Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are built together for an habitation of God through the Spirit.

Ephesians 2:19-22
Our heavenly Father, we do thank thee that thou didst preserve thy Son even until this crowning day when, with our public and private occasions, we do dedicate it thy service for the advancement of the work thou hast given to us. We pray that they blessing may rest upon the people who have had this good work upon their hearts so long.

May the building be a help and inspiration to the years to come and to generations after. We hereby dedicate it thy service in Jesus' name. Amen.

Praise the Lord and Thank you for the People

This is a wonderful and fulfilling holiday week for Seventh Day Baptists. All over this land there are hundreds who have been looking forward to the glad day when our Denominational Building could be set apart for the work; and all hearts have been deeply interested in the progress of the movement.

It is more than seven years since the printing shop was dedicated, and now before this paper reaches your homes the beautiful main building will be dedicated.

My heart is full of thanksgiving as I think of the astonishment of General Conferences, and in our churches all over the land, and in many homes, where the people have listened patiently to our story of the need and our plea for help. Year by year we have seen the increasing interest among our people, and every year our hope of success has been strengthened because "the people had a mind to work," and because more and more the spirit of unity prevailed among the people.

The dedication sermon given here as the best editorial we can offer.

DEDICATION SERMON

FOR THE DENOMINATIONAL BUILDING

THEODORE J. GARDNER

Three texts: I. "Hitherto hath the Lord helped us," (I Samuel 7: 12.)
II. "So built we the wall... for the people had a mind to work." (Nehemiah 4: 6.)
III. "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. . . . And these stones shall be a memorial unto you for generations of old.

We are here to celebrate the completion of the greatest onward movement in our history as a denomination. It is ours to thank God for his help during years of toil, and, I trust, to profit by the lessons our history teaches.

To our Lord's help seems almost as wonderful as that given to Joshua and Samuel in Israel's forward movements of old.

Furthermore, I can not put away the glad feeling that, under God's help, the walls of our building have arisen because, 'work to a mind to work.'

On such a momentous occasion, you could hardly expect me to be satisfied with only one text, so I have chosen three. Several building movements recorded in the Bible furnish texts suitable for a time like this.

"Then Joshua said..." in my first text, points to the past, through which God had led them. It covered their record and Jehovah's dealings with them from the day when they left Egypt even unto Samuel's time. It would remind them of their wanderings for a wilderness generation. It would bring back the results of discouraging talk by critics which kept them out of the
promised land even when they had reached Kadesh-barnea with Canaan in full view, and which sent them back to wander in the desert for a whole generation. The study of their past would also recall the marvelous help of God in their preservation as a people, even after Moses, their great leader, had been calling away their setting foot on the land they were seeking.

Samuel's "Hitherto" meant a good deal to Israel. It was some like the words of Moses: "Thou shalt remember all the way which the Lord thy God led thee . . . in the wilderness to prove thee. It sheweth the importance of remembering all the lessons of their past—something which must not be overlooked here today.

If we as a people emphasize this word with our own history in view, I am sure our songs today will be songs of victory, our prayers will be triumphant, and our fervent prayer will be, "God be with us as he was with our fathers. Let him not leave us, nor forsake us." (1 Kings 8:57.)

We have been trusting God for help, and toiling for this denominational house on which we are settling the question of the future and of which our present need and its future mission. We have been God's way of teaching individuals, churches, and denominations through all ages.

The people who remember and lay to heart the lessons of their own history are the ones who make real progress.

Brother Frank J. Hubbard, of blessed memory, chairman of our Building Committee until called away by death, caught this idea when he said:

"There is a past and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations, and the problems of the future; and for that past replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected to their memory would be well worth while.

"We make no mistake in thinking of our building as a memorial of good men gone by; but its most important message regards our present need and its future mission. We are building in order to better carry on God's work, and that the next generation may be inspired to do better work than we have done.

"Yes, we are putting into our "pile of stones" not only a testimony of God's help, but also an appeal for loyalty in generations to come.

OUR OWN RECORD:

Now let us take a look at our own "hitherto," and see what we have been helped through. There are many lessons of profit for us if only we heed them well.

In these good days I can but feel that our wanderings are largely over, that we have passed our Kadesh-barnea a generation or two ago, and that we are now fairly across our Jordan. Our outlook seems to me better than it ever has since I can remember.

I have been an somewhat close observer of denominational matters for a good many years. It has been my privilege to have some active part in three General Conferences in fifty-six years; and I have witnessed every forward movement since 1873. Time will permit me to dwell upon only one of these today.

If you study our Denominational Building movement, you will find that in 1852, seventy-seven years ago, there was a strong appeal in the SABBATH RECORDER for a denominational building, in which the brethren used almost the same terms which we have been using these last years.

Right here in Plainfield, at General Conference and the third annual session of our Publishing Society, steps were taken for such a building to be built in New York City. Two months later, at a meeting here, Editor George B. Utter was appointed to open a subscription list for the necessary funds. Two associations heartily approved and people were urged to subscribe. One year later, 1853, there was an editorial by Elder Brown entitled, "A DENOMINATIONAL BUILDING," from which I quote the following:

"If such a building were provided, there would always be a place in which to hold gatherings of the entire membership where our already established and growing Sabbath literature could be kept and consulted, a place where all mission ary curricula and addresses could be deposited, a place where inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth, where Sabbath keepers themselves might find pleasure in calling, or might direct their friends who wished to be enlightened in regard to our principles and movements. . . . Whatever light we view the thing—whether as a means of ensuring the permanence of the benevolent societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which a steady aid to those societies may be derived—we come to the same conclusion, namely, that the building ought to be secured, must be secured. And we can not think of a nobler object to which money can be appropriated. . . . The thing is feasible, as is proved by the experience of every religious body that has invested; and fifty years, or even five hundred years hence, our investment will probably be doing more for the dissemination of truth and the salvation of the world, than it was doing ten years after it was made."

In the same paper appeared a list of nearly one hundred sixty names of Seventh Day Baptists pledging money to the amount of $2,800. A little later the First Hopkinton Church added $300 to that fund, making $3,300 for the building.

Then there was a bequest of $8,000 made on conditions, but this went to the Missionary Board when the building movement failed.
THE SABBATH RECORDER

For three years the Building Fund was kept before the people in Conferences and associations, but with a losing interest, owing to the persistent agitation for an industrial agricultural mission in Palestine. In 1855 it was voted to let the building rest "on account of the Palestine movement.

One does not need to read between the lines to see why the building matter failed. One of our aged ministers more than forty years ago told me that the persistent pushing forward of that mission movement came nearer tearing us to pieces as a denomination than any other thing.

Friends, then and there our Israel had reached its Kadesh-barnea, with the promised land in sight, and then we went back into the wilderness for more than half a century.

That old subscription list makes an interesting study today. There were 15 Maxsons, 12 Babcocks, 9 Stillmans, 7 Potters, 7 Langworthys, 6 Coons, 6 Greens, 6 Rogers, 6 Saunders, 2 Utters, 2 Wells, 3 Lanphears, 2 Satterlees, 2 Randolphs, 4 Candallis, 3 Lewises and 3 Dennisons. Thomas B. Stillman headed the list with $250.

In 1780, Dr. A. H. Lewis made a plea in which he said: "A well-conducted publishing house would obviate many of our difficulties. We need a vigorous denominational interest around which to rally something to awaken enthusiasm and unite our efforts."

This plea was made about sixty years ago. Oh, friends! I know some of you are wondering why our workers of other days chose to worry one another to death by constant friction, and by the down-sag of indifference. Why did they have to pull in different ways and in opposite directions or not pull at all, when a pull all together would have soon brought victory? Why was it necessary to take three quarters of a century to accomplish what might have been done in ten years if they had only pulled together?

OUR NEW START

In 1916, at General Conference, the building matter took a new life. We were up against the necessity of securing a new printing plant or going out of business. Thank God we are here today with both printshop and building done. It is a plant of which every Seventh Day Baptist may well be proud and we are happy over the outcome.

As for myself, I rejoice that our Kadesh-barnea is passed, our wanderings are over, and today we are well across the Jordan, with our building telling the world of God's help to Seventh Day Baptists. Every stone and brick in it stands for the heart offering of some loyal friend, and it is regarded as the one building belonging—not to any church or society or board—but to the entire people.

In harmony with the prophet's words II, too, can say, "So built we the walls, for the people had a mind to work."

It has come to pass after we have had an organized church life in America of 258 years, and in New Jersey for 222 years, and 177 years after General Conference a denomination in a way that can not be hid. It is a building that would cause our older members to feel a still greater pride in a denominational influence which has been expressed through the ages—"The seventh day is the sabbath of the Lord thy God."

In answer to the question: Will its general influence be a help to our cause? Brother Hubbard said in substance: "Such a building should speak to the great world concerning our denominational influence in a way that can not be hid. It will radiate an influence we can not get in any other way—an influence helpful to ourselves, that must give us standing with other peoples."
When the shop was dedicated, Mr. Hubbard said:

"We mean by this building to express our sincere thanks to Almighty God for leading us through the years to this new day, in which, for the first time in our history, we can face the world with a home of our own, and in a bigger way, promulgate the Bible truth that makes us a people."

Indeed, we make no mistake in counting upon the good influence of this building for the future. If I should live a hundred years yet, I could never forget the uplift which stirred the hearts of one hundred sixty pilgrims to the old Newport meeting house in 1872. The very sight of that old building placed there by the fathers seemed to awaken the pent up fires of denominational loyalty and enthusiasm, which only waited for a suitable occasion to fan them into a flame.

Inspired by the very thought of those old-time builders, who laid foundations for our denomination, and stirred by the sight of that old house, our leaders of more than half a century ago were moved to give our Memorial Fund such a boom as it has never known, and they placed the Memorial Board, then in its infancy, well on its feet.

Our historical legacies, among our inspiring golden legacies, which will not let their builders die. As a people, are to be found well on its feet.

This building means a unity of spirit among us more than has any other undertaking. It stands for no one section, but for the entire denomination. It reminds us that these thirteen years of toil and waiting have not been entirely lost years, any more than were Israel's years of discipline in the wilderness. They have been a part of our "hitherto," by which I trust we may be the better fitted for a successful future. Thank God, then, for these years of discipline through which he has led us step by step—sometimes when the way did seem hard—until today we can rally around this standard, practically one people.

One of the encouraging signs was the fact that in the last stage of this movement, seven or eight churches responded favorably which had not been heard from before. We are thankful for every sign of a revival of the spirit of unity and brotherly love.

This is a time which should strengthen our hopes for the future of our dear people. God grant that it may be so.

A WORD FROM JOHN R. MOTT

The American people have an exceptional opportunity at the present time to express their Golden Rule ideal and purport their practically generous and sacrificial ministry to the underprivileged and destitute, both under the American flag and in other lands.

I have recently returned from one of my most extended around-the-world journeys, during which I have been exposed to fields which are experiencing the greatest need. I have discovered no need more extensive, more intensive, and, I am sorry to add, apparently less understood than the present desperate need in China associated with its terrible famine. It has already cost millions of lives. The latest advice makes it certain that it will continue at least until summer.

The suffering of the children is particularly pitiable and presents an irresistible appeal. Yet, millions of them, obviously caught in a situation they could not possibly have had anything to do with, are suffering and dying of hunger and the diseases that always follow in the train of famine.

From my intimate contact with the missionaries ready to go and to administer relief, I would state that I know of no people who are so familiar with the obstacles which just now confront those related to such an undertaking in China and who are more competent to safeguard and use to the best advantage the gifts which are extended. I wish to do everything in my power to strengthen the hands of all those who are in any way seeking to meet this insatiable need.

December 10, 1929.

—J. R. Mott.
The missionary task is the most gigantic undertaking of the ages. It has for its purpose the evangelizing of all nations, the bettering of every human condition on earth, and the producing of a universal brotherhood completely good, centering around Christ to whom all give themselves in complete abandon. When one is thoroughly enlisted in this task, it enthuses and thrills him as no other labor can. As in everything else, there are certain things which make for success in missionary endeavors. It is profitable that we keep these things before us.

A Strong and Healthy Body

For one to attain the highest success, he needs a strong and healthy physical body. This is necessary because the strain upon the missionary is very heavy and trying. Any Christian work taxes everything with weakened bodies have very essential amidst the dishearten outlook to all things, their resources at our command are infinite. Why fail or be discouraged?

Universal Week of Prayer

For many years Protestant churches all over the world have been asked to observe the first week of the year as a Week of Universal Prayer. This year the time set is January 5—January 11, 1940. A four page folder containing a detailed program for the week was mailed a few days ago to all our pastors. In recent years the World's Evangelical Alliance of Great Britain and the United States of America have joined in the call and in putting out the program. This year the call reads as follows:

To the Churches of Christ in America:

"Grace be unto you and peace from God the Father, and from the Lord Jesus Christ, the Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain, urging all the churches and followers of Christ to unite in a 'Universal Week of Prayer' at the beginning of the New Year. The devotional program here presented will not only be circulated through all English speaking lands but will be translated for use throughout the world."

The year 1930 will be significant beyond any year in the recent history of the Church. Most of the great communities of our nation are uniting to observe it as the nineteen hundredth anniversary of Pentecost. By appointing one day as the Day of Pentecost, they will have the promise always fulfilled: 'all over the earth, and the producing of a universal brotherhood completely good.'

"While we shall adopt in general the program which has been suggested for the churches throughout the world, a program looking toward Christ's unity everywhere, can we not insist upon the fact that at the first Pentecost the common purpose of the movement of power which Jesus said should come through the Holy Spirit may bring us into one accord?" Further, it was said: "God until the coming of the Holy Spirit shall be a reality in each individual life. If the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?"

"There are some things a person can do fairly well without having been converted, but an unregenerated Bible school teacher, pastor, or missionary is an assured failure. Evidently many of the religious teachers of Christ's day were unregenerate and the rejected of God. They culminated in Christ's death. Unregenerate religious workers are no better now than when Christ was battling with the Pharisees of his day: they are always a menace to Christian work. A strong body and a strong mind are demanded in missionary work, but a new heart is indispensable."

"Love for Men"

One's usefulness as a missionary is in proportion to his love for men. A heart that is about as foreign to success, as it did Paul and Christ. Love in God has been defined as that attribute by which he is ever self-communion, that is, moved to communicate himself to others. Love in man is that which moves man to communicate himself to others. This is a great thing in missionary work. One may have a strong body and a great mind, but unless his heart is aglow with love for men he is as sounding brass or a tinkling cymbal; he may hold his job, be the best teacher, he may be full of theories, but they are lifeless; he may be prominent among men, but he is useless on a mission field."

"The Holy Spirit"

Above all, it needs to be under the influence of the Holy Spirit. When one undertakes missionary work in the name and spirit of Christ, he is never alone; there is something greater than the missionary, who is also bearing witness for the truth. The true servant of God is never alone, for he has the Spirit of Christ, a promise always fulfilled.

The missionary task is colossal, but the promise always fulfilled. If the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?"

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the chairmanship of the Federal
power, and this must not in mass
but by the surrender
of the individual soul, waiting before God
for a personal equipment.

"Holy Spirit, dwell with me;
myself would holy be.
Separate from sin I would
and cherish all things good.
And whosoever I would give to,
Give him, who gave me thee!"

"In view of the need for enlarged
spiritual victories and in view of the
great challenge which the year 1930 thus
brings, may we urge upon Christians
everywhere to unite in a deeper con­
secration than ever before and give
themselves without reservation to the supreme
task which God has laid upon his Church,
to be 'the light of the world and the salt
of the earth'?

Pastors and churches may not care to
follow the example set by the Federal Council and the World's Alliance,
but it is to be devoutly hoped that where
they will observe the week. The
programs sent out by the
Locarno gave splendid evidence of a spirit of concilia-
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Christian unity, but the main themes for
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parity between the populations. There were forts on either side. The dangers and horrors of war were better understood on both peoples by bitter experience.

More than once had war come from Canada south to the United States, or gone north from the United States into Canada. Reasons enough existed, in all truth, why both of them should have felt that protection was needed and justified—reasons of defense, or of prudence, or even of ill will—reasons whatever they were, based on all comparative human experience in the past. If none of those reasons prevailed, and if that frontier is today wholly unprotected and undefended, the reason is that the two peoples have nevertheless been able to live side by side in mutual safety and contentment for over a century, can not be wholly without significance to the rest of the world.

It is easy, of course, to assert that no useful comparison can be drawn between that frontier and any other frontier you may choose to compare with it. The conditions differ too greatly. Such human factors as differences in race, in degree of civilization, in pressure of population, in interest and antagonism, and all the rest of the familiar category, prevent it.

And the statement has its elements of truth. Such differences do exist. It would be idle to deny that. On the other hand, there are similarities which root equally deep in human nature. For that frontier of ours divides two peoples, not one. Each of them is proud and jealous of its independence. Neither of them would permit an infringement of its rights. And the two peoples are very much competing forces in every line of human activity—in every line, I should say, but one. They do not arm against each other. And I can, I think, best express what I have in mind to say to you if I ask you for a moment to think, not about what would have been the result if the alternative course had been taken and that frontier between Canada and the United States had in fact been protected by fortifications and by ships of war. There are now great cities along that border which might conceivably be subject to attack. They would now be protected—be sure of that. There are physical resources of one sort and another of incalculable value which either nation might covet, and a plan at some opportune moment to seize by force. You may be sure they would not have gone untried.

In addition to fortifications and ships I suspect we should now have general staffs working out in secret, plans of defense and offense, and officers among both peoples, a deep-lying unrest of mind and a certain suspicion and distrust of the other's good faith and good intentions. In other words, there would be along that frontier today, in greater or less degree, much the same conditions that exist, or at least existed, along other frontiers in other parts of the world. Do you think that military experts and naval experts and political experts on either side, feeling themselves responsible for the grave task of ensuring the safety of the vast interests committed to their charge, would now agree that armed protection was unnecessary, and that all their preparations for possible conflicts between the two peoples should be thrown aside, and that the dangers conjured up were, after all, imaginary? I think they would be far more likely to apprehend that the good spirit and with a sincere wish that so desirable a result were practicable, but, in view of human exaltation, feel compelled to decide that while peaceful settlements should, of course, be sought, the danger that might result from such a conclusion is false. Those enemies of peace who are physical resources of one sort and another of incalculable value which either nation might covet, and a plan at some opportune moment to seize by force. You may be sure they would not have gone untried.

I suspect we should now have general staffs working out in secret, plans of defense and offense, and officers among both peoples, a deep-lying unrest of mind and a certain suspicion and distrust of the other's good faith and good intentions. In other words, there would be along that frontier today, in greater or less degree, much the same conditions that exist, or at least existed, along other frontiers in other parts of the world. Do you think that military experts and naval experts and political experts on either side, feeling themselves responsible for the grave task of ensuring the safety of the vast interests committed to their charge, would now agree that armed protection was unnecessary, and that all their preparations for possible conflicts between the two peoples should be thrown aside, and that the dangers conjured up were, after all, imaginary? I think they would be far more likely to apprehend that the good spirit and with a sincere wish that so desirable a result were practicable, but, in view of human exaltation, feel compelled to decide that while peaceful settlements should, of course, be sought, the danger that might result from such a conclusion is false. Those enemies of peace who are physical resources of one sort and another of incalculable value which either nation might covet, and a plan at some opportune moment to seize by force. You may be sure they would not have gone untried.

Mrs. Stella W. Lammes was born near Eagle Lake, Tex., during the year 1871, and has lived along that frontier ever since. Reasons enough existed, in all reasonable grounds for hope that the apparent necessity of maintaining armaments may gradually be found to be less substantial than it was thought to be and that any armaments, however, would appear to point in that direction.


IN MEMORY OF MRS. STELLA LAMMES

Mrs. Stella W. Lammes was born near Eagle Lake, Tex., during the year 1871, and has lived along that frontier ever since. Reasons enough existed, in all reasonable grounds for hope that the apparent necessity of maintaining armaments may gradually be found to be less substantial than it was thought to be and that any armaments, however, would appear to point in that direction.

In 1898 she was united in marriage with W. C. Lammes, who is still living. The marriage resulted in the birth of two children, Reuben and Stella, who are still living.

Though observing the Sabbath alone,

Mrs. Lammes reared her children in the observance of the Sabbath and, as the result of faithful influence, they each, early in life, expressed the desire to be Christians and to receive baptism. The baptism was administered by the writer of this memorial, on May 16, 1914, and was witnessed by the father, the rejoicing mother, and two colored servants who were connected with the family at that time.

Upon the recommendation of the writer, the children became members of the Freeport Seventh Day Baptist Church, of which their mother was already a member.

Almost the entire life of the deceased was spent as a lone Sabbath keeper, and only on rare occasions did she have the privilege of meeting any person of like precious faith. Yet she loved the Sabbath and clung to it until called to that better land "where Sabbaths have no end."

The writer had the privilege of being entertained in her home for a few weeks while performing missionary labor in that part of Texas, and remembers many instances of her devotion and consecration, especially the family worship each morning, with which she was always attended by herself, her husband, her two children and the colored servant, Mrs. Ida Long.

She was a happy, intelligent and winning woman, a devoted mother, a faithful worker, and a consecrated Christian.

She was the daughter of Thomas and Nettie Wilson, who were converted to the Sabbath in 1871, and became constituent members of the Eagle Lake Seventh Day Baptist Church, which was organized by Rev. F. Shaw, of Philadelphia. In early life Stella became a member of this same church, and although the church became extinct through deaths and removals, she continued to observe the Sabbath, believing it entirely alone till the close of life.

A good-by kiss is a little thing;

With your hand on the door to go,
But it takes a venom out of the sting
Of a thoughtless word or cruel thing.

That you made an hour ago.

A kiss is but a sweet and rare
After the toil of day,
And it smooths the furrows bowed by care.
Those eleventh hour words are hard to say.

In the years that have flown away
Thou hast not been to the mountains
To see the sun rose in the east.
Nor to the river or the sea.

To see the sun rise in the west,
And to the river or the sea.

Tis a little thing to say "You are kind;"
"I love you, my dear," each night.
But it sends a thrill thro' the heart, I find
For the one I love is you, my dear.

As we climb life's rugged height.

We starve each other for Love's cares;
We fight each other for Love's gain.
It seems so easy some soul to less,
But we dole the Love grudgingly, less and less,
Till 'tis bitter and hard to live.

—Andrew Lang.
WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.

Contributing Editor

A PROSPEROUS NEW YEAR

As I sit at my desk and ponder for a little time over the nearness of Christmas and right on the heels of Christmas, the new year, I wonder just what the new year has in store for me, and then I wonder just what do I have in store for the new year.

Am I going to meet it fairly and squarely, with "pep" and "vim" and determined? Is it a desire to make it the best year yet? Much of what the year holds in store for me depends on me and me alone.

How is this of any thing while, things don't just happen. There is a reason back of them; there is personality back of them; there is determination, something which puts things across.

No doubt this will be the best year in the history of the women's societies if somewhere in the history of God's church something is set in motion. Are you a booster? Do you believe that your society can do worth while work? My society can do worth while work... Let us put our shoulders to the wheel and just see what can be done. Let us start the new year with the determination and the satisfaction of knowing that we are doing our best.

One thing that would please your editor would be a knowledge of the fact that the women of God's church are working hard on the respective churches raise their quota for the denominational budget.

After all, the women can have a big part in the church activities, financial as well as others, if they are so determined. You know one thing the Woman's Board of Missions is so successful in the various churches of the various churches, Mention of that has already been made in the Recorder. But I can not refrain from mentioning it again.

One other thing, and then I'm through. I have mentioned this before, but let me repeat that your editor would be more than glad to receive an account of activities carried on in the various societies. I am sure other societies would profit by these accounts. I am grateful for such reports already sent in.

In this, the last Recorder of the old year, may I take this opportunity to wish each and every one of you a most prosperous and happy new year.

HOME NEWS

Waterford, CONN. — The Waterford Seventh Day Baptist Church is now in a position to offer young people of Waterford organized Christian training for young people of all ages.

The Junior Christian Endeavor, recently organized under the direction of the pastor, is now a reality and going strong. In this organization, children who are able to read are eligible to membership. In this group, children are carrying on a good foundation for future Christian Endeavor work, and incidentally, a foundation for church work. The usual committee have been appointed and regular weekly meetings are held every Sabbath afternoon.

The Senior Christian Endeavor is also an active organization, supplying the next step after Junior age. Here, too, the usual committees are carrying on a very interesting and worth while program. Regular prayer meetings, the Junior Christian Endeavor's meetings, the Senior Christian Endeavor's meetings, are held every Friday evening, just before the church prayer meeting; a social every month, and business meetings enough to keep the ball rolling.

Both societies, the juniors and the seniors, have room for some more members. If you want to make a new year a banner one, if you are of junior age; if you are of senior age; or if you know someone who wishes to pray and who wishes to offer prayer for the welfare of the church, please take them in and be glad to have them.

We have a program that we consider of value to Waterford and its young people, and we want you to share it with others. Drop in and visit us; juniorists at four o'clock Sabbath afternoon; or seniors at seven o'clock Sabbath evening. Let us show you.—Morton Swiney in "Waterford Review."
“Master, this is a good place for us to be; let us make three tents, one for you, one for Moses, and one for Elijah, for he did not realize what he was saying.

Then while he was saying these things, there came a cloud and overshadowed them; and they were afraid as they entered into the cloud. And there was a voice out of the cloud, saying, This is my chosen Son; listen to him.

“And as the voice came, Jesus was discovered to be alone.

“And they kept it a secret, and disclosed to no one at that time any of the things they had seen.”

C. A. B.

SECOND ANNIVERSARY OF THE NEW ENGLAND SEVENTH-DAY BAPTIST CHRISTIAN ENDEAVOR UNION

On the evening after the Sabbath, December 7, the New England Seventh-Day Baptist Christian Endeavor Union, observed its second anniversary. The regular quarterly rally was held with the Rockville society, with a large number of endeavors, and their friends present.

At six o’clock we met in the parish house where lunch was served. On each table was a birthday cake with two lighted candles, in honor of our second birthday. Following the lunch we all went over to the church. The rally was opened with a worship period led by Mrs. Blanche Burdick, after which the regular business meeting was held, with the president, Morton R. Swinney, presiding.

During this meeting the union granted the request of the Waterford Junior society to become members of the union.

The following officers were elected for the ensuing year: president, Morton R. Swinney; vice-president, Miss Marion Crandall; secretary, Stanton Gavitt; treasurer, Hiram Barber. The president announced that in stead of committees this year, he would appoint directors for the following work: Sabbath promotion, society aid, publicity, and Recorder reporter.

Greetings from the Young People’s Board were read, and the union voted to return greetings to the Young People’s Board. At the close of the business session Rev. Clayton A. Burdick, of Westerly, addressed the union. The points brought in this address were preparation, vision, asking the question, “Lord, what wilt thou have me do?” and be ready to answer the call. He also made a special plea for young men to enter the ministry.

The address was followed by a very impressive paper, “The Light Bearers,” written and directed by Mrs. Elisabeth K. Austin, of Westerly, and presented by the Juniorly Senior and Junior Christian societies.

Benediction was pronounced by Rev. W. D. Burdick, of Rockville.

HOW CAN NATIONS PRACTICE THE GOLDEN RULE?

CHRISTIAN ENDEAVOR UNION READER FOR SABBATH DAY, January 11, 1928

MORTON R. SWINNEY

Make this truly a “Golden Rule” meeting. Invite to your meeting several young people of Christian Endeavor age, who are not now connected with any Christian Endeavor society, and when you get them there, make it so interesting for them that they will want to come again.

Plan your meeting well in advance; no meeting just happens; it takes time, thought, and prayer.

Hold a pre-prayer service. Include in it the leader of the meeting, the president of the society, the chairman of the prayer meeting committee, and the pastor.

A suggested program for the meeting follows:

Intr. Instrumental music (have some member play a familiar hymn, softly, as a solo)

Sing

- Chain of section prayers

Sing

Read the Scripture lesson in unison

Prayer by the leader

Special music

Introduction of topic by leader (excellent material for all ages of the meeting may be found in the Standard Christian Endeavor Quarterly)

“Discussion of topic (don’t pass out “clippings”)

Pastor’s five minutes

Sing

Benediction

How would you apply the Golden Rule to international relations if you were President of the United States?

Are we applying the Golden Rule to foreigners at home?

Can the Golden Rule be used to advantage in the present age?

Name someone who practices the Golden Rule. Explain how.

The way to conquer evil is to do good. Two wrongs do not make a right.

A nation will not be better than its leaders.

Paul said, “Recompense no man evil for evil; but overcome evil with good.”

The words of Jesus, “Whatsoever ye would that men should do unto you, do ye even so to them.”

Niantic, Conn.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The nation is composed of individuals. As the individual is, so will the nation be.

If we wish the nations to practice the Golden Rule, we must practice it in our relations with each other.

So we must be peaceable toward our neighbors, and if we strive for peace among ourselves our nation will be peaceful. If our nation is peaceful within itself, it will be peaceful with other nations, and will stand firm for many generations.

If nations have Christian rulers they will find it easy to practice the Golden Rule. We, as citizens of this great republic, should be proud that we have such a man as President Hoover at the head of our nation—one who stands fearlessly for what he believes is right. We need more such men, and it is our duty as American citizens to see that such men are brought into public offices.

President Hoover’s good will tour to the South American countries in 1928 was a Golden Rule tour also. It helped to establish good will between our nation and those nations. Nations can not practice the Golden Rule until there is a feeling of good will and brotherly love between them.

Let us do all we can to establish this feeling.

“We are not born into the world to hate. We are born to love each other. Let us love.”

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

INTERMEDIATE CORNER

Milton Junction, Wis.

DAILY READINGS

Sunday—Think beautiful thoughts (Prov. 23: 7)

Monday—This is the day the Lord hath made (Ps. 118: 24)

Tuesday—Seek God’s will (Matt. 6: 33)

Wednesday—The Lord is my shepherd (Ps. 23: 1)

Thursday—Live helpfully (Gal. 6: 2)

Friday—Pray always (Eph. 6: 18)

SABBATH DAY—Topic: What are some good life rules for us? (Dan. 1: 8; Phil. 4: 8)

SUGGESTIONS FOR THE MEETING

By the Alfretd Stage young people.

First—Let the leader be well prepared for the devotional service.

Second—The leader may suggest by written slips or black board some good qualities of character like:

Honesty

Love and loyalty

Keeping on the right side

Daily prayer

Faithfulness

Church attendance—and other good rules.

The people who have these topics may explain how such rules would help those who are Christians, and then name a familiar hymn, the most expressive verse fitting the topic to be sung by all.

For instance:

Honesty would remind every one of the hymn, “I would be true.”

Love and Loyalty would suggest, “True hearted, whole hearted.”

Daily Prayer calls to mind, “What a friend we have in Jesus.”

Third—The president of the society or the pastor may give a short talk on “What it means to be a citizen.”

The meeting should close with singing “Dare to be true,” and benediction.

SEEK, AND YE SHALL FIND

“Seek, and ye shall find.”

The Master said of old.

What is the gem most precious to the pure heart told? Oh! list again the Master’s words.

“Do this also...”

The pure in heart shall hear God’s voice.

When lives are purged from sin—M. D. T.
**CHILDREN'S PAGE**

**MRS. WALTER L. GREENE, ANDOVER, N. Y.**

**WORK WE MAY DO FOR CHRIST THIS YEAR.**

Junior Christian Endeavor Topic for Sabbath Day, January 4, 1930

**MRS. HERBERT L. POLAN**

Leader's Talk:

1930 has come and we are beginning another year of Junior Christian Endeavor work. Let us consider how, trusting in the Lord Jesus Christ, for strength and wisdom, we may make real steps in advance. What can we do more and better this year? We can:

1. Attend more regularly.
2. Prepare our lessons better.
3. Take part every time.
4. Not neglect our committee work.
5. Keep our pledge better.
6. Invite more children to our meetings.
7. Help the junior superintendent more.
8. Bring more money for the great work.
9. Be more willing and cheerful.
10. Learn more Bible verses.
11. Pray more and oftener.
12. Improve our Quiet Hour devotions.
13. Be better every day Christians.
14. Pray that each may work worthily in his own place.
15. Be better every day Christians.
16. Invite more children to our meetings.
17. Help the junior superintendent more.
18. Bring more money for the great work.
20. Learn more Bible verses.
21. Pray more and oftener.
22. Improve our Quiet Hour devotions.
23. Be better every day Christians.
24. Pray that each may work worthily in his own place.

Another blackboard exercise:

Let different ones come up and fill the blanks.

1. The name of one man who disobeyed God was _____________.
2. _____________.
3. _____________.

-J. B. Obedience.

**JIMMIE'S CHRISTMAS.**

'Tis Christmas eve, and through the snowy street,

Last minute shoppers hurry home to greet

The joyous children of a joyous town.

In windows holly glows with ruddy light,

Reflected in the eyes of happy children.

And from above the Christmas stars shine down.

On through the throng a group of school boys go,

Their merry hearts brimful of Christmas fun,

In shouts of laughter ringing through the air.

But one, a slender lad, though in the throng,

Does not to this gay, noisy group belong.

Nor does he in the joyous spirit share.

Sad and alone, he scans with wistful eye

Each festive home and every passerby,

Whence does he come? What favor does he seek?

His clothes are plain but sturdy worn.

He does not show the lack of food or care.

Why is he sad? What secret does he keep?

Upon the hillside, just above the town,

Its high, straight walls a dull and sober brown,

There stands the county's pride, the Orphans' Home.

Whoever, in time, denied parental care,

May find protection, home and comfort there.

Till old enough to face the world alone.

Within this home, one frosty winter night,

When o'er the hills the moon shone clear and bright,

The matron heard the night bell faintly ring;

And from the door wide the deacon pressed the child.

There, wrapped in blankets on the icy floor,

She found a baby, a tiny thing.

Scarce one year old was he, so wan and frail,

His soft blue eyes sought so pale,

That in her heart the kindly matron prayed,

"Do I dare to take this baby home with thee? This heartless world is not for such as he;" And on his baby lips a kiss she laid.

But when he raised his tiny hand, and stroked her face to make her understand How much he needed her, her heart was won;

And when he smiled his toothless baby smile, And found therein the love that knows no bounds.

She held him close and called him "little Jim."

Pinned to the blanket wrapped around the child

She found a note, its message sad and wild;

In brief, the crudely written words were these, "Oh, will you mother this, my little Jim? My wife is dead. I cannot care for him. Don't turn him out to suffer and to freeze." Ten years since then have swiftly passed away.

The kindly matron now is old and grey,

She can no longer care for little Jim.

Last Christmas the Orphans' Home came to take his place,

A woman tall and thin, severe of soul,

Who seems to have no love to spare for him.

Last night a lovely lady, sweet and fair,

Sang the Christmas story to the children there,

And told a story of the Christmas Child.

One Christmas night the story goes,

The Christ Child wandered through the wintry night,

Seeking protection from the tempest wild.

From door to door he went with faltering feet,

But ne'er a friendly welcome did he meet,

Though every home was gay with Christmas cheer,

Until he reached a humble cottage door,

So quaint and small he almost passed it o'er,

And found therein the love that knows no fear.

The story in his heart the laddie kept

And when upon his tumbled bed he slept,

He saw a vision precious to his eyes.

A home and mother beckoned him with joy;

A father take this baby home with thee.

Shone the night bell faintly ring;

And from the door wide the deacon pressed the child.

There, wrapped in blankets on the icy floor,

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\[ \text{THE SABBATH RECORDER} \]

**THE CONQUEROR**

Men looked for a king who should conquer the world,

A leader of legions with banners unfurled,

With lances and swords, like the tempest to slay All foes who dared to dispute his full sway.

And the Conqueror came. A carpenter's son,

Whose gentle word the simplest were won;

Unarmed save with truth and wisdom's pure light,

Whose glory was death endured for the right.

Over crown, over sword stands the sufferer's spade.

Dominion is shamed, all wealth is but loss;

His name is above all names, above all love

He hath set in the heavens the Day Star of Love.

-J. W. Jenks.

**CLUES**

The wonders of the earth, the stars, the sea—

They are of God's full glory merely hints:

The dead end, the mystery, the unanswerable.

These are no more than his faint fingerprints.

-Mary S. Smith.
It is then have a choice to make; either we will from our hearts and evil words from our walk in the light by rectifying our mistakes, elation of truth which he vouchsafes to us. God's will is revealed to us when all the influences which seek to separate us closer to him and away from the world and' we endeavor to carry it out, we are drawn from him. As when the light which is shining upon us, and give ourselves over to the darkness. Let us realize at such a time how serious our choice (is and take the first course. If we do not, "the blood of Jesus Christ, his Son, cleanseth us from all sin." This is God's great object in allowing the light to shine upon us revealing the deformities in our characters and the sins which blight our lives. It is in order that we may be cleansed from these blashemies and made perfect before God. He has opened a fountain for sin and uncleanliness. It was opened at Calvary when the

As God's will is made known to us and we endeavor to carry it out, we are drawn closer to him and away from the world and all the influences which seek to separate us from him. If we give the light to us when mistakes are pointed out in our lives, or when he desires us to accept some new revelation of truth which he vouchsafes to us. When the Spirit rebukes us for chasing wrong feelings in our hearts or speaking unkind words with our lips, that is the light shining upon us. If we do not heed the voice of God. We then have a choice to make; either we will walk in the light by rectifying our mistakes, rejecting the errors which we may have been holding, banishing those wrong feelings from our hearts and evil words from our mouths, and confessing these things, or else we will continue to cherish them, turn from dying Lamb of God shed his blood an atonement for sin. If on conviction we turn to that fountain and drink of the life giving stream it will cleanse us within, and by plunging into its depths it will purge us without, making us "spotless all and clean." If when the light comes to us we refuse to yield to the conviction produced and deny the sin we have sinned, we are simply deceiving ourselves. There is nothing so deceitful as sin. It will find a thousand reasons to justify its existence and explain itself away rather than that we should confess and forsake it. We can not deceive God by our reasonings, but it is dreadfully possible to deceive ourselves until we come to regard what we are doing as without sin. A lie will then have taken possession of our souls or, as John says, "the truth is not in us."
THE SABBATH RECORDER

Fundamentalists' Page

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

BIBLICAL CRITICISM

III

The term "modernism" is modern. In its hold upon present-day Christian thought and teaching and methods of propagation it is modernized faith and its attitude toward Biblical truth, it is not modern at all. In order to show how ancient modernism or modernity modernized is not to present the teachings of some of the ancient scholars—Lucian, Celsus, and Porphyry. These men were not Christians, but they were bitter critics of the Bible. And modernism in its attack upon the Bible is repeating much of what can be found in the writings of those ancient skeptics.

We next turned our attention to some of the early church fathers, having in mind to present three of these writers. We presented Clement last week, especially emphasizing his position on the atonement. It is well to remind ourselves again that the position Clement held of the atonement, however, is not more than one hundred years ago, is practically the position of modernism today. As the Church refused to follow Clement in his anti-Biblical position then, I believe it will refuse to follow the anti-Biblical position of modernism.

Let us then be diligent in proclaiming the good news of salvation in Jesus, not merely in propagating modernism or the teaching of our minute truths, for this is the message the world needs to know. Some people say we have no message, but our message, the grandest message that was ever committed to men, that in Jesus all may be brought into fellowship with God by being reconciled through his atoning work, and that this fellowship can be maintained by walking in the light. Let us not keep this great secret to ourselves, but sound it forth to others that they may understand and be brought into fellowship with us; so our joy will be made complete and our fellowship is with the Father and with his Son, Jesus Christ.

IN MEMORY OF EMMA J. WELLS

On Sabbath morning, December 7, we were shocked and saddened by the passing of our dear sister, Emma J. Wells, wife of On J. Wells. We feel sadly bereft in her sudden home-going while we realize that our deep loss is her gain for we feel that she served the Master well.

Aside from her home, she will be missed in the capacity of friend and neighbor, in the First Baptist Church and the Ladies' Aid society, where her interest was most deeply centered, and in the Woman's Christian Temperance Union and club organizations to which she gave wise counsel and loyal support.

While we feel a deep sense of loss to our community we hold in precious memory her cheery spirit, her loyalty to all that she deemed worth while, and her ready response to all needy calls, whether in nearby homes where trouble had fallen or in farther fields of comparative indifference.

May the memory of her consecrated, faithful, and purposeful life inspire us to higher living. May God give to us the spiritual and sustenance to whom she was most dear.

'Tis hard to take the burden up
When we have lost a friend for good.
They brightened all the joy of life,
They held in their loving heart;
But, oh! 'tis good to think of them
They do not know how much to us
Thanks be to God that such have been
Though they are here no more.

More hopefully seems the vast unknown
Since they have entered there.
To follow them were not so hard,
Wherever there may fare.
They can not be where God is not,
On good ground they have their place.
Where'er besides, thy love abides,
Our God, our Christ.

Resolved, That a copy of this memorial be placed on our records, one given the family and one sent to the Sabbath Recorder for publication.

With sincere sympathy,

MRS. HERBERT H. CRANDALL,
MRS. WALTER D. KENTON,
MRS. ROBERT L. COWDEN
Ashaway, R. I., Committee,
December 18, 1929,
to make it mean what he wished. Isn't that modern for you? Milman says of him: "It may be safely stated that every modern critic of the Gospels, without exception, has become convinced that the original text of the New Testament has been altered or changed, or that the whole of the New Testament must be interpreted subjectively or in a spirit of scientific Christian scholarship."

**1. Subjective conclusions.** In the first place, the critics who have given the commanding force (and in fact, the name) to this whole movement have based their theories largely upon the basis of the authors' style and literary qualifications—a very unsafe method of determining the value of any literary production. Says another: "The Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un-Biblical minds."

**2. Supernaturalism.** The men who have dominated the movement from the beginning have been, and are, men with a bias against the supernatural, and who rest upon the naturalistic position which denies the possibility of the supernatural before examining the contents of the Bible. In Germany and Holland, especially, where the less organized modern critical schools, especially in Germany and Holland, were disbeliefers in the God of the Bible, with no faith in the Jesus Christ as a personal Savior, and with no desire to make anything of a personal supernatural revelation. This we shall show in following articles.

**3. Speculative fancies.** The most powerful exponents of modern critical theories have been Germans. When higher criticism, as a method of inquiry (as it was then called) made its appearance in America it was termed "Made-in-German-Theology." The echo critics in America resented the imitations and parodies which were made of the speculations contained in the facts. It is notorious to what lengths German fancy can go in the realm of the subjective and conjectural. Canon Desmond Hague quotes a letter from a learned scholar to Descartes which with slight verbal changes he says, might well be applied to the German critics: "When Ministers of Zion, edify their closet and consulting only their books attempt disguisements into the Bible, they might indeed tell how they would have made the Book more to their own liking."

**WHAT IS PALESTINE'S FUTURE?** Most people who have any creditable knowledge regarding the Near East have some sort of an answer to this question. The more enthusiastic and courageous Zionists, who have an abiding faith with a bias against the program formulated by their leaders the land will be occupied gradually and by force. The other school of thought that Palestine could ever hold the fifteen millions of their race, scattered in many lands, or even the great number and patriotic Jews who have sought refuge from oppression on some hospitable soil. This number would still run to totally insignificant proportions compared with the vast numbers of those who have per- sistently affirmed that several millions could be accommodated in the Holy Land. Educated students, officials, and experts vary from a million and a half to two million as the saturation point. When to this fact is added the fact that the Syrian and other non-Jewish population of six hundred and fifty thousand out of a total of eight hundred thousand, it is not hard to allow the remnant of that country a homeland for Judaism. This attitude of indifference or hostility is resented by the more ardent Zionists as disloyalty to the enterprise of their race. In this regard the advocates of Zionism have the sympathy of the Old Testament, what they consider to be clear references to the return of Israel to the Holy Land, and the revival of its national life.

Here is the point at which Zionism faces its historic problem. Waiving entirely the question of the claim to geographical continuity with the ancient Hebrew race, as outside present inquiry, it is the conviction of most modern Biblical scholars that the Old Testament contains no anticipation of the restoration of Israel to its ancient homeland which can apply to the Jewish people and the present age. There are many passages, to be sure, which have this application for the future as it took form in the thought of the prophets. But it always contained that realization which could come in the immediate, proximate future, and was always based upon conditions which were not fulfilled historically, and the possibility of whose fulfillment has passed away.

Zionists have been betrayed persistently into extravagant estimates of the capacity of Palestine. Of course, few of them since the first naive opinions cherished in the dawn of the nineteenth century have entertained the notion that Palestine could ever hold the fifteen millions of their race, scattered in many lands, or even the great number and patriotic Jews who have sought refuge from oppression on some hospitable soil. This number would still run to totally insignificant proportions compared with the vast numbers of those who have persistently affirmed that several millions could be accommodated in the holy land. Educated students, officials, and experts vary from a million and a half to two million as the saturation point. When to this fact is added the fact that the Syrian and other non-Jewish population of six hundred and fifty thousand out of a total of eight hundred thousand, it is not hard to allow the remnant of that country a homeland for Judaism. This attitude of indifference or hostility is resented by the more ardent Zionists as disloyalty to the enterprise of their race. In this regard the advocates of Zionism have the sympathy of the Old Testament, what they consider to be clear references to the return of Israel to the Holy Land, and the revival of its national life.

It is true that improved methods of agriculture and fruit production will enable the small Jewish settlements to produce crops more commercially profitable as yet. Some of the colonies have yielded a return. Others are and will continue to be highly de-pendent on Jewish funds provided from abroad. This is equally true of much of the improvement achieved in other direc-tions, such as industry, edu-cation, and other institutional and social
experiments. For these purposes large sums of money have been supplied by Jews from Europe and America in a spirit of splendid generosity. Can this large and respectable fund be considered without some reason for wonder? The Jewish philanthropists were bound by every tie of self-respect to do their utmost to make this new venture a success. They were determined to prove the Jewish ability to take care of its own interests, and to demonstrate that the Jews were not only a religious, but also a material power. These considerations may have influenced the British government, which was anxious to promote the growth of an independent Jewish state in Palestine. The British government was also aware of the strategic importance of the region and the potential for economic benefits. The establishment of a Jewish state was seen as a way to stabilize the region and prevent further conflicts.

As the Jewish community in Palestine grew, it became clear that they were determined to establish a state of their own. This was reflected in the Balfour Declaration of 1917, which stated that the British government would do everything in its power to assist the establishment of a national home for the Jewish people in Palestine. This declaration was a major breakthrough for the Jewish community and helped to secure international recognition for their cause.

However, the process of establishing a Jewish state was not without its challenges. The Arab population in Palestine was large and vigorous, and they were determined to maintain their own identity and culture. This led to tension and conflict between the two communities. The British government was caught in the middle, trying to balance the interests of both communities while also fulfilling its obligations under the Balfour Declaration.

Despite these challenges, the Jewish community persevered. They established a series of settlements and agricultural projects, and they worked to create a sense of community and identity. The establishment of the State of Israel in 1948 was a symbolic victory for the Jewish community and a testament to their resilience and determination.

The story of the Jewish state in Palestine is a testament to the power of faith, determination, and hard work. It is a reminder that even in the face of adversity, human beings can achieve great things through collective effort. The story of the Jewish state in Palestine is a beacon of hope for those who believe in the power of human solidarity and the pursuit of justice.
practicable enterprise? Perhaps it is. It is a question for them to decide. There is one aspect of the matter which demands final word. Many Zionists insist that Israel's ethical and spiritual message to the world can never be delivered adequately until the Jews have a local habitation as well as a name. Thus, they believe that the possession of Palestine is essential to their racial propagation, and ever-baffling Palestine problem.

Throughout the centuries and throughout the world, the Bible stands pre-eminent above all books ever written. It is true that the question would be, I am not now concerned with the question of literary values as set forth by the higher criticism. While I am in hearty sympathy with theelsey by the higher criticism, but it is true to say, for my purpose this afternoon I am making my appeal not to the higher criticism, but to the vindication which the Bible has made for itself in the nature of things, in the course of events, and in the providence of God.

UNIQUE IN COMPOSITION First, the composition of the Book was most unique. It was written in the language and by one author, and in a limited period. This Book was written in at least two languages—Hebrew and the classic Greek. One of the greatest students of the classics has said that Greek came forth from the dead with this Book in its hands. Where other books have one author, this book has not far from fifty authors. Other books were written in a year or a decade; this Book was written in three and forty years in the making. Some of its pages were written in the desert and some by the solstice sea; some in a palace and some in a shepherd's fold.

We have had many translators of this Book into English, and in some cases the translation cost the translator his life. They would have killed Wycliffe, but he escaped martyrdom by a paralytic stroke. Thirty years after his death, the council of Constance ordered that his body be burnt and turned to dust. Tyndale paid the price for his translation with his life. They burned both his manuscripts and his body to the flames. His historian naive, says, they were exceedingly kind to him; for, instead of burning him, they only strangled him and burned his body at public stake. We cannot do this with the circulation of the Book. Last year there were issued by the three great Bible societies—the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland—26,566,940 Bibles and booklets. If you add to this the product of other Bible societies and of commercial publishers of the Bible, you have in all something like 50,000,000 volumes this last year. The product of the three societies up to 1929 was 694,537,655 volumes. If we may add to this 10 per cent for the product of other publishers—which is far too low—we would have more than 750,000,000 volumes. The whole Bible or some part of it has been translated into 886 languages and dialects, and in the last decades portions into some new languages at the rate of one in every five years. The combined circulation of a score of the world's greatest classics would not begin to touch the hem of the garment of that circulation. So, you see, when you are saying that the Bible is the most popular book in the world, you are well within the facts.

The latest sensational event that ever happened in connection with this volume. When a revision of it was ready for distribution nearly half a century ago, the longest message ever sent by telegraph in the history of the world, was not a message of King to Parliament or President to Congress, but a part of the Bible. This Book which by the dynamite of Its message has leapfrogged its way into the very heart and soul of the human mind, it has made for itself in the nature of things, in the providence of God. Had this volume been as valuable as the Bible, we would have had a million men killed within two years.

The Christian Century
Trials

"Trials are God's blessings in the rough. The value of experience is to be estimated in the light of God's providence, and not by our own feelings. We think trials are hard because we feel bad while passing through them. God says they are good because they come from him. He is good and sends to us only what is good for us. Trials come to all. Meeting them in the right way will be helpful to us.

Trials should be borne patiently. God knows us and loves us. Nothing concerns us that does not concern him. If he permits or sends trials it must be for some good purpose. We show our confidence in his good will honor him by being patient and uncomplaining.

Trials should be borne humbly. Because God loves us and cares for us he corrects us. When trials come we should be very humble and look to our lives for any fault that our Father is trying to correct. Without humility of spirit we will miss the benefit of his loving discipline.

Trials should be born trustingly. We are only little children. We know very little. God is our Father. He has a right to send us to school. Often that is what he is doing when he sends trials upon us. We have read of a father who owned a little. God is our Father. He has a right to correct us. When he permits or sends trials it must be for some good purpose. We show our confidence in his good will honor him by being patient and uncomplaining.

Trials should be borne improvidently. When told that the boys laughed at his singing, Anaximander said, "Then I must learn to sing better." That was improving by criticism. That is the way to bear trials. "Blind," cried Prescott, with his life work before him; "then I must have a reader and a penman." "You will not hear me!" shouted Disraeli to the stormy House of Commons; "this time will come when you shall hear me." "Nevermore enter the halls of college? moaned the paralyzed student; "then send the examinations to my bedside." "Eternally deformed?" broke from the lips of a young English prince; "I will be Richard III and Great Oracle of it." All trials, spiritual or temporal, can be made instruments for our improvement. They are only winds to waft us onward. As the wind whips through the wingless hind, our weights may become wings and carry us heavenward.

- Pastor's Assistant, Milton Junction church paper

AMERICAN BOYS—LEADERS IN WATER SPORTS

"American boys today are leaders in water sports and safety in their own countries. The other countries have a natural advantage over us in water sports and safety. The other countries have world-wide experience in water sports. The other countries were amazed to find that one-third of the American boys wore the life-saving service of the American Red Cross. Mr. Longfellow, assistant national director of the life-saving service of the American Red Cross, says that American boys have a natural advantage over the European boys in having access to so much wild country. The European boys have found it a problem to escape from the confining and exacting civilization.

American Child Health News.

Pray God to imprint this lesson on your heart: the life of faith is a life of obedience. As Christ lived in obedience to the Father, so let us live in obedience for a life in the love of God.—Andrew Murray.
SPECIAL NOTICES

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Panama. 

The First Seventh Day Baptist Church of Syracuse, V. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery st., at 1:30 p.m., following by preaching service. For information concerning weekly prayer meeting, address, Rev. W. A. Seely, 320 E. Main St., Syracuse, N. Y. 

The Second Seventh Day Baptist Church of New York city holds regular meetings at the Seventh Day Baptist Church building, new building, 330 Boerum Pl., Brooklyn, N. Y. For information concerning the work, write to Rev. Geo. H. R. Stinchcomb, 312 W. 2d St., N. Y. 

The Seventh Day Baptist Church of Long Island holds regular Sabbath services at 1:30 p.m., at Ar- gyle Hall, 123 W. 2nd St., New York City. 

The Mill Yard Seventh Day Baptist Church of Long Island holds regular Sabbath services at 1:30 p.m., at Argyle Hall, 123 W. 2nd St., New York City. 

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The Seventh Day Baptist Church of Los Angeles, Calif., holds regular Sabbath services in its new building, block east of South Broadway (formerly Monarch Temple), corner of State and Rowe streets. 

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Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building, fitly framed together growth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

_Ephesians 2:19-22_