"My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil."

The Sabbath Recorder

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

Vol. 108, No. 23
Plainfield, N. J., June 9, 1930
Whole No. 4,449

SEVENTH DAY BAPTIST DIRECTORY

The SEVENTH DAY BAPTIST MEMOREACE

Next session will be held with the Seventh Day Baptist Church Convention at St. Louis, Mo., October 10th, 11th, and 12th.

President—William M. Stillman, Plainfield, N. J.

Grievance Committee—Mrs. Alice F. Parslow, 240 West Front Street, Plainfield, N. J.

Grievance Secretary—Paul C. Saunders, Plainfield, N. J.

Grievance Committee for the Northeast—Dr. Edward L. Farber, 301 Elliot Ave., Milton, Wis.

Treasurer—Mrs. L. M. Riverman, 900 East 8th Street, St. Paul, Minn.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY (INCORPORATED, 1916)

President—Curtis F. Randolph, Maplewood, N. J.

Recording Secretary—A. F. Randolph, Plainfield, N. J.

Vice-President—Lucian T. Titusworth, 203 Park Avenue, Plainfield, N. J.

Secretary—Mrs. Alice Raney, 102 Greenwood St., Plainfield, N. J.

Treasurer—William L. Burdick, Chairman, 102 Greenwood St., Plainfield, N. J.

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President—Curtis F. Randolph, Maplewood, N. J.

Recording Secretary—A. F. Randolph, Plainfield, N. J.

Vice-President—Lucian T. Titusworth, 203 Park Avenue, Plainfield, N. J.

Secretary—Mrs. Alice Raney, 102 Greenwood St., Plainfield, N. J.

Treasurer—William L. Burdick, Chairman, 102 Greenwood St., Plainfield, N. J.

SEVENTH DAY BAPTIST VOCATIONAL SOCIETY

President—A. R. Maxwell, Level Park, Battle Creek, Mich.

Recording Secretary—Miss Gladys Coon Hemminger, 163 Greenwood St., Battle Creek, Mich.

Recording Secretary—Mrs. Carrie Z. Gillis, 127 Manchester St., Battle Creek, Mich.

Recording Secretary—Mrs. Alice Raney, 102 Greenwood St., Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, 102 Greenwood St., Plainfield, N. J.

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Vice-President—Clayton A. Randall, Westerly, R. I.

Secretary—Mrs. Alice Raney, 102 Greenwood St., Plainfield, N. J.

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Executive Secretary—Mrs. Alice Raney, 102 Greenwood St., Plainfield, N. J.

BOARD OF DIRECTORS

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SEVENTH DAY BAPTIST WEEKLY PUBLISHED "THE SEVENTH DAY BAPTIST MEMOREACE"

I. Our paper is a weekly publication, published in Westerly, R. I.; started in 1832 by Judge Thomas Harris, with a subscription of 12 subscribers. It has always been a friend of the Church, and will be gladly administrated and safeguarded in accordance with the feelings of the Church and the wishes of the denomination.

The Memorial Board acts as the Financial Agent of the denomination, in order to do the work that would have us do for their own spiritual support, and for the furtherance of the spiritual liberty of the kingdom of God on earth. Give us grace to see as thou seest, and willingness to do thy will. As we go about our work, coming in touch with the lives of others, we prove to be helpful to all whom we meet. May we cherish proper respect for the feelings of others, and be quick to do others a good turn, and to cherish proper respect for thy spirit in whatever we try to do. In Jesus' name. Amen.

What Could We Do Without the "Recorder"? Perhaps you may have met this question before, but I am not sure that you have really tried to answer it. Really it is more important than some seem to think.

Our fathers were keenly alive to the need of such a paper, and more than ninety years ago some of our fathers, friends in families scattered from Maine to California and from Canada to the Gulf, are the pages devoted to the records of marriages and deaths. Indeed! all the way through the pages of the "Sabbath Recorder," whether it is in our homes, our churches, and our schools, the "Sabbath Recorder" has aided those who are engaged in every good cause for which we stand, and given comfort to those whose friends have gone to their long home.

For fifty-eight years now the "Sabbath Recorder" has been under denominational management, and supported by our General Conference, and has been blessed in helping all our small and scattered churches year by year to rally to the support of measures planned and approved by our General Conference, and its mission has been blessed in helping all the widely separated flocks to keep in the ministry of the spirit and to work together in the bonds of the fellowship of the Keeping all over the land have found our paper a source of strength and encouragement. Our missionaries at home and abroad have found it like a letter from home fifty-two years a time.

It has helped our churches to understand the work of all their boards. It has proved to be a bond of union between the different associations, enabling them all to keep in touch with one another. It has been an inspiration and help to our young people's work and to our children's work, and our Sabbath school workers have always found a helpful friend in the "Sabbath Recorder." And for many years the work has had a prominent place in its pages.

Last but not least, for a people with relatives, and friends in families scattered from Maine to California and Canada to the Gulf, are the pages devoted to the records of marriages and deaths. Indeed! all the way through the pages of the "Sabbath Recorder." Index to the "Sabbath Recorder." It was in General Conference of 1832 that immediate efforts were made to secure our first paper, called the "Sabbath Recorder," which was kept alive for some years by private gifts, and in 1872 the denomination made an extended canvass for funds, and our "Sabbath Recorder" was saved.

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Loyal, spiritual life is far more important and satisfactory in the end than mere worldly gain, which must all be left behind when the curtain comes down, but spiritual riches endure through eternity.

CAN THE CHURCH PAPER PAY ITS WAY?

DAVID M. SWEETS


If there is any real place of power and usefulness for the church paper, it is in making men realize the truth of the words spoken by Phillips Brooks:

"Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thought that is thinking, and the deeds he is doing; when there is never a foretaste of the great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God."

The church paper ever holds to one idea—creating in the hearts of its readers a holy discontent with mediocrity and inspiring them to attempt nobler things.

Addressing the National Press Club several months ago, President Calvin Coolidge suggested that the daily newspaper—"the only weekly church paper to recapitulate the dominating position it formerly held as a molder of thoughtful public opinion."

In commenting on President Coolidge's remarks, the Business Manager of The New York World, Mr. Don Seitz, said: "Where next is to be found the real church? I answer that it exists in the church membership and attendance, which is large, liberal and progressive, and that great body of worthy men and women is reached by the religious press."

He mentioned several weekly denominational papers which he says are "edited with an abiding sense of responsibility, edited weekly and reaching a class of people who really form the background of the country."

The religious press can do more to preserve liberty than any other factor now active in the land. There is plenty of work for the real editor with a real pen to do."

BRIEF HISTORICAL SKETCH

The Church in all the ages has made large use of the press. While the spoken word of prophet, law-giver, and reformer has swayed, thrilled, and uplifted throngs of people in every country and in every age, it was early recognized that the written word is necessary for the preservation of future generations of messages of vital import, and discoveries in both the natural and spiritual world which men have made. Examples of printing which have been given in the history of the utilization have been preserved for us, and today are among the most prized treasures of mankind. Labors of writing by hand continued through the invention of the printing press about the middle of the fifteenth century.

Publication of tracts, pamphlets, etc., has rendered a marvelous service throughout the centuries. It will be impossible because of time limitation to give a complete history of church literature. The idea of a weekly religious paper took definite form in the United States early in the nineteenth century. Monthly, bimonthly or quarterly magazines were published, but practically all of them were discontinued or merged into some other form of publicity.

A careful search of historical records indicates that the oldest weekly church paper in the United States, and perhaps in the world, that has had a continuous publication was published in Philadelphia, February 1, 1813, under the name of The Religious Remembrancer. It was not the first church magazine issued, but it is the only weekly religious paper that has continued publication as a weekly from that time to the present. It has been merged with a number of other church papers such as the Christian Observer, of which I have had the privilege of being editor for twenty-one years. For more than a hundred years it has been owned and directed by the Converse family. Dr. Amasa Converse was the first of the family to be editor and he was succeeded by his sons, and later by his grandson, who is now managing editor.

At the beginning of the nineteenth century there was not a single weekly religious or church paper published in the world. When the early press in America blazed with the camp fires of the enemies of evangelical religion, Infidelity was rampant. Thomas Jefferson, who as admiring on account of his service in political matters, had been attacking the Scriptures, heralding the dawn of an age of reason and sowing the seeds of infidelity, crept and reformed, had been laboring to demonstrate the impotence of the supernatural. Voltaire had been sneering at everything that brought
help or hope into a sinning and sorrowful world. But the rights of man have been proved to be an argument for the right of God. The rights of man could not be vindicated when the rights of God were denied. The year 1800 saw religious papers in the country at a low ebb and the Church seemed wrapped in apathy and gloom. There were only 364, 872 communicants in all the Protestant churches, and at that time one in every sixteen of the population was a communicant of some evangelical church, whereas now about one in three is a communicant.

It was not long before each denomination recognized the importance of a church paper and today each one of the Protestant denominations has one or more weekly church papers. Such a paper is recognized as indispensable to the welfare and progress of any denomination.

### The Field of Religious Journalism

It will be seen from the foregoing statements concerning the religious press that there is an extensive field for religious journalism. In fact, today it is recognized that religious journalism is one of the greatest assets to the Church. Religious education, the pulpit, and pastoral ministry and other agencies that are at work for the betterment of mankind. There are evidences that the Church is rapidly arriving at a realization of the place and purpose of religious journalism and is becoming more and more aware of the fact that nothing can be done for more adequate support of the church papers that are serving the causes of the kingdom so faith and self-sacrifice.

The question has been asked, "Is journalism a necessary function of the religious life? Is the religious weekly to continue?" Have the papers fallen? Are the answers given by thoughtful students of the situation that is as long as denominations exist there will be reason for denominational papers. Whether the church paper will be sectional and sectarian in appeal, or whether it will be always somewhat in advance of the rank and file of the denomination depends largely upon the faith, and Christian statesmanship of those who are in charge of the church publications. This fact will always be true. The paper will havechers that are serving the causes of the kingdom so faith and self-sacrifice.

### Financial Difficulties

Twelve years ago about one in three of the religious weeklies was reported self-sustaining. Today it is probable that less than one in twenty is self-sustaining. If the circulation of the church papers could be doubled, this would probably solve their financial difficulties.

The cost of publishing has increased during the past few years until almost every church paper reports that its expenses are exceeding its income. The Methodist Episcopal Church and the Methodist Episcopal Church, South, through the Methodist Book Concern, and through conferences, have furnished many hundred thousands of dollars to pay the deficits of their church papers and the report of the Committee on the support of the Book Concern to the General Conference of the Methodist Episcopal Church in 1924 showed a net deficit on eight weekly church papers for the four years 1920-1924, of $415,321.45. Publications of other denominations are running with deficits, some as high as $20,000 a year, which are generally cared for by private subscriptions.

The Continent ceased publication in the spring of 1926, and the present paper is an attempt to give religious education, the pulpit, and pastoral ministry and other agencies that are at work for the betterment of mankind. There are evidences that the Church is rapidly arriving at a realization of the place and purpose of religious journalism and is becoming more and more aware of the fact that nothing can be done for more adequate support of the church papers that are serving the causes of the kingdom so faith and self-sacrifice.

### Where the denominational paper is church

Where the denominational paper is owned it may be necessary for the church to provide a subsidy; with a privately owned church paper the wisdom of such a subsidy is not apparent. My own personal experience is that the executive and benevolent agencies of the church should contract for and pay for a larger number of advertising space with the denominational paper. This would help the publication greatly, and is a field that should be cultivated. By gathering statistics showing how much space would be required if the church have expended for advertising purposes in the church paper they may be induced to increase their appropriations for such publicity purposes. It is always money well expended. The church often expects large free publicity and has seemed reluctant to pay for even a reasonable amount of advertising space.

### Religious Papers and Advertising

Religious papers cannot have similar complete confidence in the advertising business that the newspapers. Print paper is in some sense a conscience, well-managed religious weekly paper. Many years ago the religious papers took a definite stand that they would not publish any advertisements that were in any sense deceitful, untrue, or liable to mislead. They also agreed that they would not publish advertisements for proprietary or patent medicines. Many of the best religious publications guarantee their subscribers against loss from false or misleading advertisements.

In a recent book by S. Roland Hall entitled, "The Advertising Handbook," ($5) the New York City, there appears a discussion of "Religious Papers." From it we quote:

Those who have not taken the trouble to consult the religious division of a publication directory, and looked at the number and variety of these mediums. Many of them are of small circulation and limited influence. Many are evidently published with little capital and restricted facilities. Others occupy a very strong position. With a few they are losing money. With many religious turn, he should not shut his eyes to the fact that religious faith affords the basis for the most earnest kind of attention to a magazine or paper. Astounding as it may seem to the "worldly" type of advertisers, there are many thousands of homes in which the religious paper outstrips, in attention and influence, any other periodical received. Religious papers have not always been careful in the matter of the advertising that they receive, but within the last few years the question of advertising censorship has been raised in the advertising by most denominations. The best religious paper has reaped the benefit of that long-continued assurance.

It would be difficult, from the advertiser's point of view, to overestimate the value of the medium that has been developed in the religious papers. The religious papers have not always been careful in the matter of the advertising that they receive, but during the last few years the question of advertising censorship has been raised. The best religious paper has reaped the benefit of that long-continued assurance.

### Ownership of Church Papers

Most denominational papers today are church owned and only a few are privately owned. The Presbyterian churches seem to have preferred throughout all their history that church papers should be privately owned rather than church owned. Throughout the one hundred years of the history of the Christian Observer it has paid its way. Some years there was a deficit, but receipts in other years would make up the deficit. It is probable that no denominational paper can today be made to pay dividents, but the history of the Christian Observer makes it possible for a church paper to pay its way, provided it can secure three necessary things. (1) An adequate subscription price (the Christian Observer has been $3.00 since the World War; it was $2.50 before); (2) a list of subscribers representing from five to eight per cent of the total membership; and (3) other denominations are running papers that are serving the causes of the kingdom so faith and self-sacrifice.
**SOUTHERN ASSOCIATION**

It has been decided by the executive committee of the Southern Association that the Southern Association shall be held at Nady, Ark., with the Little Prairie Church.

Very general interest is expected.

May 31 to August 3.

TRUSTING this is ample notice for all who may wish to be present.

Very truly yours,

E. R. Lewis.

May 29, 1930.

**REV. DUANE OGDEN SPEAKS AT MILTON COMMENCEMENT**

Milton College students will be glad to know that the Christian associations have secured, as speaker for the annual commencement prayer meeting service, Rev. S. Duane Ogden, pastor of the Nortonville, Kan., Seventh Day Baptist Church.

The subject of his sermon will be "Christian Religion and the New Day."

Mr. Ogden is a strong man, full of "pep" and enthusiasm, who is vitally interested in college students and their problems. He was graduated from Salem College, W. Va., in 1923, then spent two years in Alfred Theological Seminary, and finished with two years at Yale Divinity School.

For more than a century before he was ordained in May, 1927, he was student pastor of the Waterford, Conn., Seventh Day Baptist Church. The subject of his sermon will be "Christian Religion and the New Day."

Mr. Ogden was graduated from Salem College, W. Va., in 1923, then spent two years in Alfred Theological Seminary, and finished with two years at Yale Divinity School.

**MISSIONS**

**ITEMS OF INTEREST BY THE WAY**

During the last four weeks the missionary secretary has been visiting churches in West Virginia, Arkansas, and Colorado. The trip was in response to a request from workers in both West Virginia and Arkansas to re-study the needs and conditions of our mission work in those sections that it might be made more effective.

The trip was made more effective, and while trying to plan for this trip, a request came asking for assistance in the ordination of the pastor of the Beebe (Colorado) Church, a church that is hundreds of miles from any other church of like faith.

Believing that the follower of Christ should keep himself out of controversy as much as possible, it has been the missionary secretary's plan to make no mention of his travels and doings unless it appeared that there were items which would be both timely and encouraging.

Six churches were visited on this trip and long and helpful conferences were held with the pastors of two other churches. Very little news comes from the most of these churches; hence the secretary departs from his usual policy of silence regarding his work.

At Brea, W. Va., the church first visited, the splendid work being done by Pastor Beebe and the loyal band upholding his hand was indeed encouraging. A fine up-to-date church building is in the progress of being completed and is the leading one in this community.

Among the items of interest is the report that the Beebe and the loyal band upholding his work, the future of the church, the excellent methods and fine spirit in church work, the Bible school, and Christian Endeavor society, which is the case with every one of our churches, are like a city that is set on a hill, and their progressive methods and broad-minded Christian Endeavor may become the watchword for which Seventh Day Baptists stand.

It was planned that one week-end should be spent with the church at Little Prairie, Ark., and the general missionary, E. R. Lewis, and the secretary went there with such a plan in view; but owing to high prices and the prospect that that section was in for a flood, it was decided to return before the Sabbath. Though the visit here was short, all the resident families of our church except one were visited. This field
is an inviting one to a missionary who wishes to do real missionary work. The church has parsonage children and ships, but it is needy and inviting. Thegeneral missionary, Ellis R. Lewis, with his interest is shown in every line of work. The elders residing in his large field.

"When Carey went to India, there were no volcanic problems between Great Britain and China. Today, there are twenty-five children and young people who need a pastor very much. The field presents its hardships, but it is needy and inviting. A pastor is needed, was also full of interest and encouragement. The church services are well attended and much interest is shown in every line of work. The general missionary, Ellis R. Lewis, with his headquarters here, is reaching out to other neighborhoods and villages and is endeavoring to keep in touch with lone Sabbath keepers residing in his large field.

Five days, including Sabbath day, May 24, were spent with our church in Boulder. The principal item of interest here was the ordination of Pastor Ralph H. Coon to the gospel ministry. Others will write of these services and of the special evangelistic meetings now being conducted by the pastor and assisted by Rev. Lester G. Osborn. Seventh Day Baptist churches are not as numerous as on all political fronts, but on this trip the missionary secretary has been impressed as never before with the vigorous efforts of our pastors and the sturdy character of the men and women who compose our churches on the frontier.

"THE NEW SIGNIFICANCE OF THE MISSIONARY"

"Our greatly esteemed contemporary, The Chinese Recorder, calls attention to important aspects in which the foreign missionary now has a far-reaching significance that he could not have before the development of our modern internationalism. In this period when the whole world is on the move, it is very likely that the missionary is no longer needed, this in sight of our brother-editor in China merits the most thoughtful reflection.

"In this new age, the twentieth century missionary makes the same contribution that was made by his predecessor of a hundred years ago. Now, as then, he is the one who can make a nation abroad understand the meaning of life as revealed in Christ. In two ways, however, the missionary today makes a distinct and important difference that earlier forerunners could not so clearly make.

"When Carey went to India, there were no volcanic problems between Great Britain and China. Today, there are twenty-five children and young people who need a pastor very much. The field presents its hardships, but it is needy and inviting. The general missionary, Ellis R. Lewis, with his interest is shown in every line of work. The elders residing in his large field.

"The spiritual basis for the international civilization that is coming into being today is not to be weakened. The support of the missionary enterprise would be like the government given up to the League of Nations in the very day for which it was born!"—Editorial, Federal Council Bulletin.

PASTOR D. BURDETT COON IMPROVING

"Inquiries are coming regarding the health of Brother Coon in Jamaica. Very little has come from the corresponding secretary regarding his illness. First a letter came from Mrs. Coon stating that Mr. Coon had a boil on the back of his neck. Some time later another letter came indicating that he was in a hospital; and still later more details were learned through Doctor Gardner's item in the Sabbath Recorder of May twenty-sixth. Recently a letter from Mrs. Coon came to hand indicating that Brother Coon is improving.

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF TRUSTEES


REPORT OF LEADER OF THE CONFERENCE OF COLLEGE YOUNG PEOPLE

"In the conference of College Young People, which was held June 28-29, there were twenty-five young people in attendance including delegations from each of our six branches and one student from each of seven eastern colleges. These young people were represented by a graduate from Western College for Women, and a student from each of the twelve different states from Rhode Island to California. Many of the resolutions passed at this conference asked that the strength of the SAB audience be read, and that the corresponding secretary be sent be sent to them.

"In addition to the three-day meeting at Christian Herald Institute, Religion to be held at Buck Hill Falls, Pa., there was a second conference held here for the churches to send us their subscriptions, and still another held in Plainfield April 24-25. The number interested was quite a large one, and the board's approval of his program of activities as follows:

1. Attendance at a three-day meeting at Christian Herald Institute, Religion to be held at Buck Hill Falls, Pa.
2. Attendance at a Teen-Age Conference of New England young people to be held at Harrisburg, Con. G. Bond.
3. Attendance at a Teen-Age Conference of young people at North Loup, Neb., to be held June 28-29.
4. A series of more or less meetings in the Northwestern Association.

REPORT OF LEADER OF THE CONFERENCE OF COLLEGE YOUNG PEOPLE

A Conference of Seventh Day Baptist college young people was held here in Plainfield April 24-26. There were twenty-five young people in attendance including delegations from each of our branches and one student from each of seven eastern colleges. These young people were represented by a graduate from Western College for Women, and a student from each of the twelve different states from Rhode Island to California. Many of the resolutions passed at this conference asked that the strength of the SAB audience be read, and that the corresponding secretary be sent to them.
This was not heavy since the young people traveled by automobile. Milton paid $13.90 toward the traveling expense of their delegation. This was paid by the Automobile Club of America through their Cen-ter for Youth of the Christian Parents. The subject for the traveling expense of their delegation was a little less than $200, which supplemented the amount contributed by Milton toward the expense of their delegation to the General Conference for two days for the entire group for the opening of the conference. The young people were a group of the finest men and women of Plainfield people during their stay.

The conference extended a hearty vote of thanks to the Tract Board for making the conference possible. Practically every one who attended gave personal expression of appreciation for the privileges enjoyed.

Rev. A. C. Bond in behalf of the Teen Age Conference Committee reported informally that Miss Marjorie Burdick and Mr. Carroll L. Hill have been employed to conduct the conference. Also, that a new car has been procured for the use of the camp.

Mr. Alexander W. Vars, chairman of the Supervisory Board, reported that the committee had prepared the report on the expense budget for the conference and the Ladies' Aid Society at Westerly, which will appear in the next Issue of the Christian Herald.

Mr. McConnell, Dr. S. Parkes Cadman, and Dr. Robert E. Smith served on the committee of the Teen Age Conference.

The New England Seventh Day Baptist Conference at Westerly, Conn., Sunday, May 25, will include the young people from all our New England churches. The committee to appoint a corresponding secretary will report next. Minutes read and approved. Board adjourned.


does the wet digest poll show dry?

By radio, newspapers, and through its own columns, the Literary Digest has been giving figures from the "Wet or "Damp" on the nation" which tend to show that large majorities in the country are either "wet"-damp" or "damp"-damp" on the question of prohibition. In the final Digest count issued May 23 only five "dry" states are listed; with thirteen states, mostly of the South, forty percent dry. "Wet" states are twenty seven. And do the states ever love? A total of 20,000,000 ballots were sent out by the Digest, and it is to be expected that every "wet" "damp" immediately voted his convictions. The Anti-Saloon League officially and in every way possible urged its members not to countenance the poll, and specifically not to vote. There is no doubt many obeyed this request. In any case the final count showed over 15,000,000 ballots unreturned. The totals showed 1,464,998, or 34.6% for enforcement of the Eighteenth Amendment; 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for enforcement of the Eighteenth Amendment; 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simply wanting a change which they think might lead to better law enforcement); 1,399,314 for modification or 29.11 per cent (and many believe that this majority of these could not be classed as "wets", simple
CABIN AND CLOISTER

Three thousand persons listened in West­minster Abbey recently while Hampton In­stitute students crooned Negro spirituals within walls where the like had never been heard before. The abbey typifies one of the most primitive and childlike forms of ex­pressing the religious yearning of a people. But even in this meeting of the two extremes no shade of incongruity could be imagined. The essential kinship of spiritual aspirations winging their way to the same source kept all in harmony.

For their part, the Hampton Institute stu­dents desired to lay a wreath of laurel on the tomb of David Livingstone, in the abbey, and with their songs to convey some of the gratitude which their race feels to the many Englishmen who have taught to guide them in their journey out of darkest Africa. The English audience—which was only one of many eager and appreciative groups in Lon­don—wished to express the sympathy and understanding always felt by the finest British thought toward the Negro race and to thank its representatives for their unique contribution to mankind. Years many tal­ented singers of Negro songs have found enthusiastic audiences in London, perhaps more enthusiastic than anywhere else in the world. But the Hampton Institute singers were honored in Westminster Abbey more than any of their predecessors.

The abbey typifies one of the most primitive and childlike forms of expressing the religious yearning of a people. But even in this meeting of the two extremes no shade of incongruity could be imagined. The essential kinship of spiritual aspirations winging their way to the same source kept all in harmony.

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meeting was conducted by the leader; the younger members and some visitors were given the opportunity to discuss the Sabbath or a question on the Sabbath, and we had twenty-eight testimonies in fifteen minutes.

MRS. BLANCHE J. BURDICK, Corresponding Secretary.

WHAT THE SABBATH MEANS TO ME.

Next week, we hope to give the program for Sabbath Rally day, as arranged by the England Union, Mrs. Elisabeth Sabbath, and as carried out in at least three of the societies of the union. We here give the papers written for the program by various members of the union.

[These following papers for the symposium were written by people of different ages. The first one was written by Lanta A. Babcock (Mrs. Albert Babcock of Rockville.) The Sabbath rest, after six days of labor, is to me holy time, even as religiously observed, as the Creator, his works, his laws, and his book. To me no other day is like the Sabbath of our Lord, whom early I chose to be my Savior and my guide in life. It is a glad day.

LANTA A. BABCOCK.

Rockville, R. I.

The second was written by Blanche Burdick (Mrs. Earl D. Burdick) of Ashaway. To me the Sabbath means the day of Je-hovah's rest. It is the day set apart from every other day of the week for religious purposes and to meet with others. It is our day. It is a day which we may devote as we please to God and his work.

ASHAWAY, R. I.

The third was written by Morton R. Swinney, of Waterford, Conn.

We must worship the Father in spirit and truth. The Holy Spirit is to me holy time, even as religiously observed, as the Creator, his works, his laws, and his book. To me no other day is like the Sabbath of our Lord, whom early I chose to be my Savior and my guide in life. It is a glad day.

WATERFORD, CONN.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER III

For several minutes it had been very still in the store. The big colonial house on Willis Avenue. A gray-haired man sitting at a desk looked with unseeing eyes at the pages of numbers and dates spread out before him, while a younger man stood facing a window from which could be seen a boy and girl moving about a newly constructed tennis court.

Presently the young man turned to look at his companion. "No, Uncle Dan, it isn't any use to argue the matter with you. My decision was reached long ago, and I couldn't change it now. I'm sorry to disappoint you. You've always been so good to me, and I do appreciate your interest."

Yet all these figures and plans mean nothing to you, Neil?" There was deep regret in the gray-haired man's voice.

"Oh, they do mean a great deal, Uncle Dan. They mean that all the work you have put into the Daniel Henry Waterman Company has brought you success—more than ordinary success—I should say, and I am glad.

But are you willing to turn down a partnership in that same company and, I thought, when you began working in the store five days a week during your vacations, and showing the interest you had in the business, I was not sure if some day you would come in with me.

"I'm sorry, Uncle Dan."

Suddenly the older man put his hand and held out his hand to the younger man and said, "Neil, would you like to be a partner in this business?"

"I'd be happy to do so, as long as it's in the store and we can make them work hard.

THE SABBATH RECORDER

719

It is a day set apart by God when we can worship him in the hearts of our bodies and our minds. And as I grow older I know it will mean a lot more to me.

As I learn more about God and try to follow the example shown to me through his Son, I shall be better prepared to keep his Sabbath as he would have me keep it.

WESTERLY, R. I.

WESLEYAN CHURCH Recorder.
"Thanks, Uncle Dan, but I'll get the bus. And thanks for all your kindness to me."

"There's nothing to thank me for, Neil. I shall always be interested in your work. God bless you in it."

Five minutes after the front door of the big colonial house on Willis Avenue, Edgebrook, had closed behind him, Neil Dixson was climbing into the bus which was due in less than an hour. He had traveled many miles for this interview with his great-uncle, Daniel Henry Waterman, but when he ended it he felt strangely tired. But he must not think about that now—must make all possible haste to Hillside Farm, for he was due at theacty school at nine o'clock that night.

It was the warmest day of the season, and hardly a breeze was stirring when he walked up the long driveway leading to the Anderson home. The fragrance of apple blossoms and lilacs lingered in the air, but the flowers, themselves, were not as fresh as they had been three days before. A big Maltese cat came to meet him, and he stooped to pat his silky head. In the south pasture, cows stood in the shade of an old apple tree, contentedly chewing their cuds, but there were no other signs of life about the farm.

Neil went up to the flagstone walk to the back door, but no one came to answer his knock. At the side door and then at the front he had no better luck. Where could everybody be? Harry and Nan were in school, but where were Patricia and her father and mother? Even Bobs seemed to have deserted the place.

Neil sat down on the porch and rested. This done, he began to bark a joyous welcome.

Neil looked at the scraps of paper with the ragged edges and tiny holes, and a possible explanation of the letter's fate came to him.

"Bobs, did you tear Miss Patricia's letter?" he demanded. "She didn't give it to you to tear up!"

But Bobs only barked ecstatically and ran round and round his favorite guest at Hillside Farm.

"Some of the family must be near by," thought Neil. "Perhaps—" but he needed to say no more, for Mrs. Anderson was hurrying to meet him.

"I'm sorry no one was here when you came, Neil," she said as she held out her hand. "I thought I'd be right back. You see the baby down at the next house is sick, and I had to go out."

Neil exclaimed that he must hurry, that he was very glad to see her, if only for a few moments, and showed her the scraps of paper. And when he went away, he was either sure that he had heard something and that the assurance which he had heard from Patricia very soon. She had been worried about the sheet of paper Bobs had carried none knew where. And this knowledge helped him a little.

All the way down the hill, two questions and part of a sentence lingered in Neil Dixson's mind. The questions were: Why had Patricia gone on a long motor trip with young people of whom her own father and mother couldn't possibly approve? And why had she decided so suddenly to go? He knew no such plan had existed before when he came for the interview. There was something about a playtime and a great disappointment, and doing good with money—she might be thinking of what wonderful goods they have, but they do not always prove to be satisfactory. If this is continued very long, people will discontinue to patronize them.

Bluffers may not only harm themselves but also smaller children, who look to them as an example. Some people may profess to be Christians and deceive their associates, but they can not deceive God. A bluffer should always be an example; cause bluffling is a bad habit and not according to the example Christ set for us to follow. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

JUNIOR JOTTINGS

EDITH BARBOC, MILTON JUNCTION, WIS.

Bluffing is a very poor policy. A person who bluffs his way through life, whether in school, religion, or business, should be an undesirable companion. Business men boast of what wonderful goods they have, but they do not always prove to be satisfactory. If this is continued very long, people will discontinue to patronize them.

Bluffers may not only harm themselves but also smaller children, who look to them as an example. Some people may profess to be Christians and deceive their associates, but they can not deceive God. A bluffer should always be an example; cause bluffling is a bad habit and not according to the example Christ set for us to follow. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Prepare an honor roll for your committees. Then ask each committee to present at the business meeting one definite task they will try to undertake during the coming month. At the end of each month check up the activities of the committees and place the names of the committees who accomplished their task in a commendable way on the chart for that month.

STATEMENT ONWARD MOVEMENT

TREASURER, MAY, 1930

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent

Milton Junction, Wis.

DAILY READINGS


Topic for Sabbath Day, June 21, 1930

WHAT I THINK OF A BLUFFER

EDITH BARBOC, MILTON JUNCTION, WIS.
### BOUNTY FOR BEETLES

The government of Australia pays a bounty of twenty-five cents a pound for water grubs or greyback beetles which last year caused millions of dollars worth of damage to the sugar plantations. Two residents of Brisbane made $1,000 in ten days catching beetles and turning them in for the bounty—Pathfinder.

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<tr>
<td>Edinburg</td>
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<tr>
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The SABBATH RECORDER

**THE SABBATH RECORDER**

### CHILDREN'S PAGE

#### GOD'S GIFT—THE BIBLE

**PSALM 119: 105**

Junior Christian Endeavor Toge for Sabbath Day, June 24, 1930

**MRS. HERBERT L. POLAN**

**GROUND FOR THE MEETING—**

Look-out committee distributed little invitations—little folders shaped like a Bible.

**DURING THE MEETING—**

Prayer meeting committee arrange blackboard talk—three working at the board together, dividing the work.

**AFTER THE MEETING—**

Good literature committee arrange to read aloud the Bible to some old person whose eyesight is poor.

**TALKS ON USING THE BIBLE—**

Carrying my Bible
Marking my Bible
Reading my Bible
Taking care of my Bible
Learning my Bible
Understanding my Bible

**BLACKBOARD TALK—**

A short talk may be given on the meaning of the following sentence:

> "The Word of the Lord rightly directed our lives."

As your talk, arrange the words in two columns, so that an open Bible may be sketched around them and the words appear on the two pages.

**OUR LETTER EXCHANGE**

Dear Mrs. Greene:

I am seven years old. I am in the second grade. My school closed Friday. I was promoted to the third grade. Friday I came down sick with the measles.

I have a sister five years old; her name is Gladys Mae. I have a baby brother who is one year old. His name is Arnold. They will have the measles soon.

Sincerely your friend,

MIZPAH S. GREENE.

---

**IN JAPAN**

M. S. G.

Oh, I am a boy from far Japan, And Mitsu is my sister dear; She's very tidy tim, but I can Protect her for I have no fear.

We dress so much alike I doubt If you could guess which one is I, If I were not so bold and stout, And she so tiny and so shy.

I wonder if it'd like to wear The shoes that I put on each day, Just wooden soles and every pair Tied on with strings. What do you say?
"Oh, do you wear them in the house?" Oh no, I drop them at the door, And slip as still as any mouse So carefully across the floor.

No chair within my home have I, Use instead a padded mat, Of cloth or straw. Yet wonder why? 'Tis just our custom, only that.

You'd think my bed was rather queer. A padded quilt I crawl inside; My mattress, how I hate it. Not very long or very wide.

And we have other customs, too. That you may think are rather queer, But do you know, you have a few That just as strange to me appear.

Still though we do not just agree I'll decide the question right, You can ask and helpful be Across the sea as in Japan.

So let us be our very best In all we do and all we say. The things we do must be the test, Be they in mine or in your way.

IS THIS A RETURN OF CAMPUS PIETY?

Students at Amherst College have protested against the discontinuance of courses in Biblical literature and the dismissal of the professor, Rev. Dr. James G. Gilkey.

The protest came after the announcement by President Pease that, owing to financial reasons and the nature of the professor's work, he would not be able to continue under the present instructor. Only six men feel that Sunday chapel in Amherst offers an adequate opportunity for religious experience. Only one man would attend if the courses were given without credit.

"The protest comes after the announcement by President Pease that, owing to financial reasons and the nature of the professor's work, he would not be able to continue under the present instructor. Only six men feel that Sunday chapel in Amherst offers an adequate opportunity for religious experience. Only one man would attend if the courses were given without credit."

"Discard it as one may, observes the Schenectady Union-Star, "the action stands. It may signify that Biblical literature is a 'snap' course which lazy students elect; or it may signify that this is 'just another questionnaire,' and that the professor is personally popular."

"Underlying it, however, is a sense that Biblical instruction is part of the curriculum that belongs in a New England college of the size and character of Amherst; that the religious element is part of normal human experience."

"There are serious-minded men in the colleges. All the time the students are not taken up with parties and girls and athletics; other things than drink have a place on the campus; believers in well-rounded education still adhere to the idea that philosophy and religion and kindred subjects have their place alongside the curriculum along with the physical sciences."

"Rather at a loss to understand the action of the college authorities, the Harvard Times says, "one is inclined to feel that the reaction of the students is a healthier sign of interest and religious inquiry than the negative and minimizing policy of the trustees."

"However, the Philadelphia Inquirer believes that—"

"The outsider must view these incidents with reserve. The latest development does not necessarily imply a return of the college piety characteristic of the last century. The difference between attending religious services and attending classes in Biblical literature lies in the fact that the latter counts in credits towards graduation."

"It should be observed, however, that in many men's institutions, where similar courses are optional, they attract a far smaller response. It may be due to an inspiring instructor gifted with a theological gift and with the scholarly man, or it may be due to the reputation for a 'cinch' course."

—Literary Digest.
Confucius was a great and good philosopher who taught a high standard. He claimed himself to be only a very unlearning learner and preacher, and he confessed his own moral inabilities. He discouraged all concern for any supernatural Being, and would probably be horrified if he knew men were reverencing him today. All scholars agree that this attitude can only be considered a philosophy of life.

Sokya-Muni, founder of Buddhism, took his hold on our morality but nothing concerning God. He did not consider himself divine and, to show his humility, it is well substantiated that he died in old age of indigestion or some internal disease.

Mohammed, founder of Mohammedism, died a matter of ten wives. Hume says of Mohammed, "He was an attractive leader and organizer, kind to those who favored him; domineering, autocratic, and advocating violence toward those opposed to him."

As we look at these men do we not realize anew their inadequacy, and understand more clearly the words of Peter, "There is none other name under heaven given among men, by which we must be saved." He was not speaking of Buddha, Confucius, or Mohammed, but of Jesus Christ, our Lord. What a blessing that Luke remembered to both record this challenge of Christ but with one small word of difference. Luke says, "Take up thy cross, daily, and follow me." This is a thousandfold better than the words of Mohammed which are said to have been: "As Jesus makes men leave their flowery beds of ease, so when dinner time came he again took his own supper to the pit, but could not reach far enough, so he told the man to conquer his desire to get out and he would take him up."

There is a story of a young fellow who fell into a pit. Confucius came by, gave the man some good advice and passed on. Buddha arrived and asked to be let out of the pit, but could not reach far enough, so he told the man to conquer his desire to get out and he would take him up. Jesus Christ came along; seeing the man in the pit, he leaped in and reached the top they began to realize what the man had done for them. The water came back in a mighty wave and completely filled the pit, but the men were saved. And—continues the narrative—these men went to their temple and worshiped the man who saved them. The spirit which makes such men a model when they give of themselves for others is in a very real sense the Spirit of God. These Chinese recognized this and worshiped that spirit. The power of that spirit is part of the mystery of the cross. We do not understand its power but we know it exists.

A father sent his rebellious son up to the attic. The young fellow remained obdulant. So, with a thoughtful glance, the father took his own dinner to the ladder, refusing to eat anything himself. When supper time came again took his own supper to the attic, and the boy again took his own supper there. The father then called to the boy at last saw that his father was suffering far more than he was, and with a tears he promised never again to cause his father to suffer by his disobedience and sel­f-will. Love had won where force would have been useless. Let us strive to make that spirit of sacrificial love which Jesus manifested, a part of the living reality of Christ to us. "If any man take his life, let it be for me, and take up his cross daily, and follow me." Love had won where force would have been useless.

We have seen that the cross stands for the grim reality of sin, but there is a more comforting truth which stands: the abiding reality of Christ. That spirit of taking real physical or mental suffering because of the inner heart of God for a power which can not be fathomed.

There is a story told in China of a certain man who one day in his rice fields when he happened to look up at the sea, which was not far away. He himself was up on a hill and so could see the ocean, but his fellow-workmen were down in the valley and could not see it. This man noticed this and then he thought, 'I will go back, leaving visible the ocean floor. In an instant he realized that this was the foresee­able situation and that Jesus in his back, leaving visible the ocean floor. In an instant he realized that this was the foresee­able situation and that Jesus in his
of this family was an atheist and he forbade his children to ever speak of God or of Christ in his presence. The girl went to the Northern school, became associated with Christian girls, and then accepted Christ. She soon wrote home telling her parents of her new joy. An answer came back informing her to leave and tell her to come home. She went with misgivings in her heart, and soon was back in the beloved scenes of her youth. Everything went well until the family saw the father bring up the subject of God and Christ.

They talked long but the father could not persuade the girl to give up her belief. At last he became impatient and angry with her. Striding to the door with blazing eyes, he said, "Either you give up this foolish belief or by nine o'clock tomorrow morning you will leave this place forever."

The girl went to her room but not to sleep. Hours passed. She prayed, she wept; there was no way out that she could see. At last morning came in all its beauty; again she renewed her faith in Christ through prayer. During breakfast and morning there was high tension among the family. Nine o'clock drew near, and the girl began preparing to go. She had her things packed and she moved from one apartment to another in the room, fingering them lovingly—the toys she had played with, the pictures she loved. Finally she came to the piano. She sat down in quiet for a moment, then played for them all to hear, "Jesus, I my cross have taken, all to leave and follow thee." Then rising and with the glorious Christ-spirit shining in her eyes, she stood up, picked up her suitcase and went out of the door. Everything was quiet for a moment in the room, save the whispering of the clock. Suddenly the father rushed to the door. "Daughter, come back!" he cried brokenly. "I didn't know your Christ was like that." It was the only other word that her eyes that the father had seen. He didn't know that there is a living Christ today for whom men and women will still give their all, even life itself.

In this age of luxury and ease we need that old rugged cross and its faith as never before. Never as now do we need leaders who, instead of saying, "I'll be a Christian—with reservations" will say, "Jesus, my cross have taken, all to leave and follow thee!"

### SHOULD A CHURCH PAPER ENGAGE IN CRUSADES?

**JAMES E. CLARKE**

(Reporter, Presbyterian Advance)

The word crusade, as it comes down to us in church history, contains implications which would cause one to "shy" from any movement to which that word might be applied. The so-called Christian crusades were, in my judgment, among the most un-Christian movements the world has ever witnessed. They are to rely upon our historians, even innocent infants were recklessly slain in the frenzy which was characteristic of crusades. I take it, however, in the present context, the word was not intended to imply that it would be proper for a church paper to engage in any kind of persistent effort in any un-Christian spirit. The question before us, therefore, naturally divides itself into two questions, the first being a question of purpose and the second a question of spirit. I proceed under these two headings.

1. **Should a church paper deliberately start upon a movement to cure certain social ills which we believe human nature will in itself never cure?**

Because certainly all will agree that the church paper should always endeavor to promote and propagate Christian principles, and that any crusade was selected because the question in mind was whether a church paper should ever launch a campaign whose purpose was essentially a constructive purpose. My personal answer would be that a church paper certainly should feel it to be part of its duty to attack existing evils, arouse public sentiment against them, and by persistent and patient leadership seek to accomplish some change.

I am not prepared to say, and probably no one would suggest, that this should be the constant and primary characteristic of church papers. Primarily and constantly they should seek to be constructive builders of the kingdom of God on earth. But there come times, however, when great interests are engaged which have definitely interfered with the building of the kingdom, usually by some process of miseducation. The kingdom of God develops in society from its existence and development in individuals. But it is not until that individual has the spiritual strength to resist such influences and have individual righteousness. Any enterprise, therefore, which destroys or tends to destroy the foundations of individual righteousness is a social menace, and church papers are certainly agencies which ought to speak out against and endeavor to overthrow every such social menace.

I may say in passing that it has seemed to me somewhat amazing that church papers as a whole have had so little to say during the past twelve years about the lawlessness which exists and which is steadily being cultivated by certain groups who are, I hope, being taken. Doubtless editors of church papers, being quite human, have been victims of the same kind of hallucination which seems to have deluded the Christian public in general into thinking that because a prohibition law had been passed there was no longer need of patient and persistent temperance education and of equally patient and persistent efforts to show how the opponents of prohibition (the makers of the liquor saloon) are injuring the characters of children and youth for the sake of securing their own self-satisfaction. In my opinion, no one of us has been thoroughly wide-awake on this subject, although of course some of us may plead that we began to discuss and to disapprove efforts which would arouse the Church to the realities of the situation. At any rate, here is one illustration of where the church papers might properly engage in a task which has been morally possible, although possibly contrary to the spirit of the crusades of old.

2. **Should a church paper ever employ methods which are always characteristic of political warfare, even when that warfare is supposed to be religious and even truly Christian?**

I have lived long enough to have become convinced of both the folly and futility of any attempt to influence the course of human activity. I think everyone will immediately sense what I mean by the term "war method" as it applies to discussion. Agreed is the method which generates bitterness, recrimination, increased antagonism and the cultivation of passions. Clearly all will agree that men are free from the intense pressure of pending conflict.

What does the war method mean? It means the effort to use force, even though they believed so-called crusades of old. I have lived long enough to have become convinced of both the folly and futility of any attempt to influence the course of human activity. I think everyone will immediately sense what I mean by the term "war method" as it applies to discussion. Agreed is the method which generates bitterness, recrimination, increased antagonism and the cultivation of passions. Clearly all will agree that men are free from the intense pressure of pending conflict.

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dealt with as reasonable human beings. We are not to assume that international co-operation must be made to take the place of suspicion and conflict. I, for one, am sure we are on the right track in thus teaching, but certainly we must apply the same kind of principle to any efforts which we make in attacking organized evil wherever it is found.

We have no right to assume that men are mistaken in their judgment, that they are not accomplishing the good which they may claim to be accomplishing, that harm, rather than good, comes from their activities. These are matters of judgment. On the other hand, I think we have no right to impugn the motives of those who are our personal friends who are gentlemen and who in most respects try to be governed by Christian principles and yet who insist upon their right to use firearms and in their belief that the whole prohibition method is wrong. I oppose their views, oppose their activities, but I have no right to call them scandrels and to impugn their motives.

In short, my judgment is that church papers ought sometimes to engage in crusades against organized evil, but they ought always to conduct such undertakings in a thoroughly Christian manner.

Just as the arguments are being prepared, I am constrained to deal editorially with a subject which, while it would not call for a "crusade," illustrates the principle I am urging, which, I hope, is the connection of Dr. Charles S. Macfarland with the moving picture industry. I agree that he should not have done what he did. I do not for a moment say that I have not the slightest right to question his motives. Indeed, as I have pointed out editorially, I am constrained to deal editorially with this matter. When he decided to go to another church he was anxious to clean record in his old church. It is not always thus!

After persistent and long neglect many apply for church letters and want them granted with unseemly haste. They think it is a small matter to leave behind them unpaid pledges and to have neglected to contribute to the support of their church. We tell the story of this young man in order that thoughtful people may contrast it with the all too common habits of indifference and neglect when it comes to money matters in the church.

---The Watchman-Examiner.

You will find that for a smoking flax there is no specific like heaven's oxygen; for a faint and flickering piety there is no cure comparable to the one without which all our own exertions at the effort to light a lamp in a vacuum—the breath of the Holy Spirit.—James Hamilton.

PAY UP

A young man was baptized in one of our New York churches. For a year he was regular and faithful in the discharge of his church duties. He moved from the city, and the church heard no more of him for a year or so. He then came to say to his pastor that he had settled permanently in another city and that he desired his church letter. The pastor assured him that the letter would be promptly granted, and urged him to enter heartily into the work of his new church.

As the visitor arose to go, with evident embarrassment he asked the pastor to hand him a little bundle which he left in the pastor's care. That bundle contained fifty-two church envelopes and each envelope contained fifty cents! Each Sunday during the year that he had been absent from his church this young man had put his offering in his envelope. When he decided to go to another church he was anxious to clean record in his old church. It is not always thus!

---The Watchman-Examiner.

WHAT ABOUT THE PENTATEUCH?

II
LESTER G. OSBORN

In the last issue we set forth the problem of the Pentateuch, giving its claims to authorship, explaining the documentary theory, and giving the witness of the Gospel papes as to the Mosaic authorship of this section of the Bible. Undoubtedly the Pentateuch claims to be in great part from the hand of Moses. Undoubtedly, too, Jesus and his contemporaries considered it to be his work, for they quote from different "documents" over and over in each case saying, "Moses says," etc. Having heard what the Pentateuch has to say as to its authorship, and the testimony of the New Testament, which corroborates its claims, let us now hear, and weigh carefully, the arguments advanced by the modern critics against the Mosaic authorship and early date of the Pentateuch.

ARGUMENTS AGAINST THE MOSAIC AUTHORSHIP

The first argument is that Moses could not have been the author, and that it could not have been written in his lifetime, for there was no writing in existence at that time. To answer this it is only necessary to mention the Tel El Amarna tablets, which date back to around two thousand years before Abraham. Forced from this position, the critics say that the Pentateuch could not have been written at this time; it was cause there was no Hebrew script as yet. However, the inscriptions on the three remaining arches of the temple of Carnack in Egypt recording the conquests of the king contain the names in Hebrew of more than one hundred cities of Syria and Palestine. There have been discovered also over three hundred letters in Egypt written in Babylonian cuneiform. In these letters are par- entheses in Hebrew (cuneiform also, for twelve or thirteen languages used this script), explaining the Babylonian. And what is more, this Hebrew, which dates back to over two hundred years before the time of Moses, is the same as the Hebrew of the Old Testament.

Another argument is based on the literary forms of the Pentateuch. It contains history, poetry, law, and autobiography. The critics say that the earlier form was poetry. But proof is not forthcoming for this statement. Let us remember that Moses was educated in the Egyptian royal palace, and had access to literary collections of the day. Then again, the claim that one man would use the same word over and over, and not use synonyms as are found in the Pentateuch is foolish. The writer is continually using his book of synonyms so as not to have to repeat the same word over and over. Writers try to get away from repetition as much as possible. Look at the works of Shakespeare, which abound in synonyms. Yet one can suppose for an instant that they are the works of more than one man. It is a sign of greatness in the literary world for a man to have a large vocabulary.

None of the arguments given so far preclude the Moses authorship of the Pentateuch. It could have been written, for there was writing; it could have been written in the Hebrew script as it was in existence; and it could have been written in the literary forms in which we have it. Moses had education sufficient to compose such a wonderful work. Many of the arguments are based on the grammatical construction. Wellhausen points that the "Zakur" is used by F. and "Zakur" by H. The difference shows the illogicality of the theory, for it is based on the vowel pointing. The original text had only the Hebrew vowel signs at all. The vowel pointing system does not date back of A. D. 500. Thus there can be no argument based on the vowel pointing. Finally, the proofs of the documentary hypothesis are based on just this false idea. Neither can there be any argument from the presence of nouns ending in "man" or "mam". The nouns in Hebrew are able to be Hebrew but Aramean in origin, for there are in Hebrew over one hundred forty nouns having this ending. In fact, they are found in all Semitic languages as well.

The rhetorical objections are many and varied, but none of them need to cause us any concern. The use of the third person is
no argument against the Mosaic authorship. In Chinese the third person is the proper form, as is also the case in Spain and other countries. Changes in person are very common in the Bible, and in writings back as far as Hammurabi. The mention of Daniel in Genesis 14: 4 is put forth, for Dan was not named until the time of the judges. The city was called Laish, which does not mean Dan.

But the explanation is simple. Either it is a different Dan from that spoken of in Judges, or the more familiar name was substituted later in transcription. The phrase "the Jordan" in Deuteronomy 1: 1: "And Moses spake unto all Israel beyond the Jordan" has been a "poor" for many. The critics say that the writer must have someone in the promised land, for Moses was spoken of as being east of the Jordan, and his words have that meaning. They need not have come from his hand. If they did not, it does not militate against the Mosaic authorship of the rest of the Pentateuch.

We do not claim that Moses wrote every bit of the Pentateuch. Neither the Jews nor the Bible claim that. We do not deny the "prophets" as authors; we do believe that if there are interpolations, they may be just as true as the main text. Interpretation is simply the influence of the Holy Spirit on the writers of the Bible to keep them from error. The interpolations, if there are such, may have been inspired as well as the main text. The claim is that the true text of the Bible, in its true interpretation, is true. But even admitting the possibility of interpolations, why seize upon the criticisms, which was first revealed to Moses at this time, and all of use of it before is a conception of that verse. The authors of the other documents had a different idea as to the origin of the name. One of them gives us his theory in Genesis 4: 26, "Then began men to call upon the name of Jehovah." This view is not tenable as there was no Jehovah at all. In the first place, the last redactor evidently did not understand it. He makes much use of the name Jehovah in giving us the history of figures and documents, but when he then puts into God's mouth the statement that they had never heard his name. A man with wisdom enough to edit ancient documents would not thus expose himself to a charge of dishonesty. We must find another explanation.

We think that there is no difficulty at all in verse 1 if the right meaning is given to the word "know," and if the significance of the two names is properly understood. Elohim is not the general name of God. Jehovah is the special name of God. Jehovah is the God who inspires fear and reverence. Elohim is the mighty creator and ruler of the universe. Jehovah is the name by which the true God is distinguished from all other gods. It is the name by which he is known to his chosen people; the name under which he would be worshiped and to which all reference to the outcome of his zeal. A minister of the gospel is one of being a laborer unto death. It is not a charge that the Apostle Paul gave to Timothy. Paul was a man of a master mind. He was educated at the feet of the religious teachers, the religious leaders, the religious leaders of the time. He was a man of a master mind, ready to touch the principal parts of the world. Jehovah is the God who inspires fear and reverence. Elohim is the mighty creator and ruler of the universe. Jehovah is the name by which the true God is distinguished from all other gods. It is the name by which he is known to his chosen people; the name under which he would be worshiped and to which all reference to the outcome of his zeal. A minister of the gospel is one of being a laborer unto death. It is not a charge that the Apostle Paul gave to Timothy. Paul was a man of a master mind. He was educated at the feet of the religious leaders, the religious leaders of the time. He was a man of a master mind, ready to touch the principal parts of the world.
I love that word, "Go." Yes, that is the word of Jesus, and I go into all the world and preach the gospel to every creature," Jesus said, "and, lo, I will be with you always."

Brother Seager, pastor of the church at Milford, Wis., gave the chance to the church in which he stated a pastor's need of cooperation and prayerful support of the laity in order that kingdom interests be advanced and souls be won to Christ.

I was another little church where, as a stranger, many a hand was extended in my name. Now though far away, though scarcely acquainted with many of its members, in the darkest hour I find some little messenger often floating to me, seeming to bring the spirit of the entire church. Here I wrote an epistle to that church it would only be this: "Little children, love one another." But the spirit of the Master's words they have heard. The Lord love them! I have written this to urge everywhere that we see to it that there are no strangers left in our church to feel that not one of God's people cares a thought for his welfare, or spiritual growth. In all our large cities there is a mass of moving humanity, men and women who have left their homes at the very verge of childhood, thrown out to drift or struggle along upon the world's toasting billows, and it may be that, entering the house of worship, many of them may meet the first true, earnest greeting from a kindly heart that has been given for years.

In 1884, the National Primary Union, organized and the International Field Workers' Association, organized in 1892, were bodies affiliated with other Bible school forces to advance better educational ideals for the church school. The major interests seems to have centered upon graded lessons and teacher training. The National convention of Bible school workers held in Denver, 1902, authorized the International Bible School Lessons Committee "to issue an optional Beginners' Course for special demands and uses." Such courses for children soon came into great favor. Up to that time most Bible school lessons were just the same for adults and children.

In 1903, a Committee on Education was appointed by the Executive Committee of the International Association. This committee at once began to erect standards for summer schools for Bible school teachers, teacher training, and departmentalization. It was in this same year Professor W. C. Pearce was made superintendent of teacher training. In 1907, the International Association and the Sunday School Council of Evangelical Denominations was formed as the co-operative agency of the denominations for Bible school work. This body brought much to the development of sound educational methods in religious education.

The First Standards Teacher Training Course was a beginning, but it fell far short of reaching the ends sought. The attack upon this course by Professor W. S. Ather, at the Chicago convention in 1914, served to draw further the need of religious educational reconstruction, and as the new chairman of the committee on education, Doctor Ather did much to develop the educational policies adopted by the association at its convention at Buffalo four years later. In 1920, reciprocal memberships privileges were extended to members of the executive committees of the two organizations, the International Sunday School Council and the Sunday School Council of Evangelical Denominations. The complete merger of the two bodies was effected at the Kansas City convention in June, 1922, resulting in the new organization, the International Council of Religious Education.

THE SABBATH RECORDER

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

RELIGIOUS EDUCATION RENAISSANCE

Unless one has kept in close touch with religious educational methods in all its forms, it is difficult to realize the changes that have taken place during the last few years, especially during the last decade or two.

For some years prior to 1902 much dissatisfaction with current lack of sound educational principles and methods was felt by leaders. The National Primary Union, organized in 1884, and the International Field Workers' Association, organized in 1892, were bodies affiliated with other Bible school forces to advance better educational ideals for the church school. The major interests seems to have centered upon graded lessons and teacher training. The national conventions of Bible school workers held in Denver, 1902, authorized the International Bible School Lessons Committee "to issue an optional Beginners' Course for special demands and uses." Such courses for children soon came into great favor. Up to that time most Bible school lessons were just the same for adults and children.

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Dr. Hugh S. Magill, who had for a quarter of a century been secretary of the Kansas City Christian Board of Education, called to be the new general secretary of the council. With this a new era of interdenominational cooperation and development of religious educational standards and methods began. The International Lesson Committee and the Committee on Education have become merged into the new Educational Commission of the Council.

The council as now formed, enjoys the respect and confidence of leading educators, both in the public and private schools, in colleges and universities, and without having sacrificed in the least the spiritual emphasis which is the distinguishing feature of Christian education.

In the meantime, in addition to development of the program of graded lessons, the adult department of Sunday school boards, young people's work, children's work, etc., several new agencies of religious education have
emerged. Among these are the Vacation Religious Day School and the Week Day Church School. May the good work among Seventh Day Baptists continue.

MARRIAGES

JONES.—May Babcock Jones was born at Adams Center, N. Y., November 10, 1871, and died April 23, 1930, at the age of 58 years. She was the daughter of Charles A. Babcock and Ella Williamson Babcock and had always resided in the vicinity of Adams Center. After attending the schools in Adams Center and the Adams College for Young Ladies, she taught English and history in teaching for a time. On April 13, 1892, she was married to Frank F. Jones.

She is survived by her husband; her mother, Mrs. Ella F. Babcock; a brother, William G. babcock; and a brother-in-law, Will F. Jones. Mrs. Jones was a rare woman and will be sorely missed by her family and her wide circle of friends.

DEATHS

SABBATH AND DI. EDWARD WHITFORD

President

Milton, Wisconsin

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Milton, Wisconsin

1930

THE RISEN LORD

Matthew 28: 16-20.

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