, "Brother Beebe is getting along O. K. We are leaving tonight. The men here have helped to take care of his (Beebe's) needs. We think

a great deal of him here. Beebe will be here about ten days yet."

Speaking of sick workers, a recent letter from Rev. Ellis R. Lewis, general missionary on the Southwestern field, who was in a hospital several weeks on account of mastoiditis, announces that he is so far recovered that he is home again. For the convalescence of both these workers all are thankful.

### BRITAIN FAITHFUL TO THE JEWS

The Balfour declaration will stand, and the Jews may have Palestine as a home without waving a red flag.

These heartening words were brought to the Zionist Organization of America by General Jan Christian Smuts, former Premier of South Africa, one of the surviving members of the British War Cabinet which issued the famous declaration.

But General Smuts cautioned his hearers that the policy was not conceived in hostility to the Arabs, and reminded them that the document was a limited declaration in that the British government did not bind itself to collect all the Jews in the world and settle them in Palestine, but only to provide a national home for those Jews who desire to settle in the ancient home of their race.

The announcement of the South African statesman was made at a luncheon tendered him in New York by the Zionist Organization of America just before his departure for England. To settle all doubts as to the continuation of the policy set forth in the declaration, he said, as he is quoted in *The New Palestine* (Brooklyn): "As far as I am concerned, as one of the original projectors of this declaration, and in view of my knowledge of all that has happened since, this document, this promise, this pledge—the Balfour Declaration—will stand, and will be carried out both in the letter and in the spirit." But, he reminded his hearers:

"It was a limited declaration. The words were very carefully chosen.

"We never promised that we would undertake, or that the British government would undertake, to collect all the Jewish people of the world and place them in Palestine. We never intended such an undertaking.

"All that was promised was that a national home would be established and would be secured in Palestine for such of the Jewish people who want to go there."

No declaration was made against the Arabs, said General Smuts. And denying that Great Britain has broken her pledge to the Arabs, he pointed out that a new Arab kingdom was created at Damascus, and when that proved a failure the British government established another Arab kingdom. It went further, he said. In Transjordan it established what in effect amounted to an Arab kingdom, in which Emir Abdulla reigns today. General Smuts believes it possible to harmonize the interests of both Jews and Arabs, and he informed the Zionists:

"We have undertaken to solve the problems of other nations and we are going to tackle the problem of Jew and Arab.

"We are going to do it in a spirit of good will under the mandate system, under the supervision of the League of Nations, which is going to be the guiding authority in these matters."

General Smut's announcement that the vow made by the framers of the Balfour Declaration will be kept, comments *The New Palestine*, "may be taken as a reassurance of its vitality in the hearts and consciences of the idealists who were its sponsors in the early days." Similarly pleased, *The Jewish Tribune* (New York) agrees that "no more heartening words could have come to the multitudes who hope for the re-establishment of a Jewish homeland in Palestine," while *The American Hebrew* (New York) counsels peace with this:

"The sooner the calm and constructive leadership of both peoples is applied to the solution of this human problem, the speedier will the Palestine experiment, in which Arab and Jew must now participate, make satisfactory peace."

—*Literary Digest.*

### MONTHLY STATEMENT

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society  
January 1-February 1, 1930

Dr.

Balance on hand January 1, 1930	\$ 8,167.89
Memorial Board, Charity L. Burdick	12.00
Church, Utica, Wis.	15.00
D. C. Burdick Bequest	303.75
E. L. Babcock, Missionary Society	268.98
Estate, Edw. W. Burdick	49.94
E. K. and F. Burdick	165.00
Harriet Burdick	1.19
Mary E. Rich Fund	25.50
P. R. Harbert Bequest	42.00
South Hampton Seventh Day Baptist Parsonage Fund	2.51
Lone Sabbath keeper, Missionary Society	10.00

Onward Movement treasurer, Missionary Society	1,359.75
Second Alfred Church, Missionary Society	1.00
Milton Church, Missionary Society	20.00
New England Seventh Day Baptist Christian Endeavor Union, Jamaica native worker	20.00
Marlboro Sabbath school class, Mrs. R. R. Thorngate	1.41
Nortonville Church, Jamaica Church Building Fund	5.15
First Hebron Church, Missionary Society	25.00
First Brookfield Church, Missionary Society	50.00
Verona Church, Missionary Society	7.00
	<u>\$ 10,553.07</u>

Cr.

Gerard Velthuysen, work in Holland	\$ 312.50
Royal R. Thorngate, January salary and child's allowance	116.66
Other native helpers	25.00
Wm. A. Berry's salary	10.00
Special, Wm. A. Berry's salary	30.00
Cherry Creek National Bank, account salary R. R. Thorngate	25.00
D. Burdett Coon, December salary and traveling expenses	158.05
H. L. Mignott's salary	50.00
Special—native worker	20.00
Wm. L. Burdick, December salary, traveling expenses, and office supplies	209.04
Wm. L. Burdick, clerk hire and missionary periodicals	49.34
Ellis R. Lewis, December salary	125.00
L. D. Seager, December salary	66.66
R. J. Severance, December salary	41.66
Clifford A. Beebe, December salary	25.00
Wm. L. Davis, December salary	25.00
John T. Babcock, December salary	16.66
E. H. Bottoms, December salary	41.66
Chas. W. Thorngate, December salary	50.00
Verney A. Wilson, December salary	33.34
James H. Hurley, December salary	25.00
Wm. Clayton, quarter's salary	25.00
E. H. Socwell, traveling expenses	50.00
Paul S. Burdick, third and fourth quarters' salary	50.00
The Washington Trust Company, 3 months' interest on note	82.50
Treasurer's expenses	35.00

Total expenditures for month \$ 1,698.07  
Balance on hand February 1, 1930 8,855.00

\$ 10,553.07

Bills payable in February, about \$ 1,500

Special funds referred to in last month's report now amount to \$12,212.46; balance on hand February 1, 1930, \$8,855; net indebtedness to special funds \$3,357.46. Other indebtedness to loans \$9,500. Total indebtedness \$12,857.46.

E. & O. E.

S. H. DAVIS,  
Treasurer.

### THE DISTRIBUTION OF LITERATURE CAMPAIGN

In the report of the Committee on Distribution of Literature to the Tract Board at its meeting on February 9, there occurs the following item:

The response in the campaign for wider acquaintance and distribution of our literature through the churches has been unusually fine. Already the following churches have indicated their interest and co-operation in the campaign:

Alfred Station, N. Y.	Verona, N. Y.
North Loup, Neb.	Waterford, Conn.
Lost Creek, W. Va.	New Market, N. J.
Roanoke, W. Va.	Plainfield, N. J.
Hammond, La.	Nortonville, Kan.
Berea, W. Va.	Adams Center, N. Y.
Milton Junction, Wis.	Dodge Center, Minn.
Friendship, N. Y.	Marlboro, N. J.
Los Angeles, Calif.	Little Prairie, Ark.
Hartsville, N. Y.	Riverside, Calif.

The committee is very much pleased with this prompt response and feels that it indicates a vigorous campaign in the churches.

Since the above report was made, the following additional churches have indicated their interest in the campaign:

Walworth, Wis.	Hebron, Pa.
Albion, Wis.	Salem, W. Va.
DeRuyter, N. Y.	Charleston, W. Va.
New York City.	Fouke, Ark.
Edinburg, Tex.	

DISTRIBUTION OF LITERATURE COMMITTEE,  
COURTLAND V. DAVIS,  
Secretary.

### LONDON CONFERENCE

A PRAYER

With hope our spirits glow,  
As 'cross the seas they go;  
These men of good intent,  
To reduce armament.

God grant them grace to plead  
Humanity's great need;  
That henceforth with good will,  
Men cease to fight and kill.

God grant them all one mind,  
And action for mankind;  
That never, never more,  
Nations be cursed with war.

God speed them on their way,  
For their success we pray;  
That to war-weary earth,  
May come its Savior's birth.

The Man of Galilee,  
Stands there for you and me;  
God grant they let him in,  
To heal the world of sin.  
—Henry Felton Huse.

HOW ABOUT EIGHT-DAY ONES?

Another reason a woman doesn't make a good after-dinner speaker is because by that time she's run down.—*Selected.*



## WOMAN'S WORK

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

### A LETTER FROM OUR PRESIDENT

DEAR SISTERS OF THE SEVENTH DAY BAPTIST DENOMINATION:

Five months have passed since our last Conference, when a new board was elected and located in an entirely different locality. In these five months we have scarcely been able to begin any work. The board has been organized and we are attempting to discover the best way in which to be of service.

The items which had to do with the denominational missionary program which were formerly on our budget were removed by action of the Commission and were placed on the budget of the Missionary Board. The sum of \$500 was allotted to the Woman's Board, and of course that will not be received this year unless the denominational budget is fully raised. However, there was some money in the treasury which was turned over to us.

If you have read the minutes of our meetings as they have been published, you have noticed that we have undertaken nothing new and startling. A new method of conducting the question contest was adopted. The contest and the preparation of worship programs were continued in response to requests coming from many societies.

We are absolutely new to our offices and feel that we need your forbearance in our first efforts to carry on the work. We are anxious to serve you all in the best possible manner. You can readily see that because of the smallness of the funds at our disposal we are unable to undertake a work calling for the expenditure of much money. We are open to suggestion, and welcome it from any source.

We are greatly interested in the whole of our work as a denomination and are asking you to help your own local churches in every way possible to raise their quota of the denominational budget. The time calls for *advancement* rather than *retrenchment*, yet unless we awake more fully to the needs of

the hour and give more freely and with greater consecration, our boards will be compelled to curtail their work.

Women of the denomination, let us have a larger share in the carrying on of the denominational program in all its wide scope, and a greater determination that our leaders shall be supplied with funds to carry on the work so nobly begun.

In the hope that this year will bring the blessing which comes from worthy tasks done in a worthy manner,

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

### NOTICE

#### WORLD DAY OF PRAYER MARCH 7, 1930

Let me call your attention again to the World Day of Prayer which is sponsored by the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions of North America, and which will be observed this year on March 7. A program for the day is being sent by our president to every society. Should you wish for more copies they may be obtained from Miss Florence G. Tyler, 419 Fourth Ave., New York City. The title of the program for this year is, *That Jesus May Be Lifted Up*. A very complete and interesting plan is worked out for the day, and it is urged that each society make some effort to join in this great movement.

### MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. L. R. Polan, February 9, 1930.

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

The meeting was called to order by the president. The Scripture lesson, Hebrews 12: 1-11, was read by Mrs. Okey W. Davis. Prayer was offered by Mrs. Polan.

The minutes of the previous meeting were read.

The treasurer gave the following report:

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

<i>Dr.</i>	
Balance January 11, 1930.....	\$569.11
Refund on president's expenses to Plainfield .....	6.82
H. R. Crandall (January).....	22.00
Albion (Wis.) Missionary Society.....	33.34
Verona, N. Y.....	15.00
	\$646.27

<i>Cr.</i>	
Mrs. F. J. Hubbard.....	\$ 25.00
(Federation dues—\$10.00; Expenses to convention—\$15.00)	
Balance February 8.....	621.27
	\$646.27

The report of the committee to outline the duties of the associational secretaries was read and adopted.

It was voted that programs for "The Day of Prayer" be sent to each society.

Correspondence was read from Miss Anna West, China; Mrs. Frank J. Hubbard, Plainfield, N. J.; Mrs. Nina Lewis, North Loup, Neb.; Mrs. W. J. S. Smith, Fouke, Ark.; Mrs. J. B. Crandall, Milton Junction, Wis.; Mrs. Mabel Emerson, Milton, Wis.; Edna M. Saunders, Westerly, R. I.; Mrs. H. M. Pierce, Riverside, Calif.

It was voted that the prize in the question contest for December be awarded to the Woman's Missionary Society, North Loup, Neb.

It was voted that the prize for January be awarded to the society in Hammond, La.

It was voted that the executive committee of the board and the associational secretary be a committee to plan a program for Conference.

It was voted that the money received from Albion be appropriated as they designated—\$10 to Miss Susie Burdick, \$5 to the Retired Ministers' Fund, and \$13.34 to home missions.

These minutes were read and approved.

Adjourned to meet with Mrs. Edward Davis the second Sunday in March.

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

### AN INTERESTING LETTER FROM CHINA

The Woman's Board,  
Salem, W. Va.

DEAR FRIENDS:

Christmas is almost a thing of the past (I say "almost," for we are still receiving pleasant reminders of the season) and before it is any further past I want to tell you about our Christmas here.

It was different from usual—for usually we have our annual church meeting that day with a Christmas dinner in the schools for all church members and guests. After that comes our Christmas program. This year the church meeting was on the following Sunday and the other church activities were all at some other time than Christmas day.

The celebrations began with a beautiful candle light service on Friday evening at the time of the regular prayer meeting. It was a service of carols, mostly sung by the choir. The church was lighted by candles only. At the opening, the choir, which is composed mostly of young people from the two schools, came marching in from the rear of the church, each carrying a lighted candle and all singing, "Hark, the Herald Angels Sing." One other number that was especially effective was, "Away in a Manger," sung by Eling with the choir humming the accompaniment.

The whole service was beautiful and reverent and brought us closer to our Lord Jesus.

On Christmas was held the White Gift service. Each Sabbath school class had prepared some exercise to give in connection with the presentation of its gift. Preceding these was a short religious service followed by scenes from Luke's story of the Nativity, all very reverently presented.

The exercises by the classes were more suitable than we have sometimes had and consisted of carols, dramatizations, and Scripture verses. The last number was, "We Three Kings of Orient Are," sung by three of our young men. They came in singing, circled the platform, and then each advanced before Joseph, Mary, and the manger, knelt and sang a verse, all joining in on the chorus. It was most effective and made a fitting close to a well given program.

The next morning after distributing or-



anges, peanuts, and candy to the school children, all the mission family started about nine thirty for Liuho. We did not have a big sleigh and bells, but we did not have to depend entirely on our imaginations for thoughts of snow, as we usually do. When we got out into the country we found that there was still ice on the canals and snow, left from the fall on the Sabbath, on the shaded sides of the roofs and the north ends of the garden patches. It was a beautiful day withal, and the twelve from here had a delightful day with the nine out there. There was also opportunity to visit our sick girls and other former pupils. After a real Christmas dinner and after Santa had made the rounds of the hospital, he came in and picked a tree for us on which there were many reminders from our dear ones in the United States.

On the Sunday afternoon following was the annual church meeting. It was cold and there were not so many in attendance as we sometimes have, but it was a goodly number considering the day. It was a good session too, and the interest of those in attendance was evident. The budget for the year past was not wholly raised, but an increase of about ten per cent was voted for the ensuing year, which will show you the spirit of the meeting.

The Boys' School building is under construction, as most of you know. It is going up very slowly, for ever since December first, when it was begun, we have had much rain and snow and cold weather. Usually it is a pleasant month but it did not prove to be this year. The foundation has, however, been finished and the corner stone is to be laid next Sunday afternoon. We are hoping for a good day then—not too cold or too wet.

We are so pleased over the word that we received today, that you are sending out Miriam Shaw. We feel very fortunate indeed to have the prospects of her coming into our group.

Wishing you all a splendid year in your new service for our Master, I am

Yours in his work,

ANNA M. WEST.

Grace School for Girls,  
23 Route de Zikawei,  
Shanghai, China,  
January 15, 1930.

### HOME NEWS

NORTH LOUP, NEB.—The three Christian Endeavor societies of North Loup are alive and busy. The juniors under their fine superintendent, Mrs. C. W. Barber, have sung to shut-ins and have spread cheer in many ways. The intermediates have done their part also, and are now busy with the serving of birthday teas once a month during the first three months of 1930. Mrs. W. J. Hemphill, who has been their superintendent for several years, asked to be relieved last fall and her place was taken by Pastor Warren. They have worked with the Senior society in several things recently.

The second week in November a missionary playlet was presented at the Sabbath morning service, by members of the two societies. This was written and directed by Mrs. Myra Thorngate Barber. The prayer meeting on the Friday evening before Christmas was in charge of the Christian endeavorers and was in the nature of a candle light service. It was a very beautiful service and was led by Eunice Rood. For a long time it has been our custom to hold a sunrise prayer meeting on New Year's morning, and this too is cared for by the young people. The leader this year was L. O. Greene, superintendent of the school, and was an interesting and worth while meeting, quite well attended.

The week following, the Endeavor societies sponsored the observance of the universal Week of Prayer, by meeting each day. On Monday and Tuesday the meetings were in the morning at seven-thirty, and on Wednesday and Thursday we met at night for supper which each helped to furnish, and then the meeting followed. These meetings were fairly well attended and were full of things helpful to all. This past week all have been interested in the history of Christian Endeavor, and there have been some good meetings. On Sabbath, January 25, Pastor Warren preached a sermon appropriate to the beginning of Christian Endeavor week, and that evening the Senior society held a very enjoyable social at the home of Doris Davis. This was a standard social, the time for the educational feature being used for a quiz on Christian Endeavor history, and the work of the young people of our own denomination. On Wednesday evening the intermed-

iates served the first of their birthday suppers. Sabbath morning the service was in their charge entirely, for members of the two societies took their parts with the opening and devotional services, and then in the sermon time presented a pageant, "Unto All the World—Christian Endeavor." Parts were taken by the members of the Junior, Intermediate and Senior societies, and the message brought by these will long remain with those who heard. The pageant was directed by Mrs. Clara Holmes.

Following Sabbath school the members of the two older societies with the Eighth grade juniors as guests went to the basement for the annual fellowship luncheon. There were sixty-two present. Roger Johnson was toastmaster and called on the following people to talk on the subject of Goals: "Go," Eunice Rood; "Out of Gas," Winnie Hamer; "At the Crossroads," Aubrey Davis; "Left Turns," Margaret Sayre; "Stop," Sheldon Van Horn. At the close of the program the officers of the three groups led the way to the audience room, where a union Christian Endeavor meeting was held, led by Marjorie Greene. She used the Crusade theme as suggested for that day. About eighty attended this meeting. The young people of the Friends Church in town have lately reorganized their Christian Endeavor society, and they were invited to all our services. A few responded and we were glad for the feeling of fellowship.

We are grateful for the foundation laid long years ago that makes such societies possible, and we are glad that those who were here in the early days of the country organized and passed on down this work. We can celebrate our golden anniversary not so many years hence, ourselves.

Faithfully yours,

MARY T. DAVIS,

Corresponding Secretary.

February 2, 1930.

FARINA, ILL.—We are always interested in the Home News as it appears from week to week in the RECORDER, and so we make our small contribution to this department hoping that thereby we may add something of interest.

We of Farina are glad for the completion of the Denominational Building, and for the cozy room in it that has been allotted to you,

Doctor Gardiner. May your last days be your best, and may the building prove a blessing to all our work.

There have been many activities in our church here during the late fall and winter. At Thanksgiving time the Baraca, and Philathea classes were responsible for a church dinner and thanksgiving program. Following the noonday meal an old fashioned program of songs, speeches, readings, music, etc., was enjoyed, and proved to be a very wholesome social occasion. The last Sunday in 1929 was the time for our annual church meeting, at which time officers were elected and reports from our various committees were read. At noon we adjourned our meeting for the bountiful dinner the ladies had prepared for us at the parish house. We always enjoy this church occasion because our students and teachers, who have been away at school, are home, which adds to our numbers and the gayety of the social hour.

We joined with the other churches of the village in presenting a Christmas pantomime. Twenty-five young people, a reader, a director of lights, and a stage director, made up the cast. This is our second attempt of this nature, and will in all probability become a regular presentation here at Christmas time. Our gymnasium seats about eight hundred people, and with its large stage, lights, scenery, and curtains, is ideal for this kind of work.

Last September, for various reasons, we united our Junior and Senior Christian Endeavor societies, and have since that time been holding our meetings together. This plan has proved to be very satisfactory, and we have been having good attendance and interest. In keeping with the plans of our Young People's Board for Christian Endeavor week, our Christian endeavorers had charge of the prayer service the night of January 25; Ruth Hill was the leader and the subject suggested was used. The sermon Sabbath day was from the subject, "Religion as a Personal Matter," and the afternoon Christian Endeavor service was an open meeting and was attended by a good many who had in other days been members of the society. The discussion of the suggested topic was interesting and helpful; Glenn Wells and Arthur Burdick represented the church, and Muriel Mat-



thews and Marguerite Green the Christian Endeavor society. This meeting was led by Mildred Green, and George and Theodore Howard and Morris Green furnished special numbers of music.

We have had an unusually cold winter and some of our services have not been largely attended, but on the whole the attendance and interest in all our work have been good. We are very thankful that we have not been visited with epidemics of "flu" and colds this winter, and have been spared the anxiety and sickness for which last winter's experience will always be remembered. Our prayer is that our heavenly Father may bless the work of all our churches

REV. C. L. HILL.

### IN DISCOURAGEMENT

SELECTIONS BY DEAN MAIN

*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

*Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*

Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.

—Francis De Sales.

The frequent self returns you make, dwelling so much on your unworthiness, although it may have the appearance of humility, is only a refined self-love. True simplicity regards God alone; it has its eye fixed upon him and is not drawn towards self. Go where we will, if we remain in ourselves, we shall carry everywhere our sins and distresses. If we would live in peace, we must lose sight of self and rest in the infinite and unchangeable God.

—Madame Guyon.

God cares for everything that he has created, but on the whole earth nothing is

so interesting to heaven as the fidelity of a weak heart and feeble will endeavoring to overcome temptation.

—Ephraim Peabody.

I look to thee in every need,  
And never look in vain;  
I feel thy strong and tender love,  
And all is well again:  
The thought of thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears  
I sink beside the road;  
But let me only think of thee,  
And then my heart springs up in me.  
—Samuel Longfellow.

### PRAYER

God of all patience, who in the fullness of time hast revealed thyself to men in Jesus Christ our Lord, have mercy upon us in the certainty and discouragement of human life. When we wait in darkness, longing earnestly to see, and see not anything; when we grope in ignorance, and knowledge comes not or comes too late; when we are eager to choose and act, and have no light upon decision; when the shadow of our own sin brings doubt upon our way, have pity upon us, O God! Help us to remember the sure working of thy will for good in all thy children's lives, the rest that remaineth, the assurance of eternal hope. Strengthen our hearts for earth's endeavor, and may our restlessness be turned to peace as we remove our thoughts from the uncertainties of life to fix them upon thee. And this we ask in the name of him who suffered and overcame. Amen.

A farmer visiting his son at college was especially interested in the experiments of the chemical class. "We are at present endeavoring to discover or invent a universal solvent," said his son.

"What's that?"

"A liquid that will dissolve anything."

"That's a great idea," returned the farmer; then, scratching his head, he added, "but when you find it, what are you going to keep it in?"—*Boston Transcript.*

EDNA B. SANFORD

*Have you led one friend to Christ?*

At a certain banquet of Christian young people, sometime ago, this question was asked, "How many present can actually testify to the fact that they have been the means of winning at least one person to Christ?" A surprisingly few hands were raised. A few told of their experiences, and as they did so, their faces lighted with enthusiasm, as though it had been the most soul-thrilling business in which they had ever been engaged. Alone? No, for Christ was their silent partner. No doubt there were many others present that night whose Christian influence had been winning others to Christ, but were perhaps unaware of the fact. There were school teachers, Bible school teachers, leaders of various Christian organizations, who perhaps could not point definitely to any one specific incident of leading one to Christ. However, we can not belittle the importance of this vast army of workers whose silent influence in leading and directing the youth of our land is such a mighty force in winning them to Christ.

*Is group work or personal work the more difficult?*

Let us consider this topic, today, as meaning personal evangelism. A. J. Gordon said, "It often requires more courage to preach to one man than to a thousand." Many endeavorers, as a result of our training, do not hesitate to address an audience of perhaps several hundred. It is so easy then to talk about Christ. But what about the effort it takes to speak to our neighbor or class-mate about our personal Friend? A student who was a Christian Endeavor worker, a Quiet Hour Comrade, spent two years with a non-Christian roommate, never once giving the invitation to join in the Quiet Hour devotions or seeking to really win that one to Christ. It remained for another to do the soul winning, about a year after the roommates had parted. What an opportunity lost! The joy that might have thrilled that endeavorer! "Deep down in the soul all men are thirsty for God, for peace, for a sense of safety, for a knowledge of what comes after death. The Christian has the truth that can satisfy this craving." Perhaps we little realize how many about us are just waiting for a word from us to have this inborn craving satisfied. Savona-

## YOUNG PEOPLE'S WORK

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

### SHARING CHRIST WITH OTHERS

On the wall of our living room hangs a motto calendar. The February page of it bears these two quotations, the first from the pen of Washington, the second by Whittier, the Quaker poet.

"Let us impart all the blessings we possess or ask for ourselves, to the whole family of mankind."

"Hands that open but to receive  
Empty close; they only live  
Richly, who can richly give."

Let us, for a moment, look into our lives. What is the greatest, richest, blessing we possess? Christ! His love, his sacrifice, his redeeming power have lifted mankind from darkness to light, from spiritual bondage to freedom in him. Yet there are many who know him not. We ourselves may have friends yet unwon. What if, this month, while we study the general theme, "Sharing Christ with Others," we should really share him with those around us?

And Christ himself has promised our reward: "Give, and unto you shall be given."

(Note: The talks on the topic under this general theme will be written by representatives from the different Christian Endeavor societies in the Western Association.)

C. L. B.

### WINNING OTHERS TO CHRIST

Christian Endeavor Topic for Sabbath Day,  
March 8, 1930

#### DAILY READINGS

Sunday—Men are lost (John 3: 16)  
Monday—Wasted lives (Eph. 2: 1-7)  
Tuesday—Conversational evangelism (Acts 8: 26-35)  
Wednesday—Winning by Christlikeness (Acts 16: 22-33)  
Thursday—Winning by simplicity (1 Cor. 2: 1-5)  
Friday—Winning by witnessing (Acts 1: 8)  
Sabbath Day—Topic: Why and how win others to Christ? (Isa. 61: 1-3, Rev. 22: 17)

rola in speaking about his conversion said, "A word did it." Just a word spoken out of prayer and love may work miracles in the hand of God.

*Tell of your personal struggles in soul winning.*

During a revival, a church member felt prompted to speak to a friend about accepting Christ. Time and again she summoned up all the courage she could muster; Satan and all his forces were right at hand whispering, as it were, "Not this time! Wait awhile!" She mourned over this weakness, felt herself a coward, and then prayed earnestly for strength. When the opportunity came again to speak, the same fight was on again, but the words came, faltering to be sure, but none the less sincere, right from the heart. The whole world about her seemed to be singing, the angels were with her and the world was hers. The battle had been won. So often it is not the ones who hesitate to accept Christ who are the cowards, but we who are Christians. Even Paul said, "And I was with you in weakness, and in fear, and in much trembling." But he also gives us the secret of his great power, "For I determined not to know anything among you, save Jesus Christ and him crucified."

*Who make the best personal evangelists?*

There are certain positions in every Church which only the few can successfully fill—the pastor, the Bible school teacher, the singers, the leaders of various organizations—but this most important work of soul winning can be accomplished by any one, even the least talented, the uncultured. One thing and only one is necessary—the love of God which prompts a passion for souls. A friend who some years ago visited in China, told of seeing a little cripple girl, an invalid who had only a cot upon which to lie. Here she lay selling books, pencils, little sewing materials to girls of the college. But the girls of that college will tell you that she has brought more people to accept her Savior than any one girl of that institution. Perhaps this was because she had caught her Master's method of winning souls.

*What was Christ's method of winning others?*

His was the friendly, sympathetic, get

close to the heart, personal touch with mankind. We read how he visited in the homes, and there taught little groups, or walked with them along the road, or sat on the hillside, or visited the fishermen on the shores of the lake. Such a quiet way was this for the Christ to begin his great work! Winning others by personal contact is God's plan now, just as truly as it was for his Son so many centuries ago. It is a challenge to every Christian endeavorer.

"Up, up, my soul! the long spent time redeeming;  
Sow thou the seed of better deed and thought;  
Light other lamps while yet thy light is beaming.  
The time,  
The time is short."  
*Little Genesee, N. Y.*

#### THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

The topic for one of our daily readings this week is "Winning by Christlikeness." The Scripture reading tells that Paul and Silas, after being beaten severely for preaching the Word of God, were placed in prison. At mid-night, while they were singing and praying, suddenly there was an earthquake and the prison doors were opened, but the prisoners, whose bands had been loosened, did not escape. The jailer, much surprised, came and fell upon his knees before Paul and Silas, and said, "Sirs, what must I do to be saved?" As a result of this experience he and his family were led to Christ.

Paul and Silas sang and prayed under adverse conditions. They knew that God was with them, and as a result of their faith in him and their Christlike lives, an entire family was brought to him.

Some one has said, "I'd rather see a sermon than hear one." A Christian life is always more convincing than talk about it. How important it is for us to be true Christians in every sense of the word, and to live Christ to others. We can not hope to win others to Christ unless our actions correspond with our words, and we live Christlike lives. It would be well for us to examine our own lives and see if we truly represent Christ to others in our daily lives. If we do not, something is wrong. Everyone is a living epistle, known and read by all men. What is the gospel according to you?

### MINUTES OF THE YOUNG PEOPLE'S BOARD

Meeting was opened with prayer by Pastor Simpson.

#### REPORT OF THE CORRESPONDING SECRETARY FOR DECEMBER, 1929

Number of bulletins sent out..... 231  
Number of letters written..... 14  
Correspondence has been received from the following: Rev. John F. Randolph, Stanton Gavitt, E. P. Gates, Mrs. Grace Osborn, Rev. S. Duane Ogden, L. H. North, Bernice Brewer, Leona Bond, Rev. J. L. Skaggs, Rev. Clifford Beebe, Mrs. Elisabeth K. Austin.

Respectfully submitted,

GLEE ELLIS,

*Corresponding Secretary.*

Treasurer's report was read and accepted.

#### TREASURER'S REPORT

Quarter ending December 31, 1929

*Dr.*

Amount on hand December 1.....	\$535.03
Received from Onward Movement.....	44.24
	<u>\$579.27</u>

*Cr.*

Books for Young People's Board.....	\$ 10.66
Balance .....	568.61
	<u>\$579.27</u>

Bill for \$22.25 was allowed for Senior and Intermediate topic cards.

Bill for \$2.75 was allowed for mimeographing paper to Mrs. Ruby Babcock.

Report of Intermediate superintendent was read.

Greetings were read from the New England Christian Endeavor Union.

Correspondence was read from E. P. Gates.

A Christian Endeavor society was organized in Dodge Center during December.

Voted to have the next meeting at the call of the chair, as the corresponding secretary will be absent on the regular date.

Inasmuch as the corresponding secretary will be away for the ensuing four months, Mrs. Ruby Babcock will be asked to act in her place. Miss Ellis is to take up work in the university at Madison, Wis.

Meeting was dismissed with the Mizpah benediction.

Respectfully submitted,  
GLADYS HEMMINGER,  
*Recording Secretary.*

*Battle Creek, Mich.,  
January 2, 1930.*

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Christians follow Christ (Matt. 4: 18-22)  
Monday—Seek Christ's spirit (Rom. 8: 1-6)  
Tuesday—Imitate Christ (Eph. 5: 1-2)  
Wednesday—Witness for Christ (John 1: 35-42)  
Thursday—Be generous (1 John 2: 9-11)  
Friday—Keep his sayings (Matt. 7: 24-29)  
Sabbath Day—Topic: What is it to be a Christian? (Luke 9: 23-24)

#### Topic for Sabbath Day, March 8, 1930

To be a Christian one must live such a life that those with whom he associates will be better because of his companionship. We must always consider God first, others second, and ourselves last.

To be a Christian we must never forget the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7: 12.

To be Christlike we must think pure and honest thoughts, also repent and be baptized, as our actions are but pictures of our souls. A Christian must give freely of his money toward God's work, but that alone is not enough. We must use our talents for God's service. A good motto would be, "It is better to wear out our talents than let them rust out."

A Christian must pray to God and become aware of his nearness. Our prayer must be our soul's sincere desire.

We must read and study the Bible daily, because it is the only foundation for a true Christian life.

*Shiloh, N. J.*

### ALFRED STATION CHRISTIAN ENDEAVOR

DEAR MR. RANDOLPH:

I am the secretary of the Alfred Station Endeavor, so I am writing to tell you how



we spent the forty-ninth birthday of this society.

We have been having a contest for quite a long time and the losing side gave the winning side a party. We had our regular Christian Endeavor meeting at five o'clock instead of three, and after this we went down into the basement where we had supper and played games. Also we decided what project work we were going to do for the coming year. The girls are going to sew and the boys are going to raise garden products. Then we will have a sale so that we can raise twenty-five dollars for our centennial fund, which comes about one year from now.

We all hope that the Christian Endeavor society will continue for another forty-nine years.

Your friend,

PAULINE MCHENRY.

Alfred Station, N. Y.,  
February 2, 1930.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

I find the following outline helpful in teaching juniors the names, divisions and contents of the books of the Bible.

#### Books of Law—

Names—Gen., Exod., Lev., Num., Deut.

They tell of the creation and beginnings of the world and the human race; the history of God's chosen people; God's guidance and care; the journey from Egypt to the Promised Land and the giving of the Ten Commandments.

Important people—Adam, Eve, Cain, Abel, Noah, Abraham, Sarah, Isaac, Rebecca, Esau, Jacob, Rachel, Joseph, Moses, Miriam, Aaron.

#### Books of History—

Names—Josh., Judg., Ruth, 1 and 2 Sam., 1 and 2 Kings, 1 and 2 Chron., Ezra, Neh., Esther. They tell of the Israelites in Canaan, their judges, kings, and prophets; division into the two kingdoms of Israel and Judah; people of Israel who because of their forgetfulness of God and sin were conquered by their enemies and taken captives never to return; Judah taken as captives to Babylon, but in later years returned to rebuild Jerusalem and the temple.

Important people—Joshua, Gideon, Samson, Ruth, Naomi, Hannah, Samuel, Eli, Saul, David, Jonathan, Solomon, Jeroboam, Rehoboam, Elijah, Elisha, Ezra, Nehemiah, Esther.

#### Books of Poetry—

Names—Job, Psalms, Prov., Eccl., Song of Solomon.

They are the songs written by David and others, and practical rules for daily living and poems written mostly by Solomon.

#### Books of the Major Prophets—

Names—Isa., Jer., Lam., Ezek., Dan.

They tell the messages of God's love for his people, his warnings of the consequences of sin, and the promise of the coming of the Messiah.

Important people—Isaiah, Jeremiah, Ezekiel, Daniel.

#### Books of the Minor Prophets—

Names—Hos., Joel, Amos, Obad., Jonah, Micah, Nahum, Hab., Zeph., Hag., Zech., Mal.

They give other messages from God, some of the prophets going to the kingdom of Israel and others to Judah.

Important people—The prophets after whom the books were named.

#### The Gospels—

Names—Matt., Mark, Luke, John.

They tell the history of Jesus the Christ. Matthew writes to the Jews proclaiming Christ as the Messiah; Mark to the Romans portraying Christ as the servant of men and the worker of miracles; Luke to the Greeks giving Christ as the perfect Man; John to all Christians emphasizing Christ as the Son of God.

#### The Book of History—

Name—The Acts.

It tells of the sending of the Holy Spirit, the establishment of the Christian Church, and the work of Peter and Paul.

#### Paul's Epistles—

Names—Rom., 1 and 2 Cor., Gal., Eph., Phil., Col., 1 and 2 Thess., 1 and 2 Tim., Tit., Phil.

They give instruction for Christian living and their great theme is faith.

#### General Epistles—

Names—Heb., Jas., 1 and 2 Peter, 1, 2 and 3 John, Jude.

They give more advice for Christians.

#### Prophecy—

Name—Rev.

It tells about heaven and the future.

You know California and Florida are great rivals. One day a man from California walked into a fruit store in Florida and, seeking to joke the owner, picked up a pumpkin and remarked, "My, but these are small oranges." The Florida fellow was stumped only for a second. "Hey, you," he said angrily, "quit foolin' with those little lemons."—*Selected.*

## CHILDREN'S PAGE

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

### HOW CAN WE IMPROVE OUR DISPOSITIONS?

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

MRS. HERBERT L. POLAN

Assign talks on the following topics:

How may the reading of good books affect our dispositions?

What effect will associating with good or bad playmates have on our dispositions?

How can our friendships with our teachers improve our dispositions?

How does having company come into our home help our dispositions?

What good effect may there be upon our dispositions by our going away from home for a while?

Questions:

What is a disposition?

What do you think causes bad dispositions?

Name someone who has a kind disposition.

Name someone who has a sweet disposition.

Name one who has a cheerful disposition.

Name someone who has a gentle disposition.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My gumption has at last risen high enough to write. I always feel silly when writing letters, so I don't very often write them.

I almost always read the SABBATH RECORDER—the Children's Page I mean, and like it very much.

Most of the boys and girls who write to you have pets, but I haven't any. I do have a clay doll, though, that looks like a heathen image, that I made some time ago. It probably wishes I had not made it at all, for the life it has been living lately. His name is Ichabod. He is a great trouble to me be-

cause he gets soft in a warm room, and then is apt to fall over and flatten out his long nose, which he uses as a prop when lying on his face, until it flattens down till of no use any longer. At other times he falls to pieces, which is worse, yet. As I look at him now, I see that his Adam's apple, which is a bead, is gone—fallen out most likely. But just the same, I intend to keep Ichabod, unless my small brother, who has an appetite for most anything, devours him outright. I don't think clay would make a very digestible meal, do you? and such a frightful lump at that.

I am in the eighth grade and am thirteen years old, but don't act it. It seems to me that everybody who writes to you likes school, but not so with me. I simply despise it. I like all my teachers—there are three of them—but lessons don't appeal to me at all. The only subjects I do like are drawing and "gym"—"gym" most of all because a body can talk some and not feel guilty for doing so.

My letters are always exasperating, and people are usually tired of them before they begin them, so I will close (with as little jostling as possible, as the table legs are loose). I hope you will live through this letter. I don't think I can again, so I will not go over it to see about mistakes, of which I am sure there are a plenty.

I will write more later.

Yours truly,  
HARRIET SAUNDERS.

Alfred, N. Y.,

February 6, 1930.

DEAR HARRIET:

I am so glad your "gumption" reached the active point at last, and I hope it has now become such a habit with you that you will write often, for I surely have enjoyed your letter. I am especially interested in Ichabod, and I can imagine just how he looks from your description. It makes me think of a beautiful wax doll I received one Christmas—beautiful just one short day, for the next morning my small brother held her in front of the fire, and her classic features quite melted away. I had named her May, my favorite name in those days. For awhile I mourned her as lost, then carefully I remolded her features, repainted her eyes, and made her again a thing of beauty; at least I thought so, though, sad

to relate, nobody else did. May was always a great care to me, for she cracked when she was too cold and melted when too warm, and her poor face required frequent remolding, but I loved her best of all my dolls; in fact she is almost the only one I really remember. A cousin of mine, who received an exact mate to my doll on the very same Christmas, kept her doll in perfect condition for several years, but she had no small brother, and besides was always more fortunate with her things than I. My family would perhaps have used the word "careful," instead of "fortunate."

The only exasperating thing about your letter is your statement that you do not like school, but I really think you will like it better as you grow older. In the meantime try to make yourself think you do. My mother used to tell me that if I kept right on writing letters, I would get so I enjoyed it. I thought she was mistaken, but nowadays I find she was right.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I think you know my great-grandmother, Mrs. Emeline Whitford. She lives in Brookfield. I go to Brookfield almost every summer. My great-grandmother has a wonderful flower garden, with hollyhocks just the right shades for beautiful hollyhock dolls.

I have a dog named Nanki San. She is a fox-terrier.

I am eleven years old and in the seventh

grade in school. I got A's in school all the time last term.

I have three sisters younger than I. Ann is nine years old, and the twins are five.

Your friend,  
MARY WHITFORD.

Hollis, N. Y.,  
February 11, 1930.

DEAR MARY:

Indeed, I do know your great-grandmother very well and have spent a good many pleasant hours in her home for, you see, Mr. Greene was pastor of the Brookfield Church for two years. How I did hate to leave there, and there is no place in the world I like to visit any better. Don't you love it there, and are the people not splendid?

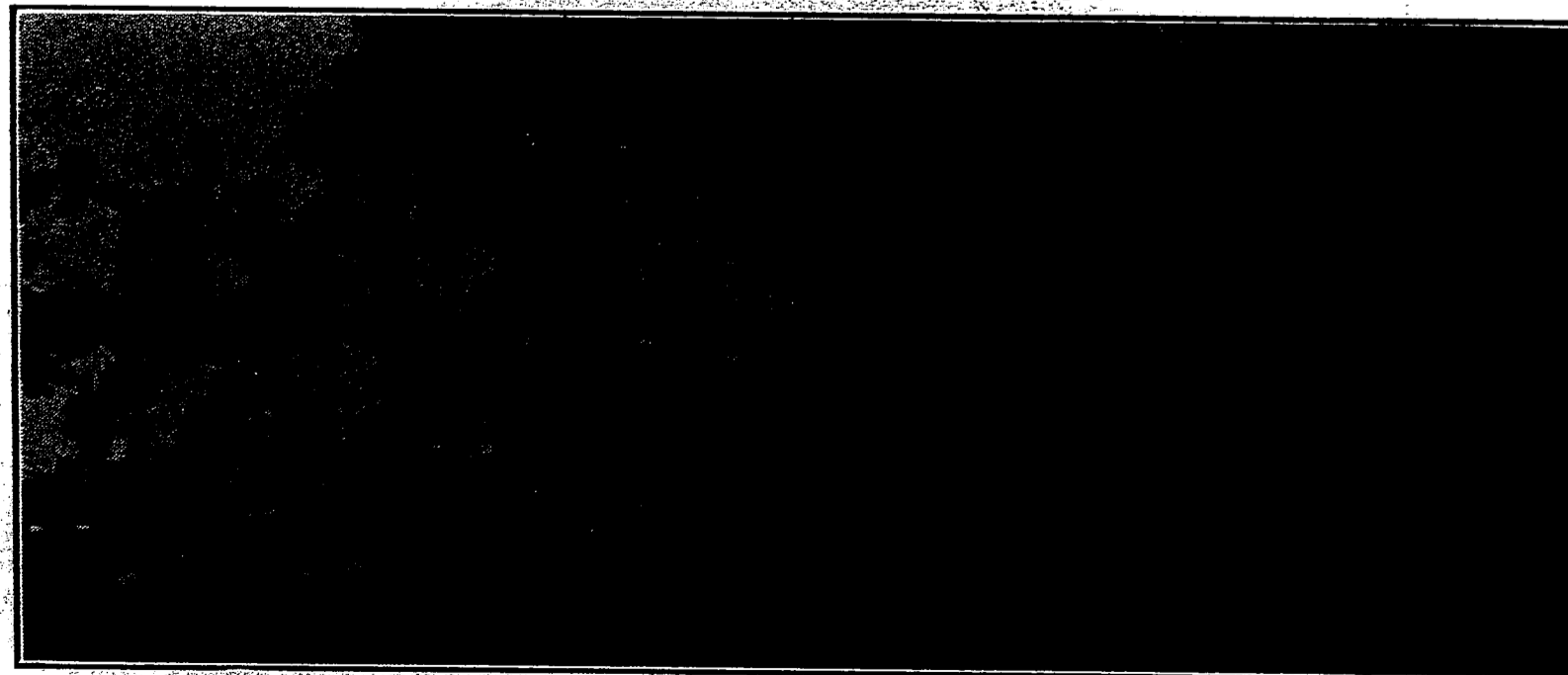
I think it is fine for you to get so many A's in school. That shows you are doing your best. I hope you will keep on getting them, through the grades and on through high school and college.

You surely have a nice family of sisters. Do the twins look alike? You haven't any little brother to bother you, have you? Don't you wish you had one?

Is your Nanki San mischievous? I had a fox-terrier once who was so mischievous and destroyed so many things that my father gave him away one day when I was at school. He was just a puppy; perhaps he improved as he grew older.

Sincerely yours,  
MIZPAH S. GREENE.

### CHILDREN AT CONFERENCE



We have just received a cut from a snapshot of children who attended the Junior Christian Endeavor meeting at the last General Conference.

Although many weeks have passed since the time when this picture and some write-up should have appeared, still we are all so glad to see an increasing interest among our young people in matters pertaining to Conference work, that we will gladly publish the picture without any special write-up about the program.

Miss Charlotte G. Babcock was kind enough to arrange the children and have the picture made, sending the print to Mrs. Austin of Westerly, R. I., who forwarded it to the RECORDER.

The very lateness of the day, perhaps, will tend to impress the fact that our dear young friends are not forgotten. There are nearly seventy of them shown here. May we not hope for many more in the next Conference gathering?—T. L. G.

### A LETTER FROM WEST VIRGINIA

DEAR DOCTOR GARDINER:

West Virginia, this morning, is in the grip of our coldest weather experienced this winter. But already the sun is softening the snow and soon the white mantle will melt away, and the green in our yards will betoken the coming of spring. We are hoping that the Son of Righteousness will shine on hearts, cold and indifferent, and together with the refreshing showers of the Spirit, bring forth hopeful promises of a larger life.

We have just laid to rest one of our oldest church members — "Uncle Billy" Cookman, who was born when the Lost Creek Church was but forty-three years old. Only two or three of his generation now remain with us. While we sorrow for the passing of these older ones, we see great reasons for rejoicing in the large number of children and young people with whom we are blessed, more than sixty of them. The future of a church must be promising with such a splendid group. With a church alive to its responsibility and opportunity, and at work actively engaged in discharging its obligations, the results are bound to be large.

In the Southeastern Association, directed by its Missionary Committee, Rev. Geo. B. Shaw, chairman, a series of revival meetings is being held, with Rev. C. G. Scannell of Dodge Center, Minn., as evangelist. His church is unselfishly allowing him time to

do this splendid work, and the Missionary Board is contributing to his traveling expenses. A meeting for two weeks was held at Middle Island, where Brother E. H. Bottoms is student pastor. Then Brother Scannell has spent a few days in the home of the pastor at Salem, and a day in the home of the writer. At present he is helping Rev. W. L. Davis in a series of meetings at Salemville. Later, it is hoped he will be able to spend a few days at Roanoke. By his conscientious zeal and fearless preaching Brother Scannell is making many friends.

The Lost Creek Church permitted its pastor to spend two weeks, in January, in the city of Spencer, W. Va., helping a Methodist Protestant pastor-friend in revival meetings. A fine meeting was held with some conversions, backsliders reclaimed, and the church folks encouraged. The writer himself was wonderfully blest. He will be helped, later, in a similar meeting by his friend, Rev. Paul Holden.

The Lost Creek Church has installed two large gas Heatrolas in its house of worship, this winter. As even distributors of heat they are proving quite satisfactory. One was purchased by the church as such, the other by the Ladies' Aid society.

Rev. C. A. Beebe of the Berea Church—who received a Rural Church Work scholarship from Vanderbilt University—has been six weeks at Nashville, Tenn., in pursuing his course, and writes very appreciatively of the opportunity afforded. Unfortunately he has had to spend some of his time there in the hospital. Latest word reports him improving. Brother Beebe is an able and consecrated pastor. Through his organizational and teaching ministry he has proved a great blessing to the Berea Church, and as a leader in young people's work in Ritchie County.

Salem College still continues to do a fine work for the folks of this state and for many young people from other states. She still works under serious handicaps, but through the loyalty and self-sacrifice of faculty and friends she carries on. President S. O. Bond and Rev. O. P. Bishop are now in Florida in the interests of the school. Pastor Geo. B. Shaw, we understand, is not conducting his Bible study class this second semester, and is scheduled to help Rev.



Loyal F. Hurley in a series of meetings at Adams Center, N. Y., the latter part of March.

We are glad West Virginia is furnishing another fine worker for special service in the Master's kingdom, Miss Miriam Shaw of Salem, who goes, this year, as a trained nurse to China. We are praying the Lord of the harvest will send forth still other reapers from our midst, and that he will stir us up in our own homes to encourage and inspire workers for his harvest fields.

West Virginia was represented at the dedication of our Denominational Building at Plainfield by Rev. Geo. B. Shaw, Dean Moses H. Van Horn, and Gillette Randolph of Salem; E. H. Bottoms of Middle Island; and Mrs. Abbie B. Van Horn of Lost Creek, president of the Woman's Board.

We hear it said on every hand—and we join in the feeling—"I am so glad that Doctor Gardiner could see the building completed and enjoy it before he has to lay down his pen."

Sincerely yours,  
H. C. VAN HORN.

February 16, 1930.

### THE "WETS" CONSTANTLY DIMINISHING

Ten years ago the Association against the Prohibition Amendment announced it would replace two hundred dry congressmen with two hundred wets. Senator James W. Wadsworth of New York was a member of the committee of fifty in charge of this campaign. In every congress elected since then the dry majority has been larger and larger, until the wets are able to list only 108 members of both houses out of a total membership of 531. Instead of replacing two hundred dries with two hundred wets, the great wet leaders of ten years ago are themselves out of congress, including Senator Wadsworth of New York and Representative Hill of Maryland and the senatorial "Beer Bloc" composed of senators Bruce, Edwards, Edge, Reed.

Instead of side-stepping prohibition, both major parties recognize the tremendous political strength of prohibition and have written strong prohibition planks in their platforms. The only political party demanding a repeal of prohibition in the

last national election campaign was the inconsequential Communist party—the so-called "Reds."

The Civil Liberty League of Boston now announces it will sponsor parades in opposition to prohibition in which twenty-five million people will march in many cities on a date in April.

A few years ago just such a parade was organized for New York City. It was announced that four hundred thousand men and women were to be in the line of march. Special trains, said the advance publicity, would be run to carry the great crowds.

William H. Anderson of the New York Anti-Saloon League arranged an accurate count of the marchers, using a machine manufactured for just such purposes. This count showed scarcely ten thousand people in line.

In view of all these facts would it not be a good plan to check up on the widely advertised promises and plans of the loud but diminishing wet group and give some attention to the wide difference between promise and performance?

—W. C. T. U.

### BELIEVE IT OR NOT

Poison whisky known to have killed twenty-five persons in New York was traced by the police to a saloon where the stock was found to contain wood alcohol. Check up of deaths in the neighborhood led to the belief that more than one hundred were caused by the whisky. When the report was made public a mob wrecked the saloon, ungrateful for the fact that the neighborhood had been getting its booze at ten cents a pint.—*This filled the New York papers October 14, 1904.*

The average consumption of beer for every man, woman, and child in Chicago in 1906 was two and one quarter barrels; the average for spirituous liquors was four gallons.—*Authority—"The City of Chicago" in McClures, April 1907.*

[Data published by the W. C. T. U.]

"I never associate with my inferiors, do you?" "I don't know. I never met any of your inferiors."—*Pathfinder.*

## OUR PULPIT

### GOD'S LOVE FOR THE WORLD

REV. HURLEY S. WARREN

Pastor of the church at North Loup, Neb.

SERMON FOR THE SABBATH, MARCH 8, 1930

### ORDER OF SERVICE

HYMN

THE BEATITUDES—In unison

PRAYER

RESPONSIVE READING

SPECIAL MUSIC

OFFERING

SCRIPTURE LESSON—John 3: 1-21.

HYMN

SERMON

HYMN

BENEDICTION

"For the Love of God is broader  
Than the measure of man's mind;  
And the Heart of the Eternal  
Is most wonderfully kind."

Man can not conceive of the marvelous love of God save as he comes to experience it, and then only in part.

"GOD'S SUPREME WORK OF GRACE"

So great was God's love for the world of lost men that he gave his only Son in order that anyone who believes on him should not die but have everlasting life. This is the highest expression of God's love for the world.

This act on the part of God was his supreme work of grace. When his "manifested excellence" became known in the form of the cross—it was enough. What more could man look for? God had given

All. Why? Just to bring men from sin to himself. He came in Christ to save the world.

We begin to realize something of what this love of God means when we view it in the light of Christ. We need no other way and in no other person shall we find his love complete. Christ said, "Even as the Father hath loved me, I also have loved you: abide ye in my love." (John 15: 9.) God loved the Son. "Herein is love, not that we loved God, but that he loved us, and sent his Son

to be the propitiation for our sins." (1 John 4: 10.) God loved the world. And he so loved it that he gave his only Son in order that "through him the world might be saved." (John 3: 17b.)

Our hearts leap forth with the Psalmist's—

"O Jehovah, our Lord,  
How excellent is thy name in all the earth,  
Who hast set thy glory upon the heavens!  
Out of the mouth of babes and sucklings hast  
thou established strength,  
Because of thine adversaries,  
That thou mightest still the enemy and the  
avenger.  
When I consider thy heavens, the work of thy  
fingers,  
The moon and the stars, which thou hast or-  
dained;  
What is man, that thou art mindful of him?  
And the son of man, that thou visitest him?  
For thou hast made him but little lower than  
God,

And crownest him with glory and honor.  
Thou makest him to have dominion over the  
works of thy hands;  
Thou hast put all things under his feet:  
All sheep and oxen,  
Yea, and the beasts of the field,  
The birds of the heavens and the fish of the sea,  
Whatsoever passeth through the paths of the  
seas.  
O Jehovah, our Lord,  
How excellent is thy name in all the earth!"

"What is man that thou art mindful of him? and the son of man that thou visitest him?" Up through the ages God has been ever mindful of man and has visited always the son of man. Man, who ate of the tree of the knowledge of good and evil; man, who sold his birthright for a mess of pottage; man, who built the golden calf under the very slope of Mt. Sinai; man, who desecrated the house of the Lord, deserted his Sabbath, and set up "high places"; man, who was sold into bondage as a result of his disobedience; man, who did all manner of evil in the name of righteousness; yea, man, who even killed the Savior of men—this was the choice of man in the presence of the good and noble and true. How was God able to forbear so vile and perjured a wretch? How? Because of his love for him. And "when the fulness of the time came, God sent forth his Son." (Galatians 4: 4.) In "An Outline of Christian Theology" Doctor Clarke says: "He was the gift of the heart of God, who desires to save the world. He comes to make known to men the true God, to infuse spirituality into their being, and thus to give them eternal life. In other words, he comes to seek and find lost men, and gather them into the kingdom of righteousness, where instead of living in sin they shall do the holy will of God as his children. In doing this he must die. This he will gladly do, laying down his life as a shepherd does for his flock; and his death will seal the covenant of forgiveness, and complete his work for saving men from sin."

#### "GOD'S PLAN OF RECONCILIATION"

"God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." (2 Corinthians 5: 19a.)

God was trying to convert men. He was trying to prevail with them to lay aside their enmity. Does not reconciliation mean the coming into union with God on the part

of man? God himself has no obstacle to remove before peace is possible. When man accepts Christ then God regards him as a new creature because a new life is started within him and he has come into harmony with God's plan and purpose. God is willing. He yearns for men to come. In Christ he goes out to meet them. And not only to meet, but to guide, help, and sustain them.

#### "SALVATION THROUGH FAITH"

Now all that was left for man to do was to believe on the Son, Jesus. Belief implies faith. Abraham had faith in God, and his faith was regarded by God as righteousness, because a new life was beginning within him. (Romans 4: 3.) By faith Abraham, leaving his home, went out into an unknown land, not knowing whither he went. (Hebrews 11: 8.) Henry P. Van Dusen in his helpful book, "In Quest of Life's Meaning," says, "Faith is courage. There is the faith of the single act—the courage to do some one particularly difficult thing which is believed to be right. And there is the faith of the whole life—the courage to live all of life in a great belief, by the highest hypothesis your life can discover. That is the pathway many have discovered out of the perplexities of evil. Do you recall Joaquin Miller's great lines on 'Columbus'?"

"Behind him lay the gray Azores,  
Behind the gates of Hercules;  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said, 'Now must we pray,  
For lo! the very stars are gone.  
Brave Admiral, speak, what shall I say?'  
'Why, say, "Sail on! sail on! and on!"'

"They sailed and sailed, as winds might blow,  
Until at last the blanched mate said:  
'Why now not even God would know  
Should I and all my men fall dead.  
These very winds forget their way,  
For God from these dread seas is gone.  
Now speak, brave Admiral, speak and say—'  
He said: 'Sail on! sail on! and on!'

"They sailed. They sailed. Then spoke the mate:  
'This mad sea shows his teeth tonight.  
He curls his lip, he lies in wait,  
With lifted teeth, as if to bite!  
Brave Admiral, say but one good word:  
What shall we do when hope is gone?'  
The words leapt like a leaping sword:  
'Sail on! sail on! sail on! and on!'

"Then, pale and worn, he kept his deck,  
And peered through darkness. Ah, that night  
Of all dark nights! and then a speck—  
A light! a light! a light! a light!

It grew, a starlit flag unfurled!

It grew to be Time's burst of dawn.  
He gained a world; he gave that world  
Its grandest lesson: 'On! sail on!'

That is the first message of Christianity—  
—Courage! faith! sail on! sail on! sail on!  
and on!

But Christianity has a more profound word than that, for the spirit of Miller's poem is, in a sense, the spirit of stoicism (impassibility). Christianity's first word, evil can not subdue the soul of courage. Its second word, there is no such thing as harm from evil to the true soul, the soul which knows God. To it, evil is the very instrument by which the soul's own noblest life shall come. There is a single verse in St. Paul which is possibly the most profound he ever wrote: "All things work together for good to them that love God." (Romans 8: 28.) All things, *all things!* That is Christianity's final word on the problem of suffering. And that is Christianity's supreme faith. It is a faith which offers no rational explanation of all the perplexity, the injustice, the tragedy of life. It is a faith which points out that much of man's suffering is explicable, possibly inevitable. It is a faith which points to the values which have come into human life through suffering. But it is a faith which confesses its inability to tell the whole story. It is a faith which, granting the limitations of its knowledge, raises its head in triumphant confidence and proclaims with a certainty which brooks no denying that over the soul which loves God, the soul which is earnestly set to live its life in fullest service, evil has absolutely no power—that to that soul every experience which life may bring—perplexity, disappointment, separation, sorrow, pain, death itself—everything works together for *good*. That is the heart of the Christian faith. That is the final insight into the meaning of life.

Then, too, Paul says, "I do not count the sufferings of our present life worthy of mention when compared with the glory that is to be revealed and bestowed upon us"—  
Romans 8: 18 (Twentieth Century).

#### "EVERLASTING LIFE"

Who would desire to live forever in sin? Again, we ask, "Who would want to face a never-ending existence—to live on and on—without the prospect of a bright and happy

time, a joyous existence?" Hence, the necessity of "getting right with God." We shall have no share in the inheritance unless we become sons and daughters. We can not say with certainty how long the wicked are to be punished and in what way, but we do know that from God's Word they are to be cut off. It is a dark picture! But, oh, if men would only take heed to their ways that they sin not in any manner. Our instructor in Christian theology reminded us that we may look forward not only to an eternal life but also to a life filled with great deeds. "Men have always dreamed of that race of men free from the burden and blight of sin—a race of great souls—this is man's dream of immortality."

The beginning of this to-be-hoped-and-striven-for existence is here and now. The emphasis of the new life is upon quality as well as duration. What we are to be we are now becoming, is a maxim of the spiritual realm as well as of the educational. And the quality of our soul's existence will depend, so far as we know, upon the culture in the present world.

May we so live that we can say with the Apostle Paul, "Brothers, I for one do not consider myself to have attained anything; my one thought is, by forgetting what lies behind me and straining on to what lies before me, to press on toward the goal, for the prize to which God through Jesus Christ is calling us." (Philippians 3: 13-14.)

Press on! press on! press on! and on!

Character is the product of daily, hourly actions, and words, and thoughts; daily forgivenesses, unselfishness, kindnesses, sympathies, charities, sacrifices for the good of others, struggles against temptation, submissiveness under trial. Oh, it is these, like the blending colors in a picture, or the blending notes of music, which constitute *the man*.—*J. R. Macduff*.

An exchange says a wagon maker who had been dumb for years picked up a hub and spoke. Yes, and a blind carpenter on the same day reached out for a plane and saw; a deaf ranchman went out with his dog and herd; a noseless fisherman caught a barrel of herring and smelt; a forty-ton elephant inserted his trunk into a grate and flue.—*Granite Service*.



## Fundamentalists' Page

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

### BIBLICAL CRITICISM

#### IX

#### HIGHER CRITICISM—ITS ORIGIN AND HISTORY

##### GERMAN RATIONALISM

As we have pointed out in previous articles, higher criticism roots deep in the past. The critical movement had its origin among non-protestant and unchristian scholars. Lucian, Celsus, and Porphyry were skeptical pagan writers. Pyrere (d. 1676), a French Catholic priest, Spinoza (d. 1677), the Jewish philosopher, and Hobbes (d. 1679) the English deist, all denied the Mosaic authorship of the Pentateuch. Simon (d. 1712) a Roman Catholic, held to a diverse authorship within the Pentateuch. The facts are, modern higher criticism roots deep in English deism, French and Dutch skepticism and infidelity.

##### THE SECOND STAGE OF DEVELOPMENT

Modern higher criticism is of German origin. While it roots deep into the past, it remained for German scholarship to propagate it. As has already been pointed out, Astruc, in his criticism of the Pentateuch, earned the title, "father of the documentary theories." Yet his theory received no wide acceptance until the rise of German rationalism, fifty years later. In the hands of German scholars, these old critical theories of skeptics and infidels, deists and rationalists, were polished and systematized into what they termed a "science" of Biblical criticism.

Says Dr. Luther T. Townsend: "This new theology . . . has not one solitary, original, or native born thing about it, but is a direct importation, not from England, or France, or from the unbelief of the last century in our own country, but from Germany, though this, too, should be said, that the partition of the Book of Genesis into Jehovistic and Elohist documents . . .

was first made by a French professor and physician, Dr. Jean Astruc whose memoir was really the starting point of German radical criticism of the Pentateuch, though it was English deism that had kindled into a blaze those fires that more than once have seemed to be burning out all the religious faith and life of the German people."

##### RATIONALISM

Rationalism had as its antithesis, on the one hand supernaturalism, and on the other hand naturalism (deism). The naturalists (deists) denied revelation altogether; the supernaturalists believed in a supernatural revelation, possessing authority above reason, though capable of being proved by reason. The rationalists did not deny the *fact of revelation* (so they affirmed), but they *ignored* revelation, and claimed the right to submit every supposed revelation to the judgment of "reason." *To all intent and purposes they arrived at a common conclusion with the deists—the denial of revelation altogether.*

Such rationalists as Kant tried to draw a distinction between "rationalists" and "pure rationalists,"—the rationalists recognizing only natural religion (deism), while the pure rationalists might admit the fact of a supernatural revelation, but *denied that it was any part of religion to know and accept it.*

##### GERMAN CRITICS

We shall next consider some of the leading German critics, studying a sufficient number of these to trace the development of higher criticism that today holds such a grip over the Christian world—not alone in Continental Europe, but in America as well.

*John Salomo Selmer* (d. 1791). Selmer is usually called by the Germans "the father of modern Biblical criticism." But it is well to remember that Le Clerc, Astruc, Spinoza, Hobbes, Morgan, Blount and other deists were none the less Biblical critics, and along almost identical lines. Certain it is, however, that Selmer was the first German to apply the principles of "historical criticism" along with the rationalistic teachings of his day, to the study of the Bible, ecclesiastical history, and the history of doctrines. Briefly these are some of his conclusions. The Bible is a fallible book,

sharing the failings common to every thing human. He declared the Bible was pervaded with "local ideas," and hence his Christianity was really limited to the "natural religion" of the deists, plus the moral truths taught by Christ. He not only denied the supernatural origin of the Bible, but also denied most miracles recorded in the Bible. He revived previous doubts as to the Pauline origin of the Epistle to the Hebrews. He affirmed Revelation should have no place in the canon of Scripture.

Other decided rationalists contemporaneous with Selmer were Teller (d. 1804), Eberhard (d. 1809), and Steinbart (d. 1809), all of whom agreed in confounding religion with morality, and in reducing Christianity to the plane of utilitarian morality.

##### THE DOCUMENTARY HYPOTHESIS

*Johann Gottfried Eichhorn* (d. 1827). Eichhorn is, by far, the greatest name in this period. He was an eminent Oriental professor at Gottingen, and lecturer on the exegesis of the Old and New Testaments.

He held that every thing in Christianity that was to be accepted as *fact* must have a historical foundation. To this end, he took for granted that all supernaturalism, both in the Old and New Testaments, could be explained on *natural* principles. Thus he assumed the deists' position boldly. All things supernatural he sought to judge from the standpoint of the ancient world, accounting for them by the *superstitious beliefs which were then generally in vogue*. He did not consider there were any religious ideas in the Bible of much importance for modern times. Such things interested him merely historically—for the light they cast upon antiquity. The supernatural element in the Bible he attributed partly to the *artificial delusions* of the magician, and partly to the *natural delusions of a superstitious time*.

Eichhorn became the father of the *documentary hypothesis*. Whether he was influenced directly by Astruc, or worked independently, he did his work so well that his views and methods of Biblical criticism were adopted by critical scholars in Europe, and later in America. But Eichhorn was followed by more radical and more divisive critics.

The primary basis of the documentary hypothesis was grounded in the way Elohim

(the Hebrew term for God) and Jehovah are used, especially in the early chapters of Genesis, where whole paragraphs and even long sections will use exclusively one of these words, while the alternate sections make an exclusive use of the other. So all those paragraphs that use the word Elohim were attributed to a writer denominated the Elohist. When all these paragraphs and section were singled out and put together they constituted what was called the Elohist document. The other writer was known as the Jehovist, and all the sections attributed to him made up the Jehovist document.

We can not here go into all the arguments by which they sought to establish the documentary theory, nor is it necessary. Suffice it to say the arguments derived from the alternate use of the divine names, from the alleged continuity of each document taken separately, from parallel passages, from characteristic differences of the two writers, seemed to lend plausibility to this new theory.

And as first propounded it did not conflict with the Mosaic authorship of the Pentateuch. In fact, the earliest defenders of the documentary theory maintained the Mosaic authorship. And so long as this hypothesis was confined to Genesis only, there seemed to be little difficulty in doing so. But, like fire when once started, criticism didn't stop with Genesis, but was carried to the Pentateuch, and then to other books of the Bible. So the divisive, and sub-divisive methods multiplied, and soon Moses was ruled completely out as having any part in the authorship.

##### THE FRAGMENTARY HYPOTHESIS

Eichhorn was followed by *Vater* (d. 1826), and later by *Hartman* (d. 1838) with the *fragmentary hypothesis*. They held that the Pentateuch was a compilation of documents, some pre-Mosaic, some Mosaic, and some post-Mosaic. This theory completely undermined the Mosaic authorship, made the Pentateuch, composed of many documents, and carelessly joined together by one editor.

The fragmentary hypothesis may be fitly characterized as the documentary theory run mad. Instead of two continuous documents (J and E) pieced together, paragraph by paragraph, yet constituting the Pentateuch as we have it, by this fragmentary method,

the compiler is not limited to *two writings*, or sources, in producing the Pentateuch, but has before him all sorts of records, fragments, and scraps. Thus our Pentateuch is derived from such portions of records, fragments, etc., as the compiler has seen fit to preserve.

So Vater finds that Genesis is composed of thirty-eight fragments, varying in length from four or five verses, to several chapters. The other books of the Pentateuch are likewise treated. Vater and Hartman are but carrying the documentary theory to its logical conclusion. Once admit the legitimacy of this disintegrating process and there is no limit. Any book in the Bible can be cut to pieces in the same way.

#### Sabbath School Lesson X.—March 8, 1930.

THE PARABLE OF THE SOWER.—Matthew 13: 1-23.

*Golden Text*: "He that hath ears, let him hear." Matthew 13: 9.

#### DAILY READINGS

March 2—The Parable of the Sower. Matthew 13: 1-9.

March 3—The Meaning of the Parable. Matthew 13: 18-23.

March 4—The Peril of Pre-occupation. Luke 21: 29-36.

March 5—The Peril of Refusing to Hear. Zechariah 7: 8-14.

March 6—Counting the Cost. Luke 14: 25-35.

March 7—Delight in God's Commandments. Psalm 119: 9-16.

March 8—The Supremacy of Wisdom. Proverbs 3: 13-18.

(For Lesson Notes, see *Helping Hand*)

#### FORCE OF HABIT

"Just put it on my Bill," sobbed the young widow as she left a floral offering at the cemetery.—*Selected*.

Johnny had finished a particularly toothsome dish of apple pudding which he ate to the last morsel. Then, despite the fact that there was company at the table, he deliberately picked up his saucer and licked it clean.

"Johnny!" exclaimed his mother, after a horrified gasp, "who did you ever see do a thing like that!"

"Cats," replied Johnny.—*New Outlook*.

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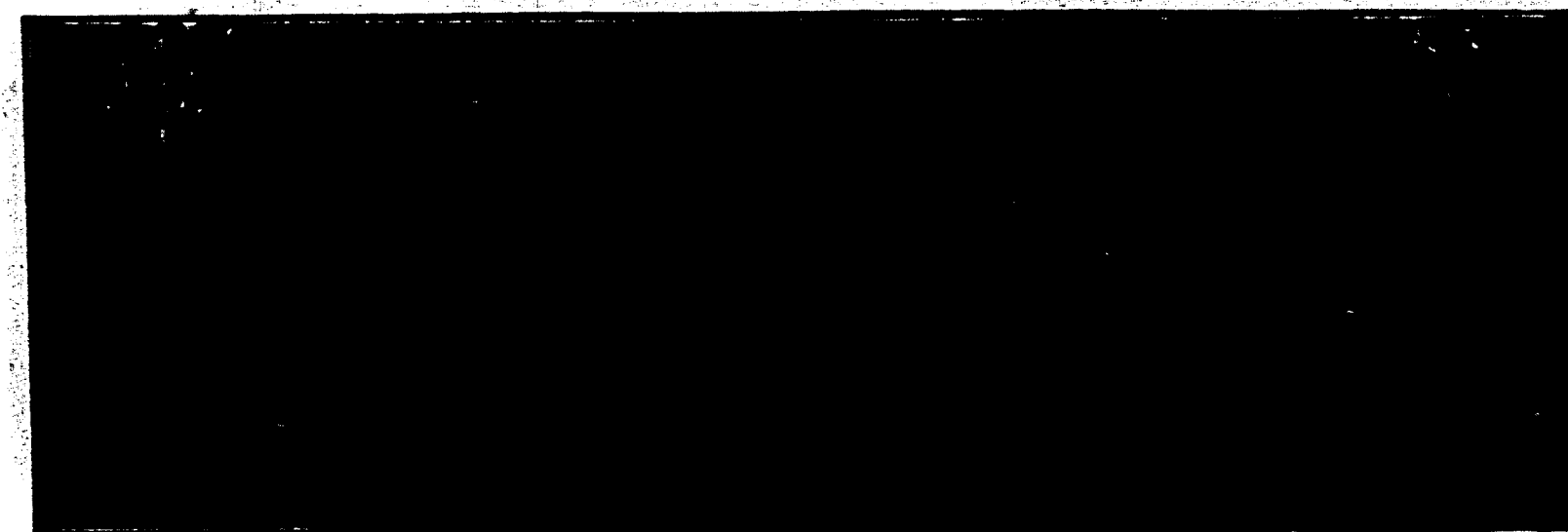
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