

The Sabbath Recorder

“The goal is gained. Then look for one still unattained;
 Our records point the course we take
 To greater records we can make
 For hope springs not from what we’ve done
 But from the work we’ve just begun.”—*National*

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

THE GOLDEN FALL

There is a touch of red in the foliage,
 There is a dash of brown on the grass,
 And the mountains stand out clearly,
 Peak and valley and pass.
 There are patches of gold in the meadows,
 There are clusters of blue by the road,
 As if the sky and the sunbeams
 Had set for the flowers their mode.
 There is a tingle of frost in the breezes
 That sweep down from the distant north,
 Furrowing the lake into white-caps
 That break on the beach in froth.
 The long summer days are ended,
 And winter creeps on apace,
 But we forget the chill of its coming
 In autumn's beauty and grace.
 Oh! grant that when I am aging,
 And the end of my life drawing near,
 I too may be as lovely and gracious
 As is the golden fall of the year.

—Virginia Bullock-Willis

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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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The Sabbath Recorder

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WHOLE No. 4,365

Our Father and our God, thou knowest all our perplexities, and our inability to meet them in our own strength alone. We thank thee for the Savior's promise to be with us always and a present help in time of need. Face to face with the problems that disturb our peace, wilt thou help us to have the charity that suffereth long and is kind, that envieth not, is not puffed up, and that does not behave itself unseemly. Help us to understand more perfectly how the members of thy church with different gifts are, after all, by thy Spirit members in particular, of the body of Christ. May there be no schism in that body, but help us to care for one another. In Jesus' name. Amen.

This is for At General Conference quite a The Boys group of people got to calling me the "old boy." I did not care if they did; and some way I have come to hope that younger boys might welcome a little message direct to them from an old "boy" who has been over the road and so is able to see things in the light of real experience.

I often wish I could see all our boys and young men together and be able to tell things I have learned during the experiences of a long life. I know how some of you are feeling. You have not heeded the voice of conscience, as yet, which tells you that you are on the wrong road, and that you ought to take a stand for the best things in life, instead of living in ways which in your heart of hearts you feel to be wrong. Conscience never gives a man real peace so long as he refuses to obey its calls. Instinctively you feel that living for this world only, and ignoring the claims of the spiritual life, is not right. And yet you find it difficult to yield the point and begin to live for the higher and truer things.

It may be that you have thought that you could not prosper in the business world and be a Christian at the same time. So you have set your heart upon making money. This is a great mistake.

Let me tell you something which you may have overlooked. Right feelings toward God—a conscience void of offense toward God and man—is the one essential

thing to peace and true prosperity in this life. There is an obvious connection between true piety and temporal success. Mere worldly prosperity with a guilty conscience is most unsatisfactory. There is nothing like the true riches of a Christlike character to give you real soul rest.

This rest came to me when I yielded the point and gave my heart to God. From that day the outlook for life was completely changed. The discontent of a troubled conscience gave place to a contentment—a real soul rest such as I had never known. I soon began to realize what Paul meant when he wrote to the young man Timothy: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To this same young man he wrote: "Godliness with contentment is great gain."

Boys, I can think of nothing that I could do for you better than to show you the benefits of the Christian religion in the life that now is. Godliness of life and character is the very best recommendation you can have when seeking an open door for service in business. No young man can take a readier way to establish himself in the respect and confidence of all good men than to cordially accept and faithfully practice the precepts of the Christian religion.

Indeed, religion is the most efficient element in giving shape to character. Nothing takes such strong hold of the heart. Nothing enters so fully into the deepest motives of conduct, and nothing has a more powerful influence in shaping your course and fixing your destiny. Whatever else it does for you, it will never invest you with feeble and unworthy traits of character.

True Christian principles will never lead you into a life of waste and prodigality. The misspent Sabbath, the drink habit, the fast ways of sporting life often eat up a man's fortune and leave him in the vale of poverty; but true Christian living, a life of prayer and of devotion to the church never did.

Evil habits and sinful indulgences have brought discord and misery into many a home. These things have made the family circle wretched, brought distress upon wife and children in all too many cases; but true Christian habits have never caused such ruin.

Many a young man has undermined his health by dissipation, and after years of suffering has gone down to an untimely grave, but never has true Christian living shortened a man's days.

There can be no ground for hesitancy on this subject. If the way of the transgressor is hard—and we know it is—if the gall of bitterness is connected with the bonds of iniquity; if the curse of the Lord rests upon the house of the wicked, then we can not expect transgressors of God's law to permanently flourish if God be forgotten and the way of life is forsaken.

Take strong hold of religion then. Keep her, she is thy life. No earthly friend can do so much for your everlasting good. It is her business to make you happier as well as holier.

Give me sickness; give me loss of friends, poverty—*anything* in the long catalog of human ills rather than make conscience my tormentor.

Regarding Some Strong Protests—My Own Understanding of It Several weeks ago a loyal friend of the RECORDER wrote a strong protest against an expression used incidentally—almost parenthetically—in connection with a thought about the extreme *humility* of Christ. The objectionable words were: "Christ was the greatest modernist of all times."

Three or four months later a still stronger protest came from one whose heart was sorely distressed over the matter, expressing great anxiety and pleading with me in these words: "Please, do carefully consider the conditions and use your pen for God, Son, and Holy Spirit."

Such a plea could hardly be ignored, and yet some risk must attend an attempt to give a satisfactory explanation of just what the good brother did mean—or what I *think* he meant.

By the way, this reminds me of my caution given in a recent editorial, to the effect that writers on both sides of such

questions should take extra pains about the manner of their expressions, so as not to *unnecessarily* disturb and unsettle another's faith. Sometimes there may be an expression which is not necessary for the argument and might be left out without weakening the case, but it is seized upon and emphasized in a way to make a great deal of trouble.

Please do not forget that often times the *readers* are quite as much to blame for misunderstandings as are the writers. Our friends in reading an article should be careful not to read *too much* into some mere explanatory phrase and so to over emphasize that, without regard to its context.

Now let me turn to the question I am so earnestly entreated to answer.

I, in keeping with what I said on page 707, in RECORDER of June 4, let me repeat: I think that writer meant that Jesus was the greatest modernist of *his time* rather than of *all time*. His time was nearly two thousand years ago. Those who taught new things in that day would be regarded as modernists by sticklers for rules and beliefs of other times. When Jesus taught that some things they insisted upon as fundamental, were done away and that some prophecies were already fulfilled, they could not see his meaning. He was too "modern" for them more than nineteen hundred years ago.

Indeed, Christ presented a positive new standard of life, practically setting aside much of the legalism of the Old Testament days and setting up the new standard of love. This was a new thing to the Pharisees, and they revolted. He gave "up to date" new meanings to some of their theories. He upheld the law of God, and was true to the Old Testament, and yet in some sense he was its first critic.

When Jesus gave them the parable of the Good Samaritan, he taught what was to them a *new gospel*, or a new explanation of the old. It was opposed to the ways of priests and Levites, and squarely against their ideas of the Samaritans.

Again, Christ's parable of the Pharisee and the Publican, the one in the temple and the other afar off, praying, was altogether too modern for that day, and they hated Jesus for such "new things."

The young man who was "not far from the kingdom" was another case.

Then Jesus taught a new gospel about the kingdom. They expected such a kingdom as that of Solomon, but Christ said "The kingdom of God is within you." The idea of a *spiritual* kingdom as taught by Christ was altogether too new for the leading men in religion nineteen hundred years ago.

At one time Christ even corrected Moses. See Matthew 19: 7-9; also Mark 10: 2-6.

Of course all these teachings were too modern for their day. Christ brought in the turning point in history. The old was dying and the "new" was getting a foothold. Time and again they said, "What new doctrine is this?" Jesus replied, "A new commandment I give unto you," and "Ye have heard that it was said by them of old time," so and so, "but I say unto you"—and his sayings were too modern for them in their time.

Now, in closing let me say that I think the friend who used the expression objected to, must have been thinking of some such things; and possibly, several sayings in Christ's Sermon on the Mount might also have been in his mind. Here are some of them:

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. Mark 1: 27.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13: 34.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you

(See Matthew, fifth chapter.)

Editorial Notes I hope our readers did not overlook the little note last week regarding the denominational building plans which have been adopted and which are to be carried out just as soon as the balance necessary to complete the building is pledged. See last RECORDER, page 534, bottom of second column. These lines were omitted from the editorials by mistake, last week.

We are glad to see that Rev. James Hurley of Albion, Wis., is to spend the winter with our people in Daytona, Fla. That is a good place for Brother Hurley, and he is a good man for the place. The editor congratulates both the church and the man.

Most of our readers will rejoice over Mr. Hoover's attitude toward the Eighteenth Amendment in his recent address in Tennessee. He said its "purpose is to protect the home. A sacred obligation is imposed on the President to secure its honest enforcement and to eliminate the abuses which have grown up around it. *I wish it to succeed.*"

The greatest rally day for prohibition this country has ever known will come on November 6. Everything points to the fact that election day will bring a real referendum on the wet and dry question. It is impossible now to eliminate the moral issue involved in the votes which must count on one side or the other of this great movement.

OUR FIRST CORNER STONE IN CALIFORNIA

REV. G. M. COTTRELL

What a splendid Conference at Riverside! What a fine spirit of fellowship and progress! What a hopeful band of young people! What a central point—California—for meeting of delegates from the two extremes, the Atlantic on the East and Shanghai on the West! And then President Davis' prophetic vision of some coming Conference to be held in

China! Why not? And in South America, Jamaica, London, Denmark—or even sectional conferences, encircling the globe?

Our inspiring Conference, the beautiful Riverside church, and our multiplying numbers in southern California, impel me to write concerning our first beginnings on that field, in which I had the pleasure of a humble part.

While pastor at Nortonville, Kan., I was sent by the Missionary Board on a three months' mission to southern California. In 1891, January 18, I think, I left home. After an over-night call on a Colorado family my first sermon was on the train on which I traveled, from "Mary hath chosen that good part," which was well received, and even enjoyed, by an elderly Catholic couple.

My first call in California was at Azusa (Irwindale?), on Mrs. G. T. Brown (Mary Clark?), a former Brookfield girl. Here I stayed a week or more preaching in a schoolhouse nightly. Sister Brown was at the late Conference one day carried in a rocking chair. Leaving Azusa we called on a Mr. Maxson in Elmonte; Dr. A. C. Rogers, and Doctor Potter, wife, and daughters in Los Angeles; Mrs. Burdick and daughter, Mrs. Stewart in Downey; and then to Santa Ana and Tustin, where we stopped with the families of L. C. Thomas and E. S. Beebe. We held meetings in both of these places, and from here took a run up Bear Valley into the hills above Escondido, where we found Silas F. Randolph, with whom we stayed and preached five times in schoolhouses. Then we went back to Tustin, and more meetings were held, after which we called a general meeting for Los Angeles, to be held in the Central Baptist church at Third and Hill Streets. This was held on Wednesday, about March 10 to 12, I think. My sermon was on "The Waiting Church," Acts 2. There and then we organized the first Seventh Day Baptist Church on the Pacific coast, more than two hundred twenty years after our first organization on the Atlantic in Rhode Island. And as there were seven members from Tustin, we called it the Tustin Seventh Day Baptist Church. I

had supposed that this church had merged into the present Los Angeles Church, but learned at Conference that the members joined in the Colony Heights Church, and later with that church merged into the present Riverside Church. So you see, I am duly mindful of the honor that is mine in having such a part in helping lay the corner stone, so to speak, of this magnificent church.

Leaving Los Angeles we next stopped at Fresno, calling on Byron Maxson, and preached while here in the Seventh Day Adventist church, and later in San Francisco in a church of the same faith. Then we sped eastward, calling in Ogden, Utah, on a brother Gowen, from North Loup, Neb., who introduced us to a Mormon bishop with whom it was arranged for me to occupy his pulpit Easter Sunday night. Sabbath day we met in an upper room where we spoke twice, and a very spiritual meeting was enjoyed. Sunday I took a run to Salt Lake City where I attended in the great tabernacle the funeral service for President Daniel Wells, and heard their great organ and choir of three hundred. Eight thousand were present. Returning, I met at the depot my old friend, W. H. Ingham, now of Fort Wayne, Ind., who had seen notice in the Ogden papers that I was to preach and he was on his way up to hear me. We had an audience of three hundred, a big choir, and twenty-four elders, deacons, and bishops on the rostrum. I spoke on the Sabbath question and they fairly ate it up, and took all the tracts we had after the service. From here I went to American Forks, calling on Del. Champlain and family for social and religious talk, then to Boulder, Colorado, where we preached a week and organized a Sabbath school that later became a Seventh Day Baptist Church. Home again, then. Gone three months. Preached in every state traversed except New Mexico—four times on trains, probably thirty sermons in all. I organized one church, one Sabbath school, secured exemption for our people from California Sunday laws and received some good contributions for the society. So far as I know, there are only two left from this, our first church, Sister Brown, who now

has membership with the Los Angeles Church and Brother Beebe at Riverside. When in Los Angeles, I went to Santa Ana and Tustin to see if I could find the big boom hotel in which I stopped with the Beebes (on free rent), but no trace of it could be found. It had been wrecked a few years ago. There was no use for it at that point. But the cities had grown in beauty and numbers. Los Angeles then had a population of fifty thousand; now it numbers twenty-five times that number, or one and a quarter millions.

But we will turn from the past, so fascinating to the old, and look to the future, and wish for our cause in California, that it may flourish as the green bay tree, and grow like the state in which they dwell. If so, they will go by leaps and bounds, and another thirty-eight years will see two churches multiplied by twenty-five, of fifty churches in California. So may it be.

My closing thought is for that spirit of unity of which I spoke at the beginning. And if there be some difference in doctrines, let us be one in spirit; and as one preacher wished he might not hear for fifty years the words "fundamentalist" and "modernist," can we not use other words for our differences, such as literal, figurative, plenary inspiration, orthodox, my orthodoxy and your orthodoxy and exalt the supreme virtues as love, sacrifice, service, obedience, faith, consecration?

Topeka, Kan.,

September 30, 1928.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

I.

Any criticism of a movement which sees in it either an unmixed good or an unmixed evil exposes the fact that the critic has permitted his enthusiasm, for or against as the case may be, to run away with his more impartial and sober judgment. The quite evident inability or unwillingness of many critics of modernism to discover anything of worth or truth in the movement

should arouse suspicions as to the accuracy of their estimate of that movement.

When the charges are made too sweeping, when the picture is painted too black, there are strong grounds for suspecting that a prejudicial rather than a truly critical attitude exists. We are urged to judge modernism by its fruits. Then we are informed quite frankly that all of its fruits are evil. There is nothing of good in the movement. At least there is nothing which seems to be worth mentioning, far less, worth commendation. It is my feeling that such a position is not only too sweeping to be true, but too sweeping to even be convincing.

I am convinced that there are "other fruits" of modernism, good fruits, to which attention has not been called. I am convinced that a recognition of these other fruits will lead to a much fairer and more accurate estimate of modernism and of its contributions to the Christian life and thought of our day than is given by a criticism which describes its fruits as wholly rotten. I am frank to recognize differences of opinion among modernists. That is an inevitable and by no means undesirable product of the very attitude of modernism itself. I recognize also that modernism, however developed and expressed, whether in its moderate or extreme forms, is by no means perfect. It does not claim to possess a monopoly on truth or right. I shall not attempt to describe modernism as an unmixed good or fundamentalism as an unmixed evil. If I were to do so, I would be deserving of the criticism which I have just uttered.

One other point should be mentioned in this connection. It is prompted by no desire to question the motives or sincerity of those with whom I differ. It does have to do very directly, however, with one aspect of the tactics used by our fundamentalist brethren in their arguments for fundamentalism and against modernism, tactics which are used, I repeat, with unquestioned honesty and sincerity. For want of a better name, I shall designate it the practice of creating false dilemmas. It is the practice of balancing two alternatives against each other, one alternative being held by the fundamentalists who insist that the opposite alternative, never a desirable one, is all

that remains for those who do not choose to accept the fundamentalist viewpoint.

We are told that the real issue is between fundamentalism on the one hand, and irreligion on the other. We are told that the choice is between "the faith once delivered," and destructive criticism or unbelief. We are informed that one must choose between "the rock of convictions," (fundamentalist convictions, that is) and "the shifting sands of opinion." We are told that we must believe in salvation as taught by fundamentalists, including the doctrine of substitutionary atonement, or we can neither believe in nor experience true salvation. We are told that we must accept the Bible with the presuppositions and convictions of fundamentalists, else the Bible can no longer be a source of spiritual power, and we can hold no valid or constructive beliefs regarding it. We are told that we must adopt the redemptive program of fundamentalism, or accept as the only other alternative a barren social gospel which has been stripped of all concern for the individual and of all the religious qualities which distinguish it from a purely humanistic ethical culture. We are told that we must believe in sin as the fundamentalist believes in it, and accept the fundamentalist's version of the historical origin of sin and evil, else we can not believe in the "exceeding sinfulness of sin," or ever grow very serious about its ravaging and damning effects in human lives. We are urged to choose between the certain and positive convictions of fundamentalism, and the wavering and negative uncertainties of modernism. We are told that we must accept the message of fundamentalism, or else have *no* message for a sin-sick world.

Thus we are constantly besieged with the necessity of choice between two, *only two*, alternatives. It is my conviction that this dilemma is false, that other alternatives do exist. Both a sense of fairness and a desire for accuracy lead me to protest, as I know scores of others have protested silently, against this constant creation of false dilemmas, this insistence that we must either choose fundamentalism or be content with a very undesirable second choice.

My chief motive in undertaking to write a series of articles dealing directly with points of view opposed to that of funda-

mentalism is the conviction that there are "other fruits" of modernism, fruits which have not been given fair consideration, and because I feel that there are other alternatives than those so commonly stated. Most of all, I am prompted by the hope that those individuals, especially among our younger people, who find that they can no longer honestly accept the tenets of fundamentalism, will be confirmed in their hope and belief that they may still call themselves Christian, in name and in fact, and may still experience the abiding realities of religious faith and life.

There are two or three attitudes regarding the whole subject under discussion which I feel might profitably be dealt with in this preliminary article.

There are those who seem to feel that if the blame for modernism or for the "controversy" can be placed upon some individual, or group of individuals, or institution, the real issues are solved. Much discussion of the subject really degenerates into a game of "passing the buck" to use a slangy though descriptive phrase. Modernists blame fundamentalists; fundamentalists lay the blame at the door of modernism, and neither party is satisfied. There are those who feel satisfied if they can attribute the "heretical" doctrines of modernism to "science, falsely so-called," or to the college professors, or to the theological seminaries, or to the German theologians (I can not understand some recent references to German theologians in any other light than that of an appeal to whatever anti-German prejudice has survived the World War), or perhaps even to the devil himself. Even if we could place the blame to the complete satisfaction of all parties concerned—which in itself would be no mean accomplishment—we should not be one iota the better equipped to meet the real issues, nor one step nearer the truth, as a result. Discussion of these issues must be more than a study in origins if it is to lead us anywhere. Appeal to the heredity of an idea is a most unsatisfactory method of dealing with the problems, to say the very least.

In the second place, there are many perfectly good people, sincere and pronounced in their own convictions, and not at all deserving of the epithets "straddlers," "peace-

at-any-price Christians," who feel that it is highly inadvisable to adopt the name of either fundamentalist or modernist (partly because they resent the implications of the false dilemma which I previously mentioned), and who regret it when others, especially ministers, commit themselves in such a way as to involve outright allegiance to one faction or the other.

They feel that there is a certain futility in it all. They feel that an individual, by marching under the banner of either fundamentalism or modernism, may thereby afford the controversial sharpshooters on the opposite side a better target at which to aim, but that he does not thereby assure himself that he will have any more of truth or right on his side. They feel that no special virtue attaches to any theological label, that truth is no respecter of tags, and that it has representatives on both sides of the controversy. Indeed there is much to warrant such an attitude.

On the other hand, I feel that truth has nothing to fear from labels. If wearing a label adds nothing to the truth or right of one's position, neither does it detract therefrom. If we would not, for the sake of popularity, run after a tag, we ought not, for the fear of misunderstanding, to run away from one.

When there are those who have but two tags and an irresistible impulse to pin one of them on each individual, in pulpit and pew, it is pretty hard to avoid being tagged.

And if a frank and honest recognition of whatever is sound in the modernist position or open disagreement with whatever one finds unacceptable in fundamentalism involves a tag, I see no reason why one should spend his efforts trying to run away from it. Far more to be feared than a tag is the suspicion of evasion or indifference.

And after all, the question which should concern each one of us is not, "How are we classified?" The real issue which confronts every one of us is whether we are willing honestly to recognize the limitations of our own position, our own fallibility, and the positive elements of the position held by our dissenting brother.

This brings me to my third and final point. While I shall frankly disagree with the position taken by fundamentalism in many respects; while I shall endeavor, to

the best of my limited ability, to defend whatever aspects of modernism I feel are valid, and defend them because I feel them to be true, not because they bear the label of modernism; while I am convinced that the issues in this controversy should and must be dealt with, affecting as they vitally do, not merely our theories and speculative notions, but affecting our whole conception of the mission and method of the Church in a practical way, still I feel that all this can be done in a spirit of Christian kindness and fairness. Modernists and fundamentalists alike should always and jealously guard against the tendency to see all of the good in one's own position and nothing of good in the opposing view. There must be a willingness to recognize the right of one's brother to dissent and still retain unchallenged his claims to the name Christian and to courteous respect. There should be an earnest concern for the preservation of Christian love, liberty, and brotherliness, without which all else is vain foolishness. In this I am sure that the representatives of both sides, however zealous they may be, will readily agree.

It is in this spirit that I undertake to discuss some aspects of the other side of the question of "the fruits of modernism."

LIGHT ENOUGH

I can not see the long night's walk
As my lantern I flash ahead.
If I look I see but the ghosts that stalk
In paces of haunting dread.
But I can walk in the circle of light
That blazes my way through the heart of the night.

I can not see the end of the way
That winds and climbs and falls,
Not even the portion set for to-day,
Nor what next hour befalls.
But with face to the breeze and with steady tread
I can walk in the road as it opens ahead.

I can not fathom the ways of God,
The why and hows of life,
Often with questioning heart I plod
Through the land of toil and strife.
But I can choose the best today,
And the best will lead in the Father's way.

—Sheldon Shepard, in *Christian Leader*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

November is the month selected by the General Conference for the every-member canvass for the Onward Movement budget.

Points to emphasize about the annual canvass:

Inform the people about our financial needs.

Select choice persons to make the canvass.

Make an every-member canvass in one day, if possible.

Report the results of the canvass to the general secretary.

CORRECTION.—In the Onward Movement Number of the SABBATH RECORDER, October 8, page 455, second column, the two tables of figures should be reversed, the first table belonging under *estimated resources*, and the second, under amounts expended, as will be readily seen by the context.

"Two unusual services were Sabbath day, September 22, for the study and discussion of the work and plans of our various boards. Each service was about two hours long. Dinner was served in the basement between services. This duplicated in a small way the conference of ministers and delegates that met Secretary W. D. Burdick at Milton, September 10, 11, 12."—*From the September-October "The Pastor's Assistant," Milton Junction, Wis.*

A FINANCIAL CRISIS

As we enter into November, the month that is designated by the Commission and the General Conference as the time for our churches to make the every-member canvass for the Onward Movement budget, every Seventh Day Baptist should consider and realize the alarming financial position in which we find ourselves.

At the close of the Conference year, June 30, our boards found themselves either in debt, or facing debts in the near future.

The Sabbath School Board had drawn on the balance that had accumulated during the years in which they were without a director of religious education, so that in September Professor Inglis, the president of the board, said, "If the budget of the board is not realized, it will be necessary to discontinue the services of the director of religious education in the space of two years."

The treasurer of the Sabbath Tract Society said at Conference, "Do you know that the General Fund barely came out with even a zero balance? \$1,813.94 looks like a goodly figure, but it is really a zero balance, because we had to have on hand July first an amount sufficient for the quarterly salaries, for the income on the Annuity Gifts, for a reserve to cover the printing of tracts authorized last year, and for the amount provided for in the budget of last year for the canvass for the denominational building, which was postponed until this fall. The obligations—the \$1,813.94 just covers."

The General Conference was nearly \$1,750 in debt, and the Missionary Society perhaps \$2,000—and this has increased, amounting to \$6,851.62 on October first.

The situation today is more alarming because the receipts of the Onward Movement treasurer for the first three months of this year are less than for the same period last year, being \$2,709.65 this year, and \$2,877.35 last year—\$167.70 less this year.

What does this mean?

A prominent member of one of our boards said to me the other day, "We are headed for the rocks." It looks so, does it not? But it need not be—if we turn our course in the November canvass and speed up in the opposite direction from the rocks.

People are not advising in the group conferences that we give up the work of any of our boards, or that we reduce their budgets and their work.

But you must face the fact that if our people do not sufficiently realize the importance of our work and the immediate need for increased support of it, there will have to be radical retrenchment next year in the work of our boards. This will hin-

der, most of all, the Missionary Society in its work on the home and foreign fields, for \$25,000 of the Onward Movement budget of \$53,500 goes for the work of the Missionary Society.

It is charged that we are planning to *retrench* on the China field; others claim that we are not magnifying the *home field* work as it demands; others agree with the views of the one who wrote in one of the group conferences, "We should not cut down on *foreign* missions budget, but should make payments for support of *home* missions commensurate to those for *foreign* work."

I am certain that our boards do not wish to retrench; they wish to *advance*. The Sabbath School Board desires to build up the religious educational program of the denomination; the Missionary Society, to support the work already started at home and abroad; the Sabbath Tract Society, to strengthen each department of its work,—in fact each board does *not* wish to take a *backward* step. But it rests with the people whether it is *advance* or *retrench*. Which shall it be? Register your wishes in the *November* canvass.

CENTRAL ASSOCIATION GROUP CONFERENCE

The group conference for the Central Association was held at DeRuyter, October second and third. As our churches are rural churches and it was silo-filling time the attendance was not as large as it might have been, but the average attendance at the sessions was about twenty.

In six two-hour (plus) sessions Brother Burdick gave us a very comprehensive survey of the program of the denomination, which is the sum of the programs of the different boards. The aim of all our work was defined in one of the discussion periods as winning people to Christ first, and then to the Sabbath. This grew out of the fact that the Missionary Board was organized before the Tract Society.

One can not help but regret that it takes such a large part of our budget to "keep the machinery oiled," and that we can not carry on the work that we should because the

money is not forthcoming. We are having to say "no" to so many fields that are really needy, who are begging for the gospel and for supervision of the religious work.

As we listened to the interesting facts of our history—and it is a history of which we should all be exceedingly proud—we could not help thinking, "How will people feel about the history that we are making now? Are we making as good a history as did our forefathers?" If we do not keep up the work and enlarge it, there will be no history to write.

I think that all present felt that the greatest need was a new consecration in both pastors and people, and that the hope of our denomination really lies in the hands of the laymen, who must be deeply consecrated and doing all in their power for Christ and the Sabbath. And we should not forget that "personal consecration means 'purse-and-all' consecration."

Probably the most important thing discussed is the proposed simplified calendar. That is, it is of most importance to us denominationally. For if the simplified calendar is put into effect, our Sabbath will go. No one in business or school will be able to observe every recurring seventh day. Undoubtedly, if this system of reckoning is adopted, our denomination is doomed. We, as Seventh Day Baptists, should wake up to the danger, and bend all our efforts to defeating anything which will do away with the weekly cycle of seven days, which has been in existence since the beginning of time, and by which God has shown us which is the sacred day and enabled us to keep it.

It is impossible to pass on all the good things that were said, or all the suggestions that were made. I have simply picked out a few outstanding ones. Much might be said about the importance of training our children in the Christian religion from earliest childhood; about the need for a deeper spiritual life; about personal evangelism; about the missionary opportunities open to us; about the need of a working knowledge of the Bible; and about a hundred and one other things. But that is why the special issue of the RECORDER was put out on October eighth. Read it carefully and prayerfully—then *act!*

L. G. O.

MISSIONS

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

LETTER FROM ROSA W. PALMBORG, M.D.

DEAR HOME FRIENDS:

I remember that the last time I wrote you, it was about the dedication of our new church. The church has been much used in various ways since that time. The usual Daily Vacation Bible School, conducted this year by three of the older boys from our Shanghai School, was held in it for a month. One of the teachers in the Boys' School was superintendent of this and another school held in the Methodist church and those in our church, or conducted by our church, in Shanghai. The Automobile Road Company gave passes to all the teachers for the time being, so I think each one went home to Shanghai once a week. They lived in the hospital while here.

I was away for most of a month, going with the Davis and Thorngate families on a boat trip when they went up to the hills, or mountains rather, and as soon as I returned, going to the Seventh Day Adventist Shanghai Sanitarium to have my tonsils removed and have some treatments, as I have suffered a good deal with severe pain in my right arm since a slight accident I had while building the house. I did not seem much benefited, but for the last two or three days I can see quite an improvement and hope in time it will entirely recover. Its being my right arm has handicapped me a good deal in preparing work for my industrial girls, but I have had one of them do most of the cutting, etc., for me. I hope she may gradually learn to manage it, so if I have to be away she could carry it on.

Eling and her baby have been spending the summer with me, or at least in the house, and she was able to oversee a little work while I was gone. As I had to give the girls so much holiday while building, I hoped to let them work all through the summer, as they sit in the church in prefer-

ence to the work rooms these hot days (though all are comfortable). I think they must enjoy it much more than in their hot, shut-in homes, because the church room is certainly the coolest place anywhere around, when the windows are all open.

We enjoy the church very much for our meetings, and almost always some of the neighbors and other friends come in to a service when they hear the bell ring. That bell has quite a sentimental interest to me, for it is the one that was in the first chapel in the walled city of Shanghai, when the Carpenters and Wardners were here. It served later in the Girls' School while the church services were held there before the Shanghai church building was erected. So I love it, and the sound of it, and hope it will be instrumental in calling some one or many who will yield themselves to Christ.

Last Friday evening a number of women and children came in, the latter too small to be interested. They kept playing and talking and running in and out. I went and sat back of them and whispered to them to be quiet. So instead of talking they went to whispering back to me in very audible whispers, which was more distracting than their talking.

Chinese children never see a foreigner pass in the street without calling out "foreign" or "foreign devil" or if they know you well, perhaps calling your name. As I have been going back and forth so much for many months, I decided that I would take special pains to answer those who called me by name, with the Chinese salutation of "Dee-dee," meaning "little brother," or "Way-way," "little sister," and simply ignoring those who called anything disrespectful. The "little brothers" and "little sisters" were so pleased to be called that, that they would announce to all interested that I had called them such a name, and gradually the children noticed that it was only when they spoke to me respectfully that they got such an answer, so now when I pass along the street I am kept busy answering them, and get their happy looks in return.

Missionaries are often accused of telling only the pleasant or encouraging things about their work, so I will prove that we do not always deserve such an accusation, by telling you something very sad. We had

a church member, a boatman, who seldom came to service, could not read, and really understood the meaning of Christianity very superficially. He got into a quarrel with the family to whose daughter his son (about thirteen years old) was betrothed. They made threats of breaking the betrothal, which evidently caused very hot words, and at last the mother of the girl slapped our church member in the face, publicly. He prosecuted her and insisted that we—the church—should help him by sending a representative to the court to insist that she be punished. We all of us, individually and collectively, talked to him, explaining that such was not Jesus' way, and urging him to forgive and let the matter drop. But he could not see it that way, and being weighed down by his disgrace and disappointment and wine, about midnight of the Sabbath last week, he jumped into the canal and was drowned. Our Liuho canal is a very big one, with a tremendous tide. Before his body was found, his wife insisted that the girl should be brought over and married to her son, or she would have the body, when found, carried to their home for them to dispose of. That would be a terrible calamity for this world and perhaps the next, so the girl was brought and married to that little boy! The body floated back next day and was buried with heathen customs. I certainly feel sorry for that little girl, for I am afraid her life will be made a burden to her, and attempts at suicide will probably be made by her. Such is unregenerate Chinese life! It seems that to be slapped in the face by a woman is the most disgraceful and defiling thing that can happen to a man. Slapping the face, in China, and probably in all heathen countries, is the acme of insult, anyway. I suppose that is why Christ especially mentioned it, and his attitude toward it has changed the importance of it in Christian lands.

Doctor Thorngate has been most busy all summer with a crowded hospital and much outside work. I am so glad he has kept well, probably due to Mrs. West's good care. He is planning to go to the mountains for about two weeks and come down with his family, so I will be a doctor in active service again while he is gone. I am

most glad to have him go for a little vacation.

But this letter is long enough, with little said, so I will close.

Sincerely yours,

ROSA PALMBORG.

Liuho, Ku, China.

August 21, 1928.

LETTER FROM WILLIAM A. BERRY

(Published by request of Brother Berry)

Rev. W. L. Burdick, D. D.,

Ashaway, R. I.

MY DEAR REV. DR. BURDICK:

I hope this may find you well, as it leaves me not very bright. I was very sick in the month of April. I had to be taken from my home to the hospital, where I remained for twenty-two days, paying twenty-five cents per day. When I was discharged from the hospital, I found that the effect still remained on me, but I thank our heavenly Father that he is so merciful to me that I am able to do his work still.

Sir, it is a very long time since I have written you. I do so now to express my thanks to the board for the valuable choice they make in sending down here Rev. R. R. Thorngate to carry on the work of the ministry. I find that he is an able man for the office he fills. Dear doctor, in spite of all the foes, the work is steadily increasing all around in this colony, and this comes about by his good action and kind feeling towards his brethren, his flock here. I admire his teaching, his efforts, and everything he does; and if there is any one who will not say good of him that one is a traitor.

The Reverend gentleman paid two visits to Huis't Dieren with me, in the last one his wife and daughter joined him. His first visit, when I took him there, was in company with Brother Crackwell. At this time a concert was given in the afternoon and about one hundred were in attendance. That night Brother Thorngate preached a wonderful sermon to a congregation numbering about one hundred twenty-five. Brother Thorngate's second visit to Huis't Dieren was on the seventeenth of August and at this time he preached to an audience

of one hundred forty. In this sermon he showed the difference between Seventh Day Baptists and Seventh Day Adventists, and the message he delivered was well received by the hearers. Already his visits to Huis't Dieren have strengthened me in this field of labor. Sir, I hope his life will be long spared in this field that the work may steadily advance under his direction. Yes, Brother Thorngate is the person for this field, and by his presence with us in this colony the work, before very long, will take a proper stand.

I have the honor to be yours in the service of the Lord,

WILLIAM A. BERRY.

*Maria Johanna, Wakenaam,
British Guiana, S. A.,
August 23, 1928.*

**MEETING OF THE MISSIONARY BOARD—
MINUTES**

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 17, 1928.

The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, S. H. Davis, Ira B. Crandall, Robert L. Coon, Rev. Paul S. Burdick, Charles E. Gardner, Rev. A. J. C. Bond, Frank Hill, Charles H. Stanton, Mrs. Clayton A. Burdick, Dr. Anne L. Waite, James A. Saunders, Carroll L. Hill, Albert S. Babcock, Rev. Willard D. Burdick, Rev. William M. Simpson, Walter D. Kenyon, John H. Austin, Mrs. Elisabeth K. Austin.

The visitors present were: Mrs. John S. C. Kenyon, Mrs. William M. Simpson, Mrs. Blanche Burdick, Mrs. Willard D. Burdick, Mrs. John H. Austin, Mrs. Ruth R. Nash, Mrs. William P. Langworthy, Mrs. Dell Burdick, Mrs. Ira B. Crandall, James G. Waite, Rev. Claude Hill, president of the 1929 General Conference.

The meeting was called to order by the president at 9.30 a. m. Rev. A. J. C. Bond led in prayer.

The corresponding secretary's report was read, voted received, and recorded. It follows:

REPORT OF CORRESPONDING SECRETARY

Since the report made at the last board meeting, I have, as corresponding secretary, attended the General Conference at Riverside, Calif., visited our congregations in Boulder and Denver, Colo., attended the Southwestern Association, held at Hammond, La., assisted in presenting the recent Conference to our churches in Ashaway and Rockville, R. I., spent one Sabbath with the church in Brookfield, N. Y., corrected the list of life members, supervised the printing of the annual report, endeavored to furnish material for the Missions Department of the SABBATH RECORDER every week, carried on the correspondence, and performed the other duties of the secretarial office.

Respectfully submitted,

WILLIAM L. BURDICK.

*Ashaway, R. I.,
October 17, 1928.*

The report of the treasurer was read, voted adopted, and placed on record. It follows:

TREASURER'S QUARTERLY REPORT

July 1-October 1, 1928

S. H. Davis

In account with
The Seventh Day Baptist Missionary Society

Cash Received

On hand July 1, 1928.....	\$24,442.26
For—	
General Fund	1,233.28
China field	10.00
Jamaica field	20.00
Special for Jamaica	60.00
Specials	69.02
Java	1.00
Debt Fund	105.00
From—	
Income Permanent Funds	1,500.00
Memorial Board	470.18
Interest checking account	13.92
	<u>\$27,924.66</u>

Disbursements

To—	
Corresponding secretary and general missionaries	\$983.51
Churches and pastors	2,109.14
China field	2,361.87
South American field	652.48
Georgetown Chapel Fund	403.46
Jamaica	593.51
Special for Jamaica	60.00
Specials	432.12
Holland	312.50
Treasurer's expenses	84.00
Total disbursements	\$ 7,992.59
Balance on hand October 1, 1928.....	19,932.07
	<u>\$27,924.66</u>

Special Funds

1. Boys' School Fund	
Amount on hand October 1, 1928.....	\$10,651.16
2. Girls' School Fund	
Amount on hand October 1, 1928.....	10,632.53
3. Georgetown Chapel Fund	
Amount on hand July 1, 1928.....	\$176.43
Paid installment and interest on mortgage	403.46
Overpayment	\$227.03
Total amount of special funds October 1, 1928	\$21,283.69
Balance on hand October 1, 1928.....	19,932.07

Net indebtedness to special funds October 1, 1928	\$ 1,351.62
Other indebtedness	5,500.00
Total indebtedness	\$ 6,851.62

S. H. Davis,
Treasurer.

Royal R. Thorngate, employing native workers, etc	500.00	
William A. Berry	120.00	
D. Burdett Coon	1,500.00	
H. Louis Magnott	600.00	
Traveling expenses	500.00	
		<u>4,720.00</u>
Holland		1,250.00
Home Field—		
Jackson Center, Ohio	\$ 500.00	
Colorado field	500.00	
Southwestern field	2,300.00	
Detroit Church	500.00	
Little Prairie, Ark	500.00	
Middle Island, W. Va	400.00	
Fouke, Ark	500.00	
Stonfort, Ill	600.00	
Exeland, Wis	200.00	
Syracuse, N. Y	100.00	
West Edmeston, N. Y	100.00	
Western Association	500.00	
Iowa field	800.00	
Northwestern association, general missionary work	200.00	
Salisbury, Pa	300.00	
Ritchie, W. Va	300.00	
Daytona, Fla	100.00	
Edinburg, Texas	200.00	
Traveling expenses	1,200.00	
Emergency Fund	180.00	
Contingency Fund	2,000.00	
		<u>11,980.00</u>

Administration—		
Corresponding secretary	\$ 1,800.00	
Clerk hire for corresponding secretary	400.00	
Clerk hire for treasurer	400.00	
		<u>2,600.00</u>
		\$33,350.00

Items growing out of correspondence were next taken up.

Voted that the board give \$200 towards the support of the pastor of the Brookfield Church, if needed by said church, provided that it be satisfactory to them to allow the pastor to do missionary work aside from his regular pastoral work.

Voted that an extra \$100 be paid toward the deficit in the work of the evangelistic male quartet for this past summer.

Voted that the following report and recommendations of the Committee on Ministerial Education Fund be adopted:

Your Committee on Ministerial Education Fund would recommend that an appropriation be made in favor of Lester G. Osborn to the amount of \$100, and that an appropriation of \$300, or so much thereof as may be needed, be made in favor of Dr. Grace I. Crandall, to aid them in pursuing studies, that they may be better fitted for their respective fields of labor.

WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
Committee.

Voted that the following report of the joint committee to consider the matter of publishing sermons for the use of pastorless churches and others be adopted:

*To the American Sabbath Tract Society and
Seventh Day Baptist Missionary Society:*
Your committee appointed to consider the matter of publishing sermons for the use of pas-

Frank Hill, as chairman of the American Tropics Committee, reported that no meeting of the committee had been held, but that the plans and specifications for the new church at Kingston have been recently received.

Work in China was next considered, and letters were read from Eugene Davis and J. W. Crofoot. The rest of the morning session was given over to discussion of this work.

This session adjourned, to meet at 12.30, with prayer by the president.

The afternoon session opened at 12.45, with prayer by Deacon Charles E. Gardner.

Voted that the board request Rev. J. W. Crofoot to attend the January meeting of the board and to arrange for his return to China as soon thereafter as his obligations to the Battle Creek Church can be fulfilled.

Voted that the matter concerning Mr. Crofoot's car be referred to the January meeting.

The letter of Eugene Davis and the recommendations from the Seventh Day Baptist Mission at Shanghai are being considered with deepest interest by the board. Therefore, it was voted that further discussion of these matters be referred to the January meeting.

Voted that the president appoint the standing committees for the year.

The appropriations for 1929 were adopted as follows:

China—	
J. W. Crofoot	\$ 1,600.00
H. Eugene Davis	1,600.00
H. Eugene Davis, children's allowance	800.00
George Thorngate	1,600.00
George Thorngate, children's allowance	400.00
Susie M. Burdick	800.00
Rosa W. Palmberg	800.00
Grace I. Crandall	800.00
Anna M. West	800.00
Mabel L. West	400.00
Incidentals	900.00
Boys' School	500.00
Traveling expenses	1,800.00
	<u>\$12,800.00</u>
American Tropics—	
Royal R. Thorngate	\$ 1,500.00
Royal R. Thorngate, children's allowance	200.00

torless churches and others" would report as follows:

We recommend:

First, that a sermon and a program of Sabbath morning worship be printed each week in the **SABBATH RECORDER**.

Second, that the Board of Trustees of the American Sabbath Tract Society appoint a committee to have in hand the securing of sermons and preparing the order of services.

WILLARD D. BURDICK,
AHVA J. C. BOND,

Committee of the Tract Society.

CLAYTON A. BURDICK,
WILLIAM L. BURDICK,

Committee of the Missionary Society.

June 20, 1928.

Voted that a vote of thanks be extended to M. Herbert Kenyon of Ashaway, R. I., for the typewriter which he purchased for the use of the corresponding secretary.

Fitting remarks were made by Rev. Claude Hill, Rev. A. J. C. Bond, and Mrs. Willard D. Burdick.

The minutes were read and approved.

The meeting adjourned at 4.20, with prayer by Rev. William M. Simpson.

RECORDING SECRETARY.

LETTER FROM REV. H. EUGENE DAVIS

DEAR SECRETARY BURDICK AND THE SEVENTH DAY BAPTIST MISSIONARY BOARD:

Upon my return to Shanghai September 1, I discovered that I had with me in my baggage a copy of the recommendations from the mission in China, upon which I could not place my hand while with you at Conference, supposing it to have been forgotten. I enclose a copy of the same for the use of the board in its deliberations on the China situation.

Furthermore, I promised Doctor Burdick and Mr. Hill on the morning after Conference when we were consulting together, that I would write out a statement of what I said at Riverside regarding our future in China, or as nearly as that needs to be written.

1. Do Seventh Day Baptists expect to continue Christian educational work in China? If this is answered negatively, then there is no need to discuss new buildings. If nothing is done about buildings, the Boys' School will almost automatically cease to exist. Our school is not self-sup-

porting now, as it has been in the past, and without different buildings we feel it will be almost an impossible task to make it self-supporting again. We opened school Monday, September 10, with twenty-two boys. There were many inquiries from our former students as to whether we could promise new buildings, saying that if we could do so they would return to us, but if not they would go elsewhere, which they have done, as we were in no position to promise them anything. There will be a few more coming in, possibly thirty altogether for this term.

If it is decided that Seventh Day Baptists are to have a continued part in this great land in dispelling illiteracy, and building Christian character through schools, then we must face the question of buildings.

The Girls' School is also falling off somewhat in numbers of students, and those buildings are in very bad condition. Roofs leak, and because of the rotted wood in the structure, can not be made not to leak. I asked the Chinese contractor the other day how much it would cost to put the buildings in good condition, and he replied, "You don't want to spend several thousand dollars on those old buildings," and I agreed with him. Within two years those old buildings should come down and be rebuilt. Our hope had been that it could be finished within two years, but the delay in Mr. Crofoot's return adds also to the uncertainty in this matter. So much for the buildings.

2. As I see it, there are three stages in missionary endeavor: (a) In the beginning, the missionary must of necessity be the one who decides and plans everything in connection with the missionary work, following, of course, the policy of the home board. The greatest desire of the home base and the missionary is to build a Christian community in the place where the effort is put forth. (b) The second stage is where there must be absolute co-operation between the Christian community and the people sent from the home base. We feel that the Seventh Day Baptist Christian community is strong enough to be taken into our confidence, and should have a large part in planning and deciding about the Christian activities to be undertaken by your missionaries. If we can not have the support of our Christian constituency in

China, it will be difficult for the missionary to carry on. We can not expect enthusiastic support from those who have no voice in planning and deciding plans and policy. Some way must be found, and that right soon, where the Chinese Christians can be thrust into places of responsibility. Some of us feel that the time has come for a board of control to be made up very largely of Chinese, that these should be in all our deliberations, and that this board should determine the plans and policy of the work of Seventh Day Baptists in China. Property could be safeguarded by loaning or renting such at a very low figure to this board, with the stipulation that the property should be used only for the purpose for which it was given.

We are face to face with this situation today — a Christian constituency which really has no legal standing with the mission, while we in turn are responsible—only to the board at home.

(c) The third stage will be when the Christian community has become strong enough and sufficiently well-trained in leadership so that its members of themselves can carry forward the work started by the home base, developed in co-operation with those sent from home with the native leaders, and finally undertaken by the Chinese themselves. That day has not yet come, and will not come for many years yet. But of course we are praying and working for it—for that end when the church in China will not need us, when these men and women or their successors will understand Christ and his work as well as or better than we; and happy we will be when that day shall come, but we must stand by now!

Now just another word about property. I fear I was misunderstood at Conference in my position on the subject of mission property. The money which built our present buildings and sent each one of us to China was given to God to be used in China. The trusteeship was placed in the hands of the Missionary Society, and I contend that it should rest there until such time as there is a Seventh Day Baptist constituency in China to whom the denomination in America can transfer the trusteeship. It should never be given to individual Chinese, or even Chinese churches, but

certainly we all hope for the time when Chinese people can become trustees of the property in China.

I may be wrong, but I certainly do not wish to raise the hopes of the people here, if they can never look forward to coming to places of leadership or trust in the cause of Christ as represented by your missionaries. And certainly we can not expect very enthusiastic co-operation in a movement which is foreign and to which the Chinese must always look forward as being foreign. I raised the question at Conference, and I think it should be faced by our people and the Missionary Society.

There were over seventy missionaries on the *Empress of Asia*, returning to their work, the majority of them to China. As I had opportunity, I talked with them about missionary and mission problems. I found that the majority of them were in substantial accord with what I have tried to set forth in this letter.

As to waiting until China is in a "settled condition," one may only comment, as I endeavored to point out at Conference, the policy is not in keeping either with the century's history of the march by faith in China, or with the prophetic call of Christ himself, who promised only his own presence with us to the end.

May God, by his Spirit, lead us all aright.

Sincerely,

H. EUGENE DAVIS.

Shanghai,
China.

September 4, 1928.

RECOMMENDATIONS TO THE SEVENTH DAY BAPTISTS AT HOME FROM THE SEVENTH DAY BAPTIST MISSION AT SHANGHAI, MAY, 1928

[These recommendations were received by the Corresponding Secretary, October 8, 1928, and considered at length by the board, October 17.—SECRETARY.]

1. We request that J. W. Crofoot be returned to China as soon after January 1, 1929, as possible.

We realize to a great degree how desirable it may seem that he stay with the Battle Creek Church as long as they are pass-

ing through the difficulties of building, because we also feel very greatly the need of his services here, as it is imperative that we begin building operations ourselves in the very near future.

2. We recommend—(a) That building operations for the Boys' School at Da Zang be begun early in the fall of 1928.

(b) That one-half of the \$20,000, gold, now in the hands of the Missionary Board for mission buildings in China, be used to erect a plant of four units, each unit to cost not more than \$5,000, Mex.

(c) That the first unit consist in the preparation of the grounds, building the wall or fence, water and heating plants, sewerage, etc.

(d) That the second unit consist of buildings for auditorium and class rooms.

(e) That the third unit consist of dining room, kitchen, and dormitories.

(f) That the fourth unit consist of houses for the teachers.

3. We recommend that the money already raised by the Chinese for the Boys' School be used for the equipment of these buildings.

4. We recommend—(a) That as soon as school closes in 1929, operations be begun toward the construction of the Girls' School buildings on the land now occupied by the Boys' School plant.

(b) That the present buildings—both the boys' and girls'—be razed to the ground and whatever material is good in them be used for the new buildings of the Girls' School.

(c) That these buildings be planned in such a way that when the time seems ready for the removal of the Girls' School to Da Zang, they may easily be made suitable for a Community Church Center.

(d) That for the erection of the buildings of the Girls' School the other half of the \$20,000, gold, now in the hands of the Missionary Board for mission school buildings in China, be used, and that if possible the cost thereof be limited to that amount.

(e) That the money already raised by the Chinese for the Girls' School be used for the equipment of these buildings.

5. We recommend that when the time seems expedient to move the Girls' School to Da Zang that such a portion of the east

part of the mission property here in Shanghai be sold in order that the plant at Da Zang may be enlarged sufficiently to accommodate the Girls' School.

6. We ask the continued loyal support of our people at home for the work here in China.

OUR THEOLOGICAL SCHOOL

DEAN ARTHUR E. MAIN

There are eleven students. Seven have the ministry in view; two being Methodists. One is the wife of a minister; one a college professor; and two are upper classmen in college.

The instructors are Dean Arthur E. Main, Professor Walter L. Greene, Professor Edgar D. Van Horn, and Assistant Professor Neal D. Mills. Rev. H. I. Somers, non-resident lecturer on the History, Doctrine, and Polity of Presbyterians. Rev. D. L. Martin, non-resident lecturer on the History, Doctrine, and Polity of Baptists.

The Jessie B. Whitford house has been conveniently and nicely fitted up for four of the students who seem very happy in boarding themselves. The lower floor of the house was furnished through the efforts of the Evangelical Society and the co-operation of many generous friends.

Sixty-seven people went up to the house one night to see how comfortable things were; all seemed well pleased.

Alfred, N. Y.

Life has always been more or less strenuous for civilized man and it is becoming more so as society increases in complexity. Man has tremendous untapped resources for the emergencies of high pressure living. But under all ordinary conditions we can not be iron men if we would. If we desire to keep ourselves in perfect trim we must needs regularly provide for complete relaxation in a change of interests. That man can do his best work who regularly forgets his work. That man is wise who provides a place in his life for interests whose chief value is that they renew human strength, build energy, tone up the nerves and act as a tonic to the soul.

WOMAN'S WORK

MRS GEORGE E. CROSLY, MILTON, WIS
Contributing Editor

IN AUTUMN

Who, walking in the spring, shall see,
New green upon the poplar tree,
And smiles with hope as he goes by—
Is servant of his Destiny.

Who, walking in the summer fields,
Sees all the gold of harvest-yields,
And labors here unceasingly—
Is comrade of his Destiny.

But who can see the beauty fade
In noble works that God hath made,
And keep faith bright in his soul's eye—
Is master of his Destiny.

Mary Matherson in the New Outlook, Toronto

It took our train a little more than twenty-four hours to run across Kansas. We were slower than some other trains because, in addition to the necessary stops for food and water and an occasional breathing spell for the engine, we stopped at what our conductor called "filling stations for the passengers." At these "filling stations" we were served with delicious meals, although the time at each stop was very short and not enough help was furnished to serve everyone quickly. Even though we made these frequent stops, we seemed to make better time than did the many automobiles that we passed late in the afternoon, apparently stalled in the mud of the dirt roads. On ordinary trips I prefer automobiles, but at this time I was thankful to be on a car that moved right along without reference to weather, past or present.

At Dodge City we were much interested in two large sundials, built side by side on the station grounds—one showing central time and one mountain time; it was at this point that our day gained an hour. These sundials are home-made and might be copied very easily by one who has a little mechanical twist to his mind. They are large semicircles with the diameter as the base about twenty feet long, the whole outlined on the ground with white stones. Each style, or shaft that casts the shadow, is of wood painted white, and of course of

the proper length and correctly mounted so that the shadow cast by the sun will tell the time correctly, as shown by the Roman numerals fashioned on the ground from other white stone. It was interesting to see how differently the two long shafts were set so that the shadow of the sun would tell the time correctly according to which time the observer wished to follow. We set our watches back an hour, and felt that we should enjoy doing that at home sometimes when the hours are passing too quickly.

Twenty years has also seen many improvements in southeastern Colorado. Those improvements that presented themselves most clearly to our eyes, as we hurried past, seemed to have been brought about by irrigation. Here, too, the crops seemed good, and the country seemed prosperous—whether or not this prosperity was due to the political party in power we were unable to decide and at that time no one was ready to tell us.

Not long before we crossed the Colorado line into New Mexico our conductor came through and told us that we were about to pass the oldest house in that section, a ranch house called the "Wootton House." He went on to say that "Old man Wootton built the wagon road and maintained it as a toll road for some years, and the house was a road house in the old days of the pony express." Of course everyone wanted to see the old house, and we thought at first that we did not see it, because all we could see was a fairly large square house of ordinary appearance—a house that would not have attracted notice back home, because it looks like many other square houses. Finally we remembered that houses in that country do not have to be old in years to be the oldest houses standing. When we remembered that, we turned our eyes again to the hills; about them we imagined we were able to catch the haze of unnumbered years.

Just as night was closing down on us, we crossed the continental divide through Raton (pronounced "Ratoon") Tunnel. Our train consisted of thirteen coaches and four engines, two to pull and two to push, and a part of the distance we ran so slowly that we considered the advantage that would result if we were to get off and

help, but finally we were over the divide and the running was easier, so we felt that we might safely resign ourselves to sleep. During the night we passed through many places where we should have been glad to stop. At some future day we hope to pass that way again with more time at our disposal. Las Vegas, Lamy, and Albuquerque were among the places of which we had hoped to catch fleeting glimpses, and just a little to one side is the old city of Santa Fe.

In the morning we rose for breakfast at Gallup, on the western border of New Mexico. As we stepped from the train, I seemed to feel that we were in a different country than we had been riding through the day before. I do not claim any originality for this feeling—others probably have felt the same—neither can I tell why I felt that way. The town did not look so different from other towns through which we had come; maybe it was psychological, caused by the fact that Gallup is the station where we should have left the railroad if we had taken time for a visit to the Navajo Indian Reservation, located a few miles north. All that morning we saw places where we wanted to stop, and read signs that beckoned us. One such sign read "Six miles to the Petrified Forest," and another pointed north to the Hopi Indian Reservation, but it was Friday and we wanted to reach Grand Canyon, where we had planned to spend the Sabbath, so we had to shut our eyes to all the alluring signs that beckoned. It we had been driving, we probably should have decided that we could stop somewhere else and go on to the Canyon the first of the following week, but we were going to be late for the opening of Conference as it was, so we kept on our way. During this day's ride we caught sight of many Indians at various points. At one time, as we sat looking out at the landscape flying past, we saw at some distance away, two Indians galloping across the desert; at least we judged they were Indians for they were wrapped in blankets and we saw their feathered headdress trailing along over their shoulders as they raced away toward two tiny, flat-topped cabins in the distance. As we looked we saw smoke coming from one of the houses, and I wondered if the horsemen had not heard the call common to

all men—the call of hunger—and so were hurrying home to get food. But I couldn't account for all the fashion show. I have seen Indians many times but never with feathered headdress unless on dress parade, and it seemed strange to see two out on the desert, apparently far away from any chance to make a show, unless some one in these houses was to be impressed. I speculated upon it quite a bit, but found no solution. Maybe they considered that they were making a show before the people on the train, some distance away. Early in the afternoon we reached Flagstaff, where we had a few minutes' stop and an opportunity to get a photograph of the San Francisco Peaks. We had been watching for them for some time before they came in sight, and we had just caught our first glimpse of them when our friend, the Catholic priest, the missionary among the Pima Indians, came down the aisle to tell us that we might see the peaks if we looked in a certain direction. He sat with us for some time and told us many interesting things about the country we were entering. He had taken a party of Pima Indian boys in his Ford to the canyon some months before, and his stories were full of human interest. Finally he said he must go back to his section; he had to spend a certain period of time each day in devotions, and as he had only about half finished his period for that day he must go on with his work. It seemed that he was writing something that would count on his time to be spent in this way, and he must go back and write some more. We supposed it was some religious work that he was writing or perhaps copying, at any rate it was to count on the time he was required to spend in devotions. So he left us and we watched for occasional views of the peaks. They went ahead of our train most of the time until we reached Flagstaff, where we seemed to overtake them, and they stood still as long as we remained in Flagstaff. At Williams, about an hour beyond Flagstaff, we left the train to take a train for Grand Canyon, after bidding good-by to the good friends with whom we had been associated for four days, and whom we probably should not recognize if we saw them again after six weeks had gone by, so soon do we forget the friendships of a day or two, or three or four.

YOUNG PEOPLE'S WORK

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

STEWARDSHIP

Christian Endeavor Topic for Sabbath Day,
November 17, 1926

DAILY READINGS

Sunday—A revival of religion (Hag. 1: 1-15)
Monday—Plenty in the church (2 Cor. 8: 9-15)
Tuesday—Abundance for charity (Acts 4: 31-37)
Wednesday—More helpers (1 Cor. 1: 11)
Thursday—Interest in missions (Acts 13: 1-3)
Friday—More faithfulness (1 Cor. 4: 1-13)
Sabbath Day—Topic: What the practice of stewardship would mean to the world (1 Pet. 4: 7-11)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Stewardship means the investment of life in God's service. The investment of life means the giving of money, talents, and abilities of every kind to Christian service.

If every Christian were a real steward in every sense of the word, what would this mean to the world? It would mean everything. The world would have the greatest revival of religion it has ever known, and souls would be saved. There would be a great outpouring of God's spirit, and the world needs this more than anything else. We need a good old-fashioned revival of religion, where souls are convicted and saved. Do we have it in our churches today?

If every church member could realize that he is a steward of his money, and a certain portion of it belongs to God, the work of the church would go forward with rapid strides. Then there would be plenty of money in the church, enabling it to carry on more extensive missionary work, and thus a greater interest in missions would be created.

Let us make a more practical application of this lesson. What would it mean to our denomination if every member consecrated one-tenth of his income to the Lord? There would be plenty in our churches, an abundance for charity, a greater interest in our missions, and more faithfulness among our

members. Let us pray that every Seventh Day Baptist will consecrate his life, his money, and his talents to the Lord.

INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH
(Intermediate Superintendent,
Milton Junction, Wis.)

Topic for Sabbath Day, November 17, 1926

DAILY READINGS

Sunday—Stewardship grows character (Matt. 25: 21)
Monday—Stewards help the poor (Ps. 41: 1)
Tuesday—Stewards give themselves (2 Cor. 8: 5)
Wednesday—Stewards build God's house (Hag. 1: 1-15)
Thursday—Stewards offer their service (Isa. 1: 8)
Friday—Stewards are faithful (1 Tim. 6: 17-21)
Sabbath Day—Topic: What the practice of stewardship would mean to the world (Isa. 42: 1-4)

SOMETHING TO DO

Estimate what portion of your time or labor and its fruits is for self, and what part for God. Discuss it with others.

WHAT IS A STEWARD?

The usual meaning is that of a manager or overseer of another's property. The renter of a large farm today is in a similar position. He hires men and works the land of another, the landlord. All the returns from his labors are not his own. The landlord's interests must be considered through service, products, or money. He must render an account of his stewardship and pay his rent.

When we stop to think, all that we have, even our lives, come from God. We are the managers of a portion of his property. All the returns from our work are not our own. The landlord's interests must be considered, through service, products, or money. We ought to render an account of our stewardship and pay our rent.

WHAT IS MONEY?

Most accounts are paid nowadays with money. But money is only a convenient means of exchanging services. If I work for my neighbor a day, and he works for me a day, we can exchange services without money. Or if I exchange chickens that I have raised for a coop that my neigh-

bor made, we have exchanged services without money. Or if I wish to change with a man who lives in California and raises oranges, we can not do it that way. I can not conveniently ship chickens to him to get his oranges. I work in Wisconsin and receive money representing so much work. I exchange that money for oranges. The man in California exchanges that money for chickens raised near by. We have exchanged services by means of money.

HOW PAY RENT TO GOD

We may give to God his portion of our services in different ways. At home we may give him of our service through the work of the church. But if I want to pay my rent to God through service in South America or China and can not go myself, I can work here in office, shop, or field and exchange my service here for that of some missionary there, through the medium of money, and part of my labor here becomes work for God in a distant land. The same method is convenient in our own land and in our home church, so stewardship usually brings to mind the question of money.

Think of the work that could be done at home and abroad if every Christian practiced stewardship toward God. We are sadly in need of workers in mission fields, but we need far more consecrated stewards.

GET ACQUAINTED

Robert Radford,
41 Stanley Bldgs.,
Pancras Road,
London, N. W. 1,
England.

DEAR FRIEND:

Pastor Randolph received your letter and the intermediates are going to answer it.

In our Sabbath school class we have about fourteen young folks—three boys and eleven girls. Our teacher, Mrs. L. C. Shaw, and her husband were in Europe on a trip this summer. It was not possible for them to be at your church on Sabbath day, but they saw it and delivered a greeting from our church. We have contests in our Sabbath school class, dividing our class into two equal sides. We give a certain number

of points for reading the Bible verses, studying the lesson, and being present. At the end of a period of three or four months the side which has the least points gives the other side a party.

Last Sunday evening Mrs. Shaw gave us a party at her home. She imitated on a small scale her trip over on the boat. We had our passports, and in them we had to put our picture and description. She served refreshments in English style.

In Sabbath school we use the *Helping Hand*, which is published in Plainfield, N. J. In today's lesson we are studying "Paul writes to his friends in Corinth," 1 Corinthians 1: 10-13; 3: 5-11; and 3: 21-23.

I hope we may hear from you again soon.

Respectfully,

ELMINA McWILLIAM.

Milton, Wis.,

September 15, 1928.

ADDRESSES

Sara Davis, 161 Champion Street, Battle Creek, Mich.

Elmina McWilliam, Milton Junction, Wis.

Geraldine Thorngate, 149 Church Street, Albert Town, Georgetown, British Guiana, S. A.

Duane Hurley, 1985 Park Avenue, Riverside, Calif.

Addresses given on this page from time to time are for intermediates to write to. They are only suggestive, however. Letters to other intermediates, if sent to the superintendent for publication on this page, will count on the contest. (See RECORDER, September 17, page 380.)

THE TRUSTEES' MEETING

[Dr. B. F. Johanson, president of the Young People's Board, is also our trustee of the International Society of Christian Endeavor. He could not attend the meeting this year and Rev. William M. Simpson was asked to attend as his proxy. The following interesting items are taken from his report to Doctor Johanson.—R. C. B.]

It is a pleasure to report concerning my trip to Boston as your proxy at the meeting of the Trustees of the International Society of Christian Endeavor. I want to thank you for the opportunity to meet those con-

secrated men, and be associated with them, although there was scarcely anything that I could contribute to the meeting.

Friday morning I looked about in the Christian Endeavor building for the first time. The one thing that impressed me was the manner in which the very spirit of Christian Endeavor is built right into that building. After the trustees' meeting Mr. Shartle took a group of us from basement to the roof, and showed us the many things of interest in the building, and from the top of the building pointed out many interesting places in the city of Boston and surrounding places.

In the trustees' meeting I was glad to recognize several whom I had seen at conventions and rallies—Poling, Anderson, Gates, Foulkes, Wells, Sherwood, and last of all, Mrs. Francis E. Clark, who came a little late and chose a seat on my left. Of course, I felt that I had a very great opportunity—to sit by Mother Clark in a trustees' meeting. Mr. Sherwood had been in our home at Alfred Station, and had conducted rallies at several near-by places.

The points that I noticed in Secretary Gates' report are items with which you are doubtless familiar: (1) The change of name to "International Society . . ." (2) The favor which the "Crusade with Christ" campaign has met among the different denominations, the International Council of Religious Education, etc. (3) The literature, cuts, etc., which the society has for use of other publishers. (4) The *Christian Endeavor World* is now owned by the International Society. (5) The International Society counts itself a "service station" ready to give aid to young people in several ways: particularly now in other topic helps beside: those in the *Christian Endeavor World*, in vocational guidance, and in personal advice in special problems. (6) The co-operation of the International Society with the International Council of Religious Education, the Y. M. C. A., the Y. W. C. A., the Boy Scouts, etc., to prevent overlapping of programs and make the religious life of youth a unit.

Several others brought typed copies of their reports, and I am mailing these to you: Financial Statements of Shartle and Hamilton; *Christian Endeavor World* fin-

ancial account; the Craigie Memorial Fund; the Report of the Publishing Department; and Program and Goals of the Pennsylvania Christian Endeavor Union.

C. C. Hamilton called special attention to the International Society's travel bureau, Kodak club, and library.

Stanley Vandersall spoke for the Christian Vocations Department under five heads: (1) Colleges and Seminaries, (2) Library on Vocational Guidance, (3) Public Conferences at Conventions and Unions, (4) Personal Conferences, and (5) Life-Work Recruits.

The memorial window for Doctor Clark in the Williston church at Portland, Me., is to be the property of the International Society. Mrs. Clark is having a better picture of Doctor Clark painted to take the place of the one which hangs in the assembly room in the Christian Endeavor building.

After the formal business reports were given, Mrs. Clark was called for, but spoke only briefly. It was about the groups in many lands so dear to her heart, where she and Doctor Clark have held conventions.

President Poling's report came last, and was more a devotional service than a business report. I can not report on it. I remember he emphasized the value of the travel bureau, out of his experience of bringing his own young people home from Europe on a recent trip under circumstances that brought sadness to a father's heart. Doctor Poling also paid a high tribute of love and respect to Mrs. Clark, telling her how "we very much need you with your special knowledge of those endeavorers in foreign lands."

GOD CALLS US, SHALL WE CALL TO HIM?

(Paper prepared for the young people's hour at the Southwestern Association by Mrs. Angeline Allen)

"Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jeremiah 33: 3.

God is not far from every one of us. He knows about our prosperity and about our adversity. Even our very thoughts are known to him. When we are glad and when we are sad, he knows all about it.

The Lord remembered Jeremiah in prison. Zedekiah, king of Judah, had shut him up because he did not like the words which Jeremiah spoke. It was not very pleasant to be told that Jerusalem should be taken by the king of Babylon, and that Zedekiah himself should be taken captive. Jeremiah 22: 2-5.

People in all times and in all countries have objected to hearing about troubles and misfortunes which might befall them. People in these days do not want to hear about the penalty of sin. They desire to be told that they are all right. We would gladly do this if we dared, but God does not call his sons and daughters into his service to feed the people taffy, but to warn of the dangers of wrong doing; to preach of righteousness and judgment to come; to tell of God's love and saving grace to the sincerely penitent. As the surgeons in the hospital sometimes must use the knife to get rid of corruption, that healing and health may come, so the prophet of God sometimes must say things which are not pleasant for the human ear to hear, lest the people perish for lack of knowledge.

The world is seeking ease and pleasure. Paul prophesied, nearly two thousand years ago: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4: 3, 4.

The word of the Lord came unto Jeremiah in the court of the prison, telling him to buy a certain field in Anathoth, of his cousin, Hanamell. He purchased the land, and got the writing which proved it to be his—as we say in these days, the deed,—and placed it in an earthen vessel, as the Lord directed, where it was to remain many days. "For thus saith the Lord of Hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land."

Then Jeremiah prayed the prayer as given in the thirty-second chapter, seventeenth to twenty-fifth verses. And God answered, verses 26 to 44.

Because of Israel's sins and backslidings she had to suffer. Many lives were lost and

her country made desolate. Oh, how much suffering we bring upon ourselves by sin! But the Lord gave Israel another chance. "The word of the Lord came unto Jeremiah the second time while he was yet shut up in the court of the prison, giving the message of the thirty-third chapter, second to ninth verses.

Great prosperity, joy, and gladness were promised, verses 15, 16. "The Lord our Righteousness is his name." We have no righteousness ourselves. No human being can be perfect as God is perfect, but if we accept Christ as our Savior, his righteousness shall avail for us.

How many, many times down through the ages has God spoken to his children in prison, and revealed things to them which they never would have known if they had had their liberty, and been actively engaged in the world's tasks! Paul heard God's voice, and wrote wonderful things which will last forever. John, while banished on the Isle of Patmos, wrote the wonderful book of Revelation. John Bunyan in Bedford Prison wrote the *Pilgrim's Progress*, which has helped thousands on in the Christian life.

Today God calls to you and to me: "Call unto me and I will answer thee and shew thee great and hidden things which thou knowest not"—great and mighty things. He is waiting to reveal great truths to us, and to guide us in using them to help other lives.

Though our faith may be weak, and we may be almost discouraged because of our own failures or the sins of those about us, yet he says, "Call upon me and I will answer thee." Our God never fails. His promises are yea and amen. He will bring about what he says. If we do not get an answer to our prayers, or if we fail to get a blessing, it is our own fault. There is something wrong in our hearts.

If we call upon God to give us wisdom and to help us understand the Scriptures he will do so. We shall behold wonderful things which we know not. If we ask him, "Lord, what wilt thou have me to do?" He will make our work known to us.

If there is one here in the prison-house of sin, of doubt, of fear, in darkness—away from God—won't you call upon him

now? That is our heavenly Father's plan, that we should call upon him. Then he will answer.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11: 9, 10.

"They that call upon the name of the Lord shall be saved."

SOUTHWESTERN ASSOCIATION

Hammond, La., August 16-19

JUANITA CRANDALL

Wednesday noon the "Hammondites" were delighted on the arrival of the first car load, those from Little Prairie, who were coming for the association. One by one the cars drove in, some coming from Fouke, some from Gentry, some arriving after dark, and others not until Thursday morning. We missed the delegation from Edinburg and wished they might have been with us.

Thursday morning the thirty-ninth annual session was called to order by Moderator Ellis R. Lewis. We enjoyed having the Milton College Quartet, which rendered special numbers throughout the entire session, with us again. Following the welcome by Rev. L. D. Seager of the Hammond Church, Rev. John F. Randolph, of Milton Junction, delegate from the Northwestern Association, gave the response. The key note address was given by Rev. R. J. Severance of the Fouke Church.

Thursday afternoon following the business, Pastor C. C. Van Horn of the Little Prairie Church gave the sermon.

At the evening meeting the Little Prairie Quartet rendered a special selection. Pastor Van Horn has been very faithful in developing the musical talent of his little band. Rev. Hurley Warren, delegate from the Eastern, Central, and Western associations, delivered the sermon of the evening. Rev. L. D. Seager conducted a very impressive testimony meeting.

Friday morning, after the business meeting, the Milton College Quartet gave another of those good selections. Secretary W. L. Burdick and John F. Randolph

spoke of the work of the American Sabbath Tract Society. The sermon of the morning was by Rev. L. D. Seager.

The afternoon meeting was the woman's hour, which was carefully planned and led by Mrs. L. D. Seager. The program was made up of papers arranged by the women of the societies, and of special musical numbers. Following this part of the program, Rev. J. F. Randolph gave a talk on Conference, speaking mostly of the young people's work. Secretary Wm. L. Burdick spoke of the work in China as discussed at Conference.

On the evening of the Sabbath, a good crowd gathered for vesper service. The sermon was by Rev. John F. Randolph.

Sabbath morning the seats were filled by a congregation eager to hear the message which Secretary William L. Burdick had in store for them. He spoke on "The Purpose of Christian Missions."

Following the church service, the Sabbath school convened. Mrs. Powell of the Hammond Church had charge.

Sabbath afternoon the young people had charge of the meeting. Marion Van Horn was leader. Each society had some part on the program, either a paper or a musical number. Secretary William L. Burdick gave a very interesting talk on "Young People of Other Countries."

On the evening after the Sabbath, following the prayer and praise service, we enjoyed a special number by the Ministers' Quartet, composed of Rev. John F. Randolph, Rev. L. D. Seager, Rev. E. R. Lewis, and Pastor C. C. Van Horn. The sermon was by Rev. Hurley Warren.

Following the service, the young people, accompanied by escorts, enjoyed a delightful social hour at the river, with a marshmallow roast.

Sunday morning Secretary Burdick gave a very impressive talk on "Missions"—both home and foreign. It seemed as if we realized more than ever the great need of men for the ministry. What are we Seventh Day Baptists going to do about it?

At two-thirty Sunday afternoon an ordination service was called to order by Rev. L. D. Seager, chairman, for the purpose of ordaining two deaconesses, Mrs. F. M. Campbell and Mrs. S. S. Powell, for the Hammond Church. Following the testi-

mony of the candidates and the vote of the council, Wardner Randolph of Fouke read the Scripture and offered prayer. The ordination sermon was delivered by Ellis R. Lewis. Consecrating prayer was offered by Secretary W. L. Burdick. The charge to the candidates by Rev. John F. Randolph was followed by the charge to the church by Rev. Hurley Warren. Right hand of fellowship and welcome were extended by Rev. R. J. Severance.

As Sunday night was the time set by the Ministerial Association of the Hammond churches to hold the union meeting in our house of worship, a large crowd gathered at eight o'clock for the last of our series of meetings. A chorus, "Garden of God," was sung by the young people of the various Seventh Day Baptist churches of the Southwestern Association. Secretary Burdick delivered a very inspiring sermon. "The Temple of Character" was his topic.

The thirty-ninth annual Southwestern Association adjourned to meet again with the Gentry Church at the call of the executive committee.

We feel that we had some very good meetings and that everyone was inspired, and strengthened by the good that came from them.

ON OUR SHELVES

Young People, how recently have you held a study class? Wasn't it worth while? How about another one?

I remember one, of which I was a member, which met once a week, in the evening. Each member contributed something, at the suggestion of the committee which was in charge, and all had a good time together while a simple supper was in progress. After this the leader took charge, and for an hour or so, the study class held the interest. We began early and closed early, so that people who were in school could study from eight o'clock on.

Another plan that might be used, is to have Christian Endeavor at a suitable hour Sabbath afternoon so that it may be followed by a study class which closes at sundown. From this you might go directly into a social, serving, instead of customary

refreshments, a light supper, followed by an evening of fun. The social would not necessarily be a weekly occurrence, but the study class should be held every week.

Or, hold your class Sunday evening, if this is more convenient. Pick your method to suit the conditions, but let's not neglect this fine way of keeping the crowd in touch with each other, and learning things which are valuable.

But you must have something to study. How about using our own "Manual for Bible Study" by Rev. Walter Greene? It is designed especially for this type of work.

Each study has four sections: material for study, lesson for the class, teaching hints, and supplemental topics for discussion. There are forty-seven studies, and the book is divided into five parts. They are: The Bible and Bible History, Bible Characters, The Teachings of Jesus, Fundamental Christian Doctrines, and The Local Church and Denominational History.

At the rate of one study a week, the course could be completed in about a year, but the assignments could be doubled.

This book could also be used for Sabbath school classes, and would make a very interesting year's work.

The price is fifty cents, for over one hundred pages of splendid instructive material. We will be glad to send you one on approval.

BERNICE A. BREWER.

510 Watchung Avenue,
Plainfield, N. J.

MY PRAYER

O God, I ask for just enough of life
That I may smile, have wholesome joy all day
In everything I do, see by the way
As I go on my pathway; and though rife
May be the search for gold, and strife
Confront the world; O give me power to say
These are not mine.

I do not want too much of life, my share
Will be enough if I shall find
My body and my soul in harmony
With all the world, with love, mankind;
That I may be inspired in things I see
Along the way, to no great goodness blind.

—Henry T. Praed.

CHILDREN'S PAGE

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

THE PANSY

ALICE ANNETTE LARKIN

Which is the loveliest flower that grows:
Aster or lily or pure white rose?
Snapdragon yellow or hollyhock red,
Sweet pea climbing above my head?
Oh, they are beautiful, each in its way,
Dearly loved friends of a summer's day.

Each in the heart of me holds a place,
But dearest of all, with its cheery face,
Is the pansy that grows in a wee, round bed,
Purple or yellow or deep, deep red,
Rose like the sunset or silvery white,
Blue as the sky and as shining bright.

Crinkled and shaded or blotched or plain,
Warmed by the sunshine and washed by the rain
Each in the summer-time brings to me
Happiest thoughts and a wish to be
Ready to share with the passing throng—
Courage and hope and a bit of song

Ashaway, R. I.

A TEST OF MEMORY

DEAR CHILDREN:

A story is told that some literary men were gathered in an English tavern. One of them remarked that a waiter there had a remarkable memory, and could repeat anything he had heard once. The men decided to test his ability, so they made up a paragraph of nonsense, which is always harder to remember than sense. This is what they told him:

A girl went out into the garden to cut a cabbage leaf to make an apple-pie, when a she-bear coming up the road popped his head in; "What, no soap?" Whereat the girl very imprudently married the barber, and at the wedding the hoblillies and joblillies and garulillies, and the great Grand Panjandrum himself, with the little round button at the top, all played catch-as-catch-can until the gunpowder all ran out of the heels of the boots!

The waiter promptly repeated this with no mistakes. Can you do as well?

From your friend,

MARY A. STILLMAN.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been over a year since I wrote to you. I am seven years old now and have been going to school three weeks. I like arithmetic best and have received a hundred every time so far. The schoolhouse is just across from the church so I come home for lunch. My brother Kent likes to come to meet me. Maybe he can go to school next year with me. Kent is going to have a birthday next Friday and Mama is going to make him a cake with five pretty candles. He doesn't like our little puppy "Chum" because "Chum" likes to play and bite his legs.

The nicest of all is my baby brother, Paul Brice. He watches Kent and me play, and laughs at us and says "da-da-da," just as loud as he can.

We had lots of fun this summer when my Aunt Maleta and Uncle Gleason visited us. They live in California and that is where I want to live.

I like to live here in the country because we have a big yard to play in and go on nice walks to Stony Creek.

Sincerely your small friend,

LOREN GLENN OSBORN.

Verona, N. Y.

September 22, 1928.

DEAR LOREN:

My! but I was glad to get your very good letter. It has been quite a number of weeks since I have heard from any of the children and I was beginning to wonder if you had all forsaken me. Of course some of our kind grown-up friends have been sending splendid stories, letters and poems which we have all enjoyed, but we want to hear from you children, too. We grown-ups are willing to do our part, but we are glad, Loren, that you stand ready to do yours. I do hope the other children will take to heart the little lecture I am giving them "over your shoulders." Ask mother what I mean by this saying.

Eleanor, too, was very much pleased with your letter. She often talks about baby Paul and wishes she could get hold of him. She has a very nice playmate this year; a little nine year old niece, Jeane Crouch, from Balboa, Canal Zone, has come to

spend a year with us, and the two little girls have fine times together. Jeane is going to write a story for the Children's Page soon. She and Eleanor are out to Independence this afternoon helping Mr. Greene and Claire gather apples. Don't you wish you could help, too?

Sincerely your friend,

MIZPAH S. GREENE.

THE MAN WHO SWALLOWED HIMSELF

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., September 15, 1928)

Text: *The lips of a fool will swallow up himself.*—Ecclesiastes 10: 12.

Did you ever hear it said of a certain person that he was all mouth? I have heard that expression used in two different ways, and with two different meanings. When one has a very large mouth sometimes we say, "He is all mouth." When such a person laughs he may be told that his mouth is so big that you can't see his face. All this, of course, may be in fun. To have a big mouth in that sense is nothing to be ashamed of at all.

Then sometimes one talks so much that people say of him, "He is all mouth." That may not be so bad either. If one talks too much he may be annoying and tiresome, but he may not be bad.

You may not have known that the Bible speaks of a man who can swallow himself. That would be quite a clever trick I should think, for one to begin at his toes and swallow himself until there would be nothing left but his mouth. But the Bible doesn't speak of him as being clever. The Bible calls him a fool. I wonder just what kind of a man the Bible was describing? I think I can guess, can't you?

We all know boys and girls who brag. They are always telling what wonderful things they can do, and how well they can do everything. You have seen the boy who, to hear him tell it, can jump higher or run faster or throw farther than any other boy. And you have seen the girl who has more dresses at home, and prettier dresses than any other girl. They are always bragging. I heard once of a boy who was telling a neighbor boy that they had lightning rods on their house. This other boy was a great bragger, and did not want

to be outdone, so he replied, "That's nothing, we have a mortgage on our house." People say of such boys and girls, "They're all talk." Their mouths have swallowed them up, and people think of them as all mouth.

"The lips of a fool will swallow up himself."

I am very sorry that there are boys and girls who say unkind things about others. Nobody likes such people, and nobody trusts them. If they talk to you about others, you know they will talk about you to others. You do not want them for your friends. You don't want to walk with them to school, for they will be telling something about someone else. Then if they can get you to say something unkind about the one they are talking about, they will run and tell that other boy or girl what you said. They may have some very attractive ways, but their mouths have swallowed them up. You lose sight of everything else, and can see nothing but their unkind mouths.

"The lips of a fool will swallow up himself."

I am afraid also that we all know some boys and girls who tell things that are not true. They tell stories, and no one likes a story teller. A liar's mouth may look straight enough, but he must be all twisted inside, for what he says comes out all crooked.

I have taken my text from the tenth chapter of Ecclesiastes, and the twelfth verse, but I have given you only half the verse. "The lips of a fool will swallow up himself." But the verse says something about a wise man, and that makes pleasanter reading.

"The words of a wise man's mouth are gracious."

I am sure all my Plainfield boys and girls want to grow up to be wise men and women, whose mouths speak gracious words. Then you should be careful how you speak, and what you say. Be modest. Do not brag about what you can do. Learn to do things well, and people will find it out without your telling them. Then they will think all the more of you. Speak kindly of others, and always tell the truth.

"The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself."

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

AN AFFIRMATIVE ATTITUDE TOWARD PEACE

REV. AHVA J. C. BOND

(Pastor of the church at Plainfield, N. J.; leader in Sabbath Promotion)

SERMON FOR NOVEMBER 10

(ARMISTICE WEEK)

Text—Micah 4: 1, 2.

ORDER OF SERVICE

DOXOLOGY—Old Hundredth.

CALL TO WORSHIP—

Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come.

THE LORD'S PRAYER.

RESPONSIVE READING—Psalms 113 and 117.

HYMN—Hail to the brightness of Zion's glad morning.

SCRIPTURE LESSON—Isaiah, chapter two, and Micah, chapter four.

PRAYER.

HYMN—O God of Love, O King of Peace.

SERMON—An Affirmative Attitude Towards Peace.

Text—Micah 4: 1, 2.

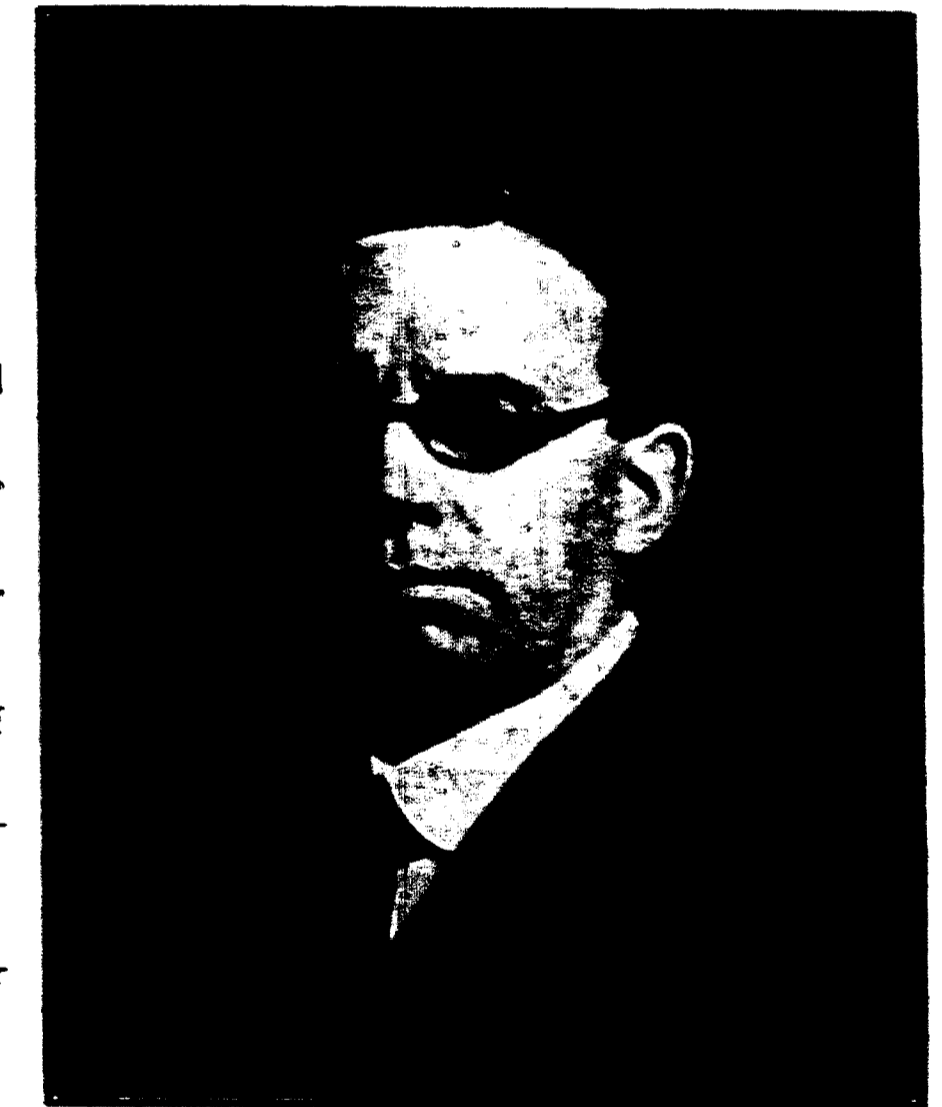
HYMN—These things shall be! a loftier race.

BENEDICTION.

Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

It has seemed to me that every Christian church in all the world should take some action in recognition of what took place recently in Paris. I have noticed that some congregations in England have met together for a special service of thanksgiving in view of the signing of what we call the Kellogg Peace Pact.

We refer to the passages which we read this morning, Isaiah, the second chapter, and the fourth chapter of Micah, because



"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the

it seems to me that we have come into a fulfillment of these Scriptures in a way that has never been true before in the history of the Christian Church. These prophets pictured Jerusalem as sitting exalted, lifted up above the mountains, in which was situated the temple of the God of all nations.

Jerusalem is to be the seat of justice for all mankind, to which all can come and learn the law of God and receive his judgments.

Isaiah and Micah are not the only reformers who have been content at the end of life to have advanced by an inch a few people, when in the beginning they had expected immediately to lift the whole earth. Those who have advanced the interests of mankind, who have been instrumental in bringing about progress in the human race, have been men who have dreamed of doing the impossible. Isaiah had this beautiful idealistic vision, but immediately, in that same chapter, following this wonderfully inspiring picture we learn that he looked down into the city of Jerusalem as it really was in his day and predicted continued war in the immediate future.

Micah may have had some further insight, because we find the prophecy of Micah contains not only this passage but that other verse which I read in the following chapter, for I continued two verses into the fifth chapter.

"But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting."

Throughout the Christian centuries this Scripture has been interpreted as referring to the coming of Jesus. In the coming of the Prince of Peace the prophecies of Isaiah and of Micah concerning world peace were fulfilled potentially, in spite of the fact that war still stalks the earth, and threatens civilization itself.

One wonders if we are in this wonderful age, in this period of expansion in every direction, in this generation accused of being materialistic, and by many evidences proving true to that estimate—one wonders if we are, after all, witnessing in our day the fulfillment of this prophecy concerning peace.

Unobserved and quiet influences have been going on in this movement. Some of us have known about some of the steps which have been taken within the last year or two looking toward some understanding among the nations. M. Briand of France first made his proposition to the American people and not to the American government

—his proposal being that the two nations make a compact never to go to war with each other.

The Christian churches brought to bear through the Federal Council of Churches of Christ in America the influences of organized Christianity for the purpose of encouraging our Secretary of State to take favorable action concerning this proposal. It was a small meeting, but an interesting one, which about a year and a half ago took steps in New York City toward encouraging our government to take favorable action with reference to the outlawry of war in conjunction with all other nations, not confining it to France. A few men visited Secretary Kellogg a year ago to give him the encouragement and the backing of the Protestant churches of America through the Federal Council. It was my privilege to be in the meeting in New York, and to be one of those to present this matter to the Secretary of State in Washington. It was a wonderful experience. I will not say that it is the influence of the representatives of the churches alone that has brought about the signing of this compact. However representatives of the churches not only visited Mr. Kellogg, but called upon President Coolidge, and we were given assurances that this bilateral proposal by Mr. Briand as between France and the United States, expanded by Secretary Kellogg to include all nations, would receive the support of the administration.

And now Secretary Kellogg together with representatives of fourteen other nations of the world has signed this pact outlawing war, and they have invited all other nations to do likewise. Some of these have signed since, and others have expressed their desire to do so. In order that you may know what has taken place I am going to read the three articles of this agreement.

ARTICLE I

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present treaty shall be ratified by the High Contracting Parties named in the preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

If there seems to be some ambiguity in the first article of the treaty, there can be no doubt as to the meaning of the second. Every citizen of America should be familiar with it, and every school boy and girl should learn it by heart.

I have indicated as the theme this morning, "An Affirmative Attitude Toward Peace," and for the first time in the history of America or of the world, many nations, including our own, have actually taken an affirmative attitude toward peace, and have ruled war out as a national policy.

There is no doubt but that there will be a great deal of discussion of this treaty, especially in the United States Senate, before which the compact must come for ratification. The attitude taken by Secretary Kellogg encourages us to hope for favorable action in the Senate. He has asked that it be not made a football of party politics, thus checking unwarranted claims of members of his own party. He is making good his intentions to keep international questions out of party politics by renewing without the slightest change the Bryan treaties as they expire, thus giving due honor to that great apostle of peace of the opposite party.

Mr. Kellogg, himself a former Senator, may be able to get quick and favorable action, since he knows how to proceed with that body. He has consulted not only with Chairman Borah of the foreign relations committee, but also with the ranking member of the other political party on the committee. So this question now seems to have been lifted above parties in America.

Now the question is, what shall have been gained when the compact has been ratified? No one can tell its far-reaching importance exactly, I am sure. Nations who are determined to fight, find some way, and will, I suppose; and yet the advantage will be very great when these nations have outlawed war. The one who has spoken against war in the past, and who has advocated settling international disputes by some other method, has

been called a pacifist, with the implication that he was a traitor to his country. When war has been outlawed there will be much to be done yet, but from the moment of the ratification of this compact it will be the militarist that will be in opposition to our governmental policy. Does it mean that we are to scrap immediately our army and our navy? No more than, and just as far as, it is true of any other country signing. But it will mean that those who do advocate peace and who denounce war, and who oppose a large navy, can not be stigmatized as being disloyal to the government.

I grant you that this action may be far ahead of the sentiment of our country, but this fact only indicates to my mind the responsibility now upon the Christian Church. Some of us need to change our thought with regard to international relations. We need to be educated up to that point now taken by our Department of State, and it will need a great deal of education to bring us all up to that point.

That "war is the greatest collective sin of mankind" can not be denied. I trust that all of us will follow carefully this marvelous movement and that we will study it in the spirit and with the hope revealed in the great prophets. Let us labor to make true in reality that which was fulfilled potentially in the coming of Jesus Christ. May the Christians of America become Christ-like in their attitude toward all other peoples, and may America, having come again into a position of great influence among the nations of the world, be able to make good on this great question because she has the support of the Christians of America. If Christians can but arise to the situation and to their opportunity, we are at the beginning of the end of the war system.

May it be so. God help us in America to do our share toward making this compact effective throughout the world by cultivating toward all mankind the spirit of the Prince of Peace.

IN YEARS TO COME

In years to come, when men have grown more wise.

A child shall find, in some museum nook,
A rusty sword or twisted bayonet;
Perhaps a hand grenade, or some device
Of poison-death, upon which he will look
With questioning. In sorrowing regret

His grandsire, at his side, will make reply:
 "A sad, sad tale it is: there was a time
 When fathers sped their stalwart sons to kill
 On fields of battle, spurring them to die,
 If need be, that some other sons in grime
 And gore might fall. A nation's mighty will,
 Its wealth and life, were spent that there might be
 Above one flag emblazoned, "Victory!"
 'Twas long ago—you doubt my word, I see,
 But that's the tale my grandsire told to me."
 —Thomas Curtis Clark.

AMERICAN SABBATH TRACT SOCIETY	
Treasurer's Receipts for July, 1928	
General Fund	
Contributions:	
Woman's Executive Board.....	\$ 500.00
Income from invested funds:	
Mrs. H. Gillette Kenyon Gift.....	1.00
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society	21.46
Charity L. Burdick Bequest.....	9.92
Delos C. Burdick Bequest.....	202.53
Delos C. Burdick farm.....	12.23
Eugenia L. Babcock Bequest.....	132.06
E. K. and F. Burdick Fund.....	183.53
George H. Babcock Bequest.....	1,151.93
Harriet Burdick Bequest.....	1.49
Mary E. Rich Fund.....	30.12
Penelope R. Harbert Bequest.....	28.61
Sarah P. Potter Bequest.....	27.40
Southampton Seventh Day Baptist Parsonage Fund.....	1.73
	1,804.01
Receipts from publications:	
"Recorder".....	\$ 176.52
"Helping Hand".....	193.04
"Junior Graded Lessons".....	18.45
"Intermediate Graded Lessons".....	9.55
Outside publications.....	5.30
Tract depository.....	7.25
Calendars.....	.45
	410.56
Contributions to special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.....	41.67
Refund account traveling expenses, young people's work.....	16.89
	\$ 2,773.13
Denominational Building Fund	
Contributions.....	397.00
Maintenance Fund	
Rent from publishing house.....	125.00
Total.....	\$ 3,295.13
Treasurer's Receipts for August, 1928	
General Fund	
Contributions:	
Onward Movement (July and August).....	\$ 99.69
Collections:	
One-third collections, General Conference.....	67.29
Receipts from publications:	
"Recorder".....	\$ 88.69
"Helping Hand".....	43.35
"Junior Graded Lessons".....	1.35
Outside publications.....	.35
Tract depository.....	12.50
	146.24
Interest on daily bank balances.....	11.00
Contributions to special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.....	41.67
	\$365.89
Denominational Building Fund	
Contributions.....	\$ 16.00
Income:	
Interest on daily bank balances.....	22.00
Interest on loan to publishing house account cutting machine.....	11.25
Payment account loan to publishing house, for cutting machine.....	300.00
	349.25

Maintenance Fund	
Rent from publishing house.....	\$ 125.00
Interest on daily bank balances.....	3.96
	128.96
Total.....	\$ 844.10
Treasurer's Receipts for September, 1928	
General Fund	
Contributions:	
Onward Movement.....	\$ 142.41
Collections:	
One-third collections, Northwestern Association.....	12.53
Income from invested funds:	
Lois Babcock Bequest.....	.31
Sarah Elizabeth Brand Bequest.....	.24
Martha Irish Burdick Bequest.....	2.45
S. Adeline Crumb Fund.....	4.78
Rosannah Green Bequest.....	.12
Eliza James Bequest.....	1.35
Electra A. Potter Bequest.....	.49
George H. Rogers Bequest.....	5.00
Thomas Francis Trenor Bequest.....	.08
Villa Ridge, Ill., Church Fund.....	.59
	15.41
Receipts from publications:	
"Recorder".....	\$ 73.39
"Helping Hand".....	72.98
Tract depository.....	16.95
Outside publications.....	.95
"Junior Graded Lessons".....	16.20
"Intermediate Graded Lessons".....	2.85
	353.32
Contributions to special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.....	41.67
Loan from Denominational Building Fund.....	1,500.00
	\$ 2,065.34
Denominational Building Fund	
Contributions.....	\$ 102.50
Income:	
Interest, Plainfield Savings Bank.....	2.07
	104.57
Maintenance Fund	
Rent from publishing house.....	125.00
Total.....	\$ 2,294.91

ACCIDENTAL DEATHS INCREASE

There were 95,500 deaths by accident in this country in 1927, the National Safety Council estimates. This is an increase of four per cent over 1926. Of this number only one-fourth occurred in industry; one-fifth were the result of auto accidents. Auto deaths in 1927 showed an increase of 10 per cent over 1926. While the death rate for all accidents has decreased since 1911 by over seven per cent all the decrease occurred prior to 1921; since then the death rate from accidents has increased steadily. According to the Council the railroads made a fine record last year. Only 91 passengers were killed, or one for each 9,100,000 carried. This proportion is one-sixth as large as that of 20 years ago. Grade and railway crossing accidents, however, are increasing. In 1927 there were 2,371 fatalities at crossings, compared with 1,969 a decade ago.
 —The Pathfinder.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
 Contributing Editor

TRANSITION FROM CHILDHOOD TO YOUTH

I am taking something upon this subject from a little book, entitled *The Religious Education of Adolescents*. In it Margaret Slattery is quoted as describing a scene in a school where she had been teaching. There is much in it well worth attention:
 "She was a beautiful, well-developed girl of thirteen. Her bright, eager face, with its changing expression, was a fascination at all times. It seemed unusually earnest and serious that particular morning as she stood waiting the opportunity to speak to me. She had asked to wait until the others had gone, and her manner as she hesitated even then to speak made me ask, 'Are you in trouble, Edith?'
 "No, not exactly trouble—I don't know whether we ought to ask you, but all of us girls think—well, we wish we could have a mirror in the locker-room. Couldn't we? It's dreadful to go into school without knowing how your hair looks, or anything.'
 "I couldn't help laughing. Her manner was so tragic that the mirror seemed the most important thing in the educational system just then. I said I would see what could be done about it, and felt sure that what 'all the girls' wanted could be supplied. She thanked me heartily, and when she entered her own room, nodded her head in answer to inquiring glances from the other girls.
 "As I made note of the request, I remembered the Edith of a year or more ago—Edith, whose mother found her a great trial; she didn't care how she looked! It was true. She wore her hat hanging down over her black braids, held on by the elastic band around her neck; she lost her ribbons continually, and never seemed to miss them. She was a good scholar, wide-awake, alert, always ready for the next thing. She loved to recite, and volunteered information generously. In games she was the leader, and

on the playground the always unanimous choice for the coveted 'it' of the game. She was never in the least self-conscious, and, as her mother had said, how she looked never seemed to occur to her.
 "And now, she came asking for a mirror! Her hair ribbons are always present, and her hat securely fastened by hat-pins of hammered brass. She spends a good deal of time in school 'arranging' her hair. Sometimes spelling suffers, sometimes algebra. Before standing to recite she carefully arranges her belt. Contrary to her previous custom, she rarely volunteers, although her scholarship is very good. If unable to give the correct answer, or when obliged to face the school, she blushes painfully. One day recently when the class was reading 'As You Like It,' she sat with a dreamy look upon her sweet face, far, far away from the eight-grade class classroom; could not find her place when called upon to read, and although confused and ashamed lost it again in five minutes."
 The mother of Phillips Brooks out of her own deep experience, wrote about her boy:
 "There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him—you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school. All that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved, silent; he seeks the intimate friendship of other lads; he goes out; he is averse to telling where he is going or how long he will be gone; he comes and goes silently to his room.
 "All this is a startling change to the mother, but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. The faithful instruction and careful training during his early years the son can not forget; that is impossible. Therefore, trust not only your heavenly Father, but your son. The period of which I speak appears to me to be the one in which the boy dies and the man is born; his individuality rises up before him and he is dazed, almost overwhelmed, by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my

sons, and that it was good for them to be left alone with him, while I, their mother, stood trembling, praying, and waiting, knowing that when the man was developed from the boy, I should have my sons again, and there would be a deeper sympathy than ever between us."

How much it should mean to every teacher and parent to be able to understand as nearly as practicable the mysterious growth of body and soul in the early teens, and to be wise in the sympathetic training of such growth. It is indeed a holy relation.

Sabbath School Lesson VI—November 10, 1928

PEACE AND GOOD WILL AMONG MEN
Romans 12: 1-21

Golden Text: "Be not overcome of evil, but overcome evil with good." Romans 12: 21.

DAILY READINGS

- November 4—Oneness in Christ. Romans 12: 1-8.
November 5—Christian Brotherliness. Romans 12: 9-21.
November 6—Isaac the Peacemaker. Genesis 26: 23-33.
November 7—An Example of Forgiveness. Genesis 45: 1-11.
November 8—Reconciliation Between Brothers. Matthew 5: 21-26.
November 9—Universal Peace. Micah 4: 1-8.
November 10—The Mind of the Master. Philipians 2: 5-11.

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

LAWHEAD-BUNCE.—At the home of the officiating clergyman, Rev. Henry N. Jordan, Battle Creek, Mich., July 27, 1928, Mr. Joseph L. Lawhead was united in marriage to Miss Ruth L. Bunce, both of Battle Creek.

Ten years after the World War disabled emergency officers are just beginning to obtain retirement benefits. A recent act of Congress opens the army retirement provisions to nearly 66,000 commissioned officers wounded in the war who have heretofore had to get along as best they could without government assistance.

—*The Pathfinder.*

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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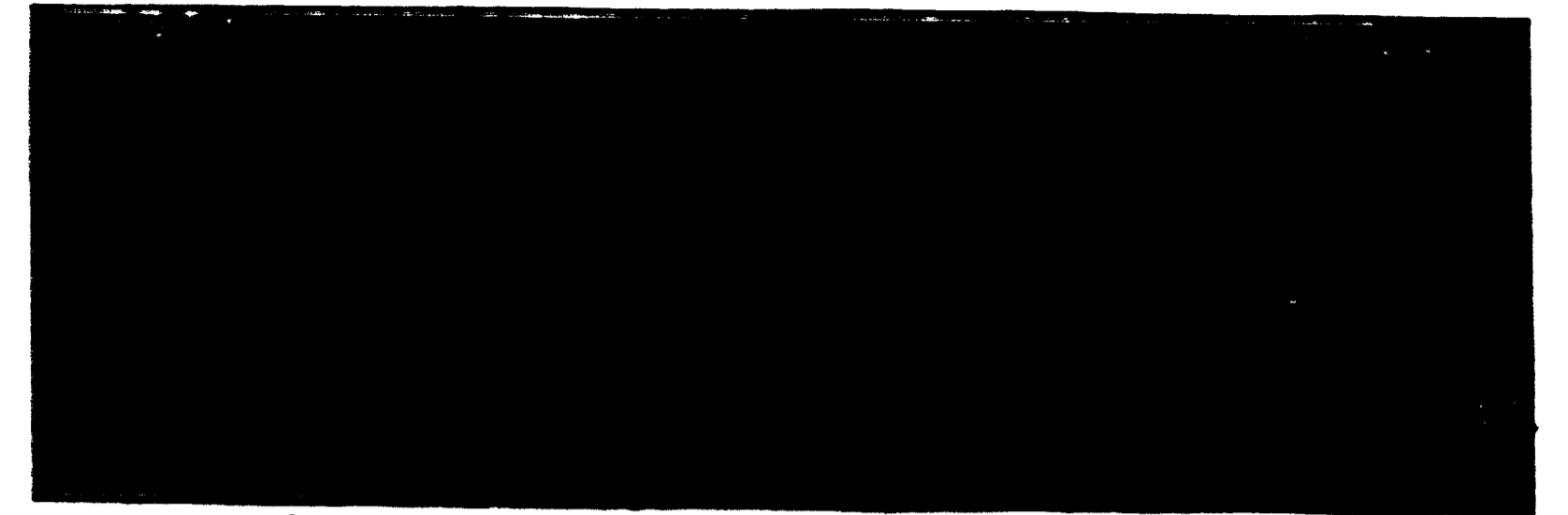
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