THE MOUNTAIN PSALM

"I will lift mine eyes...."

No more, with plodding step, to tread
These devious paths, with self-willed pride;
I take that star, a-top the range,
To be my beacon-light, and guide.

"Unto the hills....."

Unmoved they stand; aloof they view
Time's long procession, down the years;
Unchanged, through changing days, afford
Perennial refuge from our fears.

"Whence comes my help!"

Oh, hills of God, so far removed
From human passions' violence;
Eternal, calm, remote, yet near,
True symbols of Omnipotence.

—Pearle Casey, in Exchange.

CONTENTS

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Salem, W. Va., August 29-30, 1930.

President—Edward F. Randolph, Maplewood, N. J.
Vice-President—Ludlow T. Lowther, Salem, N. Y.
Secretary—Robert L. Bassett, Battle Creek, Mich.
Corresponding Secretary—Mrs. Doris Stutler, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Carlisle F. Randolph, Maplewood, N. J.
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Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Secretary of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MEMORIAL ASSOCIATION

President—Alfred E. Babcock, Rockville, R. I.; Charles B. Utter, Westerly, R. I.
Corresponding Secretary—Mrs. L. Ray Polan, Salem, W. Va.

AMERICAN SABBATH SCHOOLS

President—Clayton T. Babcock, Rockville, R. I.; Charles B. Utter, Westerly, R. I.
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SABBATH SCHOOLS

President—J. L. Van Horn, Salem, Wis.
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SEVENTH DAY BAPTIST HISTORICAL

President—Curtis I. Babcock, Maplewood, N. J.
Recording Secretary—A. F. Randolph, Plainfield, N. J.
Corresponding Secretary—Mrs. L. Ray Polan, Salem, W. Va.
Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

SEVENTH DAY BAPTIST MEMORIAL

President—William M. Sullivan, Plainfield, N. J.
Secretary—William C. Babcock, Plainfield, N. J.
Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL HISTORICAL

President—Arlo E. Sutton, Oakland, Calif.
Secretary—A. L. Babcock, Battle Creek, Mich.
Corresponding Secretary—Mrs. L. Ray Polan, Salem, W. Va.

Our dear Father in heaven, we thank thee for the many favors thou hast shown us as a people through all the years. For the gift of joy, for the true-hearted faith, and for the laid foundations, upon which we are endeavoring to build, we render unto thee sincere and hearty thanks. We are glad today for the harvest of their seed-sowing as seen in the churches throughout the land. Help them all, we pray thee, to be in very deed the light of the world. For little rocks and mucum fields on frontiers where pioneers have carried thy truths, may they be helped to hold up the true Sabbath under great trials in this our thankfulness. Let us pray, for them, that the Holy Spirit may fill them with power, and help them high to work for thee. Put into the hearts of our younger churches to help them carry our load; and bless every friend of missions, that thy cause may go forward, in Christ's name. Amen.

“Making a Road” Not many Sabbaths ago our pastor announced “Making a Road” as his theme, and used as a text these words: “The voice of one that crieth, Prepare ye in the wilderness the way of the Lord; make straight in the desert a highway for our God.” Isaiah 40:3.

After speaking of this chapter of Isaiah as one of the sublimest in all literature, with its genuine assurance of forgiveness and vindication of God, who has gone wrong, as being graciously restored through forgiveness, he referred to the divine assurance seen in the text. It was the divine call to action in kingdom work, which is the next thing for a forgiven sinner to realize, after he has been restored to God's favor by forgiveness. The most natural thing, after one has received the assurance of the gracious heart, to want to tell others and to go forth for others to help, is to want to do something for the Master.

At every step in genuine efforts to serve God, there is some degree of uncertainty, not only of forgiveness but of renewed fellowship which brings our heavenly Father near as a friend, is more fully realized.

An absolutely comforting assurance that Israel's troubles were over, there was the less that they were expected to prepare the way for others to find divine favor, and opened the way for Gentiles in oncoming generations was made right, it must be through them.

The message applied to the needs and conditions of that far-away day; but it also had a far-away, world-wide application in a spiritual sense. As the wandering people had to depend for the way from Egypt to Jerusalem, so in a spiritual sense we depend for the way and make the path straight to the heavenly Jerusalem.

The way back to God is not primarily a matter of geography. If one goes from Dan to Beersheba it offers him no spiritual culture, for he must take himself along. This holds true of religion. The Bible is the rule and God's love the driving element. His personal presence gives strength for the journey.

When John the Baptist called men to prepare the way for the coming of Christ, he called them to the spiritual way of reassurance, good works, and a transformed life. The way of Christ is our way to the Father God.

In this highway there must be at first an absolute and positive faith. Then comes the every day living in which sometimes the way seems dark and the splendor fades from sight. Practical crises, times of testing, help all the way through. Indeed, it is a life-long tramp, always forward with every step on higher ground.

Minorities Do Have The committee on reconciliation, making a thirteen-month-vision the tendency, to leave no stone unturned in their desperate efforts to "improve the calendar." There lies on my desk several circulars and pamphlets in which dogmatic and persistent arguments—no, not arguments—but determined and unwarranted statements and logical assertions—are multiplied, favoring the absolute, "rights of the majority."
whether those so-called rights are in harmony with God's plan or not.

One pamphlet by Chairman Eastman, the Kodos, a published in the last two months, pages; the other is a much larger one with thirty-nine pages, in which the chairman's name also appears several times.

In both of these pamphlets the Sabbath-keeping denominations.—Jews, Seventh Day Adventists and Seventh Day Baptists—are spoken of rather lightly as "minority groups," and a good deal of stress is placed on the "rights of the majority."

In the "Sabbath Doctrine Analyzed," a sweeping denial is made of all the present arguments presented by the Federal Council of the Churches of Christ in America for the observance of the first day of the week in memory of our Lord's resurrection, even calling it the Christian Sabbath against the testimonies of Scripture and history.

I am a firm believer in the right of minorities, that is to say, minorities that are intelligent, reasonable, and loyal. These are the people and there are Jews who believe that the Church and the world need reasonableness and that the best way to help this principle to carry his point. Main explains itself to minorities that are intelligent, who believe that the Church and the world need reasonableness and that the best way to help this principle to carry its point.

Deacon Whitford and his good wife have just passed their eightieth birthdays and their children help them to carry on a pleasant home gathering. All the children excepting Doctor Ted and wife of Westerly, R. I., were home to enjoy the banquet.

An excellent program of original poems by the boys covering the high spots in home-life for the last forty years, and songs by quartets and choruses made the occasion a success. Deacon Whitford and his wife have spent most of their lives in Brookfield and Westerly; but for some years now they have made their home in Plainfield, N. J.

Young Folks, listen to my song. I am old and wont detain you long. I am eighty years old, don't forget To always call me Grandpa Whit. My hair, once black, is turning gray. But what's the odds if I feel gay? I love to sing with joy and glee. For it makes me young as I used to be.

So, dear friends, in these closing days, let us join in a song of praise! And let us continue to sing until we reach our "Home to enjoy the banquet."

Get Copy to Us We are having some trouble because some copy intended for the next Recorder, on any day of any week, reaches us too late for that issue.

The printers assure us that copy must be in their hands all edited and ready to set up, not later than Thursday, because they do not reach us until Wednesday. That will be a chance for it if not too long but the printers must have the issue made up and are ready for the press early on Wednesday. So please try to have your copy here by the morning, if possible, or it may have to wait.

March 13, 1930.

What Is Prayer To Me In these times, when the subject of prayer is being emphasized, a devout soul can not avoid an unpleasant shock by some skeptical remark in which prayer is ridiculed as "an effort to win over a reluctant God to do something he is not going to do", or when prayer is denounced as "something outgrown by the most intelligent."

Too many are nothing more than teasing for physical things. True prayer is a reaching out after spiritual things, and when it comes short of seeking the soul's deep-felt needs it becomes little less than sounding brass and tinkling cymbal. It must be more than eloquent ascriptions of praise to God and an attempt to be teazed for a lot of things he already knows about himself.

But I started to tell you how this whole subject seems to me. Prayer is a natural spontaneous outgrowth of the human spirit for things it most needs. It is an attitude of soul, a yearning for conscious communion with the Infinite Spirit, as fundamental and natural as life itself. It is the outgoing of an inborn sense of need and of dependence upon a higher power, caused by soul hunger which is as natural as seeking food is for a hungry body.

True prayer brings us into communion with the invisible divine within our spirits. Genuine prayer makes us realize more of our need as a child of God. It develops the spirit of love for our fellow men. It promotes the deeper work of saving men. When we say, "Our Father," in prayer, it establishes a sense of real personality and fellowship with the One in the universe we address as "thine, thou, and thy," and whom in Jesus' name we call Father. Such an experience in harmony with spiritual laws enables us to realize appropriate spiritual values which mean. It enables man to look up instead of down; it enlarges the best experiences of the soul and enables us to accept in real earnest the central principle of our faith.

Prayer brings rest upon God in the midst of trials and discouragements, and it helps us to face the problems of life with a brave heart. Prayer supports us when our mental attitudes toward the good and enables us to reject the bad. It helps us to suppress unworthy desires and to think of God as an ever-present Friend and Helper.

If there were no God to hear, these benefits and others which millions have experienced through prayer, bring us the very best things, both for the life that now is and that which is to come.

PROBLEMS THAT SHOULD BE SOLVED REV. E. A. WITTER That there is much step recently taken by the Committee to Promote the Religious Life of the Denomination, will doubtless be manifest to all who stop to think upon the matter.

It was proposed that an effort be made to bring out a symposium of expressed thought on some of the practical parish problems that should have a larger place in the thoughts of the masses.

Secretary W. L. Burdick asked me to express myself in an article for the Recorder on some one or more of these problems.

In the nearly fifty years of my work as a preacher of the gospel these parish problems have been somewhat changed in their nature and in the urgency of their demands.

In the half century past but little thought was given to the importance of the preacher's taking responsible interest in, and giving much of his time and effort to, directing the spiritual interests of the church, today it is very evident that if the church is to grow in its religious life and in the knowledge of the community as in the world and in the church work, its business, as well as its spiritual interests, must be largely influenced by the thought of the higher power. He should be looked up to and thought of as the captain, the business head of the corner, so well known as the church. While this seems philosophical and goes against the business codes of the day that the best results, religiously and otherwise, may be attained, it is the thought of the fact that he is the head, the commanding officer in the church, only as he is, and supported by an army of willing workers ready to carry out the plans produced, not because they are the expression of his thought and experience, but because they are the result of our mental attitude toward the religious life of the church. The greatest good from such an adjustment of affairs will
not come to the religious life of the church until the pastor is looked upon, not so much as a Caesar, a commanding officer whose expressed thought is accepted as a declaration of law, as when it is accepted as the thought of a co-worker whose study and experience have led him to a more careful and continu­ous thoughtfulness upon the problems confronting the church than is given to most people, especially in the villages.

The greatest value that will come to the church from such an adjustment of affairs will be found in the increased confidence in the workings of the church because of the confidence in the pastor, and in his love for, and devotion to, all the interests of the church.

The thought here expressed is more applicable to the small, rural church, than to the larger, the city church. It is more necessary among the smaller churches, possessed of less experienced business leaders, that it may be trained for success in the smaller departments of denominational life, than is it in the larger churches.

If there is, or should be, in the course of theology training a department of church business management, then the younger preacher, as he comes into his pastoral labors, will better fitted to meet this problem at once than he could be without this training.

Another problem that stands out in the forefront of denominational needs, is: How to so train the young and rising generation in the value of loyalty to denominational life and interests as to make it a part of the life of the world—business-wise and otherwise.

Not long ago a business man of my acquaintance said, "You cannot justly criticize the young people of today for their follies and lack of serious judgment in the affairs of this world. It has been made for them their world and given to them their ideals and standards."

The righteousness of this criticism I will leave to the judgment of the reader.

The question that should occupy our minds now is: In what way will it be possible to bring about the improved condition desired?

There is no question but that each one desires to see advanced steps taken in building up and strengthening the religious life of the individual and the denomination. Each one of us who was present in the denomination occupied the first place in the religious thought of the majority. There was but little coming and going among denominational leaders in the denominational life that they shall be less vulnerable in the value of loyalty to denominational life, that they shall be more interested in the denomination's work directly.

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has a rightful claim upon the support of every Seventh Day Baptist and it will receive our backing if we are intelligently loyal. This is not being a slacker in your spiritual citizenship!

AND HOW?

A good many have the impression that if their gifts toward the onward Movement involve a financial burden by June that they will be in plenty of time to supply the needs of the denomination, since the year does not close until June 30. This is a mistake. The money must be used every month by the boards and if it does not come in until the twelfth month, they must go in debt and borrow. This means, of course, that the denomination must spend extra money for interest because we give so late. Hundreds of people after year after year are interested in interest which has to be deducted from the money to be used for the work of Christ. If our contributions came in early in the year, this money would be saved.

Give as much of your contribution as you can, immediately, if not earlier, and then turn in the rest promptly as you are able. It can not go in too soon.

REV. S. DUANE OGDEN
in "Nortonville Review."

CONSECRATION—WHAT DO WE MEAN BY IT?

ELIZABETH GREEN

At this time, when the missionary appeal comes so strong from pulpit and press, I feel kindred in sort to the personal way to Seventh Day Baptists, and the dear old Recorder is the best medium I know of to reach the greatest number possible.

In the first place, I wonder how many of us know in a really practical way the meaning of consecration? I dare venture the guess that if we all did, that every present urgent call to us as a people would be met and we would be able to find a member of this earth who could not be used by us.

Consecration involves self-denial in ways both great and small. Genuine repentance to God is in our lives that are actually sinful, but in consecration we yield to the will of God in surrendering for his glory the things that may be legitimate but if adhered to, when so doing our minds are detracted from things holy and uplifting, our own arsen is cooled and the progress of the kingdom of God on earth is retarded, and it would be surprising how soon the sum would mount into appreciable value, to say nothing of what if the larger needless expenditures were sacrificed.

Not only would such a spirit of consecration increase our financial status but I am persuaded that the necessity to pay for items added pews in the prayer meeting room, and in more candidates for the ministry and the mission field, after the devotion and sacrifice go hand in hand.

"But" (do I hear some to say?), "young people must have their fun." Permit me to give some personal experience by which I know that the young can and sometimes do find more enjoyment in religion than in mere money. The young must not exclude anything of a lighter vein.

At a very young age, through the influence and teaching of my father (long since gone to her reward), I found the Lord in a saving experience, and in my new-found joy my first and greatest desire was to bring someone else to the same, and this yearning for the salvation of others is what impels me to write this.

Although my tender conscience, I have been pressing on toward higher ground, sometimes advancing, sometimes with no apparent progress; but even in my day's work I have just one thing which I hold on to, and that is, the things I later see to be my duty which had as yet not been revealed to me. I suppose this article was in that bundle, but when I received the "peanuts" from it, it was no longer for me.

What is the meaning of our Lord's words to Martha: "Come to me, all you who labor and are heavy burdened, and I will give you rest?" When he said this, the hardest thing for me to do was to lay on the altar of consecration those many years ago was the opinion of Seventh Day Baptists. I knew the stand I was taking was not known how and, still could be called young) when a person know in a really practical way the mean­

ing, even through trials and of the upper room," even through trials and disappointments, besides a great deal of work, every-day happiness and pleasure, the trust type of which is to be found in spiritual devotion and service however humble.

Does this mean that my life has been outstanding in the way of achievement? No, but it has been a life of service. I wonder how many of us have had I possibly can help another that perhaps I was only a small beginner, but it is with'the hope that we all may come to grip hearts, but has given I was only a small beginner, but it is with'the hope that we all may come to grip hearts, but has given me to write this.

Another thing I know is the power of sound, of rest? I wonder how many dollars could be saved in this way and be placed in the coffers for missions. I know there is progress of the kingdom of God on

earth has not been transfigured, as I felt like such an entirely new creation. I was only one of several young people, as well as older ones, who received similar experience, and I wonder how many hundreds of dollars could be saved in this way and be placed in the coffers for missions.

Most of these and other pleasures which my Lord desired for his people, especially our young people, in a way to grip hearts, but have not known how and, whatever the occasion may be, still have

the progress of the kingdom of God on earth has not been transfigured, as I felt like such an entirely new creation. I was only one of several young people, as well as older ones, who received similar experience, and I wonder how many hundreds of dollars could be saved in this way and be placed in the coffers for missions. I know there is

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P. S.—Since writing the above I have just read from "Our Pulpit" the sermon for the Lord's day, February 17, by Rev. Walter F. S.᾽s, which is directed toward the same point I have in view and to which I hereby lend a hearty "Amen."

E. G.
STRENGTHEN THE CHURCHES AND ESTABLISH NEW ONES

The church is the unit of denominational representation and should always be honored and recognized as such. It is the organized group whose voice should be heard on every important question.

Christ is the head of the Church and the Church is to be heard on every important question. The Church of Christ is made up of regenerate baptized believers who are trying to lead Christlike lives and adorn their characters with the graces of Christ; it knows no laws save the laws of Christ as found in the Bible and no government above itself save Christ's; its aim is Christ and lives of righteousness in Christ. It does not, the Church, seek reform or disband. And lowly Christ. They should either help one another live Godly lives, to be saved, or the Church of their Redeemer. This is not good; it is wrong; it is not treating Christ right; and means degeneration to the community; worse, it is an indication that degeneration has begun.

The strength of any denomination is in proportion to the number and strength of its churches. Why can we not send out hundreds, and thousands of missionaries and give them a chance? Is there anything in the Bible to denote that the Church of Christ is going to leap from his balloon three times. The World War he was a member of the Eleventh Balloon Company and served in the major part of America's service in the war in France. He does not recall the number of times he was shot down. Probably they were frequent, since on one twenty-four-hour shift he was forced to leap from his balloon three times. The last time he took off the bridge of his balloon basket and floated safely to earth under the comforting folds of a parachute he had invented on a life of quiet. This was back in 1918, when dropping through thin ozone occurred with more marked regularity than lunch hours. For more than ten years McDevitt, an army lieutenant, kept his resolution. He flew in such obscurity that not even his intimate neighbors guessed that he was the possessor of the Distinguished Service Cross. The identity of this modest ex-lieutenant was recently established by Maj. General D. C. Moon, former president of the United States Chamber of Commerce, and commander of Wright Field, Ohio.

This incident impresses us not simply because it is rare, but because it is an illustration of the spirit of the true soldier of Christ. A Christian does not only not seek position and fame for himself, but from the very nature of the case he shuns them. He accepts new positions because they offer him a chance for service, never thinking of them as exaltations, and aspiring his keep of another Master. He trembles beneath their great responsibility, but with divine aid struggles on in the fierce conflict, only that he may carry to his country and to the world the blessings which Christ brought to the world.

What is said above pre-emminently applies to the missionary. What he can accomplish depends in no small measure upon the success of his efforts. The Church should not be content till it is building up the churches which compose it and constantly forming new ones. There is something vitally wrong when a denomination is trying to build up a church, but not as a whole, but as a part of a whole. What he can accomplish depends in no small measure upon the success of his efforts. The Church should not be content till it is building up the churches which compose it and constantly forming new ones. There is something vitally wrong when a denomination is trying to build up a church, but not as a whole, but as a part of a whole.
have taken their stand for the Sabbath and our cause. They are planning for more baptisms there in the near future.

During recent months, my hearty kindred, and the love of the heavenly Father that I have been able to do anything for him. We are indeed grateful for all my kindred shows, and for the sympathy so often expressed for us and for the great work in which we are engaged.

Through the goodness of God and the faithful labors of his people, I have, between the two years of the meetings of the association, been able to deliver 352 sermons and address 1,042 visits and calls on the people. I have baptized 61 people; I have received 79 people into the membership of our churches. In connection with my work, 60 people have accepted the Sabbath of Jehovah. I have distributed 171,476 pages of religious reading matter.

The last of these, Jamaicans are eager for the warm gospel message that Seventh Day Baptists should be giving them. It is our business to lead hearts and lives to a complete surrender to Christ. We may know the Bible from lid to lid, but if we have not the spirit of Christ, we are none of his. God grant that his spirit shall reign over us and among us.

Sincerely yours,

Dufferin, Jamaica

Burdett Coon

No. 1, Dames Road,
Cross Roads P.O.,
Jamaica, B.W. L.,
February 26, 1930.

MONTHLY STATEMENT
February 1-March 1, 1930

S. H. Davis
In charge with
The Seventh Day Baptist Missionary Society

Balance on hand February 1, 1930 ........................................ $8,855.00
Wm. R. Thoma, salary ......................................................... 116.67
Wm. B. Davis, salary ........................................................... 25.00
Wm. J. Green, salary ........................................................... 25.00
H. R. Davis, salary ............................................................. 25.00
Washington Trust Co., interest credit ...................................... 25.00

Total indebtedness ......................................................... $9,967.61

**WHY I AM A SEVENTH DAY BAPTIST**

TALKS AT SHILOH

JOHN H. BONHAM

Tales have been given on "Why I am a Seventh Day Baptist," related his early experiences at a distance away from church and home while employed as a graduate nurse in Philadelphia. Called upon at that time to tell why he was a Seventh Day Baptist, he was made to see how poorly informed he was on the reasons for Sabbath keeping. He referred to his great fondness for horses, and how he decided to go into the employ of a famous horse dealer near Philadelphia. To get favorable attention it was necessary to furnish a testimonial. So he wrote to Deacon Jones and requested a letter asking if he could keep the Sabbath on this job. Mr. Schaible still has that recommendation. It was never used, but he read and there to stand by the Sabbath.

Letters from friends while away from home helped to keep him, when a young man, from leaving the Sabbath. He feels keenly that young Sabbath keepers need this continual interest and help from the friends.

It buttresses their faith in times of decision. He is strong in his belief that there are wonderful opportunities for our bright and educated young men right here on our farms. By the way, Mr. Schaible is an example of successful gardening and farming, and has an enviable record as a poultryman.

He is a zealous worker in the Sabbath school which he serves as superintendent.

On the followling Sabbath Deacon John Harris addressed the classes. He related how his father (Lawrence Harris) when a young man, lived at Woodruff, walked three miles to Rosenwald, and then walked six miles to Shiloh, to see his girl. His father preferred Shiloh to his home at Woodruff, for better farming land, more congenial people, and prettier girls. The object of special interest to him was locating opportunities for their bright and educated young men right here on our farms.
Mrs. Judson H. Harris, secretary to the Sabbath School, and one of the younger group, gave testimony of her persuasion to the Sabbath, and of how hard it was to leave the old associations. But her conviction of the seventh day being the true Sabbath is certain, and she bespeaks her loyalty to it. Her remarks were extemporaneous and impressed.

On the next Sabbath the school listened to Deacon Auley Davis. He was brought up a Sabbatharian, but found early in life that he would have to answer the question why he was a Seventh Day Baptist. He has worked much of his time as a Sunday-school teacher and has been a Sunday-school teacher and has helped fast to the Bible Sabbath. His splendid talk was well received.

Mrs. Bert Sheppard was asked to tell the school the last Sabbath day why she was a Seventh Day Baptist. She said that her parents who were Sunday keepers had moved into the Shiloh community, and when she was thirteen years old Pat Skaggs went to her mother and asked if she would be willing for her daughter to be baptized. Mrs. Sheppard, then Ella Kirby, went forward when the invitation was given; and her "gang" of girl friends, some of whom had already accepted Christ, wasted no time in giving her the glad hand. Happy over this approval of her "gang," she went unharmed for baptism and church membership. Mrs. Sheppard said that young folks like to follow the actions of those they respect and admire; they try to imitate their heroes. Christ was her hero; and the fact that he kept the seventh day was reason enough for her to.

Mrs. Sheppard belongs to the younger set in the church. She is church chorister, as usual, a part of all good that comes in. She is a teacher of a live class of boys, and knows how to give good talks.

- March 9, 1930.

IMPORTANT INFORMATION

The wet charge that school children have degenerated under prohibition. We present a complete denial of this slander in the form of account by the National Education Association, comprising the entire body of public educators. The statement is made by J. W. Crabtree, secretary of the National Education Association, in a bulletin to the press February 17, 1930, and outlines a condition which alone justifies the Eighteenth Amendment.

The National Education Association's Commission on Law Observance and Enforcement for the National Education Association, arranged to cooperate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. It will be some time before this work will be completed, but enough reports have come in to show that conditions in the high schools are improving, and many high school youth are looking forward to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country or in all history. Many of the three million additional students, who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the Eighteenth Amendment has benefited the schools beyond measure. The President's Commission on Law Observance and Enforcement is composed of citizens of outstanding ability and of the highest ideals. It has the confidence of the country and is to be congratulated upon its efforts to get the facts. —W. C. T. U.

FIFTIETH ANNIVERSARY OF THE NEW AUBURN CHURCH

The New Auburn, Wis., Church celebrated its fortieth birthday of its organization October 18-20, 1929, at the time of the Semi-Annual Meeting of the Northern Wisconsin Baptist Association. Rev. Roy Daytrett, Thorngate preached Friday night and a testimony meeting followed. Sabbath morning Rev. Eugene Socwell gave the anniversary sermon, which was fittingly given by the first resident pastor of this church. The afternoon service was given over to the reading of the testimonies of old members, and reminiscences of the early years were given by Elder and Mrs. Socwell, Mrs. Rosa Williams, Mrs. Emma Cartwright, Mrs. Kittie Bradford, and others.

Events of the Semi-Annual Meeting of the Northern Wisconsin Baptist Association.

-Elder Socwell was installed as president of the association. Mrs. Socwell was installed as corresponding secretary of the association.

-Mrs. Skaggs has been a member of the church since its organization.

-Several children and a carpet bag, also a friendly inclination to visit with the conductor.

-Ellery Crandall and wife—"We think of you each week and many other times as well."

-Mrs. Myrle Sayre—"I hope to be able to do my best and want to be faithful." Mrs. Laura Balcock—"My heart is with the church there."

-Mrs. Luella Whitford—"I count it an honor to have been a member of the New Auburn Church; it is the church, I believe, probably because it is a small church; we all rejoice when joy comes to one member; when grief, it is the sorrow of all." Mrs. Balcock and wife; the years ahead hold immeasurably more than those that have gone.

-Emilie Loofborow—"I'm glad that I belong to a small church that has lots of faith in God."

-Joseph Loofborow—"Now I really know what it means to long for the inspiring services of this church community."

-Mrs. John Daland—"The New Auburn Church was always in my heart. In my childhood home at Bear Ridge, Idaho, there still stands the little log church that was built over forty years ago by my father and others, the first Seventh Day Baptist church west of the Rocky Mountains. None of the Seventh Day Baptist churches is so warm a place in my heart as the church I saw in the library."

-Rev. John Balcock and wife; the years ahead hold immeasurably more than those that have gone.

Grace Loofbourow—"We do not realize just how much our church means to us until we are away from it."

-Mrs. Martha Cartwright—"It was here (New Auburn) that I found the joy that has for the rest of my life."

-Rev. John Balcock and wife; the years ahead hold immeasurably more than those that have gone.

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-Rev. John Balcock and wife; the years ahead hold immeasurably more than those that have gone.
The clerks have been: A. H. Williams, C. H. West, from organization to 1887, B. H. Stillman, L. R. Davis, whose minutes were most beautiful, Mrs. Rosa Williams, Martha Cartwright, S. W. Lovett, Joseph Ling, Nellie Freeborn, Minnie Mack, Martha Cartwright, a woman of grandeur, Rachel Davis, and Esther Perre.


The first resident pastor was Eugene Swan, who had traveling expenses, $100 and rent of parsonage. Others have been: Elder F. I. Mack, H. Coon, A. J. Crofot, Perrie B. Babcock, H. L. Cottrell, and C. B. Loofboro.

The deacons and deaconesses who served this church are: Allen Williams, Lewis Pierce, L. R. Davis, Charles Hubbell, C. A. Ling, Charles Crandall, Jennie Carpenter, Rosa Williams, and Edna Daugherfield.

Three young men were invited to improve their talents in preaching and one of the three, John Babcock, was ordained March 16, 1918, and served as pastor. During World War II, the following entered service from our society: Earl Babcock, George and Harly Green, Claude Socwell, L. R. Davis, and Milton Cottrell. Also, F. I. Mack, Ellery Crandall, Leslie and Frank Cartwright, and Claude Coon, who died in Canada.

The oldest members living in point of service are Mr. and Mrs. C. H. West, who joined in June, 1879; Mrs. Rosa Williams, April 1879; Mrs. Martha Cartwright, in 1882; Mrs. L. R. Davis, October, 1883; Elder and Mrs. Eugene Swan, April, 1893; and Mrs. Martha Cartwright, in 1894. Edna Daugherfield was baptized in May, 1885. Others older in years are Mrs. Mary Mattison, who was ninety-seven years old this year, Enoch Davis and Mrs. Martha Cartwright.

All honor is due especially to Mrs. Rosa Williams, Mr. and Mrs. Emma Bassett, Martha Cartwright for their genuine love and self sacrificing service to the church through all the years, and if we of this day could only catch their spirit who knows what a glorious future might be in store for this church.
WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.

THE NEW DAY AND ITS NEED

There are continents to conquer, There are debts to pay and names to be remembered, There are ships to build and pilot On a new and vaster main.

There are formulae to master, Laboratories to patrol; Energies in split-electrons; Forces that man must control!

We are needing men and women Who can sound a trumpet blast That will shake the ancient pillars Of a dead and deadly past.

We have need of souls colossal, Need of men who see the way To a large and lusty living In a new and destined day!

We have need of giant, grand Men of large, heroic mold; We shall need them through all ages Till the tale of Time is told.

—William L. Stidger, In Zion's Herald.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. Edward Davis, March 9, 1930, Salem, W. Va. Members present: Mrs. Albert A. Davis, Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. O. T. Davis, Mrs. Edward Davis, and Mrs. Oris O. Stutler.

The meeting was called to order by the secretary. In the absence of the president, Miss Alberta Davis was elected president pro tem.

The Scripture lesson, Psalms 25: 9; 37: 11; 149: 4, was read by Mrs. Okey W. Davis. This was followed by the Lord's Prayer.

The minutes of the previous meeting were read.

The treasurer gave the following report:

Mrs. L. R. IBMAN, Treas., in accord with Woman's Executive Board

WOMAN'S EXECUTIVE BOARD

Dr.

February 9, 1930, balance $652.27
H. R. Crandall (February) $172.72

$825.99

North Loup, Neb., Missionary Society December prize $2.00
Hammond, La., Missionary Society December prize $2.00
Seventh Day Baptist Mission Miss Susie Burdick's salary $15.00
Home missions 13.34
Memorial Board, Retired Ministers' Fund, $5.00

$37.34 Balance, March 8 $637.99

It was voted that correspondence from the Federation of Woman's Boards of Foreign Missions be referred to the corresponding secretary.

It was voted that the corresponding secretary, in response to a letter from Mrs. Jefrey, be instructed to refer her to the Northwestern Association's Secretary of the Woman's Board, for preparation of the program for the woman's hour of that association.

Correspondence was read from Mrs. C. M. Sheldon, Albion, Wis.; Mr. Frank Jeffries, Racine, Wis.; Mrs. Edwin Shaw, Milton, Wis.

Reports were read from the societies in the Question and Answer contest.

The hero of the day was Mr. Orel Van Horn, a rating of one hundred per cent, was awarded the prize of $2 for the February contest.

It was voted that the Question and Answer committee continue for another six months.

It was voted that the Worship Service committee continue for another six months.

The executive committee to consider the program of the Woman's Board for Conference, reported progress.

It was voted that the board recommend the book, From Jerusalem to Jerusalem, to the societies of the denomination for use in mission study.

It was voted that the treasurer send $200 to the Missionary Board.

It was voted that the treasurer send $50 to Rev. A. J. C. Bond for use in the young people's conference to be held in Plainfield in April.

The board voted to urge every woman's society to make a special effort to contribute to the Onward Movement through the local church treasury sometime during April.

These minutes were read and approved.

The board adjourned to meet with Mrs. Okey W. Davis the second Sunday in April.

Miss Alberta Davis, President pro tem., Mrs. Oris O. Stutler, Secretary.

THE SABBATH RECORDER

THE SABBATH RECORDER

EDINBURG, TEX.—The Rio Grande valley is a land of many races and creeds are represented. There are residents in Edinburg from every state in the Union and from several foreign countries. There are religious and non-religious people. It is a very healthful, prosperous country rapidly growing and developing. Some people come here seeking better health, many come to make money.

In a commercial atmosphere there is danger. The things of the Spirit being crowded out—all the more need for watchfulness and faithfulness on the part of the followers of Jesus.

Our church work is moving fairly well. We have a band of earnest workers, with ideals for greater accomplishments. Pastor Babcock has been giving some very useful study, very practical sermons—most helpful to all who hear. His devout, consecrated life is an inspiration to us all.

Our society has been greatly helped and encouraged by the presence of Rev. and Mrs. E. M. Holston, who came here in November. He is superintendent of the Sabine River church. We have never had the presence of Orel Van Horn, who has been spending the winter here. He is a brother of Jay Van Horn, one of our good workers.

Our congregation had become too large for the homes, we secured the use of the Odd Fellows' hall, in town, for our meetings. There being some dissatisfaction among the members, etc., we met in this hall only one month, September first the use of the First Christian church was secured for the Sabbath eve and Sabbath morning meetings. This is a comfortable building, centrally located in the city of Edinburg.

January 27 was the pastor's birthday, so the congregation surprised him by going to his home for a surprise dinner, and gave him a grocery store. The next Sabbath he seemed none the worse for the "pounding."

The Edinburg Church enthusiastically endorsed the tract campaign, voting that the pastor take the lead. The members will help in every way possible.

We need the prayers of all, that our work for Christ may be effective in this part of his vineyard.

PRESS CORRESPONDENT.

CONSCIENCE AND CITIZENSHIP

A STATEMENT BY THE RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)

We invite attention to the growing number of cases in which applicants for United States citizenship are being rejected because of their allegiance to conscience in the matter of war. The case of Dr. Douglas C. Macintosh raises the issue pointedly. Doctor Macintosh, a professor in the Yale Divinity School, is obviously unusually qualified to become a citizen. He is rejected, however, for the reasons set forth by the district judge as follows:

"It appearing that the said petitioner, considering his beliefs as his conscientious objections to war, would not promise in advance to bear arms in defense of the United States under all circumstances, and because he believed the war to be morally justified, it is decreed, that the petitioner is not attached to the principles of the Constitution of the United States and further decreed that he is therefore not a citizen."

The Macintosh case is but one of an increasing number of applications of both men and women rejected for similar reasons. This policy seems so unjust to the individual and so detrimental to the public welfare that it is cause for grave concern. Liberty of conscience is a cornerstone of all enlightened democratic governments today. Denial of it is recognized as oppression, and is something more. For to deny the rights of free conscience is to strike at the very heart of individual character and to undermine the foundations of demo-
cratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States.

Governments can not always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity can not be reconciled, religious convictions of the world have solemnly renounced war as an instrument of national policy, it clearly can not be said that a conscientious refusal to bear arms violates the moral or religious standards of our country.

At a time when the nations are striving for disarmament and the pacific settlement of disputes, the objection to war will be an asset rather than a liability. He will not be a mere negative protestor. His love of country will be as deep and spiritually dull. It excludes such persons as Doctor Macintosh. It would have ex­

The policy of exclusion for conscientious draft opponents is grossly undiscriminating. It raises no barrier to the applicant who is unscrupulous, or unthinking, or morally and spiritually dull. It excludes such persons as Doctor Macintosh. It would have ex­

We ask our fellow citizens to join by the ear. We ask them to turn from the world and the pacific settlement of disputes and to rally their allegiance to God as the highest worth, yet the world are not the products of gain, but of a rich love of country will be as deep and spiritually dull. It excludes such persons as Doctor Macintosh. It would have ex­

We ask our fellow citizens to join in service to our country by loyally supporting the ideals of the civil and religious liberty upon which it was founded. We appeal to them actively to co-operate in establishing the principle that the refusal of a promise to bear arms, because of a supreme loyalty to God, shall not be a bar to citizenship in the United States.

—Signed by five societies of Friends.

RICHES
Money has a vast purchasable power, but there are many things which it can not buy. "A good name" is not secured through riches, but through noble principle and worthy deed. A clean character is of the highest worth, yet the gold of the million­aire can not purchase it, while it may pay to the poorest of the land. Sympathy and love are not the products of gain, but of a generous nature and a renewed heart. Con­

But where the choice is made as the result of the Holy Spirit's transforming and sanctifying influence. Heaven is the grandest of all prizes, yet it is bought without money and without price, and is the inheritance of the grace of God. He is the wise man who bends his greatest exertions to the acquisition of the gifts which money can not obtain.

—Pastor's Assistant.

THOSE WHO CAN
Those who can, may. Those who can, ought. Those who can, must. Those who can, must, or be recreant to trust. Those who can, must, or be recreant to trust. Those who can, must, Ever driving to the best.

To promote the Master's plan.

"Those who can," Who? God and duty point you; You, the chosen man To promote the Master's plan.

EX. Russell Powell.

MOTHER—"Tommy, wouldn't you like to have a pretty cake with five cakes on it for your birthday?"

TOMMY—"I think I'd rather have five cakes and one candle, Mama."—Paddington Mercury.
**JUNIOR JOTTINGS**

**ELIZABETH K. AUSTIN**

**Junior Christian Endeavor Superintendent**

Bible games are profitable as well as amusing for use in the Junior meetings in place of Bible drills, or as parts of the social times. They may be adapted to give appropriate gifts for the sick or shut-in boy or girl. I use the following quite frequently in the ways above stated.

**Bible Lotto**—Bible incidents, characters, facts, and places are brought out in this most interesting pastime. Price sixty cents.

**Bible Drills**—A set of seventy-two small cards containing questions and answers about important Bible facts and events recorded in the Pentateuch. May be played by one person alone or by a group. Price twenty-five cents.

**Bible Books**—In playing one soon learns the suggestive thoughts of each book, the division to which it belongs, its accurate location and its key verse. Price twenty-five cents.

**Lemon’s Bible Game**—A set of one hundred and twenty cards, each giving some fact and Bible reference regarding some person, place, or thing in the Bible. Price seventy-five cents.

**The Children's Bible Puzzle Book**, the Bible Puzzle book No. 2, and the Something to Do Bible Alphabet book, also make appropriate gifts for your sunshine committe to send to sick children. Price thirty cents each.

These may all be obtained from the American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

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**CALLER—"Who's the responsible man here?"**

**OFFICE BOY—"If you mean the fellow that always get the blame, it's me."**

—Journal of Education.

Some high-class convictions of some high-class offenders against the prohibition law would be a prodigiously wholesome thing—Bishop William F. McDowell.

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

**Contributing Editor**

**CAN JESUS COUNT ON ME?**

MATTHEW 22: 37

Junior Christian Endeavor Topic for Sabbath Day, April 5, 1929

**MRS. HERBERT L. POLAN**

Begin your meeting by all standing to sing: "The victory may depend on you." Sing one verse, pause for sentence prayer, then a verse and another prayer, and have a paragraph after sentence prayer is finished. Assign the prayers before the meeting, telling each one when to pray. Other songs to use: Stand up, stand up for Jesus. My soul be on thy guard. O child of God be true. My soul be on thy guard.

**THE SABBATH RECORDER**

**CHILDREN’S PAGE**

**MRS. JOHN BLAKE**

Once upon a time there lived an old, old man whose name was Zacharias. His wife was an old, old woman, and her name was Elizabeth.

God loved these old, old people very dearly for they were always careful to do just what God wanted them to do.

Although they were so old they had never had a baby of their own. They wanted one, oh, so much—and prayed that God would some day give them their hearts' desire.

After a time God did give them a tiny baby boy, and they called his name John.

Little John grew and talked until he became a big man. He lived in the wilderness and ate locusts and wild honey. His clothes were made of camel's hair. He wore a leather girdle round his waist.

Many people came to see him. They taught him about Jesus. Those who learned to love Jesus through John's teaching, and who wanted to be good, were baptized.

John baptized them in the River Jordan. Because he baptized so many people in this river he was called John the Baptist.

**REPORT OF THE RHODE ISLAND STATE UNION CONVENTION**

HOWARD BARKER

President Junior Christian Endeavor Society, Pawtucket Seventh Day Baptist Church, at Westerly, R. I.

We left our church at half-past twelve, right after Sabbath school. Out of Westerly a few miles we had dinner, which we call a picnic.

We arrived at the church in Providence on Cranston Street about two o'clock, in time to hear Governor Case say a few words.

The church is big and almost round. All the seats are built on an incline. We could see the preacher fairly well, but could not hear very well.

After Governor Case had given his address the demonstration of the juniors was on the program.

First they had a play; the name of it was, "Who’s a glad boy and an American," There were to be nine children in all, but one could not come. The eight children that took part in the play were arranged as follows: first one boy, then one boy, then one girl, then two girls, then one boy at the end of the line. The children had flags—these the American flag, the flag of our Union; and the Christian flag, the flag that represents all the people that believe in Christ. First the group of children waved their flags as they sang the first verse of America. Then three girls gave their talk, "Why we are glad to be Americans." Then they sang the second verse of America as they waved their flags. Then two more
girls gave their talks, "Why we are glad to be Americans." Then they sang the third verse of America as they waved their flags, and went down off the platform.

There was one who could not keep in time with his flag because he went a little too fast for the rest. When he found out that it was all right, he tried to get in time but he did not get over the piece of it.

Next the juniors stood up and repeated the books of the Old Testament, and then the New Testament, or the New Testament. The books were beautiful. The Old Testament was sung very well. After the demonstration of the juniors the Mexican juniors had Bible hunting coming said that in one week he answered over 1,815 questions, and there were not there to be given. Westerly Union received.

There was a little dog run by the window with the largest bone I ever saw even a big dog carry. It was so large that he kept dropping it, but at last he got safely home to his own back door.

You are pretty well supplied with broth-ers, aren't you? I wonder how Lenora likes having so many brothers. I hope you don't tease her very much.

Sincerely yours,

MIZPAH S. GREENE.

A MORNING IN THE ALPS

REV. SAMUEL H. DAVIS

It was by moonlight that I got my first view of the Alps, being three o'clock in the morning, January 20, 1930, nine days after sailing from New York. Having been favored with fine weather, our good ship, the Bremen, made the voyage to Cherbourg, France, in four days and twenty hours. The two-hundred-mile trip by rail to Paris was slow and tedious for the beautiful countryside through which we passed.

PARIS TO MUNICH

After a most interesting day in Paris I took train to Munich, Germany, on the way of Strassburg on the Rhine, a distance of about six hundred miles. My plan of changing at Strassburg for Zurich was abandoned as weather conditions were unfavorable for seeing the Swiss Alps at that time. The weather having improved during the two days at Munich, my hope of seeing the Alps while in that vicinity revived and late on the afternoon of January 19, I boarded a train for the little mountain town of Garmisch, located high up in a pass of the German Alps, a mecca for summer tourists and at this time of year for lovers of winter sports.

The old school geographies informed us that the form was part of the boundaries between both Austria and Germany and Austria and Switzerland. Also that five great rivers, the Rhine, the Rhone, the Elbe, the Danube, and the Po, have their sources in that splendid mountain group, consisting of the German Alps, the Swiss Alps, and the Austrian Alps.

Garmisch is a little east of Switzerland and very close to the German-Austrian boundary. It was quite dark when our train passed and after a steady climb about sixty miles from Munich, but the stars shone with unusual brilliance and high up along the almost perpendicular peaks were twinkling lights from Alpine lodges, blending so closely with the stars that at first glance one could not be certain whether they were hung in the sky or on the mountain side.

Retiring early in anticipation of an early morning start, I awoke at three a.m. with the impression that it was getting light, as in fact it proved to be, though not daylight, for it was the first time I had seen the mountains that one could hope to see. Slipping into an overcoat I opened the French window and stepped out on a balcony of my room from which lofty ranges and plineros of snow appeared as if bathed in silver.

Forgetful of the chill air I stood encamped by the scene until the crunching footsteps of a helmeted policeman on the gravel walk reminded me that my appearance there at such an hour might be regarded with suspicion.

Breakfasting before daylight, I took a taxi as far up one of the slopes as it could conveniently go, and then climbing by a zig zag path up to the crest of a promontory or mountain spur, where stood an altar and a crucifix with a life-sized image of the Christ.

On such a morning and amid such surroundings the call to devotion was irresistible.

PAINTING ALPS WITH SUNSHINE

As I stood in reverent meditation before the shrine I was aware of a peculiar strength—the moon paled at its presence—and holding high its brush of golden beams it advanced by giant steps from peak to peak, not only the clouds far away, not a cloud in the sky, but painting the Alps with sunshine.

It has been my privilege to see the Rockies in all their grandeur, climb the west slope of Pike's Peak with the Cripple Creek stage coach, and come down the other side by way of Cheyenne Canyon; to behold the Sierra Nevada with moon and gaze on Ranier at sunset; but of all the pictures it has been mine to see, the one which nature painted for me as I stood that morning by the shrine was a scene that will remain longest in my memory.

"From the "Sun," Westery, R. I.

"Religion is truth translated into actions, and embodied into life."
It is said that no greater name than that of Moses has been recorded on the pages of history excepting the name of Jesus the Christ. Accepting this estimate of names, we may feel assured that anything that the name of Moses is connected with, as author, editor, name or idea, has great personal and religious value, not only to us but to persons everywhere.

Moses, Israel’s great deliverer, religious and moral leader, and law-giver, is one of the world’s greatest personalities and legislators; and his work and teachings are both Hebrew and human, national and universal. (It was neither as philosopher nor as poet,” says Professor Shultz, “but as prophet, that Moses became the founder of his people’s religion. He received it, he adopted it, in a religious spirit, he did not by his own thought create it. The whole way in which Moses does his work is a result of this divine voice, a result of the consciousness that he is acting by God’s command.

“So, in his own wondrous way,” says

Professor McFadyen, “God raises up Moses, a truly gigantic figure; next to our Lord, perhaps the most important personality in the history of religion. Here again we see the sort of man whom God calls to conspicuous service.”

Many more similar quotations might be given. Now these are the utterances not of Biblical scholarship that also says, “Like all the other already existing institutions which were taken up into the Mosaic system of religion and morals, the Sabbath, under the divinely inspired hand, assumed new form and became a new character among the Hebrews. It was stripped of its superstitious and heathen associations and assumptions, and assumed a spiritual and religious value.

All good citizens have an equal right in the affairs of government; but of necessity citizens exercise this right in representation in the measure of human intelligence and integrity, by electing men and women to official positions.

Good Christians have an equal right in

the ministrations of the Church, and this right is exercised, for example, and rebaptized posthumously, by ordaining chosen men and women to the ministry and the diaconate.

All time and all days as measurable parts of the future are Sabbath days if they are observed as a weekly symbol of this sublime fact and is a fitting time to think of all days as the gift to man, the Sabbath, with all its spiritual, moral, and social welfare of mankind. It is for the people to the real connection between such a day and the physical, spiritual, moral, and social welfare of mankind. And it is my belief that if the Church would come back to the Sabbath of the Bible, its appeal on behalf of Sabbathism would be supported by Scripture, history, reason, and sentiment, as can not be the case in efforts to establish any other day.

There are changing points of view that look for new light concerning old faiths. Modern thought and our growing knowledge of a great world bring new tests and new discoveries for the Church. Things modern and new, as well as things old, must answer whether they can adjust themselves to the principles taught and lived by Jesus the Nazarene. The Sabbath must also prove itself equal to the demands of these new points of view, and to the great opportunities for the Church. Things that are old and new are to be considered by the Church and religion today, or surrender its claim to represent a truth of God, provisionally ordained in human race. That the Sabbath has a place of an honored place in the Christian faith and practice of this century is, I think, the teaching of the Old and New Testaments when interpreted historically and reasonably.

The untold ages revealed to us by geology and astronomy are represented in Genesis as a period of six days. We have here an inspired and masterly pictorial story of creation, whose glory is its simplicity and sublimity. It is for the Church and the people.

“In these opening words of Genesis the


ORDER OF SERVICE
Opening Hymn—All Hail the Power of Jesus’ Name
Invocation
Jehovah bless us and keep us;
Jehovah lift up his countenance upon us and give us peace. Amen.
Hymn—“Safely Through Another Week
Responsive Reading
Safely through another week may we be led to the communion of the saints.
Hymn
Scripture Lesson—Genesis 1:1-2:3
Prayer
Hymn
Notice
Offering
Sermon
Prayer
Benediction

It is said that no greater name than that of Moses has been recorded on the pages of history excepting the name of Jesus the Christ. Accepting this estimate of names, we may feel assured that anything that the name of Moses is connected with, as author, editor, or compiler, will have great value.

Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are called the Pentateuch, or the Books of Moses. These books, no doubt, received additions, revision, and editing; but Moses and the events of his time laid their historical, religious, ethical, and literary foundations; and their spiritual and national value to us is unimpaired by questions of dates, authorship, and editing.

Moses, Israel’s great deliverer, religious and moral leader, and law-giver, is one of the world’s greatest personalities and legislators; and his work and teachings are both Hebrew and human, national and universal. (It was neither as philosopher nor as poet,” says Professor Shultz, “but as prophet, that Moses became the founder of his people’s religion. He received it, he adopted it, in a religious spirit, he did not by his own thought create it. The whole way in which Moses does his work is a result of this divine voice, a result of the consciousness that he is acting by God’s command.

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Professor McFadyen, “God raises up Moses, a truly gigantic figure; next to our Lord, perhaps the most important personality in the history of religion. Here again we see the sort of man whom God calls to conspicuous service.”

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All good citizens have an equal right in the affairs of government; but of necessity citizens exercise this right in representation in the measure of human intelligence and integrity, by electing men and women to official positions.

Good Christians have an equal right in

the ministrations of the Church, and this right is exercised, for example, and rebaptized posthumously, by ordaining chosen men and women to the ministry and the diaconate.

All time and all days as measurable parts of the future are Sabbath days if they are observed as a weekly symbol of this sublime fact and is a fitting time to think of all days as the gift to man, the Sabbath, with all its spiritual, moral, and social welfare of mankind. It is for the people to the real connection between such a day and the physical, spiritual, moral, and social welfare of mankind. And it is my belief that if the Church would come back to the Sabbath of the Bible, its appeal on behalf of Sabbathism would be supported by Scripture, history, reason, and sentiment, as can not be the case in efforts to establish any other day.

There are changing points of view that look for new light concerning old faiths. Modern thought and our growing knowledge of a great world bring new tests and new discoveries for the Church. Things modern and new, as well as things old, must answer whether they can adjust themselves to the principles taught and lived by Jesus the Nazarene. The Sabbath must also prove itself equal to the demands of these new points of view, and to the great opportunities for the Church. Things that are old and new are to be considered by the Church and religion today, or surrender its claim to represent a truth of God, provisionally ordained in human race. That the Sabbath has a place of an honored place in the Christian faith and practice of this century is, I think, the teaching of the Old and New Testaments when interpreted historically and reasonably.

The untold ages revealed to us by geology and astronomy are represented in Genesis as a period of six days. We have here an inspired and masterly pictorial story of creation, whose glory is its simplicity and sublimity. It is for the Church and the people.

“In these opening words of Genesis the


ORDER OF SERVICE
Opening Hymn—All Hail the Power of Jesus’ Name
Invocation
Jehovah bless us and keep us;
Jehovah lift up his countenance upon us and give us peace. Amen.
Hymn—“Safely Through Another Week
Responsive Reading
Safely through another week may we be led to the communion of the saints.
Hymn
Scripture Lesson—Genesis 1:1-2:3
Prayer
Hymn
Notice
Offering
Sermon
Prayer
Benediction

It is said that no greater name than that of Moses has been recorded on the pages of history excepting the name of Jesus the Christ. Accepting this estimate of names, we may feel assured that anything that the name of Moses is connected with, as author, editor, or compiler, will have great value.

Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are called the Pentateuch, or the Books of Moses. These books, no doubt, received additions, revision, and editing; but Moses and the events of his time laid their historical, religious, ethical, and literary foundations; and their spiritual and national value to us is unimpaired by questions of dates, authorship, and editing.

Moses, Israel’s great deliverer, religious and moral leader, and law-giver, is one of the world’s greatest personalities and legislators; and his work and teachings are both Hebrew and human, national and universal. (It was neither as philosopher nor as poet,” says Professor Shultz, “but as prophet, that Moses became the founder of his people’s religion. He received it, he adopted it, in a religious spirit, he did not by his own thought create it. The whole way in which Moses does his work is a result of this divine voice, a result of the consciousness that he is acting by God’s command.

“So, in his own wondrous way,” says

Professor McFadyen, “God raises up Moses, a truly gigantic figure; next to our Lord, perhaps the most important personality in the history of religion. Here again we see the sort of man whom God calls to conspicuous service.”

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The Sabbath idea and the seventh or last day of the week came to be the direct consequence of a renewal of the Sabbath by the Creator. As the direct consequence of a renewal by the Creator, it is a memorial of our new creation in Jesus Christ, a symbol of our spiritual rest in him; if we will believe that it brings good to all men in all of the relations of life—social, industrial, and civic—it becomes in truth a blessed day for men, families, communities, and nations.

The Sabbath idea and the seventh or last day of the week are essential to an understanding of the divine process of creation, the order of nature's development from lower to higher forms, have their wondrous expression in the Sabbath, which, as the direct consequence of a renewal by the Creator, it is a memorial of our new creation in Jesus Christ, a symbol of our spiritual rest in him; if we will believe that it brings good to all men in all of the relations of life—social, industrial, and civic—it becomes in truth a blessed day for men, families, communities, and nations.

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but to the true worshippers of Jehovah a delight, a day which kept alive their faith and joy in the expression of a truth of God's program of use, exile and bondage, and in the enjoyment of which they found some presentment of the pure bliss and happiness which are stored up for the righteous in the world to come.

**FRIENDSHIP EXHIBITS RECEIVED FROM MEXICAN CHILDREN**

New York, N. Y.: An exhibit of Mexican art work, prepared by the pupils in industrial schools of Mexico as an expression of their friendship for the children of the United States, was presented to the Committee on World Friendship Among Children this afternoon. The ceremony took place at the Museum of Natural History, Seventy-seventh Street and Columbus Avenue, New York. The presentation was made by Senor Fernando Lagarde, of the Mexican Embassy in Washington. The exhibit was received by Mrs. Earle W. Emrich, secretary of the Committee on World Friendship Among Children, who is also one of the secretaries of the Commission on International Justice and Good Will of the Federal Council of Churches. Jerome Hess, vice-president of the Mexican Chamber of Commerce, also participated in the presentation. The presence of groups of Mexican children and also of Mexican students from colleges and universities in New York made the occasion colorful.

The sending of this exhibit of the arts and industries of Mexico has been under the direction of Dr. Moses Saenz, vice-minister of education in Mexico. There are forty-nine separate cases of children's art materials, and of the products of expert workmen, such as pottery, one case being destined for each state of the Union and one for the District of Columbia.

The preparation of the exhibit has been shared by over 1,250,000 children of Mexico as their response to the expression of friendship on the part of the children and young people of the United States in 1928, in sending 30,000 friendship school bags, all carrying good will letters, to the Mexican children.

On the placards accompanying each of the forty-nine exhibits are these words: "This 'Arte Mexico' containing samples of the paintings and drawings and of the articles made in the classes of applied arts of the primary schools throughout the Republic of Mexico, together with samples of the twenty-nine materials which are the playthings of Mexican children, is one of the forty-nine decorative exhibits being sent to the children of the United States in return for the greetings and as an expression of sincere thanks for the 'Good Will' greeting sent to us by you a year ago.

"THE CHILDREN OF THE PRIMARY SCHOOLS OF MEXICO."

The plan which was followed in the case of the friendship dolls sent to the American children by the children in Mexico, in accordance with which they were sent throughout the country and were made the occasion of more than one thousand receptions in all parts of the land, is to be followed also in the case of these Mexican art exhibits. The Committee on World Friendship Among Children, Amory Avenue, New York, is now arranging such a campaign, and church groups or communities which would be interested in having an exhibit may secure it merely by assuming the expense of shipping it to the next stopping place.

When the thirty thousand friendship school bags went from the United States to Mexico, they were distributed to the primary schools through the Mexican Department of Education, were received with utmost cordiality and helped to create a friendly spirit toward the United States. It is expected that the wide attention which the Mexican art exhibits will receive in this country will do much to create a larger appreciation of the Mexican people.

The Committee on World Friendship Among Children also announces that Mrs. Edgerton Parsons, of New York, has accepted the chairmanship of the committee, succeeding Henry W. Peabody, of Boston. The committee is now engaged in carrying out a new "friendship project," this year with the children of the Philippine Islands.

**BIBLICAL CRITICISM**

**XIII**

**CRITICISM OF HIGHER CRITICISM**

For three months we have been tracing the movement, known as higher criticism, one of the pillars upon which modernism rests. We do not mean to say that all modernists are higher critics. That is far from the fact, since some of the most outstanding, modern liberalists, are not even intelligent Bible students. But we can safely say that liberal higher critics are modernists in their attitude toward the Bible and Biblical truth.

In our concluding articles of this series we shall attempt to summarize the outstanding beliefs and theories of higher criticism, together with our general criticism.

The Critics' Theories Summarized

1. The Pentateuch is not a consistent, coherent, genuine composition. That, of course, runs counter to the claims of the Bible, but it is higher criticism's unanimous voice. They affirm that the Pentateuch is made up of four complete, diverse documents, which they label J, E, D, and P, and while they do not fight together by redactors until it finally comes to us as we have it today.

2. They affirm that these various documents which make up the Pentateuch were not written in the age of Moses (in the thirteenth or fourteenth century B. C.), as the documents affirm, but in the ninth, seventh, sixth and fifth centuries, B. C. long centuries after the time in Canaan, part of them even being post-exilic. In other words, the documents which make up the Pentateuch were written from seven hundred to one thousand years after Moses' death.

3. Moses did not write these books, or even compile them. (For a fuller discussion of these three theories, see last week's Recorder.)
spent 382 purpose of reconciling incompatible traditions; that they often amalgamated what should have been kept separated, and separated what should have been amalgamated; that they misrepresented the original documents; and that they confused the various accounts of the events, as to time, even to the point of destroying valuable elements in the various documents.

5. Doubtful and fictitious material. The higher critics are practically unanimous in their conclusions that the documents that make up the Pentateuch contain three kinds of material: (1) probably true, (2) doubtful, and (3) probably false. Facts, fancy, fiction, folklore, legends, myths, exaggerations, are all curiously blended.

In his International Critical Commentary on Numbers, concerning the Priestly (P) section of the book, Dr. G. B. Gray says: "For the history of the Mosaic age, the whole section is valueless. . . . The historical impression given (by P) of the Mosaic age is altogether unhistoric, and much of the detail . . . can . . . be demonstrated to be entirely unreal. . . . The history is fictitious." George Adam Smith, in Modern Criticism and the Preaching of the Old Testament, declares that the frame work of the first eleven chapters of Genesis is "woven from the raw material of story and legend".

Dr. Ismar J. Peritz, of Syracuse University, in his Old Testament History, tells us that "later generations of Hebrews, consciously or unconsciously, have treated them as a nation, delighted to weave about them strange happenings much as we do about Washington. They are so "chapters" that contain but little truth. Daniel's power to interpret dreams, through the supernatural power of God, the fiery furnace, lion's den, etc., have no foundation in fact. The book of falsehood and fiction, and the best people in the world have been deceived for centuries. It was purely a legendary work, written probably about the second century B. C. Professor Hutchins of Oberlin, now president of Berea College, can fix the date exactly. He tells of a "little group of nameless fighters gathering around Judas MacCabeus in the calm night air of the wilderness to hear the story of the Maccabean" which is "all true stories".

The book of Daniel has had tremendous influence for good in the world. Yet according to the higher critics, the first six or seven chapters contain but little truth. Daniel's power to interpret dreams, through the supernatural power of God, the fiery furnace, lion's den, etc., have no foundation in fact. The author has made use of falsehood and fiction, and the best people in the world have been deceived for centuries. It was purely a legendary work, written probably about the second century B. C. Professor Hutchins of Oberlin, now president of Berea College, can fix the date exactly. He tells of a "little group of nameless fighters gathering around Judas MacCabeus in the calm night air of the wilderness to hear the story of the Maccabean" which is "all true stories".

The letter from Java.

DEATHS

VANDENHOORN.—Elizabeth J. Vandenhorn, a daughter of Mr. and Mrs. John Vandenhorn, was born in Leus, Holland. She married Mr. Henry J. Hubert, who also came from Holland and who was living in San Diego. This marriage was celebrated on March 5, 1909, by Rev. D. Burdett Coon.

PLANTATION MANAGER.

"Clouds came he saw and experienced what it means to live by the day and to trust the Lord who cares for us. . . ."

Many, we thank you for the money. The Lord sent it just when needed. . . ."

The letter sent to Mr. Vandenhorn.

Despite this, I have spent 382 purpose of reconciling incompatible traditions; that they often amalgamated what should have been kept separated, and separated what should have been amalgamated; that they misrepresented the original documents; and that they confused the various accounts of the events, as to time, even to the point of destroying valuable elements in the various documents.

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It was while she was residing in the Hubert home that Miss Vandenhof first became conver­sant with the Sabbath doctrine and a Sabbath keeper. She had been reared in the faith of the Dutch Reformed Church. But on coming to Battle Creek in 1838, she was bap­tized into the fellowship of the Seventh Day Baptist Church of this city. Rev. M. B. Kelly was her first pastor.

Since 1918 she has continued to make her home with Mrs. Hubert and her daughter Elizabeth. For years she has been employed by the sanitarium and was for a time one of the depart­ments of the sanitarium laundry.

Miss Vandenhof was of a quiet disposition, who made and held a large number of friends. She was deeply interested in religious work and loved her church and its work. She appreciated the privilege of having a considerable number of friends from her native country who lived in Battle Creek.

After four months’ illness from an incurable disease, early in the morning of March 4, 1930, she fell asleep in the presence of her Lord.

Pawlet services were held at the Williams and Braden Funeral Home on the afternoon of March 7, 1930, conducted by Rev. Henry N. Jordan and Pastor William M. Simpson. Burial was in the Memorial Park Cemetery of Battle Creek.

H. N. J.

Sabbath School Lesson I—April 5, 1930.

The Law of the Cross.—Matthew 16: 13-17; 27.

Golden Text: “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matthew 16: 24.

March 30—DAILY READINGS


April 1—Patience in Suffering. 1 Peter 2: 18-25.


April 4—The Reward of Suffering. 2 Timothy 4: 1-8.

April 5—The Cross Exalted. Isaiah 53: 7-12.

For Lesson Notes, see Helping Hand.

A Note to Teacher.—“Dear Teacher: Kindly excuse Johnnie’s absence yesterday. He fell in love with the same you will greatly oblige his mother.” —Locomotive Engineers’ Journal.

We have very imperfect knowledge of the works of nature till we view them as works of God—not only as works of mechanism, but works of intelligence, not only as under laws, but under a Lawgiver, wise and good.

—James McCosh.