

# 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.

Vol. 108, No. 9

March 3, 1930

# The Sabbath Recorder

Now abideth these three: Faith, by which we see the glories of the eternal sphere; Hope, by which we mount towards them; and Love, by which we grasp and inherit them—therefore the greatest of these is Love. Love, amid the other graces in this world, is like a cathedral tower, which begins on earth and, at first, is surrounded by the other parts of the structure. But at length, rising above walls, arches, parapets and pinnacles, it reaches so high that the glow of the morning and evening sun illumines it while the rest of the pile is enveloped in darkness.

—H. W. Beecher.

## CONTENTS

<b>Editorial.</b> —A Very Important Study.— What About the Other Shut Door? —Do You See the Distress? Are You Ready to Help Out?—"Pray, for Prayer Availeth Much" .....257-259	<b>Creeds</b> Co-operating for Deeds ..... 274
<b>Who Should Support the Onward Movement?</b> ..... 259	<b>Young People's Work.</b> —Peter a Great Evangelist. — Christian Endeavor News.—Intermediate Corner ....275-277
<b>Christian Growth</b> ..... 262	<b>Children's Page.</b> — Why Soldiers of Christ Never Give Up.—A Little While.—The Discontented Golden- rod.—Seventh Day Baptist History 278
<b>In Tribulation</b> ..... 263	<b>Investigation of Labor Problems by Federal Council</b> ..... 280
<b>Missions.</b> —The Famine in China.—Ad- vantages and Disadvantages of Carrying on Missionary Work Through Missionary Boards ....264-267	<b>Our Pulpit.</b> — The Demand of the Day . . . . .281-283
<b>Denver Ladies' Aid Society</b> ..... 267	<b>We Shall Get What We Want</b> ..... 283
<b>"Reborn"</b> . . . . . 267	<b>The Welcome Chickadee</b> ..... 283
<b>Fitting Tribute to a Faithful Woman</b> 270	<b>Fundamentalists' Page.</b> —Biblical Crit- icism . . . . .284-286
<b>Woman's Work.</b> —A Letter from North Loup, Neb.—Report from Rockville, R. I.—The Worship Program for March.—Answer to February Ques- tions.—Questions for March ..... 271	<b>Love Sabbath Keepers' Page.</b> —A Con- fession and Other Things ..... 287
<b>Home News</b> ..... 272	<b>Deaths.</b> . . . . . 287
	<b>Sabbath School Lesson for March 15, 1930</b> . . . . . 288

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Vice-President**—Lucian D. Lowther, Salem, W. Va.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—James L. Skaggs, Milton, Wis.

**Treasurer of General Conference**—James H. Coon, Milton, Wis.

**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

**Trustees of the General Conference for Three Years**—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

### COMMISSION OF THE GENERAL CONFERENCE

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

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

**Terms expiring in 1932**—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Winfred R. Harris, Plainfield, N. J.

**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.

**Assistant Corresponding Secretary**—Miss Bernice A. Brewer, Plainfield, N. J.

**Treasurer**—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.

**Treasurer**—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.

**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.

**Corresponding Secretary**—Miss Lotta Bond, Lost Creek, W. Va.

**Recording Secretary**—Mrs. Oris Stutler, Salem, W. Va.

**Treasurer**—Mrs. L. Ray Polan, Salem, W. Va.

**Editor Woman's Page, SABBATH RECORDER**—Miss Alberta Davis, Salem W. Va.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. LaVerna C. Bassett, Dunellen, N. J.  
**Southeastern**—Mrs. Okey W. Davis, Salem, W. Va.

**Central**—Mrs. Loyal F. Hurley, Adams Center, N. Y.  
**Western**—Mrs. Agnes K. Clarke, Alfred, N. Y.

**Southwestern**—Mrs. Nancy Davis Smith, Fouke, Ark.  
**Northwestern**—Mrs. Charles S. Sayre, Albion, Wis.

**Pacific Coast**—Mrs. Harry M. Pierce, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.

**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.

**Treasurer**—Miss Ethel L. Titsworth, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—A. Lovelle Burdick, Janesville, Wis.

**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—A. Russell Maxson, Level Park, Battle Creek, Mich.

**Recording Secretary**—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

**Corresponding Secretary**—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

**Trustee of International Society**—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

**Editor of Young People's Department of SABBATH RECORDER**—Clifford A. Beebe, Berea, W. Va.

**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

**Intermediate Superintendent**—John F. Randolph, Milton Junction, Wis.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Miss Iris Sholtz, Oneida, N. Y.

**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, North Loup, Neb.

**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Fouke, Ark.

**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

**Mrs. Ruby Coon Babcock**, Battle Creek, Mich., General Secretary; **Mrs. Alice Fifield**, Battle Creek, Mich.; **Henry N. Jordon**, Battle Creek, Mich.; **Lyle Crandall**, Battle Creek, Mich.; **Mrs. Angeline Abbey Allen**, Edinburg, Tex.; **Mrs. George H. Trainer**, Salem, W. Va.; **Miss Lois R. Fay**, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

**Gael V. Simpson**, Battle Creek, Mich., Chairman; **Richard C. Brewer**, Riverside, Calif.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **August E. Johansen**, Chicago, Ill.; **George R. Boss**, Milton, Wis.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Royal Crouch**, Center Line, Mich.

# The Sabbath Recorder

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

VOL. 108, No. 9

PLAINFIELD, N. J., MARCH 3, 1930

WHOLE No. 4,435

*Almighty God, wilt thou give us the true spirit of prayer and help us to work together with thee for the advancement of thy truth among men. We thank thee for thy plan for us to dwell in thee and to have thy power from on high working in us. Wilt thou enable us to be at one with thee, so thy will and thy pleasure may be seen by others through our lives. Make us in very deed the light of the world in Jesus' name. Amen.*

**A Very Important Study** Again my pastor has given his church one of those practical lessons which the hearers enjoyed very much, and it seemed to me that if the main points in it could appear here, my widespread audience might also like it, and receive help from it.

Whenever I start to write editorials my thoughts go out to readers all over the land. Indeed, I seldom hear a good sermon without wishing my own widespread audience might enjoy it too.

On this occasion our pastor showed us the story of *two shut doors* as found in the New Testament. Of course either one of them carries some wonderful truth, but when both are held up in contrast, it does seem there is much emphasis given to the points suggested in them.

The first shut door studied in connection with the story of Jesus, was where the disciples, after they heard that Christ had risen from the dead, were assembled behind closed doors and the first they knew "Jesus cometh, the doors being shut, and stood in the midst."

The disciples supposed they had barred the door against all comers, and we do not wonder at their surprise when Jesus stood in their midst.

They were in trouble and in need of the very comfort he could give. No shut door could keep Christ away when his disciples needed him so very much. They learned this lesson there to their great joy.

That blessed truth has held good through the ages. We are deeply impressed with the feeling that Christ can not be kept entirely out of any situation. Look at the case

a little closer. There are many homes in our day where the door seems to be shut against Christ. Pastor Bond asked the question, "Have they succeeded in keeping him out or in silencing his appeal?"

I can only give you the essence of his answers to that question. A young couple establishes a home without giving Christ a place in it, thinking themselves all sufficient to make it happy and to overcome obstacles. They live bountifully, thinking they do not need religion, and have no special use for Christ. But something breaks in upon their happiness. Sickness, disappointment, some tragedy overtakes them. They begin to see that something for which they had not planned is needed. They had dismissed religion. The sunlight goes out, and now they can see no remedy for their sorrow.

Just at this important turn, the doors being shut, Jesus appears in the midst. It may be when a lovely babe brightens the day, or when a growing son or daughter fills their home with questions that reveal the emptiness of such a life as they are trying to live and the barrenness of their home, almost before they are aware Christ stands in the midst. They can not keep him out.

Or it may be a case where the parents do not seem to care much whether their children remain true to the faith or not, only so they can prosper and make money. So they drift away. It does not take long amid such drifting for that home to see that *conscience* and the sense of moral responsibility are dying out, and that the usefulness and eternal happiness of their loved ones have been placed in jeopardy. Then it is that questions regarding the right and wrong of their course distress the parents, and the study of responsibility regarding Christ's principles crowds upon them. They can not smother the voice of the Spirit—Christ's other self.

Yes, friends; close the doors of your homes against religion if you will, but questions of right and wrong will crowd in upon you—"Jesus cometh, the doors being shut, and stood in the midst."



Pastor Bond also showed that the same rule holds good in the relations of the business world, and between nations as well. Christ can not be shut out. In his own wonderful way he will at last be found standing in the midst.

**What About the Other Shut Door?** The second "shut door" referred to by our pastor was the familiar one about Christ knocking at the heart's door. In this case he may not enter with "the door being shut." There is one door through which he can not enter until another will opens it.

It is sad to think, my friend, that you can close the door against Christ and keep him out. On the other hand, it is blessed to think that *if we will*, we may let Christ in to bring everlasting peace. He can not force an entrance against your will.

The greatest blessing that can ever come to human life is offered in giving to man the privilege of opening the door of his own heart to Christ. Jesus and his wonderful help must await upon your will before he can enter the shut door of your heart.

**Do You See the Distress? Are You Ready to Help Out?** Dear friends in all the churches: Did you read Secretary William L. Burdick's article on page 198, in the RECORDER of February 17, on "What Retrenchment Means"? If you did, I am sure you must have a burden of heart for the Missionary Board and its important work. And even if you did read Brother Burdick's article, it would be a good thing to study it over again, until you realize how much it means and until you feel your responsibility for the work.

Then you should also read Rev. Edgar D. Van Horn's article, as president of Conference, on page 229 of the last RECORDER, on, "What Seventh Day Baptists Are Doing." Before you are through with that article you should feel proud to be counted among the people of our good cause; and there should be an earnest longing to do more yourself for this worthy work, and for the faith of our fathers.

Let us look together now for the immediate needs of these interests as suggested by the secretary of the Missionary Board. You can not help seeing the distress we are in. And that will help to see the needs of at

least two other boards—the Tract Board and the Sabbath School Board. "What retrenchment means" to the missionary interests, simply expresses what it would mean to the causes represented by the other two boards.

Friends, you can not think of such a retrenchment without an overwhelming sense of regret. It seems to me that in every church among us the members would say: "*Oh! it would be too bad to stop the good work. Let us not do it.*" That would disgrace us in the eyes of the Christian world! It would also tend to kill us as a denomination."

I am sure you would instinctively feel that we did not find the burden heavy enough during the days when we did carry it, to justify us in laying it down now. And friends, if you look closely at all the signs of prosperity—in your homes, on your farms, in business matters, in pleasure resorts, and on *every highway in the land*—it can not be that you think we are not able to relieve the distress and help our boards to go on.

Study the debts of the boards; see the distress we are in and tell me:

#### ARE YOU READY TO HELP OUT?

Here is the SABBATH RECORDER! It has led in the meeting of just such an emergency several times in the years gone by. You have been glad of it. Relief came because you, the people, united heartily in the movement each time. Indeed, the work did not seem burdensome, and the debts were paid easier than you thought they could be.

Now tell me, friends, what better work can we all do between this time and General Conference, than to unite heart and hand—editor and people—to the payment of every dollar of debts due the Missionary, Tract, and Sabbath School boards?

We can do it as well as not if we make up our minds to do so. If the boards will give us the data week by week as to the amount of debts, and also report each week the gifts received to pay on them, the SABBATH RECORDER will keep the case before the people until the thing is done! Will you join whole-heartedly with the editor in one more good work of this kind? Come on, let us go at it all together!

### WHO SHOULD SUPPORT THE ONWARD MOVEMENT?

[Number one of four articles by Rev. S. Duane Ogden, pastor of Nortonville Church, published in their church paper, and given in the SABBATH RECORDER by special request of our denominational finance committee, to follow President Edgar Van Horn's article, page 229, last RECORDER.]

In our giving toward the work of Christ we have the opportunity to contribute toward the local budget, thus helping to pay the pastor's salary and the cost of the upkeep of the church. Then, through the Onward Movement, our denominational program, we may support the work of the kingdom of God in a larger way, furthering the work of missions, religious education, evangelism, and all the activities in which we unite with others and with our Lord.

Seventh Day Baptists have always been supporters of missionary endeavor and the other means of advancing the kingdom. It would be difficult to find a people who are at heart more loyal to the work of the Lord than the members of our churches. Enough of our people have caught the vision of world wide service and have responded to the great commission of the Master that our boards have been able to carry on a noble work through the money furnished by the people. Yet, as a denomination, we have never been able to carry what seems to be our full share of the work of evangelism of the world or enter the inviting fields and the doors open to us *because the money has been lacking*. Moreover, it is safe to say that about half of our people have been giving all the money that has been furnished. What about the other half? If any considerable number of our members are failing to support the denominational program, is it any wonder we do not succeed in raising our budget? The harvest truly is plenteous but half of our all-too-few laborers are lying down on the job. Besides it is probable that of those who are supporting the denominational work, a very small proportion are furnishing the bulk of the money. This ought not to be. No one would expect a six cylinder gasoline motor to perform very well if only half of its cylinders were firing. How, then, can Seventh Day Baptists really serve as we

How glad you all will be when you go to Conference if all the debts are paid. Let us have it so. Pastors, come on, lead the flocks!

**"Pray, for Prayer Availeth Much"** A half dozen stanzas of verse in a southern paper, headed with the one word, "Prayer," attracted my attention. There was a simplicity about the thought expressed which seemed most appropriate just when so much philosophy is being expended upon the value of prayer and the probability of God's answering human petitions.

The sentiment seemed to me more satisfactory than some of the theories expressed in discussion by modern sages.

The real blessing which prayer was intended to give is told in simple words, and the closing line is well worth heeding. Happy is the soul whom practical experience teaches that it availeth much to pray.

I do not undertake to say  
That literal answers come from heaven,  
But this I know—that when I pray  
A comfort, a support, is given  
That helps me rise from earthly things  
As larks soar up on airy wings.

In vain the wise philosopher  
Points out to me my fabric's flaws;  
In vain the scientists aver  
That all things are controlled by laws.  
My life has taught me day by day,  
That it availeth much to pray.

I do not stop to reason out  
The why or how, I do not care,  
Since I know this—that when I doubt  
Life seems a blackness of despair,  
The world a tomb; and when I trust,  
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,  
If I lift up my soul in prayer,  
Some sympathetic, loving power  
Sends hope and comfort to me there—  
Since balm is dropped to ease my pain—  
What need to argue or explain?

Prayer has a sweet, refining grace—  
It educates the soul and heart;  
It lends a halo to the face  
And by its elevating art  
It gives the mind an inner sight  
That brings it near the Infinite.

From our gross selves it helps us rise  
To something which we yet may be;  
And so I ask not to be wise,  
If thus my faith is lost in thee—  
Faith that with angel voice and touch  
Says, "Pray, for prayer availeth much."

ought and have our share in the kingdom of God with only half of us on the job, so to speak?

Some of our members, both resident and nonresident, have lacked interest in the Onward Movement, a few even professing to disbelieve in it. In nearly every case this lack of interest is due to being relatively out of touch with the church and denomination through irregular church attendance or non-attendance or through unfamiliarity with the SABBATH RECORDER or both. One who does not read in our paper of the work of the denomination, or who stays away from church where he could hear through the pastor of this work, is not apt to be in close touch with the things which we, as a people, are engaging in for the kingdom of God. As a natural result, those who are out of touch do not give much, if any, toward the work with which they are unacquainted, for men do not invest in things in which they are not interested. Where your heart is, there will your treasure be also.

#### ARE YOU ONE

of those who wishes to have all his giving go toward the local work? Do you neglect or decline to contribute to the Onward Movement because you do not believe in it, or are not interested in it? If so, you do not understand what the money is used for, or you do not appreciate how the kingdom of God is being advanced through such means. You may be showing your ignorance of this large service for our Lord.

You are interested in promoting the local work. Yet if you do not support the denomination, you are failing to support your own local church as you should. It is like a man trying to be a loyal citizen by being interested only in the welfare of his city and refusing to take an interest in or support the national government. Such a citizen would really be doing his city an injury instead of helping it. So the man who refuses to contribute to any work outside the local church budget is really doing that church an injury by failing to support it in the way it most needs his support.

Last year an article appeared in the RECORDER which pointed out that

EVERY CHURCH IS DIRECTLY BENEFITED by the Onward Movement budget. It is a fact that needs to be brought home to every

member of our churches. Consider the denominational budget and see how it is divided and how it helps us.

More than forty per cent of the money goes toward the work done by the Missionary Society. Now there might seem to be no possible benefit to the local church from money sent to foreign fields, but there is. The church that never does anything for any people other than its own is just like the man who refuses to share with others or to help them. While the church that sends out of its sons and its means for the furtherance of the kingdom of God, like the individual who gives, is thrice blessed in this life, and in the life to come will receive an hundred fold. However, the maintaining of our missionary efforts in China, Holland, England, Jamaica, Trinidad, and British Guiana is not all that the Missionary Society does for us. Much of the money is used for the home field, building up and maintaining small and struggling churches in America, assisting in local evangelistic campaigns, the employing of our missionary secretary who helps the pastors in countless ways, besides visiting the churches as he is able. Now, after all, to support the Missionary Society is to support the local church in a very vital way.

The next largest portion of the Onward Movement money goes toward the service done for us by the Tract Society. Last year the Tract Board held the pastor's conferences, one of which your pastor attended and was considerably benefited by it. His expenses were paid out of the Onward Movement money. The Tract Society conducts the Teen-Age Conferences over the denomination and the young people's conferences. The leaflets and tracts which our church gets and distributes free are provided for us by the same board out of these Onward Movement funds. More than this, if it were not for the money obtained through our denominational budget, subscribers could not have the SABBATH RECORDER at \$2.50 a year if, indeed, it would be possible to publish that organ at all. The present subscription price covers less than half the cost of the paper (as there is almost no paid advertising carried) so that the bulk of the expense of publishing our denominational weekly must be paid from the Tract Society's share of the On-

ward Movement money. Certainly all of these things do directly

#### HELP THE LOCAL CHURCH

The Sabbath School Board is supported by the unified budget also. In what way does the Sabbath School Board help this church? It furnishes us with the lesson quarterlies for our Sabbath school. It employs Director Erlo E. Sutton, who visited us this fall and performed very valuable service to our school and church. This board carries on the Vacation Religious Day schools, such as the one we had last summer under a supervisor sent out under the board. Are not these things of value to this church? Is it not aiding the local church to help make these things possible by contributing toward their cost through the denominational budget?

Some of the Onward Movement money is used for scholarships and some goes to the Education Society. This money is used for the education of young men for the ministry. Your pastor was recently a beneficiary of these funds. The theological instruction at Alfred is provided by the Education Society. The scholarship money is extended to young men studying for the ministry to assist them in defraying the cost of years of preparation. It is perfectly plain that anything that helps to equip the pastor for efficient service is of benefit to the local church. Whenever the local church can raise up, from its own membership, all the pastors it needs and when it can train them and provide for adequate preparation in the university without aid from the rest of the denomination, then it will not need the help from the Onward Movement through the money invested in young men preparing for the ministry. As it is, this church looks to the denomination for its pastors, and hence we need the benefit of the denomination for our support financially. Are we not really failing to support this church if we refuse to contribute toward the denomination to whom it must look for its pastors?

#### WHAT MORE CAN WE SAY?

For space will fail us to tell of the ways in which the Young People's Board, the Historical Society, the Woman's Board and the General Conference help us here in this church, as they do all the churches. But be

sure that they do, and all depend upon the Onward Movement.

The outside aids to the work of this church are of great value to us. We must not allow ourselves to be deprived of their help by failing to support them. You are certainly giving the local work indispensable assistance when you contribute toward the Onward Movement.

IF YOU WANT TO HELP THIS CHURCH you should contribute toward the Onward Movement. If you want to have a part in advancing the kingdom of God through missionary and evangelistic work, religious education, and the other efforts carried on through the denominational program, you will count it a privilege to help through the Onward Movement.

REV. S. DUANE OGDEN,  
*In Nortonville Review.*

#### BELIEVE IT OR NOT

In 1908 the Retail Liquor Dealers' Association admitted that there were 4,000 liquor retailers in Minneapolis without licenses. — *Authority—Minneapolis Daily Press, March 26, 1908.*

A speaker in the convention of the Retail Liquor Dealers' Association held in Ohio in 1912 made this statement: "We must create the appetite for liquor in the growing boys. Men who drink will die, and if there is no new appetite created our counters will be empty as well as our coffers. The open field for the creation of appetite is among the boys. Nickels expended in treats to boys now will return in dollars to your tills after the appetite has been formed."—*Harry Emerson Fosdick, Park Avenue Baptist Church, 593 Park Avenue, New York City.*

The manufacture of proof spirits for the whole of Canada for the calendar year ending August 31, 1929, was more than one-third larger than for the previous year, the amount being 18,016,830 this year, an increase of 6,500,000.—*Authority—Department of National Revenue, Ottawa Dispatch of October 14, 1929, printed in American Issue of October 26, 1929.*

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



## CHRISTIAN GROWTH

UNCLE OLIVER

*Growth—Not Just Becoming Bigger.*—One mild winter day when the snow became soft, some of my school boys built up, at recess time, a snow man. They finished it the next recess in pretty good shape, fine enough to stand there till spring. But there came a still milder day, the sun shining brightly, and their snow man was melted. It had grown fast, yet was soon gone. Did I say it had *grown* fast? If so, I was wrong, for it had not grown at all. It came to be what it was because the boys had brought snow and put it together in the form of a man.

I see sometimes a noble statue of a colonel who, while gallantly leading his regiment at Chickamauga, was so wounded that he died the next day. This statue is majestic in size and proportion. It did not, however, *grow* to be what it is. An artist had caused to be put together in proper form copper and tin and zinc, and then fashioned the mass into its present manly and dignified appearance. Though it may stand there for hundreds of years to be admired by thousands, it can never become any larger than when first set up, for it has not in itself life and the principle of growth. Neither can the magnificent Capitol building near where it stands grow. Its present form and beauty can not in the least be changed except as it may be acted upon by some power outside itself. Both it and the statue are made of dead matter. They are not instinct with God-given life.

*Growth Comes From Within.*—But there stands between the statue and the Capitol a beautiful young elm. It was planted there on the twenty-seventh day of April, 1922, the one hundredth anniversary of the birth of General U. S. Grant, by a group of Grand Army Veterans, with three hundred school children gathered around them singing patriotic songs. This fine young elm has *grown* to be taller and more beautiful than when planted, for it has in it the divine gift of life. It is a living, growing memorial—a marble marker standing beside it to tell its story.

*Man Made in God's Image.*—Still more instinct with life and growth than the tree, is Man. The crowning work of God in

creation came when he said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them . . . and man *became a living soul.*" It was not in body that man was created in the image of God, but in his becoming a *living soul.* The soul is that triune something in us that *knows* and *feels* and *wills.* Concerning any moral question or action we must use our best judgment to decide whether it is right or wrong. If right, we *feel* that we ought to do it. But to know the right, and our conscience tells us we ought to do it, is not enough. We must *will* to do it and not to do what we believe and feel to be wrong. It takes *knowing* and *feeling* and *willing* to complete a moral action.

*Knowledge of Good and Evil.*—Some old time preachers, so I have heard, used to hold to the doctrine that every baby is born a sinner and will continue so until in some prescribed manner he is converted. Some went even so far as to say that hell is full of unbaptized babies. I do not suppose that any one standing in the pulpit today ever proclaims such doctrine. The most of us believe, no doubt, that something of a sense of right and wrong is inborn in a child, and that it becomes stronger or weaker in harmony with his associations and influences as he grows older. Some savage peoples have pretty well defined codes of ethics not altogether different from our own. We who have the good Book to study, God's own code, especially the New Testament with the life, example, and teachings of Christ, the great Teacher, find there a perfect code for moral conduct—a divine guide for religious life and worship. This code is made clear and simple in this plain language: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Through devout study of our Bible we may wisely be guided in our judgment of what is right and what is wrong. It should be both our duty and a privilege to attend our Sabbath school for the purpose of such study.

There comes also to us in our devout meditation upon what our Father desires of us, his children, in our daily life, that inward feeling we call *conscience* which may

be quickened, made more and more sensitive concerning all questions of right and wrong; and we are thus led not only to *know* the right, and *feel* that we *ought* to do it, but *will do it*; so we inwardly resolve to "abhor that which is evil; cleave to that which is good."

*Christian Growth.*—Christian growth depends upon soul culture—the development and strengthening of these three faculties of the soul, *knowing* what is right and what is wrong; a sensitive conscience that approves what we know to be right and disapproves what is wrong; also the will power to do or not to do. Christian growth is a matter of education of these God-given faculties.

Here is a favorite sentiment often given at roll call by my young people in school:

"Heaven is not reached by a single bound;  
We build the ladder on which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

## IN TRIBULATION

SELECTIONS BY DEAN MAIN

*Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.*

*Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us.*

Personal acquaintance with Christ is a living thing, like a tree that uses every hour for growth. It thrives in sunshine, it is refreshed by rain—even the storm drives it to fasten its grip more firmly in the earth for its support. So, troubled heart, in each experience, say, "This comes that I may make closer acquaintance with my Lord."—*Isaac O. Rankin.*

Christ's heart was wrung for me, if mine is sore;  
And if my feet are weary, his have bled;  
He had no place wherein to lay his head;  
If I am burdened, he was burdened more.

The cup I drink, he drank of long before;  
He felt the unuttered anguish which I dread;  
He hungered who the hungry thousands fed,  
And thirsted who the world's refreshment bore.

—Christina G. Rossetti.

The Lord does oftentimes lead a soul apart, sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends when he would speak with it or heal it.—*R. C. Trench.*

It is not trouble that troubles, but ~~dis-~~content. It is not the water without the ship, but the water that gets within the leak which drowns it. It is not outward affliction that can make the life of a Christian sad; a contented mind would sail above these waters. But when there is a leak of discontent open and trouble gets into the heart, then it is disquieted and sinks. Do, therefore, as the mariners—pump the water out and stop the spiritual leak in thy soul, and no trouble can hurt thee.—*Thomas Watson.*

The truly great and good in affliction bear a countenance more princely than they are wont, for it is the temper of the highest hearts, like the palm tree, to strive most upwards when most burdened.—*Sir Philip Sidney.*

Dear Lord! in all our loneliest griefs  
Thou hast the largest share;  
And that which is unbearable  
'Tis thine, not ours, to bear.

—F. W. Faber.

## PRAYER

O God, who makest cheerfulness the companion of strength, but apt to take wings in time of sorrow, we humbly beseech thee that if, in thy sovereign wisdom, thou sendest weakness, yet for thy mercy's sake deny us not the comfort of patience. Lay not more upon us, O heavenly Father, than thou wilt enable us to bear; and, since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that heavenly calmness which comes of owning thy hand in all things, and patience in the trust that thou doest all things well. Amen.

One does not have to be a confirmed optimist to see in Mr. Hoover's conferences something more than a determined and powerful endeavor to substitute a new psychology.—*Charles M. Schwab.*

## MISSIONS

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

### THE FAMINE IN CHINA

For a number of weeks communications have been coming from different national and philanthropic organizations regarding the famine in China. The newspapers have also been frequently reporting conditions and joining in the appeal for help.

There is no doubt but that conditions are horrifying. It is estimated that two or three million persons have already died of starvation and that five million more will starve to death before crops are available again unless relief is sent from countries where there is a plenty.

The situation seems all the more distressing because the famine has been brought on by Chinese rulers or those who would be rulers. As the Red Cross is represented as having reported, "The people's food supply is seized by the troops; foodstuffs are looted by the bandits; harsh taxes are counted one of the principal factors; and the civil wars in China are alone bad enough to rob the people of their food supply." Another report says, "There was nothing which could be called a natural famine. There were shortage and a partial failure of crops. This a Chinese farmer counts on. Civil war, the commandeering of beasts and vehicles, crushing taxation, wide and unchecked banditry, have reduced these parts of the country to desolation. Some power is needed that can bring the responsibility for this state of affairs to the doors of those who caused it."

Notwithstanding the fact that the famine is the result of brigandage, piracy, excess taxes, war, and the inhumanity of China's rulers, Christian people ought to do what they can to save the lives of those who are starving and are innocent. Also, if possible, something ought to be done to make those who are to blame for the terrible condition to cease their wrong doing. Under the united budget the missionary secretary does not feel at liberty to make a definite appeal

for the China Famine Relief, or for any special object, and this article is not an appeal for funds for the China Famine Relief. It is rather to let people know that many appeals are coming and to introduce the following communication from the Foreign Missions Conference, which is one of several that has come to hand:

*To Secretaries of Boards Having Work in China:*

Since the return of Dr. John R. Mott from his world tour he has been bringing to the attention of the various mission boards the critical situation in China resulting from famine conditions in many of the northern provinces. In addition to this, reports from missionaries and from the National Christian Council in China indicate the urgency of measures to help relieve suffering in districts that can be reached by missionaries and by organized relief agencies.

At a meeting of representatives of the Committee on Mercy and Relief of the Federal Council of Churches and of representatives of foreign mission boards working in China, held January 9, in New York City, after the situation was thoroughly canvassed the following resolutions were passed:

"That it is the opinion of this joint meeting that a renewed appeal for famine relief in China should be made in North America.

"That in the opinion of this joint conference the China Famine Relief, U. S. A., Inc., should be asked to make this fresh appeal to the American Christian public and that the representatives of the Federal Council and of the missionary boards who are present should pledge their efforts to obtain the active support of the bodies which they represent.

"That in the opinion of this joint meeting, an approach should be made to the National Christian Council in China, requesting them not only to transmit funds but also to consider making such arrangements to supplement existing relief organizations where necessary.

"With reference to a goal for the appeal to be made in North America, the sum of gold dollars, two million, be suggested to be raised and expended before the new harvest is gathered in the famine districts."

The Committee of Reference and Counsel on January fourteenth recommended to the Foreign Missions Conference in session at Atlantic City that they recommend to the mission boards their approval of the proposal to make a renewed appeal for the China famine sufferers.

### ADVANTAGES AND DISADVANTAGES OF CARRYING ON MISSION WORK THROUGH MISSIONARY BOARDS

PROFESSOR WILLIAM NEWTON CLARKE, D. D.  
(Taken from "A Study of Christian Missions")

It is the common practice to conduct the work of missions through the agency of great societies, but this method does not es-

cape criticism. Some think that it can be improved upon. The advantages and disadvantages of this method of operation may be stated and compared.

#### ADVANTAGES

In favor of working through the great societies it may be said that this method concentrates missionary interest and effort among Christians. So large a work seems to call for large groupings of force. With respect to the missionaries themselves, this method provides a way in which earnest men and women may enter fields of missionary service, which by themselves they might not be able to reach. It offers a ready channel for the missionary interest and gifts of Christians. It conducts the work more economically than it could be conducted by scattered efforts. It has the valuable effect of unifying the work of a particular group or company of Christians, so that the supporters of the work can see it for what it is, and the results can be brought tangibly before them so as to awaken their gratitude, confirm their confidence, and deepen their interest. It gives a group of Christians a group of missions, and keeps the world from seeming too large. It fosters sense of unity between group and group, and renders communications easy.

It may be said also that the method of working through societies promotes efficiency on the field. As a rule, under all methods that have yet prevailed, missionaries must be supported from home. They can not generally do efficient work and earn their own living. If there are exceptions to this rule they are rare. If it ever becomes common for entire communities to be transported from Christian lands into heathen countries, there may be self-supporting missionaries in considerable numbers, but that is no part of the present method. At present, the society assures a proper support to the missionaries, and leaves them free for their work. Not often has the promised support failed. Again, missionaries work better for being in groups; and a society places and arranges them better than separate individuals would be likely to place themselves. Missionary work requires, as we have said, a steady and intelligent policy, a method of applying principles, under which the labor of many men through many

years may be gathered into unity by wise counsel and directed to a common end. A great society is able to have a strong continuous policy, whereby strength is conserved and waste of energy is measurably prevented; but missionaries laboring separate would inherit no traditions of method, and be sustained by no organized experience, and find a strong policy almost beyond their reach. It should be added that the present method renders possible some intelligent planning for extension of the work, offers some security against disaster from unexpected misfortune, and provides some readiness for those occasional costly enlargements of operation which success in missions renders obligatory.

#### DISADVANTAGES

Against these advantages certain disadvantages must be offset. There are some serious risks of mistake and harm.

In its relation to the people at home, a society may become too independent a corporation. Like any representative body, a missionary society may become narrow and dictatorial. It may largely forget that it represents the people. It may fall out of sympathy with the people, and become unresponsive to the best of their Christian thought and feeling; or it may be too far in advance of the people, and lead on, more bravely than wisely, where they are not prepared to follow. It may assume to possess all the wisdom that there is, and try to repress healthy criticism upon its proceedings. It may be weak or unwise in financial management, and thus alienate its indispensable friends by failing to command their confidence. All these mistakes are possible. It should be added, however, that such dangers at home are greatly diminished by the constant dependence of a society upon the people whom it represents. A society that is seriously distrusted by its constituents will hear from them, in a manner that can not be disregarded.

In its relation to its missionaries abroad a society is not less beset with risks of error. It may not trust its missionaries sufficiently, and may thus alienate them. It may be overbearing toward them; or, on the contrary, it may yield to them too much, to the sacrificing of its own duty of general control. It may be rash or unwise or preju-



diced, in the adjustment of such personal differences as are liable to arise on the field. It may grope its way, and not attain to a genuine missionary policy; or it may adopt one that is not wise. Even a good general policy it may apply too narrowly and rigidly, as if it were sure to suit all cases alike. It is very easy for a missionary society to become too conservative. Its own accepted ideas and traditional practices may obtain too strong a right of way in its proceedings. It may be too timid about trusting new impulses. A society is sure to become a large owner of real estate abroad, and of invested funds at home; and vested interests always incline in some way toward conservatism. The difficulty of introducing new things in Christian thought and teaching may easily postpone or forbid what is really a duty, and keep the mission fields far behind the church at home in Christian knowledge. Further, a society may persist in remaining too long in fields where it has invested much labor, and be too slow in striking out into new endeavors. Old necessities may prevent the call of new from being heard, when it ought to be attended to.

Both at home and abroad, the existence of a great society may have the effect of repressing individual initiative. This fault is often charged upon societies, and it is possible for the accusation to be true. A society may come to think itself the only agency, and its way the only way. It may have no welcome for suggestions of improvement in its methods. It may discourage fresh movements in new forms, even though they give good evidence of having sprung from the Spirit of God. It may underestimate and practically disparage Christian independence, and boldness in holy enterprise, preferring what is moderate and seems safe to what is courageous and seems too full of risk. This overcautious tendency is inevitably increased by the independence of a great treasury upon popular contributions, which are always uncertain in amount and may at any time so disappoint expectations as to render debt unavoidable. It is a great work of faith in any case to administer the vast work of a missionary society in reliance upon church contributions for support, and it would be nothing strange if in such conditions the impulse of faith were sometimes lost in the over-cautious-

ness that comes of frequent disappointment.

These are perhaps the main advantages and disadvantages of conducting missions through the agency of great societies or boards. But it must not fail to be added that the history of missionary societies has on the whole been highly honorable and successful. Mistakes have of course been made, and no administration has been perfect; but there is a great reason to be thankful for the piety and wisdom that have generally been manifest in the management of our great missionary societies. They are often sharply criticized, and it is needless to admit that sometimes the criticism is just and the blame that is given is deserved. But in the current experience of the years, apart from special cases and occasions, it is the fact that the sharpest criticism usually comes from those who know the work only from the outside, and have no idea either of its real magnitude or of the immense complications that it involves. Large parts of the work of missionary boards imply matters that are private and confidential in their nature. A certain amount of reserve is absolutely required by justice and by the interests of the work. Matters that can be openly discussed are often fully intelligible only to those who know great classes of surrounding facts. When a society or board is blamed about such occurrence on the foreign field, there is almost sure to be involved some personal matter in which prejudice for or against some one may easily mislead an outside judgment, and even in the inner circle a just and wise judgment requires the utmost caution. All administrative work is, of course, justly open to candid and reasonable criticism, and no missionary society expects or asks to escape it; but there are comparatively few persons who are thoroughly qualified to criticize the administration of the great missionary organization, except in a very general way. Even for those who have intimate knowledge enough to be capable of intelligent criticism, it often proves far easier to see faults in the policy of the great societies than to propose radical improvements upon their general method of administration. It is a case where correction even of acknowledged faults, though it be ever so much desired, is often beset with unsuspected difficulty. Hence the case is one that evidently calls for mu-

tual confidence and loyal co-operation among those who are interested together in missions. Our great societies occasionally need reproof, and oftener need improvement, but they usually ought to have the hearty confidence and support of the people whom they represent.

### DENVER LADIES' AID SOCIETY

#### REVIEW OF WORK FOR 1929

The Denver Ladies' Aid, with a membership of eighteen, has just completed a very inspiring and profitable year. On December 18, the following officers were elected for 1930: president, Mrs. Fred Green; vice-president, Mrs. Orsen Davis; Secretary, Mrs. W. M. Jeffrey; treasurer, Mrs. Wells Crosby.

Interesting meetings with an average attendance of two-thirds of the membership have been held each month. The president, Mrs. Orville Burdick, and the work committee have carried out some plan for raising money each month. Church dinners, baked food sales, ice-cream socials, special collections, visiting a laundry and a mortuary and a cooking school have netted over \$200.

The society is ever on the alert to help those in need and give loving sympathy to those in sorrow.

Interesting reports of denominational and other religious affairs have been given by the chairman of the religious committee, Mrs. P. L. Clarke.

Greater inspiration comes with the arrival of our new pastor, Mr. Ralph Coon. He brings enthusiasm, consecration, and a great love for the welfare of the two churches he serves, Boulder and Denver.

As an "Aid" we pray that we may be faithful servants and that spiritual grace and wisdom may be given us to uphold the ideals of Seventh Day Baptists in this large city.

M. S. J.

### "REBORN"

LUCY F. RAINEAR

(Written after the study of the story of Nicodemus in the Bible class conducted by Mrs. Elizabeth Fisher Davis.)

Reborn or born again has the same meaning as regenerated or regeneration, which according to authorities means transformed

in character, imbued with spiritual life or, as sometimes is the case, the birth of a soul previously dead in sin into a new spiritual life through the working of the Holy Spirit.

I have found from different references that there are two causes of regeneration:

1. Efficient Cause—The Divine Spirit.
2. Instrumental Cause—Word of God.

There are seven evidences of regeneration. They are:

1. Conviction of Sin.

Sin is a transgression of the law or want of conformity to the will of God.

A. Confession of Sin.—To confess sin, or candidly acknowledge our guilt before God, or to our neighbor, is our one chance of forgiveness. Psalm 32: 5—"I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

B. Consequences of Sin.—In many passages of Scripture we read that the sins of the father shall be borne by the children. Jesus Christ by his death has restored life to us and has reconciled us to God our Father; instead of children of wrath, as we were, he has merited for us the character of the children of God. Exodus 34: 7—"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

C. Forgiveness of Sin.—Since the beginning of time God, in his infinite kindness and mercy, has constantly answered the prayers of the penitent. There is but one unpardonable sin—the sin against the Holy Ghost. The reason why this sin is not forgiven is because such as commit it despise and reject the only remedy—the power of the Holy Spirit. Psalm 103: 12—"As far as the east is from the west, so far hath he removed our transgressions from us."

Mark 11: 26—"But if ye do not forgive, neither will your Father which is in heaven forgive your transgressions."

D. Fruits of Sin.—Those who wilfully persist in wrong doing and disregard every chance of salvation will be punished according to their dues. "For I will punish you

according to the fruit of your doings, saith the Lord"—Jeremiah 21: 14. Galatians 6: 7, 8—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

## 2. Holy Sorrow.

Sorrow is uneasiness or grief, arising from the privation of some good we actually possessed. Sorrow, indeed, becomes sinful and excessive when it causes us to be insensible to public evils, when it diverts us from duty, so oppresses our bodies as to endanger our lives, and makes us inattentive to the precepts of God's word and the advice of our friends. In order to moderate our sorrows we should consider that we are under the direction of a wise and merciful Being who permits no evil to come upon us without a gracious design; that he can make our trouble a source of spiritual advantage; that he might have afflicted us in a far greater degree; that he has taken some, yet he has left many other comforts; and that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. 2 Corinthians 7: 10—"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Proverbs 15: 13—"A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." Revelation 21: 4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

## 3. Deep Humility.

A. A deep sense of one's own unworthiness in the sight of God and submission to the divine Will. A perfect example of it is found in Christ.

B. A modest estimate of one's own worth, freedom from pride and arrogance. Proverbs 15: 33—"The fear of the Lord is the instruction of wisdom; and before honor is humility." Proverbs 22: 4—"By humility and fear of the Lord are riches, and honor, and life."

## 4. Knowledge.

Knowledge is the act or state of knowing, a clear perception of fact, truth, or duty; learning, instruction. Among its many applications it refers to the infinite understanding of God, to a spiritual perception of divine things.

Ignorance comes under knowledge because ignorance is the want of knowledge and instruction. Heathens are "ignorant," destitute of the true knowledge of God. Ignorance is a weakness to be overcome only by a burning desire for information and a disposition to better fit one's self for the duties of life. Ephesians 4: 18—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." 1 Samuel 2: 3—"Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed."

## 5. Faith.

We must have faith ourselves before we can expect faith from others. Great things have been accomplished through faith. The more faith we have the more faith our friends will have. If we have great faith in some doctor and we praise his skill and urge our friends to just give him a trial and they do, and he cures their child or whoever may be sick, then they too have great faith in him. So it is with Jesus Christ, if we have faith in him and tell our friends about the burdens and cares he lifts from our shoulders, then they begin to have faith too, or their faith is strengthened by our faith. There are two kinds of faith.

A. Historical—which assents to the statements about the works and life of Jesus and the apostles as historical truth.

B. Evangelical—or saving faith, an assent to the truth of revelation, and an entire trust and confidence in God's character and Christ's teachings, with an unreserved surrender of the will.

Faith in the absolute sense of the word is, therefore, a spiritual and personal union with Christ through which we become one with him as he is one with the Father. Paul gave to the world the greatest definition of faith, which has been translated as follows: In Authorized Version of 1611, "Now faith is the substance of things hoped for,

the evidence of things not seen."—Hebrews 11: 1.

In English Revision of 1885—"Now faith is the assurance of things hoped for, the proving of things not seen."

The American Revision of 1900—"Now faith is the assurance of things hoped for, a conviction of things not seen."

These three translations will help the world on to a better knowledge and understanding of faith, which is one of the positive powers upon which depends eternal life. References on Faith.

Mark 11: 22—"And Jesus answering saith unto them, Have faith in God."

Mark 11: 24—"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

## 6. Repentance.

In general the word signifies sorrow for some act committed. The Scriptural doctrine involves three things as essential to repentance:

A. Godly sorrow for sin. 2 Corinthians 7: 9—"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing."

B. Confession of sin.—Psalm 51: 3—"For I acknowledge my transgressions: and my sin is ever before me."

C. Its renunciation.—Evangelical repentance is exhibited in a true sense of the enormity of sin as in the case of David. Psalm 51: 1, 2—"Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions."

"Wash me thoroughly from mine iniquity; and cleanse me from my sin"; and the publican—Luke 18: 12—"I fast twice in the week, I give tithes of all that I possess."

It is a recognition of the fact that sin is a violation of divine law, is against the moral government of God, and must be exercised toward God. Acts 20: 21—"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

True "repentance toward God" is followed by "faith toward Christ."

Repentance as required by the Scriptures is reconstructive. The whole life is reconstructed in harmony with the will of God. The old ways of sin are renounced. (2 Corinthians 4: 2—"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God") and a new order of life in conformity with the demands of God is pursued. Psalm 19: 12, 13—"Who can understand his errors? Cleanse thou me from secret faults.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright and I shall be innocent from the great transgression."

## 7. Love and Devotedness to God's Glory.

A. The perfect exercise of love includes our whole duty to God and our fellow creatures. The Son of God is the spiritual object of divine love. Deuteronomy 6: 5—"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

B. The test of love is the surrender of personal ambition, and a complete abandonment of self in our devotion to another. It prompts a desire to promote the welfare and happiness of others.

Love is the predominating grace, the impetus that moves people ever on—it is the olive branch. If you are without it, cultivate a reciprocal love, for only those who love have love to give, and you get and keep love by giving it.

Matthew 19: 19—"Honour thy father and thy mother: and thou shalt love thy neighbor as thyself." John 15: 13—"Greater love hath no man than this, that a man lay down his life for his friends."

1 John 4: 12—"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

There are certain things which God requires us to do and they all come under regeneration. We must keep the Ten Commandments, not only one but all of them, and not because we must or it is our duty, but because we love God and want to keep them.

We must be baptized. John 3: 4, 5—"Nicodemus saith unto him, How can a man



be born when he is old? Can he enter the second time into his mother's womb and be born?

"Jesus answered, Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Good deeds are another requirement, but not by righteous deeds alone can we be saved. Titus 3: 5—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

We must always guard our actions and our conversation because God weighs them all—1 Samuel 2: 3.

The man that is born again becomes the temple of God and obeys the things of the Spirit and believes that Jesus is the Christ.

"Except a man be born again he can not see the kingdom of God."—John 3: 5.

#### FITTING TRIBUTE TO A FAITHFUL WOMAN

In the afternoon of February 8, Mrs. Malvina Townsend passed away at the home of her daughter, Mrs. E. B. Loofboro, Janesville, Wis.

The death of Mrs. Townsend calls to mind many interesting incidents in her life and work as a conscientious member of the Seventh Day Baptist denomination.

It will be remembered that her attention was called to the truth of the Bible Sabbath by the work of a student quartet from Milton College, that was holding evangelistic services during the summer vacation of 1900 in the town of Holgate, Ohio, where Mrs. Townsend then resided.

She eagerly sought Divine guidance for light, and spent much time in prayer; and after some days and sleepless nights, so firmly convinced was she when she found it, that when her pastor sought to persuade her that she was being led astray, she spent one entire night in discussion with him only to become more firmly settled in her own mind that her choice was the only right one. The sacrifice of breaking up the home and home ties, she "counted all joy" that she might be with people of like precious faith. She came with her young son and daughter to Milton, Wis., and soon found her place in the work of the church.

The summer vacation of 1901 was spent in company of a quartet of women of the church in evangelistic work in New Auburn, Minn., and New Auburn, Wis. As the oldest member of the quartet, it was my privilege to be most intimately associated with her in her anxieties and plans for the work.

During the summer we found at New Auburn, Wis., several young people who were ready and awaiting an opportunity for baptism. Mrs. Townsend readily offered her services in that capacity, and the trip to Long Lake was made for that purpose. Deacon Charles Crandall went into the water with her in case she should need assistance. He may as well have stayed ashore, for she did not need him. I have not forgotten the look of happiness on her face, as she very calmly and efficiently administered the beautiful and significant ordinance. It was a great day for her, and some of the rest of us still feel the influence of it.

At another time we spent a helpful week together in evangelistic work in Caloma, Wis. Later for several months she was employed by the Woman's Board in missionary work in needy fields, among the small pastorless churches.

In my position as corresponding secretary of the board I was in closer touch with her, perhaps, than was any other member of the board. Mrs. A. B. West, who was the president of the board, joins with me in this tribute to the ability and faithfulness of her work.

She was recalled from the field when she was pastor of the little church in Farnam, Neb., because of lack of funds for the necessary expense of carrying on the work.

Still later when Christian Science appealed to her and she was questioned as to her attitude concerning the Sabbath she answered, "I have not given it up yet."

And so, while she drifted away from us, it is befitting that we render this small memorial of appreciation of her worth.

A good woman has gone to her reward, but her Christian influence will live on, for we are told in the Word that "The memory of the just is blessed."

METTA P. BABCOCK.

Milton, Wis.,  
February 24, 1930.

## WOMAN'S WORK

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

### A LETTER FROM NORTH LOUP, NEB.

DEAR MISS BOND:

The North Loup Church has two missionary societies. The first one was organized many years ago by Mrs. George Crandall, and they named themselves "The Woman's Missionary Society." When the younger women and girls organized we called the new society "The Young Woman's Missionary Society."

Since November 14, 1912, we have been growing older, and while we have a number of the young women members, the name did not fit so well. The name has been changed to "The Nellie B. Shaw Missionary Society." Mrs. Shaw was instrumental in organizing the society. We have had no great, unusual experiences. There have been times of discouragement and times of rejoicing over the work accomplished.

Just now the work is going nicely and interest is good. Mrs. Ethel Hamer is proving a very efficient president, though she felt unequal to it with her family of seven children to care for.

We take our share of the credit for the repairs in the church basement that were made last fall. We bought paint and helped spread it on the walls and ceiling. When a good thing gets started there are plenty to help out. Now with the new curtains, new floor covering, and fresh paint, our church basement is a pleasant place. It was used last night for the birthday supper. Our society will serve the dinner to the Loup Valley Ministerial Association that will meet at our church on February 3.

Our meetings are held every other Wednesday afternoon through the year, but through the winter months every other meeting day is an all day work meeting, when we carry our dinners and spend the day at such work as we find to do. Incidentally, the husbands are on hand at dinner time as well as the less than school age children. Sometimes we make quilts, sometimes we re-

pair clothing that is to be given to those who can use it, and sometimes we help busy mothers with sewing or mending.

We have the printed program outlines for the year and follow them quite closely, but it is understood that changes are made if it seems best.

MRS. NINA LEWIS,  
Corresponding Secretary.

North Loup, Neb.,  
January 30, 1930.

### REPORT FROM ROCKVILLE, R. I.

Officers of the Loyal Workers for this year are as follows:

President—Miss Elva G. Woodmansee.  
Vice-President—Mrs. Annie B. Kenyon.  
Secretary—Mrs. Marietta E. Kenyon.  
Treasurer—Mrs. Lyra B. Irish.

Six regular meetings were held during the past year with an average attendance of eight members.

Eight suppers have been served by the society during the year, from the proceeds of which the sum of \$5 was given to the Onward Movement.

Money was given to the church to help pay its expenses, and the society also helped pay for repairs on the parsonage, besides paying taxes and repairs on the parish house. Suppers are served in the parish house, and during the winter meetings are held here; in the summer they are held in the homes of the members.

M. LENA SAUNDERS.

### THE WORSHIP PROGRAM FOR MARCH

FRUITS OF THE SPIRIT—MEEKNESS

HYMN—My Jesus, as Thou Wilt.

LEADER—Meekness includes many of the finest qualities of character such as gentleness and kindness, mild temper, patience, forbearance, submissiveness, and humbleness. Jesus was kind and gentle, the children's friend, and the instigator of the brotherhood of man. He describes himself as meek of heart—Matthew 11: 29 (member read).

LEADER—Many promises are given to the meek (members read: Psalms 25: 9; 37: 11; 149: 4; Matthew 5: 5; Isaiah 29: 19).

LEADER—The meek are not only promised blessings but Jesus's followers are instructed to be meek (members read: James 1: 21; Zephaniah 2: 3; Colossians 3: 12).

LEADER—Jesus is the standard of measure for all Christians. If he is the pattern, one can not become egotistical. If we measure ourselves by others, we may think more highly of ourselves than we ought to think. 2 Corinthians 10: 12; 17: 18.

PRAYER.

### ANSWERS TO FEBRUARY QUESTIONS

1. Rev. C. Grant Scannell.
2. Alfred, N. Y.
3. Boulder and Denver.
4. December 28, 1929.
5. Dr. T. L. Gardiner.
6. 1 Samuel 7: 12; Nehemiah 4: 6; Joshua 4: 6, 21.
7. Seventy-five.
8. Affirmative answer required.

### QUESTIONS FOR MARCH

1. What church had a special sermon in commemoration of the dedication of the Denominational Building?
2. Which of our rural pastors has been awarded a scholarship for a course in the University of Tennessee?
3. Which of our missionary pastors made his report from a hospital bed?
4. What group was first to occupy the new building in denominational work?
5. Which of our ministers, well known to RECORDER readers, was recently claimed by death?
6. What is the general theme for the pre-Easter programs of the Church?
7. Which of our missionaries has requested a furlough, due to poor health?
8. Have you read the articles, "The Religious Life of the Denomination"?

(The answers to these questions will be found in the January numbers of the RECORDER.)

### HOME NEWS

DE RUYTER, N. Y.—[Brother T. J. Van Horn sends a word about his good work as published in the De Ruyter Gleaner.]

On next Sabbath morning the pastor of the Seventh Day Baptist Church will begin a series of sermons on the "Kingdom of God." The service begins at eleven o'clock, and a cordial invitation is extended to the people to worship with us.

The Sabbath school immediately follows the morning worship and the subject of the study will be, "The Standards of the Kingdom."

The special class in the study of the four gospels is growing in numbers and interest. A large number met at the home of Mrs. Frank Phillips on Tuesday night. This class is building a scrap book in which the events of Christ's life are arranged in approximately chronological order, and when completed will be a harmony of the gospels. This will be of especial value in the study of the International Series of lessons in the Gospel of Matthew in which the adult classes of the Sabbath school will be engaged for the present six months. The class is open for admission to anyone interested in this work. The next meeting of the class will be with Mrs. Lillian Irish on Tuesday evening, the twenty-eighth, at seven-thirty o'clock.

The Sabbath evening prayer meeting will be at the home of Mr. Frank Phillips. John 14: 1-8 is assigned for meditation. A large attendance will be welcomed.

[In the same envelope Brother Van Horn encloses an interesting account of his visit to the New York State Pastors' Conference as follows:]

When we left northern New Jersey for our new home in central New York we almost felt that we were to be quite deprived of the privileges that ministers enjoy in that metropolitan area. But the New York State Pastors' Conference held in Syracuse January 27-29 convinced us that we yet had access to some of the best things. Through the kindness of a neighboring pastor, Rev. Mr. Edds of the Congregational Church, we had the joy of attending this great meeting. It was indeed refreshing to get into the atmosphere of this great body of up-standing Christian men.

The two opening devotional services led by Dr. Robert Bruce, and Dr. F. W. Betts, respectively, were prophetic of the high spiritual tone of most of the addresses which were distinguishing features of this con-

vention. Dr. Albert Gandier of Toronto, Canada, principal of Emmanuel College, gave a thrilling account of the movement, not of special importance to Seventh Day Baptists, of Canadian churches toward organic union of most of the evangelical bodies of that country. He evidently felt that a large success had been achieved. What Seventh Day Baptists are specially interested in, received strong emphasis in this conference.

Such outstanding men as Dr. A. W. Beaven of Colgate, Dr. Ralph S. Cushman of Rochester, and Dr. Stanley High of the *Christian Herald* spoke as if they expected there would be special manifestation of God's power throughout the churches of this country in this year of our Lord, 1930, the anniversary of Pentecost. Three or four impressions will remain with me from the telling way in which some of these addresses were made. It is not so hard a job to convince a man what ought to be done; but your work is to inspire a motive strong enough to get him to do it. It is that which brings *power* that will be the determining factor in this movement for a new Pentecost. It is tremendously clear that Jesus is sufficient. For many years now we have been fed up intellectually. We have been growing fat intellectually, and our souls have been starving. It is time to give our souls a chance. After a man has fed his body and his mind, there is still something to be fed. There is in God an answer to this persistent need. What the Christian worker needs at this crisis in church history is an intimate personal acquaintance with Jesus Christ. It was he who said, "I am the Bread of Life which came down out of heaven to give life to the world." "I am come that they might have life and that they might have it more abundantly."

T. J. V. H.

BOULDER, COLO.—The evening of November 23 a church social was held in the recreation room in honor of Mr. and Mrs. Lester Daggett. Manly Wright and wife and Orville Rasmussen and wife were the committee in charge. About thirty-four were present. Games and guessing contests caused much merriment. Refreshments of cocoa, cookies, and candy were served.

At the Sabbath service November 30,

about \$71 was subscribed in about ten minutes; \$65 of this was our share of our new pastor's moving expenses. The balance will be applied on a deficit of \$55 which the finance committee anticipates at the close of the year. Perhaps the Lord will prosper us so we may finish without one.

The Women's Missionary Society held a cooked food sale and bazaar December 5. It brought about \$50.

Monday evening, December 30, the annual business meeting of the church was held. Officers elected as follows: Orville Rasmussen, moderator; Lillian Wheeler, clerk; Linn Burdick, treasurer.

The evening of January 4, the young people's class held a party and class election in the recreation room. Refreshments were served and a fine time enjoyed. The class presented their teacher, Paul Hummel, with a volume of poems by Edgar Guest.

January 5, the men and women of the church who had a mind to work gave the building a thorough cleaning. We are justly proud of our house of worship.

January 10, Pastor Ralph Coon arrived in his car. His family will follow on the train. He gave us a fine talk the first Sabbath. In the afternoon he had as guides to the Denver church, Orville Rasmussen, Linn Burdick, and Paul Hummel, who enjoyed the services and meeting Denver friends. Mrs. Coon and the children are expected to arrive February 3, and they will take advantage of the house of Mrs. Sutton until they decide on a place.

On January 12 the annual dinner was held in the church dining room. A fine dinner was served by the committee. Following the meal after dinner speeches were made by Mrs. D. E. Hummel, Roy Rogers, Vivian Muncy, Will Jeffrey, and Daisy Furrow, with Paul Hummel as toastmaster. About one hundred were served. Denver was well represented by about fifteen of the Denver congregation. At two-thirty in the afternoon a welcome service for Pastor Coon was held in the auditorium upstairs at which, interspersed by appropriate and beautiful music, short addresses of welcome were made by Orville Rasmussen, church moderator; Rev. Mr. Martin, who filled our pulpit for about six months; and by Rev. Mr. Elliott, president of the Boulder Ministerial Association. These addresses were



very much to the point and very inspiring. Pastor Coon responded in a very fitting talk.

MILTON, WIS.—*The Annual Bulletin* of the Milton Church shows excellent work during the year. All the committees have been faithful in their work, and Pastor Skaggs reports an addition of twenty-eight persons to the membership, twelve of them by baptism. Seven have died during the year.

The pastor expresses hearty appreciation for the co-operation of the various societies in his work as pastor and for the excellent work they are doing. The spirit of harmony and good will has prevailed, and the outlook for 1930 is good.

Reference is made to the matter of entertaining General Conference and the co-operative spirit of all the workers and committees in providing homes and lodging for more than 537 visitors, and in furnishing about 4,700 meals in the dining hall.

### CREEDS CO-OPERATING FOR DEEDS

[We give here a much needed and clear explanation of the plans and purposes of the Federal Council, with a partial statement of the good work it is doing for the good of the kingdom of God on earth. It should clear up many misunderstandings concerning the policy of this body of Christian men, which are largely due to misrepresentations.

The article was published in the *Chicago Evening Post* soon after the meeting of the council's executive committee meeting in Chicago.—T. L. G.]

The faith of men in the supreme spiritual reality may express itself in many different formulæ, in many varying rituals, in many sorts of organization, but in spite of these diversities it has an underlying unity which more and more we recognize, and which tends increasingly to bring us into co-operative relationship for the service of humanity.

Within the Protestant group of sects the Federal Council of the Churches of Christ in America represents the most comprehensive and most effective instrument for promoting this co-operation. Recently its executive committee held its annual meeting in Chicago, and surveyed the work which

had been done, and the field in which need and opportunity challenge further effort.

There has been a good deal of misunderstanding concerning the aims and methods which characterize the council. Much of this misunderstanding has been created by deliberate misrepresentation on the part of those who are antagonistic to the spread of Christian principles in the world's life. There is a pagan spirit in America which resists the message of Jesus. It has its organizations, its newspapers, its magazines, its methods of propaganda and obstruction. There can be no greater tribute to the work of an agency of Christian faith, such as the Federal Council, than the active opposition of this pagan spirit. The more bitter and vindictive it is in its attacks, the more sure can we be that the cause of faith is making headway, is gaining ground. If faith were asleep, complacent, concerned merely with the singing of hymns and the reciting of prayers, the pagan forces would ignore it. Only in so far as it is seeking to translate its ideals into terms of life, into terms of human relations in society, in business, in industry, into terms of citizenship and international policy does it find itself the target of attack.

The Federal Council of Churches has been a vigorous exponent of the spirit of international good will and peace. In this role it has spoken with united voice for millions of American men and women who believe that war is not in accord with God's thought for the world, and that the way of Jesus is the way of understanding and conciliation, of good faith among peoples, and the brotherhood which reaches across barriers of race and nationality. And because it has spoken thus loyally and earnestly, it has aroused the hatred of those who cling to the pagan view of life and find in war a necessary and apt expression of that view.

At its executive meeting the council invited the fullest investigation of its organization and methods, and took occasion to make clear the fact that it maintains no lobby at Washington or anywhere else. In a statement issued during its Chicago session it declared it has carefully refrained from employing "any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan

(Continued on Page 277)

## YOUNG PEOPLE'S WORK

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

### PETER A GREAT EVANGELIST

Christian Endeavor Topic for Sabbath Day,  
March 15, 1930

#### DAILY READINGS

Sunday—Peter's humiliation (John 18: 15-27)  
Monday—Peter's first sermon (Acts 2: 14-36)  
Tuesday—Peter's healing power (Acts 3: 1-11)  
Wednesday—Peter's second sermon (Acts 3: 12-26)  
Thursday—Preaching to the authorities (Acts 4: 5-12)  
Friday—Another sermon (Acts 5: 17-32)  
Sabbath Day—Topic: Peter, a great evangelist (Matt. 4: 18-20; 16: 16)

MADGE W. SUTTON

#### SUGGESTED HYMNS

My Faith Looks Up to Thee.  
My Jesus, I Love Thee.  
Jesus Calls Us.

Peter was first called to discipleship, and while following Jesus he was made into an evangelist, a fisher of men, moral and spiritual net-mender.

Net-mending has several different meanings. It may mean the mending of the net of the church torn by faction and division; the restoring of a soul spoiled and marred by a moral lapse; the church's faith may be the net—it is full of defects and consequently needs restoration. Each individual, if he is a Christian, is a net-mender. A still better Christian is one who works to prevent the net from being torn by offering to men something wonderful and good. By righteous living, one may offer to men a new conception of God—a God of forgiveness, peace, and power.

Jesus chooses us to follow him as he chose Peter. He wants us to belong to his company or family. When we follow him, we find different companionship and a great work. No idle or useless person can be a Christian.

Peter had temperament, enthusiasm, courage, and above all faith. He believed absolutely in Jesus. No one can be a great evangelist without this faith.

#### TO THINK ABOUT

What might Peter learn from his denial of Christ?

How may we gain insight into what and who Christ is?

What is meant by "evangelist"?

Are we all evangelists? Why?

Nile, N. Y.

#### THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

Peter was a great evangelist because he had faith. He believed absolutely in Jesus, and was undaunted in the face of danger. His duty was to preach Christ, and not to think of his own safety. It was this faith in the Master which made him willing to endure persecution.

We, as young people, need more of this implicit faith in Christ, for nobody can be a great evangelist without this faith. I am sorry to see that so many things are happening today which cause young people to lose faith in the Bible and in Christ. There is so much of useless controversy over creeds and doctrines which cause young people to doubt the Bible and to lose their faith in Christ. This is a deplorable condition, and we as Christians should try to remedy it. Let us have the undaunted faith of Christ, and preach Christ to the world.

"Throw a rope to a boy, or a girl, for that matter. Help them out of their difficulties. Offer Christ to them. They want him."

### CHRISTIAN ENDEAVOR NEWS

The Ashaway Christian Endeavor observed Christian Endeavor week in the following manner: On January 24, our regular Christian Endeavor meeting was led by the president, Mrs. Helen Coon. The topic being "What Is Our Church Planning This Year?" The special features of the program were short talks by the chairman of each committee, the president of the church, the superintendent of the Sabbath school, and in the absence of the president, the treasurer of the Ladies' Sewing Society, each telling his plans and hopes for the year.

On Monday evening the regular business meeting and executive meeting of the society were held with the president, Mrs. Helen

Coon. After the regular business interesting letters from some of our missionaries were read.

On Friday evening, January 31, the regular Christian Endeavor meeting was led by the recording secretary, Miss Elsie Jordan. The first part of the meeting was called a Doctor Clark meeting. The leader spoke briefly concerning his life and interest in Christian Endeavor, also about the growth since it was first organized in 1881. The latter part of the meeting was upon the topic, "How Can Endeavorers Crusade with Christ?" The leader gave us a very interesting account of the ancient Crusaders, then brought out three main topics for us to think about, Evangelism, Citizenship, and World Peace. The following acrostic was placed upon the blackboard suggesting things that every Christian endeavorer should help put across in order to crusade with Christ:

C hristian Endeavor  
R ound the World  
U plifting Comrades  
S erving Christ  
A sking Others  
D oing Right  
E ager  
R ighteous  
S ending Missionaries

The night after the Sabbath we brought Christian Endeavor week to a close by holding a "birthday social" in the parish house. Several of our former members were invited to attend. A good time was enjoyed and several birthdays were remembered throughout the games. During the refreshments a large birthday cake was brought in and upon it were lighted candles, in the figures "49," representing the forty-ninth birthday of Christian Endeavor. We were fortunate in having with us at this time Rev. Erlo Sutton of Milton Junction, who gave us a short but interesting talk for our educational feature.

CORRESPONDING SECRETARY.

DEAR ENDEAVORERS:

Your associational secretary is hoping, and I am sure there are others, that each society in the Eastern Association will send in reports of its observance of Christian Endeavor week, also any other news that

will be of interest to the societies. Who will be the first?

Our Eastern Association is to be held with the Berlin Church in June; I think it would be nice if each society would put forth an extra effort to send at least one delegate, and as many more as possible, to attend that session.

How many enjoyed the recent report of the Westerly society concerning its socials? Who will be the next to give us a write up? Let's let each other know what we are doing and that we have a live society.

Sincerely,

MRS. BLANCHE BURDICK,  
Associational Secretary.

### INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent,  
Milton Junction, Wis.

#### DAILY READINGS

Sunday—Help in the Word (Matt. 4: 1-4)  
Monday—Help in prayer (Matt. 26: 36-46)  
Tuesday—Help in friendship (Eccl. 4: 9-12)  
Wednesday—Help in preparedness (Eph. 6: 10-18)  
Thursday—One that failed (Acts 5: 1-6)  
Friday—Strength through temptation (Jas. 1: 12)  
Sabbath Day—Topic: What help can we get when tempted? (1 Cor. 10: 12, 13; Heb. 4: 14-16)

Topic for Sabbath Day, March 15, 1930

#### WAYS TO ESCAPE

*The Bible*—Jesus met temptation with quotations from the Bible. If we are acquainted with the truths of the Bible we will recognize the falsehoods of temptations; we will have a ready answer for those who would tempt us to do wrong. Temptations can not stand before the truths of God's Word.

*Prayer*—Jesus taught us to pray regarding our temptations, "Lead us not into temptation." Prayer not only keeps many temptations from us but it helps us to overcome the temptations that we do meet. Try it if you do not know that to be true. You will be surprised.

*Good Friends*—Those who trust us. We would not betray that trust, and so we are helped over our temptations. The right kind of friends help us to avoid evil. If our associates make it hard for us to do right, there is something wrong with that friendship.

*Pure Thoughts*—A mind that is full of pure thoughts has no room for evil thoughts; it is the unoccupied mind that is ever in danger of temptation.

*Keep Busy*—It is in our idle moments that temptation is strongest. The one who is busy about worth while tasks has no time for mischief. The best way to overcome evil is with good.

*Victory*—When we must meet temptation squarely, face to face, and have it out, be sure to conquer. It will be a great help for the next time. "Each victory will help you some other to win."

*Other Helps*—Each one may add to the helps here mentioned many others in your discussion of the topic; or tell how those mentioned have helped you. If everyone who has ever been tempted takes part in the discussion I am sure no one will be left out.

EVA LEE COLE

Intermediate Superintendent, Salem, W. Va.

The word "tempt" means to "prove," to "try." So a temptation is a "trying" of our strength, a proving of our ability to say yes or no, to act or to refrain from acting. A temptation will prove whether we are weak or strong. Where do we get strength or weakness? We get strength from learning of God, and we become weak through leaning on ourselves too much. Paul says, "Let him that thinketh he standeth take heed lest he fall." We must always look to God for strength.

We can get help from God when we are tempted because he is always faithful to everyone. We know that he will not tempt us with things of which we do not know the right or wrong. We can pray for help when tempted, because when Jesus was on earth he prayed to his Father for help when he was tempted, and God helped him to overcome the temptation.

People often have strong temptations, but they are not more than we can bear if we look to Jesus for strength and help. We are thankful for the life and example of Jesus. Jesus had many temptations and very strong ones too. But he was able to overcome all of them. I think with his life and example before us we should be able to overcome them too. Jesus is always ready to help us if we ask him.

Paul warns us against feeling too secure in our own strength. He also tells us that our temptations are common to man and no harder than other men's temptations. It is a comfort to know that God will care for us and protect us during our trials and temptations. The apostle tells us our temptations will not be more than we can bear. Our comfort and help during temptation will come from God through prayer.

God is our help in temptation, for he never lets us be tempted beyond our strength and always provides a way for our escape.

Our Savior is also our help in temptation for he pleads for us as our great High Priest in heaven, who understands our trouble, for he has been tempted himself. He is also our gracious King from whom we find grace to help us in time of need.

When tempted to do something we should not do, we can set our minds and hearts against it and say to ourselves, "I will not do it," and so with all our strength resist the tendency to do something wrong. Each resistance will make us stronger to resist the next temptation, and so temptations lose their power over us. Strength for this resistance will always come through reading the Bible and praying.

### CREEDS CO-OPERATING FOR DEEDS

(Continued from Page 274)

alignment, but has relied wholly upon the moral power of its statements to influence public opinion."

The council has a Washington office, just as it has a New York office and a Chicago office, but the annual budget of its Washington office is only \$11,000, and the executive secretary who directs it is paid the princely salary of \$1,500. Three-fourths of the Washington office budget are expended on assisting the army and navy in the work of chaplains and in aiding disabled veterans.

Statements of the council from time to time have supported the Kellogg treaty, the world court, the work of the League of Nations, the movement for reduction of armaments. In all of these statements it has voiced the sentiment of the enlightened Christian conscience of America. The paganism which opposes these agencies and movements for a better world order resents

(Continued on Page 279)



## CHILDREN'S PAGE

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

### WHY SOLDIERS OF CHRIST NEVER GIVE UP

MRS. HERBERT L. POLAN

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

Sing:

Never give up.  
Steady and true.  
Loyal Juniors.  
The Victory May Depend on You.  
True-hearted, Whole-hearted.  
Jesus Will Never Forsake You.  
Standing on the Promises.

Leader may find stories of Christian martyrs and of other heroes who stayed at their post, never deserting. Assign each of several juniors a character to tell of—some one who held through true to the end.

As each child finishes his little talk let him go to the blackboard and write the name of his hero under this heading: "Honor Roll—They never gave up." Let all juniors find Ephesians 6 and read in concert the whole chapter (Reading a series of verses together is good practice and helps the slower and younger readers). Do not read too fast. Boys and girls may read each a verse alternately.

### A LITTLE WHILE

DEVILLO E. LIVERMORE

A little while, as swiftly pass  
Our childhood's happy hours,  
When all our hearts are light and gay  
As birds 'mid summer flowers.

A little while from life's bright morn  
Till evening shade appears.  
Our work then done, God calls us home  
To live through endless years.

A little while—the time so short  
To fit our souls for heaven.  
Oh, waste not of the precious time,  
Use well the moments given.

A little while to garner sheaves  
Of the fair ripened grain,  
To scatter smiles and gentle words  
That soothe the grief and pain.

A little while to labor on  
Ere comes sweet rest from care,  
A little while to win the crown  
That Christ would have us wear.

This little while, how blest to know  
We have a guide to trust.  
To help us lay up treasures where  
Time will not steal nor rust.

### THE DISCONTENTED GOLDENROD

M. S. G.

Once upon a time there grew upon a pretty green hill in Farmer Bennett's yard, a tall branch of goldenrod. All around it were lovely buttercups, daisies, and violets, lifting their dainty faces to the sun, and Goldenrod was very much discontented.

"Oh, dear!" said he, "why can't I have pretty blossoms like these other branches? I am only an ugly green thing without even a promise of blossoms. How unfortunate I am."

Day by day, he sighed more and more, as he admired the beautiful flowers. The children passed him by without even a glance, shouting gleefully, "Oh, what pretty daisies!" and gathered them every one, but not even a butterfly lighted upon Goldenrod, and still more sad and lonely was he.

The summer passed and the days began to grow cool. The flowers died one by one until not even a single daisy was left. Then one day, Goldenrod discovered some tiny green bunches growing on the end of his little twigs. "What can these little green things be?" he thought. "Surely they are not blossoms, after all this time."

The days grew colder and colder, and Goldenrod sighed, "I am sure I must soon die."

But one day he was surprised to see one of his little bunches begin to open. He looked closely, and soon saw a beautiful yellow star as bright as the sun; more and more kept coming, until he was completely covered with shining, golden blossoms.

"Oh, mother!" shouted Betty Lou, as she found him, "what a beautiful bunch of goldenrod! It is more lovely than all the flowers I have seen this summer."

She carefully picked the little branch and carried it home, where it blossomed for many days in a dainty brown vase.

"Ah!" breathed Goldenrod, "I never dreamed I could be so happy. I wish I had not been so discontented."

## SEVENTH DAY BAPTIST HISTORY

CHAPTER II

To L. S. K. Juniors,  
Everywhere,  
America.

People believe that the British Isles were converted to Christianity by missionaries from the early church, maybe one was Paul, himself! This would account for the many references to Sabbath keeping in the early history of England, Scotland, Ireland, and Wales. After the revolt against the corrupt Catholic Church, and the formation of "Protestant" denominations, there were many Sabbath-keeping Baptist churches in these countries. Some day you will want to read their fascinating history.

For a long time, those in control of the English government tried to force people to accept the church they happened to be sanctioning. Free-thinkers, among them Seventh Day Baptists, were bitterly persecuted. One church was even organized in jail, by Francis Bampfield, one of many independent preachers who were imprisoned there. This man finally died in another prison because he insisted on doing as his conscience told him. One minister of our church, John James, was the victim of the most dreadful plot and died on the gallows rather than deny his faith. Another real martyr was a talented woman, Mrs. Traske, who had kept a fine private school. She languished long in prison and there died. The poet, Richard Lovelace, in his poem, "To Althea from Prison," wrote these lines, which are supposed to refer to our Mrs. Traske:

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a heritage."

Edmund Townsend was sentenced, "on account of his being a Sabbatarian" to be set upon a pillory, tied to a cart's tail and whipped all the way to Fleet Prison.

But after these terrible years, tolerance came instead of persecution and we find some of our leaders in high favor. Dr. Peter Chamberlen, whose picture with one of his home which you find enclosed, was physician to three English kings. Notable was the Stennett family who gave a number of gifted preachers to England.

Two of these wrote hymns which you could learn this month:

Another Six Days' Work is Done—Joseph Stennett.

On Jordan's Stormy Banks—Samuel Stennett.

And I think you could learn "Faith of our fathers, living still, in spite of dungeon, fire, and sword," etc. Does not that have a new meaning to you now? Did you see the picture of the pastor of the one active English Seventh Day Baptist Church (Mill Yard, London) in recent RECORDERS? Next month we will learn about the early church in our own country, America.

MRS. J. I. STILLMAN.

Houston, Tex.

### CREEDS CO-OPERATING FOR DEEDS

(Continued from Page 277)

the fact that the Christian conscience of America can find such effective and influential expression—that is what lies behind the attacks on the council in this particular field.

Among other activities of the council, which are largely those of research and education, are its efforts to promote in the churches the spirit of social service, and in business and industry the spirit of good will, of better human relations, of stronger emphasis upon the human values. Obviously if the Church is true to the ideals of Jesus it can not neglect this sphere. It must be willing to encounter opposition, to be misunderstood, to be regarded as a meddler, to sacrifice and to suffer in order that the way of life which its Master taught may become the way of life in every realm of human experience. And here, as in the international field, the pagan spirit shows its resentment of the influence which a united Christian conscience can exercise. Again, that resentment is a tribute to the work of the council, and a challenge to all men of honest faith to stand by the council in brave and loyal support.

The promotion of good will between Jews and Christians is a recent endeavor of the Federal Council which illustrates the breadth of its vision and aims. This endeavor is chiefly directed toward eradicating those prejudices which still exist in Christian circles. It is an educational work

which may have the most happy results. The common faith of Jew and Christian in the supreme importance of spiritual values constitutes a ground of sympathetic understanding and co-operation which, happily, is being cultivated by both sides as never before.

These are but a few of the many interests which engage the council. It should be an occasion for rejoicing that its work advances. There is, we think, no more hopeful augury for spiritual progress in American life than the fact that the churches have found in the Federal Council a means whereby creeds may unite for service, and the voice of faith in God may utter itself with intelligence and persuasive power.

#### INVESTIGATION OF LABOR PROBLEMS BY FEDERAL COUNCIL

The seven-day week and the long-hour day still continue in many steel plants of the United States, although it is popularly assumed that they no longer exist in the industry, according to a study published in this week's issue of the Information Service of the Research Department of the Federal Council of the Churches of Christ in America. The report is based on data which covered steel plants employing a quarter of a million men and which were gathered during the past summer by graduate students co-operating with the Federal Council's Research Department.

The figures published by the Research Department indicate that 26.9 per cent of these men are employed for a seven-day week. As to the length of the working day, it is found that 46.6 per cent are working eight hours a day; 44.6 per cent are working ten hours; 2.1 per cent eleven hours; 6.7 per cent twelve hours.

The material is presented in the Federal Council's weekly Information Service as a strictly factual report. The comment is made, however, that the facts presented are of the highest significance in view of the public announcement in July, 1923, that the long shift in steel was being abolished.

The districts covered by the study were portions of Alabama, Pennsylvania, Maryland, Ohio, Western New York and Northern Illinois. Only companies operating some form of elemental processes of steel production, such as blast furnaces, open-hearth

furnaces, Bessemers, rolling mills, sheet mills, etc., were included in the study.

The number of plants in which the inquiry was made was 155, belonging to 127 companies. Statistics from 21 additional plants which belong to four companies are not included because they are regarded as too incomplete and unreliable for tabulation. The requirements for tabulation were that data should be from official sources and sufficiently definite to be regarded as convincing and that they must cover every phase of the hours and days problem.

The names of the plants and their location are not included in the report because the emphasis is placed on the general results of the survey rather than on any attempt to make comparisons between conditions in particular plants.

A summary of the figures is given, as follows:

<i>The Working Day</i>		
Length of Work Day	Number of Men	Per Cent of Total
8 hours	115,619	46.6
10 hours	110,698	44.6
11 hours	5,320	2.1
12 hours	16,610	6.7
Total .....	248,247	100.0 per cent
<i>The Working Week</i>		
Length of Working Week	Number of Men	Per Cent of Total
5 to 5½ days	51,234	20.6
6 days	130,300	152.5
7 days	66,712	26.9
Total .....	248,247	100.0 per cent

The investigators consider that the figures may be taken as representing the minimum number of men on the 10, 11, and 12 hour shifts and on the seven-day week.

The investigators found that in some cases the standards for the smaller concerns were admittedly set by the larger companies, which illustrates the force of example and the effects of competition. In some cases there was decided unwillingness on the part of officers at the plants to give information, and this factor played a large part in the exclusion of the data from the 21 plants of the four companies above referred to, which are not tabulated.

While the eight-hour day is generally regarded as a considerable improvement over the twelve-hour day for men in the continuous processes, the investigators are of the

(Continued on Page 286)

## OUR PULPIT

### THE DEMAND OF THE DAY

REV. HURLEY S. WARREN

Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, MARCH 15, 1930

Text—Micah 6: 8.

### ORDER OF SERVICE

HYMN

THE BEATITUDES—In unison

PRAYER

RESPONSIVE READING

SPECIAL MUSIC

OFFERING

SCRIPTURE LESSON: Psalm 24.

HYMN

SERMON

HYMN

BENEDICTION

against my Chinese sense of economy." There was wasted in America during the same days that four million inhabitants of Shensi and Shansi provinces, China, were suffering from cold, many times the heat sufficient to have made them comfortable. There hangs in the wardrobes of this country enough extra clothing to supply the needs of every man, woman, and child of the stricken areas. Each day the garbage cans of this great land receive food in quantities that would dispel the hunger of every

The other evening I was in the barber shop. The conversation drifted to the starving millions of China, and was expressed by one man something like this: "I do not see that we are doing right in producing millionaires in America while millions are starving in China. I could never get very enthusiastic over foreign missions, but when it is a matter of life and death it is time to do something. Why, the government could ship enough over there in a week to save all the people." "Yes," another added, "and it would not be missed."

#### "HE WHO HATH MUCH"

I shall never forget the remark of Rev. J. W. Crofoot at the Detroit Student Volunteer Convention, in speaking of the over heating of hotel rooms during moderate winter weather, "This American waste goes

starving body of China. There is going to waste in the fields, along the roadside, in the pig-pens, and cattle-yards of Nebraska at this very instant corn that would furnish every breathing creature of the famine regions with the diet of the pioneers of this prosperous state. A missionary born in Kansu province, whose name is George Andrews, tells us that conditions in that province are by far worse than in Shensi and Shansi. Typhus is raging. We need only to recall the ravages of the influenza of a few years past upon a people of health to sense something of the awful conditions that exist among those who are starving. "The people are eating elm leaves, chaff, and any rubbish obtainable, and desperate parents are ready to give their children away to anybody who will feed them." Some are turning cannibals.



"WHAT DOTTH THE LORD REQUIRE OF THEE?"

The appeal for relief has not come directly to the United States government. It has come to the various service clubs of the community, and especially to the churches. *This is one of the greatest crises in the history of Christianity.* If the Churches of Christ in America respond to the needs of suffering millions in a Christlike spirit, the religion of the Master will go forward beyond all human anticipations. Men like the one in the barber shop might be led to change their views of foreign missions. If they fail, future generations will inherit the task of healing the open wound of one of the most severe dilemmas of modern times.

"OF HIM SHALL MUCH BE REQUIRED"

"What doth the Lord require of thee?" The nation or church which has much, of that nation or church shall much be required. What have our churches done? What have we done?

"... Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us assume that we shall aid in meeting this emergency of suffering. And as a general thing we rally in times of disaster, but often fail to appropriate and use the lessons which might well be drawn therefrom.

#### A RESTUDY OF CONDITIONS AT HOME

It is frequently the case that one half does not know "how the other half lives." The ones who have no sympathy with the missionary enterprise abroad, certainly ought to be given the opportunity of helping at home. The two enterprises, however,

are not at variance but should go hand in hand with balanced energy and emphasis. Facts are stubborn. They are, indeed, a source for intelligent planning and concerted action. What conditions calling for improvement exist in our communities?

#### A RE-EVALUATION OF VALUES

We are told that several years ago the poor people of Lincoln were suffering from the cold and the price of coal was prohibitive. The governor of Nebraska bought three car loads of fuel to relieve the situation. Days passed and no delivery. The governor investigated and was given every assurance by the carrying company that the shipment would be hastened. Days became weeks. Coal that was ordered long after the governor's was being delivered to the dealers. Finally the executive went to the office of an under-official of the carrying company and said, "For the sake of those suffering women and children find that coal!" This official traced the shipment and found it shunted among many empty cars at an out of the way place. The coal reached its destination but the official lost his job. A certain newspaper championed the issue. The company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position. But we do know that David and his followers entered the temple when they were hungry and ate of the shewbread. And we do know that Jesus drove the money changers from the temple.

Connie Mack receives the Bok award of \$10,000, and Babe Ruth's salary for the year is more than that of President Hoover.

We are informed by reliable authority that Americans are paying at the rate of thirty-three per cent interest for the installment plan of buying.

Behold, our scale of values!

#### A DEEPENED SENSE OF OUR STEWARDSHIP

We need it. A deeper appreciation of all that we are and have lies before us. A re-dedication of powers and properties to the common task is our privilege.

#### THE DEMAND OF THE DAY

"Seek ye first the kingdom of God, and his righteousness," never came with more commanding challenge to any generation than to the present. More of us must place his kingdom first in our lives, before many who know him not will try to do justly, and love mercy, and walk humbly with God. Everyone who will consecrate himself anew to God's kingdom will become a hero of his. In the name of the true Hero and Master and Savior, let us go forward.

#### WE SHALL GET WHAT WE WANT

That is, what we really want. If it's peace we can have it. If we simply keep talking about it and signing pacts, and discussing the reduction of armaments, and then no one of the nations doing the talking and the signing and the discussing is willing to take any risk in the name of, and in behalf of peace, what's it all going to amount to? It was years ago that Wordsworth wrote:

"Earth is sick  
And Heaven weary of the hollow words which  
states and kingdoms utter when they  
talk  
Of truth and justice."

We had hoped, and in spite of all we still hope, that the bitter lessons taught by the wreckage wrought by the diplomacy of pre-war days had been learned, and that earth and heaven were no more to feel the sickening effects of insincerity and pretense. But the facts of this very hour are casting heavy shadows upon hope's slow burning candle.

What must we think when Senator Borah tells us over his own signature that Great Britain is spending a thousand dollars a minute for armaments? And, what seems more incredible, that we, the United States, are spending even more for the same purpose. While England's Premier, Mr. MacDonald, was here in this country talking with our President, and ever since, these two nations have been taking out of their people's pockets, yours and mine, \$120,000 an hour for armament. Again, he says, more men are under arms today than ever before in the world's history.

Who staggers under this appalling burden? All of us. Who wants war? Certainly only the merest fraction of us, and

even that fraction, if it really exists, wouldn't dare admit it. Self-governing peoples! Is democracy a farce? We sometimes think it is.

The time has come for the people of this country, if they really mean what they say about war, to stand up in their boots like men and insist that when they say peace they mean it, going to the point of taking what Mr. MacDonald called the risks of peace instead of not daring to make a real gesture in its behalf until all the other nations are ready to do the same.—*Selected.*

#### THE WELCOME CHICKADEE

At the approach of winter most of our summer feathered friends leave for the South. However, their places are filled to a certain extent by the winter birds. Among these is that popular little chap, the chickadee.

During the spring and summer the chickadee withdraws from the public view into the damp woods and woodland swamps where the insects are most plentiful. Here early in the spring he gives up his friendly habit of flocking and takes up his family cares. A cozy nest of hair, fur, and bits of bark are used to line the excavation in a tree which he may be lucky enough to find, or else laboriously construct. During the months when the young ones are growing one must be sharp indeed to see Mr. Chickadee or his wife quietly and busily getting insects.

During the fall, however, one may find flocks of these birds scattered through the woods, calling cheerily back and forth.

But it is in the winter that one becomes most acquainted with this gay little fellow. Induced by the abundance of food in the now nearly forsaken orchards, he can be found by the dozens, dangling like acrobats under an outstretched twig, standing on the cone of some tall pine tree, or swinging head downward from some high trapeze. He is constantly hunting for food or calling to the others of the flock. How delightfully he and his busy friends break the muffled midwinter silence with their cheerful calls. With a thick coat of fat under his soft gray feathers, the winter has no terrors for him.

Chickadees are wonderfully inquisitive  
(Continued on Page 286)

## Fundamentalists' Page

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

### BIBLICAL CRITICISM

X

#### HIGHER CRITICISM—ITS ORIGIN AND HISTORY

##### *The Supplementary Hypothesis*

In tracing the progressive development of what is termed higher criticism at the hands of German rationalists, we have presented the documentary theory, as taught by Eichhorn; and (2) the fragmentary hypothesis, as advocated by Vater and Hartman. We next consider the supplementary hypothesis.

*Wilhelm Martin De Wette* (d. 1849). In 1806 De Wette published a work on the Old Testament which ran through six editions. While he taught, in general, the same major principles as that advocated by Eichhorn, he rejected the fragmentary hypothesis, and held that Deuteronomy was composed in the age of Josiah, in the seventh century B. C.

*Frederick Bleek* (d. 1859). Bleek was a pupil of De Wette, and was one of Germany's greatest Biblical scholars of modern times. He accepted the "redactor" theory of Le Clerc, and brought to bear upon his criticism great scholarship, remarkable thoroughness, and clearness of methods.

Both De Wette and Bleek, Knobel (d. 1863), Stahelin (d. 1875), and others advocated, in various forms, the *supplementary hypothesis*, a modification of the documentary theory, and a reaction against the fragmentary theory.

The supplementary hypothesis retained Elohist and the Jehovist idea of the documentary theory. But instead of making these two, authors of distinct and independent documents, which were later combined and pieced together by different hands, they affirmed that the Elohist first prepared his treatise which lies as the basis of the Pentateuch throughout. Then the Jehovist,

who lived later, undertook to prepare an enlarged edition of this older history (Elohist). So he retained all that was in the earlier work, preserving its form and language, incorporating into it sections of his own, supplying omissions, amplifying and supplementing as he thought necessary. These supplementaries all agreed that the Hexateuch was composed of the Elohist, the oldest document, written by a priest of the eleventh or tenth century B. C., supplemented by a Jehovistic of a later century, and then by the writer of Deuteronomy about the seventh century B. C., and that this writer of Deuteronomy was possibly the redactor or compiler of the Hexateuch.

##### *The Crystallization Theory*

*Heinrich Ewald* (d. 1875). The simplicity of the supplementary hypothesis proved inadequate to remove the complications of the divisive critics. Ewald's works were largely directed against the disintegration of the fragmentary hypothesis, yet it was not much improvement. His crystallization theory was a modification of the supplementary theory by increasing the number engaged in the process from one to a series successively operating at distinct periods.

The most ancient portions of the Pentateuch, he affirmed, were made up of *four primitive treatises*, existing only in fragments, embedded in the various strata which had accumulated around them. Then he finds what he terms the "Book of Origins." Then come the third, fourth, and fifth prophetic narrators, each of whom adds his accretion to what has been previously recorded. Then a different person wrote Deuteronomy. Thus the Hexateuch, with its various accretions, gradually grew—a vast conglomerate thing in the course of many centuries!

##### *Modified Documentary Hypothesis*

*Hupfield* (d. 1866), tried his hand in removing the obstacles that blocked the supplementary theory. And he did so, in the end, by abandoning the theory. He returned to the Eichhorn documentary theory with certain modifications.

He declared the Jehovistic sections possessed a continuity and independence which showed that they constituted a separately existing document. But he maintained that

the Elohist sections were made up of *two documents*. So that all the troublesome passages that he could not assign either to J or E, he assigned to a third writer whom he called the second Elohist. Thus he affirmed three independent documents—the first Elohist, second Elohist, and the Jehovist—all of which were put together by a redactor who took the liberty of inserting, retrenching, modifying, transposing, and combining at his own pleasure.

So when any difficulty arose in the method of interpretation, or any miscarriage of the hypothesis, it was very convenient to have a redactor at hand to whom it could be attributed!

##### *The Development Hypothesis*

This hypothesis is built around the laws. The arguments for this theory are not from the narratives of the Pentateuch, but from its institutions; not from the historical sections, but from its laws.

It is obvious to the careful student of the Bible that the Pentateuch contains *three distinct codes of laws*, namely, (1) the Book of the Covenant (Exodus, chapters 20-23), which Moses is said to have read to the people at Sinai; (2) the Deuteronomic Law, which Moses rehearsed on the plains of Moab, shortly before his death; (3) the Ritual Law, or Priestly Code, found in the last chapters of Genesis, in Leviticus, and in certain chapters of Numbers.

These laws in their entirety are said to have been communicated to Moses by God himself.

Now the development hypothesis takes issue with all this, *affirming that these laws could not have thus originated*. Up to this time the higher critics had considered the Priestly Code the first and the oldest legislation, and assigned it to E; and the Book of the Covenant the second legislation, and assigned it to J.

*Graf* (d. 1869), who was a pupil of Reuss, the redactor of the Ezra hypothesis of Spinoza, in his book on *The Historical Books of the Old Testament*, undertook to reverse the whole critical order up to this time. He declared the Book of the Covenant belonged to an early stage of development, and that the Priestly Code, being the more minute and complicated, was of the latest origin. Hence, he declared, long cen-

turies must have elapsed to make possible such a development. He also separated the historical from the legal portions of the E document.

*Rois Kuenen* (d. 1891), professor in Leyden, Holland, and one of the most advanced exponents of the rationalistic school, boldly accepted the order as proposed by Graf, and contended against the almost unanimous voice of all antecedent critics, namely, that the entire Elohist document, both history and legislation, was the latest part of the Pentateuch. This reversal of former beliefs met with determined opposition.

In 1878, Julius Wellhausen published his *History of Israel* in which he advocated the development theory of Graf and Kuenen. And he did this so skillfully that he won the leading liberal scholarship of Germany to his position. It may be of interest to know that while Kuenen was satisfied to find some sixteen or eighteen different writers, or sources, in the Pentateuch, *Wellhausen finds twenty-two*.

Let us briefly put Wellhausen's position before us, as it touches the Pentateuch, and remember it is probably more generally accepted by higher critics, than any other. It is something like this:

The Book of the Covenant (Exodus, chapters 20-24) was not written by Moses, not even the Decalogue. It is the oldest legislation, but it was written after the settlement of Israel in Canaan. Then the Deuteronomic Code—that large collection of laws contained in Deuteronomy, especially in chapters twelve to twenty-seven, was placed second in the *development theory*. But the time of the code is definitely fixed to a certain date, deduced from the statement of 2 Kings 22: 10, which concerns the book which Hilkiah, the high priest, found in the house of the Lord, and which Shaphan read to King Josiah. This book, they affirm, was none other than the Deuteronomic Code, *not merely found at that time, but composed then, somewhere about the middle of the seventh century before Christ, eight hundred years after settlement in Canaan!*

The Priestly Code was the latest product, which they affirm did not take place until *after the Babylonian exile*, in the sixth century B. C. Yet this Priestly Code—that



large collection of laws relating to the religious ritual, uncleanness, and kindred topics—scattered through Exodus, Leviticus, and Numbers, are according to the Bible of Mosaic authorship. This code, by the critic, is put nine hundred years after settlement in Canaan!

Let me quote, in closing, a sentence or two from Dr. A. B. Bruce. Says he: "It will be seen that the effect of modern criticism on the mode of viewing the religious history of Israel is serious. It amounts to an inversion of the order subsisting between law and prophecy. Instead of saying, *the law and the prophets*, we must say, *the prophets and the law*. The law, in the comprehensive sense, was not given by Moses; it came not till the great prophets Micah, Hosea, Amos, Isaiah had delivered their message. Their scathing criticisms of the religious services of a people ungodly in life are not therefore to be regarded as a protest against exalting the ritual, legitimate, ancient, and even divinely given, above the supreme claims of morality—a declaration that to obey is better than sacrifice, however important sacrifice in its own place may be—but as indirect yet sure evidence that a priestly code, purporting to be of Mosaic origin, was not then in existence (*Apologetics*).

Our next article will deal with British-American critics.

### THE WELCOME CHICKADEE

(Continued from page 283)

and tame, perhaps the tamest birds we have. Patient people who know how to whistle up these little spirits can induce the chickadees to light upon their hands.

To some winter is a dreary, dismal season, but to me it would be far drearier, far more dismal if it were not for the happy-go-lucky chickadee.

—Robert Wallace, Jr., in  
*Our Dumb Animals*.

### INVESTIGATION OF LABOR PROBLEMS

(Continued from Page 280)

opinion that the eight-hour day still involves much seven-day work.

Wage rates for common labor range from

24 cents to 56 cents per hour, but in the majority of cases the range is from 35 cents to 45 cents.

In at least 42 plants an age limit for hiring is in effect and the range is from 45 to 60 years of age. The most common age limit is 45 years.

Group insurance is in effect in at least 88, or 57 per cent of the 155 plants. A pension system is in effect in at least 28, or 18 per cent of the plants.

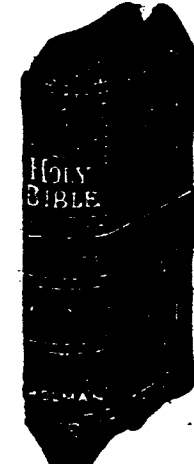
February 13, 1930.

## BOLDBLACK TYPE

### Teachers' Bibles

COMPACT SIZE, 4½ x 6¾ inches, FITS THE POCKET  
Containing Marginal References, also the new Inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.

The Concordance part is so arranged that there is no difficulty in finding a word, all Concordance words being indented. It embraces all the salient points of the complete Concordance.



#### Specimen of Holman Boldblack Type

21 But that ye also may know  
my affairs, and how I do,  
Tych'i-cus, a beloved brother  
and faithful minister in the  
Lord, shall make known to you  
all things:

- |  |        |
|--|--------|
| 4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... | \$4 00 |
| 4630. Same as 4612, with extra leather-lined covers.....   | 4 75   |

#### THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

- |   |      |
|---|------|
| 630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker.....                         | 7 00 |
| 633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... | 8 00 |

Send order to  
**SABBATH RECORDER**  
Plainfield, N. J.

Any war of tomorrow will not be more horrible than those of the past.—*Maj. Gen. H. L. Gilchrist, chief of the Chemical Warfare Service.*

The owner had just insured his building against fire.

"What would I get," he asked the agent, "if my building was to burn down tomorrow?"

"Oh, I should say about ten years," replied the insurance man nonchalantly.—*Selected.*

## Lone Sabbath Keeper's Page

### A CONFESSION AND OTHER THINGS

LOIS R. FAY

Winter follows summer, and summer follows winter, year after year, without the appearance of much news from lone Sabbath keepers.

Perhaps one reason why there is such a prolonged silence is that some fear they will make a mistake in their statements, as I have recently done.

On page 91 of the RECORDER appeared the statement that Mrs. Wead was the only Seventh Day Baptist, as far as I knew, living in Massachusetts.

Letters came to me from two different and distant friends inquiring what had become of Mrs. Eaton; and I had to stand corrected of an error.

I knew Mrs. Eaton was immersed in baptism by Rev. D. B. Coon, assisted by his wife, his mother, Mrs. R. T. Cook, and Mr. and Mrs. Smith, in a beautiful lake at Brookfield, Mass. I was deprived by circumstances of participating in that memorable event, and I have been regarding Mrs. Eaton as an independent Sabbath keeper, when in fact she has been a member of the church at Ashaway, R. I., several years.

Now I might refuse to write any more for publication, just because I have made a blunder. But instead, I am, spreading more ink, because I enjoyed hearing from the friends who noticed my blunder. If I also should have included on that page 91 Misses Randolph and Coon and Mr. Crandall, who are sojourning students in Boston and meet with Mrs. Wead and her two children on Sabbath day, I hope to hear from some friend who is frank enough to tell me so. Certainly whatever appears under or over my name will be interestedly watched, in the near future for more blunders, and I shall not be altogether sorry at this increased interest! Carelessness must be cured.

I hope future statements of mine will be challenged if they deviate from the truth.

It may be of interest to record at this time, that there has arisen in this vicinity

animated agitation against the cigarette, expressing itself in very keen discussion in open letters in the leading Worcester papers. I was unaware of this, until yesterday (February 14).

A decided ruling was made early in January by the Interstate Commerce Commission at Washington, D. C., against cigarette advertisements as displayed last year, using the names of living persons as testimonials. Now the shocking use of John Greenleaf Whittier's name calls for the disapproval of the reading public.

Acting upon the ruling of the Interstate Commerce Commission, and the effect of a fire started near our home by a stub or match thrown down on September 25, 1929, I made by hand several anti-cigarette posters, one of which has gone to Boston, another to the Natural History rooms at Worcester, and others will be donated wherever there is a welcome for them.

It is necessary that our prayers ascend for the safety of our country, which is in grave danger at the hands of drug and drink devotees.

## DEATHS

**BURDICK.**—Marcus Irving Burdick, youngest of four sons born to Horatio Nelson and Thankful Lucinda (Kenyon) Burdick, was born at Ashaway, R. I., April 9, 1850, and passed away suddenly at his home in East Orange, N. J., February 16, 1930, in the eightieth year of his age.

Mr. Burdick was united in marriage with Cornelia Anna Palmer July 2, 1874. Mrs. Burdick died about sixteen years ago. Three children came to bless the home of Mr. and Mrs. Burdick: Edwin Curtis of Detroit, Mich.; Jennie E. B. Webster of East Orange; and Mabel L. B. Simpson of East Orange, with whom Mr. Burdick had made his home. Besides the three children there are four grandchildren and two great-grandchildren who mourn their loss.

When but a boy Mr. Burdick was baptized and united with the Rockville Seventh Day Baptist Church. He came to East Orange in 1885, where he has since made his home. For a number of years he has been a faithful member of the First Seventh Day Baptist Church of New York City. Brother Burdick was a man of strong convictions, and was conscientious and consistent. He was of genial disposition and was thoughtful of the welfare of others. His general health had

seemed to be good, though failing sight caused him to retire from his position two or three years ago.

Farewell services were held Wednesday evening in the Colonial Home, 132 Harrison Street, East Orange, Pastor Harold R. Crandall officiating. Interment was in Rosedale Cemetery.

H. R. C.

**COOKMAN.**—William Clayton, son of Samuel and Mary Bond Cookman, was born at Lost Creek, W. Va., August 6, 1848, and died February 10, 1930, at the age of eighty-one years, six months, and four days. His parents were the second generation of the early settlers of this part of Harrison County.

He was baptized and became a member of the Lost Creek Seventh Day Baptist Church in 1875, of which he continued a loyal and faithful member and supporter for more than fifty-four years. He was never married. He leaves no brothers nor sisters. For fifteen years, his niece, Miss Mary Smith, tenderly cared for him. Besides her he leaves to mourn his going two nephews, William and Ralph Smith of Weston, and many other relatives and friends.

As one who falls asleep he dropped the heavily restraining mantle of earth, with its pains and cares and disappointments, and with peace written upon his countenance he went away.

Farewell services were conducted by his pastor, H. C. Van Horn, who used the words of Paul for a text, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

H. C. V. H.

**TOWNSEND.**—In Janesville, Wis., on February 8, 1930, Mrs. Malvina Townsend passed away at the home of her daughter, Mrs. E. B. Loofboro.

See memorial on another page.

#### Sabbath School Lesson XI.—March 15, 1930.

PARABLES OF THE KINGDOM.—Matthew 13: 24-52.

*Golden Text:* "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Romans 14: 17.

#### DAILY READINGS

March 9—Teaching in Parables. Matthew 13: 31-35.

March 10—Parables of the Kingdom. Matthew 13: 44-52.

March 11—A Parable of Reproof. 2 Samuel 12: 1-10.

March 12—A Parable of Human Worth. Matthew 18: 7-14.

March 13—A Parable of Forgiveness. Matthew 18: 21-35.

March 14—A Parable of Responsibility. Luke 19: 12-24.

March 15—The Rewards of Wisdom. Proverbs 3: 19-26.

(For Lesson Notes, see *Helping Hand*)

## THE SABBATH RECORDER

**THEODORE L. GARDINER, D. D., Editor**

**L. H. NORTH, Business Manager**

Entered as second-class matter at Plainfield, N. J.

#### Terms of Subscription

Per Year .....	\$2.50
Six Months .....	1.25
Per Month .....	.25
Per Copy .....	.05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

**COLLECTION ENVELOPES, Pledge Cards, and other supplies** carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

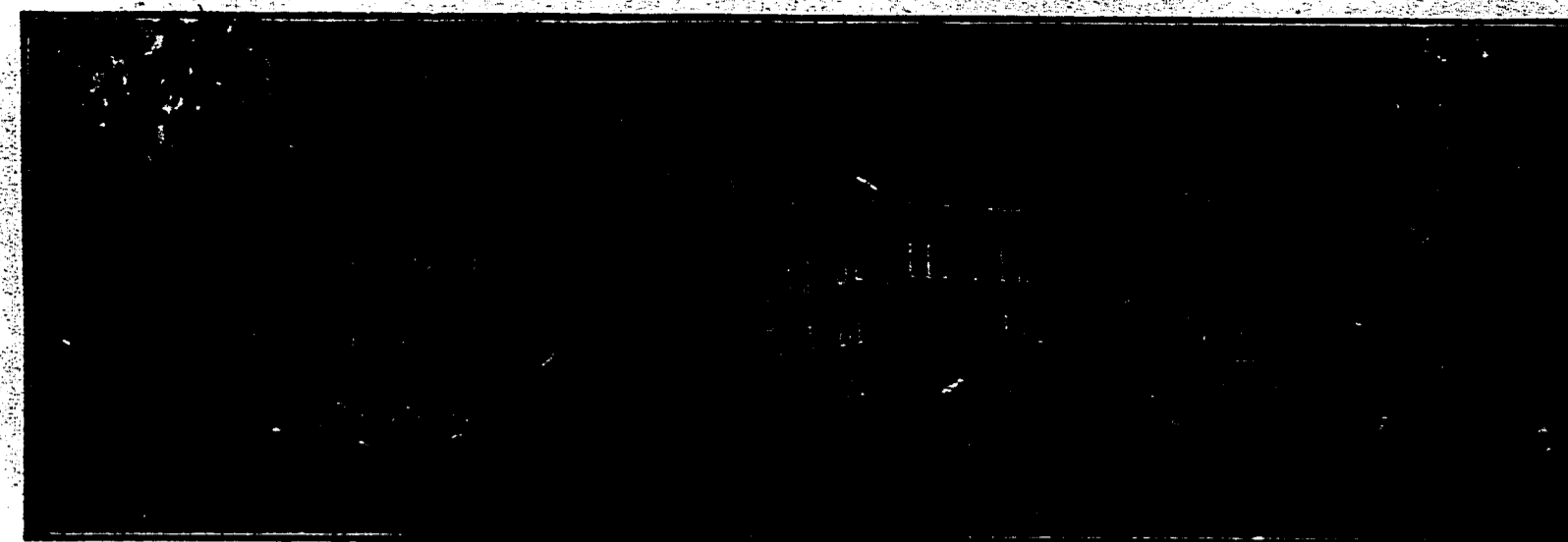
**A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE** (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

**LETTERS TO THE SMITHS**, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

**JUNIOR GRADED HELPS**, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

**NEW TESTAMENT AND PSALMS**—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

## SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

### ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training. Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

### BOOKLETS AND TRACTS

**THE SABBATH AND SEVENTH DAY BAPTISTS**—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

**WEEKLY MOTTOES**—A Sabbath motto for every week in the year. By Rev. Abva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

**BAPTISM**—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

**A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS.** By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

**FIRST DAY OF THE WEEK IN THE NEW TESTAMENT**—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

**FUNDAMENTAL FEATURES OF THE SABBATH CAUSE.** Three addresses printed in pamphlet form.

**SEVENTH DAY BAPTIST HYMNS AND SONGS**—15 cents each.

**SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY.** Twenty-five cents each.

**A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.**

**MAKING THE ANNUAL CANVASS.**

**SABBATH LITERATURE**—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

**AMERICAN SABBATH TRACT SOCIETY**

Plainfield, New Jersey

### MILTON COLLEGE

Founded in 1844

**A COLLEGE FOR MEN AND WOMEN**

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

**ALFRED EDWARD WHITFORD**

PRESIDENT

Milton, Wisconsin

Alfred, N. Y.

**DEPARTMENT OF Theology and Religious Education,** Alfred University. Catalog and further information sent upon request.

**THE TWENTIETH CENTURY ENDOWMENT FUND** Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

**BIBLE STUDIES ON THE SABBATH QUESTION.** By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

**COUNTRY LIFE LEADERSHIP.** By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

**HELPING HAND IN BIRLE SCHOOL WORK** A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

**S. D. B. GRADED LESSONS**

*Junior Series*—Illustrated, issued quarterly, 15c per copy. *Intermediate Series*—Issued quarterly, 15c per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.