

The Sabbath Recorder

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 WONDROUS CROSS

"I take, O Cross, thy shadow
For my abiding place
I ask no other sunshine
Than the sunshine of his face;
Content to let the world go by,
To know no gain nor loss,
My sinful self, my only shame,
My glory, all the Cross."

For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Hebrews 12: 1, 2.

—Latin American Evangelist.

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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.
Vice-Presidents—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Geese, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.

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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.

COMMISSION OF THE GENERAL CONFERENCE

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

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

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

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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.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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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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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

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Central—Albert Rogers, Brookfield, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
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Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.
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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 10, 1928

WHOLE No. 4,358

O Lord, our Father in heaven, we pray that thou wilt draw so near unto each one of us with our burdens and anxieties that thou wilt seem close by and helpful according to our need.

When the outlook seems dark and we are inclined to lose courage, help us to remember that thou seest beyond the clouds and hast promised to be a present help in every time of need. May we learn to cast our care upon thee, and so to trust in thee to lead that we may not falter while life shall last. Give us the full assurance that in thine own good time thy kingdom shall come and thy will be done on earth. In the name of Christ Jesus our Lord. Amen.

Missionary Society The Conference program of the Missionary Board came on Thursday of Conference week, with President Frank Hill in charge. Brother Hill is a manager in the Missionary Board also. After prayer by Brother Polan, and a song by a quartet, Rev. J. W. Crofoot of Battle Creek, Mich., a China missionary, home on a furlough, was introduced as the first speaker.

His subject was "The Field—the World." He referred to the parable of the wheat and tares in which those four words are found, and expressed the hope that we might take with him a world-wide view, since this subject had been given to him. He would prefer to speak of China as the field, and related some experiences which revealed the fact that the world, after all, has come to be a neighborhood in which whatever occurs is known everywhere. So we are neighbors to all the world.

The substance of this address, as taken in shorthand, appears in the Missions Page of this RECORDER.

GREETINGS FROM OUR CHURCH IN CHINA

After Brother Crofoot's address, Dzau Sih Ding, one of the four young men from China, was introduced and brought a good word from his home people to the General Conference. His personal appearance was attractive; one could not look upon his bright face without being attracted by it.

After a few appropriate words of greeting from China, he spoke in substance as follows:

Faith in God is one of the necessary things which he requires of us. In God we trust, and trust we must. This is one of the blessings which a Christian land can enjoy. When we turn around and find the whole world against us, or when we fear, as sometimes we do, those in whom we have placed much trust, we as Christians have the solution in that fact that there is always a God in whom we can place absolute trust. It was with this trust that Jesus passed through many tribulations and persecutions when he preached to the world. It was with that thought that he was pleased to carry the glad tidings to the four corners of the earth. The primitive man distrusts everything. He distrusts his fellow man and everything, even his own soul, and in this civilization has evidently failed to civilize him—failed to make him a more trustful man. I know, and you who are familiar with this, will probably know that we need only spend a little time in observation to see how distrustful we are in our thoughts and conduct. Judas distrusted and sold Jesus, and man distrusts the power of God. Man makes a religion of anything else from science to Christian Science. How to trust in divine wisdom and divine power is the problem of this world.

We plead for a time when there shall be no more distrust, no more war, no obstacles in the way of missionary activities. The way is open for the missionary world. We need to emphasize education, but libraries such as you have here are all too few.

The actual conditions in China are not so bad as the daily papers here would lead us to believe. The news in the daily papers would not permit us to be very optimistic, particularly in respect to developments in that far away land of China, which is too little understood but that is a question we do not need to discuss here. When I see how the press can misrepresent facts, it sometimes makes one believe we can find everything but news of actual facts. The conditions are bad enough in China, but the press makes things much worse.

There are two political classes in China: the Reds and Nationalists. The Nationalists offer freedom in respect to one's religion; so in the new regime we may expect to have better conditions in the missionary field—better than ever. Of course, with the rise of Nationalism some new missionary activities may be necessary. We may have to be registered. The efficiency of the Chinese educational system demands it. A number of mission schools have already registered, and several more are seriously considering registration.

Finally, I wish to say there is more need of missionaries now than ever before. A missionary today can find more places to work than his predecessor could a few decades ago. Most of our prejudices to Christianity have gone, and the Chinese need only an opportunity to see the way to come out of darkness and see the truth; America has given them a helping hand and they are looking to America for more. We need more missionaries. In God we trust and in God let us trust more.

The next speaker was Rev. A. L. Davis of Little Genesee, N. Y. He spoke substantially as follows:

If we do not find some better way to man the home field, and restore the spiritual atmosphere and tone of the home churches—some way to inspire in the home churches the feeling that they are aiding the missionary cause when they are living in the home church and building for the kingdom of God—it is only a matter of time until we shall have no missionary program. Just let the home pastor allow the fires to go out at home and we will have to recall every missionary on the foreign field.

I want you to know of a church that has furnished a president for the American Tract Society, a teacher in the public schools of New York City, a business man in Seattle, and I could go on and call others that were sent out from that church, and now it stands in that community as the only church for miles around, with young people growing up and no leadership at all. It is without a pastor. That church before God is held responsible for the development and training of the young life of that community. I can give you a picture of an association in our denomination with better than a dozen churches, four of which are just waiting for burial. Those four churches are able to give a pastor a living for work on the field. What are we doing?

I sat here yesterday, and listened to the address of that splendid young woman of this church telling her hopes and desires and aspirations that have held her through her years of training. She stood before us and opened her heart, and we think we are powerless to put that girl out where God wants her to be. It is our duty to make possible the employment of such lives as this.

What is the trouble? I believe, in the first place, the trouble largely rests with the pastors of the churches themselves. God save the day when we go to our churches filled with a spirit of defeat while that little community church grows up feeling that we will just hold on until sometime when we can have more financial ability. I believe we are called upon when we see little churches dying to send, not an occasional preacher, but a man to cover the field, and give the people inspiration and instruction. I was on the Commission when we adopted the present method. I believed in it. I believe in it yet, but unless we can find some method somewhere, somehow, to spiritualize that program and to

get our people enthusiastic for giving to God rather than to a program, we are going to lose out. I would like to go to that young lady, and say to her: I will be responsible to finance your program and pay your salary to go on the field. I would like to challenge the Riverside Church to put her to work. You can do it. I know we are up against a problem there. We must get uniform progress; but unless our denomination can find some way to the love, enthusiasm, and confidence of our people, we are going to lose in the end. I believe in the uniform budget; but there is something wrong somewhere and under God we are going to remedy it.

I feel guilty to the Onward Movement. I have people giving \$350 to keep up the running expenses of the church; and if I could say to my people, we will put this young woman on the home field today, we could get them to do it. You say, why don't we get them to do it? We can't get persons to give to a machine, but when they can give to a person they will do it.

What can be done on the home field? There are a dozen churches today that could put on a religious educator or a music leader. God would bless that work and it would be a marvelous influence in the church. I know a church that could entertain the General Conference a few years ago which is not large enough today to entertain the association.

It is not an hour for discouragement. It is a call for dedication and consecration to God. Our hope today is not in the denomination, the Missionary Committee; it is not in the uniform budget, splendid as all these are; our hope isn't in organization, but our hope is in God. God is our solution and will help us out. I believe the call to home missions is the call of the hour. If we put ourselves under God's leadership, he will lead us on. I have no heart to ask the young people to give themselves to go away as missionaries. God save us from the idea that the only way to call young people into his service and put them to work is to send them off to some other community and task. Let them help do missionary work on the home field. As one of the ministers, I can pledge you that we shall go home, take a survey of our field and enter into things—enthuse our churches with inspiration, building up their own task, and our people and board will back it.

After calling attention to his annual report, which has already appeared in the SABBATH RECORDER, Secretary William L. Burdick spoke on "Our Mission Work."

He noticed that the budget for missions had been greatly increased in four years, and said that if we do our duty it would be increased in a larger way within the next four years. He also referred to the problems that confront the Missionary Board, and of the sincere efforts of the faithful members of the board to solve them.

You will see the report of Brother Burdick's address in the Missionary Department of this RECORDER. In this address Brother Burdick sets forth some problems arising from the conflict between Christianity and some other religions.

You will find it well worth while to make a careful study of this matter on another page. Brother Burdick has a broad vision of the object of missions.

The Woman's Board The Woman's Board On Thursday Evening had an interesting program on Thursday evening of Conference week. Mrs. O. E. Thompson led in the vesper services with a fine large golden harp, and was twice recalled by the applause of an appreciative audience. There was a Bible reading and prayer by Mrs. Coon, and several songs, among which were "Watchman tell us of the night," sung from the rear gallery, and "Faith of our fathers," followed by the congregation.

The main exercises, in which many women and children took part, was a pageant entitled "Open Doors," prepared by Miss Anna West, and conducted by Mrs. G. M. Curtis and Mrs. Cornelia Hull. Pastor Hargis was the "prolocutor" who called the parts, and there were heralds with trumpets. In the center was a sort of throne for the "Spirit of Missions." This part was taken by Miss Dora Hurley. The scene, with her in white on the throne, and the large company arranged around her, was very fine. The decorations, too, added much to the effect of the pageant.

The name of six countries or places where we have missions was called with appropriate explanatory words by the prolocutor; and after each one, representatives of the country called would appear. In this way, Australia, Java, China, India, London, Trinidad, Jamaica and Georgetown were called in order, and in each case some exercise regarding that "open door" was recited.

Four persons represented the Angel of Faith, Angel of Prayer, Spirit of Evangelism, and Spirit of Brotherhood.

A fine quartet added much to the interest of the occasion. The closing song was "Publish glad tidings," a most appropriate song after such a service.

Lone Sabbath Keepers Immediately after **Had the Next Hour** the woman's program, came Mrs. Marie Stillman Russel's address on "The Dangers and Opportunities of Lone Sabbath Keepers." This paper you will enjoy later in the Woman's Department. It was read by Mrs. Wheeler.

Rev. Edgar D. Van Horn then preached an excellent sermon on "The Lone Sabbath Keeper a Missionary." Some of the good things he said we were able to get and to keep for you. On another page you will find the substance of this sermon.

One interesting feature of the Conference week was the baptism at the church, one morning of one of the lone Sabbath keepers, by Rev. George W. Hills, the Pacific Coast missionary pastor for lone ones in California.

INTERESTS AT CALORA, NEBRASKA

REV. H. L. POLAN

Two or three letters had come from Brother Carl C. Crouse, Calora, Nebraska, and we were ready to start with friends to Denver the next morning enroute to Conference by auto, when a telephone message came urgently asking that we stop at Calora and take charge of the ordination of their pastor. An organization had previously been formed broad enough to include Seventh Day Adventists, Church of God, and Seventh Day Baptists, under the name, United Seventh Day Brethren, and Ralph Soper had been chosen as pastor.

The outcome of the telephone conversation was that on July 2 at noon we parted company with our friends at Stapleton and made our way west through the sand hills, when we weren't going some other direction, but the winding did not begin till after we reached Tryon, county seat of McPherson County.

Here at Tryon we made a call, never to be forgotten. Maybe some of you have read the March *American*, where it tells about Doctor McGraw, the only physician in the county and a wonderful woman. We can vouch for the authenticity of the account as far as our impressions of that brief visit are concerned. Not the least of the joys of that visit was to know that she is a staunch Sabbath keeper.

We met her husband, the county attorney, and the only lawyer in the county, who also acts as chauffeur for the doctor, driving all over that region day or night, following for the most part the trails through the sand hills, but getting there just the same.

Here we also met the county judge, Rev. Mr. Johnson, a Seventh Day Adventist minister, who has served for many years in this section of the country, ministering to all, a very fine gentleman.

Toward evening we arrived at the ranch home of the pastor, fourteen miles from Tryon, passing through Lilac, which by the way is only a ranch home with a post office in it. Although we were total strangers to all these folks, we received a most hearty welcome. The Sopers—husband, wife and seven children—did everything for our comfort, and it was greatly appreciated.

The next morning we drove through Flats to the schoolhouse, near Calora, about sixteen miles, where the services were to be held. About thirty-five were present.

I was asked to speak, and did my best to bring a warm gospel message, after which there was a testimony meeting in which almost everyone took part, and it was the kind to do one good, for some of the people had come as far as thirty miles through the sand.

After a brief intermission the examination of the candidate took place, and Brother Soper made his statement. I wish all could have heard it, for it was so humble and sincere. No less impressive was the testimony of his companion, as she spoke of him as a loyal, devoted husband and father. Rev. Mr. Johnson brought to us Scripture appropriate to the occasion, and then we two laid our hands on the candidate as he knelt, recognizing that neither of us had any denominational authority, but counting it a privilege to have a part in consecrating one who had been thus chosen to serve as pastor in this part of God's vineyard. Very fervent and hearty was the welcome which was extended to Brother Soper in his new relationship.

It was long after noon when we turned our thoughts to more material things and partook together of the picnic lunch which had been prepared.

Since this service seven children and young people have been baptized and united with the

church, and we are hoping for still greater results. Brothers Soper and Crouse and son have been in attendance at the Northwestern Association at North Loup, where they made many friends and formed attachments which we hope in time to come will be mutually helpful.

A Sabbath school was organized last May, which has had an attendance of from twenty-eight to forty. Carl Crouse is the superintendent.

Brother Crouse for twenty-three years has headed our Nebraska mailing list of the SABBATH RECORDER, which is no small indication of his interest in our work as a people.

Contacts with these friends at Tryon, Lilac, and Calora have been outstanding experiences of a lifetime, and will be a pleasure and help to me as I look back upon them.

North Loup, Neb.

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.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

DECLARATION OF THE GENERAL CONFERENCE ABOUT THE PRO- POSED SIMPLIFIED CALENDAR

Readers of the SABBATH RECORDER who have been following the discussions about the proposed "simplified calendar" will be interested in the action of the General Conference on the question.

On the recommendation of the Commission a special committee was appointed to consider the question and report to Conference. The following is their report, which was adopted by the General Conference.

This expression of the attitude of the Seventh Day Baptist denomination toward the proposed simplified calendar is being sent to Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches.

Your committee to whom was referred the communication from the Federal Council of the Churches of Christ in America recommend the adoption of the following:

WHEREAS, There has come to our body a communication from the Federal Council of the Churches of Christ in America, asking for an expression of the attitude of our denomination toward the proposed simplified calendar, be it

RESOLVED, That we express to the Federal Council of the Churches of Christ in America our most earnest opposition to the adoption of such proposed calendar, based upon the following reasons:

1. We are Seventh Day Baptists. We regard the seventh, or last day of the week—the Sabbath of the Lord our God. To us the seventh day of the week—the Sabbath of the Decalogue, of Christ and the early Church—is sacred time, in a sense that no other day can ever be, since it was the seventh day of the week that God blessed, sanctified, and commanded us to keep holy.

In all previous calendar revisions the week has not been disturbed. In this weekly cycle, the Sabbath has always held its rightful place. The proposed simplified calendar with its "year day" and "leap day" destroys the present sequence of the days of the week.

2. It makes it impossible for Sabbath keepers to be true to their convictions and at the same time carry on their normal educational, profes-

sional, business and industrial activities, since under the proposed calendar the Sabbath will fall upon different days of the week.

3. The proposed calendar, forcibly trampling upon the rights and consciences of others is, in fact, religious legislation which would inevitably lead to persecution. As an illustration, consider the application of our compulsory school laws.

4. The proposed calendar, seeking to stabilize our holidays, destroys those sentiments that cluster about definite days, such as our national holidays, birthdays, etc.

5. We feel that the Sabbath, religious liberty and convictions, and sentiment should not be held subservient to industrial demands.

ALVA L. DAVIS,
JOHN F. RANDOLPH,
LURA B. JOHNSON,
Committee.

THE SABBATH IN THE NEW TESTAMENT

J. A. DAVIDSON
(Article 6)

We have the Sabbath mentioned ten times after the resurrection Sabbath. The first to which we will refer is found in Acts 13: 14. We find from this account that Paul and his company went into the synagogue at Antioch on the Sabbath and that Paul delivered an address of considerable length.

The next mention of the Sabbath is in the twenty-seventh verse, where Paul refers to it in his address. It is again mentioned in the forty-second verse, where it is stated that when the Jews were gone out of the synagogue, "The Gentiles besought that these words might be preached to them the next sabbath." Now we see by the margin that this Sabbath was in the year of our Lord 45, or fifteen years after the resurrection. Paul did not reply to the anxious inquirers that the following day was now the Christian Sabbath, on which he would be pleased to speak to them again, but he let them wait a whole week until the next Sabbath before he granted them this great privilege. If the apostles had been keeping Sunday, would not Paul have told these people that Sunday was now the Christian Sabbath and that henceforth it would be kept by the Church. This was the very place for him to do so.

In the forty-fourth verse we read, "And the next sabbath day came almost the whole city together to hear the word of God."

In Acts 15:21 James refers to the Sabbath as a matter of course.

Again we find in Acts 16: 12, 13 that Paul at Philippi finds some godly women out at a river side having a prayer meeting, and it was "on the sabbath." This happened twenty-two years after the resurrection, and still Paul says not a word about a change of day.

Then in Acts 17: 2 we read that Paul and his company came to Thessalonica, and as his manner was, went into the synagogue on the Sabbath for three Sabbath days, and reasoned with the people out of the Scriptures. Remember that these Scriptures were none other than the Old Testament, for they had no New Testament at that time, nor did they have until three hundred years later. Yet Paul says nothing about Sunday. This is A. D. 53, twenty-three years after the resurrection.

Again in chapter 18: 4 we find Paul in Corinth, and according to verse eleven of that chapter he remained there a year and a half teaching the word of God, while verse 4 assures us that he "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." Now here we have Paul continuously keeping the Sabbath for a year and a half, seventy-eight Sabbaths, teaching these people the gospel of Jesus Christ from the Scriptures of the Old Testament and never even mentioning anything about the new Christian Sunday. Queer, isn't it? Especially so if he was now keeping Sunday instead of the Sabbath. The people do not let me get off that easy with my Sabbath keeping.

If it were the case that, as some claim, he was recognizing Sunday as the Christian Sabbath, was he not neglecting his duty in not mentioning the fact to others? And as he was so forward about reprimanding Peter for dissimulation (Galatians 2: 11-14), did he not need someone to reprimand him for dissimulation regarding the Sunday and the Sabbath? This year and a half ended A. D. 54, or twenty-four years after the resurrection.

We read in Acts 19: 8 that at Ephesus Paul preached in the synagogue every Sabbath for three months, and then taught daily in a schoolhouse for two years, but never a word about Sunday's being the Christian Sabbath, or Lord's day. This was twenty-five years after the resurrection. Therefore all these incidents occurred in this, our

own dispensation, and what was obligatory for them is obligatory for us as citizens of the kingdom of God.

Now we come to Acts 20: 7. Here we find that Paul stayed with the little assembly in Troas over the Sabbath and took his departure from them on the morning after the Sabbath. He was going away never to see them again, and he left them keeping the Sabbath according to the commandment. Not a word about any change.

This completes the nine passages in Acts which refer to the Sabbath. There are many others but without the word "Sabbath." In these nine references there are ninety-eight Sabbaths included, and not one mention of the day's being changed. Yet he declares to the Church at Ephesus, Acts 20: 20, 27, that he has not shunned to declare unto them the whole counsel of God and that he kept nothing back that was profitable unto them. So we see that Sunday observance could not have been profitable to them, nor was it any part of the counsel of God. But as verse 29 says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." And verse 30, "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." And they did.

As a proof that Paul and his companions kept the Sabbath, see Acts 24:14. Paul declares that he believes all things which are written in the law and in the prophets. Then in chapter 25: 8 he declares before Festus that "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Again in chapter 26:22, he declares before King Agrippa that he had said no other things than those which Moses and the prophets did say should come. Hence he could not have taught that the Sabbath was done away. Again in chapter 28:17 Paul declares before the chief of the Jews at Rome that he had committed nothing against the people or customs of our fathers. This should be clear enough that they neither taught nor practiced Sunday observance.

On the other hand, we find that throughout all the controversies between him and the Jews, there was not one word about the Sabbath-Sunday question, which there

would have been had he given up the Sabbath and taught the other. Chapter 24: 21 says that the Jews found no fault with him at all on that score. Also in chapter 25: 18 Festus testifies to Agrippa that the Jews brought no such accusation against Paul as he had expected. Festus expected they would accuse him of law breaking, but they did not; it was only doctrinal accusation, therefore Paul must have kept the Sabbath all the way through. This took place A. D. 60, or thirty years after the resurrection. Thus we have thirty-two years' history of the Acts of the Apostles and no mention of Sunday observance, but the Sabbath is remembered all the way through the whole story.

Now we have one place in the Epistles where the Sabbath is mentioned, and not only mentioned but absolutely commanded as strongly even as the fourth commandment gives it. This is in the third and fourth chapters of Hebrews. In these two chapters, both of which are on the one subject of remembering the Sabbath day to keep it holy, we have the Greek word "Kata-pausen" which means rest, peace, or felicity, occurring ten times. In every case it is translated "rest."

In chapter 3:11, 18, the word refers to Israel's peaceful settlement in the land of Canaan. In chapter 4: 1-4, 8, 10, 11, it shows that the Canaan rest was typical of the heavenly rest, or felicity in God. But in verse 9 of chapter 4, the word "rest" is translated from a different word altogether. It is "Sabbatismos," the same word that is used in the fourth commandment, "Remember the sabbath day to keep it holy," and means keeping the Sabbath. Therefore the verse properly reads "There remaineth therefore a keeping of the sabbath to the people of God," as the margin renders it.

Paul in these two chapters gives us a lengthy exhortation to be diligent and faithful in honoring God's law and his Sabbath. He calls our attention to Israel as a lesson for us, remembering how they were slaves in Egypt under hard taskmasters, laboring seven days in the week, and how they cried out for respite from their hard bondage. Exodus 2: 23, "And the children of Israel sighed by reason of the bondage and they cried; and their cry came up unto God by reason of the bondage." God heard

their cry and raised up the man Moses to deliver them. Moses went to Pharaoh and demanded that he let the people go that they might worship Jehovah. Exodus 5: 1-5. Pharaoh said "Who is the Lord, that I should obey his voice to let Israel go?" Then Moses and Aaron said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert and sacrifice unto the Lord our God." And Pharaoh said, "Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens." In the fifth verse he says, "ye make them rest from their burdens." This word "rest" is translated from the Greek word "Sabbatismos," the very same word that is used in the fourth commandment, and in Hebrews 4: 9 for keeping the Sabbath. The passage means that Moses and Aaron were trying to gain freedom for the people to keep the Sabbath unto Jehovah, but they were without success. God intervened and brought them out into full liberty, and in answer to their cry for rest he gave them the Sabbath as a reminder that he was their Creator and had given them an inheritance of rest, peace, and felicity in Canaan. So the Sabbath, besides being a reminder of God's creation, therefore of his supreme authority, was also a foretaste of the rest to which he was leading them.

The Sabbath is still a reminder of Jehovah's creation and therefore of his supreme authority. It is also a foretaste or an earnest of the rest to which he is leading us, eternal in the heavens. We get this lesson in the third and fourth chapters of Hebrews, where Paul refers to the history of the Israelites in the wilderness. After they had been delivered from their bondage into full liberty, God gave them his statutes and, as Ezekiel states, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." But they despised his judgments, and rebelled against his laws, and polluted his Sabbaths until God said he would pour out his fury upon them in the wilderness. Read Ezekiel 20: 6-24. Compare Psalm 95: 7-11 and Hebrews 3: 7-19. Paul holds up this wilderness episode before us as a lesson and a warning lest we fall in the same way through disobedience. Hebrews

4: 11 in the margin of verse 9, he says, "There remaineth therefore a keeping of the sabbath to the people of God." In verse 4: 10 Paul says, "For he that is entered into his rest, he also hath ceased from his own works as God did from his." A literal translation is that the Christian who has entered into his felicity with God, has ceased from his own works on the Sabbath even as God ceased from his works on that day. Then Paul exhorts us very strongly in the 11-13 verses, "Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience." (R.V.) What example of disobedience was he speaking of but Israel's not keeping the commandments of God and polluting his Sabbaths? Paul says "The wages of sin is death," Romans 6: 23; and in Hebrews 4: 12, 13, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

We see then that this oft quoted Scripture warning, given in connection with this strong exhortation on Sabbath keeping, is quoted in the pulpits by preachers without their having any idea of what it refers to. Take it out of this connection and it is meaningless unless another connection is manufactured for it. It simply means that God will put up with no quibbling and side-tracking in connection with this great Sabbath truth. So let us who claim to be sons of God, heirs through Jesus Christ, lay down our pride, our personal interests, our reputation, and humbly submit ourselves to God's truth, and obey his commandments. God will have neither cavilling nor wresting of his Scriptures without meting out his judgments thereon. So it becomes each one of us to be upright and honest in handling the Word of God, being careful not to handle it deceitfully, but with all diligence, strive to know, do, and teach the very truth of God as he hath commissioned us.

(Continued in next issue)

HARRIET BURDICK

The sudden death of Miss Harriet Burdick of Berlin, Wis., came as a great shock to her many friends. She passed away at Yates Memorial Hospital April 23, following an operation on March 30.

Miss Burdick was the daughter of Joseph and Justina Lewis Burdick, and a niece of the late lamented Dr. A. H. Lewis. Though not a member of the Seventh Day Baptist Church, she was interested, and whenever meetings were held in the little old church, she was there, to play the organ, lead the singing, and to help in any way she could. She was a member of the board of trustees of the Seventh Day Baptist Cemetery Association, and during the past year especially, had been very active in raising funds to have the cemetery cared for.

When but a girl, living on the farm, she was the special caretaker of her invalid grandmother, Tacy Lewis. Later when her mother's health failed, she nursed her, doing all that a daughter could do to make her last days comfortable. Then she cared for her father during his last days. A year or so later, she nursed her sister, the late Mrs. Tacy B. Palin, during her last illness.

At the time of Miss Burdick's death, she was manager of the Brown-Wilcox Home for the Aged in the city of Berlin. Quotation from a Berlin *Daily*: "The passing of Miss Harriet Burdick . . . has brought genuine sorrow to the entire membership of the Brown-Wilcox Home for the Aged, which she served as its head from the date of its opening in 1917. To her each and every person resident in the home was a friend, and her service to them was whole-hearted and generous. She spoke of the home people as 'my kids,' and even during her illness thought of them and inquired about them and expressed a wish that she could have done more for them.

"To fill her place at the home for the aged, where she fitted admirably, will be no easy task. She knew how to manage and smooth over little differences which might come up, and all members were friendly and like one large family under her guidance.

"Harriet Burdick's life has been one of service from early girlhood. She thought of others before herself. . . . Even before

the home was completed, Miss Burdick was interested in and assisted with settling and furnishing the institution. Her services there can not be enumerated, and they are of such a personal character as to be known to those to whom they were given. Her loss to the home is keenly felt by directors and inmates alike.

"With former neighbors in the old home community mingled with members of the Brown-Wilcox Home for the Aged where she reigned as manager from its very beginning, and the town's people, simple but impressive funeral rites were conducted at the home. . . .

"Rev. Walter J. Patton, pastor of the Methodist Episcopal Church, officiated, reading favorite verses from the Scriptures and offering a brief prayer.

"A duet, 'Crossing the Bar,' was sung by Mrs. John Kelb and Miss Ada Barcis. Beautiful flowers covered the casket and filled the room where the body reposed. Members of the board of trustees, composed of Messrs. S. B. Stedman, J. W. Christensen, George E. McIntire, J. H. Pickert, W. H. Crawford and E. Grant Bunce, formerly a trustee, were bearers. . . .

"Interment was made in the family lot in the little cemetery southwest of the city, which Miss Burdick has done much to preserve and have properly cared for throughout the years. She was laid beside her parents."

Friends from Milwaukee and from Bangor, Wis., attended the funeral.

Miss Burdick is survived by two sisters, Mrs. Agnes Dodson and Mrs. John Root of Berlin; two nephews, Edwin Root of Berlin and Frank Root of Whittier, Iowa; and by cousins, Professor Edwin Lewis of Oak Park, Ill., Mrs. Frank Langworthy of Chicago, Mrs. Lulu Kimball, Winnetka, Ill., Mrs. Grace Parsons of California, E. J. Harron, Santa Cruz, and Verne Harron, San Francisco, Calif.

A capable, gifted beautiful Christian character has passed to her reward, leaving hundreds of friends to mourn her loss.

(Written and compiled by an intimate friend.)

ANGELINE PRENTICE ALLEN.

A MISSION CAMP FOR LEPERS IN INHAMBANE

At our leper camp near Gikuki, Inhambane, Africa, we have a work very dear to our hearts. Forty lepers are cared for here. The camp is in the midst of an old coconut and coffee plantation of five hundred acres, through which runs a large river. It is a beautiful spot.

We have built here five stone buildings with a small church for school and religious services. This was made possible by a gift from the American Mission to Lepers. It is a happy colony of men, women, and children. They have a well organized village, their own council which settles all disputes and makes laws that govern the colony.

Work is so arranged that all must do something, although it is hard to find work for some who are badly deformed. Yet it is part of the treatment to keep them busy. It helps them to forget their miseries. They have gardens to cultivate, chickens and goats to raise for their own use. They do their own cooking, make their own mats and pots, and do most of their sewing. They have a special medical dresser to take care of the sick, a daily school where the native language and the Portuguese are taught, a preacher who comes in from outside to hold the Sunday services. A letter writer goes to the camp once a week to write their letters to friends so that the disease is not scattered.

Five Denominations, Six Tribes

Five denominations are represented here and six tribes. Our hearts are glad and sad when we look at the colony—glad to know that they have a place to stay and not be driven from place to place in the jungles; sad to see them stumping along without any feet or trying to eat without fingers. But God who cares, knows all about them and their sufferings and longings.

Sometime ago I took some new blankets to some of the patients. I told them I was going to write to the people in America, to thank them for the money. I asked them what they wished to say. Xifananiso (or "Picture") looked at the blankets and said, "Hi bongile." ("thank them very much").

Then she asked, "Why do the people in America do these things? Why do they love us so much to send money? Our own

people, my father and my mother, just cast me away when they knew I was a leper," and then she broke down and wept. I told her that it was Jesus in their hearts that made the difference.

"Thank them for me, also tell them we will see them face to face in the Gloryland and then I will tell them what is in my heart, and Jesus will repay them for what they have done for me."

There was an old grandmother without fingers and toes, her face dreadfully deformed, who lived all her life in heathenism and for many years was driven from place to place. Part of the time she walked and part of the time she crawled, due to her deformity. She never knew what it was to have a blanket to sleep in. For a long time she never had a square meal, for nobody wanted her because of her disease. She now says, "If heaven is better than this I would like to see it."—*Charles J. Stauffer, M. D., Inhambane, Portuguese East Africa.*

JUDGING ONE ANOTHER

DEAN ARTHUR E. MAIN

Thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things.

Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

Judge thyself with a judgment of sincerity and thou wilt judge others with a judgment of charity.—*John Mason.*

"For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain."
Thou find'st it not? I pray thee look again,
Look inward through the depths of thine own soul.

How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—*James Russell Lowell.*

Some are so ready to catch up an ill report that it seems to be pleasant to them to

hear evil of others. Their spirit seems greedy of it; and it is, as it were, food to the hunger of their depraved hearts. A censorious spirit in judging evil of the actions of others also discovers itself.—*Jonathan Edwards.*

Epictetus says, "Everything hath two handles." The art of taking things by the better side, which charity always doth, would save much of those janglings and heart-burnings that so abound in the world.—*Robert Leighton.*

It is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.—*Henry Drummond.*

If at the last judgment God should accuse me of being too stern and pitiless, I should have nothing to answer him; but if he should charge me with too great leniency and pity, I can always say, "I have learnt mercy of him whose mercies are infinite."—*Bernard of Asti.*

PRAYER

Enter not into judgment with us, O Lord, though we have sinned against thee in uncharitable thought and word. We have spoken of our neighbors without kindness, while thou hast ever dealt with us in long-suffering compassion. Help us to seek truth and study righteousness, but make us rather unsparing with ourselves than swift to mark the faults of others, and enable us to speak the truth in love. Teach us to honor the good name of other men as we would our own, to rejoice in their prosperity, to feel and cherish every claim of brotherhood and every opportunity of kindness. Cleanse our hearts of every trace of malice, hatred, and uncharitableness, and use us for thy service of ministration day by day, enabling us to forgive as we would be forgiven, and to bless as we desire thy blessing. Amen.

LATIN AMERICA SPEAKS MANY TONGUES

In the regions served by the six agencies of the American Bible Society covering the West Indies, Mexico, Central and South America, Spanish is still the predominating language of the literate, followed by Portuguese and in a much smaller degree, French. And yet, not one of the agencies issued the Scriptures in less than fourteen languages, and one of them in as many as thirty-three languages, during 1927.

MISSIONS

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

THE FUTURE OF OUR MISSION WORK

When the treasurer of the Missionary Society closed his books for the Conference year, June 30, there was a deficit. Owing to the fact that the books this year had to be closed before tardy contributions were received, it was hoped by many of us that when all the churches had forwarded the funds raised the past Conference year, the deficit would be wiped out; but August 1, the treasurer reports a deficit of \$1,859.99. This means that after all the contributions intended for the past year are in, there is still a deficit. A thing like this has never happened before since 1922.

Though the deficit is not large, it presents a more or less serious problem. It is true that more work has been attempted this year than ever before in the history of the board, and there may be other reasons for the deficit; but whatever the cause the problem is about the same, namely, what of the future—the new year, two months of which are already past? The third Wednesday in October the Missionary Board will make the appropriations for 1929. What is to be done if the deficit is not provided for before the October meeting? Are the appropriations to be cut? If they are reduced, what field shall suffer retrenchment?

Another fact should be borne in mind in this connection. Though more work has been undertaken the last year than ever before there are still needy and promising fields appealing for help. This is not saying that these fields will produce results without strenuous effort. Mission work is never without its grave problems and sacrificial endeavor; and the neglected fields calling to Seventh Day Baptists are no more difficult than most others have been through the history of Christ's Church. How can the board aid these fields when it faces a deficit?

Does some one ask, "Why does not the Missionary Board go out and raise the small

deficit?" This would not be a hard matter, for the large majority of our people are deeply interested in missions; but under the unified budget system the board is not permitted to ask for special contributions, and so far as the writer knows it has never made a special appeal to Seventh Day Baptists since the budget system was adopted.

The board's hands are tied. It can only state the situation; but certain things are certain and among them two stand out prominently: namely tremendous consequences are hanging upon our mission work, and the board can not make brick without straw.

WORK OF STUDENT EVANGELISTIC QUARTET

The readers of the Missions Department are especially interested in the evangelistic efforts of the student quartet and those who lead them, and it was planned that reports of the campaigns should appear regularly and promptly in the *SABBATH RECORDER*, but on account of unforeseen events this has not been done.

As already stated in these columns, the quartet first went to New Auburn, Wis., to assist Pastor C. B. Loofbourrow in a series of meetings. At the time of the last letter given in the *SABBATH RECORDER* they were assisting General Missionary Ellis R. Lewis in a campaign near Gentry, Ark. A more recent letter written by Loyal Todd informs us that they went from Gentry to Fouke, Ark., to assist Pastor R. J. Severance in a campaign. While they were at Fouke, Brother Ellis R. Lewis went to Stonefort, Ill., to encourage this pastorless church. Of the results of the work in the vicinity of Gentry and at Stonefort, Brother Lewis writes, August 21:

"In reviewing the work of the past month, as is usual we find much that is discouraging. Hopes are never fully realized. Perhaps they never shall be here below. We are indeed grateful to God for the few things that have been realized: new converts seven, reclaimed nine, baptized two. Expense chargeable to the board is about \$85. Miles traveled over sixteen hundred by auto.

"Much credit is due the Student Evangelistic Quartet for their helpful influence and

excellent singing. We deeply regret the necessity for Walter's leaving us because of illness."

From Fouke the quartet went to Hammond, La., where the missionary secretary found them attending the Southwestern Association, August 16 to 19. Their help in the association was much appreciated; but before the association closed one member, Walter Sayre, was forced out of the work on account of tonsillitis. Rev. Ellis R. Lewis took his place in the quartet, and a few nights following the association were spent helping Pastor Seager in special meetings.

As soon as arrangements could be perfected following the association at Hammond, Brother Lewis and the quartet went to Athens, Ala., for a campaign, and of this Maurice Sayre writes under date of August 28, as follows:

"Well, here we are at Athens after a five hundred and fifteen mile trip from Hammond. We had a good trip but found some terrible roads. We had two flat tires and about fifteen minutes of ignition trouble, and that was the extent of that part of our trip. We are rather handicapped with the loss of Walter, our first bass, who, as you know, was sent home with the tonsillitis. Pastor Lewis is taking Walter's place very well, but of course we have to learn all our songs over again on his account. It certainly makes it hard for him to preach and sing both, but he seems to be making it all right.

"The meetings here are starting off in good shape and the crowds are good. The church here is composed mostly of the Bottoms family. Elder L. J. Bottoms lives about five miles out of Athens, and his sons' families live near him, making it a kind of family community, and all are good Seventh Day Baptists. This is a good farming country and cotton is the main crop.

"At present we expect to stay here two weeks, at least, and then we hit for home."

OUR MISSION WORK

(Shorthand report of Secretary Burdick's Conference address)

Missionary work is a serious business. If there is anything on the face of God's earth that ought to get our most enthusiastic service it is missionary work. And the pri-

mary thought in my mind for months and months is, we fail to get a broad vision of the work of missions. I wish to dwell a little bit on that this morning. We all need to get a broader vision of what missions mean. We are more anxious about the suffering of animals than we are about the anguish of this world, caused by sin and iniquity, an anguish that might be stopped by the gospel of Jesus Christ, and by that only. Naturally, our work is to take away this woe—take it away in our own land and all other lands of this world. The greatest thing in the universe is personality, and the greatest personality is Jehovah, God. Morals have to do with our relations to men; religion has to do with our relations to God, and includes the other. Religion includes all and makes or un-makes man, makes or unmakes human society, makes or unmakes the Christian Church. Religion or the lack of religion makes or unmakes this old world of ours. There are many religions in the world today. There are three or four religions that are appealing to all men to accept them—Buddhism which had its origin six hundred years before Christ; Mohammedanism, which had its origin six or seven hundred years after Christ. Perhaps I might mention Hindooism. Buddhism and Mohammedanism are appealing to the world for sufferance. They are rivals of Jesus Christ. They are gaining disciples today perhaps faster than is Christ our Lord and Savior. There is danger here. Christianity was planted in Arabia and in Africa six hundred years before Mohammed lived; but today 59,000,000,000 are followers of Mohammed, and only 10,000,000 followers of Jesus Christ. I mention these things to show the conflict that is on. It is the purpose of Christian missions not only to build up a certain number of churches and find a preacher and choir to render sacred music; but it is the purpose of Christian missions to make Christ known everywhere. The time is coming when this world in which we live will either be all Christian or Buddhist or all followers of Mohammed. It can not remain part one and part another. The conflict is on. They made Christ die on Calvary. He gave his life that people on this earth might have the best of life. His peace is at stake, and Christian missions have as

their purpose the making of Christ supreme. In this connection I know that the supreme test of Christian missions is its God. We sometimes think of Christian missions as bringing education to other people; but I tell you on the strength of God's Word and the statement of Jesus Christ, that the supreme thing in Christian missions is nothing less than the Christians' God; and the God that one serves makes all the difference in the world in the life of individuals and nations.

Bishop McConnell said that one-half the people of this earth went to bed hungry every night. You go where Brother Crofoot, Brother Davis, and I have been, and you can understand what that means. Bishop McConnell also said that half the people of this earth are bowing down and worshiping as God some inanimate thing or some monster.

It makes all the difference in the world what your conception of God is. Our conception of God is revealed in Jesus Christ. He said, "This is eternal life that ye might know the only true God and Jesus Christ whom he has sent." This world can never be changed until it knows God as he is revealed in Jesus Christ.

Christian missions should have not only the building up of churches but they should have for their purpose the transformation of human life and human society.

Christ expects us to become like him. The best picture we have of Christ is Christ on the Mount of Transfiguration. That is what God expects you and me to become by and by. There must be a tremendous transformation in your life and my life. Christianity will transform us and society. Many of you can say with me that we have no idea what we would have been had it not been for the transforming power of Jesus Christ. It is the purpose of Christian missions to get people into such attitude of mind and heart that all will want to serve our God and that every child born on the face of this mundane sphere shall know him and then all nations shall be one in love.

I am the last one to say there is no problem in regard to the races. We are to attack those problems in love. God has made of one blood all the peoples of the earth. It is the purpose of Christian missions to solve

these problems. I believe in the supremacy of the white race. I believe in it in the same way Jesus Christ did. Let him that would be greatest be servant of all, and if the white race which today has control of this world, saves itself, it must save the rest of the world. We are settling this question by the way in which we use the property we have, and the culture he has given us, and in carrying the gospel to all peoples of the earth.

Christian missions have it for their purpose to save the world. I feel that the real crisis is coming. The world is seething. China is not the only land. India, Africa, and even America, are seething—the whole world is seething. There is just one thing that is able to do the work of Christianizing this old world. The white race is dominant today. Just think what would happen if China with her 438,000,000 people should become organized; India with her 300,000,000; Egypt, Africa and the islands of the sea, organized as one race—what would happen? God only knows whether the white race would survive or not. The only thing that can save the world from wars—save the world from cataclysm—is Christian missions. Christian missions reveal Jesus Christ, and he has power to transform society and the world. He has power to save the world in this hour of crisis.

It is a prevalent notion that missionary work on the home field is more difficult than on the foreign field. I think some of these young women who want to enter into the work should find places as pastors or directors of religious work in these places at home that need it so much. There is opportunity in the Christian ministry.

I want to say that the thing we need most of all is the thing that has been often mentioned here, and that is to get hold of God's hand and let God get hold of us. We are not going to do this by talking about it. We are going to do this by letting him lead us on to victory by yielding to him.

EUGENE DAVIS' MESSAGE FROM CHINA

[At the close of the young people's program at Conference, Rev. Eugene Davis of Shanghai, China, brought the following message which interested us all. It was an impromptu address taken in shorthand by Mrs. Denison.—T. L. G.]

My dear friends, I wish to express my very deep appreciation for this opportunity tonight. Something like twenty-one years ago the call came to me to decide my life work; and as I viewed the field and the possibilities, I gave myself up to be a missionary in China. For the larger part of those twenty-one years I have been trying to interpret Jesus Christ to my Chinese friends, and tonight I am going to try to interpret China to you. Now, I realize that I am undertaking the impossible, for I certainly believe tonight that there is not one among even the leaders of that great people who really understands what is happening in China. And yet, those of us who have wanted something to happen will take some of the blame for what has happened. I am sure tonight that the sentiment of the majority of the missionaries in China would say that what has happened in China, and what is still happening, is, in the main, for good.

I wonder if you appreciate tonight that something is happening in that great land, that has no parallel in history. Every other great nation has had time to go through the various situations of revolution and evolution and change, but they have gone slowly through periods of ten or twenty or fifty or even 100 years to get to the place where China is now trying to arrive in the course of but two or three years. This great political revolution is, we hope, at an end. They have copied their patriotism very largely from our own land.

I want to take a minute to speak of our new flag. We have a large blue flag with a white sun in the center. That was the flag of Sun Yat Sen, the Father of his Country, the same as our great Washington was to ours. It cost something to stand for that flag. The blood of the young men of China has made that flag red. There are some who say that the red flag stands for Russia and the Russian inspiration. I say it stands for the blood of the youth of China.

After some 20,000 young men—the flower of China—had fallen, men of the northern army said, "These men are fighting differently from any army that has attacked us before."

There has been a political revolution in China and missions have suffered. I do not know whether they are going to suffer

more. There are some people here tonight who think we ought not to go forward in China until we have settled conditions. China is so big that for the next three or four generations there will be unrest in that great land. I wonder if those great men who have gone out into Thibet are thinking tonight, "We had better return to the homeland." Today there is the largest opportunity in China for Christian efforts that has ever been given to us, because there is a great company of people with open hand and open hearts. I was told on the steamer coming across, by a man I believe knows, that eighty per cent of the government of our present China are foreign educated. Those men are going to make mistakes, but they are not enemies to our civilization, either that of America or England. If I understand that civilization, it is Christian. But we tonight enjoy the property we have, we enjoy our intellectual opportunities, and we owe the health of our bodies very largely to the men who have gone before and who have lifted up the ideals of Jesus Christ. We are in this awful mess tonight, I believe, because we have been talking about ideals too much and have forgotten Christ. Some of our Christianity today is so far from him that it is scarcely recognizable.

There has been a political revolution, and along from day to day there has been an intellectual revolution. I wish I could picture the change in China in my short time. The old school systems have gone. Formerly a man was employed in the government of China because he had pored over the books of China and when he was given a position because of that, he didn't make a good official. They realize it now. Men are chosen today, not because they can get up and recite and say something beautiful, but because they have been to this land of ours and studied the dynamics of government. They have studied transportation and education. I believe God is working in a wonderful way in China. It is marvelous the way in which new magazines and papers are starting. The youth of China are reading. Over two per cent of the people in China can read.

There is a big task before the government. If the government had enough money to open schools all over China, they would not have teachers. There is progress

daily. There is a *social* revolution also, and society is changing. We have a solution in the young men.

Before going further I want to congratulate David on his speech to which you have listened. I didn't help him with that speech at all. I didn't know what he was going to say tonight, but he put it across. Now, his father is a man in business; but his father is seeing that the old social order must change. David and Eling are married, and I was happy to tie the knot. We are having our weddings now-a-days in the church. She had a number of relatives who are married, in China. All of the family, except a wife who has recently come into the family, are members of the Christian Church. There is a change in the social order in China.

When the Reds were in power we had about fifteen strikes every day. When you went on the street you never knew whether you would get to the end of your journey. Everybody was on strike. When you know something about the industrial conditions in China, if you were one of those workers you would strike in sympathy for the strikers. There is to be a great upheaval in industry within the next ten years. Is it possible for us to Christianize industry? If it isn't, this order is going to pass away. If we can not Christianize industry, the worst is yet to come.

There is a change in point of view in religion there. I believe more emphasis is placed on religion—more emphasis on the teachings of Confucius and Buddha. There are those who say Christianity is only one religion. I want to pay my respects to Confucius. I think the Lord used him wonderfully, and through his life and teachings China has been able to stand, these centuries. But young China is beginning to believe that China needs something more than Confucius, and the youth of China are rallying around the personality of Jesus Christ, and going with him; and we are thinking now of taking the best of the old civilizations of China, India, and Japan, and making them into a new order, shot through with the love of Christ.

The young people of China are passing through experiences today that have never been paralleled in history. They have made mistakes and will make mistakes.

Shall we leave them or shall we stand by them?

Just a word in regard to our own work. There are three stages in missionary endeavor in a non-Christian land. The first stage is when the missionary first goes, and there is only one there who understands the method and motive, and in the first years that missionary endeavors to give them the message, the method and above all, to give them the *motive*; and that is what your missionaries have been trying to do these many years. Thank God we have had results. When I saw the possibility of sending two of these young men to Conference, we did not know about the two young men who are going to Milton. David and Dzau were booked for this Conference. We talked about it a long time. But we hadn't talked very long until we had a conference of your missionaries on the field, and the vote was that they should go, and it was voted with money, and they are here. I am glad they are here tonight, at this Conference. I was glad they saw that great company at Los Angeles and got a glimpse of what I believe is the absolutely essential thing for us today and which I believe will make us better Seventh Day Baptists.

First of all, shall we not acknowledge the vision of what Jesus must have had in mind when he was telling his disciples how to pray. "Thy kingdom come, thy will be done on earth as it is done in heaven." I do not believe that Christ had in his mind Palestine or the land of the Jews. And it is essential today that every one of us—not just a few but every one of us—catch that vision that Christ's kingdom is a world kingdom. There is no doubt but that our Father had a very real object in that world kingdom; and by recognizing this principle we do better work in our Sabbath schools, in our Christian Endeavor societies. I believe our young people who go to college this fall will be better students—they will pass higher grades in their work if they can catch the vision that Jesus is for the world and the world for Jesus.

And so when we got this thought in mind regarding bringing the boys over, it was decided they should come; and the other two boys asked, one his father and the other his uncle, if they could come. They consulted

me. I advised, absolutely, that they should not come. I said, we have some very fine colleges in China; it will be cheaper for you to stay here. If you stay here three or four years I will do my very best to send you to America to get what we hope David is going to get. But the father and mother said: no, after they have finished school in China, they must go into business; but if you will take them to America, we will provide the funds for them to go; and if not, then it is business. I have known something of their desire to make something of themselves. I said, if it means business or America, they must go to America. I know something of the possibility of ruining those young men in America. I am taking a chance, but we are relying on God. I am glad they are here. They are going to know you and you are going to know them. We want them to go on through college and go back to China. They may never go into the ministry. I do not know whether we want all the men in the ministry. I want these young men to go back fine Christian men, whether they take up teaching or not. They do not know what they want to do. I do not know what they want to do. I do not know what God wants them to do; but I want them to go back with the highest ideals of Christian service. Why am I here? I wish I knew. I believe God sent me. I was voted out of China. Everybody that had a vote there voted that I should come, and also this group of young men that I have here. There were not only our own four boys, but sixteen or seventeen others—fifteen of whom were on the ship with us. They also voted on the ship that I should be their father, or their "dad" as we say here. In a way I am standing in their shoes. When we got across, they said, "Let us buy something," and they went to a store and bought shoes made in America, paid for by fifteen of the finest young people I ever met anywhere.

I wanted to come to Los Angeles. I was eager to go to that convention. For two and one-half years we have been sitting on the edge of a volcano. It is not a pleasant place to sit. Mrs. Davis said to me a number of times, "You need to go away." I wanted to go away and face other things than just those things that try one's endurance; and so I came to this Conference.

Now can God use you and me tonight for his glory? I believe he has used us in the past. As I have been listening to your talk about the Sabbath school and Christian Endeavor—talking about the church and your hopes in the future—I see the Man of God, and I am wondering tonight if we are going to stop there. I thought of it on Mount Rubidoux. There was a golden thought there for us. I have said this often; but do you know, I have a sinking of heart, and I am afraid—I fear it as I would the devil himself—that is that after you and I have come to this Conference and have been stirred to the very depths of our souls, that we may go away and nothing will happen! If such a thing should be, it would be better if we never had another General Conference, and I am convinced tonight—I know it—that God, through his Son, Jesus Christ, can change the Seventh Day Baptist denomination in the next twelve months. Do you believe it? It wish that somehow we could connect up with two or three things, then go out of these doors tonight with our souls on fire to do God's work. What we need are definite decisions for Christ and his work.

THE FIELD—THE WORLD

REV. J. W. CROFOOT'S MESSAGE ON MISSIONARY PROGRAM AT GENERAL CONFERENCE
(Stenographic Report)

It has been a commonplace to say that the nineteenth century has made the world a neighborhood. The task of the present century is to make the world a brotherhood. When I went to China in 1899, I was anxious to know what had happened in the time I had been away from America. When we reached Honolulu I was anxious to know what had happened, so I bought a newspaper—a Honolulu newspaper. To my surprise I found it was the same news I read in a San Francisco paper on the day before I left. That was before the radio; it was even before there was a cable extending to Honolulu. When I returned to China on my second furlough, in 1917, when we were on the Pacific Ocean we were thrilled by the news that General Allenby had captured Jerusalem. When I came home on my first furlough in 1906, I was interested to notice the changes that had taken place in this country during my absence. The

things I noticed most were, first, that all villages had cement sidewalks. I suppose there are a few people here who can remember when the cement sidewalks came in. It is true that when I came in 1906 I experienced my first automobile ride. When I came on my second furlough, in 1916, I went about the streets of San Francisco and I saw signs which said "No parking," and another sign which said "Park here," but I couldn't see any park. That is another illustration of what has taken place in the United States.

As I came to this country two and one-half years ago, I wondered what change I should find that would seem so surprising to me—what I should observe that I could not understand. I found hardly anything. What is the explanation of that? It is this: I heard before I came what was going on in this country. This, in itself, is an evidence of the shrinking of the world. Of course the great prominence of the radio is the most striking evidence of progress in the last twenty years; but we knew well in China that it is becoming a commonplace of everyday living.

I remember reading about the hardships of polar explorations about the time when Franklin and Kane and others went into the North and stayed there for months before anyone knew what was happening to them. It would be years before we knew of them. One need not mention the thrill we experience when we read of the heroism and daring of the recent explorers the accounts of which are broadcast to the remote places of the world.

We knew all about the action of Secretary Kellogg in making a new treaty with China as soon as it was done. We note that a great number of special trains are carrying one hundred thousand people to a city to decide the question of who shall be champion prize fighter in this country. A million dollars will be made at that time. These and many other things illustrate the annihilation of space. On the train a young man sat in the seat with me and in conversation I asked him if he was a Frenchman. He said: "No, I'm Dutch." And before the end of the conversation he said: "If you are ever down South, don't fail to come and see me." He came from South Africa.

Last year I purchased a Ford car; the license number was 14.562.03. Does that mean anything to you, indicating the way the world has been brought together in one neighborhood? It is certainly not without significance in bringing the world together. We see these Ford cars everywhere—on the banks of the Nile, in Amsterdam, England, Africa, by the Pyramids, and everywhere the roads are infested with these Fords. I heard of the Olympic games by radio and in the newspapers while the games were going on.

Think of the immense distances traveled in a short time—all the way from sun-kissed California to sin-cursed New York! Not only has it become a motto of the American people, "See America First," but the motto has become "See this World First." On a single day more than ten thousand people sailed from the city of New York for foreign lands. On every hand illustrations show how near we are together. The people of Florida claimed their oranges were the best in the world, but I never had any better oranges than we secured in the city of Jerusalem. They were raised around Joppa.

The peoples of the world are at our doors. The peoples of the world are knocking at our doors. The peoples of the world have been knocking at our doors for some time. I was interested when I was at the Centennial at Philadelphia, when I saw an arrangement showing how often a child is born, and another arrangement showing how often one dies in the United States, and another showing how often one comes from a foreign country, and when one leaves. It was interesting to note that there are men coming to and from this country, and those that go out are about as many as those who stay.

Some of us Americans are rather inclined to congratulate ourselves that by our laws we have solved the immigration problem. I met a young man in this country, a member of a Baraca Class, and while we were discussing the expulsion of those not of our own people, this young man said, "I would keep them all out." I learned that his father came from Scotland.

We think we have solved the Japanese immigration problem by excluding the Jap-

anese; but by absolutely excluding them we have treated them differently from other races, and by doing so we have offered them the greatest insult to a proud people. I would like you to remember sometimes that the Japanese doctor who died for others in Africa is a man who is comparable with us, and with any who give their lives in service. I refuse to believe that if the kind of people in the missionary association were put on an equality with the rest, it would swamp or greatly endanger this country.

I was very much interested in talking with our guide in the city of Jerusalem. He was a very intelligent, college-educated man. He was full of information and took us to places where it was difficult for people to visit. Some of the company said to him: "You can do anything, can't you?" He said something like this: "No, I can't get into the United States." No carpenter from Nazareth could be received here, not because he is a Jew but because he hasn't money enough.

We seem to think our white color is better than any other. It has yet to be proved that our race is better than others. Every race has something good to contribute.

I recently attended a convention in Detroit, and one of the striking things was how many of the restaurants and eating houses in the city displayed cards saying: "We welcome our guests of the Student Volunteer Convention." More interesting than that; perhaps the most eloquent man I heard there was a man of the Negro race, general secretary of the Y. M. C. A., who was leader of a discussion, in a group where I was glad to have a part. In that group we had not only this man as leader; we had black Americans from Kansas, people from the South, and had black people from other parts of the world. It was interesting to see.

It might be well to say just one word of warning. One ought to realize that while we should have a spirit of fellowship—a spirit of helpfulness, co-operation, and service—there are certain of us here that recognize that those who know most about this subject are decidedly against intermarriage of the races. And those who do intermarry bring irreparable and unthinkable injury upon their children.

Let us think for a minute of another of Jesus' wonderful rules, almost the best

known of his rules. A lawyer came to him and asked him about his duty; and Jesus said in effect, your duty is to be a neighbor; but they asked him, who is my neighbor? And Jesus gave the idea that there are three of these attitudes toward our neighbor: attitude of enmity—that of the robber; attitude of neglect—that of the priest and Levite; and a real neighborly attitude. Of course as we get closer and closer together in our great cities, inevitably we shall meet a great many people. We do not know our next door neighbors. But our neighbors have their influence on us whether we know them or not.

My own city has grown within fifty years to be one of the great cities of China—grown to a million Chinese. Before another century has passed Shanghai will be the greatest city of the world. What effect is that going to have upon the peoples of the Pacific Coast in America? What effect is that going to have upon the world? But some think that when people are close together it produces friction and enmity. If it does there is certainly, sooner or later, sure to be disaster. Other people say we will not pay attention to our neighbors; we will go our way and they can go theirs. Others say that this idea is fallacious and wrong. Look, for instance, at the matter of sanitation and what America has done in the Panama Canal and Africa and other places over the sea. We can not say, on this side we will keep our own germs and you keep yours. The real attitude of neighborliness is that which Jesus is speaking about when he said to the lawyer, "Go and do likewise." One of the profound sayings of President Lincoln was, "We can not continue half slave and half free." I think we can see that this world of ours can not be half Christian and half savage. If it continues to increase its contacts, going back and forth and intermingling socially and politically, unless we find something which shall produce good will in the world we are leading to a fall. Someone has said it is a race between good will and extermination. Jesus had a remedy. Jesus said, "Go and do thou likewise." Shall we take the attitude of the robber who tried to exploit his neighbor; the attitude of the priest and Levite who tried to live in isolation; or the attitude of the good Samaritan?

THE LONE SABBATH KEEPER A MISSIONARY

REV. EDGAR D. VAN HORN
(Shorthand report of Conference sermon)

When President Hill wrote me, asking me to take this part on the program tonight, I thought of the years when I, with my father's family, was a lone Sabbath keeper. I thought of the many people throughout the United States who are deprived of the privileges we enjoy. I know I more highly value our Christian fellowship and friendship than if I had not been deprived of them. I have tried to keep in touch with the members of my church. I take it that most lone Sabbath keepers are on the membership list of some church. I hope also the pastors of these churches are making a special effort to send some message of love and brotherhood to these scattered ones throughout the country.

In what I have to say I would like to bring a message not only to the lone Sabbath keepers but also to the members of the church, and I am going to make my message broad enough to cover the home church as well as the nonresident membership list.

My discussion fits into the spirit of this evening's service. I think I must have been guided by the Holy Spirit, and I trust in all I have to say after this beautiful and touching pageant I may still have his presence. I am sure any message on the question of the Christian as a missionary is very fitting, so I have selected as my text the words of Jesus—his great commission to the Church: "Go ye into all the world and preach the gospel to every creature." These words have rightly been called the great commission. They are great in every test that can be applied to them. They are great in the wonderful personality of the One who gave the commission. They are great in the occasion on which they were said. They are great in regard to the ones to whom they were committed. They are great also in the task which they proposed to accomplish, and by the power which they engendered in human hearts, and also by the movement which they inaugurated. I am sure you will agree with me that it was a great message, uttered by a great spirit, on a great occasion. It was great in its scope and purpose and power which it has always engendered throughout every day

and age. These words have lost nothing of their significance through all these years. They mean just as much to the Church of Jesus Christ today as they meant two thousand years ago on those Galilean hills.

There are great elemental truths in the words of our text, and I am going to call your attention to some of them.

First: the missionary spirit places responsibility upon all living disciples and upon the Church, to carry the good news of salvation to every person in the world. They are urged to do all they can to persuade men to accept Jesus Christ as Lord and Master. Then it is our duty to observe as far as possible all the things that Christ has commanded.

The second truth in this text is that the Christian Church must be an *evangelistic* Church. And I am thinking of the lone Sabbath keepers. There comes to my mind a mental picture of the wonderful beginning of the Christian Church, when Jesus gathered around him that little group of men and had the courage to start the evangelism of the world. I wonder at his courage. I wonder at the vision that he had that day as he looked to the far ends of the world and saw the value in men's lives and had the courage to say to those few men, "Go ye into all the world and preach the gospel to every creature." What wonderful courage! What a wonderful outlook! What a vision! What faith inspired him to undertake the evangelism of the world!

The task which has been committed to the Church is to make disciples of all nations, and here is a program which is at once extensive and expansive. Through pulpit ministries, through personal contact, through teachings, we are to concentrate on this divine task, until every nation shall confess the need and shall bow to Jesus as Lord and Master. When the Church ceases its efforts along this line, when it turns its attention to other things, then it is out of line with the great purpose and spirit of Jesus Christ. It is out of line with the great commission of Jesus to his Church.

Now this task also includes the *organization* of Christianity. Gospel service has not only won men and women to Jesus, but it has also cultured and refined them wherever they have applied the Christ teachings to their lives. This is true in every relation

in life—whether between man and man, or in business matters, or in political life—wherever the spirit of Christ has moved men to unselfish service and constructive helpfulness for the good of others. And it is the glory of the Church that in every community where Christianity has spread itself there have been men and women, the soul and the life of the Church, standing for uprightness, integrity and civic righteousness, and who, by the very power of their Christian ideals, are continuing the redemptive work of Jesus Christ. And if every lone Sabbath keeper in all his isolation would feel the joy and thrill that comes in sharing the work of Christ's kingdom, as he joins in the great chain, I think every one would find joy and happiness in living, even in isolation. I believe we sometimes make a great mistake in keeping our light under a bushel. A great mistake on the part of many people when they go into any city, is that they hide their light and lose the wonderful blessings from the Father.

This work has not been confined, of course, to the homeland. Men have gone forth in the spirit of Christianity and have carried the message to foreign fields. By the exercise of faith and hope and prayer by faithful men and women, who have consecrated their all to the Master, the blessings of Christianity have been carried to many nations.

The sad tragedy of our time—shall I say of the last decade, since our Onward Movement began—is the feeling of discouragement regarding our great missionary enterprises. And yet, somehow, I have come to feel, as I have been in the sessions of this Conference, that we are going ahead to inspire our people with a new spirit of giving, and that this coming year we shall be able to use such young people as Miss Brewer, who spoke from this platform yesterday, and who stirred our hearts; we are going to say to them, there is a place in the field for you; and we are going to stay behind them and support them in their God-given enterprise. We are sometimes compelling our workers to fall back in the trenches instead of holding the line of defense. I have sometimes felt that we think our leaders were too visionary when they outlined such a splendid program. I wonder if we think they made a mistake and are too far ahead

for us to follow. When I ask myself that question, I think of Jesus Christ in that first day of the Christian Church, when he had the courage to outline to his disciples the evangelism of the world. Do we think that they were too visionary and too impractical when they outlined the first Forward Movement? What did they think of Jesus when he said to those twelve men untrained as our workers are trained today, "Go into all the world and preach the gospel to every creature"?

The missionary spirit is easily the thermometer of the Christian's life—of his trueness to Christ. It makes no difference whether it is on the home field or on the foreign field. The same spirit is over all. The foreign interests suffer, and if there is retrenchment there, it will eventually enforce retrenchment at home. My friends, we ought not to forget that we need to keep our missionary boards in our hearts, whether we are in the church or out on the field as lone Sabbath keepers. We must pray for a greater spirit of missions in all our hearts and churches. Doctor Bevens of Rochester said: "There has been no practical way of achieving peace and progress and spiritual power in the Church that can compare with a time when the members of the Church are inoculated with world vision and will carry the burden of the entire world on their hearts, arising with prayer on their lips and a sacrificial faith in their hearts, and will dedicate themselves to the world's redemption." In the presence of a move like this, all the small bickerings, petty jealousies, and difficulties will sink out of sight. We need to keep our faces toward the front. Face the enemy with a line advancing, not retreating, for the sake of our own morale, as well as because the Master has commanded it. Jesus has never sounded retreat for his Church. We need to remember those who have sacrificed before us. We must remember the missionaries who have dedicated their lives and their money to the building up of a mission force, and who today are facing difficulties that call for your support and my support, that call for your prayers and my prayers, and again stir the spirit of devotion in our hearts. I know there are difficulties in the way. I fear that sometimes we magnify them altogether too much. And yet, a farmer in my own

church said, "It isn't so much a question of means as it is a lack of interest." I thought he hit the nail on the head. When I think of the material wealth we have in our rich land, I wonder we do not simply bring into Christ's treasury from week to week the first fruits and make it possible for our Missionary Board to enter the new fields and carry the gospel to all those who have made their appeals in this Conference in the beautiful and touching pageant which we have seen.

When the World War was at its height and the German armies had swept on toward the city of Paris, and all the world was watching, eagerly we looked at the papers every morning to see what the situation was. Week after week the line kept gradually coming nearer the city of Paris, but there was one point that never yielded; that was Verdun. Against that impenetrable point in the French land the German Crown Prince hurled his forces, day after day, literally blasting away the top of the mountain with his artillery, and hundreds and thousands of men were sacrificed in the attack. But the French line held, for deep down in that hill the officers and men gathered every morning in the room of rocks and took counsel, and it finally took shape in their carving in the rocks this slogan: "THEY SHALL NOT PASS!" They never did, for the heart of France was in that hill. I tell you when the heart of Jesus Christ is in our hearts, when we acknowledge his spirit and feel the necessity of holding the line against sin throughout the world, as those must have felt the necessity of holding that line against the German forces, sin shall not pass, but we will hold the line. We need to have more of that spirit in our hearts which was in the hearts of France and her allies. Let us then, with high resolve, in the face of the financial and other difficulties which so often disturb us, set our faces toward the front, and square our shoulders and say to the enemies of the Onward Movement which have been threatening us in the past few years: "Thou shalt not pass; but we will hold the line and we will advance in the great onward march of the Church of Jesus Christ in quest of the world." Let us think of Jesus and his historic life, his sacrifice. Let us think of the courage and willingness to suffer and en-

sure. Let us think of Jesus bearing the cross—going up the hill of Calvary, there to suffer and to die that he might accomplish in that death what he had failed to accomplish in his life—for in that he put into human hearts faith and confidence in him and that spirit of love and devotion which has purified and glorified human relations in all centuries ever since.

Let us think of Paul in his courageous undertaking to carry the gospel, as he did, to foreign shores. Let us think of those who have suffered through all the years. Since this Conference has begun we have heard from this platform the story of John James, the first Seventh Day Baptist martyr, so far as we know, as he gave his life for his Sabbath convictions. "Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and run with patience the race that is set before us." The Master has called for advancement and not retreat, and let us not disappoint him.

Through loss of power and high ideals men are not living up to what they know is right. There is only one remedy for this loss of power, that is to have the spirit of Jesus Christ in our hearts. The only hope of our denomination and these lone Sabbath keepers is to line up with the great onward march of Jesus Christ, to join his forces, to dedicate our lives to him, to sink all difficulties, and join in the great missionary enterprises of winning the world to that higher and better life. They must scatter, preaching the gospel. Jesus said, "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

To you, lone Sabbath keepers, in your places of work, there are wonderful doors of opportunity open. You can help the Church; you can help in the great cause of Jesus Christ and the coming of the happy day when heaven shall be established here, and his kingdom of love and peace and service will come throughout the world.

Christ never looks greater than when you put a man by his side. He never suffers by attempted comparison. All faiths pale in his diviner light.—W. L. Watkinson.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MAN'S GREAT MISSION

THE VALUE OF BUILDING CHARACTER

Is there anything more desolate to behold than a ship that has been wrecked and abandoned at sea—a derelict? What at one time sailed the waves with power and majesty, to be utterly deserted by all living things?

What is the cause of such disaster? There are several. Faulty construction, weakness where there should have been strength, it was not able to withstand the buffetings of strong winds and rough waves. Or a strong tide carried it too close to the shore, and it was dashed and broken against the rocks, and rendered useless for further service. There it was left to its own fate, stranded and deserted, waiting for the tides and elements to finish the work of destruction. It presents to us a spectacle of a waste of time, labor, and material, that perhaps with a little more strength of construction, more careful guidance amongst the perilous passages, could have had many useful voyages.

Human Derelicts

But there are other derelicts whom we have all seen, that are much more pitiful—the human derelicts. We find them on the park benches of any large city, on the streets, in cheap lodging houses, poor restaurants, and employment offices for the unskilled—souls who were not strong enough to withstand the battle of life, forlorn and hopeless specimens of mankind, wandering aimlessly, with no purpose, and no objective, nothing more to look forward to.

What is the cause of their miserable plight? Mostly through early weakness of character that in youth, with proper training and guidance, might easily have been overcome. Lack of religious training, no knowledge of the higher principles that later in life constitute a code of ethics, which keep man on the right path through the temptations which always lie in wait for man's weakness.

In talking to them you will find few, if any, had any affiliations whatsoever—social, religious, or fraternal—no anchorage of any kind, which proves man is not strong enough to stand alone. He needs the sustenance of some higher Force to guide him safely through the shoals of life. For life is a constant struggle for existence, and unless man has that higher Something, to strengthen and sustain him, the trials and struggles he is bound to encounter will overpower him.

So we must see that we build our characters strong and beautiful, starting in childhood, and never ceasing to perfect them. For it is only in our character that we shall find the bulwark of strength in our hour of need, so as to have a strong anchor to keep us from being dashed against the rocks of failure, disillusionment, and misfortune. Not to be like the other derelicts, waiting for the tidal wave of death, to bring us oblivion.

Man has a higher destiny to fulfill other than his struggle for existence. He has a divine mission entrusted to him. And he will only find it by looking within, and aspiring to the best that is to be found there and perfecting himself, that he may help his fellow man upwards, that he may also see the stars. For this God created man in his own image, and not to see how low he can drag his divine estate. Perfection is the goal—not only of man, but of all living things.

—FRANK L. HAMMER.

ANOTHER BOND

Establishment in the University of London, Eng., of a chair for teaching and research in American history, is planned by committees appointed in New York and London to raise an endowment of approximately \$150,000.

The University of London now maintains a lectureship in American history which has made it possible for undergraduate students to devote one-third of their time to American history after 1783, and for post-graduate students to obtain an organized study of American history. Establishment of the chair will not only give the subject university status but will also involve the preparation of textbooks on American history for use in secondary schools in England.

YOUNG PEOPLE'S WORK

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

GOALS FOR OUR SOCIETY

Christian Endeavor Topic for Sabbath Day,
September 29, 1928

DAILY READINGS

Sunday—Better devotions (Ps. 63: 1-8)
Monday—Deeper consecration (Rom. 12: 1, 2)
Tuesday—Larger giving (2 Cor. 9: 6-15)
Wednesday—More faithful stewardship (1 Pet. 4: 10, 11)
Thursday—Earnest soul-winning (Jude 23)
Friday—Wider service (Acts 1: 8)
Sabbath Day—Topic: Goals for our society (Gal. 5: 22-26; 6: 10)

A goal is "the end aimed at." This meeting is the one at which the work for the winter is planned. In preparation for it, each member should carefully and prayerfully decide what he needs to place most effort upon during the year in order to more nearly approach the ideal of Christian living. The daily readings give helpful suggestions along this line.

Each committee should meet and outline its work for the year. In doing this it should study local conditions, the activities chart, and any other helps available for its particular work. After the committees have outlined their work, the executive committee may work out a goal for the society.

Be sure that every young person in your church or immediate vicinity is invited to attend this meeting. Present your plans in the most attractive way possible, posters, chalk talks, dialogs, or playlets may be used. Try to enlist the help and interest of every one present.

The Young People's Board has presented to the societies an outline of its year's work. This bulletin will be followed by others explaining more in detail the work of each department. We hope that these plans and suggestions will be helpful to the societies in planning their work.

Please give each bulletin your careful consideration.

R. C. B.

SUMMARIZED OUTLINE OF THE WORK OF THE YOUNG PEOPLE'S BOARD FOR THE YEAR 1928-1929

Junior—Mrs. Elisabeth K. Austin, superintendent, Westerly, R. I.

Intermediate—Rev. J. F. Randolph, superintendent, Milton Junction, Wis.

These two superintendents will present their plans to the Junior and Intermediate societies by bulletins and through their departments in the RECORDER.

Social Fellowship—Mrs. Grace Osborn, superintendent, Verona, N. Y. The societies are urged to hold standard socials, that is, socials having devotional and educational features. Mrs. Osborn will send out plans from time to time and will be glad to have the societies write to her for help and suggestions along this line. Please report all your socials to her.

Religious Education—Miss Dorothy Maxson, superintendent, Battle Creek, Mich. One ideal of this department is that each society will have at least one study course or reading circle during the year.

Quiet Hour—Hurley Warren, superintendent, Nile, N. Y. It is hoped that each endeavorer will enroll as a Quiet Hour Comrade and that the spiritual life of the societies will be deepened.

Stewardship—Mrs. Mae Wilkinson, superintendent, Battle Creek, Mich. Conference recommended that greater emphasis be placed upon stewardship, including time and talents as well as money.

Activities—Allison Skaggs, superintendent, Battle Creek, Mich. Conference commended the use of the activities chart. A new chart is being sent to each society, and we hope that every chart will be used.

Life Work Recruit—Rev. August E. Johansen, superintendent, 504 S. Cuyler Ave., Oak Park, Ill. Mr. Johansen will be glad to get in touch with every one who is considering the ministry as a life service. Write to him about your plans and problems.

RECORDER Reading—Conference recommended that greater stress be placed on obtaining new and renewal subscriptions to the RECORDER this year. A committee is to be appointed to work out plans for this and also for stimulating selective reading of the RECORDER. Definite plans will be sent to the societies soon.

Field Work—(Committee—Mrs. Ruby C. Babcock, E. H. Clarke, Miss Dorothy Maxson.) Concurring with the recommendations of Conference, this committee is to consider the possibility of employing a full time field secretary for this board, and make recommendations to Conference next year, also to arrange for some field work during this Conference year.

Budget—The budget for this year is again \$2200, divided as follows:

Board expenses	\$625.00
Field work	575.00
Dr. Thorngate's salary	300.00
American Tropics (special)	200.00
Promotion	100.00
Contingent fund	400.00
	<hr/>
	\$2200.00

Board expenses include the corresponding secretary's salary, printing Conference expenses, stationery and postage, supplies and awards.

Under field work are the items for Junior and Intermediate work, Life Work Recruit and lone Sabbath keepers, besides the expense of any actual field work which may be done.

THE INTERMEDIATE CORNER

Sabbath Day, September 29, 1928

DAILY READINGS

- Sunday—Goal of fair play (Matt. 7:12)
- Monday—A great aim in life (Phil. 1:21)
- Tuesday—Practical work (Acts 9:36-43)
- Wednesday—Goals of giving (2 Cor. 8:1-9)
- Thursday—A missionary goal (Rom. 1:14-16)
- Friday—A goal for all (1 Cor. 15:58)
- Sabbath Day—Topic: Goals for intermediates (Phil. 3:13-16)

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF SEPTEMBER 29

The Bible readings on this topic could be used to good advantage in the superintendent's talk. The following acrostic may be used also:

- S-EEK wisdom.
- C-HEER everyone.
- H-ELP our schoolmates.
- O-BEY the rules.
- O-THERS first, our motto.
- L-EAD our schoolmates to Christ.

SUGGESTIONS FOR WORK

More description of the books of the Bible:

Job tells the story of Job.

Psalms is a book of songs, most of which were written by David.

Proverbs are wise sayings, most of which were written by King Solomon.

Ecclesiastes is a sermon written by King Solomon.

Song of Solomon is a song written by Solomon.

Isaiah is a prophet who tells about Jesus' coming.

Jeremiah tells of punishment for sin.

Lamentations is the sad message of Jeremiah.

Ezekiel brings messages to the captive Jews.

Daniel is the story of Daniel.

The minor prophets are each named after the men who wrote them.

Matthew, Mark, Luke and John tell the story of Jesus.

Acts tells about the disciples of Jesus and what they did for the Christian Church.

Romans to 2 Thessalonians are letters of Paul to the different churches.

1 and 2 Timothy are letters to Timothy from Paul.

Titus is Paul's letter to Titus.

Hebrews is a letter to the Hebrew people.

James is written by James to the Jewish Christians.

1 and 2 Peter were written by Peter to all Christians.

1 John is a letter from John to Christian people.

2 and 3 John are John's letters to two friends.

Jude is a letter written by Jude to all Christians.

Revelation is a book of prophecy written by John.

YOUNG PEOPLE'S BOARD MEETING

The deferred meeting of the Young People's Board was called to order by the president. Rev. J. W. Crofoot opened the meeting with prayer.

The treasurer reported informally, and the following bills were allowed.

Corresponding secretary, postage.....	\$5.00
RECORDER editor, supplies.....	1.10
Telegram.....	.90
	<hr/>
	\$7.00

Correspondence was read from Rev. R. R. Thorngate and Rev. W. D. Burdick.

The recording secretary read the report of the Nominating Committee of Conference.

The report was then given of the Conference Committee to Consider the Report of the Young People's Board.

The Conference Committee recommended that for this year special emphasis be placed on RECORDER subscriptions, new and renewal, instead of on RECORDER reading. In accordance with this suggestion, such a plan will be followed, including a different plan to stimulate interest in selective reading.

The Conference Committee also recommended that the board continue to consider the advisability of placing a secretary on the field as soon as possible. Much attention was given this recommendation, and as a result of the discussion the following motion was made and seconded:

Moved that the chair appoint a field committee, this committee to consider the possibilities of placing a secretary on the field for a part of this year at least. This motion was carried.

The corresponding secretary was authorized to procure board stationery for the coming year.

Voted that the board instruct the corresponding secretary to express its appreciation to all those who assisted in any way on the young people's program at the Riverside Conference.

Voted that the board extend a vote of thanks to the Riverside Christian Endeavor society for the fellowship banquet on Sunday evening, for the fellowship breakfast on Wednesday morning, and for the fine co-operation and help given us in every way.

The chair was authorized to appoint the following committees: nominations, Conference program, board activities, Life Work Recruit, field work, Christian Endeavor week and committee to increase use of SABBATH RECORDER. Two of these committees are as follows: Board activities committee, Lloyd Simpson, chairman, E. H. Clarke, Allison Skaggs. Field committee, Mrs. Ruby Babcock, E. H. Clarke, Dorothy Maxson.

Members present: Dr. B. F. Johanson, Rev. J. W. Crofoot, Mrs. Frances F. Babcock, Dorothy Maxson, Mabel Hunt, Mrs.

Ruby Babcock, Lloyd Simpson, E. H. Clarke, Russell Maxson, Mr. and Mrs. L. J. Wilkinson, Geraldine Maxson, L. E. Babcock, and Marjorie W. Maxson.

Minutes were read and corrected and the meeting adjourned.

Respectfully submitted,
MARJORIE W. MAXSON.

Battle Creek, Mich.,
August 23, 1928.

LOYALTY TO HIM IN MY SCHOOL LIFE

DIGHTON BURDICK
(Western Association Paper)

I have just returned from a convention of the Middle Atlantic field council of the national student division of the Young Men's Christian Association, where some four hundred college men and women, representing the colleges in seven states, were met together to find the ways in which they could best serve Christ. It is encouraging to see so many students interested in applying the principles of Christianity to their school lives.

It is necessary to stop sometimes and check up on our religious life in order not to neglect it. College life involves a mass of activities of varying degrees of importance. However, the average student loads himself with as many as he can carry, often neglecting those of a religious character. A story is told which illustrates the tendency of students to organize. If a balloon were carrying three American students, and it should suddenly drop, its passengers would form an organization with a president, vice-president, secretary-treasurer, and a committee to investigate the cause of the accident before they reached the ground. Yet in the face of such adverse conditions there are on our campuses movements toward religious expression. The Y. M. C. A. varies, in many cases, from a largely social to a religious body. In Syracuse there is a student church organized and controlled by the students. This church has an attendance of from fifteen hundred to two thousand students. In other schools varying per cents of the students find their way to the church of their choice.

In making an outline of five ways in which I can serve him, I have placed loyalty to church first. Almost all students consider themselves Christian and many are

church members. In a Mid-Western town a series of evangelistic meetings were being held in the hope that a number of the young people would be converted. At a point when quite a climax had been reached, the leader asked all who were Christians to stand up, hoping to make an appeal to the others, but to the surprise of the leader every one of the young people stood up. They considered themselves Christians, notwithstanding the opinion of their elders. But if young people are going to call themselves Christians they should ally themselves with the Church.

The second mode of service is work in Christian Associations. These offer an opportunity for service and for religious growth. I know of cases where actual experiments are being conducted in the technique of finding God. The scientific facts of growth point toward the development of super beings if we all try to develop the spark of God nature that each possesses. In this realization prayer is the connecting link. God works through man as fast as he lets him.

Besides religious experience the Christian Association furnishes opportunity for social service and missionary work.

I saw, last week, two young people going out to teach in Egypt, and two others who are going to spend their lives in Russia to help educate the young people there.

I saw other young men who are going to go into the slums of New York to spend their vacation working to better the conditions there.

The third way to serve him is by being helpful to other students. There is no other act more Christian than helpfulness. There are many ways in which a person can be helpful to his friends. But the highest form of service is loving one's enemies and doing good to them that hate you.

In the fourth place, one can learn more about Christ. This can be done first by studying Bible courses. In order to be a faithful Christian one should know Christ.

ECHOES ON YOUNG PEOPLE'S WORK AT CONFERENCE

(Presented at the Northwestern Association by
Alta Van Horn)

The theme of the Young People's Conference was "Crusading for Christ." In

the talks four things were outstanding which were necessary in order to successfully crusade for Christ. One was mentioned by Rev. Loyal Hurley at the fellowship breakfast. He said: "It is a fact that in these days of speed and hurry there are some things that can not be hurried. It takes time for a soul to grow into a full condition of usefulness. It takes time to worship. It takes time to prepare one's self for service for Christ. We must take time to be holy and we must start today." Another was given by Professor B. R. Crandall when he emphasized the need for training by saying, "Just as there is a need for trained leaders in the business world, so there is a need for trained leaders in the religious world. Everywhere people prefer one \$5,000 man instead of ten \$1,000 men. A middling doctor is a poor thing; save us from middling Christians." President B. C. Davis said that the time to prepare for loyalty, service and leadership is in youth. David Sung emphasized the fact that we must join in one single line and work for the kingdom of Christ.

To aid our young people to get into line and work for God, the board places a program before them every year. They believe as President B. C. Davis expressed it, "No institution can do work effectively and successfully without a program." The following things were set forth for the young people this year. 1. The board is studying the advisability of putting a full time secretary in the field in the near future. The reason for this is that the organization of our young people's work is not being pushed as it should be.

In the meantime they are asking the associational secretaries to help as much as possible.

2. The activities chart is to be used as it was last year.

3. The stewardship program asks not only for money but also that five hours a week be given over to definite religious work.

4. Not so much stress is to be placed on urging people to read the RECORDER as it is to be placed on the effort to secure renewal subscriptions. Last year at Farina, Ill., the young people secured nine renewals.

It was on Sabbath afternoon that many expressed a strong determination to really

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.

ONLY THE LENGTH OF A GANGWAY

"Have I accepted Jesus Christ as my Savior?" You can do it where you sit, and as you are.

There was a lady talking to the captain of a British ship in New York Harbor. They were going to sail for Liverpool. She said, "I have a difficulty about my slave maid here with me on the steamer because I understand they do not have any slaves in England."

"No. Where is your maid?"

"She is over there, on the deck."

"Ah! madam, you are late. That maid on the wharf at New York was your slave; but the deck of a British ship is the same as British soil, and she is free now."

The length of a gangway made all the difference between slavery and freedom.

Out of slavery into Christ. Will you do it?—*Henry Montgomery.*

A MODEST AUTOBIOGRAPHY

When the compiler of the dictionary of Congress was preparing that work for publication in 1858, he sent Mr. Lincoln the usual request for a sketch of his life, to which he received in June of that year the following reply:

"Born February 12, 1809, in Hardin County, Ky.

"Education defective.

"Profession, a lawyer.

"Have been a captain of volunteers in Black Hawk War.

"Postmaster at a very small office.

"Four times a member of the Illinois Legislature, and was a member of the lower house of Congress.—*A. Lincoln.*"—*Selected.*

crusade for Christ. One said that we really had not dared for Christ until we had dared to win at least one soul for him. Another said that we must believe in God and take a chance.

Then from out of the crowd came this message, "It is not necessary to take a chance if we trust in God. It is a 'cinch' that we will succeed."

"Trusting in the Lord Jesus Christ" are the first words of our Christian Endeavor pledge. It was once the custom in one of our Christian Endeavor societies to ask people to talk at the meetings, who had no connections with our people. One day a Russian Jew was asked to speak to the society. He came to the church early and looked over some tracts to see what it was all about, for he had never attended a Christian Endeavor meeting. He found the pledge and read it. In his opening remarks that afternoon he said, "Your pledge is tremendous. We have no such thing as that." I am sure that all of us are glad our pledge is tremendous, that it is worth signing and living up to.

It was often expressed near the close of Conference that the result of the meetings at Riverside could be measured in a year from now, better than now. Rev. Eugene Davis, when talking about the boys he brought to America to go to school, replied to the question in which he was asked if he were not taking a great chance, "No! I believe in them, I believe in you, and I believe in my God."

The echo that I should like to leave with you is that our young people will take more time to be holy this coming year, that they will first prepare to work for Christ and then do much work, for they believe in you, believe in our denomination and believe in God. These ideas were strengthened because of the meeting at Riverside. This spirit was expressed Sunday afternoon when the young people sang the following lines to Rev. Claude Hill, who is president of Conference for next year:

"We'll stand by you to a man
And do the best we can."

Each one of us can help our young people to make this year the best year in our denomination if we will believe in them, believe in our denomination, and believe in our God.

CHILDREN'S PAGE

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

LIVING FOR JESUS AT SCHOOL

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath
Day, September 29, 1928

DAILY READINGS

Sunday—Speaking kindly (Prov. 15: 1)
Monday—Keeping our temper (Jas. 3: 1-8)
Tuesday—Winning our comrades (John 1: 43-51)
Wednesday—Helping our comrades (Isa. 41: 6)
Thursday—Team-work with others (1 Cor. 3: 6-10)
Friday—Consider others (Phil. 2: 3-5)
Sabbath Day—Topic: Living for Jesus at school
(John 13: 34, 35)

Annoyed by much whispering the teacher made the rule that for each offense of whispering a pupil should remain after school for five minutes. Just before school closed every day, she read the names of those offenders who were to remain, and always asked, "Is there any other boy or girl here who has whispered and should also remain?" Although many had broken the rule no one arose, but they were glad that they had not been caught. One day a Scotch boy came to their school. That afternoon when the teacher asked the undiscovered whisperers to stand, the Scotch boy, to the consternation of the class, instantly arose. The surprised teacher managed to ask, "How many times have you whispered?"

"I didn't keep count," answered the boy, "but I know it was a good many times."

"You know the rule, do you not," persisted the teacher, "that the punishment is five minutes after school for each time you whisper?"

"No, Miss Brown, I didn't know it," replied the boy. "Maybe that would have made a difference in the number of times I whispered, but I should tell the truth just the same." And "tell the truth" he did in such a sturdy and brave way, day after day, that he came to be called "Scotch Granite." His courage and honor were so contagious that before a month passed popular opinion

in that school was so strong against lying and deceit that every pupil felt constrained to be truthful and upright with the teachers and with each other.

—*The Children's Leader*
(used by permission)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought you would be glad to get an original poem. I hope to hear from the other children in the RECORDER.

Sincerely yours,
PHILIP CRANDALL.
Age, 11 years.

Andover, N. Y.,
September 1, 1928.

SUNLIGHT

I am here as a gleam,
My light to be a glow,
And may I see my light shine
As far as it can go.

Helping the sick and the poor,
And those who are in need,
I think I would be the sunshine
That once was only a gleam.

DEAR PHILIP:

I like your poem very much and I am sure all the children will. It expresses a very beautiful thought which might well govern all our hearts and lives. We can every one of us scatter sunshine by pleasant smiles and kind words and deeds. And do you know, Philip, we get just about what we give? You have heard about a weapon the Indians used to have. It was called a boomerang, and was so arranged that no matter how far they threw it, it would come back to them. So if we scatter sunshine we are sure to have sunshine in our hearts.

Sincerely yours,
M. S. G.

A LESSON DORIS LEARNED

MRS. JOSEPH B. KELLER

Doris was not just the kind of little girl with whom most children would like to play. She always pouted and cried when mother would ask her to do some little task for her.

Doris was not happy; she would not play with her dollies, and somehow no one cared to play with the little girl. Mother was always too busy with her own work to give very much attention to Doris.

One day mother received a letter from

grandmother, asking if Doris might spend a few weeks with her in the country, and Doris was eager to go. A few days later the little girl was at grandmother's. Oh, how lovely everything was! Doris ran over the pretty green meadows gathering wild flowers.

On her visits to the woods, Doris watched the little birds building their nests. How they sang! As she watched the little people of the green woods a little plan had begun to unfold itself in the little girl's mind. "I know something, oh, I know something!" cried little Doris with joy. "I can help, too. Oh, yes! I can help, too"; and she clapped her little hands together again and again, while the little people of the green woods looked sideways at their little visitor.

Doris ran back to the house. Grandmother sat reading near an open window, when Doris ran in, threw her arms around her neck and cried, "Oh! grandmother, I can help, too!"

Grandmother looked at the little girl a moment, and then Doris added happily, "I saw the birds building their pretty nests and all the little people of the green woods are so busy. Can't I help, too, grandmother?"

Grandmother smiled as she looked down into the little girl's beaming face. Drawing her close she replied tenderly, "Yes, darling, you may help in your own little way."

The rest of the days at grandmother's were filled with many little things for Doris to do. She forgot how to pout and cry. She was a happy, cheerful little girl.

When Doris returned home, mother was surprised to have a happy, smiling little girl to greet her, and Doris never tired of telling mother of the little people of the green woods. Mother smiled and listened again and again to her stories.

Little Doris was no longer a sad little girl, but cheerful and happy about her play and helping mother.

A few days later, the little girl received a box from grandmother. When the box was opened, there lay a pretty little kitten curled up in a ball. Beside the tiny bundle of fur lay a note. Mother read the note to Doris. It said, "Here is a little gift for you, just for learning to be happy and cheerful."

The little girl clapped her hands for joy. "Oh! mother," she cried, "it is so wonderful to be happy," and she hummed a little song mother taught her, as she went about her work or play.

Grand Marsh, Wis.

CAN'T CATCH UP WITH IT

The Bible is always in advance of the people. Genesis has meanings far beyond our interpretations. Moses saw what it took Israel hundreds of years to understand. Every prophet was in advance of his time. We still seek the mind of Paul and of John. We follow on to know the Lord. The Bible will always be in advance of us. We do not expect any nobler conception of God than is given in this revelation, any conception more satisfactory to the intellect, any better assurance that the universe is on the side of man, any more convincing disclosure of the things of ultimate worth, any greater stimulus to seek the abundant life, any better evidences of immortality. In short, the Bible tells us about the Christ who gives the final answer to every vital question in the world and out of it.—*Rev. Edward Yates Hill.*

I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo! he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace! *Psalms 37: 35-37.*

What mocking words are applied to the ungodly man! The Bible everywhere treats him with contempt. It sees him in great power, spreading himself like a green bay tree, and then it declares that he can not be found, yea, though he be searched for in the soil where he grew, not a fiber of his roots can be discovered. The life of the hypocrite is described as a candle which has to be blown out, and which shall leave only an intolerable odor behind. The bad man's house is represented as founded upon the sand, and its doom is foretold. Never do we find anything of solidity, real value, or true praise connected with the bad man's name in all the Biblical record.—*Joseph Parker.*

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

MY DEAR FAITHFUL FRIEND:

If "good news from a far country" was refreshing to King Solomon as a drink of cold water when he was thirsty, how much more refreshing to a Christian ought to be a communication from one whose outward life is full proof that the internal life is an inexhaustible fountain of eternal life. See John 4:14.

Since last writing you I have been experiencing quite a change. During the past six months or more I had been suffering from the effects of a cold ride of about twenty-five miles, facing the wind most of the way. Some time ago I went to stay with my son Walter, so as to be near a physician. During my ten-day visit I saw the doctor three times. A few days of rest under his instructions, with medicine, helped me, so I came here to my youngest daughter Alice's home, and expect to remain here until I am strong enough to do some of the much needed work in connection with my new home.

I found my lost pen, but haven't it with me, for while my daughter was packing up the few things I thought necessary to bring with me, I did not think to tell her to put in even a lead pencil. This is my second letter since I came here eight days ago.

I must hasten to correct a mistake which has arisen from my last letter. It was my son Walter, and not the colored man, who held prayer meetings in Aunt Emily Newton's home. I have written my aunt that I had Walter in mind when I wrote you and if you look over my letter and fail to find his name there I can account for it only that a gust of wind may have carried away a sheet of my writing, as has sometimes occurred time and again during hot weather, when doors and windows are wide open.

In the vicinity of our home at present we are not afraid of thieves or wild animals. See Isaiah 32:9-20 and Ezekiel 34:25, etc. There are, of course, places where it is necessary to be careful about closing doors and windows, especially at night. My grandparents lived in the days of dangerous animals, and grandmother would build little fires near the house at night, and the wolves would come as far as the fires and howl and jump up and down, but did not dare pass the fires to attack the dwellers in the house. (Two days later.)

From our present home we have one of the prettiest views I ever saw. No mountains nor large streams are in sight, but a waving sea of living green is seen in every direction, in our own and our neighbors' fields, except small patches where the earliest crops have been taken off and the ground plowed; some of these spots have already been re-seeded and will later yield something for the truckmarket.

I came here from my daughter's yesterday. My son came for me, and I did not try to finish this letter then. It is now half past seven o'clock and I want to write while the air is yet cool. My health is improving fast or I could not have endured the ride and about ten hours of work, some of it on my feet, some of it sitting down. My life has been largely an out-door one, and I can not help longing to renew it. Our yard must be kept clean and beautified with flowering plants, and frames made for vines.

Beyond the greenery I described to you in a previous paragraph is a forest, mainly oaks, hickories, and dogwoods, only a few pines in sight. Truck gardening seems to be driving out cotton, and I am glad of that, for cotton ceased to be a paying crop along the sandhill area of Cumberland County; and since we have such good cold water, plenty of fish in our small streams, and apples, peaches, and many kinds of small fruits, thriving on our rocky hillsides, we sandhill-ites feel that for pure enjoyment of nature's bounties our little corner of the

wide wide world is not for exchange on any terms that money can settle.

I must close this letter now, hoping to hear from you in the near future.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

I have tried to find your letter to ascertain whether there was a page lost or overlooked, and have so far failed to find it. But I remember turning from one leaf to another as I read about the meeting in your aunt's home. I hasten to say that all concerned will with me accept your explanation of the mistake, and rejoice that there is a home today where cottage meetings are held. I have just been reading an article which deals not half seriously enough with the fact that people generally are becoming ashamed to be devout, modest, and decorous. We do not see many who would rejoice in an old-fashioned cottage prayer-meeting, where two or three meet together in the Savior's name, knowing he is present also.

The press in this period of history is too much given over to triviality and "comicality." The super-abundance of comic features, added to the nature of the predominant part of advertisements and reading matter in the popular magazines, is not conducive to a devout and worshipful demeanor amongst the reading public.

You perhaps remember the publicity the press gave to Luther Burbank's statement that, with all his investigation of natural sciences, he found no evidence of a future life beyond this present existence. That statement had a subconscious influence over many minds, weakening faith in God and the future.

It seems to me that man was singularly blind, for my small amount of observation reveals so many forms in nature that have a dormant period between two active periods in their life cycle, the two active periods often being in different localities and quite diversified, testifying to the possibility of a similar life cycle in our own realm.

Our modern inventions loom large on

our visual horizon, and eclipse the fact that in a great variety of ways the success of these inventions depends upon the stability of invisible powers due only to the presence of God, in whom we live and move and have our being. It is not strange that devotion wanes in the wake of the flood of emphasis placed by the press upon trivial aspects of life. It may not be many years before the department of conservation of our government will curtail the destruction of trees for the purpose of making paper merely for full page trivial display.

I am heartily glad you have had a change and are back in your new home feeling stronger, and with your lost pen in hand. I found mine rolled under the edge of a tray where I had not found time to dust and set to rights thoroughly all the time my pen was missing. That is usually the way when I lose things! And in the busy summer time I find quite a number of things stray out of sight if I do not halt the rush of affairs as much as possible.

There are more interesting affairs I would like to chronicle, but must close for this time. You will be surprised at some things I have been doing, and sad to hear of the sorrow that hangs over a lone-Sabbath-keeping home I know. Farewell for this time.

YOUR FRIEND IN THE NORTH.

The railroad came to the rescue of the automobile driver down in Arkansas recently in a novel service, when the *Rock Island* inaugurated a shuttle train of ten flat cars over their lines, on which the automobiles and their occupants were transported for a distance of fifteen miles between Brinkley and DeVall's Bluff, through the section where the state highways were flooded by the recent heavy rainfalls. The service was established on July 2, and for the week ending July 9, a total of 1,360 automobiles and 2,623 passengers was transported on these shuttle trains, thus keeping the main highway between Memphis and Little Rock open for automobile traffic.—*Presbyterian Advance*.

MARRIAGES

GREEN-JOHNSON.—At the Seventh Day Baptist parsonage at Alfred Station, N. Y., June 30, 1928, Rev. Edgar D. Van Horn officiating, Mr. James Paul Green of Farina, Ill., and Miss Elizabeth Johnson of Clarkston, Wash.

HURLEY-SCHWIEN.—At Grand Mound, Iowa, August 25, 1928, Mr. Lester Hurley of De Witt and Miss Edna Schwien of Grand Mound. Rev. Harold R. Crandall of New York City officiated.

DEATHS

BURDICK.—Harriet Burdick, the fourth daughter of Joseph and Justina Lewis Burdick, was born on the farm homestead in the town of Berlin, Wis., December 28, 1874, and passed away April 23, 1928, at Yates Memorial Hospital in the city of Berlin.
Extended obituary on another page.

A. P. A.

Sabbath School Lesson XIII.—Sept. 23, 1928
THE CHRISTIAN BASIS OF TOTAL ABSTINENCE
1 Corinthians 8: 1-13

Golden Text: "Let no man seek his own, but each his neighbor's good." 1 Corinthians 10: 24.

DAILY READINGS

September 16—Denying One's Self for Others.
1 Corinthians 8: 1-13.

September 17—Bearing Another's Burdens. Galatians 6: 1-10.

September 18—Christ the Champion of the Weak. Matthew 18: 1-14.

September 19—Leadership and Fruit of the Spirit. Galatians 5: 13-26.

September 20—A Social Gospel. Matthew 25: 34-46.

September 21—Brotherly Love. 1 John 2: 7-11.

September 22—Christian Self-denial. Romans 14: 13-21.

(For Lesson Notes, see *Helping Hand*)

BLIND WOMAN LEADS IN BIBLE DISTRIBUTION

A blind woman-colporteur of the American Bible Society, in Mexico last year, was the leader in Bible distribution among the twenty-five colporteurs employed by the society's agency. Completion of a half century's work by the society was marked by an increased circulation in complete copies of the Bible.

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L. H. North, Business Manager

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