

The Sabbath Recorder

“So built we the wall;
 for the people
 had a mind to work.”

—*Nehemiah 4: 6.*

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

IMMORTALITY

To live on and on, forever, in the acts of other men,
 Is an ancient explanation of how man may live again.
 As the ripple ever widens till it compasses the sea,
 So a single life may send itself to bless humanity.

To be reproduced in children is also to live again;
 To nurture, train and send them to serve their fellowmen,
 So that one's own flesh and blood will carry out his plan—
 This thought makes immortality mean much to mortal man.

To develop one's true nature, to let soul and mind expand
 So that Truth will lead us onward till we fully understand
 All life's mysteries and beauties in their totality;
 Till the finite knows the Infinite—'tis immortality.

To live on and on, forever, in a realm where spirits blend,
 Where God, himself, is Father and communicative Friend;
 To abide within his presence, to acquire his purity,
 Let this be my summum bonum, this my immortality.

—Rev. Samuel R. Braden.

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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WHOLE No. 4,360

We thank thee, our Father, for the evidences of thy providential care and infinite love as seen in thy house not made with hands. The heavens declare thy glory and the firmament showeth thy handiwork. Thou hast made abundant provision for the comfort of thy children, and we are thankful for them all.

Wilt thou help us by these evidences of thy care to look beyond the physical and outward things to the things of the spiritual world, and may we commune with thee in the spiritual sanctuary, wherein we may know thee, not simply as the all-powerful Creator, but as the loving Father, who makes provision for our complete salvation through Jesus Christ, thine only begotten Son. Amen!

The Northwestern Association, North Loup, Neb.

After the General Conference at Riverside, I took the northern route by the way of San Francisco and Portland, to Grand Island, Neb., in order to attend the Northwestern Association, arriving there within a few minutes of the opening of the first session.

Many things crowded memory's halls as I set my face northward for the journey of fifty-five miles from Grand Island to North Loup. It was twenty-two years ago that very week, that wife and I made the trip there for the first time, and began serving the dear old church.

Then after some years it was my lot to accompany Dr. A. H. Lewis in the last journey he ever made, from Conference at Boulder to North Loup, where we spent one Sabbath and Brother Lewis preached his last sermon. As I made my way over the route this time, I could not help thinking of Doctor Lewis and his oncoming illness, which ended his life on earth. Every step of this journey today suggested something precious and touching regarding friends of long ago.

Then, on my arrival, surprises met me on every hand. Oh, the many changes that will come to a large congregation in twenty years! Most of the old faces are no longer there. The crowds of young people of

other days have grown gray with the years and have families of their own, and many of them had to explain who they were before I could place them.

I was delighted to see that the North Loup Church is the same spiritual, loyal, enthusiastic congregation today as it was in other years.

The places left empty by the fathers and mothers of two decades ago, are now well filled with their children, and the outlook is hopeful.

THE FIRST MEETING

As I entered the church on arrival, Pastor H. L. Polan was extending a welcome to the visitors, and he was followed by a response by Professor Inglis of Milton, Wis.

One characteristic of the association was an item of "Echoes from Conference," in several sessions. Pastor Polan arranged for certain ones to give "echoes" in each case.

After the delegates from sister associations had been heard and their own delegates had reported, Rev. Duane Ogden gave the first "echoes," which were closely listened to by the people.

The house was well filled at seven-thirty the first evening and Rev. Claude Hill was right at home in his old church, leading the praise service.

After several gospel hymns, which in themselves were prayers set to music, while the daylight faded and evening shadows gathered, as an appropriate preparation for a real worshipful service, the dear old song, "Day is dying in the west," was announced and was sung in a most inspiring way. Here are the words:

Day is dying in the west;
 Heav'n is touching earth with rest;
 Wait and worship while the night
 Sets her evening lamps alight
 Thro' all the sky.

(Refrain)

Holy, holy, holy Lord God of hosts!
 Heav'n and earth are full of thee!
 Heav'n and earth are praising thee,
 O Lord most high!

Lord of life, beneath the dome
Of the universe, thy home,
Gather us who seek thy face
To the fold of thy embrace,
For thou art nigh.

While the deep'ning shadows fall,
Heart of love, enfolding all,
Through the glory and the grace
Of the stars that veil thy face
Our hearts ascend.

When forever from our sight
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise,
And shadows end.

Can you imagine the effect produced by this song led by Brother Hill, when the entire audience sang the verses in full chorus, and after each stanza, the fine choir and orchestra sang in subdued tones, impressively, the refrain as printed above? Would that the spirit and uplift of this service could reach all the dear churches.

In this meeting, the question of having a sunrise meeting, called the "retreat," was put to the people for a rising vote. About fifty persons voted to attend such a meeting.

The sermon by delegate H. C. Van Horn from the Southeastern Association, was full of practical suggestions. His text was Revelation 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Special emphasis was placed on the word "Do"; doing it is the main thing.

We are living in a great age—an age of inventions and new problems of which early generations knew nothing. It is foolish to say there is nothing more to bless the world than those things which the fathers knew. We have new responsibilities and new problems that can not be ignored, and we might as well face them squarely and help our young people to make the best of life in this new age. Let us try to see things from their point of view, and so be able to help them to a better life.

The *doing* is the main thing. Seventh Day Baptists can not teach right and do wrong. To fight for a "doctrine" and then do as we please would be disastrous. We have the Bible doctrine of the Sabbath of Christ, but the main thing is to keep it right.

The *doing* of the commandment must be from love rather than from fear of consequence. It should be a test of our love for Christ and of our loyalty to God. We should be true at any cost, no matter what others do. The brave man is willing to suffer with Christ in order to be true to God. If the Sabbath is God's truth, we should do our duty regardless of the outlook, even though all the world is against us.

Do the right because it is right. Sabbath keeping challenges us to do our very best for God and truth. Even though we can not see the end as we desire to see it, our duty is to be true and trust God who sees the end from the beginning.

We must *do* right and abide God's time.

Interesting Society Programs—On Friday at North Loup, at the request of Secretary W. D. Burdick, Edwin Shaw took charge of the Tract Society hour. He spoke of the comparative interest in the Tract Society's work and that of the Missionary Society as shown by the difference in the two budgets.

Brother Skaggs described the board and its place of meeting, giving the names and business of its members.

Brother Shaw also referred to the fact that some of the city school buildings are named after men in the Tract Society there. The editor repeated his Conference talk, reviewing the history of the SABBATH RECORDER and of the movement for a denominational building. As soon as this talk was over a lone Sabbath keeper came to my table and made a pledge of \$100 for the building.

THE EDUCATION SOCIETY

In the afternoon of Friday, Pastor Polan led the services of the Education Society, and President Edgar D. Van Horn's Conference address was read.

RECORDER readers have already seen this excellent address. Hurley Warren represented Alfred, Duane Ogden spoke for Salem, and Edwin Shaw stood up for Milton. Each one presented the advantages and ideals of the college for which he was called to speak.

Whatever criticisms were made were given in a constructive way and in the spirit of true loyalty. Regrets were expressed that there are so few ministerial students

when we need ministers so badly. Too many young people leave our churches and are lost to us in a world of business.

Dr. Grace Crandall spoke of the educational interests in China. She will prepare her address for publication and you shall have it.

Professor Inglis spoke on the question, "What Do We Mean by Christian Education?" First the student must have something in himself that is worth developing. Then people of the denomination have a right to expect something from the schools where they send their young people. Seventh Day Baptists have always believed in higher education and have striven to promote better schools.

Something more than mind culture is needed. If I had not had some *fundamental* training at home, before going to school, I could not have been where I am today. We have found godly teachers, and some who were skeptical. If there has been no home training to anchor the young man to Christian faith, there is much greater danger of his going adrift when he goes out for himself.

Parents have a right to expect an education that will enable their young people to be able to take helpful and responsible positions. They have a right to expect them to come out Christian young men in whatever business they choose—men who are able to *stand somewhere* as honest Christian men.

We give here the report of the committee on education as adopted by the association.

Your committee on education presents as its report the following paragraphs for consideration and approval:

Recognizing the fact that Seventh Day Baptists have always stood for a high type of education with no small emphasis on the spiritual phase, we would commend every community in this association for its progress, and urge continued effort not only to maintain this standard, but to create new atmospheres for steady growth in such ideals.

We believe that every educational system should recognize the place that religion should occupy, and hold up before its students the life and teachings of Jesus Christ as the ideal for civilization, and that without a proper blending with moral training, education is a menace.

Your committee would commend the faithful work of Director Erlo E. Sutton in the program of religious education which the Sabbath School Board is conducting. We realize that this program

should extend from the cradle to the grave; therefore, we would go on record as indorsing it. Especially would we encourage the organization and administration of leadership training classes in the local schools and churches so that trained leadership will be ready to accept places in Sabbath, Vacation Religious Day, and week day schools. All this that the integrated program of the church and denomination may go forward in the name of the master Teacher of men.

Your committee commends Milton College in its present needs to the members of the Northwestern Association for their whole-hearted financial and moral support.

An appeal is made not only to the college of this association, but also to those of the denomination to uphold standards of teaching which are in accordance with the search for truth, and to emphasize the need for the selection of men and women of strong character as the teachers which they employ, that proper emphasis may be placed on the purpose and aim of education.

Recognizing that fitness is an essential qualification for positions of responsibility, we would urge our young people to meet the challenge of today by preparing themselves beyond the ordinary qualifications, and to realize that many and varied fields of activity are open to those who will prepare to occupy them without need of sacrificing principle.

We believe that education should fit for leadership and service both in the local church and in community uplift, and would commend our young people for accepting the challenge to assume responsibility in promotion of moral causes in addition to carrying on their regular work.

We believe that Seventh Day Baptists should have no fear in meeting the moral and religious problems of the day. In the light of our advancement, the forces which control the natural and normal unfoldment of youth should be studied with open minds and sympathetic hearts. Parents and sons and daughters, teachers and students, pastors and young people ought to understand one another in facing life situations. May there be a more sympathetic study of these problems.

D. NELSON INGLIS, *Chairman*,
LESLIE O. GREENE,
HURLEY WARREN,
DUANE OGDEN,
ALICE THORNGATE, *Committee*.

The Education Society had a strong program, which was appreciated by all.

Sabbath Services—As the evening shadows at North Loup began to gather at North Loup on Friday, we were impressed by the evidences that our people were preparing for a refreshing, worshipful Sabbath. There was a real spirit of devotion, as the house filled up that evening with people who were ready for

THE PRAYER MEETING

After an inspiring song service, Hurley Warren, delegate from the Western Asso-

ciation, preached from the text, "The Master is come and calleth for thee." It was a time of trouble and need of help in the home of Mary and Martha, and the Master was there to help.

Christ, who promised to be with his disciples always, is here today. He calleth for thee here and now. He wants you to do more for him—to think more of the things of the kingdom—it may be to teach a class; it may be to greater consecration that he is calling, or to help somebody bear his burden. It may be to open the door of your heart and let him in.

Then Claude Hill led the conference meeting. He began with the song "Jesus is tenderly calling for thee," and the chorus, "Come home, come home," was impressively sung by the choir at the close of each stanza, which had been sung by all the people. After eighty persons had given voluntary testimonies, twenty arose upon the call to "testify by standing," making a hundred responses to the Master's call.

Eight boys sang, "Trust and obey"; and after the closing hymn, "Draw me nearer, Lord," the great congregation turned their faces homeward.

SABBATH MORNING

The thoughts of last evening settled the question with the editor as to his theme for the Sabbath morning sermon. It was that of Christ at the door. The house was full. An offering of \$37.58 was taken. The lunch on Sabbath was given in the basement of the church. There were more than one hundred seventy persons at the first table, and about half as many at the second. Lunch was served in this way on Sabbath and Sunday. It made busy work for old and young, but the good people of North Loup seemed to enjoy every minute of the time.

YOUNG PEOPLE'S WORK

At three o'clock Sabbath afternoon the young people had their excellent program, which had been arranged by Mrs. W. J. Hemphill.

There were more than one hundred present when the meeting was opened. The song service was unusually good. A quartet of young men sang that beautiful song, "Peace, peace, wonderful peace," with the prayer, "Sweep over my spirit in fathomless billows of love."

Gertrude Hemphill read this poem by Edgar A. Guest:

LOYALTY TO TRUTH

I'd rather lose than play the cheat;
I'd rather fail than live a lie;
I'd rather suffer defeat
Than fear to meet another's eye.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.
I'd rather fail in every test
Than win success by base deceit;
I'd rather stand upon my best,
Be what it may, than play the cheat;
I'd rather never win men's praise,
Nor share the victor's sum of laughter,
Than trade my self-respect for bays
And hate myself for ever after.

Then followed five practical talks by young people, and addresses by Claude Hill and Duane Ogden.

There was a discussion of seven questions as follows:

1. Is the one who succeeds in wrong enterprise to be considered a success?
2. How can we learn right standards of success?
3. What difference is there between successful work and successful living?
4. From what standards could Jesus be called a failure?
5. Name some false standards of success against which we should carefully guard.
6. What are some dangers in measuring success in terms of money?
7. What are some right standards of success?

The young people certainly gave some very sensible and practical answers to these questions.

Woman's Hour On the evening after Sabbath at North Loup bath in the Northwestern Association, we enjoyed the program of the Woman's Board. The North Loup orchestra of twenty-one men was present, and gave us inspiring music, both religious and patriotic, in several selections, closing with the "Star Spangled Banner." The congregation sang "The old wayside cross," twelve young ladies leading in the song.

The main address was by Dr. Grace Crandall, regarding affairs in China. She will prepare this for use in the woman's page.

Her outlook is hopeful for China's future. We must go on training such young men as you saw at Conference with Mr. Davis. We need your support and co-operation. Christians are taking prominent places in government affairs and there are many signs of better days to come in China.

The Last Day This was an important day, crowded full of business matters and religious services.

The committee on resolutions presented the following report. We have already published the first one by special request and urged our people to heed its appeal for the Onward Movement program. Now we repeat it by way of added emphasis.

REPORT OF RESOLUTIONS COMMITTEE

1. **RESOLVED**, That we are in deepest sympathy with the ideal and challenge of the Onward Movement, and God helping us, we will dedicate our lives and material resources to the work of his kingdom, especially as represented by the Onward Movement program.

2. **RESOLVED**, That we hereby express our appreciation of the life and service of Dr. Theodore L. Gardiner, the Grand Old Man of the denomination, and that we commend to our churches the interests which he so earnestly represents.

3. **WHEREAS**, The work of the Missionary Committee of the Northwestern Association in connection with the evangelistic quartet work has made it necessary to call upon the churches for considerable funds in addition to the regular denominational budget, and

WHEREAS, There seems to be a strong sentiment that the churches should support a unified budget and not be called upon to raise extra-budget money for denominational work, be it

RESOLVED, That this policy for the support of the evangelistic quartet work be held in question and that the Missionary Committee be instructed to take up the matter of financial support for quartet work with Secretary W. L. Burdick of the Missionary Society—it being understood that such a procedure would meet with his approval.

4. Since we hold the seventh day of the week as sacred time, which has been held inviolate from the earliest time, and since not only the Sabbath but Sunday as well, would lose its significance through the injection of "Year Day" and "Leap Day" as extra days to finish out the years,

And since, if we were to observe the present calendar in case the simplified calendar were put into effect there would be conflict in the compulsory school laws which would lead to religious persecutions, thus making for religious legislation which is contrary to the Constitution.

And since holidays and birthdays would lose their sentimental content, because of these and other reasons,

RESOLVED, That we express our utter disapproval of the proposed simplified calendar and that we pledge our united effort to do all we can do to prevent its coming into effect.

5. Inasmuch as we are and always have been loyal to our present government, in so far as it stands for the best for human kind,

RESOLVED, That we pledge our loyal support to the enforcement of our laws, including the Eighteenth Amendment, and call upon our people everywhere diligently to study our common problems and, regardless of party lines, to uphold men and principles whereby our fair land shall con-

tinue to gain higher ground for God and man.

6. **RESOLVED**, That we hereby express our appreciation of the friendly spirit and generous hospitality to the people of the North Loup Church in welcoming us to their homes, for the bounteous repasts served in the church basement on Sabbath and Sunday, for the care of our hosts for our comfort during these warm days, for the excellent music by the choir, the orchestra, the quartets and numbers of special music, and for the display of beautiful flowers.

H. C. VAN HORN,
H. L. POLAN,
WESLEY HUTCHINS,
RALPH SOPER,
G. MERTON SAYRE,

Committee.

The resolutions caused a good deal of enthusiasm and were adopted with a royal good will.

A NEW MAN AMONG US

In the RECORDER of September 10, on page 323, you will find Pastor Polan's account of his visit to Calora, Neb., to help organize a church and ordain a pastor. This pastor, Rev. Ralph Soper, and Brother Crouse were both in attendance at the association.

Brother Soper was introduced by Pastor Polan, and told us of his new church that has to worship in a school house, and of the desire of his people to help the cause we all love. He spoke of baptizing eight young people. The attendance is from twenty-four to forty-eight, some of whom go twenty miles to church. He drives fifteen miles himself. This little flock meets about one hundred fifty miles west of North Loup.

In the missionary hour on Sunday Brother Soper said he had come to the association to learn more about Seventh Day Baptists. He expressed himself as being hungry for the people of God. He thinks others, too, are as hungry as he is.

He has had an interesting experience, and spoke highly of Brother Polan's visit to his people and the help he gave them.

Brother Soper impressed us as being a humble, conscientious minister who, like Paul, was astonished to find that God could use him in gospel work.

MISSIONARY HOUR

Aside from Brother Soper's address in favor of mission work, the other speakers were Mr. Skaggs, who presided, and emphasized the great commission given the Church to preach the gospel, speaking also of the open doors.

After Mr. Soper had finished speaking Miss Austin made a good address about the spirit of missions among the young people.

Then Dr. Grace Crandall made a strong appeal on Christian giving. "If every one would give the Lord his share we would have money enough."

The good work in China has all been done by Christian giving. Miss Palmberg got her church building by writing to Christian friends who were willing to give. Our people in Shanghai are up against great problems, but there is a good spirit of co-operation among the workers there.

The "Echoes from Conference," heard this hour from Leona I. Sayre were exceptionally fine. You will find them elsewhere in this issue.

In the afternoon and evening of Sunday there were two good sermons, one by Rev. Claude Hill and the other by Rev. E. A. Witter.

Brother Hill began by asking the question, "Have I done my best?" He thought that if the fifty million Christians had all done their best there would not be an unsaved person in the world today. The great question for each one is, "Have I done my best?"

Something is wrong. Too many are playing at Christianity. Men and women are not willing to do their best for Christ, so the Church makes very little progress.

The highway is all prepared but we do not walk in it. We can not walk in that way without teaching Christ. He offers the water of life of which if a man drink he shall never thirst. There are wide-spread deserts which a supply of water would transform into a garden. So would the water of life transform deserts of sin if it were only applied.

The "one thing" lacking with the rich young man who came to Christ would have given him treasure in heaven.

Can we look Christ in the face and say, "I have done my best for wife, for husband, for the children in my home, for my neighbor's children, and for the boys and girls out in the world?"

No teacher has the right to say, "I am hired to teach the things in text books, but am not to take any interest in the character

of the children who come to me. Their character is nothing to me."

The Church would be far richer and better if it would get back into the highway with Christ and be willing to take up the cross and follow him. While longing for more great leaders, such as we used to know, why not determine to begin doing our very best for the kingdom of God?

In the evening Brother Witter, a former pastor, preached from the words, "He that believeth in the Son of God hath witness in himself."

After some reminiscences of other days in North Loup, he made a strong plea for the spiritual communion which brings Christ near, and which assures us of salvation. Sin dulls the spiritual life and puts us out of harmony with God. The disobedient child fears to meet his father. So it is with the guilty soul and his God. Even in Eden, sin separated man from God. There is unrest in human hearts today because we have lost the anchor of faith and hope. We long for peace amid the turmoil of life, but do not find it. Our anchor is gone and we drift with the currents of the world.

If we only realize the spiritual indwelling—the divine presence which God has promised—we should then find rest for our spirits, and victory over sin would be assured.

The song services on this last evening were especially uplifting. Twenty-five or thirty men came to the front and sang, "Rock of Ages," and "The Sure Refuge."

The great audience enjoyed such songs as "Glorious things of thee are spoken," and that familiar song about the beautiful land where things never grow old.

Thus ended the four days of meetings in North Loup. It was a real spiritual love feast, just such as the children of God need in this vale of tears to strengthen their purposes and to help them face the future full of faith and hope.

The next session will be held at Nortonville, Kan., in 1929..

Power in the Still Small Voice It seems to take the world a good while to learn the real lesson taught by the life and experience of Elijah. He was a loyal man of God whose heart was deeply pained

ON OUR SHELVES

TO RECORDER READERS:

During the past few weeks I have had the privilege of becoming very familiar with the shelves of the store room here in the publishing house, in which are kept all the tracts, books, and booklets which our Tract Society publishes. Again and again I have wondered why so many of these books stay here instead of being sold and read and why our tracts do not go faster. The place for these things is not on shelves except temporarily; they should go out to those they might help.

I have come to the conclusion that perhaps many of our people do not know that these books and tracts exist. Perhaps they have not been advertised enough.

We have books which would be fine for Christmas or birthday gifts if carefully selected for the right person. There are tracts which would be an inspiration to us if we would read them. Having read them, and knowing what is in them, we might be able to give them to some one else whom they would help, but we can not expect to know which ones are appropriate unless we are familiar with them. There are books and booklets for boys and girls as well as older folks.

Some of the books fill special needs, such as a manual for Bible study; some are designed to help religious education workers; some would be useful to Junior superintendents. There is valuable material here that should be used.

Doctor Gardiner has promised me space in the pages of the RECORDER to tell you separately about these books and tracts. Will you watch for these notices under the heading "On Our Shelves," and see if you can not put our publications to work?

BERNICE A. BREWER,

Assistant Corresponding Secretary of the Tract Society.

over the departure of so many in Israel from the commandments of Jehovah. Moved to make a strong fight against the prophets of Baal, he proved the power of God by his faith and prayer and sacrifice.

Then the poor man took up the method of physical force to drive the hosts of Ahab into submission. He would compel them to accept his beliefs. When this movement failed and he found himself under the juniper tree, completely disheartened, God came to him in a most gracious way, and took him back to the mount where Moses received the law. And there by the lessons of the tempest and the earthquake and the fire, and that of the "still small voice" God taught him to see that he could not *drive* men to accept his teachings, but that he could *lead* them by the power of the spirit. The same lesson was taught another prophet who was zealous for the kingdom of God: "Not by might, nor by power, but by my spirit saith the Lord."

Jesus exemplified this great principle, that in gentleness and in spiritual appeals there is power. In the still small voice our God proclaims his presence, and by this and this alone, the victory over evils shall come. Not in the spirit of "fight," but in the persuasive appeals actuated by the Christ-spirit in human hearts rests our hope of winning the world to God.

HOME NEWS

The Waterford Seventh Day Baptist church thanks God for sending them a pastor so soon after Pastor Ogden left for Nortonville, Kansas.

Pastor Carroll L. Hill, from Alfred University, commenced his services on Sabbath day, September 8. He has with him his wife and baby boy, and they are comfortably located in the parsonage, recently purchased from Mrs. Cady S. Rogers, a member of this church.

The church held its regular services while without a pastor with Rev. Mr. Darby of the Niantic Baptist church, acting as supply.

MRS. ALBERT BROOKS.

September 12, 1928.

"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over special temptation—these are the threads of gold, which, woven together, gleam out brightly in the pattern of life that God approves."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

FIRST JOINT CONFERENCE OF MINISTERS

REV. A. E. JOHANSEN

First of the joint conferences of ministers and laymen called for by the recommendation of the Commission, adopted at General Conference this year, was held in Milton, Wjs., September 10, 11, and 12.

Under the direction of Rev. Claude L. Hill, president of Conference, and Rev. W. D. Burdick, denominational secretary, the programs of the various boards and of the denomination as a unit were discussed at length. With Pastor Burdick acting as "teacher," seven two-hour sessions were held during the three days that the laymen and ministers were the guests of the Milton Church.

In all, thirty-six representatives of the churches in the Northwestern Association, including a number of representatives of the denominational boards, were present for the conferences, which were marked by genuine interest and earnestness.

Emphasizing the fact that the primary need of the ministers and laymen of the denomination is "information," Pastor Burdick devoted each session to the program and interests of different boards. Financial needs, proposed programs, calls for service which are being received, and a detailed description of the manner in which the various organizations function, were the principal items in the discussion of each phase of denominational activity.

Both pastors and laymen came to see more clearly not only the claims of each denominational board upon the members of the denomination, but also the need of supporting the denomination as represented in the unified budget and the Commission, in order that the various interests of the whole might function as an organic unit.

Interest in and support of the church locally, while the first privilege of the church

member and pastor alike, is not the only privilege. It is his privilege to extend his interest and contribution to other churches, to the denomination as a whole, and to those people, on the home and foreign fields, who are looking to the denomination for ministry. This, in brief, was the message which the meetings brought to those present.

Nor were mere generalities all that were dealt in. Problems were dealt with in their more specific and personal phases. The spiritual life and vitality of the denomination, it was pointed out, depend on the spiritual life of each individual within the denomination. And the financial and business end of the denomination, it was made equally plain, depends upon the loyal support and wise co-operation of every member. The deplorable state of affairs in the denomination financially, was frankly recognized. Emphasis was placed upon the fact that only as laymen and ministers alike are made aware of the opportunities of service which the denomination offers and of its need of spiritual and financial support will this deplorable situation be met effectively.

Were there any disagreements at the conference? Naturally there were. But they were disagreements on other means and methods and not over objectives. There seemed to be a working harmony, which is the only kind of consequence.

The detailed discussion was too extensive to be condensed in this brief report. One feature of the conference, which I think was outstanding, was an "open forum" held on the last evening, when everyone present was invited to write out on a slip of paper any particular matter which he felt deserved most attention during the year, or which represented the greatest weakness or fault of the denominational program. These slips were read by Pastor Burdick and served as something of a barometer to indicate the reaction to the conference.

Emphasis was placed on certain practical and administrative aspects of the denominational program. Need for stewardship, and most especially for cultivation of the habit of tithing; need for denominational bulletins, as well as local church bulletins, to bring items of denomination interest before the people; emphasis of the

work of the denominational boards, apart from the financial end of it; earlier publication of Conference minutes; revision of the apportionment of the Onward Movement budget among the churches on a more equitable basis; and the strengthening of support of the home field without sacrificing the foreign mission work, were among the practical suggestions made.

Emphasis upon the spiritual life, individually and in the churches as a whole; renewed interest in the Bible; education in soul-winning; more consecration in the laity; endeavor to attain a more charitable and optimistic outlook—these were only a few of the practical spiritual improvements which were suggested as needed.

The meetings were both informative and inspiring, and give promise of doing much toward increasing the vitality of churches and denomination during the present Conference year.

THE NAME OF GOD—THE SEAL OF GOD

J. A. DAVIDSON

(Article 7)

When any government enacts a law, that law can not come into force until it is sealed with the seal of the government. That seal verifies the authority behind the law and gives to the law its power.

We have found in the Bible that Jehovah is the Creator of heaven and earth, the sea and all that in them is; therefore, by virtue of his work of creation, he is Lord of heaven, and earth, and all. Now the word "Lord" means "supreme authority," hence he is supreme Authority over all the works of his creation. This was proved by his life while here on earth. The heavens, the earth, the sea, the winds, even the devils obeyed him, thus showing him to be Lord over all.

Now as supreme authority over all, he has given us a law which, like himself, changes not. But this law, like other laws, is of no force without the King's seal or signature as the sign of his authority. If we look at this law we might ask, whose law is it? Where is the sign of authority? What government made it? Are we under obligations to obey it?

Naturally the signature would be that of the head of the government enacting the

law, and the seal, that of the government. Does the Bible tell us anywhere, outside of the Ten Commandments, what this seal of God is? Our answer is, yes. Turn to Revelation 7: 2-4. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Now this passage does not tell us what the seal of God is, but if we turn to Revelation 14: 1-5 we will see the same company on Mount Zion with the Lamb of God, all having the Father's name in their foreheads. Therefore the Father's name is his seal. Now, we will not expect to find a name actually written on the foreheads of the members of this company, but rather the belief imbedded in their minds, that the Father of Jesus Christ is the supreme authority. The next question that arises is what, then, is the name of God? In Deuteronomy 12: 1-11 we find instructions given for destroying all places where idols had been worshiped, breaking down pillars and overthrowing the altars of heathen worship and then the words, "Ye shall not do so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come." Then follow instructions about their sacrifices and offerings to be made at this chosen place, with the information that when they should go over Jordan into the land of promise, "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there." To that place then they were to bring their offerings and sacrifices and "choice vows which ye vow unto the Lord."

Now turn to Joshua 18:1. Here was the place which the Lord chose at Shiloh, where they set up the tabernacle, the center of worship. Now turn to Jeremiah 7: 12. "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." Here we find that God's name was placed in Shiloh, where the tabernacle was set up, but what part of all the furnishings that they took with them represented God's name? They were to take the

tabernacle with its curtains, boards, sockets, furniture, altars, table of shewbread, golden candlestick, and all the necessities for the worship of Jehovah. But we do not find the name of God in any of them until we come to the mercy seat, or throne of God. The promise in Exodus 25: 22 reads, "And there I will meet with thee and I will commune with thee from above the mercy seat, from between the two cherubim, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Here was the throne of him who created the heaven and the earth, and underneath this throne were the tables of stone on which were written with the finger of God the words of his unalterable and everlasting law. Chas. M. MacIntosh, in his notes on Exodus says, "Whosoever dares to annul one of these Ten Commandments, endeavors to pull the foundation from underneath the throne of the Most High God (for his throne is built upon the foundation of perfect righteousness." Compare Psalm 19: 7, Romans 7: 12; 8: 4 and Hebrews 1: 8.

It is quite evident that as they were instructed to place his name in the place he would choose, that his name must be found on these tables of stone. Let us examine these laws, for the name or seal must be there or the law would have no force. In the first commandment we find no mention of his name as authority and neither in the second or the third. In the fifth which reads, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee," we have as in the second and third the title, "Lord thy God," but this does not designate who he is or account for his authority. Nebuchadnezzar might claim that title or some of the heathen gods. Mohammed claims it. The Pope of Rome claims it. See the Roman Decretalia. In the last five commandments we do not find any name mentioned; so as far as these nine commandments are concerned there is no authority named back of them. They are not complete without the fourth commandment which reads, "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou

shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Here in this commandment we find the authority back of the law—"The Lord that made heaven and earth, the sea, and all that in them is." This distinguishes him from all other gods of the whole earth. It makes him peculiar to himself. There is no other such authority in the universe. He alone can claim to be the Creator of all things. Take this commandment out of the ten and we have no authority back of any of it. Leave it there and the law is as immutable as God himself. This name being in the very center of the law is practically written on the face of it, and so becomes the seal or signature of God. It sets forth his authority.

Of all the Ten Commandments God chose the Sabbath commandment to be the seal of his law. He made the Sabbath as his everlasting witness of his creation of the heaven and the earth, and all things. He sealed it with his Sabbath.

We read in Genesis, "And God saw every thing he had made, and behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Thus God sealed the work of creation with the Sabbath and it must ever remain the seal as long as that creation remains.

When the thirteenth International Congress on the "Sunday" convened at Edinburgh, Scotland, in 1908, M. Loyson, of Geneva, an ardent Sunday advocate, wrote a message to the Congress as follows: "Genesis 2: 3. In whatever way we should understand this passage, whether in a historical or a symbolic sense, it is certain that in the sacred language of Scripture the

day of rest is God's final seal upon his work." (The world's rest day, p. 10)

So we have the Sabbath as the seal of God's creation, the seal of his authority over all; and the name of the Lord God that created all things as the seal of his immutable law. And this name of the creator of the heaven and the earth and the sea and all that in them is proved to be the seal with which the 144,000 on Mount Zion with the Lamb have been sealed, having the Father's name in their foreheads. That is, they believe and have faith that God created all things, and have put their faith into action by practicing the requirements of his law in full which is his divine will. See Matthew 7: 21. "Not everyone that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And in Revelation 14: 12. "Here are they that keep the commandments of God, and the faith of Jesus." Therefore they keep the Sabbath in honor of his creative authority for he said, "I am the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezekiel 20: 19, 20.

Read in Revelation 14: 1-5 John's vision of the Lamb and the 144,000 "having his Father's name written in their foreheads." "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men And in their mouth was found no guile."

Then in the following verses, Revelation 14: 6, 7, where the angel having the everlasting gospel cries, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"Here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

When we enter into Sabbath keeping at sundown on the sixth day, we testify before a skeptical world that we believe that Jehovah created the heaven and the earth and the sea and all that in them is, and that he is ruler over all, King of kings, and Lord of lords.

There are many instances in the Scripture where the name of God is declared to distinguish him from all other gods or would-be authorities in the earth. The reader should take his Bible and concordance and read them all. He would be surprised at the number.

Psalm 121: 1, 2 (margin), "Shall I lift up mine eyes unto the hills? From whence cometh my help? My help cometh from the Lord, which made heaven and earth." Here the psalmist is contrasting the worship of Baal with the worship of Jehovah. He does not lift his eyes unto the hills for help. The worshippers of Baal do that. He lifts his eyes of faith unto Jehovah who made heaven and earth, and from whom he can derive help. Now read Jeremiah 3:23 and 10: 1-16. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." Then he pictures the making of idols by the people and the foolishness of thinking they could do evil or good, and contrasts their lack of power with the power of the Lord. "There is none like unto thee, O Lord: thou art great and thy name is great in might." In Psalm 115: 4-8 he gives another picture of idols, "the work of men's hands." "They that make them are like unto them; so is every one that trusteth in them." "But our God is in the heavens: he hath done whatsoever he pleased."

When Peter and John had cured the lame man at the Beautiful gate of the temple, the chief priests and elders and scribes were so enraged that they had the apostles imprisoned. Later when the apostles were released and went back to their company and "reported all that the chief priests and elders had said unto them," the company "lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Here they repeated the name of Jehovah as it is found in the fourth commandment. (Acts 4: 24.)

In Acts 14: 13-15 the account is given of the curing of a cripple by Paul and Barnabas. The people thought the gods had come down to them, and in the protest which Paul and Barnabas made to their efforts to worship them, the apostles said, "We also are

men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

Paul again quotes this name as given in the Sabbath commandment to distinguish between the true and living Authority and the false gods of the world. Again at Athens he draws the same contrast on Mars' Hill, Acts 17: 22-25.

In Revelation 14: 7 we have the message, "Fear God and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters." Therefore the Sabbath is the outward expression of the Seal of God's authority. Take that away from our religion and we have a religion that is very incomplete, and can be associated with any other religion outside of Christianity. And we take away that part of it which recognizes God's supreme authority and tear away the authority from his throne, an insult to Jehovah.

Truly the name of the Lord is great, for he hath done wondrous things.

ECHOES FROM CONFERENCE

LEONA I. SAYRE

(Paper read in Northwestern Association)

Although not a part of the missionary hour, I should like to refer first to the pageant presented by the women of Riverside, as it surely belongs with a report of the missionary program of Conference. It was "Open Doors," written by Miss Anna West, and was the same one given at Conference last year as a part of the Woman's Board hour. The characters, Australia, Java, China, India, London, Jamaica, Trinidad, and Georgetown all presented themselves before the Spirit of Missions with a plea for aid. The Spirit of Missions was very sad because of her inability to help, but sent her two heralds to call her helpers to give her advice and encouragement. The heralds returned bringing the Angel of Faith, the Angel of Prayer, the Spirit of Evangelism and the Spirit of Brotherhood. After each of these had given her assurance of her help, the Spirit of Missions was glad and sent the heralds to call back the pleading nations that she might promise them aid. It was very pretty and impressive, as

those of you who saw it either this year or last can testify, and I wish that you might all have seen it.

The Missionary Society hour was on Thursday morning. The report was presented in printed form and very little time was used in discussing it. I suppose you will all have opportunity to read it in the RECORDER or the *Year Book* later on, so I shall take no time for it here.

The first address of the morning was by Rev. J. W. Crofoot on "The Field—the World." He used that familiar text, "Go ye into all the world and preach the gospel to every creature." Two thoughts which I wish to pass on to you from that address are: First, "The missionary spirit is the thermometer of the Christian's life," and second, "The great motive of evangelizing the world will crowd out all bickerings over little and unessential differences of opinion."

The second address was by a product of one of our missions, Mr. Dzau Sih Ding, the manager of the hospital at Liuho. To have heard him would have made a good argument for missionary work.

Our mission work in general was then reviewed by our secretary, Rev. William I. Burdick, and I think that we wonder at what can be accomplished with so little means. The interest of the officers of Conference in the missionary program was shown by the fact that an extra session was called for Friday afternoon to allow Rev. H. Eugene Davis to present the needs of our mission in China.

Mr. Davis presented plans for the schools which they in China have worked out and consider plausible, possible and within the limits of the funds held in trust for that purpose by the Missionary Board, and which Doctor Shaw has just reviewed for you. Then followed a very extended discussion which showed the enthusiasm which the people feel toward the missionary program in China, and the very deep interest felt by the members of the Missionary Board toward all missionary enterprises.

I'm sure that you would have felt, had you been there, that the members of the board consider themselves not only stewards of God's money received from us, but also agents for the extension of God's kingdom in the world.

A GLORIFIED ELM TREE

MARY A. STILLMAN

About one hundred feet west of my sleeping porch stands an elm tree, where it has probably stood for a hundred years. It is not crowded by other trees, so it has filled out a rounded outline, not the goblet-shape usual to elms. From my porch this outline just fills an unglazed window-space, like a picture in a frame.

In the evening the elm looms dark, a black silhouette against the lighter background of the sky. In the night the stars appear and stud this background with bright points.

I always like to wake up a little before sunrise to see the glorification of the tree. The clouds at the north turn a beautiful rose-color, against which Mount Chocorua stands in purple outline like an American Fujiyama.

As the sun peeps up over the hills the top of my elm tree becomes bronze. Gradually this color descends until the whole tree is covered with dull radiance. As the sun rises higher this dullness brightens to gold, like a stage tree with a golden spot light turned upon it.

At all times of day the elm is beautiful, and the birds love it as well as I do; but just at sunrise it is at its best. So we may be transformed if we keep our faces always turned toward the Sun of Righteousness.

FOR SERVICE

'Tis not how much we shine;
But, rather, how our light
Shines on some darkened way
And makes it bright.

'Tis not how much we tell;
But, rather, how our voice,
Love-filled, will lead to life
And heavenly choice.

'Tis not how wide our name
Is flung, with Honor's dart;
But, rather, how our life
Will cheer the heart.

'Tis not how great our power,
Or strong our selfish will;
But, rather, can we live
A helper, still?

—Robert Hare.

There seems to be a notion with some that if the Missionary Board does not endorse the building program for the China schools immediately it means retrenchment. After listening to that discussion and the lesser one which took place during the business meeting on Sunday afternoon, I feel sure that I am safe in saying that such is not the case.

The Missionary Board is our agent working with the funds furnished by us, making use of knowledge gained by their own experience and under the direction of the all-wise Guide. If they are handicapped for funds, whose fault is it? Surely not theirs. I noticed by the report that the Onward Movement budget did not furnish them with what it had planned to do, and that was of course due to the fact that so many of the churches were not able to meet their share of that budget. I am not saying this as a discouragement. One paper read at Conference had this idea: "You have done well, but you can do better." I truly believe that. We may have done as well this year as in other years, but surely we should not be satisfied with that. These men of the board are experienced men, and I think none of us who were there could doubt that they take these problems to God, who can and does guide in all matters when asked.

The need in the China field is great. Mr. Sung says it is as great or even greater than it ever was. Surely we want to see these schools built for the good of God's cause there and we want to see them under the conditions and at the time when they will bring the best results in souls for God's kingdom.

The motion passed on Sunday afternoon urging the Missionary Board to move forward in the building program for China as soon as they consider it at all plausible, shows both the interest of the people in the China mission and their confidence in the Missionary Board.

Let us vote for missions with money, and let us show the reading of our Christian thermometers by our prayers that the missionaries and the Missionary Board may continue to be guided right in solving all of their many problems.

MISSIONS

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

INTERCESSORY PRAYER AND THE TRIUMPH OF MISSIONS

We need men, we need money, and we need information; but in missions we need intercessory prayer more than all things else dependent on mortal man. The same is true in our personal lives and all Christian work, but we are thinking of missions now. Prayer is a very vital matter in missions because it is the most efficacious force wielded by man in the kingdom of God. We may not know why, but such is the order established by the Creator. We would not intimate that the good Father could not have set up an order where prayer did not count, but he has not. We live in a world where prayer or the lack of prayer affects everything, and nowhere more than in missions.

This is not the place to analyze prayer any further than to say that prevailing prayer is more than the words we say with closed eyes once, twice, or three times a day. We ought to have regular seasons for prayer, to be sure; but efficacious prayer requires the co-operation of man's entire being. It is communion, aspiration, and submission all combined. It is communion—living in touch with God all the day long. It is aspiration—being constantly led on by a passion not alone to make the most of ourselves for God's glory, but also, as far as possible, to lead the whole world to Christ and transformation through him. It is submission—seeking each wakeful hour to know the Father's will and endeavoring to do it at whatever cost. True prayer is an attitude which permeates every thought, feeling, and act. Since the days when Christ prayed all night, and alone, till now, such prayer as this has been the mightiest force placed in man's hands for the advancement of missions.

It is not the privilege of any one class to pray. It becomes all, and missions advance in proportion as Christ's followers have the passion of intercessory prayer. A commit-

tee of laymen wrote not so many years past, "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives." Prayer knows no limitations. No one is too far away to be reached by it and no task is too difficult for it. It reaches God, who is always near, and men, though far away. Prayer, being the chief means placed in the hands of Christians by which to accomplish the world's redemption, renders its neglect a serious affair.

That prayer is a tremendous force in life and the kingdom of God is not mere theory. It is a fact verified by experience as well as by the history of the Church. We often have to be brought very low before we even begin to use it. The soul struggles with its problems in discouragement and deep darkness; it seems as though the heavens are brass; but in its helplessness, loneliness, and despair it turns to God in prayer. And behold, as it agonizes, light divine breaks on the life! Not that all desires are granted and all struggles past; but the Father himself has appeared giving the grace, hope, and love so much needed. Now undaunted, the soul, chastened, purified, and made submissive by the furnace through which it has passed, renews the battle with greater vigor, crying out, "I can do all things through Christ who strengtheneth me."

The call of the hour is to prayer, to intercessory prayer. The call of every hour in missions is to prayer. O Father, teach us how to pray.

GOOD NEWS FROM ATHENS, ALABAMA

After spending two days in Hammond, La., following the Southwestern Association, General Missionary Ellis R. Lewis and the student quartet drove to Athens, Ala., where a good work was wrought during a meeting which continued only eight days. From a letter written by Brother Lewis is gleaned the following:

"We left Hammond Wednesday morning; arrived at Athens, Ala., Friday four in the afternoon; began meetings Sabbath day, and continued there eight days. Six conversions, three reclaimed, and one other

Sabbath convert beside the three reclaimed, two of whom are also Sabbath converts. Eight added to the church, six by baptism, two by experience.

"The results are largely merely an ingathering from the careful work of others, principally perhaps Pastor E. H. Bottoms, whose faithfulness and loyalty deserve high praise. It is a really spiritual church, which now numbers twenty-one members, and it was certainly a pleasure to me to know them and to be a co-laborer with them, though for but a little while. Two more weeks were needed there, but sickness, a summer 'flue,' prevented our continuing."

LETTER FROM MRS. THORNGATE

DEAR RECORDER FOLKS:

It is the Sabbath day of Conference and we are thinking very much about the people gathered at Riverside and wishing we, too, could share the inspiration and fellowship which will abound there today. We are eagerly looking forward to the return of Doctor Davis and Mr. Dzau so that we can hear all about it and besiege them with questions as to what and who and how!

Mrs. Davis and I, with our seven children of assorted ages, are spending the summer on Mokanshan in the house which Miss Burdick has herself bought for the use of the mission. It has been fairly cool and very lovely up here among the bamboos. The children have enjoyed the release from the narrow confines of mission compounds and are ranging the hillsides quite as their contemporaries at home do. They are getting brown and consume enough food to keep their elders hustling. We all, even little Stephen, enjoy the swimming pool, which has been blasted out of the hillside, and is fed by springs.

Another helpful feature for us Liuhoites is attending the stone church and listening to sermons in English and having Bible study with other American and English children. Most of the foreigners on the hill are missionaries, and it is most interesting and helpful to learn the various attitudes and reactions to the many-colored, shifting kaleidoscope, which is modern China.

We have interesting reports from our missionaries down on the plain—Mabel and Anna West are at Shanghai while Aunt

Nettie West, out of the goodness of her heart, spends most of her time at Liuho, keeping house for Doctor Thorngate and helping with the dispensary and hospital accounts. Doctor Palmborg is back home after a sojourn at the Shanghai Sanitarium, where she has had her tonsils removed and treatment for her lame arm. Miss Burdick is at Kuling.

It is afternoon and we are waiting for the children to wake from naps so we can have our Sabbath service. The little folks enjoy the Children's Page in the RECORDER. After that we plan to go (all except Richard, who sprained his ankle the other day) for a bit of walk along the "ridge" to enjoy the fine air after a thunder shower.

Many more Chinese than ever before are living on the hill, and the chances are that the day of Mokanshan as a haven for worn missionaries is at an end. It has served its purpose well and has been a memorial to the efforts of the few missionary pioneers, notable among whom was Dr. D. H. Davis. We often talk of Doctor and Mrs. Davis as we sit on the porch and look across the green mountainside and see the white plaster walls and black tile roof of their house rising above the feathery bamboo.

Sincerely,

Mokanshan, HELEN THORNGATE,
July 28, 1928.

A PRESENTATION

Very soon many churches will be preparing for the every-member canvass for church and denominational purposes, and much depends upon the viewpoint of canvassers and people regarding the work. It is seldom that this entire matter has been set forth more faithfully than by a pastor of a Presbyterian Church in Newark, N. J., in a charge given on the eve of the annual canvass. It was published in the *Presbyterian Magazine* last February and is given below. If canvassers and people could get the vision presented in this charge, the desired results would be accomplished.

"MY PEOPLE:

"We stand in God's presence upon the threshold of a holy task. It is ours this day to lay upon his altar and upon the table of the church, our silver and our gold, but first of all ourselves.

"MY BROTHERS:

"Like the seventy of old whom our Lord and Master sent forth two by two, you are to go out this afternoon into the homes of our church and congregation. You do not go forth to beg. The Almighty Lord and Creator is not poor. He owns the silver and gold and cattle upon a thousand hills. All that we have comes from him. Our Lord and Savior Jesus Christ does not need our money and our wealth; he needs our loving gratitude and our joyous service. You go forth today, my brothers, with hearts humble before God but with heads erect. The homes of this people will be open to you. Their loyalty to this church will not fail in this the hour of her need.

"You are not sent forth with worldly wisdom and with blare of trumpets. You are not commissioned to ask alms at the hands of men and women who do not believe in the church, but you are to seek the loyal support of those who already have covenanted to be Christ's followers and who have promised their allegiance to this church.

"May you go in the spirit of hope and courage! May your hearts be filled with the constraining love of Christ! May your lips be open to utter gracious and winsome words! May your feet be shod with the preparation of the gospel of peace! May you carry a blessing to every home you enter and bring from each a blessing with which to worship God as we carry on!

"Do you, as members of the chosen seventy, continue to accept your responsibility, to carry forward this every member canvass in the spirit of Christ, for the blessing of Old First Church, and to the glory of God? (Will you please indicate your affirmative answer by the uplifted right hand?)

"To you, the people of the Old First Church and congregation, I give solemn and eager charge that you respond to the call of the church you love and profess to serve; that you receive these appointed messengers in the spirit in which they come; that you respond to their invitation with such an answer as you may conscientiously give in the light of your love for Christ and his love for you; and that you first give your own selves fully unto the Lord. (Will you please indicate your willingness so to respond by the uplifted right hand?)

OUR HIGHWAY

MRS. ELLEN W. SOCWELL RAMSEY
(Recording Secretary, Annual Meeting, Garwin, Iowa.)

Roads have a fashion of going somewhere. So do we. And on the morning of August 16, our car, seemingly knowing where we were going, headed out towards Garwin, where was to be the fifty-third annual meeting of the Iowa Seventh Day Baptist churches.

The northwestern sky was piled high with an array of dubious looking pillow and feather bed clouds, with all sorts of fluted and beruffled trimmings. Rain seemed imminent from this quarter, but by pressing my steed a little bit, we eventually outdistanced the rain.

No matter how familiar a road may be, it changes its face and costume every time you travel it.

Last April when we took my brother Rev. E. H. Socwell to Garwin, rain pelted our car, and a belated snow storm followed, filling the highways with drifts. Snow and mud escorted us upon our return trip.

But now, crops of corn in full ear waved at us with their tasseled plumes and long, green blades.

Ripened oats, wheat and barley were being loaded on hayracks and hauled in from the fields.

Noisy threshing outfits at the farm houses showered us with clouds of pungent, dusty chaff.

The highways were lined with goldenrod, bergamot, flytrap, and black eyed susans, all in full bloom.

The air was fragrant with the perfume of these and a thousand other flowers.

Blackbirds, red-headed woodpeckers, thrushes, doves and wrens greeted us in an unending throat splitting oratorio.

Reckless drivers going either way, sometimes took the joy out of things, too, but we finally overtopped the last hill, and on the lower slope across Deer Creek, lay Garwin.

It was our lot to be "slept" at the Deacon T. S. Hurley home, dividing ourselves the balance of the time among the Van Horns, Schraders and Babcocks.

By the way, I got mixed on my dates, and I have at least one good square meal coming to me at the Harry Van Horn home.

The meetings opened Friday afternoon, but we went down on Thursday so I should be sure to stay awake. To drive one-hundred fifty-eight miles is a good sleeping compound, as I have before discovered.

Various unavoidable circumstances hindered the Welton delegates from coming. A few were present from Marion.

Rev. H. R. Crandall from New York City was present, having been on the Iowa field for a month. He volunteered to represent Welton, while Charlie Michel and his mother Mrs. Ida Michel, and Mr. and Mrs. Ralph Eaglesfield were delegates from Marion.

We two from Botna were the lone Sabbath keepers present.

Illness in his family prevented Bennie Freet's serving as moderator, and Deacon T. S. Hurley presided instead.

An impromptu program was given Friday afternoon, during which prayer was offered by Rev. H. R. Crandall and H. E. Ramsey.

Elder Crandall then gave a very interesting informal talk upon the late General Conference at Riverside, Calif.

In the evening Mrs. Lottie Babcock conducted the praise service, with Miss Thelma Freet at the piano.

The congregation repeated the twenty-third Psalm, and upon this was based Elder Crandall's sermon. A prayer and conference meeting followed the sermon.

On Sabbath morning the Sabbath school convened before the preaching services, in order to give other delegates an opportunity to arrive in time for the sermon, if possible for them to come.

Mrs. Nettie Van Horn presided as superintendent. By request I took charge of the singing, with Mrs. Audree Schrader at the piano. The school was temporarily divided into two classes, with Mrs. Julia Schrader in charge of the intermediate class, and Deacon T. S. Hurley, teacher of the Bible class.

Miss Lydia Knight is the secretary and treasurer.

Mrs. Lottie Babcock took charge of the services preceding the sermon.

The singing of the Doxology was followed by the reading of Isaiah 35 by Elder Crandall.

The congregation then sang "My Jesus I Love Thee." A soprano solo, "No Other

Hand but Thine," was sung by Mrs. Audree Schrader accompanied by Miss Ava Van Horn.

Elder Crandall then preached from Acts 8: 39. "And he went on his way rejoicing." Theme—ministering unto others.

Misses Ava and Echo Van Horn took charge of the praise service in the afternoon, after which Elder Crandall read the first eleven verses of the eighteenth chapter of John.

Bennie Freet offered prayer, after which a duet, "I Love a Little Church House," was sung by Misses Echo and Ava Van Horn.

Elder Crandall then gave an informal historical sketch concerning the Tract Board.

His sermon then followed from the text 1 Corinthians 10: 12. Theme—who and what kind of man was Judas that he should become the betrayer of Jesus?

Mrs. Aldie Van Horn conducted the evening praise service with Miss Echo Van Horn at the piano.

A solo, "I Shall Be Satisfied," was sung by H. E. Ramsey. Prayer by Charlie Michel was followed by the reading by Elder Crandall of the eighth chapter of Romans. The eighteenth verse of this chapter, and the second verse of Hebrews 12, formed the text of his sermon. Theme—worth while things cost.

The hymn, "I'll Go with Him All the Way," closed the service.

Sunday morning a business meeting was held. The moderator appointed as the nominating committee Charlie Michel of Marion, H. E. Ramsey of Botna, and Mrs. Julia Schrader of Garwin.

A letter from the Welton Church was read by the recording secretary, also an essay "Along the Highway of Life," sent by Miss Leona Bentley of Welton. This received very favorable commendation and was requested for publication in the SABBATH RECORDER.

Charlie Michel gave a verbal report of the Marion Church, and Elder Crandall gave a short helpful talk upon ways and means concerning various things pertaining to the meetings year by year.

Congregational singing followed, being led by Mrs. Lottie Babcock with Mrs. Ellen

Ramsey at the piano. Prayer by H. E. Ramsey, and reading of John 8: 12-32 by Elder Crandall, was followed by the sermon by Elder Crandall, from the text found in Deuteronomy 6: 18. "Thou shalt do what is right in the sight of the Lord." Theme—Jesus is our standard of measure, and we must do right *because it is right!*

At noon a church dinner was served in the basement of the church. Only those who have partaken of these Garwin dinners know that they mean *feasts*.

The Marion delegates felt that they must return home in the afternoon but those who remained still carried on.

The afternoon praise service was in charge of Mrs. Ellen Ramsey, with Mrs. Audree Schrader at the piano.

Elder Crandall read for our lesson the first seventeen verses of Luke 18. His text was Exodus 14: 15, "Wherefore criest thou unto me?"

Theme—When can prayer be in the wrong place?

In the evening the United Brethren people dismissed their regular service and attended our closing meeting.

Mr. and Mrs. Lowell Schrader conducted the praise service, after which Elder Crandall read a portion of Hebrews 10.

Prayer was offered by the United Brethren pastor, Elder McCannon.

The congregation sang "In the Garden," after which Elder Crandall preached from Hebrews 10: 25. Theme—Seeking people of God with whom to worship.

The closing hymn was "Faith of Our Fathers," and Elder McCannon then pronounced the benediction.

The next meeting will be in 1929 at Marion.

The nominating committee reported as follows for 1929: moderator, C. B. F. Michel; alternate, C. W. Carver; recording secretary, Miss Mary Michel, all of Marion. Program committee, George E. Michel of Marion, Mrs. Julia Schrader of Garwin, and Mrs. Lucy Van Horn of Welton. The essayists will be Mrs. George E. Michel and Mrs. C. A. Nelson of Marion; Miss Echo Van Horn and Mrs. Audree Schrader of Garwin, and Miss Ila Hurley and Mrs. Alverda Kershaw of Welton, and Mrs. Ellen W. Ramsey, essayist at large. If there

should be a pastor on the Iowa field he will be the delegate to the North Wisconsin and Minnesota semi-annual meetings with W. J. Loofboro of Welton as alternate.

The Garwin people feel very grateful to the church in New York City for the use of their pastor during the two weeks he spent there. And they feel very grateful, too, to him for the good he was able to render them.

"And they sang an hymn and went out."

ALONG THE HIGHWAY OF LIFE

LEONA BENTLEY

(Read in the yearly meeting at Garwin, Iowa, by Mrs. Ellen W. Ramsey, and requested for publication.)

"Behold I send an angel before thee to keep thee in thy way, and to bring thee into the place which I have prepared."

How many people of the world today listen to this assurance, and the many others like it, that are found in that dear book, the Bible?

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

How many do you suppose ever stop to tarry awhile in prayer, or just how many could truthfully say, Jesus is all the world to me?

There are too many wishing for beautiful mansions on the hill with millions to cherish rather than live in a simple, cozy, little home and cherish Christ, taking time to enjoy the sunshine and flowers and read the Bible.

"Seek ye first the kingdom of God and his righteousness."

Let us picture some of the changing scenes of life. A lonely mother sits alone late at night waiting for her son or daughter to come home for she knows not what danger ensues them, but oh, how her heart aches! Perhaps another new invention is introduced; a war may be waging between nations. On the busy highways, automobiles are crashing. "Lindy" makes his flight by air, and others follow. All of these are taking place, and folks wonder—did God mean it to be so? Is it praise or Christianity they are seeking, and what do they receive—thrills or fears?

Any nation that forgets God is headed toward rapid disaster so why do we not all

renew the love of God in our hearts and follow the simple and pure teachings of Jesus in our daily lives? Certainly it would result in the uplifting of the nation.

If we would truly love our neighbors as ourselves and practice these words, doing as we would be done by, then one half of the present troubles would vanish.

There was a small school in the mountains of the South which could not keep a teacher for any length of time because the large boys who attended it were lawless and uncontrollable. However, a new teacher was persuaded to come. He was not strong and robust, in fact he seemed to be weak and ailing, and the boys of the school were looking forward to another good time. On the first day the teacher told them that a good school must have law and order and so he asked that they help him draw up ten commandments that must be enforced, and the penalties to be inflicted for the violation of these laws. This done, the school settled down to business. There was no trouble for a few days. Then, it was reported that the lunch of one of the pupils had disappeared. The teacher asked the person who had taken the lunch to stand. After a little urging a small boy stood. Now the law of the school, which they themselves had drawn up was that if any one stole anything that person was to remove his coat and be flogged before the school. The teacher asked the boy to come forward and remove his coat to receive the flogging. The boy came, but persistently refused to remove his coat. Finally he broke down and said that he would not remove his coat because he had nothing on under it. His father had died two years before and his mother was unable to make ends meet. They had eaten the last crust of bread the day before, and he was so hungry that he could not resist when he saw the lunch of one of the other boys. But the teacher insisted that law was law and was lifting his hand to strike when the largest boy in school with tears in his eyes dashed to the front of the room and said, "Here, teacher, lick me instead of John. I'll take his place."

That is what Christ has done for us. He has taken the place which we deserved, dying in our stead, that we might live.

So let us believe on the Lord Jesus Christ and we shall be saved. May we always be true to Jesus and be able to say, "Thy will be done, not mine."

ASSISTANT PASTOR FOR ALFRED ADVOCATED

PLEA FOR A TRAINED RELIGIOUS LEADER

[The following interesting discussion appeared in the *Alfred Sun* of August 30. Alfred may not be the only church needing to consider this important question. One good thing about such a study in any church, is to be found in the name of the class starting it—"The Friendly Class."—Ed.]

At the Sabbath morning service of the First Alfred Church on August 18, among other reports from the General Conference, Miss Ruth Randolph gave an account of the activities of the young people at the Conference, stressing the apparent fact that there are, among our people, no paid positions for trained religious workers open to young women of our denomination.

As a result of Miss Randolph's paper she was asked to speak before the Friendly Class of the Sabbath school on "Alfred's Need for a Trained Religious Leader," who might be called an assistant pastor.

At the meeting of the class, Sabbath morning, August 25, Miss Randolph read the paper which follows, and Miss Ruth Phillips spoke extemporaneously on the same topic.

"Last year I became quite intimate with the teacher of the Teachers' Training Class in North Cohocton, Miss Pearl Gardner. She at one time had been an assistant pastor in Batavia, and at several different times she spoke of this position and the field as a growing one. In fact, she urged me to apply for such a position through Doctor Young of Albany, and so perhaps through her I can claim my first interest in this work.

"In communities such as ours where the church is an outstanding institution, there is much for the pastor to do. Most churches have a secretary for their pastor who writes his business letters and helps to compile the quarterly bulletins; types his sermons and does some research perhaps for him; performing, as you see, the general business of his pastorate. This may not take the full time of the secretary and there-

(Continued on page 413)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

TEACHING AND RESEARCH

(Abbreviated from an address given by Dean E. P. Lyon at the Howard University Medical School, Washington, D. C., April 10, 1928)

Words are interesting things—interesting beasts of burden. They tend to travel in pairs. Sometimes they pull together in team fashion, sometimes they incline to balk and work against each other.

For example there are *heredity* and *environment*, *husband* and *wife*, *labor* and *capital*, *industry* and *agriculture*, *ideal* and *practical*, and many more. But I shall not permit my imagination to play with the relative superiorities or incomplete co-operations of these interesting harness mates.

What of *teaching* and *research*? Teaching, drawing the bright chariot which bears the cherished accumulations of mankind! Research, a steed of Phoebus, neighing at the dawn! Teaching—if we may drop the figure of horses and take that of the runner—passing on the torch! Research, pursuing strange paths, seeking new light! What horses—what runners—are these!

We say that the functions of the university are teaching and research. Of what relative importance? How related in college organization? The answer to these questions fixes educational policy, selects faculty members, puts its mark on students, effects building plans, determines budgets.

First, *teaching*. Like heredity, in the broad sense, it is *sine qua non*. Unless the experiences of each generation had been passed on to the next, there could have been no civilization. If education has the value that Americans think it has, teaching must be one of the most vital activities going on in our midst.

Moreover, teaching becomes more and more the avenue of approach to all other activities. Banks conduct classes for their young clerks; bond houses for their salesmen. The great electrical manufacturers such as General Electric and Westinghouse, pass their young men from department to depart-

ment, with definite teaching programs, for a year or more before placement. They find that the investment thus made in trained youth pays in better and greater production. They invest in teaching as they do in new machinery, because it pays.

For myself I need nothing more than this widespread recognition of the value of teaching by hard-headed corporation managers to convince me that the teacher is the main wheel in our civilization. If teaching is essential for the mastery of the diverse techniques of industry and commerce, how much more indispensable is it for the acquisition of those more general habits which will enable the young to adjust themselves to the complex world they will have to live in? I am strong for teaching and proud that I selected teaching as my profession, and have been for nearly forty years a teacher.

Teaching is an art—surely that. And there are few master teachers just as there are few master painters. There are many poor and mediocre teachers just as there are many poor and mediocre pianists. If you are not willing to accept these statements as self-evident, just roll back your memory and ask yourself how many of your teachers left a real impression on your life. If you had one honest-to-goodness teacher, you were fortunate.

Now all of us here present are either engaged in, or at least interested in, education. We are taking the best young men and women we can find—a highly selected group on whom already a large amount of time and teaching has been expended, and are training them in a useful profession. They are highly selected and therefore supremely valuable to society, no matter in what line of endeavor they may work.

Who is to select from the accumulated libraries the facts these young people will need? Who is to train their powers of observation? Who is to instill—if it be possible (which I sometimes doubt), what we call scientific thinking? Who is to create the critical judgment that will enable the young professional man to stand by himself in a world of advertising and propaganda, of exaggerated claims and falsified statistics? Why, it's the teachers!

No school is worthy the name that does not look upon its teaching function as a

serious responsibility. No school is worthy that does not scrutinize prospective faculty members as to their proficiency in the teaching art. The good teacher should be fostered, properly paid and given honorable recognition. If he is known to generations of students as one whose teaching has been really stimulating, you need not look too closely to see whether his name is in "American Men of Science," nor be ashamed if his list of publications is not impressive. Two of the world's immortals, I opine, are he who walked and taught in Athens and he who walked and taught in Galilee, and neither of them ever wrote a line. They are known and will always be known by their "works," and not by their *Arbeiten*.

As an artist the teacher loves his work. Before his eyes the growing powers of his pupils take on color and beauty as does the canvas of the painter. He looks here and there among the rising generation upon those of his pupils who have won fame or performed high service, and he is proud. Next to the children of his loins, the teacher loves his intellectual progeny.

When I hear a faculty member complaining of the work of teaching, of the time "wasted from research," I doubt whether he is in the right place. I doubt whether he is a good teacher. I am certain he has not that passion for teaching—the artist's passion—which I have tried to depict.

And now, *research*. What of this function of our educational institutions?

As to the value of research as a contributor to human comfort and well-being there can be no question. That the professional man should know the source of his facts, materials, and methods; that he needs poise, ability to suspend judgment, power of making a critical analysis of data, and the experimental mind—these again, I take it, are self-evident facts. Both because of its contributions to knowledge and welfare and because of its reflex effects on the educational process, I am strong for research in all educational institutions.

Considering the second of these reasons—and also the first in its broad implications—it appears that research should be close to teaching. They should be integrated. Research in an educational institution is not something to be shut out from student par-

ticipation. Rather, I say, research and teaching should be harnessed together and should pull together.

Integrate teaching and research. Recall that Helmholtz, standing before his students, asked himself why the pupil of the eye appears black, and forthwith invented the ophthalmoscope; asked himself whether it could be true that the nerve impulse takes no time to travel, and proceeded to measure its velocity. Teaching of the right kind suggests problems. I recall Jacques Loeb standing before his class in psychology in Chicago. In his Germanic way he might say, "Now, dis is zo"—a long thoughtful pause, then vehemently, "No, it might be zo! Garrey we must try that; Lyon, we must try that!" That kind of teaching by that kind of a researcher is an inspiration to students. To my mind, science lost rather than gained when Loeb left the university for the research institute.

Some people think there is too much research; that more facts are known than are understood by the people or capable of use; that the confusion of popular thought as regards science is as dangerous now as in former times was the confusion as to religion. I can not agree with this view.

What the world needs is not less science, but more knowledge of what science is and what it can and can not do. I favor research not only because I value new knowledge, but also because I believe that each well-trained student will become a teacher who will help illuminate the popular mind; for every educated man is primarily a teacher, and if he knows what research is and what it demonstrates and what the limitations of science are, he may be able to instruct others in these important matters. If the trained physician can not demonstrate the substantial foundation of his own calling, how much less can he or anyone else demonstrate the false foundations of cultism, patent medicines, and so on. It is hard for us to realize, but to the untrained, displaced vertebrae seem as reasonable causes of disease and more understandable than auto-intoxication or foci of infection. To the uninitiated, the chiropractic "thrust" is as logical as the hypodermic thrust. The doctor must teach his patients how medicine came to be and what it can and can not do. The

lawyer must teach his clients the origin and aims of law; the preacher must teach his people the evolution and significance of religion. And to do these things, the doctor, the lawyer and the preacher must know the source of their facts, the progressive growth of their facts, and the limited nature of their facts.

Yes, I am strong for research but equally strong for teaching. I think we should do everything possible to develop the expository art. I think we should not only teach our students, but also teach them how to teach. I think such men as Doctor Slosson and Doctor Evans are performing service as important as any investigator anywhere. I agree with Haldane when he says, "I am absolutely convinced that science is vastly more stimulating to the imagination than are the classics, but the products of this stimulus do not normally see the light because scientific men, as a class, are devoid of any perception of literary form."

But now, if the speaker is so strong for research and so strong for teaching, you are asking how he would relate the two in school activities. You want to know how he would hitch up the team, how he would adjust the whiffletrees, which horse should have the choice place at the manger, which should get the larger measure of corn.

The speaker acknowledges he has no universal formula for answering these questions. He is inclined to say that it is the first duty of a college to see to it that its teaching is sound, practical, and effective. It has this duty to its students and to all the people whose lives will be affected by these students. Nevertheless, the speaker is convinced that the best teaching is carried on in a research atmosphere, and that every school, no matter how inadequate its budget, should have on its faculty a few men who are interested in the extension of knowledge. He is equally certain that not all schools should attempt to imitate the great universities, with their large faculties, their tremendous libraries, equipments, and endowments.

At least one unselfish thought the small school should have in mind is to pick out its bright and original young men and see that they go to the places where they may get the inspiration and leadership which the lesser

institution may not provide. This is indeed the test of a teacher—that he send his best pupils on to heights which he himself may not attain. I know of one small college of liberal arts from whose department of zoology every year one or two graduates go on into research and teaching careers. I want to say that that professor of zoology in the small Michigan college is doing more for the progress of science than many a better known and prouder man backed by the large equipment and facilities of a university laboratory.

SECULAR PRESS HELP

Both of the English papers at Buenos Aires and two of the leading Spanish magazines have published gratis advertisements supplied by the American Bible Society's agency secretary. Through the ads hundreds of copies of Spanish Bibles have been sold to people living in remote parts of the country who could not have been reached readily by colporteurs. The chief and almost only limitation to the circulation of the Scriptures in this region is the lack of books, which in turn is the result of insufficient appropriations.

How did "not worth a rap" originate?

Often when we wish to say a thing is useless or valueless we say it is "not worth a rap." One would naturally suppose that "rap" in the phrase refers simply to a quick, sharp blow on something with the knuckles. Etymologists, however, say it originally referred to a small copper coin widely used in Ireland during the reign of George I (1714-27). Its intrinsic value was only about half a farthing, but it passed for a halfpenny. In 1755 Jonathan Swift wrote: "Copper half-pence or farthings have been for some time very scarce, and many counterfeits passed about under the name of raps."—*The Pathfinder*.

If we learned to pray, what miracles we should see wrought! It is infinitely more important for us to have power with God than with man. A minister who could pray properly, though he were the lamest preacher, would be a greater means of blessing than the most remarkable orator who did not know how to pray.—*G. H. C. Macgregor*.

WOMAN'S WORK

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

"TEMPUS FUGIT"

This morning chance led me to a stand in front of the calendar and I was rather amazed to discover that two months ago today we were rushing around trying to do a few last things that always seem so necessary before starting on a journey. Two months ago tonight we were starting for Riverside and Conference. Two months ago! I can appreciate the feelings of a little girl who under similar circumstances, perhaps, was heard confiding to her doll, "How Tempus does fidget."

It was, as you have already heard, a good Conference. Many of the papers and addresses you have read, if you were not so fortunate as to listen to them when they were presented at the sessions of Conference. Through the published reports of these sessions you have been able to feel the spirit that was evident during these meetings.

There was, as you already know, a good attendance at Conference. We thought before we reached our journey's end that we were making a long journey. Other people traveled much greater distances, going over straight roads; others traveled greater distances going over more circuitous roads; still others traveled shorter distances, but found their travels just as full of interest. To many of these people it may seem strange that I consider our journey so full of interest that I have decided to write something about it for this department. To such let me say that I am not writing for those who made the journey to Conference—if all of our readers had gone I certainly should not take up space telling about our experiences.

Finally our bags were packed and we were actually on the train waving a last good-by to the little group standing on the platform, who would have made such pleasant traveling companions, but who had elected to stay at home this time.

Morning found us greeting our cousins

Mr. and Mrs. Robert Candor in Kansas City. Mrs. Candor will be remembered by some of our readers as Edith Stillman, daughter of the late Noyes P. Stillman, who will be remembered by former residents of Utica, Wis., and Trenton, Minn., as well as by former students of Albion Academy in the earlier days of that school. I am again reminded of the swift passage of time when I remember that of those once flourishing church organizations of Utica and Trenton no trace remains and Albion Academy long since closed its doors as an institution of learning. However, these churches live on in the lives of former members and in the lives of their children and their children's children. And children's children of loyal sons of Albion have for years been satisfying their desire for learning in our colleges.

I was going to tell you a bit about Kansas City, where the national Republican convention was held a bit earlier in the summer, and where in almost any shop window we saw quantities of white elephants for sale. One wondered if the opinion prevailed that in the Republican candidates there was seen any resemblance to a *white* elephant, or whether it seemed that the traditional elephant has become improved and is now considered quite pure. One wonders many things about politics, but I'll have to leave Kansas City for a later letter.

NEWS FROM CHINA

The Woman's Board,

Milton, Wis.

DEAR FRIENDS:

The mosquitoes are rather annoying tonight but I will try to fight them off long enough to write you a bit.

This morning the Daily Vacation Bible School that has been carried on here for a little over five weeks held its closing exercises. Our churches maintained four schools this summer—two in Liuho and two here, one of these in the native city school. As usual the local organization has given prizes to the best schools of the city. Ten prizes were given out and our school here and the one in the chapel at Liuho had two of them. The secretary said that if they had ranked the schools as in previous years the school here would have received first

prize. The principal was one of our this year's graduates. Five others assisted—one graduate of several years ago, two of last year, one of this, and a next year's senior. There was a very large enrollment, some of whom never came. I think the children brought their little friends in to enroll just for the fun of coming in here. The largest attendance of any one day was one hundred seven, and the average was between eighty and ninety. Both the Boys' and the Girls' school buildings had to be used to accommodate that number. It was an orderly school and the fact of the larger numbers than any previous year gives testimony of the good work done formerly and the acceptability of such a summer school. One trusts that the seed sown may bear fruit many fold.

I would like to report two other series of meetings. At Bethel, the mission near here under charge of Dr. May Stone, there was held a two-weeks' session of a summer Evangelistic Training School. It was attended by Bible teachers and evangelistic workers from all over China, and was most profitable.

Every summer for the past few years the churches of Shanghai have united in carrying on evangelistic meetings. This summer they were held the last two weeks in July in an especially constructed shed at one of the Y. M. C. A. recreational centers, about a mile from here. It was a one-bring-one meeting, the admission fee being a non-Christian friend. Although the meetings were in the evening they were very well attended, and about five hundred indicated their desire to become Christians. Probably not all of these will come into the churches, but more than two thirds came on the last night, which was especially for these newly interested people, and at which time they were assigned to the different churches. Here again we pray that the blessing to the individuals and the churches may be a continually growing one.

Tonight at our regular missionary prayer meeting two encouraging reports were given. One hears so many discouraging things that one is glad to pass on those that are encouraging to counteract the effect of the others. The leader of the meeting had recently attended the mission meetings of his

former district about Canton. He says that in the score or more of years that he has attended these meetings he has never seen the group of missionaries more optimistic or glowingly hopeful. He does not know whether the difficulties of the past year have made them more so but that he found them surprisingly encouraged at this meeting.

Another report came from a woman worker who was formerly the principal of a girls' school in Changchow, about half way between here and Nanking. She has had great joy in the Bible classes and the evangelistic work she has done this year in that city, in the great interest of the people, and the faithfulness and friendship of the old pupils, many of whom she had not expected to find faithful. She spoke of the harmony between the Chinese and foreign workers and more than once spoke of it as one of the "sweetest" years of her work in China. Nowhere does Christian work go on without discouraging features, but when there is so much to encourage one, surely we should press forward with renewed courage.

I think that some one has surely written of the graduating class that went out from this school this summer. It was the largest we have ever had—eight girls, all of them church members. Three of them were baptized the last Sabbath before Mr. Davis left for America. At least five of them will go on to senior high school this fall, and as usual we regret that we can not keep them during that period under Seventh Day Baptist influences. The father of one of them, who is one of our church members, came to me at the close of the exercises and asked if there were not some way by which we could keep his daughter on here for the rest of the high school work. He felt that it was a great pity for our girls to have to go to other schools at this time. He said that if he had realized that Mr. Davis was to go to our General Conference he would have sent a special plea by him that the Girls' School might be enabled to lengthen its course. We have offered to let the girl stay here and take her work in Bridgman.

We are eagerly awaiting reports from Conference, which we feel sure must have had a very blessed and encouraging session.

Yours in his service,

ANNA M. WEST.

YOUNG PEOPLE'S WORK

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

CHRISTIAN VOTERS' DUTIES

Christian Endeavor Topic for Sabbath Day,
October 13, 1928

DAILY READINGS

Sunday—Duty to be honest (Isa. 26: 7-9)
Monday—To support authority (Rom. 13: 1-5)
Tuesday—To fulfill all civic duties (Matt. 22: 15-22)
Wednesday—To oppose what is false (Acts 5: 1-11)
Thursday—To support good men (Heb. 13: 17)
Friday—To oppose bribery (Psalm 26: 9-12)
Sabbath Day—Topic: The Christian's duty as a voter (Matt. 22: 15-22)

"Why should Christians interest themselves in politics?"

"How may we help Christian politicians to advance the kingdom?"

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The duty of a Christian citizen is to fulfill all civic duties, and a true Christian citizen will do this. He should not lose interest in politics because he thinks politics is corrupt. He should not stay away from the polls on Election day, but he should go there and support good men—men who care for the welfare of the nation as a whole, and who are not controlled by private organizations and individuals. If more voters would vote, and would support such men, we could have cleaner politics, and a better nation. We sing "Onward Christian Soliders." Why should we not fire one of our most effective guns—the ballot?

In our Scripture lesson, Christ teaches that we do not need to choose between politics and religion, but can have both. He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He does not wish us to neglect our civic duty, for we have a duty to our government as well as to God. Let us fulfill our civic duties as Christian citizens, and let us pray that Christians may perceive the wickedness of unscrupulous politicians and refuse to support them.

"The only liberty that is worth having is

the liberty that comes from order, good government, honesty, and truth. Evil men will not give us this liberty. Therefore, let us vote for good men."

THE INTERMEDIATE CORNER

Sabbath Day, October 13, 1928

DAILY READINGS

Sunday—Abraham's courtesy (Gen. 13: 7-9)
Monday—Courtesy to the aged (Lev. 19: 32)
Tuesday—Courtesy of Jesus (John 13: 1-17)
Wednesday—Fragrant courtesy (John 12: 1-8)
Thursday—A woman's courtesy (Luke 7: 36-50)
Friday—Christian courtesy (Rom. 15: 1-3)
Sabbath Day—Topic: What is Christian courtesy? (Rom. 12: 9-21; John 4: 1-26)

TEST THESE OUT

"Family intimacy should never make brothers and sisters forget to be polite to each other."

"If we are rude towards the members of our own family, we are very likely to be rude in any circle."

"If we are gentle towards the members of our own family, we are very likely to be gentle in any circle."

"If you are a Christian at all, you are a Christian in your home."

"Politeness is to do and say

The kindest things in the kindest way."

"Etiquette is not mere rules and forms laid down in an arbitrary manner, but a part of a moral education."

"Beautiful eyes are those that show
Beautiful thoughts that burn below;
Beautiful lips are those whose words
Leap from the heart like songs of birds;
Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment, the whole day through."

"A bunch of golden keys is mine,
To make each day with gladness shine.
'Good morning'—that's the golden key
That unlocks every day for me.

"When evening comes, 'Good night,' I say,
And close the door of each glad day.
When at the table, 'If you please'
I take from off my bunch of keys.

"When friends give anything to me
I use the little 'Thank you' key.
I often use each golden key,
Because folks are so kind to me."

YOUNG WOMEN AND MISSIONS

(Address in the missionary hour of the Northwestern Association at North Loup, Neb., by Charlotte G. Babcock, Milton, Wis.)

The Master was and is essentially a missionary, and whatever form life work takes

in the service of this Master is a type of mission work. Young people today, as in other ages, are realizing that he, the Christ, has come and that he calls. And Seventh Day Baptist young people are not deaf to that call; rather they are keen and alert, but their problems are equally keen. This is especially true of young women. For centuries it has been possible for young men to answer the call through the ministry, but how about our young women?

Let me picture for you some of the problems we as young women are facing. Where in our denomination would you place young women? Is there a place? If so, it is not evident. Certainly not on the foreign field, if we can not keep those there who have already gone. What about pastors' assistants? Half a dozen of our pastors tell us that their efficiency would be greatly increased had they an assistant but where is the church that is ready to employ such a person? Then there are great fields for educational missions in our own country. Fouke no longer needs our energetic support, but why not another field? Personally I can picture no field more attractive for life-time service than the establishment of an educational mission—a school, a chapel, and the like in the mountains of Kentucky or Virginia, in which some of us should teach and through our teaching bring to those people the Christ. Hard work? Yes, but that is anywhere.

There is the field of religious education, but what church is willing to support a full-time worker there? Twice in my experience as a supervisor in the last two or three years has come this: "We would like very much to have you with us next year, but our pastor will be home from his vacation then, or at least will be here, and he will take the Bible school. You see, we do not have to raise a salary for him." If our churches are willing to put the burden of a Daily Vacation Bible School upon their busy pastors without paying them, it seems rather doubtful that they would employ a full-time religious education director.

Let us look at the field outside of the denomination. There is little opportunity in Y. W. C. A. work, for after a period of about five years a secretary is too old to suit the popular demand of college and high school

students for a person nearer their own age. The field of nursing is a vast and noble one, but for the young woman who is looking for active aggressive service she does not find it there, except as a missionary nurse. And what is more, there are others who can do in a splendid way hospital nursing who feel that their talents are so directed. Is it not better to let such young women do the nursing and not force those who would render more definite service to take second choice?

This brings the matter down to one of two things—transference to another denomination or interdenominational work. One means the complete loss of the Sabbath, the other the merging of the Sabbath with every other day of the week. You know as well as I do what a storm of criticism falls upon the head of the young person who attempts either one of these courses. To my mind, the field of interdenominational work is very interesting and full of promise. Great possibilities are in store for it. Cities are employing religious directors to supervise all of their efforts in the lines of religious education, pageantry, social service, music, and similar channels of expression. I think that I could be as good a Seventh Day Baptist in this kind of work as I am now, yet one must admit that it means the keeping of Sunday as well as the Sabbath, that one would be expected in carrying on this work of a religious nature to do things on Sabbath day that would not meet with the approval of many of our people. The scope of interdenominational work is very great; it is a step towards world peace and brotherhood and it is very appealing. Are you willing for us to enter this field?

Using the following personal reference only as an example, let me cite this experience. Last winter I discussed these things with a minister, concluding with, "What am I going to do with my life?" He replied, "Nothing!" A week or so later I told the same tale to a college professor whom I greatly admire, and again the answer was "Nothing." A third time the story was repeated again to a minister and he, greatly discouraged, also replied, "Nothing." "There is no field open," they told me, "unless you go out of the denomination; our people are indifferent to these problems, they will not support you, and you as a

young woman, must consider the practical as well as the ideal side of life."

A few days ago someone said to me, "Oh well, ten years from now it won't make any difference, anyway!" Friends, I believe that it will make a difference. Perhaps we young people are enthusiastic to extreme, but it is now that we are deciding what we will do in the future, and whether we are in the service of the Master ten years from now or not depends to some degree upon what we decide now.

These are the problems of young women and missions. Every time a call is issued for the ministry and a young man hears that call, a young woman hears it, too. Shall she be deaf to that call? Shall our young women—and I could name you at least four right now, and there are probably several more—shall these young women give up their ambitions and rank second rate with themselves? Certainly, good mothers are needed. Certainly, our churches are crying for Christian laymen, but if all of our young women are only destined as such, then let our ministers cease their calls.

Friends, we young folks are Seventh Day Baptists. We have faith, we believe in God the Father, in Christ our Leader, and also in you. We want, oh, so sincerely, to continue to do so. And is that going to be possible? We are willing to train, to study, to prepare, and to wait if we but know that you are backing us, that you will aid us. Shall we go beyond the church of our fathers to satisfy the longings to be of service, or shall we give up and quench our ambitions? Friends, these are our problems. What will you do?

PROBLEMS

At Conference and at the Northwestern Association young women of our denomination presented to the people their problems in regard to their life work. Having prepared themselves for definite religious work, they can find no place for it in the denomination. The problem is serious and it is well that it has been so stated to us.

We welcome, this week, a letter from Dr. A. E. Main, offering one solution of the problem. We are glad to receive his suggestion, and we hope that some of our young women will accept his challenge.

It is evident that there must be adjustments if present conditions are to be remedied. Our young women are earnestly seeking opportunities to do religious work. Various departments of our denomination are struggling to fit the right workers into needy fields, and to pay them properly while there. In some way these two conditions must be correlated. The problems concern us all. May we not hear from others, young people and older, as well, in regard to this matter. This department will welcome constructive suggestions. Let us hear from you.

R. C. B.

CHALLENGED

DEAN ARTHUR E. MAIN

Our denomination has been challenged recently, earnestly, and graciously. For one, I welcome the challenge as the beginning of a new day in our denominational activities.

Women are writing and speaking, probably as never before, in connection with social reform movements in political life, and in other public ways. Why should they not enter with equal zeal into the fields of religion, theology, and the gospel?

From a survey of the centuries of Church history made some years ago, I have received, among others, these two definite impressions: (1) The Church has been built up and the kingdom of God advanced largely through evangelism, that is, the preaching of the gospel. (2) The evangelists, that is the preachers, were as a rule men of great ability, of learning, and of thorough education.

We are in need, greatly in need, of ministers that are able, highly educated, cultured, and loyal. And with a sincerity, earnestness, and graciousness equal to that of our splendid young friends, I trust, I challenge a few of you to come right now and study for the high calling of the Christian ministry, seeking the same broad education that most of our best young men are more and more anxious to get.

Not long ago Doctor Jefferson said something like the following at the Northfield Conference: The printing press, the radio, and entertainments will not supersede the pulpit. Nothing will take the place of the human voice; a supreme need is for better preaching.

Alfred intends to promote great scholarship, but in a manner that will transmute great scholarship into great preaching.

The minister of today, as a spiritual-minded leader of men and women, must be a teacher. Jesus was a preaching Teacher.

The writer is not a prophet or the son of a prophet, but he ventures to predict that young women, thus equipped, will not have to hunt for tasks, or have it said to them: We know of no place for you to work in.

*Department of Theology and
Religious Education,
Alfred University,
Alfred, N. Y.*

BRING YE ALL THE TITHES INTO THE STOREHOUSE

DEAR CHRISTIAN ENDEAVOR WORKERS:

Here we are with a whole new denominational year ahead of us! The slate is clean. What shall we put on it this year?

We now have 157 members who are tithing. Can not each one of us get one person interested in tithing?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

Please send all reports and correspondence regarding tithing to my address at 53½ Aldrich St., Battle Creek, Mich.

Yours for the advance of tithing,
MAE MUDGE WILKINSON.
*Battle Creek, Mich.,
September 13, 1928.*

RECORDER READING

DEAR ENDEAVORERS:

The RECORDER Reading Contest is to be conducted differently this year. Conference recommended that we place special emphasis upon the securing of renewals and new subscriptions to the RECORDER. We are planning that this be done in two campaigns. Dates will be announced later.

To encourage reading, the Young People's Board will send out a list of ten questions monthly. These are to be based on RECORDERS, starting with RECORDER dated August 20. The questions will be sent so

that they can be used at the consecration meetings. These questions may be credited on the activities chart, credit being taken each month that the questions are used. Partial credit may be taken if only part of the questions can be answered.

If further information is desired, write
FRANCES FERRILL BABCOCK.
510 W. Michigan Ave.,
Battle Creek, Mich.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of the president. The meeting was called to order at 8.15 p. m., and was opened by prayer by L. E. Babcock.

The minutes of the previous meeting were read.

The corresponding secretary presented a report:

REPORT OF CORRESPONDING SECRETARY SINCE
AUGUST 23 MEETING

Number of letters written25
One bulletin was mimeographed and sent to societies. This was the same as was sent to Rev. W. D. Burdick to be used at associational group meeting at Milton, Wis.

RECORDER Reading Contest awards were ordered sent to the highest scorers. The report will appear in the SABBATH RECORDER.

FRANCES FERRILL BABCOCK.

Voted that \$4 be allowed for additional awards in the RECORDER Reading Contest.

Correspondence was read from: Rev. John F. Randolph, Mr. E. P. Gates, Rev. W. D. Burdick, Rev. R. R. Thorngate.

The president read correspondence from Mr. Gates announcing meeting of the trustees of the international society on September 28, 1928. Since Doctor Johanson will be unable to attend, it was voted that he be authorized to appoint a proxy.

The following committees were appointed by the president.

Nominating committee: Russell Maxson, chairman, L. E. Babcock, Mrs. L. J. Wilkinson, and Miss Mary Clarke.

Conference program committee: Frances F. Babcock, chairman, Miss Miriam Shaw, and Miss Glee Ellis.

Life Work Recruit committee: Rev. J. W. Crofoot, chairman, Rev. A. E. Johansen, Dr. B. F. Johanson.

Christian Endeavor week committee: Mrs. Marjorie W. Maxson, Miss Mabel

Hunt, Miss Geraldine Maxson, and Miss Virginia Willis.

RECORDER committee: Ruby Coon Babcock and Frances F. Babcock.

The field committee reported, recommending that Mrs. Ruby Babcock and Mrs. Marjorie Maxson be appointed as delegates from the board to the associational group meetings to be held at Milton, Wis., the expense to be met by this board.

This report was accepted and the recommendation was approved.

The committee is studying the problem of placing a part time secretary on the field. Much thought and attention is being given this question.

Moved that the amount of \$25 be sent to Rev. R. R. Thorngate for use as he sees fit on the field in South America.

Moved that a bill of \$150 be allowed Mr. and Mrs. A. R. Maxson for expenses to Conference. Motion carried.

Some time was given to the consideration of the problems of Life Work Recruits and to the possibilities of placing young people who desire to render full time service.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Rev. J. W. Crofoot, Mrs. Ruby Babcock, Miss Dorothy Maxson, L. E. Babcock, Glee Ellis, Geraldine Maxson, Virginia Willis, Elizabeth Hubert, Welcome Lewis, Mabel Hunt, Russell Maxson, Ben Crandall, Egmond Hoekstra, Lloyd Simpson, Mrs. Marjorie W. Maxson.

Respectfully submitted,
MARJORIE W. MAXSON,
Recording Secretary.

*Battle Creek, Mich.
September 6, 1928.*

ASSISTANT PASTOR FOR ALFRED

(Continued from page 403)

fore may be considered as unnecessary, but an assistant pastor could do this routine work in connection with her various other duties.

"Since this is to touch on Alfred's need I am going to speak in direct terms making suggestions and references to specific work which an assistant pastor could find to do here. Please discard all the practical side of the proposition, where the money would

come from or whom to get or where she would live, etc., and just consider this as a pipe dream—a desirable acquisition, if possible—and I shall heedlessly attempt to make this assistant a most perfect, all-talented person quite unattainable by anyone.

"I have spoken of the great aid to the pastor in relieving his routine work which his assistant might do. Besides this she must be well-trained in religious education, so that she could conduct a class in the day school in Bible training and religious education, or have a special class after school in the parish house so many days a week. This plan is carried on now by some churches, either hiring a trained woman to do it or in rare cases, if fortunate, letting a willing one do it free of charge.

"The assistant pastor, of course, will be called on to teach a Sabbath school class, or in Alfred why not have her the general superintendent of the Sabbath school, seeing that the departments are conducted properly, teachers there for each class, etc. Also she might have charge of the special services, as Children's day and the Christmas exercises. I know from experience in our Sabbath school class that such performances are rather haphazard, a Sabbath school class teacher perhaps having the entire charge thrust upon her at a week's notice, or worse yet every department being held responsible for a part, undecided beforehand just what, and a grand mess being made of it all; or nothing done at all. One person responsible for it and able to plan for it weeks ahead would obviate much anxiety on the part of the department superintendent or an inexperienced, overburdened high school or college student acting as Sabbath school teacher.

"Dramatic ability would count materially then as an asset for Alfred's assistant pastor. With this quality she could most effectively stage a pageant or two at various seasons, placing it before the W. C. T. U., or Ladies' Aid or Friday night meeting, perhaps. A pageant is not only an aid toward stirring the emotions, bringing missionary messages and personal spiritual help to the spectators but invariably creates more religious feeling in the actors themselves. Pageants have been known to be the direct influence in making Christians of their ac-

tors. Imagine having a young boy play in a pageant the part of a lad who saw the wonderful star of Bethlehem, and led his old father to the manger, or who is supposed to see a vision and say such words as, 'Lord, I come,' or 'Here am I, take me'—without that lad's feeling the real purport of those words a genuine utterance of his own heart. What could not a pageant director do to help bring others to Christ?

"These things are beyond the scope—or at least beyond the time—of the pastor. If done at all in a community—they are done by an interested, good-hearted person who probably has no training, nothing beyond a real desire to help out where there is a real lack, a gap, in the religious program of the community.

"The young people of the church are its hope and what are you doing for them? Little in comparison to the outside attractions and demands. Young people like to put on plays—then have some for them to act. The assistant pastor could work through the Christian Endeavor perhaps—these plays could be given for the benefit of their society and incidentally furnish a worth while activity for the young people.

"In Christian Endeavor here I have always felt the lack in the knowledge of the co-operation with our denominational Young People's Board. We know very little of their plans—an assistant pastor could spend time in learning their plans and in presenting them to the Christian Endeavor and inspiring them to carry them out. She could go with them on missionary trips to Five Corners or Hartsville and put on a religious service. A leader like that would be gratefully accepted in Christian Endeavor here because it would be her expected place, whereas, no other older person would be so readily acceptable as leader; young people rather resent adult outside leadership but the pastor is always looked to as a necessary and desirable helper, and an assistant would be also, I am sure.

"Besides caring for the church's young people, there are many other places in the community for the assistant. The pastor does not have time to adequately cover the community by calling at the homes. He does his level best and then does not visit all or at least not more than once a year per-

haps. An assistant could materially help him here. In many cases these calls would be at homes where there is sickness or death and often in homes of people quite indifferent to the church. At such times of anxiety or sorrow there is a great chance for Christian brotherhood, and in many cases such visitations lead directly to church membership. A pastor can not spend a half day or day in helping in practical ways a family in sorrow or sickness, whereas an assistant pastor could perhaps do so without any neglect of other duties and it would be a most helpful bit of charity. Neighbors are unusually kind in Alfred, but wouldn't it be nice to have a woman to be called on in any such case bearing with her the healing power of the Comforter?

"Then in Alfred we have our college students to think of, a responsibility quite too large to overlook. The dean of women and the dean of the college do their best for them and do help in many ways to alleviate the personal problems of the students. At one time I was especially struck with the lack of religious contact on the campus and I remember talking with President Davis about the great plan I had of having a "College Father" or pastor just for the students to go to with their problems, etc. I discovered much to my edification that he had long cherished a similar desire and informed the young aspirant that many colleges did have such a religious leader. There is a place on the campus for a leader such as an assistant pastor. It would help bind our church to the students and perhaps play a much bigger part in their lives than it does today.

"Oh! there are dozens of ways in which an assistant pastor would be a wonderful asset to our community. Miss Phillips will speak of her part in the musical side of the church in all probability and I'm sure Professor Wingate would be relieved most amazingly if someone took the responsibility of having a permanent choir always appear at his studio for choir practice on Wednesday evenings. In fact, there are so many things I can think of for her to do—I'm not sure I would not advocate two assistants—anyway I am sure you will agree with me that such a job would be a big one—one worthy of the praise of our Master."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

DICK AND DAD

A certain book has come to me lately that has on the back of it a peculiar title. It is this: "Say, Dad!" I find in it two hundred one talks between a boy whose name is Dick and his dad. These talks are upon two hundred one different subjects. Every talk begins with a question from Dick to his father. I find them all interesting to me, and I believe every father and son—I mean the right kind of father and son—would find them very interesting. I wish that more fathers and sons would have such talks. I will copy one of them.

THAT BIG WORD "OPTIMISM"

"Say, dad, what about optimists and pessimists?"

"What about them, Dick?"

"I've been reading one's as bad as the other. Folks that are always expecting the worst to happen, it says, are spreading gloom wherever they go; but those who always expect the best are broadcasting false hopes doomed to disappointment. Well, what's a fellow to do, if it's foolish to be either?"

"A friend of mine claims to be a meliorist."

"What does that funny word mean?"

"Next year when you begin Latin, you'll find that *bonus*, *melior*, *optimus*, mean 'good, better, best.' So, if an optimist always expects the best to happen, and a pessimist the worst, a meliorist must look for *better* times. In other words, he avoids the extremes, while expecting more sunshine than storm."

"Well, I'm going to be sure of nothing less than the best, dad! I don't like this half-way idea."

"At your age, extreme optimism is normal. We begin by dreaming wonderful dreams of what we'll accomplish in life, and we think all we need is the will to do and application. Afterward, comes a time of discouragement. We find that 'getting

there' is much harder than we imagined—that there are many things to overcome, many battles to win we'd never counted upon or even heard of. It is right there that the weakling drops out while the real man sets his teeth and plugs away harder than ever. Later in life ought to come a period of satisfaction that things are as good as they are, when experience has helped us to get a better 'slant' upon the real values of accomplishment."

"When you were a boy, dad, what did you dream?"

"At seven I wanted to be a sailor. That is, I wanted to wear a nice blue sailor-suit, and dance hornpipes on the deck of a spotless ship, and probably change suits and positions with the captain, like Ralph Rackstraw in 'Pinafore.' At fourteen I decided to be a great musical composer, and lead my own orchestra. The need of remarkable talent in music as well as a lifetime of intense study and practice did not occur to me until later."

"Well, I'm going to do *big* things anyway."

"A boy will accept nothing in the way of a future but the best, the highest, the most renowned. Tell him that only one in a million has the brains, the hardihood to reach the very top, and he'll say, 'That's all right—I'm that *one!*' Tell him that, while a thousand-acre estate and a twenty-thousand dollar car may not reward his endeavors, life may still be considered a success if he owns a three-story brick house and a flivver, he'll look at you with pity, deploring the fact that you lack his ambition and splendid ideals."

"But, dad, I *know* I can get the very best!"

"I hope so, Dick, the ultimate best. But don't be discouraged if the bull's eye proves harder to hit than it seemed. I expect you to be graduated from school with honors one of these days, yet I'm not so extreme an optimist as to count on your getting one hundred per cent in every lesson until then."

"I see, dad. Pollyanna and Mrs. Wiggs instead of admitting they were up against it and being brave about it, made believe everything was lovely, went about wearing silly grins all the time."

"In baseball you get the best players you can, practice hard, play the game for all

you're worth, and hope to win. If you don't—well, having done your level best is the big thing, after all. Put into it the best you have of body, mind and spirit, and hope for the realization of your highest dreams. If what comes looks small and pale beside your dream picture, remember that what counts most is having done your best, and having stood unafraid and undismayed."

"Well, I've been kind of pessimistic about tomorrow's homework, I guess; but I'm going at it after dinner with meliorism (is that right?) anyhow."

"That's the spirit, Dick! We'll go at it together, though I have to put off this correspondence till another time. And, to encourage our optimism, there comes the odor of warm biscuits spang out of the oven, mingled with that of luscious baked ham! I declare, I'm not sure but that after all I'm an extreme optimist!"

Sabbath School Lesson I.—October 6, 1928

PAUL IN EPHEBUS. Acts 19: 1-41; Ephesians 4: 11-16

Golden Text: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2: 10.

DAILY READINGS

September 30—Apollos in Ephesus. Acts 18: 24-28.

October 1—Paul's Work in Ephesus. Acts 19: 1-10.

October 2—Impostors Rebuked. Acts 19: 11-20.

October 3—The Riot at Ephesus. Acts 19: 23-32.

October 4—Christian Experience. Ephesians 2: 1-10.

October 5—Farewell to the Ephesians. Acts 20: 17-38.

October 6—Paul's Prayer for the Ephesians. Ephesians 3: 14-21.

(For Lesson Notes, see *Helping Hand*)

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never turns another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time, and doing it well, and it therefore works swiftly, though never appearing to be in haste.—*J. R. Miller.*

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Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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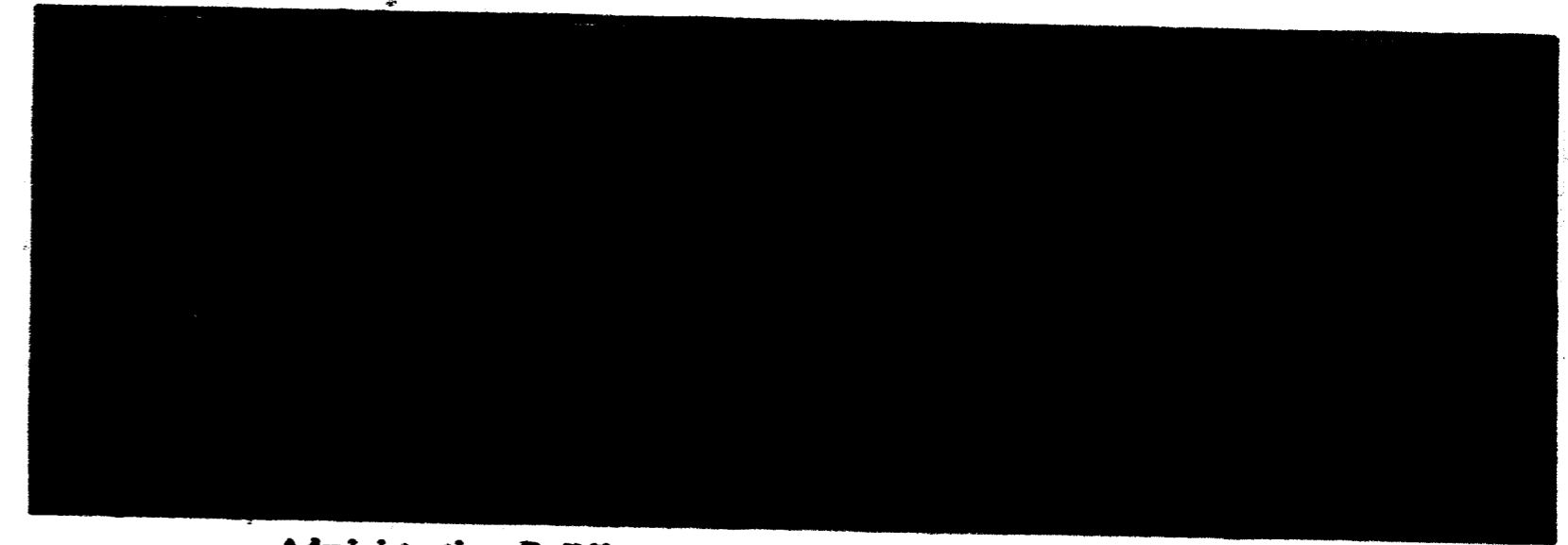
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