

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- CROW, LEWIS & WICK, ARCHITECTS -

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

I HAVE SEEN THE CHRIST

I've seen the Christ, all radiantly fair;
Beside my bed of pain, he stood last night.
Around the outline of his figure there,
(Calm and erect and clothed in snowy white)
An iridescent glow, that touched the hair
Of gold, with mellow, deeper gleams of light.
His gracious hands just o'er my wound he stayed,
As though upon an instrument, he played.
And I reverberating to that healing power,
Felt strength and joy in every chord respond;
Refreshing vigor kindled new that hour
And burnt its way through suffering's rasping bond.
His gaze of deep surpassing tenderness,
Left me all calmed and stilled in quietness.

—Emily Beach Hogan.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

President—Frank Hill, Ashaway, R. I.
First Vice-President—D. Nelson Inglis, Milton, Wis.
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Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

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

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

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Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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Treasurer—William L. Burdick, Chairman, Ashaway, R. I.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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

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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 3, 1928

WHOLE No. 4,357

O Lord, wilt thou help us to exercise the spirit of Christian consideration in our efforts to win men to the truth. Help us to see that our ability to convince our fellows of error depends not so much upon the power of our logic and our ability to demonstrate the things for which we plead as it does upon the spirit we manifest in our approach to them. Help us, we pray thee, to understand that it is easier to lead men than to drive them. And give us the sweet grace of a loving persuasive spirit and a brotherly manner in our efforts to bring men to a knowledge and acceptance of the truth. In Jesus' name. Amen.

Riverside's One of the most attractive **Fine Church** audience rooms in the denomination is in the new house of worship in Riverside, Calif. While the great meetings of General Conference were held in the large school buildings, for reasons already given, there were enough services held in the new church to give all visitors an opportunity to enjoy a service there.

The young people's pre-Conference rally enabled us not only to enjoy the main auditorium but it also gave opportunity to see, by practical experience, what a fine banquet hall and kitchen are provided in the basement.

Then the communion services on Sabbath morning were largely attended, and many enjoyed the early morning baptism, of which we have already made mention.

Here we are giving you two cuts, showing the church outside and in.

The location is fine, and we did enjoy the magnificent palm trees growing nearby on both sides of the meeting house.

Riverside is to be congratulated on having such pleasant surroundings in which to worship.

Second Day of Conference Tuesday morning the business session began at

Business Matters nine-thirty, with a song service led by President A. E. Whitford of Milton College. The familiar hymns, "I'm pressing on the upward way," and "Help somebody today," made a good beginning for the day's work.

The editor offered the following prayer:

We look to thee, our Father, with thankful hearts for this glad morning. We thank thee for the spirit of these songs. Let them help each one of us to say, I am pressing on the upward way, and let them help us so that each year finds us standing on higher ground.

We pray it may be our main object in life to help somebody in the way of life everlasting.

We pray a blessing upon all the speakers today who shall bring the cause of Christ and religious education to the people. Bless all the churches' representatives who are here in this meeting. Grant unto us the riches of our Christ as the days go by, and may this be a Conference long to be remembered for spiritual uplift and the efforts on the part of the people to keep the unity of the spirit in the bond of peace. We ask it all in the Master's name. Amen.

Among the business reports the matter of funds for helping superannuated ministers and their families came to the front and caused some questions, and the matter was discussed at some length. President Hill requested Brother Ballenger to speak upon this matter, since he is of middle age and came to us later than some others, and so could not be accused of pleading for help for himself.

After a timely and careful plea by Brother Ballenger, some one asked why the funds for this purpose held by the different societies could not be co-ordinated and made more helpful as the years go by. After several had spoken and a report of the Memorial Board had been given, a committee, consisting of President B. C. Davis, Rev. E. S. Ballenger and William C. Hubbard, was appointed to consider this matter of funds for helping aged and needy ministers.

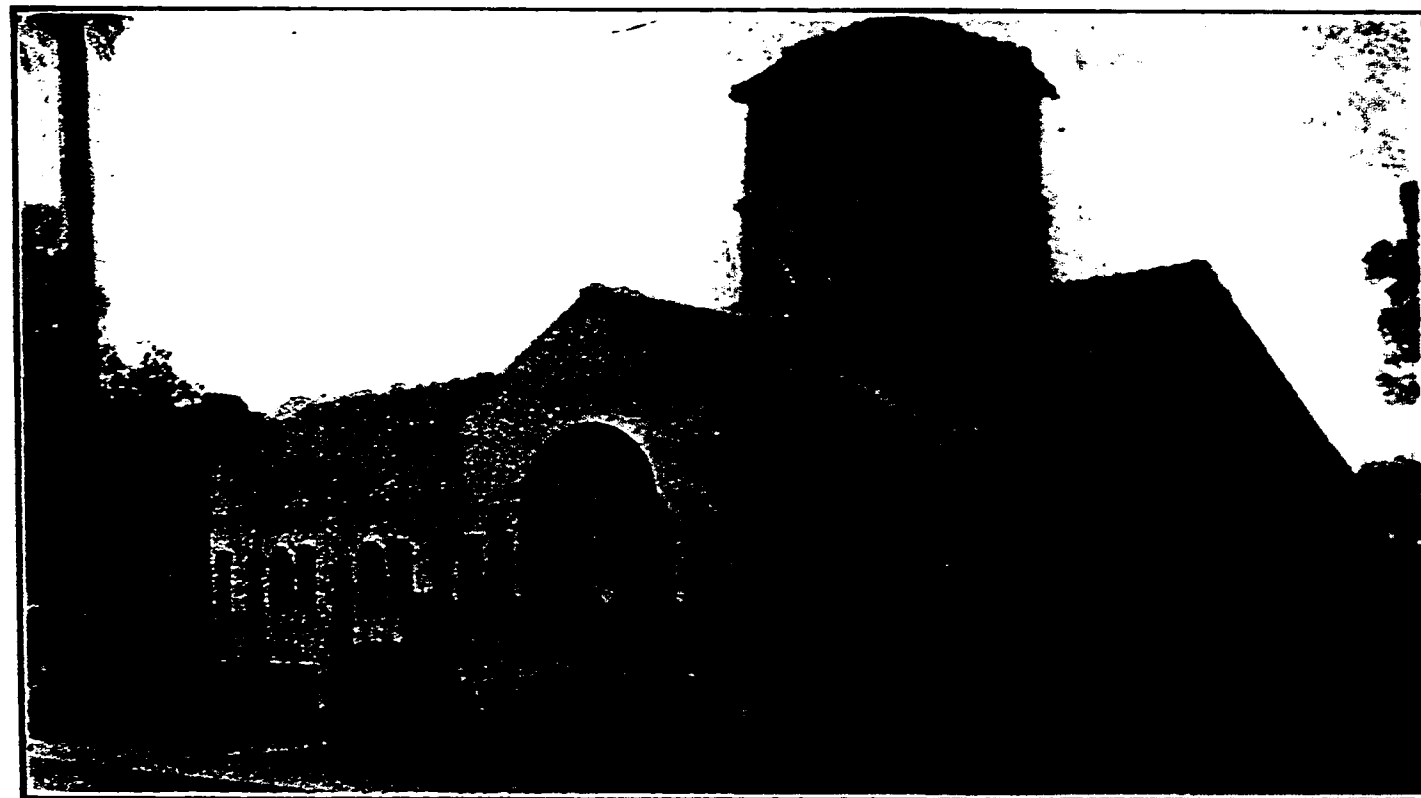
Education The time from ten to eleven **Society's Hour** in the morning on Tuesday was given to the Education Society, with President E. D. Van Horn in the chair. His annual address was excellent, and you will find it on another page in this paper. It was also read at the Northwestern Association in North Loup, Neb., by Pastor Polan. Please turn to it and read it in connection with this report.

After a beautiful solo by Miss Bernice Brewer, Rev. Harold Crandall preached

from the text, "And he went on his way rejoicing." (Acts 8: 39.) His subject was "The Highest Service." He said in part: "Too many people regard the ministry as merely the work of a professional specialist, who is paid for ministering in spiritual things. When those who think so have paid their contribution, they think their responsibility is ended."

After showing many cases where Jesus and his disciples healed the sick and ministered to the *physical* wants of man, he emphasized the thought that the work of the church today is to bring blessings to the *whole man*.

So it seems that when in our church and



Riverside Church

mission work we are bringing physical comfort and health to the needy, we too are doing the work of our Master.

In this way our medical missionaries, by combining work for both the bodies and souls of men, are rendering the highest service. When hospitals at home or abroad are promoted and the work carried on in the true Christian spirit, the highest service is being rendered.

In the closing part of Brother Crandall's sermon he said:

Jesus also ministered to the *minds* of his fellows. He said, teach all nations. And his followers were sent abroad to teach all nations of the earth. They made a remarkable beginning. They set an example we ought to follow, and which we have followed far. Many things fos-

tered by the Church, such as music and literature, have given inspiration and Christian worth. In this way the Church and school have gone hand in hand.

I deplore the fact that in many of our public schools religion is divorced from the curriculum. I know a friend who is being severely criticized for bringing Christian thought into his teaching. In some places teachers teach nothing but the text books. But most of the teachers I know do recognize the higher service.

Again Jesus emphasized the value of the soul as no one ever before had done. Even though we place all the monetary value of the world against the value of the soul, Jesus taught that the soul outweighs it all, and that a man better keep his soul than even to own all the world. He emphasized this in connection with his mission. He had come to seek and save that which was lost. And be-

cause the soul is of such infinite value Jesus came to seek and to save and restore it to its rightful place in the presence and favor of God.

Finally, Christ is vitally interested in our *spiritual* needs. He loved people and longed for them to be *comfortable*, and he ministered unto them for that purpose; and he did this that they might have spiritual teaching and be brought to a right relation to his Father. He brought to earth a great salvation. That is the work for the Church today. It is the work for individual Christians to do, regardless of their main occupations. Their main object in life should be to bring people to Jesus Christ.

This good sermon was followed by the "quiet hour," after which came the feeding of the multitude in the cafeteria and the work of the committees for many of the delegates.

Sabbath School Board at Conference We had a wonderful vesper service on Tuesday evening, led by Rev. Claude L. Hill. After several familiar hymns were sung, he asked the audience to unite in singing the Conference song, entitled, "Is it the Crowning Day?" (See RECORDER last week) placing the emphasis on the chorus, "Glad day, glad day!"

Then came "California's Welcome," by Brother Moore, which appeared on page 194 of RECORDER of August 13. By the time this service was over, the great congregation was in a mood to appreciate the exercises of the Sabbath School Board.

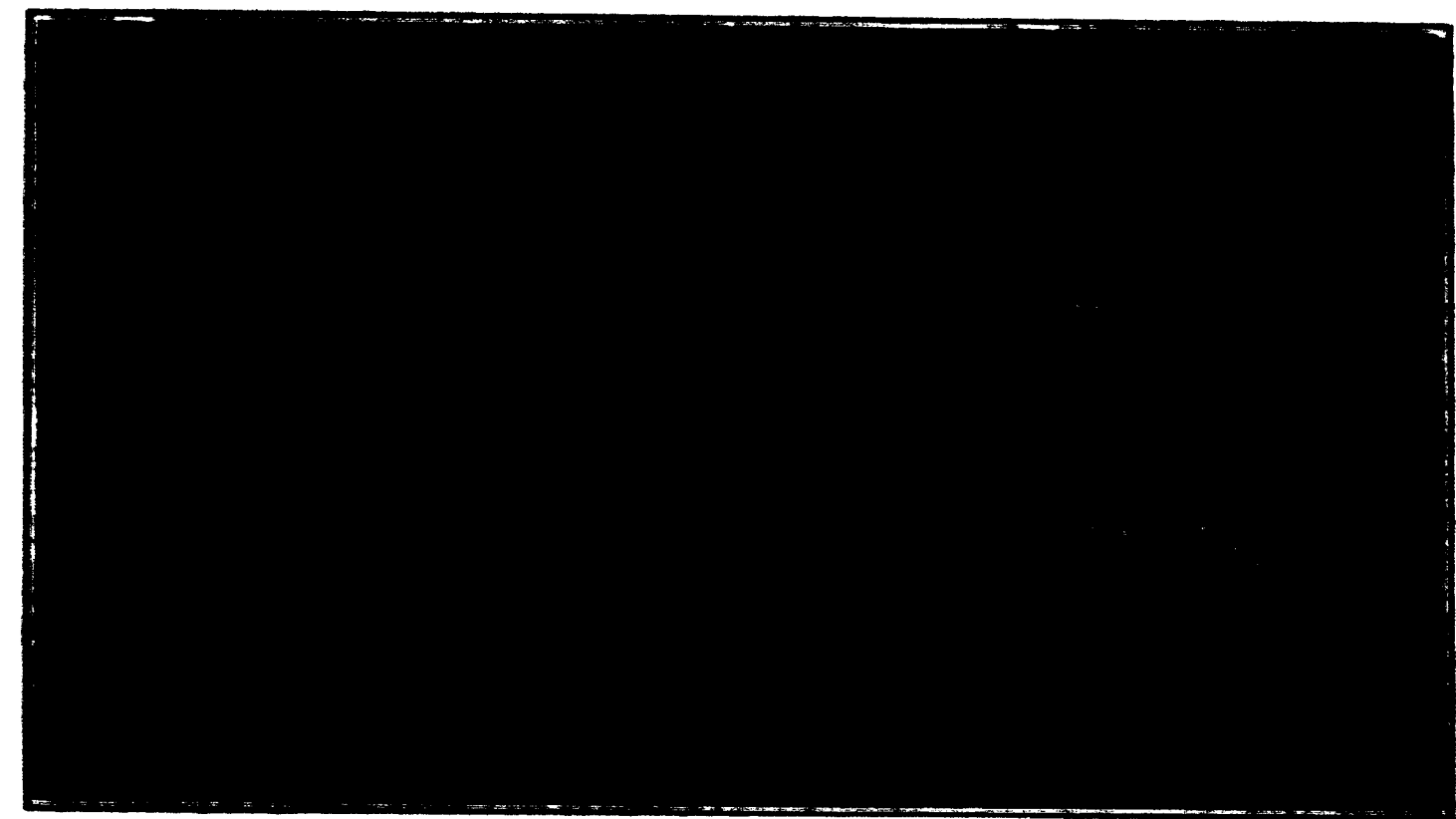
Rev. H. Eugene Davis offered prayer and, after the annual report by Secretary Edwin

Pastor James L. Skaggs of Milton also had a good paper on "Bible Study in Home Life," which he will give to the RECORDER in due time.

The Sabbath school hour will be remembered as one of the strong, inspiring sessions of Conference week.

Young People's Day at Conference On Wednesday the entire day, after ten o'clock, was given to the young people; and their two sessions, both morning and evening, were well filled with good things.

Special requests were made for all who had written addresses to send them to the young people's editor in Battle Creek. So we hope you will hear from them in this way.



Audience Room—Riverside Church

Shaw, Secretary Sutton brought a stirring message "From Field and Convention." He spoke of the World's Convention in Los Angeles, and of our own denominational work.

It was my good fortune to secure, through the help of Brother N. O. Moore, an excellent helper in the person of Mrs. Adelaide D. Denison, a practical stenographer, who stood faithfully by me in the work of seven days, thus enabling me to publish prayers and offhand speeches which I could not take myself.

Brother Sutton's address was spoken impromptu and you will find its report on another page of this RECORDER. It is well worth careful study.

When I think of the wonderful change that has come to our General Conferences in the matter of young people's activities, since I began my denominational work, I can but thank God and take courage.

Elsewhere in this issue you will find an excellent review of young people's day, by Mrs. H. D. Knight, of Riverside.

After the song, "There is sunshine in my soul today," Rev. John F. Randolph led in prayer as follows:

Our dear heavenly Father, it is with grateful hearts that we sing these songs of praise this morning—grateful to thee for the sunshine without and the sunshine in our hearts, for we feel we are joyful as we come to worship thee at this time. We feel that in our joys and in all our walks of life we do need thee all the way. We

need thee at home, in our churches, about our daily occupations, and in our church work. We need thee in this Conference when we bring our problems together—our plans, our hopes, our disappointments—as we come together to consider them we feel the need of thee indeed. We feel that thou hast been with us in the days of this Conference; thou hast given us help in the problems that arise for each one of us.

We thank thee for this service here and that the young people can go forward and help in the worship; that these young people show their loyalty in thy service. We thank thee for the morning services already past, for the devotion and feeling of sacredness of the morning; for that precious early service on the mountain-top. We pray that as we have come down to our work we may fill our lives with higher ideals and aspirations, and that we may feel thy presence as we meet here throughout the day.

We thank thee for the young people and the promise of the future, and for the zeal with which they enter into Christian work. It gives joy to hearts and encouragement in times when we might be discouraged. We pray for thy blessing on them and on each of us throughout this day as we try to serve thee. Bless as thou seest we need in all these services, that we may conduct the business in a way which may be acceptable to our Lord and Savior Jesus Christ. In the Master's name. Amen.

After what Miss Brewer said about the young people's need of a *home feeling* in our churches, and that they expect inspiration, sympathy, and help in meeting their problems—as told by Mrs. Knight on another page of this paper—she related her own experience as follows:

I want to tell you something of my own experience. About seven years ago I signed up with the Life Work Recruit movement, both in Christian Endeavor work and our own denomination. That was the expression of a desire which had been growing for some time, the culmination of a good deal of thought (and that decision meant a great deal to me), throughout the last three years. Through my high school course and my college course, I think I have taken up nothing which I thought would not help me towards that goal. My hope has been foreign missionary work. I have simply chosen that as a vocation, just as anyone else chooses anything else, and I have planned and worked to that end.

I would like to give you another picture. As you folks have been listening to the reports of the World Sunday School Convention at Los Angeles, I think perhaps I have understood as well as anyone what this meant, and perhaps it has meant more to me than to some others because I attended one something like it at Detroit, The World's Student Volunteer Convention. The registration was restricted so there were only thirty-five hundred in attendance. I have never seen a more serious gathering in my life. I had the privilege of sitting on the platform because I was in the chorus. I looked out into the auditor-

ium into the faces of thirty-five hundred young people who had given a good deal of thought to the question and made a great deal of sacrifice to be able to go to that convention, and who were there to study and think and pray about the problems which are facing the missionary cause; and as I looked out into that auditorium I thrilled with the thought of the things to be done. And in my mind's eye I turned to my denomination to give me a realization of my dreams, and I found nothing.

I do not mean that in an unkind spirit. I wonder if you can realize what that means. Some of us who have thought for several years in that direction—and I have talked with leaders in our denomination since, and they agree with me—that there is no opening in our denomination now, particularly for women, for full time religious work. Do you realize we have formed our ideas and based our decisions to choose that vocation on the promise of you folks?—on the assurance of our denomination through our leaders and preachers that if we prepared ourselves for such work there would be an opening and there is none.

There are three things that must be done unless the situation is changed. The first is to give up our thought of religious work and go into some other vocation. The second is to change our ideas and take an opening that *may* come in our own denomination, and direct our energies into another channel, probably, for which we feel we are not fitted. The third possibility is that we may work in another denomination. That third possibility to me at present does not seem possible. I can not imagine myself working in another denomination. The second possibility of redirecting my ideas into another channel is probably what I shall do if opportunity opens, for I feel now I shall never be satisfied in any other effort than the one I have designed, and the one I have tried to train myself for. The first one, to give up all such ideas or choose another vocation, I can not do.

I have brought my personal problem to you because we as young people are not experienced. We are not expert as we hope to be sometime. We are not able to solve our problem. I believe you will agree that it is your problem as well as ours.

You have heard many pleas for money. The statement has been made that "Giving will not make a man a Christian, but being a Christian will make a man give." It seems to me that our church in common with all other churches needs a reconsecration of our laymen to the place where they can support—can help with the work which needs to be done and for which there are people ready to do.

Young people want to work. They need hard work that will challenge them, and I think you will find a body of young people ready to rise to the occasion when they are able to have aggressive work. But I say to you in all kindness of spirit, you can not expect your young people to be loyal to the church unless the church is doing something which taxes their energies. We must depend upon you older folks to do that sort of thing until

we are able to do it. We must depend upon you to set us the example, for after all we are not very mature.

I just want to close with this, my ideal of a church. I would use a very homely illustration. A church is like a filling station. We get our inspiration and give it out to others. I would like to use another term than filling station. The church must be the *service* station. Such a church I believe is a church where young people will be loyal.

This stirring appeal was followed by an address by President B. C. Davis on "What the Church Expects from the Young People."

After speaking of his experiences during fifty years of denominational life, from a time when no young people were given places on Conference programs, and after referring to the best salaries paid to our leaders in these years, the speaker went on to say:

I want to tell you we are graduating people from college every year, that go out into high school teaching at a salary of \$1,600, \$1,700 \$1,800.

Pastor A. L. Davis said the other day that the pastor got out of his young people just what he expected of them. We are paying our best leadership and highest trained leadership \$1,600 to \$1,800—I don't know of more than two pastors who are receiving more than \$1,800 in our denomination. When we are paying that kind of compensation to Seventh Day Baptist young people, I ask you what do we expect of them? And do we expect them to do more than we expect of other young people who go out into other places and other fields? It puts a strain on their denominational loyalty. I am not saying that our denomination will be at its best when it is seeking money. I do say these young people have a right to have friends and the inspiration of cultivated citizens in the human family. They have a right to opportunities in business, opportunities of travel somewhat, opportunities to see some of the world's great states and enjoy the inspiration of great meetings and gatherings. We can not expect them to have these when a pastor is working for a salary of \$800 to \$1,800.

I want to say to that young sister who spoke a little while ago, that we are going to try to make larger opportunities and larger values for our young people. I think I would be able to place a trained nurse in a Seventh Day Baptist position the first of September, if one were willing and ready to take it for a reasonably fair compensation. I know a place available where two trained nurses might now be occupied, and places where Seventh Day Baptist young people might get intellectual training and get work which would enable them to get through. I would like to see also in a half dozen of our churches the religious directorship of which she speaks. I think it ought to be.

There are those just longing for something to do if our church can open up the opportunities.

There ought to be half a dozen churches which should have religious education work.

I was going to speak of the splendid leadership that has come out from our colleges and our high schools into lives of service. Some we have here at this task. The splendid presiding officer, the president of this Conference, a college graduate and business man—a banker, who has devoted his life to philanthropic enterprises, active in the legislature of his own state, yet giving of his time and labor in this work. Frank Hill, because he prepared in his younger days of college life, has been able to give long years faithfully to this work.

We have here the report of William C. Hubbard, secretary of the Memorial Board, which administers more than \$6,000 for the activities of the denomination. And there are others on the different boards of the denomination, who are giving their time and abilities to the great denominational activities because of their loyalty and willingness to become active in these efforts. There are professors, business men, preachers, and others who are loyal to the Master's work. When the church expects these young people to become leaders as teachers, missionaries, preachers, if they give them proper encouragement to do so, the young people will respond to that call; and unless they do respond to that challenge there will be no church.

One hundred men can hardly be found in our ranks today who will consecrate themselves to the work of leadership, or who will help others to prepare for such work. There are those who *could* do it, but they are not interested. There are some who are doing their best to help this matter along. Hundreds of young people come to me for counsel, who fail to receive proper encouragement.

Yes indeed, the church expects our boys and girls to prepare themselves to take the places which will be waiting for them, not for themselves alone but for the joy of the work, with opportunity and money to raise their children and do their work. We have had such a beautiful example of this in our sister this morning I do not need to speak of it.

I am speaking for the leadership which we have to have, and if we do not have that leadership we shall have no church. Many of our present leaders are more than sixty years of age. Where are the twenty young men coming along to take up the task? Two or three a year of our boys are entering seminary training. Will they stay there? Have they the staying qualities?

Men of courage and faith are what the church expects in the preparation for leadership. I wonder whether we are taking it so we can put them into places of responsibility—so they can lift the responsibility. If not let us get into our pockets and make it possible for them to be fitted for it.

Colleges are giving larger positions. We are able to give young people \$1,700, \$1,000 up to \$2,400 a year to begin with, with the expectation that automatically the salary will rise to \$3,000 a year, for reasons which seem good. We find young women with less training receiving \$1,800.

Sometimes the positions pay more. But that is only young women trained and efficient to take this college type of positions.

This is what the church expects of these young people, to get ready for these positions—trained for college leadership and in churches—executives for trust funds in denominational work—experienced Sabbath school workers—working in all these fields as well as in religious education. We have a young woman who is a professor of religious education in Alfred University. May God help us to find ways to encourage these young people until they attack the tasks and do them.

After President Davis' address there was a lively "Round Table Discussion," led by Duane Ogden, the story of which comes next in this issue.

An Interesting Round Table Discussion You will receive the excellent papers of the evening session through the Young People's Department, but the closing part of this morning program has never been written, so we will try to give you something of the round table discussion that closed the young people's morning session.

This will be a hard thing to do, but it is worth while to try, for such a meeting is full of suggestions for the denomination at large as well as for those who happened to be present.

It was a blackboard exercise led by Duane Ogden—subject, "Relation of the Church and Young People." The discussion opened as follows:

Suppose first we think about the relationship of the young people to the church. Then we will take up the relationship of the church to the young people. I am going to ask you to contribute some ideas to this subject. Let us ask first, what the churches are doing for their young people—take stock of things that are being done, and then we might go on and see if there are not things that might be done to strengthen the relationship of the young people to the church and the church to the young people.

Someone suggested: Using teachers in the Sabbath school. The churches have Sabbath school for the young people. Christian endeavor. Vacation Bible School. Twelve hundred registered in Vacation Bible schools last year. Church prayer meetings. Summer camps now give opportunities for great work. Then there are the Scouts and all kinds of clubs. Social life and activities. Music, orchestras, choirs. Social life guided by the church. There is a chance for a good deal of development along that line. Private buildings for the activities. One pastor is having young people in regular services. Many pastors have sermons for young people. One pastor said he had turned over his church services to his young people while he was away. Vesper services are good for young

people on the Sabbath. One man said, "Our young people have conducted our prayer meetings for more than a year."

Mr. Ogden called for an expression of the people present: How many of the older people would be willing and glad to turn over the prayer meeting to the young people, or let us say, how many of you prefer to have the regular church services planned primarily for the young people rather than for yourselves? He called for show of hands, which was quite general.

Then he said, "The pastor that fails to include young people in his plans will be making a greater mistake than the pastor who figures on no one else. Both should have consideration. But if we are to choose between these two methods, we feel we would be bound to have the young people."

Several questions came from the audience, and impromptu suggestions were made. One man said: "Have we any young people?" He had heard that all the young people were leaving the church and he wanted the matter cleared up.

Another suggested that instead of all going to the young people's meetings, we ought to stay outside and let them work. We can help young people's societies in this way, by encouraging them to stand firm.

One urged pastors to preach the simple gospel so plainly that the children can understand and enjoy the sermons.

Back in the audience came a suggestion that dramatics and pageants might help to interest the young people and keep them in church.

One of our leading pastors spoke of the various organizations for different classes in church, and expressed the fear that too much emphasis is being placed upon the difference between young people and older ones, while possibly the elements of worship suited to all classes were being overlooked. Let us not forget that a large portion of the elements of true worship are common to all ages, and we are not serving any one group alone, but both old and young.

Another leader suggested religious education as a remedy, while still another urged the setting aside of a Sabbath, now and then, for children's day services. Such services are always enjoyed by old as well as young.

Still another pastor thought the "most serious menace of the church today is found in the impression too often made, that church and religion are matters separate from ordinary life."

Upon this the leader said, "Shall we say

that our churches are responsible for such an understanding as this?" Are we unconsciously doing things that work against the welfare of our young people?

Then someone in the audience said, "How about moving pictures?" "Would a moving picture in church be commendable?" said the leader. "That depends upon the picture," replied a voice from somewhere; and the thought that pictures about Christ and good men might not be objectionable, was followed by some one who said there are good pictures put out by church organizations for church use only.

Mr. Ogden asked what is lacking to make the churches commendable to God? To this several answers came. One said, lack of supervision in recreation and in social life; another said, "We let other people take the hard tasks and do not give young people enough responsibility."

It is not commendable to repress the social activity and not to direct it. To this came the response, "It is not enough to tell them what they must *not* do; we should show them what to do."

Some suggestions were then made about giving the young people some responsibility in church business meetings, and about receiving suggestions from them regarding church work. Some churches do these things.

This matter was discussed quite thoroughly, and it appeared that in several churches the young people are doing their part quite as well as the older ones are.

One leader asked how many churches are taking the young people into their discussions of church plans for the coming year?

One person had the courage to say, "Sometimes young people think they are suppressed when they are not."

Questions concerning programs for work and for Bible study and other things were pressed until one woman suggested that our young people are really asking for something more than mere social service.

The hour was crowded full of this kind of round table talk, and just before closing a young lady leader among the young people expressed the feeling that the discussion had been rather unfair to the church. But she was glad that most of it had been given by the older people. "Let me suggest to the young people," she said, "that we see if we

can not figure out the way to do our part rather than to just criticize the other folks. Let us find out what we can do and then do it."

This was a good ending for a long-drawn-out round table talk.

Our readers can imagine something of the interest taken in an hour's work of this kind in a large audience. When the final words were spoken, as given just above, a great cheer of approval went up, and we were all ready for the benediction.

Editorial Notes Our readers will find some words of sound advice in the second article on Missions Page in this RECORDER. Please do not overlook them, they are too important to go unheeded. If the good lesson taught there could be well learned and applied in some other denominational matters, our good cause would be advanced thereby.

You will all be glad for the encouraging words in the Missions Page regarding Denver, Boulder, and Hammond. For every sign of advancement among our small churches, let us thank God and take courage. No good can come to any cause by looking too much on the dark side of things. The spirit of hopeful enthusiastic service would do wonders for the cause of Seventh Day Baptists.

The spirit of sympathetic co-operation has done wonders for Liuho, China, as you will see by Dr. Rosa Palmborg's glad letter of last week. (See RECORDER, page 269).

Indeed a little glance at our history will show that every onward movement we as a people have ever made has come by the exercise of this blessed spirit of friendly co-operation and helpfulness.

Thank God for such demonstrations of it as Miss Palmborg's letter reveals.

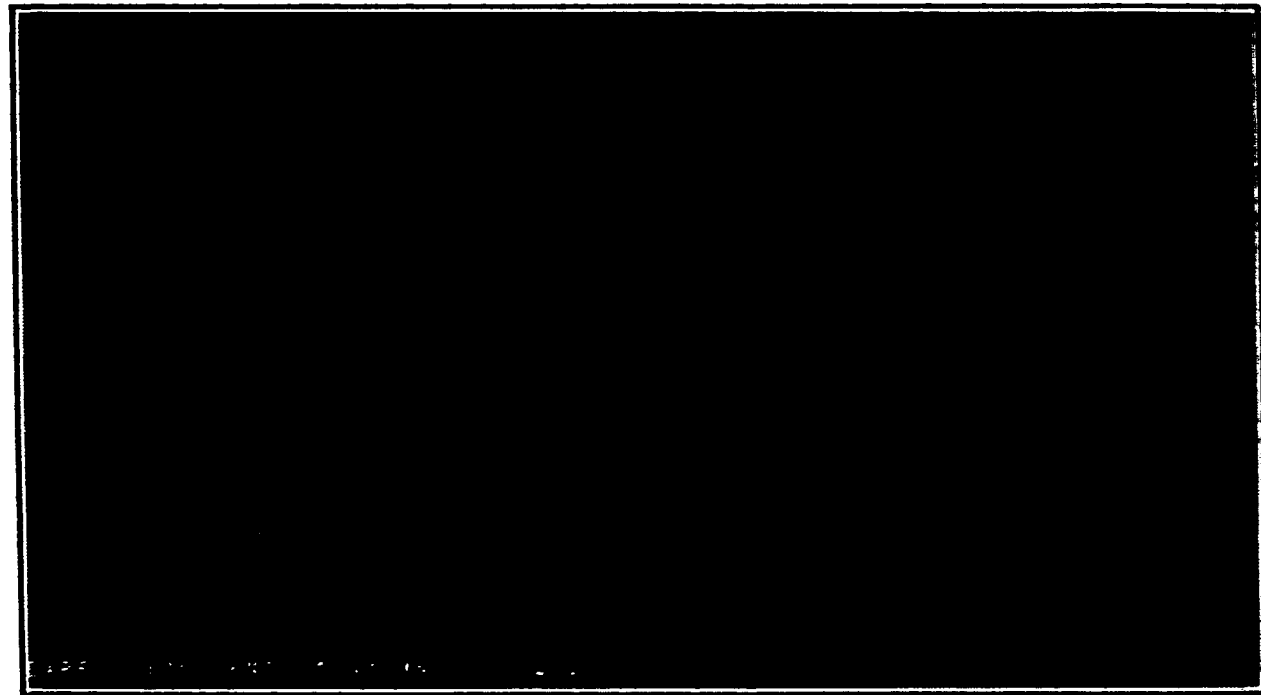
It was by this same spirit described above that the Lord gave us our fine publishing shop, and many thousands of dollars toward the long hoped for denominational building. It would be according to my ideal if this good work too could be completed by this excellent free will offering plan. There must be enough loyal Seventh Day Baptists living today whose united gifts would soon carry this forward movement to completion.

COMMANDER BYRD'S DOGS

MARY A. STILLMAN

The sled dog division of Commander Byrd's Antarctic expedition is located at Wonolancet, a mountain village in Tamworth, N. H. Mr. Arthur Walden, the leader of this division, is a veteran dog-trainer, having begun to drive dogs in Alaska in 1896, even before the great rush to the Klondike began. For a number of years he drove a pack-team on the Yukon, using from five to twenty-one dogs at a time as occasion demanded. When he returned to his home here Mr. Walden brought a number of huskies with him, and he has been most successful in breeding and training sled dogs.

Chenook, Mr. Walden's most famous dog, is not an Alaskan husky. He has rather short, yellowish hair, a most intelligent face, and a kindly disposition. Alaskan huskies are shaggy—a cross between a wolf and a Malemute dog, and are apt to retain wolfish ways. Chen-



Chenook and Expedition Tent.

ook is a half-breed Eskimo dog, whose grandfather was Admiral Peary's leader on the dash to the North Pole. The manner in which Mr. Walden obtained Chenook is interesting.

After Admiral Peary returned from the pole, he presented two of his leader's puppies to a New York lady. He told her they must not be allowed to catch chickens, because the instinct for catching game was in them, and if not taught when young they would soon catch larger things. The new owner did not know how to train dogs, and soon claims for damages to fowl, pigs, sheep, and even cattle began to come in. The lady decided to dispose of the dogs, and Mr. Walden bought one—Chenook's mother. The father was an American mongrel, the

most intelligent dog Mr. Walden ever owned; so Chenook inherited his endurance from his mother and his intelligence from his father. Chenook is now eleven years old and weighs one hundred one pounds—twenty-five pounds more than is usual in a sled dog. With his weight, strength, and intelligent mind he makes a splendid leader, and was the first dog chosen to go with the expedition.

When I visited the Wonolancet kennels Chenook was in the first pen. Next to him were five of his puppies, shaggy like their mother, a Siberian Shepherd. They were all asleep when I went in, but very much awake afterwards, jumping, rolling, and pretending to bite each other. Then there were a number of pedigree dogs for sale, and farther over beyond a little river, the main kennels. Here were the huskies, each having a little house to himself, to which he was chained. He could lie inside, on the grass outside, or on the flat roof. Some were light colored, some black with white faces. All looked well kept; I saw one being carried by an attendant.

Near the kennels I saw a training-car, intended to keep the dogs in condition when there is no snow on the ground. It has three motor cycle wheels, a long tongue in front, and handles like a wheel-barrow behind. There is also a brake, and a step on which the driver can ride. It looks very complete but it proved worthless for the simple reason that the heavy-coated dogs can not run in hot weather. Dogs never sweat except from their tongues, and so they are not cooled by perspiration on a hot day as horses are. Nearby were some freight sledges, loaded, with the "gang-hitch" laid out in front so visitors can see how it works. A heavy rope, nearly an

inch in diameter, goes directly from the front of the sledge to the dog-leader. Attached to this in pairs are lighter ropes leading to the other dog harnesses. Each dog wears a leather collar. There are no reins, the dogs being guided by the driver's voice and by the crack of his long braided-leather whip.

The same factory which made the sledges has made the cages in which the dogs are to be shipped. Each has a light wooden framework covered with wire netting of about three-fourths-inch mesh. Beyond the sledges I saw some expedition tents, made of khaki on light framework which knocks down easily. They are four-sided, not tall enough for a man to stand up in, but intended for four to sleep in; six can crowd in in case of necessity.

Mr. Walden owns fifty-four dogs at present. He intends to take twenty-two of these and seven of his men on the expedition. One hundred dogs are required, but he expects to pick up the rest of the pack north of the St. Lawrence—Labrador dogs. What little training they will have had has been given by Eskimos, Indians or French Canadians. They will not understand the English language, so Mr. Walden's dogs will be used as leaders on all the teams.

To feed the pack of a hundred dogs eight thousand dollars worth of food will be required. This will be in the form of dog-biscuit, containing some fish. The dogs are fed only once a day—in the summer a pound of dog biscuit apiece, and in the winter, when working, three pounds. Commander Byrd desires to take one team of five small dogs and a light sledge on the airplane with him to use in case of emergency. No one had tried taking dogs in an airplane, so no one knew how they would behave. The question arose, would they be made seasick by the motion, would they become wild and want to jump out, or would they enjoy the trip? Accordingly, last week an air pilot came and took Muskeg, a son of Chenook, on a trip to Boston. Muskeg trotted around and examined the cabin, then lay down on the floor and went to sleep. He seemed to approve of the arrangements and to enjoy the ride. Other dogs will be tried later and certain ones selected to go with Commander Byrd.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1928, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President,

ARTHUR L. TITSWORTH,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1928, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,
President,

ARTHUR L. TITSWORTH,
Recording Secretary.

Next board meeting September 16, 1928.

IN MEMORIAM

WHEREAS, It has pleased Almighty God to allow the death angel to again visit our midst, removing from our circle our dear sister, Mrs. Lizzie Shaw; therefore be it

Resolved. That we, the members of the Ladies' Aid society of Fouke, express our appreciation of her beautiful character; and may the memory of her faithful and willing service, and her cheerful disposition, inspire us to a higher and better living; and may God sustain and comfort those to whom she was most dear.

Resolved. That a copy of these resolutions be placed on our records, one given to the family, and one sent to the SABBATH RECORDER for publication.

MRS. EMMA DAVIS,
MRS. MAMIE SEVERANCE.

Love spends his all, and still hath store.—
Bailey.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

THE LORD'S DAY

J. A. DAVIDSON
(Article 5)

It is commonly believed that our Lord rose from the tomb on the first day of the week, and, therefore, that the disciples and the church called it "The Lord's Day."

Now a little consideration will prove this idea to be very erroneous; first, there is only one mention of this phrase in the New Testament which is claimed to refer to the first day of the week. This is in Revelation 1: 10. There are nine other places where the term, "the day of the Lord," is used, which is practically the same term, both in the Greek and the English, the only difference being in the order of the words. The possessive case is used in both instances, and in each of these nine cases it is used with reference to the day of the Lord's coming. Thus there can be no good reason why this same phrase in Revelation 1: 10 should not relate to the same thing, especially when the context, as verses 11 and 19 with chapter 4: 11, is considered. Revelation 1: 10 and 11 say, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, . . ." Verse 19, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Revelation 4: 11 "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

Then from the balance of the vision it is very plain that the subject of the vision was those things pertaining to the day of judgment, and the relation to it of the church and the world.

However, opinions differ, so I will say no more regarding that interpretation, which

may be right or may be wrong, but we will consider it from the standpoint of the Sabbath. It is claimed by many that it was John's sweet and endearing name for Sunday. If this were the case, and this book was written A.D. 96, would not the loving apostle have used this very endearing name for the day when, two years later, he was writing the Gospel of John? Instead of doing so he used the common phrase, "The first after the sabbath." Think of this. Turn it over in your mind, again and again, until you see the force of it, then remember that there is no history, either sacred or profane, where the term "Lord's day" is applied to the day after the Sabbath until the early part of the third century.

It is said that Tertullian applied the term, "Lord's day," to Sunday about the beginning of the third century. But there was no authoritative force to it until Constantine A.D. 321 elevated the Sunday into a heathen festival by order of his throne. Shortly after this, Pope Sylvester conferred upon it the title of Lord's day and constituted it a Catholic Church festival.

Therefore, if we have no divine authority and no apostolic authority and no Scriptural authority for calling Sunday "Lord's day" why call it by that name?

There is nothing in the passage in Revelation to indicate which day of the week it refers to, and the only way we can find out is to search the Scriptures for light on the question. The Bible will not contradict itself. We can then go to it with the utmost confidence in what it says. We search the Scriptures through and through for a passage which applies the term "Lord's day" to the first day of the week, but our search is in vain. Such a passage can not be found.

But what do we find? We find in Exodus 20: 10, "The seventh day is the sabbath of the Lord thy God," hence the Lord's day. Exodus 31: 15 "The seventh day is holiness to the Lord" (margin), therefore the "Lord's day." Isaiah 58: 13, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, etc." Again it is the Lord's day. Now, turning to the New Testament we will see what it says. Mark 2: 28, "Therefore the Son of man is Lord also of the sabbath." Here is unmistakable proof that the Bible knows no other day of the

week as the Lord's day than the seventh day, the Sabbath, which God created to be the sign of his supreme authority.

Jesus said that whosoever would break the least of these commandments and teach men so should be called the least in the kingdom of heaven.

May God help each one of us to humble ourselves and be submissive to his divine will. Isaiah 56: 1-7.

A MESSAGE FROM FIELD AND CONVENTION

SECRETARY ERLO E. SUTTON

(Sabbath school hour at General Conference Stenographic report by Mrs. Adelaide D. Denton, Riverside.)

By the "convention" is meant the World's Sunday School Convention, held last week in the city of Los Angeles, the greatest convention in history of Christian education. There were 7,631 fully paid and registered delegates in attendance at that convention, 7,631 who paid their five dollars and registered. In addition there must have been thousands who paid the single dollar for single tickets. But first of all I want to speak of a pre-convention conference of international, national, and denominational secretaries or executives which met on the ninth and tenth—two days before the opening of the convention proper. There were just a few less than two hundred men and women, from around the world—more than forty nations being represented at the table in one of the great churches of that city—to consider the great problems of religious education. James Keller, one of the leading clergymen from Glasgow, Scotland, was chairman that day, and we soon discovered that the problems of religious education that confronted one country were similar in all. We discovered in that meeting that others faced the lack of religious education, leadership training, the making of the curricula—and everything, in fact, which goes into what we today call religious education. Some of these matters will be published in religious publications. When you see them I hope you will read them very carefully, for it is indeed significant, and a trend upward in religious education throughout the world.

The convention itself opened that Wednesday morning of July 11, in that wonderful auditorium on Jefferson Street—the

finest, we are told, in the city and one of the finest in the whole country. It has a seating capacity of eight thousand, and at practically every session of that great convention the auditorium was filled to the limit.

I wish you could feel the thrill of the thought of the thousands of those in the kingdom of God who were there considering the saving of the childhood and youth, not only of America, but of the nations of the world. Seven to eight thousand, whose purpose was to carry from that great gathering—some fifty-four nations of the world—messages back to their various fields of activity. I wish you could see the faces of that great gathering—the intensity, the expectation—as they filled that great auditorium to receive the message from the leading religious educators, evangelists, missionaries, from around the world, and you would go back to your homes thrilled as we were who were privileged to attend the meeting, and you would go back and work harder than you have ever worked in your life. I think you would go back determined to serve in church leadership, in every class, in every way so that the church would be better equipped to lead the childhood and youth of your church, and not only of your church but those of the community, to Jesus Christ.

(Of course you understand, in order to do more effectively the work that had to be accomplished, there was more than the great sessions of seven or eight thousand people together. This work was done for the most part in conferences by various groups. There were seven or more groups, limited to one hundred each. I united myself, naturally, with the leadership training group, under the leadership of Wade Crawford, one of our leading characters today, not only in the United States, but in the world, in religious education—one who has a vision that reaches beyond the confines of the United States and extends across the sea. It was the privilege of the one hundred in that group to sit at the feet of that great teacher and learn from him what we might do in the way of training our people to lead in Bible school work.

There were other groups representing various sections of the work. I am glad to tell you that eighteen Seventh Day Baptists

paid their registration fee and attended that meeting, and many other Seventh Day Baptists paid for a single session or two. I wish every teacher, every pastor, every superintendent in the Seventh Day Baptist denomination might have attended that meeting and carried back from that meeting to his church and his community something of the spirit that was manifested there.

(He spoke about the meeting for people from twenty-eight years up in the Hollywood Bowl, which has a capacity for twenty-five thousand people, and he said it was filled. The acoustic properties are such that a voice can be heard to the farthest seat.) There was a great festival of music put on under the leadership of Mrs. Grace Mabee of the city of Los Angeles. It was a festival of music of the nations of the world. I wish you could think of it—more than fifty nations represented in that great bowl. It is an out of door amphitheater, where it is arranged so that the voice of one speaking no louder than I am speaking now can reach thirty thousand—fifty thousand—perhaps sixty thousand people if they could mass themselves in that theater. There were thirty thousand people who listened to that program of music. Then came the massing of the flags of the nations in front of that great crowd. It was inspiring—it was awe inspiring. I hope it was an emblem of that great day when the nations of the world shall gather before the great white throne and lift their voices in one great anthem of praise to God, for his mercies in sending Jesus Christ to redeem the world from sin. It was the cross of Jesus Christ that brought these peoples from the ends of the earth, to unite in this great conference of religious work—thirty thousand of us there to enjoy that wonderful program of praise and to listen to a brief talk by Doctor Poole, from the Christ Church of London, Eng., one of the outstanding religious teachers and preachers of the world today.

There were eight thousand in one group and ten thousand in another group of young people in that great world convention—young people between the ages of sixteen and twenty-eight, under competent leadership. I am sorry I was barred from that meeting, because of my age, but my heart was thrilled, as many hundreds and thousands who are interested in young people

and religious education were thrilled, to hear that ten thousand young people from the nations of the world were gathered together under the leadership of Dan Poling from the Christian Endeavor, and others like him. I hope these few words may help you to see what great progress has been made in religious education. You will see greater progress in Christian religion in the next ten years than you have seen in the twenty-five years, possibly fifty years, that have passed. With such gatherings as this and the leadership of such men it seems to me there can be nothing else.

The second part of my address is concerning our own denominational work. There has been too little interest among the churches along the line of religious education. I believe ten years from now the work of the Sabbath School Board, or religious education, will be one of the most interesting and profitable among our people. It is indeed uphill business to bring to people the message of religious education. I have come home sometimes from my trips of three or four months' work in the denomination with the feeling: Is it worth while? And sometimes I have actually felt like presenting my resignation to the Sabbath School Board and going into some community where I am not known and settle down to spend the rest of my life as a farmer or something else, as I have realized the difficulties of the task and my own responsibility. Many people dislike the thought of religious education. In some places when we speak of religious education, folks think we are speaking in a foreign tongue, and when we speak of religious education for our young people we sometimes hear the expression—"but I believe in evangelism"—and I suppose if I were a Methodist I would say a fervent amen, for I, too, believe in evangelism.

I have heard Wade Crawford three times during the past two years give an address on religious education, and one thing that has encouraged me has been a statement that he has repeated in all three of the addresses that I have heard. He has voiced the same thought I have just expressed, that religious education is or has been an uphill project. "It is not," he says, "religious education versus evangelism. It is not religious education *and* evangelism, but it is

evangelism through religious education." I quoted him in an address which I gave and which was printed, I think, in the SABBATH RECORDER. I wish, dear friends, if you forget everything else I am trying to say tonight, that you would remember this, that what we who are attempting in any way to lead in the thought and work of religious education today have in mind is, that we are endeavoring, that we have for our purpose, real evangelism through religious education. I believe every teacher in the public schools should, before the lesson is completed, give a little bit of evangelism—a little evangelistic sermon to that class to acquaint some of them with the way of life and bring every boy or girl to Jesus Christ.

Then, instead of losing our young people during the adolescent age, by teacher training we would hold them to the Bible school and church. The great Baptist denomination made a careful survey in the churches' department of leadership and they found in this survey the fact that in the period of adolescence was the greatest loss from the Bible school. Remember this was a survey of hundreds of Baptist churches of all kinds. And what did the great Baptist denomination discover? First of all, that the poorest attendance was found in classes where the teacher had the least training. As the teacher was trained, more pupils were brought into class and held. But that wasn't all; the interesting thing to me was this, that it not only increased the attendance—the regularity of attendance in the class—but it carried over into the church the pupils in the classes; so the highly trained teacher carried over into the church one hundred per cent of her young people, into the regular morning services of the church. We offer you through the Sabbath School Board a curriculum of leadership. I wish you might go home from this Conference and organize a leadership training class. I would be glad to help you organize and put over in your church an intensive campaign of five days for a leadership training class.

Will we work together for the salvation of the childhood and youth of our denomination and of the world? Will we reach out with the hand of helpfulness to the twenty-five millions of young people of the United States who are tonight receiving no religious

instruction in the home, church, or school? Will we help that twenty million or so of boys and girls of school age who are receiving no religious instruction whatever? I hope you will go home determined to make your Sabbath school more efficient by giving it more efficient leadership. I believe every man who stands in the pulpit and attempts to preach the gospel of Jesus Christ should preach evangelism. But he should have always in that sermon something on religious education. I have attended a good many evangelistic campaigns in my life and I have discovered that the evangelist who is most successful is educational in his methods, and he most often through his sermons takes the people to that place where they accept Jesus Christ as Lord and Master.

If you will examine your church records you will find that through the Bible school have come most of the membership of the churches from the young people, and I ask you the question tonight, has it come only through evangelism? I believe through religious education we have the sanest form of evangelism, and it is a great deal better to lead our boys and girls through religious education—through the Bible school, through the religious day school—to Jesus Christ. The majority of young people in our churches came to Jesus Christ and into church membership before twenty-five years of age, and do you wonder that I am intensely interested in religious education? (He spoke of the admitted truth that we lose most from the Bible school in adolescence, and made a plea for the churches to be more enthusiastic concerning leadership—what we used to call teacher training.) If we had strong classes in leadership training, taught by men and women who have studied methods and materials, we would revolutionize our Bible schools in the next three years, and instead of losing the young people during the adolescent age we would hold them to the Bible school and church.

ANNUAL MEETING—EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held in Alfred, N. Y., on September 13, 1928 at 7:30 p. m.

E. P. SAUNDERS,
Recording Secretary.

MISSIONS

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

DENVER, BOULDER, AND THE SOUTHWESTERN ASSOCIATION

In connection with his trip to attend the General Conference at Riverside, the missionary secretary visited Los Angeles, Calif., and Denver and Boulder, Colo., and attended the Southwestern Association, at Hammond, La.

Others have written or will write regarding Los Angeles, the General Conference, and the Southwestern Association; but a few words regarding the work in Denver, Boulder, and Hammond will be of interest in this connection. The secretary was called to Denver to consult with the Seventh Day Baptists in that city regarding the organization of a Seventh Day Baptist church. Between forty and fifty were present at the Sabbath service, August 18, and doubtless a church will be organized soon. Our people already have a flourishing Bible school and a well organized ladies' society.

Our church in Boulder is showing a splendid spirit and a commendable activity. The principal item of interest with our people in this city just now is the building of a new church. This will soon be ready for dedication, and will be a marked improvement over the former edifice as to location and in other particulars. Rev. C. A. Hansen, the new pastor, is pushing forward with enthusiasm, and his labors are much appreciated both in Boulder and Denver.

Though it is the task of others to write regarding the sessions of the Southwestern Association, held at Hammond, La., August 16-19, it may be recorded here that the missionary secretary noted gratifying progress since he visited this church three years past. The church enjoys as its under-shepherd Rev. L. D. Seager, who has been with it two and one-half years. During this time the church property has been repaired and the church has taken on new life in its work for the Master. To Seventh Day Baptists who desire a warm climate, Hammond offers many attractions.

NEWS FROM THE FIELD AND MISSIONARY INFORMATION

The contributing editor of the Missions Department was somewhat surprised the other day to receive a letter from a denominational leader, stating that it is being reported throughout the denomination that letters sent by foreign missionaries for the Missions Department are being kept from the public, and that out of twenty letters sent for publication by one missionary the last year only three had appeared in the SABBATH RECORDER.

Attention is called to the matter here for two reasons, the first of which is to say that the report is at variance with the facts. There are many letters received from missionaries, the publication of which would be a breach of good faith, because they are not intended for that purpose; but in no case has a letter written for publication been withheld from the readers of the SABBATH RECORDER. Furthermore, it is a fact well known to all our missionaries, home and foreign, that the contributing editor of the Missions Department solicits letters from all fields and is often disappointed because he does not receive more news from the field.

This leads to a second item, namely, that it is desirable that all the people have the facts regarding missions. It has sometimes been said that facts are the fuel which kindles the fires of missions. Give consecrated men and women the facts regarding worldwide missions and the evangelization of the world will be greatly hastened. It is the facts, not random statements, which this great hour in Christian missions needs. All the facts are needed, not a part of them. It is folly to base the discussion of missions on suppositions; a worse folly to build a missionary program on vague assumptions; and the worst folly not to view the mission field from every angle, gather all the facts, though some of them be disagreeable, and face them with Christ-like courage. We need vision, enthusiasm, and consecration; we also need all the facts. It generally requires hard, painstaking labor to get down to the rock bottom of any situation, but nothing else will meet the demands of the hour in the field of missions. This applies to boards, missionaries and people. Let us seek light!

REVIEW OF YOUNG PEOPLE'S DAY AT CONFERENCE

MRS. H. D. KNIGHT

Wednesday of Conference week was given to the Young People's Board. It was outstanding in several features. Some of those taking active part have given their lives for full time service, others are preparing for such service, and many are doing much besides their chosen vocation for the cause of Christ.

The day began with the fellowship breakfast on Mount Rubidoux. A company of nearly a hundred people participated in the feast of good things, the glorious view, the inspiring songs and speeches, and a closer feeling of fellowship with each other and each with God.

Rev. E. M. Holston had charge of the devotionals. Special music was furnished by Paul Bolson (marimba) and Mrs. Hargis (violin). Youth's privileges, opportunities, and obligations were presented in turn by Miss Leona Sayre of North Loup, Miss Elsie Van Horn, North Loup, and Russell Maxson, Battle Creek. Everyone present felt the inspiration of these speakers as well as of the closing address by Rev. Loyal Hurley on "The Living Christ and the New Crusade." The spirit of worship continued with each of the company as they left the mountain top and went to the regular session of "Young People's Day" in the auditorium.

At the regular session, presided over by Mrs. Marjorie Maxson, Battle Creek, and Neil Mills, Miss Bernice Brewer spoke on "What the Young People Expect of the Church." She developed the thought as follows:

The young people expect:

First, a home—where may be found sympathy and understanding of their problems and difficulties.

Second, inspiration for the day by day duties.

Third, work, to challenge their best.

Then very forcefully she presented the concrete problem of young people prepared to answer the call they have heard for full time service—and no place for them, no funds available to support such work. None of those present will soon forget the tension of the moment—Miss Brewer with her earnest plea, convincing, yet not con-

demning—simply bringing her problem for solution.

It is with a thrill of joy that we later learn that a way has been opened to her, and that her devotion to and training for the cause of Christ will not be lost to our people.

In treating the subject, "What the Church Expects of the Young People," President B. C. Davis spoke of the development of the young people's activities in the church since he was a charter member of the Alfred Society of Christian Endeavor. He said the young people who choose to serve full time have a right to expect compensation comparable with the other opportunities open to them. Unless the church answers the call of young people for opportunity to serve, there will soon be no church. We need laymen—business and professional Christian men—to be leaders. They should have a good educational foundation. If they are not ready in this respect they can not answer the call.

Mrs. Gleason Curtis and Mrs. Hargis sang "It Pays to Serve Jesus."

Dr. Benjamin R. Crandall of San Luis Obispo gave an address on "Young People and the Ministry."

His plea was for men who could cope with the rapid advance of civilization. "The call is for men for leaders. Churches are advancing as to numbers but are in the condition of an army without trained officers. Never was there such a challenge to young men and women." He also spoke of the reward one finds in entering the ministry. "The trained man of the ministry was never more eagerly sought after or more loyally supported. He it is whose resources of mind and heart will rebuild our broken world." To interpret the mind of Christ to a needy world is the greatest challenge to young manhood—for he himself came to be a minister.

The remainder of the session was in charge of Rev. Duane Ogden, who conducted a round table discussion on "Relation of the Church to Young People." The interest and response to this discussion was adequate proof of the desire on the part of both the young people and the church for co-operation to solve the problems and to carry on the work of the church victoriously.

Vesper service at seven-thirty was very

effectively arranged. Softened lights blended with the beautiful flowers. Subdued music filled the auditorium, and there was heard the clear voice of Miss Helen Hill reciting the Twenty-third Psalm to a musical accompaniment. Miss Brewer sang a beautiful solo and at eight o'clock Mrs. Maxson again presided for the evening session. The subject was "Crusading."

Miss Dora Hurley, a graduate nurse, treated briefly and enthusiastically the subject "Crusading for the Lives of Youth."

"We should each be crusaders wherever we are. Not safety first—but service always; not to further self—but a holy crusade. Go from here with a religion that sings while working and shows that one has been with God. Go with a zeal untiring that will touch the lives of youth."

Miss Hurley in her white uniform put into practice her earnest words—doing as well as saying. Her profession as nurse, when coupled with such a consecrated personality, lends itself to glorious work for the Master.

Ralph Coon spoke on "Crusading for Liberty and Law."

"If the country is clean and safe, it is easier to ask people to live right." He made a plea to "Get into politics and defeat Al Smith."

"The greatest work to make good citizens is to teach them Jesus and his ideals."

Mr. Coon is also a volunteer for fuller service, being later licensed to preach by the Riverside Church.

"Crusading for Universal Brotherhood" was given in a very appealing way by David Sung, a Chinese boy who has come to study and fit himself for fuller service to his own people.

"The different nations are each made by God, and each should bring his part of God's kingdom. The differences only make for unity in his kingdom. We are each a part of a great machine to work together.

"The fulfillment of the command to bring good will to earth must come from youth."

The talk by Burton Crandall on "Crusading for Others" was summed up in the following poem:

It matters not where I may go,
To grammar school or college;
It matters not how much I know,
If I but use that knowledge
For others.

It matters not what I may do
In business or profession;
I only know I must be true
To make a true impression
On others

It matters not what I may think
At work, at play, or rest;
It matters not, if I but sink
All selfish thoughts and think the best
Of others

It matters not what men may say;
It matters not what men may give;
'Tis my resolve that, day by day,
I'll do my best to give and live
For others.

—From "A Measure of a Man"

Rev. H. Eugene Davis gave the closing address, "Crusading in China."

"What has been happening in China is, in the main, for good. In the political revolution, missions have suffered, but we can not wait till conditions are settled to go on. Today is the largest opportunity in China for the forces of Christian living. Eighty per cent of the leading men in the government of China are for education, but are not for Christian civilization.

"The old school system is gone and in its place is an intellectual revolution. Superiority is not in reciting a thousand or ten thousand characters, but in completing a college course. They also declare for religious freedom.

"There will be big changes in the next ten years. China is coming to believe that China is more than Confucianism or Buddhism. The Chinese are taking the best from each land and welding it together to make their new order. Shall we leave—or stand by?"

He told of the plans and efforts begun months ago to send the two boys, David and Samuel, to this Conference.

Let us not forget the inspiration of the day: the sunrise hours of prayer and fellowship, the inspiring words and songs throughout the day, the evening challenge of world opportunity. The spirit, devotion and enthusiasm shown by the young people made a deep impression upon the remainder of the Conference week. No later session failed to make some reference to "Young People's Day."

Riverside, Calif.,
August 15, 1928.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ARE DENOMINATIONAL COLLEGES WORTH WHILE?

REV. EDGAR D. VAN HORN
President Education Society
(Paper read at General Conference and also
read by Pastor Polan in the Northwestern As-
sociation at North Loup, Neb.)

This is an important question and one which every serious-minded Seventh Day Baptist ought to stop and seriously ponder. Denominational colleges were, as a rule, founded not alone for the purpose of mental development but for the development of the spiritual nature as well.

I wonder if there is not an impression abroad that the time for the denominational college is about past, that it has outlived its day, that in the modern movement to make the school democratic and inclusive, it has largely lost its denominational features.

But I was interested to note in the *Christian Education Magazine*, published by the Methodist Episcopal Church, South, the statement was made that "facts clearly show that education under church auspices is not a spent force nor can it be dispensed with without disastrous results to the home, Church, and State. No nation or civilization can exist, much less come to the more abundant life, without giving due attention to the training of the full man, which means not only intellectually and physically, but most of all morally and spiritually."

I am sure if we could measure and have presented to us in tangible form the great good accomplished by our denominational schools, we would find they are still bearing abundant fruit and deserve the liberal support of the people. If you will look over the denomination for a moment, you will note that the men and women who are the pastors and leaders in almost all our fields are those who have attended and been graduated from our denominational schools. And our denominational schools have made their contribution, in just so far as they have unfeignedly and unashamed proved

their devotion to the abiding Christ. And I want to add here that we should not measure our service to the church and world alone by the number of leaders in the home and foreign fields but by the scores and even hundreds of young people who have come to the campus of these colleges from one generation to another and then returned to their homes with their torches aglow with the illumination of real Christian character. These young people have become real, active agents in the building of a better community and happier world because of the ideals and inspiration gathered in their college days.

I know we sometimes become discouraged and somewhat pessimistic because of the apparent indifference of so many young people who go out from our colleges, but I still am hopeful that adjustments will come in maturer years and they may still occupy positions of leadership and trust.

I remember that after my address at Conference last year, in which I spoke of the desirability of a warm Christian atmosphere in which to get an education and decrying some modern conditions, a very good friend of mine who teaches in one of our colleges said he felt I had given a pretty hard jolt to his school. So I thought I would try to be very considerate in this address and not hurt anyone's feelings. At the same time I want to speak very plainly of my hopes and ideals for the schools in which our young people, many of them, get their training.

One thing is sure, if our young people are to achieve a noble, refined, beautiful personality, they will have to do it under the leadership of noble, refined, Christian teachers. It will not be done as a rule in an irreligious atmosphere, by skeptics, atheists, and disbelievers in the fundamental realities of religion. The history of our own colleges has proved this over and over again. What a glory lights up our memories as we recall the great personalities of Kenyon, Allen, Wm. C. Whitford, Professor Al., and Gardiner who was once President of Salem college.

How many of us received inspiration for higher and holier endeavor while under the guidance of these godly men and women, who were our teachers in these expanding years. True, we did not fully appreciate it

then, but we do now and thank God that such was our heritage.

One denomination, in speaking of the influence of its colleges upon its denominational life, says: "If our schools made no other contribution to the Church and the State than that of training the church leaders, they would abundantly justify and reward all the money and effort they have cost. The Master's way, which has never been improved upon, was to train a small group of leaders and commit to them the future destiny of his Church. It has been so ever since and will be so to the end of the ages."

In tabulating the achievements of its schools, it found that during the last thirty-five years twenty-one of the twenty-five bishops were trained in their own schools; eighty to ninety per cent of their missionaries came from its own schools; out of one hundred of their largest churches, sixty-three of the pastors were trained in their own schools; out of a list of 636 approved instructors for its standard training schools work, 446 of these workers were trained in their own schools.

It was also discovered that during the past forty years their church schools or colleges had enrolled in round numbers 500,000 students. About 40,000 were graduated; 4,000 became Methodist preachers; 800 missionaries; 2,000 doctors; 2,500 lawyers; 20,000 teachers; 800 college professors; 150 college presidents; many authors, congressmen, senators, judges and governors, and a great army of Christian business men, many of whom are large financiers.

One denomination says of its schools: "They have given in free tuition, scholarships, and board about \$5,000,000, while the church and its friends have contributed many millions for buildings, equipment, endowment, and maintenance . . . No one can ponder these figures thoughtfully without being impressed with the incalculable service which our schools have rendered the church, and without appreciating the large part which they must play in the years to come."

In connection with our own schools, no one can estimate the influences—the far reaching influences—which have been created during the years of their activities, when thousands of our young people have been in personal contact with Christian pro-

fessors in the class rooms and on the campus. They have gone into every field of activity. The sun never sets upon their labors, and their influence in promoting the welfare and happiness of mankind can never be estimated.

In the three years I have been president of the Education Society I have made many addresses before our associations and Conference, and I have never ceased to emphasize the importance of seeing to it that our schools are distinctively Christian schools. If our education is to be a redemptive education, it must be shot through and through with the spirit of Christianity and Christian ideals.

President Hoffman of Ohio Wesleyan University says: "The measure of advance in civilization is not material, it is human. It can not be determined by an increase in knowledge or a multiplication of the machinery of life, but by more highly organized citizenship and more just and more adequate social life for all . . . The Christian ideal is 'A perfect man in a perfect society.' To this end religion has steadily toiled and progressed. Its primary concern has been the character and organization of the soul of man. Its chief emphasis has invariably been on those qualities of the inner life that determine the outward life. Carlyle discerned the real genius of Christianity, as well as the great problem of life, when he said, 'The spiritual everywhere originates the practical, models it, makes it; so that the saddest external condition of affairs among men is but evidence of a still sadder internal one.'"

Let us not forget this, that in the final analysis our problem is always a spiritual one. The supreme and all important question is, not what are we going to teach our young people to get out of life, not how much they are even going to know in the end, but how much are they going to put into life and what service will they render to their fellow men.

Our colleges, offering to our young people a liberal education, are likewise confronted with grave problems. Our young people go to college in many cases from homes of piety and high ideals. They also come from churches which have trained them in one way of religious thinking. Upon their entrance to college they find

themselves in an entirely different thought world from that in which their fathers and mothers lived. It is a larger world. Its walls have been pushed back and its roof lifted, so to speak, into the infinite. Science reveals an entirely new and totally different thought world. There is a shifting of emphasis, a realignment of thought relations, and some things which had been real before, now become unreal and unstable. The new world which they discover has not been interpreted to them in religious terms, and almost before they know it they find themselves in the midst of skepticism and agnosticism. One girl expressed it when she said, "In my study of science I have lost God as a living, personal Being." This experience of the class room and laboratory happens all too often. But it need not be if we have in the class rooms and laboratories teachers and instructors who are more concerned in the construction of a unified moral world for these students who are making the hazardous journey into new discoveries and new fields of thought. "It is not study and thought and research that destroy faith, any more than it is sunlight that destroys germs. The world is just as much a unity, as man is a unity. The religious view and the scientific view are simply different ways of regarding reality. They are not in opposition any more than reason and emotion are in opposition. Intelligence and reverence, the passion for a positive content of thought, fidelity to the noblest emotions of the soul, loyalty to the holiest aspirations of the religious nature of normal human mind, these are essential to education if God is to continue to be real and necessary to our young people."

The task of getting our young people to *think scientifically* and *live religiously* is one of the hardest problems confronting our colleges of today. It is a terrible tragedy when any young man or woman loses his or her faith in God and his eternal verities. We need not fear the fullest and freest play of the human mind on the facts of life, if we see to it that it takes place in an atmosphere warm-hearted, wholesomely reverent, and thoughtfully religious.

Finally, let us remember this, that no amount of moral passion, or social energy, or intellectual astuteness will undergird the will as does a religious motive. The fact is,

we can not get along without God, and we will find it out sooner or later. Religion, not science, gives us the meaning of life and the world in which we live. We are in the midst of a conflict of ideals in which every right thinking man will find, with Professor James, that "there is something to fight for and something to fight against." Our young people will have to take sides. They can not be mere spectators in this clash with badness and goodness, of injustice with justice. "Personal gain as a motive, personal satisfaction as an ideal, is contemptible in the presence of broken hearts, crumbling homes, and needy nations."

We can not conquer greed and avarice merely by science in the laboratory. Logic and technical skill are not adequate for the task of man. We must have the prophet with his vision of God, the apostle with his passion for sacrifice, and the scholar in whom religious vision and sacrificial zeal blend in a perpetual dedication to the perfecting of a civilization for which multitudes have given themselves in life and death.

CREED SUSTAINS LIFE, DOGMA INVITES DEBATE

Creed is what we believe; dogma is the form of words in which we say it. Creed is experience; dogma is syntax. Creed is humble; dogma is arrogant. Creed is teachable; dogma claims final knowledge. Creed welcomes new truth; dogma resists it as heresy. Creed is conciliatory; dogma is combative. Creed unites; dogma divides. Creed inquires; dogma treats inquiry as treason. Creed is dynamic; dogma is static. Creed is life; dogma is label. Creed persuades; dogma commands. The believer may use the forms of dogma as intellectual tools; the dogmatist converts them into weapons. Creed tends to doctrinal variety with spiritual unity; dogma demands doctrinal uniformity even at the cost of spiritual disunity. Creed thrives upon continual revision, but revision is deadly to dogma. The discovery of truth previously unknown is vital to creed, but it is fatal to dogma. Creed opens the door to all revelation; dogma closes the door against any revelation not already included in its own formulas. Creed is the intellectual soul of religion; dogma is its intellectual sepulcher.—*The Baptist*.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS
Contributing Editor

CHOICE

Ask and it shall be given.
Ask—ask.
And if you ask a stone
Expect not bread;
And if the stone glitter like a caught star,
And shine on a warm, soft breast,
And you have tossed your soul away
To see it in that nest,
Yet is it still a stone—not bread.

Seek and you shall find.
Seek—Seek.
And if you go the crowded street
Look not to find the hills;
And if the shops sit gay along the way,
And laughter fills the air,
Still—you have lost the hills.

Knock and the door shall open.
Knock—knock.
Two doors are there, beware!
Think well before you knock;
Your tapping finger will unlock
Your heaven or hell.

—Ellen Coit Elliott in *The "Christian Century."*

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1928

The Woman's Board offers the following report to the General Conference in session at Riverside, Calif.:

We deeply regret our failure to realize the full amount of our budget for the closing year, but we are not discouraged, and cheerfully plan for the year to come. We submit the following items for next year's budget, and implore the women of the local societies to be true helpmeets to their churches in working throughout the year to help raise their churches' quotas for the denominational Onward Movement. When these funds are at the disposal of the Onward Movement treasurer, the financial burdens of the various boards will vanish. We commend tithing, than which no better or fairer way exists to determine the amount due the Lord's work from us who profess to be his earthly

representatives. When we have allotted the Lord his tenth, we may consistently offer gifts to his cause.

Miss Burdick's salary	\$800.00
Miss West's salary	800.00
Tract Society	900.00
Home missions	800.00
Retired Ministers' Fund	250.00
Pastor's salary, Fouke Church	200.00
Board expenses	250.00
Emergency Fund	200.00

Please study this budget, and the appended report of our treasurer, and if you have suggestions for improvement or offers of relief for the future, let us hear from you.

There are proposed changes in the personnel of the board. The name of Mrs. N. M. West, who has returned to China, has been dropped, and that of Mrs. Emma Landphere added.

We thank the women's societies and associational secretaries, who have co-operated with the board, in promptly returning reports for the early Conference date. In checking the work of the societies, as revealed in the reports, we find little change from the preceding year. However, as fifteen of the possible fifty-six societies have not, as yet, reported, we withhold statistics. The coast associations, Atlantic and Pacific, the former with thirteen societies, the latter with one, are one hundred per cent in reporting.

The committee of the Woman's Board, preparing the outlines of a course of study in Bible and denominational work, reports progress.

A committee of the board has prepared the "Ask Me Another" questions that have been appearing in the SABBATH RECORDER.

Another committee prepared the study programs for use at society meetings that have also appeared in the RECORDER.

At the suggestion of the secretary of the Missionary Society, the Woman's Board made an especial appeal for funds for a typewriter for Rev. R. R. Thorngate. This appeal was generously met and the amount forwarded to Secretary Burdick.

Mrs. G. E. Crosley, editor of our department of the SABBATH RECORDER, is our honored representative at this Conference.

In behalf of the Woman's Board,
NELLIE R. C. SHAW,
Corresponding Secretary.

Milton, Wis.
July 13, 1928.

TREASURER'S REPORT

For the year July 1, 1927, to July 1, 1928

Mrs. ALFRED E. WHITFORD,
In account with
THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Dr.	
Balance on hand, July 1, 1927	\$ 75.00
Albion, Wis., Missionary and Benevolent Society:	
Miss Burdick's salary	\$ 15.00
Home missions	13.34
Retired Ministers' Fund	5.00

Alfred, N. Y., Woman's Evangelical Society, board expenses	8.00
China, Dr. Palmberg, Miss West's salary	10.00
Collection, Central Association	14.15
Collection, Conference, Westerly	33.40
De Ruyter, N. Y., Ladies' Benevolent Society	50.00
Dodge Center, Minn., Mrs. E. L. Ellis	13.00
Glenn Ranch, Calif., Mrs. Lucy Sweet, Java	5.00
Milton, Wis., Woman's Benevolent Society, board expenses	3.00
Milton, Wis., Circle No. 2, Missionary Society	5.00
Prayers for Little Children, books	.80
Riverside, Calif., Dorcas Society	25.00
Waterford, Conn., Ladies' Aid, typewriter, D. B. Coon	5.00
Washington Church, Losceola Howard	1.00
Harold R. Crandall, treasurer Onward Movement	1,755.76
Adams Center, N. Y., Ladies' Aid	100.00
Berlin, N. Y., Ladies' Aid	27.00
Fouke, Ark., Ladies' Aid	20.00
First Hopkington, Ladies' Sewing Society:	
Tract Society	\$ 25.00
Missionary Society	25.00
Miss Burdick's salary	25.00
Board expenses	25.00

Little Genesee	7.50
Milton, Wis., Ladies' Benevolent Society:	
Miss Burdick's salary	\$ 10.00
Miss West's salary	10.00

Milton Junction Church	50.00
North Loup, Neb.	25.00
Richburg, N. Y., Ladies' Aid	5.00
Verona, N. Y.	15.00
Typewriter for R. R. Thorngate, Georgetown, British Guiana:	
Andover, N. Y., Ladies' Aid	\$ 2.00
Ashaway, R. I., Ladies' Sewing Society	10.00
Chicago, Ill., S. and S. Club	5.00
Friend	5.00
Fouke, Ark., Ladies' Aid	1.50
Garwin, Iowa, Ladies' Aid	2.00
Lawrence, Kans., Helen Titworth	10.00
Milton, Wis., Mrs. H. C. Stewart	1.00
Milton Junction, Wis., Ladies' Aid	2.25
Mary Stillman	10.00
New York City Woman's Auxiliary	5.00
Plainfield, N. J., Woman's Society	5.00
Welton, Iowa, Ladies' Society	3.00
Westerly, R. I., Ladies' Benevolent Society	10.00

71.75
\$2,478.79

Cr.	
S. H. Davis, treasurer, Missionary Society:	
Miss Burdick's salary	\$800.00
Miss West's salary	600.00
Home missions	500.00
Java	5.00
	\$1,905.00

Miss Ethel Titworth, treasurer, Tract Society	400.00
Board expenses:	
Davis Printing Company	
Secretary's and treasurer reports	\$ 12.45
Conference programs	4.86
Corresponding expenses officers and associational secretaries	40.00
Typing secretary's letters	1.50
Prizes—"Ask Me Another"	8.00
	66.81
Typewriter, R. R. Thorngate	71.75
Typewriter, C. B. Coon	5.00
	\$2,448.56
Cash on hand June 30, 1928	30.23
	\$2,478.79

Respectfully submitted,
Mrs. ALFRED E. WHITFORD,
July 9, 1928. Treasurer.

OPEN DOORS

MISS ANNA WEST
(Cast of characters in this pageant, presented at Conference)
Directed by Mrs. Gleason M. Curtis. Assisted by Mrs. Cornelia Hull.
Prolocutor—Rev. G. D. Hargis.
Spirit of Missions—Miss Dora Hurley.
Heralds—Rowena Babcock, Mary Pierce.
Australia—Mrs. H. M. Pierce.
Church Members—Mrs. Bert Hurley, Mrs. B. I. Jeffrey, Mrs. Metta P. Babcock, Mrs. Chas. Pierce, Mrs. A. E. Babcock.
Java—Mrs. H. D. Knight.
Miss Slagter, Miss Bernice Brewer.
Children—Jean and Virginia Pierce, Mary Millar, Robert Hargis, Buddy Pierce, Jeannette Arlene Hurley, Doris Coon.
China—Mrs. N. W. Davis.
Chinese bride—Miss Alice Baker.
Chinese groom—Lyle Davis.
India—Mrs. Martin Babcock.
Indian Woman—Mrs. J. B. Walker
London—Mrs. G. E. Osborn.
London Woman—Mrs. C. H. West.
Jamaica—Mrs. J. E. Sweet.
Trinidad—Mrs. P. B. Hurley.
Georgetown—Mrs. C. D. Coon.
Angel of Faith—Mrs. Theodore Stillman.
Angel of Prayer—Mrs. Francis Hurley.
Spirit of Evangelism—Mrs. Lyle Davis.
Spirit of Brotherhood—Miss Ada Babcock.
Quartet—Mr. and Mrs. W. R. Rood, Miss Ethlyn Davis, Dr. H. M. Pierce.
Costumes—Mrs. O. J. Palmiter, Mrs. Herbert Stone.
Decorations—Mrs. G. E. Osborn.

WORKERS' EXCHANGE

FOUKE, ARK.—Our Aid society has completed another successful year under the leadership of our very efficient and much loved president, Mrs. S. J. Davis. We meet once each month, with sometimes an extra session to finish work. The most of our work has been quilting and tying comfortables.

Although a busy people, we do take time to be sociable. A large crowd gathered on the church lawn to enjoy the annual Thanksgiving dinner. Our New Year's dinner was held at the home of Mr. and Mrs. Pierce. The seventeenth of March we enjoyed a St. Patrick's day social at the home of Doctor and Mrs. Smith. Easter Sunday we had a picnic dinner in the grove at the pleasant country home of Mr. and Mrs. Jensen.

In April we were fortunate in having a Minister's Conference held in Fouke, and doubly fortunate that it came at the time our Home Economics Club was celebrating "Better Homes Week." This gave our visiting pastors an opportunity to attend the club's big dinner (a "fish fry") and to meet many people from about town. Also most of our guests were able to have a part on the program given by the club that evening at the auditorium. C. C. Van Horn favored us with a song—a medley of his own composition. If you haven't heard it, ask for it the next time you see him. Rev. A. J. C. Bond gave the address of the evening, and sang "The West Virginia Hills." To say he was greatly appreciated would be stating it altogether too mildly. Mr. Bond also spoke in our church one evening. We count these among the real spiritual blessings the Lord has permitted us to enjoy.

We were very much disappointed that our young people were unable to attend the Teen-Age Conference at Gentry. The excessive rain has delayed the work in the fields, and our boys and girls could not be spared at that time. But labor is a blessing, and has been dignified and made sacred by Jesus. There is no short and easy road to Paradise, and we are glad our young people are such willing workers. "If any will not work, neither let him eat." Nevertheless we were very sorry they had to miss the spiritual food to be had at the Teen-Age Conference.

As I write, a neighbor boy is returning from a long hot day in the field. He is whistling. And many times I hear this lad, as he follows the plow in the hot sun, singing or whistling—and always sacred songs. I hope he sees the shining goal through the mists of service, and is thanking God for health and strength, and the blessed privilege of work.

We are hoping the coming year will find us making more progress in our work for the Master, and enjoying the richer blessings that are always waiting as a reward.

MAMIE S. SEVERANCE,
Press Reporter.

NOTICE

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "the Gothic" in Alfred, New York, Wednesday evening, September 12, 1928, at 8 o'clock.

By order of the president.

A. LOVELLE BURDICK,
Secretary.

PEOPLE WANT HOMES—AND WHY?

In the midst of lamentations over the decadence of the home, it is cheering to be told that of 200,000 people having bank savings the aim of the great majority was to secure a home. Some of the reasons for desiring a home may be more picturesque than profound, but they all have a certain validity. Here are a few of them: "So I'll be free from the landlord." "For independence and security." "For the benefit of home life for the children." "For the same reason as owning my own toothbrush." "For the right to play on the piano all I choose." "To give my mother a home at last." "To be captain of the ship." "Safety and satisfaction in being rooted somewhere." "A cave man has his own home; why not I?" The one about playing the piano and that one about being captain of the ship might prove disturbing to prospective neighbors. The great majority, however, voice in different ways the desire for the greater security and sanctity of a home which is their very own. They recognize the fact that home is a good deal more than a place to live.—*The Presbyterian Advance.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

MISSIONARY INTEREST

*Christian Endeavor Topic for Sabbath Day,
September 22, 1928*

DAILY READINGS

Sunday—Learning to know foreigners (Luke 4: 25-27)
Monday—Broadening sympathies (Jonah 4: 1-11)
Tuesday—Knowledge of other lands (Acts 28: 1-10)
Wednesday—Broadening brotherhood (Gal. 3: 26-29)
Thursday—Knowledge of customs (Mark 7: 1-13)
Friday—Broadening vision (John 3: 16)
Sabbath Day—Topic: How missionary interest broadens our knowledge. (Acts 14: 19-28. Missionary meeting)

"Ask anyone who is not interested in missions how much he knows about any missionary country, and note the answer."

THE INTERMEDIATE CORNER

Topic for Sabbath Day, September 22, 1928
School life in other lands. (Prov. 22: 1-6.)

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR TOPIC OF SEPTEMBER 22
Help the juniors to realize that their bodies are temples to be taken care of so that they can be used to help bring God's kingdom on earth. It would be quite effective to have the story on the Children's Page read softly behind a screen by one of the older juniors, followed by the song, "O Jesus, Thou Art Standing."

SUGGESTIONS FOR WORK

For the Bible study work a general knowledge of the contents of the books of the Bible would be helpful.

Genesis tells of the creation of the world, the first people, the first sin and its punishment, of Abraham and his children, of Joseph and the Jews in Egypt who were finally taken captive by the Egyptians.

Exodus tells how the Jews were delivered from Egypt, of their long journey under

Moses to the Promised Land, and the giving of the Ten Commandments.

Leviticus is a book of rules God gave the Levites who were to care for his house.

Numbers tells of the counting of the people.

Deuteronomy tells about Moses giving the laws to the people and telling them how to live.

Joshua tells of the Jews under General Joshua and their conquering of the Promised Land.

Judges tells of the judges who ruled the Jews.

Ruth is the story of a beautiful woman named Ruth.

First Samuel tells of Samuel and King Saul.

Second Samuel tells of King David. First and Second Kings tell of the kings of Israel, especially King Solomon.

First and Second Chronicles tell more about the kings and the story of captivity.

Ezra writes of the return from captivity and the rebuilding of the temple.

Nehemiah also tells of the rebuilding of Jerusalem.

Esther is the story of Queen Esther and the way she saved the Jews.

CRUSADING WITH CHRIST FOR LIBERTY AND LAW

RALPH H. COON
(Conference Paper)

This subject at once suggests two groups of people that exist in this country: those who claim that the government is taking away their much prized personal liberties, and those who feel that for the good of the land, especially its young people, the laws should be more rigidly enforced than they are. Before taking up the subject from this point of view, let us see what the Bible says about liberty and law. As is usually the case, the Bible presents a much more fundamental and far reaching point of view. Isaiah, in predicting the coming of the Messiah, said that he was anointed to "proclaim liberty to the captives," Isaiah 61: 1. Paul writes, "Stand fast therefore in the liberty wherewith Christ hath made us free," Galatians 3: 1. In Romans the apostle tells us what Jesus sets us free from. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and

death." Romans 8: 2. The law of sin and death is very simple: "The wages of sin is death." Romans 6: 23.

If, then, we are free from the law that sin results in spiritual death and sin is the transgression of the law, what is the relation of the Christian to the law? Paul speaks of the law as a schoolmaster to bring us to Christ, Galatians 3: 24. John says, "For this is the love of God, that we keep his commandments." I John 5:3. Because we are not subject to the law of sin and death we should be so grateful to the Savior who has given us this liberty that we would be anxious to find out from the law what his every wish is concerning us. We keep it because we love him and because keeping it brings us closer to him. The Psalmist of old had this idea of liberty and law when he said, "I walk at liberty for I seek thy precepts," Psalm 119: 45.

Crusading with Christ for the Bible liberty and the proper Christian attitude toward law is the only crusade that counts. All other crusades must be but parts of this one if they are with Christ. Our great crusade is to get people the world over to understand that Jesus offers this liberty and to get them to accept it, and then help them to see the great rewards that come from keeping God's law and serving him in love. This is evangelism. This is the great work of the Church. Others on the program are considering this, so I will go back to the first thought of liberty and law which I suggested.

We do not need to consider now the ideas that some have that their personal liberties are being interfered with when they are not allowed to use liquor, because we all know of the terrible evils to their posterity, to the young people who are tempted, and to the condition of the nation as a whole. Jesus knew that if he set men free from physical and mental bondage it would help greatly in the bigger crusade for spiritual liberty. His miracles of healing the bodies and minds of men were but part of the great task he set for himself and his disciples of freeing the world from the bondage of sin. Just so, one of the greatest tasks set before the Christian Church today is to continue the crusade to free our country from the evils of drink. The problem now is to secure the enforcement of the Eighteenth Amend-

ment. The forces of the Church of Christ will have an opportunity this fall as never before to join in a crusade for enforcing this law which, when enforced, will bring new liberty to future generations. The election this year will not be a contest between Democrats and Republicans, but between those who would break down the Constitution, and those who would put into effect the laws which Christian forces labored so hard and long to have placed on our statute books. The Church and its young people especially can not keep out of this kind of politics. Daniel Poling, the great leader of the Christian Endeavor movement, has taken up the banner for the organization he leads. He declared that Christian Endeavor members will oppose the candidacy of Al Smith, "because they stand for prohibition, because they are for law enforcement, and because they are opposed to a Tammany tiger in the White House." "The platform of the Democratic party on the subject of prohibition is meaningless," says Doctor Poling. "It is the record of the candidate that counts. Governor Smith declares, 'Honesty compels us to admit that the corruption of law enforcement officials, bootlegging, and lawlessness are now prevalent throughout the country. The governor knows what he is talking about. Now let him state with equal frankness how his personal practices and public acts, including the signing of the Mullin-Gage repealer, have encouraged the observance of the Eighteenth Amendment and promoted its enforcement.'"

The following taken from a newspaper editorial puts the matter very clearly:

That the wets and drys in the ratification campaign agreed that the object of the Eighteenth Amendment was to make the nation bone-dry is an indisputable fact. It follows that the program of the wets is a conspiracy to defeat the Constitution. They propose to make it a dead letter by repealing state enforcement acts and by taking all the teeth out of the Volstead Act. As governor of New York, Al Smith aided this conspiracy by approving the act repealing the state enforcement act. He has steadfastly advocated the amendment to the Volstead Act the wets want. In his telegram to the convention he declared his intention to put through such an amendment.

Al Smith's public record thus squarely raises the question whether one who has aided and abetted a conspiracy to defeat the Constitution is a proper person to elevate to the high office of President of the United States.

—San Jose Mercury-Herald.

Christian America can not stand by and see this conspiracy against our national government and against right succeed in what it is trying to do. There is only one way out—Herbert Hoover. Mr. Hoover's record shows he has always favored prohibition. He is a man who has clearly come out for the enforcement of the Constitution. He is a man who put his thoughts into action.

What can we as young people do to actually help defeat this conspiracy? There are three very definite things we can do, I think.

1. We can do the best we can to see that every eligible voter is registered. In many communities where important issues like this have come up before the voters endeavorers have canvassed the whole community to see that all are registered. It must be made very clear that if a young person reaches the age of twenty-one on or before election day, he may register for that election even before he is of age.

2. We can help make the issue clear. We will hear talk about farm relief measures, about tariff questions, and other so-called issues, but we should be well enough posted so that we can show people that the issue now is clearly drawn and the question of whether the Constitution will be upheld or not is far more important than any other issue. The issue is similar to the one our fathers fought for and gave their lives for in the Civil War.

3. On Election day we can vote and use every available means to get all registered voters to the polls. The forces of evil will be making their last stand and will have all of their supporters out.

The coming generation will have the great task of molding public opinion in favor of the spirit of obedience to laws of all kinds. The great task is only well begun.

In conclusion, let me say again that this crusade for law enforcement is only a part of the greater crusade for the Christ-given liberty from sin. There is no need of improving the conditions under which our young people live if they do not have the blood-bought liberty from all sin. It is also true that the only way to win the great fight for prohibition is to add to the ranks of the Christian Church more and more crusaders. Since coming to Conference I have

been very much impressed by Rev. Erlo E. Sutton's appeal for Christian religious education. First there is what I like to call gospel education. It consists merely of showing boys and girls their need of a Savior, and then showing what Jesus has done for them. I have been surprised to see how easy this kind of work is and how glad boys and girls are to accept Jesus. I am firmly convinced that everyone within the hearing of my voice should be engaged in this kind of work for the Master. It may take a longer period of teaching and training to lead the young Christian to see the rewards that come from service for the Savior so that he will want to consecrate himself to that service. This part of the work of Christian religious education is also very much worth while because it brings such joy to the young servants of the Lord and because it brings more laborers into the field, that is so ripe for the harvest.

In all of our work for law enforcement, for evangelism, and in training for service, we must be continually on our knees before God in prayer. God will do the work through us if we submit ourselves to him. We must be much in prayer to know what his will is and to get his power for the task. This is really the easiest part of the Lord's work, but it is at the same time the most vital part. Let us not fail to use this great privilege of prayer.

Berkeley, Calif.

A WEST VIRGINIA CHRISTIAN ENDEAVOR LETTER

REV. HERBERT C. VAN HORN
President West Virginia Christian Endeavor Union

Some time ago I was asked by the Young People's Department editor to write again for this department. So while the B. and O. railroad company is doing its best to get me home. I am accepting the invitation.

The writer has been making a very pleasant trip to the Northwestern Association at North Loup, his boyhood home. Of course I could write in a reminiscent mood, but this is a West Virginia letter. The young folks will, of course, write concerning their work at this association.

Our societies in West Virginia are going forward in a helpful way. At Lost Creek the usual work is being done. Recently the society gave the church people a social at

the "Gym," and every one had a good time.

At Berea, Rev. C. A. Beebe and his wife keep things moving steadily and helpfully. The new church, with its fine dining and social room facilities, is an inspiration to good and interested work on the part of the young people. This society is making a fine showing all along the line.

The summer vacation of the college usually slows up the Christian Endeavor work at Salem. However, I think there is no need of discouragement there.

A fine union society is at work at Roanoke, officered principally by young folks from our Seventh Day Baptist Church.

Salemville is fully alive, as was manifested at the association in June.

Out in the state the work is onward moving. We were greatly disappointed in the resignation of our field secretary, Willard E. Rice, who soon goes to New York State. He is a fine young man with high ideals, and full of Christian Endeavor methods and consecrated enthusiasm. But on the foundations which he has helped to strengthen we will build even better, we trust.

One of the most encouraging signs is the enthusiasm with which so many societies are taking up the "Crusade with Christ" movement. The three great challenges of this program are gripping our young people. First—evangelism. There never was a finer youth of America than that of today. But there is a mighty proportion of it that is reckless—*sheik*-er and *flapper*-ish; that is even worse; that goes not "in the path of the righteous," but is found in the "seat of the scornful." It is for the fine group we have in our societies and conventions to act as "leaven" on these great "two measures of meal." The salt must sweeten and preserve the lump. Evangelism calls our youth to the task—*Crusade!*

Another phase of the crusade program is world brotherhood and peace. This, too, is a vital and practical challenge, for at the bottom of our love for God and fellowship with him, is our love for our brother, our neighbor, our fellow man. No need of talking about love for God if we are bitter, hateful, and careless about his other creatures. Gospelize the *whole* creation is Christ's charge. With love and peace in the hearts of our young people, we can go

forward in a crusade movement for world brotherhood and peace.

But there is another practical challenge, and that is crusading with Christ for *Christian citizenship*. We should not fall down on this at any time; but especially now, is there a great opportunity to exercise our privileges and show that this part of the crusade program is not a mere "gesture."

West Virginia young people will join all other Christian endeavorers in the crusade movement, and "trusting in the Lord Jesus Christ for strength" will follow their leader, and "stay there."

With best wishes for you all,
Sincerely yours,
H. C. VAN HORN.

WILL CHINA REJECT CHRISTIANITY?

"Will China reject Christianity? Ask Christianity itself. Has it in itself the vitality, the power, the life, which will meet these needs of China? . . . If it is no more than a religion which obscurantists, narrow-minded and superstitious, and crass literalists claim it to be—incapable of meeting the challenges of science in the modern age in which China has to live and even to be the persecutors of science—it will have no use for it and must sooner or later reject it. If it is no more than a religion of selfish individualists, unrelated to national salvation and social transformation, useless to a people which is struggling to attain a nationhood, having no definite contribution to make in their national struggles and incapable of meeting the challenge of international issues which make nationalism sane and helpful to humanity, then the nationalized youth of China will have no use for it and will reject it without question.

"Will China reject Christianity? It depends. There are at least three factors involved—the kind of Christianity, who presents it, how it is presented. I have only raised the question related to the first factor. Christians of America who have had longer experience with Christianity than the Chinese should answer them and then we Chinese Christians can answer the next two questions—namely, who should present it to the Chinese and how it should be presented."—*Dr. Timothy Tingfany Lew, in "The Forum."*

CHILDREN'S PAGE

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

THE BODY A TEMPLE

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath
Day, September 22, 1928
DAILY READINGS

Sunday—Building strength by exercise (1 Tim. 4: 8)

Monday—Giving our bodies to God (Rom. 12: 1, 2)

Tuesday—Loving our own bodies (Eph. 5: 28)

Wednesday—Building healthy bodies (Mark 5: 25-34)

Thursday—The king in the heart (Eph. 3: 17)

Friday—Control of the body (Jas. 3: 2)

Sabbath Day—Topic: Building the temple of my body (1 Cor. 3: 16, 17)

"Come," said the guide. "I have a very beautiful temple I want you to explore today. You must keep very quiet and listen to everything I say, and I hope you will come out a lot wiser than when you went in.

"You will notice that this temple is very much like a human body. These eyes and these ears you see are its windows, and this mouth is the door to one part of the temple, and the door by which we are about to enter is hidden from sight until I pull aside the draperies. It has to be hidden from sight all the time because it is so delicate. You see it takes but a very little to make an impression upon it. It is called the 'mind door.'

"This part of the temple entered by the door of the mind is divided into two sections with two entirely different persons ruling over each. We are now entering a great chamber from which you will kindly notice many doors leading out. We will enter some of these doors so you can get an idea what each of these smaller chambers or rooms is like. This is the chamber where all sorts of misdeeds and large and small unkind acts are planned—it is called the chamber of jealousy. The spirits of this chamber are robbers of peace and a great danger to the whole temple—we call it the chamber of anger. This room seems somewhat larger than the others, and in fact has a great influence over the others—it is known

as the chamber of bad thoughts. The spirits of this chamber in every way possible plan all kinds of mischief; their minds are so bad that it would be impossible for them to do anything good. This is the chamber of selfishness; this one is indifference; this one thoughtlessness; and the one you are now in is called worldliness. Yes it does seem very beautiful here, but see how easily everything here can be destroyed, for the beauty of the furnishings is only on the outside, and as soon as you begin exploring into them you find they are but empty shells."

"Oh, dear," I cried. "Let's get out of this place quick. I have seen quite enough. The atmosphere is so heavy and depressing. Everything makes me feel so sad and unhappy. But who is this person coming toward us?"

"You are now back in the large chamber of which I spoke at first," replied the guide. "No one ever leaves this section of the temple without meeting the person who has charge of everything here. I want you to meet the Knight of Temptation, who is better known to you perhaps by the name of Satan."

"You, Sir Knight, certainly have these Spirits under you well trained and your rooms are much larger than they were when I visited you last; you must have been doing a lot of hard work lately. But we must leave you. I am taking this young girl on a tour of this wonderful temple, and we must hasten to the other sections."

"If the next part is as bad as the last, you may take me back home. I don't want to go one step farther."

"But you are still inside the temple, and you can't get out until I open the door, so you must visit the next part whether you will or not. Here we are in another large chamber from which many doors open into smaller rooms. This chamber once was larger than the one ruled over by the Knight of Temptation, but as this temple grows older and older this room is gradually growing smaller, and the other chamber larger. It makes me very sad to see this. I do hope the keeper of this temple will soon wake up and realize what is happening to his temple."

"Oh, I wondered where the owner was. How long has he been asleep? But what a change! This room is so sunshiny and

bright. Why, I could live here forever and ever and then I don't believe I could see and enjoy everything there is here. But who is this wonderful looking person coming toward us with outstretched arms?"

"No doubt you have already noticed that everything here is just the opposite of what it was in the other section of the temple. Here the one who is ruling comes to welcome us first and not last, as the Knight of Temptation did. It gives me great pleasure indeed to introduce you, my little friend, to this wonderful King of Love.

"King, it grieves me greatly to see your kingdom here growing smaller. Will the keeper of the temple never awake and realize that he is losing the greatest helper he has in this temple by gradually crowding you out. But we must haste and visit the small rooms of your kingdom, O King."

"This is the chamber of joy; its spirit is forever making others happy and thus adding to the joy of the temple keeper himself. This one is known as kindness; I do believe its servants are the happiest in the world. It is indeed a beautiful chamber. Here we are in the room called goodness. How different it is from the one of bad thoughts in the other section. And here we have faithfulness, and here courage, and here is the dependable room. The spirit of the last room never fails anyone; he is always on the job and everyone can always depend upon him. We will not take time to enter all these lovely rooms, but you will notice over the doors the names of some of the others, such as peacefulness, trust, unselfishness, Bible knowledge, etc. But our time is up. We must haste away."

"I am sorry that we spent so much time in this last guest chamber that when we go out the door of the mind you will not have time to visit the part of the temple controlled by the door of the mouth. A great many things damage the part of the temple entered by this door, such as tobacco, liquor, over-eating, too much sweets, etc. Perhaps next time you may go in that part of the temple, but the sun is fast coming up and I must vanish. Good-by, little Mary. I was so glad you could explore that wonderful temple with me. I hope you enjoyed your trip and that you will always remember everything you saw."

Mary awoke with a start. "Why I must

have been dreaming. Where have I been? It must have been a dream. But such a queer dream. Why I don't believe I'll ever forget it. That temple was my own body. I guess I have been growing rather lopsided. It was only a year ago when I realized that Jesus was standing at the door of my heart knocking for admittance, and I let him in. I must have almost forgotten him for I have allowed Satan and the things of this world to almost crowd him out. Never again shall such things happen to this temple God has given me to keep for him. I know God will help me to drive out that awful section of my temple and let the King of Love have full sway."

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadows cast
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul,
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love,
That casteth out my fear;
Teach me to lean on thee, and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Dost soothe and comfort all.

I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.
—Louisa M. Alcott.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to read the Children's Page in the SABBATH RECORDER. I am eight years old. I will be in the fourth grade when school begins.

I saw Mr. Greene when he was here at Conference. I live two and a half blocks from our new church.

My only pet is a cat named Chubby, who follows us to church at night and stays outside until we come out.

Mr. Dzau from China spoke to us children at Conference, and taught us to say some words in Chinese.

We have been to the beach four days and had a good time bathing in the ocean.

Sincerely yours,
1459 South Orange St., JEAN PIERCE.
Riverside, Calif.

DEAR JEAN:

Do you know, I received your good letter the very day Mr. Greene returned from his western trip, and he has told me so much about Riverside, Riverside people, and Conference that since your letter came I feel as if I really knew you, although you live so far away. Besides we both belong to the same family, the Seventh Day Baptist family.

I think your cat, Chubby, is a very well brought up cat, to stay outside when he follows you to church. I once knew a kittie who was not so well behaved. He walked right into the church when we were having prayer meeting, climbed up on a chair, put his paws on the leader's shoulders and purred so loud that he almost drowned out the music. I don't believe I ever heard a cat purr so loud before.

It must be fun to bathe in the ocean. My little girl thought it was last summer, when we attended Conference in Rhode Island. Here she has to be satisfied with bathing in ponds and small lakes, which she does nearly every day, and brags about how brown she is getting.

Sincerely yours,
M. S. G.

P. S.—Thank you for the photo. I was ever so glad to get it.

DEAR MRS. GREENE:

I have been reading the Children's Page almost all of the time. I thought I would write a letter, too.

I have a sister about six years old, a sister about fourteen, and a brother about eleven. I am about nine. I will be in the fourth grade this year. School starts the third of September.

We have two pets. One is a dog; her name is Topsy. Then we have a cat; he is yellow. Mama calls him Tommy Gold, because he is so yellow.

We have a nice cow, too. We get quite a bit of milk. Some of the time the cream is so yellow it doesn't look like cream, but of course it is. We make our own butter.

We have been on a trip. It was a very nice trip. On the way home we took the Santa Fe Trail.

I believe I will have to close now and write again some other time.

Sincerely yours,
North Loup, Neb. FRANCES POLAN.
August 21, 1928.

DEAR FRANCES:

If your mother is Ina Shaw Polan, and your father Herbert Polan, they are good friends of mine, and so of course I can count you one of my good friends, too. Of course, too, if you are who I think you are your nice trip took you to Conference, for Mr. Greene saw your family there. Don't I wish I could have been there, too! Never mind—let's go to Milton next summer, then I can see you.

Sincerely yours,
M. S. G.

DEAR MR. PRINTER:

One can not blame you surely
If you do like pi,
But tell me what got into
Your printer's "devil's" eye?

Orland wrote that Pike's Peak
Was sixty miles away,
But when I saw Ohio's name
It filled me with dismay.

Up to date our Matheson is
In Colo-rad-o.
Don't let an earthquake shake it
Into O-hi-o.

Written for Orland by
Orland's only dad:
So if you do not like it,
Do not blame the lad.

L. E. M.

Matheson, Colo.,

August 25, 1928.

DEAR ORLAND AND ORLAND'S DAD:

I surely was amazed as well as you to find Pike's Peak suddenly transported to Ohio, but we'll forgive the printer this time since we all make astonishing mistakes at times. I am not sorry the mistake happened since without it your witty verses would not have been written.

Sincerely yours,
M. S. G.

THE TWO GARDENS

M. S. G.

"It is Springtime, lovely Springtime," sang little Betty Lou one bright morning. "I do believe it is the nicest season in all the year," and out she hurried into the sparkling sunshine. "Oh, Dorothy May," she called to her little cousin, who had come to make her home with Betty Lou, for a whole long year, "Let's plant a flower garden."

"Oh, Betty Lou! you do think of the pleasantest things," cried Dorothy May, happily. "This weather just makes me want to dig, and dig. Let's make a garden this very minute."

"We'll have to ask daddy first," said Betty Lou. "He will let us have all the space we want, if we make really truly gardens and take care of them ourselves."

Betty Lou's father gladly helped the little girls choose small garden spaces, which he carefully fertilized for them, and they were soon planting busily.

Along the back of each garden they stretched chicken wire, and there they planted sweet peas. "We'll have twin gardens," said Dorothy May, jumping up and down excitedly.

The rest of their gardens they planted alike, too, with dwarf nasturtiums, asters, and in front, low blossoming plants. Every day and many times a day, they looked carefully to see if anything had come up. At last, one rainy morning, they shouted with glee, for tiny green leaves were beginning to peep through the soil, and before long the little garden spaces were filled with soft green flower plants, which, after patient waiting, began to show many colored blossoms.

Two little girls were as busy and happy as bees tending their gardens, and you may be sure they found plenty of work to do, thinning out the plants so that they would not crowd each other, weeding, loosening the soil, and watering the thirsty plants when the weather became hot and dry. Ah! surely it was not all play, but they loved it, every bit.

"Isn't this the very nicest game you ever played, Dorothy May?" said Betty Lou, one bright morning, as she pressed a pink sweet-pea blossom against one rosy cheek, "and just think how happy we can make people

with our pretty flowers. I'm going to pick a bouquet this very minute for poor, sick Mrs. Barton. I just know they will make her feel better."

But Dorothy May shook her curly head and said, "No, no, Betty Lou! I'm not going to pick my posies. I'm going to leave them right where they are so everyone can admire them. I'm not going to spoil the looks of my pretty garden."

"But if you pick them, more blossoms will come," said wise little Betty Lou. "Do pick some of them, Dorothy May."

Dorothy again shook her head decidedly and refused to pick one single precious blossom. The girls came as near to quarreling as they ever did in all their lives. At last they went to Betty Lou's mother with their troubles. She patted their little heads tenderly and said, "Suppose you each do what you think best with your flowers and see how you come out. When you have found out whose plan is best, come together and let me know."

"All right! All right!" they cried merrily as they hurried back to their pretty gardens. "That's just what we will do!"

The days passed swiftly as they worked busily in their gardens. As often as she could, Betty Lou picked her blossoms. She always kept a bouquet on the dining room table and carried many to her friends far and near, while Dorothy never picked any of her flowers unless they were all dry and wilted.

Day by day Betty Lou's garden was a mass of beautiful blooms, and day by day Dorothy May had fewer and fewer blossoms to treasure, and her little face grew very sober as she looked at the two gardens.

One day she climbed into her auntie's lap, sobbing as if her poor little heart would break and cried out, "Oh, auntie, auntie! Betty Lou's plan was best. I have kept all my pretty flowers, but now I have hardly any blossoms left, while Betty Lou has heaps of them. Oh, dear! Oh, dear!"

"Never mind!" cried generous little Betty Lou. "You can have all you want of mine, Dorothy May."

Soon they ran merrily out to play, and Dorothy May was heard to say, "Next time I will not be so selfish. I'll give my flowers to other people, too."

GROUND BROKEN FOR THE BATTLE CREEK CHURCH

[The following account of the services held in Battle Creek, Mich., for breaking ground for the new Seventh Day Baptist church is taken from the Battle Creek, *Moon-Journal*, August 20, 1928.—T. L. G.]

During an impressive service at the corner of North Washington Avenue and Aldrich Street Sunday evening, members of the Seventh Day Baptist Church observed the breaking of ground for their new edifice.

Rev. Jay W. Crofoot, pastor of the church, presided over the service and gave a short talk during which he reviewed the history of the church, later expressing the hope that the "new edifice will not only be a place where services are held but that it will also be a place of service."

John Kolvoord, of Urbandale, charter member of the local church and perhaps the oldest, turned the first spadeful of ground to start the excavation. Two songs were then sung by the large number present and a prayer was offered by the pastor. Wilburt Davis pronounced the benediction.

"The beginning of a good work is a day's joy," said Mr. Crofoot in starting his remarks. "Although our church here is comparatively new, its work has been done in America for two hundred and fifty years and in England for four hundred years.

"The church will be known as the Ella Eaton Kellogg Memorial church, and we are thus glad to honor one of our deceased members who meant so much to our church and city. Those close to Mrs. Kellogg during her lifetime have given valued assistance in making this structure possible.

"This church, when completed, will be a token of our faith in each other and also of our faith in the Sabbath and in the religion of our heavenly Father.

"While it is all these things," he said, in conclusion, "we hope it will be more. We hope that it will not only be a place where services are held but that it will also be a place of service."

R. G. Phelps, local contractor, will build the new structure and the contract calls for its completion next January 1.

"God is not visible to man, but his presence is abundantly manifest to the reason of man."

MARRIAGES

MICHEL-GRANT.—At the home of the bride's parents, Mr. and Mrs. E. F. Grant, Miss Helen Grant and George Michel were united in marriage, July 8, 1928, Pastor James L. Skaggs officiating. They will make their home at the Michel farm near Marion, Iowa.

DEATHS

HASKINS.—Eugene Francis Haskins was born near Milton, Wis., April 14, 1858.

When a young boy he went with his parents to Dodge Center, Minn., where he grew to young manhood. When about twenty-two years old he went to South Dakota for a time. He then returned to Wisconsin, coming to Adams County, where he met Isabelle Mason, to whom he was married on January 29, 1884. His married life has been passed at various places in Minnesota, S. Dak., and the last twenty years in New Auburn, Wis.

To Mr. and Mrs. Haskins were born three sons, Claude Merton of New Auburn, Wis., Clifford Earl of Eau Claire, Wis., and John Merle of New Auburn.

In 1888 Mr. Haskins gave his heart to Christ and became a member of what was then the Smith, S. Dak., Seventh Day Baptist Church.

About three years ago his health began to break, and although all that medical skill and loving hands could do in caring for him, was done, he peacefully fell asleep on July 30, 1928. He is survived by his wife, three sons, six grandchildren, two brothers and other relatives and friends.

Funeral services were conducted from the Seventh Day Baptist church by his pastor, C. L. Loofbourrow, assisted by Rev. M. Hilton of the United Brethren Church on August 1, 1928, and the tired body was laid to rest in the New Auburn cemetery.

C. B. L.

KELLER.—Lyle Alfred Keller, son of Alfred J. and R. Cora Davis Keller, Rome, N. Y., R. F. D. 5, was born September 13, 1917, and died June 22, 1928, from complication of diseases.

Lyle was ill four months, during which he was tenderly cared for by his family in his home, and all that medical skill and loving relatives could do was done, but he fell quietly asleep at four-thirty Friday morning, to awake no more to pain and suffering.

He was a bright and affectionate boy, of sunny disposition, always thoughtful and helpful, beloved by all who knew him.

He is survived by his parents, one brother,

Everett, and two sisters, Ethel and Ella, all at home. He attended school in his home district and was in the sixth grade.

His funeral was held at the home of his parents, where he was born and always lived, on Monday, June 25, Rev. Mr. Holmes of Verona Methodist Episcopal Church officiating in the absence of Rev. Lester G. Osborn.

He likened Lyle's short life to a delicate flower, blooming in radiant beauty and breathing heavenly fragrance for a short time and fading away. But his mission was performed by binding his family and friends closer, and now drawing their thoughts to the heavenly home, where there is no parting.

Robert Midlam sang, "Jewels" and "We'll Never Say Good-bye In Heaven."

He was laid to rest in the family plot in Verona Mills Cemetery. A profusion of beautiful flowers bore silent tribute to the wide-reaching influence of his short life. The bearers were Richard Davis, Orville Hyde, Earl Hoffmire, and Lorren Bailey.

L. G. O.

Sabbath School Lesson XII.—Sept. 15, 1928

PAUL WRITES TO HIS FRIENDS IN CORINTH
1 Corinthians, Chapters 1 to 4

Golden Text: "Behold, how good and how pleasant for brethren to dwell together in unity." Psalm 133: 1.

DAILY READINGS

- September 9—Party Spirit Destructive. 1 Corinthians 1: 10-17.
September 10—Christian Co-operation. 1 Corinthians 3: 5-23.
September 11—For the Gospel's Sake. 1 Corinthians 9: 16-27.
September 12—The Church an Organism. 1 Corinthians 12: 12-31.
September 13—Social Obligations. Romans 13: 1-10.
September 14—An Example of Brotherhood. Philemon 4-20.
September 15—Maintaining Christian Unity. Ephesians 4: 1-6.

(For Lesson Notes, see *Helping Hand*)

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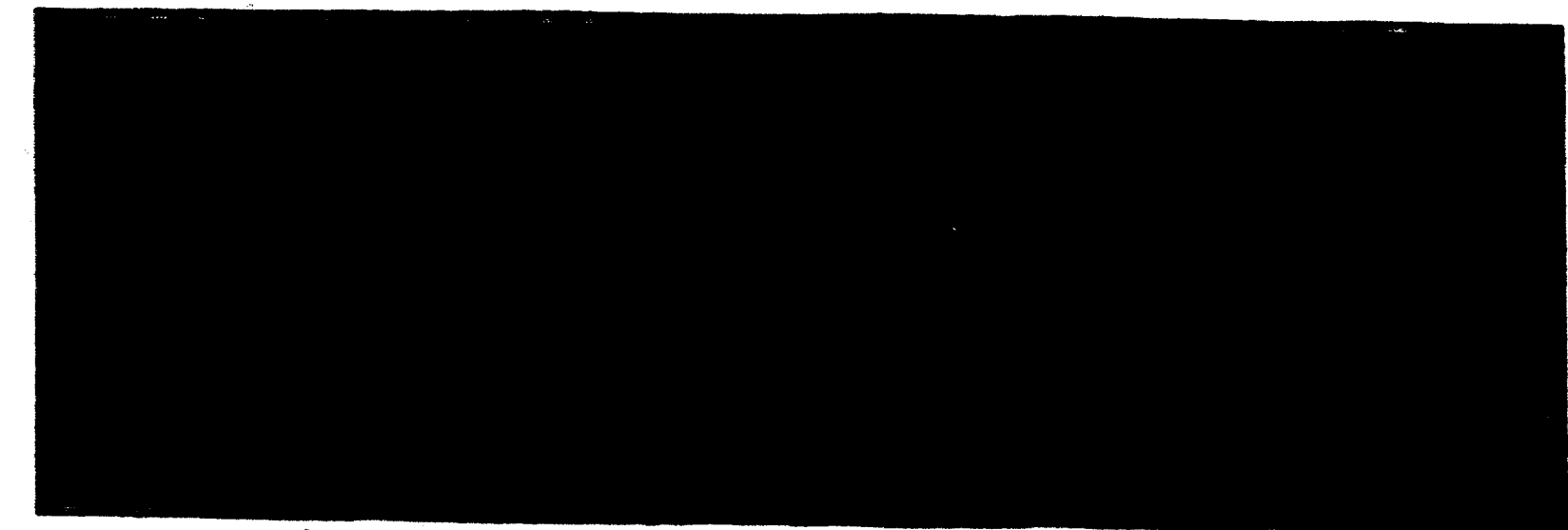
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