

# The Sabbath Recorder

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



- CROW, LEWIS & WICK, ARCHITECTS -

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth

203 Park Avenue

Plainfield, N. J.

## SIMPLICITY IN PRAYER

Ask in simplicity. True need forgets to be formal. Its utterances fly from the heart as sparks from a blacksmith's anvil. Set phrases, long sentences, polysyllabic words, find little favor with the soul that is athirst for God and his grace. How brief are the words of the matchless prayer which Christ taught his disciples! Not a long word in it. "Temptation" is the longest, and the most of his words are of one syllable. If you would lead others in prayer, use no word that any one hearing you can not understand. Express their need as well as your own. Do not go to the mercy seat on stilts.

—R. M. Offord.

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# SEVENTH DAY BAPTIST DIRECTORY

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

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,349

*O Lord, our heavenly Father, help us to be thankful that thou hast called us to keep alive thy blessed Sabbath truth in a world that seems to lose sight of thine own sacred Sabbath idea.*

*Give us a deeper sense of its importance as a fundamental law in thine own economy of grace. Help us to give it the place in our hearts which it was designed to occupy, and to appreciate its value as a memorial of thee, and as a means of keeping us loyal to our Creator.*

*Wilt thou raise up faithful spirits to preach thy truth and give them the power from on high, which is essential for those who would win their fellows as loyal servants in thy kingdom. In Jesus' name. Amen.*

**"Blest Be the Ties"** These are the first four words in an old song we all love to sing. Life would be miserable indeed if it were not for the ties that bind human hearts together in bonds of union, love, and fellowship.

There are the blessed home ties—the very first bonds of love and union we ever know—without which we could never get a start in life. In these ties we find our way made clear to the uplifting "faith of our fathers." By home ties families of brothers and sisters are made one in bonds that hold true, even though the persons are scattered over the wide world.

Here we get our first start in life that shall settle the question as to what we will be loyal for all the days and years to come. Souvenirs of father's and mother's love and loyalty to the good and the true will ever be cherished while we live. There is my new mother's Testament—highly prized by her as a gift from the pastor of her girlhood—what blessed memories come whenever I see it and think of how graciously she allowed me to carry it the first day she ever fixed me up for Sabbath school. The very spot where I stood when she handed it to me and asked me to be careful of it, stands out today as clearly in mind as it did seventy-seven years ago on that bright Sabbath morning.

Then again, as I was going out to spend my twenty-first birthday—which was on

Sabbath—her words of tender warning to a then wayward boy, went to my heart, and ties were strengthened which have resulted in blessings during all the years. They seem more precious as the years go by. Yes, "blest be the ties that bind" families together in Christian love and loyalty.

Many a man today owes his good name and standing to the father and mother whose spirit and influence settled the question long ago as to what kind of man he should become. Whether a father walks today in the pathway of sin and worldliness or in the straight and narrow way to life, this unfailing law of "ties that bind" is holding strongly true. The children of worldly, unchristian parents have everything against them if they ever do try to walk in the way of the Lord.

As a people, the Sabbath ties ought to make us one. Blest be the Sabbath ties that bind, ought to be a well recognized law of Christian life. The Sabbath was God's very first institution, and is of the utmost importance. Had all the world recognized this fundamental truth and been loyal to it; had all Christians been loyal to the Sabbath of the Bible—their acknowledged rule of life—who can tell what blessings would have followed?

With Seventh Day Baptists this one truth ought to be a tie that binds our hearts together in Christian love.

There is nothing like the strong tie of loving co-operation to such a people as we are. Nearly all the world is against us. "United we stand, divided we fall." Only strong conscientious true Sabbath loving parents, with consistent attitude toward this great law of God, can be a tie strong enough to hold our children to the Sabbath, when all the world's influences are tending to draw them away. More and more I feel like saying, "Blest be the Sabbath-ties that bind our hearts in Christian love."

Blest be the ties that bind lone Sabbath keepers to their home church and denomination.

Friends, our work will soon be done.

How the years do fly! What question can be more important than this one, to what are the influences of my life tending to bind my own young people? Can we say of our own influence upon them, "Blest be the tie that binds"? If not, what can and must be said of the ties we are weaving around them?

**Precious Memories** It is only a telegram of "Uncle Jesse" saying, "Father is gone. Take him to Salem Friday. Funeral Sabbath day"; but it awakens precious memories of my sixteen years in Salem, W. Va.

In 1890, thirty-eight years ago, Salem was a very different place from what it is today. If, in that little village at that time any one could have had a vision of the Salem we now know, with its fine church buildings, its excellent college plant, its paved streets, its two banks, its fine homes, and its blocks of business places, I am sure he would have been regarded as a visionary false prophet.

As I recall the Salem of nearly forty years ago, with our little old box church already in its weather-beaten garb of many years, with its old-fashioned straight-backed, hard benches for pews, and recall all the steps and struggles through which the good people passed in order to give us the fine new church of these passing years, the one man who stands out in memory as the strong leader—the one to whom a pastor could tie and always be sure of sympathy and help in time of need—was "Uncle Jesse" Randolph.

There were other true helpers there—such men as Deacon Lloyd Randolph of blessed memory, the Davises, the Bonds, the Lowthers, and the Fords, who were true to the church, and who were good helpers according to their ability. But Uncle Jesse was not only the mayor and president of college trustees, and leader in church business matters, but he was better fixed in regard to a prosperous outside business than any other loyal man in our church.

During all our struggle to build a parsonage and a fine new church, and to improve conditions for the infant college, Uncle Jesse was my right hand man.

The old church was to pay its pastor \$400 a year, and the Missionary Board \$100—\$500 in all. There was no systematic plan as yet for raising the money,

but Uncle Jesse took upon himself the responsibility of paying the pastor, and on the first day of every month his personal check always came to hand for \$40, as long as I served as pastor alone, before my taking up the college work.

Uncle Jesse was regarded as the first man to whom we could go for wise and sane counsel in matters concerning the town, the church, and the college. As president of the town council, and of the boards of trustees in both church and college, he was always found on the right side of every question pertaining to good order and to a clean town.

In matters of both church and school he was always wise, considerate, and generous. When the college was in distress for a piano, Uncle Jesse came to the rescue and presented it with a fine one.

When we were in distress for a publishing house and denominational building, and the editor carried his plea to Conference for the first printshop and denominational headquarters in all our history, Uncle Jesse was the very first man to respond with \$500, which he afterwards doubled, making him the first \$1000 giver for this worthy cause.

Serious financial trouble made him a poor man at last, but he was rich in his offerings for every good cause. Really, what he gave for church and school is what he leaves to bless the world for all time. Really, what he gave away he saved, and in this way his generous gifts are going on to promote causes he loved.

**"An Undivided Trinity"** Some one has written of repentance, faith and baptism as an undivided trinity. The question has also been asked: "Why do not more of those converted in great revivals go forward in baptism and unite with the church?"

If we pause to think of this question, I fear that the inevitable answer would be: "The duty of baptism is not made as prominent in preaching the gospel as it should be." The tendency is to exalt the doctrine of repentance and faith, while that of baptism is allowed to drop out of sight. In the New Testament the three duties are mentioned together and seem to stand as the important steps to a Christian life. I fear that we have not given baptism the ex-

alted place given it by the Savior himself. The preaching of baptism as a duty—as one of the three steps into the kingdom—seems to have been overlooked by professional evangelists; and I fear it has not been given proper emphasis sometimes by pastors of our churches.

We must not overlook too many "ands" when we study the Savior's instruction as to the duties of those seeking the kingdom of God.

When Peter had preached until his hearers were "pricked to the heart"—that is, brought under conviction—they asked what they must do; the answer came, "Repent and be baptized every one of you . . . and ye shall receive the gift of the holy Spirit."

Too many preachers seem to overlook the positive command to be baptized, and the desirability of the ordinance as a matter of obedience, if for nothing more. The step, when taken, reveals a wholesouled desire to obey the Master in every particular. This shows the true spirit of a loyal child. The loyal subject loves to obey the king's command. Baptism is not only a duty, but a significant expression of discipleship.

It is regarded by many as a beautiful symbol of Christ's death, burial, and resurrection. It is an expression of our faith in the facts and doctrines of redemption, and represents the cleansing from sin.

Jesus had no sins to wash away, but he chose to enter active service for his kingdom by the same door which was open to others, saying, "Thus it becomes us to fulfill all righteousness." This he did, by setting the seal on the work and mission of his forerunner, John the Baptist. It was Christ's acted amen to the "Voice" in the wilderness.

Then it was regarded as an act of consecration. In an important sense it was his anointing to his life work, and a sacred and exalted transaction.

With the Christian who follows Christ in baptism it is equivalent to saying, "I accept all the gospel promises based upon the death and resurrection of Christ my Lord."

#### LAST COMMAND BY CHRIST

In his last talk with his disciples Jesus said:

Go ye therefore, and teach all nations, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.  
*Matthew 28:19-20.*

On the day of Pentecost, in Peter's first sermon, when men were convicted and wanted to know what to do, the preacher said, "Repent and be baptized every one of you," and assured them that by obedience to this command blessings were in store for "all that are afar off as many as the Lord shall call."

This is the way Paul, the great apostle to the Gentiles, regarded the matter.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

*Romans 6: 3-11.*

To me, among the most blessed experiences of my ministry, there are none more precious, none more beautiful to think of, than are the baptismal scenes in my work as pastor and evangelist.

**Our Attitude** We sometimes hear it said **On Politics** that a religious, or church paper, should have nothing to say in regard to political matters. So far as the discussion of party politics is concerned this is undoubtedly the best. Probably, to take issue with one party against another would do more harm than good. The cases are very rare where it would be wise to do such a thing.

But what is our duty regarding Christian principles and important moral questions that have political consequences? In

the old slavery days, the fact that the question of freedom was involved in politics was not considered sufficient to silence a religious paper regarding the sin of slavery.

As a people, Seventh Day Baptists in these days do stand for effective prohibition and enforcement of the Eighteenth Amendment. It stands for the Volstead law. We stand for complete separation of Church and State. We believe in the Constitution of the United States and in the majority rule for government. We want clean and honest politics and methods of government that stand for the general welfare. We believe in opposing corruption in whatever party it may be found. Regarding all such things, we believe every religious paper should be frank and outspoken. Where Christian and important moral issues are involved and public sentiment must be strengthened in favor of right against wrong, it must be the duty of individuals and groups of people and of religious papers to take a clear stand in favor of the right. Whether acting as individuals or in behalf of organized churches, we have, not only the right, but a *duty* to judge policies and support or oppose parties or candidates that have to do with the above mentioned principles of government.

If this be politics, make the most of it. The SABBATH RECORDER has always stood on this principle. And it is not likely to change front today on important moral questions, even though they do have some connection with politics.

**A Teen-Age Number of Sabbath Recorder** As soon as the reports of the excellent Teen-Age Conferences are all in Brother Bond's hands, we are expecting him to prepare copy for a Teen-Age Number of the RECORDER.

We hope all the "write ups" will be made and in his hands in time for this number to appear while the editor is away on his Conference trip to California. Our readers will certainly enjoy this number, and it will help out in a time of need.

**Going to Conference** The editor has finally decided to attend the General Conference in Riverside, Calif. He leaves Plainfield on Friday morning, July 6, expecting to pass the Sabbath in Alfred, N. Y.

He goes by the Erie railroad to Chicago, and expects to join the Conference people there. During his absence, Mrs. Frank Langworthy, his helper in RECORDER work, will have charge at the office. We hope our corresponding editors will be able to furnish copy as usual, thus making the work easier for her.

### REPORT OF THE COMMITTEE ON REVISION OF DENOMINATIONAL LITERATURE

[This report belongs in the Tract Board Minutes, published last week. It was received too late for that issue.—T. L. G.]

*To the Board of Trustees of the American Sabbath Tract Society:*

In behalf of the Committee on Revision of Denominational Literature, I beg leave to report that the committee held a meeting at Alfred, beginning with the afternoon of March 2, and ending on the following Monday afternoon. In all, seven sessions were held, namely, one on Friday afternoon, on the evening after the Sabbath, three on Sunday, and two on Monday afternoon.

Very much of the time of these sessions was devoted to informal discussion of religious problems relating primarily to Seventh Day Baptists as well as the relation of Seventh Day Baptists to the religious world at large. Among the topics discussed were the following:

*First:* Suitable printed help for Sabbath services of pastorless churches and groups of lone Sabbath keepers.

*Second:* The common interests between the Jews and Christians; especially Seventh Day Baptist Christians.

*Third:* What can be done to help our young people retain their loyalty to the church and to the Sabbath; especially those who have had unusual opportunities for education?

*Fourth:* The nature of Sabbath observance.

*Fifth:* The history of the development of religion.

*Sixth:* Suitable material for courses of study in religious instruction for Seventh Day Baptists.

*Seventh:* The attitude of college young people toward religion.

The ramifications of the discussion of these problems cover almost every phase of our denominational work and our relations to the religious world.

It is becoming more and more clear that the production of suitable literature to meet the problems arising within our denominational fold, as well as the problems which we have in common with the religious world at large, is growing increasingly difficult. The chaotic state of religious thought and the modern methods employed by religious organizations to promote the cause of religion in our own immediate midst and in the world at large, demands our best thought and our most careful deliberation. In this connection, the committee wishes to express its grateful appreciation of the service Professor J. Nelson Norwood, dean of the College of Alfred University, who met with the committee for two of its Sunday sessions. That of Sunday morning, two hours and a half in length, was spent "in considering questions put to Dean Norwood by members of the committee in regard to the religious views, aspirations, tendencies, attitudes, and problems of young people in religion; in particular, those of college years, and especially Seventh Day Baptist young people."

Action was taken as follows:

1. The committee voted to recommend that the Tract Board publish a tract prepared by Rev. Arthur E. Main, entitled: "How shall we keep, or observe, the Sabbath?"

2. It was voted to recommend to the Board of Managers of the Seventh Day Baptist Missionary Society and to the Board of Trustees of the American Sabbath Tract Society that the publication of the "Seventh Day Baptist Pulpit" be resumed as a monthly magazine as before.

3. It was voted that the committee make provision for the preparation and the distribution of stirring addresses along three lines:

(a) To pastors and for church leaders, urging a more definite, connected, and continued effort in the matter of education of our people in reference to the Sabbath, Sabbath observance, and denominational interests.

(b) An appeal to parents and others

for a more definite, systematic, persistent, and constructive religious education in the home.

(c) An appeal to the young people of the denomination in behalf of the gospel ministry.

4. It was voted to ask Rev. Willard D. Burdick to prepare the address mentioned in "a" above; Rev. William L. Burdick to prepare that named in "b" above; and Rev. Arthur E. Main to prepare that named in "c" above.

5. It was voted to ask Rev. William L. Burdick to be a committee to act in consultation with Rev. Arthur E. Main, Mrs. Dora K. Degen, and Miss Ruth Phillips, to take into consideration the preparation of material for courses of study in religious instruction for Seventh Day Baptists. This action contemplated, in particular, the production of printed matter for use in homes, and in classes connected with the church.

6. It was voted that Professor Norwood be requested to prepare for publication and distribution an outline of certain of his personal experiences which he had related to the committee.

7. The committee expressed its gratification that Rev. William L. Burdick had well under way, material for a tract setting forth the differences between Seventh Day Baptists and Seventh Day Adventists.

8. The committee voted to express to Professor Norwood its wish and hope that he follow out to completion, his purpose to write "A History of Religion."

9. It was voted to recommend to the Tract Board a new edition of the catechism on the Seventh Day Baptist.

10. It was voted to recommend to the Tract Board that it take under consideration the advisability of making a distribution at an early date of the surplus stock of copies of the book, entitled: "Spiritual Sabbathism" by Rev. A. H. Lewis. Each copy thus distributed, to have enclosed an insert containing suitable reference to certain writings of James G. Frazer, especially his *Golden Bough*.

11. The committee placed itself on record as being greatly pleased on learning that Rev. Arthur E. Main had in preparation, through a course he is giving to classes in Alfred University, material for a manual on "Sabbath Study," covering the entire

Bible; and the committee expressed the hope that in some way he might be given the opportunity at an early date, to complete the manuscript for publication.

12. It was the expressed opinion of the other four members of the committee that its chairman, Corliss F. Randolph, would do well to accept an invitation which he had received to become a member of the Executive Committee of the Men's Church League, a national organization recently established.

Respectfully submitted for, and in behalf of, the committee.

CORLISS F. RANDOLPH,  
Chairman.

**A FRIENDLY COMMENT**

DEAN JOHN N. DALAND

I have been much interested in the articles by Rev. A. L. Davis in the RECORDERS of June 4 and 11. Mr. Davis is the sort of man who thinks clearly, who knows what he thinks, and is not afraid to say so. He has a platform and has the courage to stand upon it openly. Such men are naturally leaders.

Mr. Davis says much about faith. He thinks that a fundamentalist by faith accepts the truth of doctrines which he cannot prove. In the case of many of the findings of science, he thinks that the results are accepted by faith rather than by proof.

Has Mr. Davis meditated upon this, that modernists may also have faith? Faith satisfies Mr. Davis when he does not have actual proof. He is orthodox. Faith satisfies me when I do not have actual proof. I am not orthodox. As a modernist who believes that God created human reason just as much as he created the Bible, I have faith that God will accept my worship, my service, my thought.

If Mr. Davis can not in all points explain how a certain doctrine can be true, he accepts it by an act of faith and feels that this faith makes him a child of God.

I probably interpret the whole Bible differently from Mr. Davis and have different notions about its origin and significance. I prefer a critical view, rejecting miracles and direct revelations. If I can not in all points

explain why God allowed these different views to evolve, I have faith that God will take care of the unexplained in his own way and at his own time. And I think that this faith of mine makes me a child of God just as much as if I were orthodox.

No school of thought—not fundamentalism, nor modernism, nor any other—has a monopoly of faith.

If I were in Mr. Davis's church, he would find that I would back him up in every practical measure for the betterment of people and the good of the community. In what respect, then, is his orthodoxy superior to my modernism? Is it because he thinks that orthodoxy is more pleasing to God? But I think that modernism is equally pleasing to God. Both modernism and fundamentalism are philosophic backgrounds for life. The camp in which we find ourselves is determined by a thousand factors, many of them outside of our own control. God, who created us all with our capacities for different views, no doubt loves us all and expects us to work out our own salvation in our own ways.

Let not Mr. Davis or any fundamentalist think that we modernists are terrified because some other modernists have gone too far. All extremists go too far. Mr. Davis would not, I am sure, defend the doctrine of infant damnation; yet how orthodox that was in olden days!

As a modernist I must have absolute freedom of thought, gladly welcoming all others to the same rich freedom.

Japan and Korea. Many students, as they look on unchristian American life and industry, give up their faith. These countries have adopted America's ideals of independence and democracy, they have learned the secret of work and material organization, but they have not to a great extent taken on the ideals of America's Christianity. This must be because we ourselves are not sufficiently Christian. Both of these countries need higher ideals. They need, as all countries do, a post-graduate course in L-o-v-e.

The world is calling for men and women who practice the principles of Christ!—*Record of Christian Work.*

**SEVENTH DAY BAPTIST  
ONWARD MOVEMENT**

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

**OUR BULLETIN BOARD**

The Commission is to meet in Los Angeles, Calif., July 19-20.

General Conference, Riverside, Calif., July 23-29.

Northwestern Association, North Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

Treasurer Harold R. Crandall reports receipts for the denominational budget in June \$8,606.63, and for special objects \$856.42, a total of \$9,463.05.

The following churches paid their quotas in full in the Conference year 1927-1928: New York City, Wellsville, Los Angeles, Richburg, Plainfield, Little Prairie, Waterford, Riverside.

There should be no vacation in our giving for denominational work. *The General Conference year 1928-1929 began nine days ago.*

The first of a series of articles on the Sabbath question, by Rev. J. A. Davidson, Kindersley, Sask., appears in this issue of the SABBATH RECORDER.

**STATEMENT ONWARD MOVEMENT  
TREASURER, 1928**

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Adams Center .....	\$ 75.50
Albion .....	30.00
Alfred, First .....	296.25
Alfred, Second .....	272.50
Andover .....	10.00
Andover Aid society .....	25.00
Battle Creek .....	850.00
Berlin .....	33.00
Brookfield, First .....	82.60
Brookfield, First, Woman's Benevolent society .....	50.00
Brookfield, Second .....	169.12
Carlton .....	18.00
Carlton Golden Rule class .....	2.50
Carlton Ladies' Aid society .....	10.00
Cumberland .....	3.75

DeRuyter .....	70.00
Detroit .....	40.00
Dodge Center .....	53.20
Edinburg .....	16.00
Farina .....	405.25
Farina Ladies' Aid society .....	25.00
Farina Sabbath school .....	25.00
Fouke .....	37.00
Friendship .....	70.00
Genesee, First .....	74.90
Gentry .....	27.78
Gentry Ladies' Aid society .....	8.22
Hammond .....	55.00
Hammond Women's Missionary Society .....	20.00
Hartsville .....	10.00
Hebron, First .....	83.20
Hebron, Second .....	5.00
Hopkinton, First .....	179.50
Hopkinton, Second .....	32.00
Hopkinton, Second, Christian Endeavor society .....	20.00
Independence .....	114.00
Jackson Center .....	4.00
Little Prairie .....	13.90
Lost Creek .....	410.54
Marlboro .....	102.98
Middle Island .....	18.00
Milton .....	472.85
Milton Junction .....	210.00
New Auburn .....	91.75
New York City .....	56.66
North Loup .....	1,070.00
Nortonville .....	150.00
Pawcatuck .....	300.00
Piscataway .....	105.50
Plainfield .....	888.50
Richburg .....	51.00
Ritchie .....	14.00
Riverside .....	213.00
Rockville .....	4.00
Salem .....	277.00
Scott, Mr. and Mrs. W. J. Fisk .....	10.00
Shiloh .....	405.92
Shiloh Sabbath school .....	39.00
Shiloh women's society .....	117.00
Syracuse .....	6.00
Verona .....	80.25
Walworth .....	25.00
Waterford .....	34.41
West Edmeston .....	35.50
Reta I. Crouch .....	10.00
L. S. K. .....	10.00
Mr. and Mrs. E. E. Burdick .....	10.00
F. C. Wells, Honolulu .....	50.00
Dr. Rosa Palmberg .....	20.00

\$8,606.63

SPECIAL

Adams Center	
For Jamaica .....	\$ 31.25
For Georgetown .....	31.25
Adams Center Sabbath school	
For Sabbath School Board .....	30.00
Adams Center Ladies' Aid society	
For Georgetown .....	25.00
	\$ 117.50

Albion Home Benefit Society For Woman's Board.....	35.00	Seventh Day Baptist Christian Endeavor Union of New England	
Alfred, First For denominational building.	5.00	For Jamaica—Native to assist Rev. D. B. Coon	
Alfred, Second For Missionary Society.....	.50	From Hopkinton, First, seniors .....	5.20
For Tract Society.....	.50	From Hopkinton, First, intermediates .....	.88
Dodge Center Sabbath school For Girls' School, China....	6.45	From Hopkinton, Second, intermediates .....	.88
Genesee, First For Missionary Society.....	35.00	From Pawcatuck seniors....	5.20
Hartsville Ladies' Aid society For Woman's Board.....	20.00	From Pawcatuck, juniors....	.88
Hopkinton, First For Missionary Society.....	6.25	From Rockville seniors.....	2.62
For Tract Society.....	6.25	From Waterford seniors....	4.34
For Education Society.....	5.25		20.00
For home missions.....	3.00		\$ 856.42
Hopkinton, Second For Missionary Society.....	20.75	Denominational budget .....	\$8,606.63
Marlboro Christian Endeavor society	3.14	Special .....	856.42
For denominational building	5.00	Balance June 1, 1928.....	20.12
Milton For Missionary Society.....	40.25	Total .....	\$9,483.17
For Tract Society.....	20.00		
For Ministerial Relief Fund	10.00		
New York City For Missionary Society.....	10.00		
For Tract Society.....	10.00		
For denominational building	10.00		
For Milton College.....	10.00		
North Loup Women's Mission- ary society	40.00		
For Woman's Board.....	75.00		
North Loup Christian Endeavor society	120.00		
For Young People's Board..	35.00		
For denominational building	10.00		
Plainfield Women's Society for Christian Work	150.00		
For Milton College.....	75.00		
For Salem College .....	75.00		
Rockville For Missionary Society.....	44.00		
For Tract Society.....	5.00		
For Education Society.....	5.00		
Rockville Sabbath School For Missionary Society.....	10.00		
Rockville Loyal Workers For Missionary Society....	20.00		
Shiloh For denominational building	7.50		
Verona For Woman's Board.....	15.00		
Walworth Helping Hand society For Woman's Board.....	27.00		
White Cloud For foreign missions.....	48.83		
White Cloud Ladies' Aid society For Woman's Board.....	25.00		

Special .....	856.42
Balance June 1, 1928.....	20.12
Total .....	\$9,483.17

Disbursements

Missionary Society .....	\$3,874.47
Tract Society .....	1,240.41
Sabbath School Board .....	610.58
Young People's Board.....	389.56
Woman's Board .....	890.59
Ministerial Relief .....	655.28
Education Society .....	331.57
Historical Society .....	80.23
Scholarships and Fellowships.....	193.24
General Conference .....	967.06
Contingent Fund .....	250.18
Total .....	\$9,483.17

HAROLD R. CRANDALL,  
Treasurer.

81 Elliott Ave.,  
Yonkers, N. Y.,  
July 1, 1928.

THE SABBATH BEFORE MOSES

J. A. DAVIDSON

Great objections to the Sabbath are taken by some because that institution was incorporated in the law when it was handed to the people by Moses. Therefore, they say, that as the law came to an end at the resurrection of our Lord, the Sabbath, also came to an end.

Much labor and exertion have been spent in the endeavor to prove this, even to the extent of perversion of Scripture texts, blasphemously against Jehovah; also by writing of letters derogatory of the Sabbath, and in favor of Sunday, and criminally forging the names of the apostles, and what certain men are pleased to call the

fathers of the Church. In reality, it is proved beyond a doubt, that the apostles and fathers, so named, never knew anything about these letters, or the controversy over which they were written.

It is noteworthy that the letter to the Ephesian Church of Revelation 2: 1-7 mentions that they had among them those that held to the doctrine of the "Nicolaitanes," but that they hated this, even as Jesus also hated it. Likewise the third letter, verses 12-17, written to the church at Pergamos, severely reprimands that church for nursing this same doctrine, together with the doctrine of Balaam. Now it is generally agreed that these churches represented the Church in the early period of its history. Therefore these abuses were found in it at that time.

A question arises as to what the doctrine of Balaam was, and, also, what the deeds of the Nicolaitanes were. Jamieson, Faussett, and Brown, in commenting on Revelation 2: 6, say that the Nicolaitanes were professing Christians, who, like Balaam, tried to introduce into the Church a false freedom, that is, licentiousness. This was a practice in the opposite direction from Judaism. These symbolical Nicolaitanes, or followers of Balaam, abused Paul's doctrine of the grace of God, in a plea for lasciviousness—2 Peter 2: 9-22. They were Antinomian Gnostics.

It is also worthy of note that this third letter, to the church at Pergamos, indicated the period of the Church from Justin Martyr's time onward for some considerable time. Justin Martyr, though apparently a very zealous Christian advocate, never gave up his old heathen philosophy. He is practically the first advocate of Antinomianism, or the theory that the law of the Ten Commandments was set aside by the resolution of the apostles and elders in Acts 15: 20. As the Judaizers that troubled the Galatian churches went to the extreme in imposing the whole Mosaic ceremonialism on the Galatian churches (see Galatians, chapters 2, 3 and 4), so Justin Martyr and his followers went to the opposite extreme in propagating this pernicious doctrine that God's law of the Ten Commandments was included in the decree of Acts 15: 20. Hence we have this terrible "doctrine of Balaam" and the deeds of the Nicolaitanes so severely dealt with in 2 Peter 2: 9-22, Jude 11, and

Revelation 2: 6-14. It sprang from this "no-lawism" theory. And this same "no-lawism" theory is working sad havoc among the Christian bodies of today. From it also sprang the "no-Sabbathism" theory.

Now with this understood, we will look into the Sabbath as it was before Moses' time, that we may see that neither its institution nor its obligations rested either on Moses or Israel, but that in the beginning God created the Sabbath for his own distinctive honor, and for the benefit of his own living creation.

We find, by reading the first chapter of Genesis, that God created six working days, and performed certain works on each one of them. And God looked over the works of his power and declared them well and perfectly done. He then made the Seventh day to be an everlasting witness, or memorial, of his supreme authority over this perfectly created universe. And this day he blessed, that is, he exalted it above the other days. And he sanctified it, that is, he separated it from the other six days of work, unto holiness. Therefore it is called "Holiness to the Lord." Exodus 31: 15 (margin); 20; 11; 31: 17; Ezekiel 20: 20. So in keeping the Sabbath we honor his lordship over us and all creation. (See added note at close of article.)

Jesus created the Sabbath and therefore is Lord of it. Mark 8: 28. See Colossians 1: 13-19, and other passages. Therefore if we are loyal subjects of Jesus Christ we will keep his holy Sabbath in respect of his supreme authority. How can we do otherwise?

The next passage that we will consider is Genesis 4: 3. The illusion has gone abroad, to a very great extent, that the Sabbath was not observed before Moses handed down the law from Sinai. The passage just referred to is improperly translated. The marginal reading gives it correctly, "At the end of days." Now what "days" could this refer to? And is it not most likely that it was the end of the seven days, or the Sabbath, that they came to worship before the Lord? Very many Biblical scholars agree to this.

Our next reference will be to Noah in Genesis, chapters 7 and 8. We find here accounts showing nine different occasions where Noah recognized the Sabbath. And

as the Sabbath was the memorial witness of Jehovah's creation of all things, by Jehovah's own appointment, and as Noah was a perfect man in Jehovah's sight, and recognized this Sabbath memorial, we must admit that he was a Sabbath keeper. Let us then notice Noah's character. Genesis 6: 9. Noah was a just man and perfect in his generation. And Noah walked with God. Hebrews 11: 7. Noah became the heir of the righteousness which is by faith. And that Noah's faith was in the coming Redeemer is evidenced by Genesis 8: 20. When he came out of the ark, he built an altar to the Lord, and offered burnt offerings thereon, of every clean beast and of clean fowl, prefiguring the great scene on Calvary, nearly two thousand four hundred years later. Now, Noah's faith and our faith should be just the same, the only difference being that he was on the one side of the cross, and we, on the other. He believed in a *coming* Redeemer, we believe in the Redeemer who *has come*. He believed in the same Christ that we do, and became heir of Christ's righteousness "which is by faith." Hebrews 11: 7.

Next we will take a great-grandson of Noah, Abraham. In Genesis 26: 5, God says, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Abraham, we read, was a perfect man before God. Now if we had no further proof that Abraham kept God's holy Sabbath, the above passages are enough to satisfy the most skeptical. But we have abundant proof to this effect. Henry Clay Trumbull says, "The Sabbath was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records, unearthed in these latter days." (See also pages 200 and 202 of *Date of Creation*, and pages 33 and 34 of *Historical Bible*. Also, *Bible's Astronomical Chronology*, page 23. These three books, by J. B. Dimpleby, prize essayist on time.)

Now we have these two examples of Sabbath keeping long before the time of Moses. How are we affected by this? We read in Galatians 3: 1-14, and 4: 28, that God reckons that we are the children of Abraham by faith. Therefore if we are children of a perfect father he expects us

to walk in the steps of the faith which that father had. Romans 4: 1-12.

Now to prove that the giving of the Ten Commandments through Moses on tables of stone was not the beginning of these Ten Commandments, but that they are what is referred to in Genesis 26: 5, which Abraham kept, I will cite them all from before the time they were written on the stones, thus showing conclusively that the principles contained in them were from the beginning and can never be annulled.

God commanded our first parents, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." In this command every sin that can be committed was forbidden, and every sin that can be committed is forbidden in the Ten Commandments. Therefore the Ten Commandments, or their principles, were promulgated in Eden. Examples of each of these commandments being broken are found in the following:

First commandment, Exodus 7: 17-25.

Second commandment, Exodus 12: 12; Numbers 33: 4.

Third commandment, Genesis 34: 2, a punishment for transgression of third commandment.

Fourth commandment, Genesis 4: 3; Exodus 16: 27-29.

Fifth commandment, Genesis 9: 25, 27; Genesis 27: 14-29.

Sixth commandment, Genesis 4: 3-13; Genesis 9: 6; Exodus 1: 22.

Seventh commandment, Genesis 34: 1, 2; Compare 25, 26; Genesis 38: 12-18.

Eighth commandment, Genesis 3: 1-13; Genesis 31: 30-32.

Ninth commandment, Genesis 4: 9-13; 12: 18-20; 20: 9-16.

Tenth commandment, Genesis 12: 15-17; 25: 31-33.

Thus we see the violation and punishment of every one of these Ten Commandments before the law was given through Moses. Therefore, the Ten Commandments and the Sabbath could not be Jewish, because there were no such people as the Jews at this time.

One more incident to prove the Sabbath was kept before the giving of the law

through Moses, is found in Exodus 5: 1-5. Moses and Aaron went to Pharaoh and made request that Israel have time off to hold a festival unto the Lord. That this festival was the Sabbath is shown by the word "rest" in verse 5. Pharaoh charged Moses and Aaron with being agitators, agitating people on to keep the Sabbath. He used the word "Sabbatismos," the same word that is used later in the Sabbath commandment, "Remember the Sabbath day to keep it holy." It is also used in Hebrews 4: 9, and the translators translated it "rest." (margin, "Keeping of the Sabbath.")

So we see that Moses and Aaron were fighting and working away against real difficulties, to gain for the people their liberty to keep the Sabbath while they were slaves in Egypt. And they conducted this campaign by the authority of Jehovah, for Jehovah said, "My glory will I not give to another" (that is, the devil), "neither my praise to graven images" (sun-gods). Isaiah 42: 8.

Note: We might grant that Christ rose from the dead on Sunday. We might grant that the disciples held a communion feast on Sunday. We might grant that Paul told the Corinthian Church to lay by a portion of their means for charity, on Sunday, and that the eleven disciples met in their upper room on Sunday. But these things do not constitute Sunday as the Sabbath, for these things have all been done on other days of the week without being proof that such day was the weekly Sabbath. These things can never change the facts that God blessed (exalted) the seventh day, and sanctified it (set it apart for sacred purposes), as an everliving witness and memorial of his supreme authority as Creator of the whole universe. He made it his seal with which he sealed his creation, and decreed that his people, whom he made in his own likeness, should keep it and honor it. And there is no power in heaven, or on earth, or under the earth, that can change that fact. Therefore the Sabbath must ever remain as long as the heavens and the earth and sea remain, until the great Creator issues an amending decree, or one annulling it.

"There remaineth therefore a keeping of

the Sabbath to the people of God." Hebrews 4: 9 (margin and Revised Version).

## ADVENTURES

DEAN ARTHUR E. MAIN

Human progress has been due to adventures. When Abraham left Ur of the Chaldees to go to an unknown land, his adventure was a beginning of the Christian Church. Moses adventured when he chose to turn away from the great attractions of the Egyptian Court to cast in his lot with his persecuted people. The prophet adventured when he said, "Here am I, send me." It was adventure when Jesus left the interests of his Church and Kingdom in the hands of a small group of imperfect men. Paul made a great adventure when he turned from being a persecutor of Christians to a willingness to be himself persecuted for his faith. Luther and his fellow-workers ventured when they began a struggle for the liberty of the individual moral judgment. People who in England after the Reformation accepted the Sabbath doctrine, were adventurers; but they gave to England and to the world martyrs, statesmen, business men, scholars, hymn and prose writers, and great preachers of the gospel. The founders of the Newport and Piscataway churches were adventurers. The signers of the Declaration of American Independence, were bold adventurers. It has always required the same spirit to live and struggle for human rights and advancement.

Our organized missionary, publishing, and educational work, has been due to faith and hope ready to venture. Our China mission, the publication of the SABBATH RECORDER at a cost far greater than the receipts from subscribers, and the building of an expensive publishing house, are nothing less than brave ventures. The only justifiable reason for doing these things is the conviction that they are in the interests of cherished truths.

The late Rev. A. H. Lewis, of honored memory, said that our theological seminary is a center of denominational interests and hopes. It is very true that the seminary costs considerable when we think of our small numbers; but exactly the same may be said with reference to our work in China, Holland, and elsewhere; to the SABBATH RE-

CORDER, and to the publishing house. In other words, we must give up the struggle or adventure.

When I was a student in college, there was a merchant in Rochester who dealt in a small way in works of art. President Anderson once said to him, "Why do you not enlarge your business?" He replied, "There is small demand for such goods." President Anderson said, "Create a demand by furnishing the goods." It is a part of the work of the seminary to create a demand for the goods it offers.

We are likely to lose two third-year men because, for lack of funds, our limited teaching force can not furnish the necessary goods. I therefore appeal to loyal individuals, to the Commission, to the Seventh Day Baptist Education Society, and to the General Conference, to make every reasonable endeavor so to endow and equip our seminary that it may be in full harmony with the ideals of our fathers and founders; be prepared to meet present needs and opportunities; and in some good measure fulfill the wishes of the friends who have contributed towards its support and endowment.

It is well known that student friendships are among the strongest. This is an outstanding reason why our students for the ministry should study together two or three years.

A former student writes: "As a denomination, we are vitally concerned in the training of young men for the ministry. In that training, a theological seminary of at least junior grade under Seventh Day Baptist influence, is an important link. I shall always be glad that you persuaded me to spend one year in theological studies at Alfred. A door of truth was opened and friendships formed that I would be much poorer without. By all means let us see to having a school for the training of our ministers as far as possible under Seventh Day Baptist control."

Some favor a legal separation of the seminary from the university and the placing of it under the control of a board of trustees appointed by the Executive Committee of our Education Society. This means to turn the seminary over to the denomination. Some favor moving the seminary to some other place and environ-

ment. Personally, I favor a legal separation if practicable; but even a little acquaintance with the history of the university and its department of theology, shows that such changes involve many and complicated legal problems.

Our present and pressing duty seems to me to be to increase the equipment of the seminary in order that it may not only meet denominational needs, but create demands for the service it can then render.

Have you a friendly interest in this vitally important matter? You are cordially invited to write to me with suggestions or questions.

*Alfred, N. Y.*

#### HOW LONG WILL INVENTION BE TRAILED BY A CURSE?

Arthur Brisbane tells the story of a machine that turns out 35,000 automobile frames a week and requires only thirty-four men to keep it in operation. And the introduction of machine mining promises to throw 200,000 miners permanently out of jobs. Experts say that the uniform five-hour day is near. They even tell us that an average of two hours' work a day will provide for all of the vital needs of the American people. What is to be done with the surplus labor power and time? That is now one of the overshadowing problems of the nation. Unemployment is no longer mainly the result of a strike, a lockout or a panic. It is a phenomenon of abundance. It is not an emergency call for temporary relief. It is the pressure of compulsion for a profound economic and social readjustment. First, how shall labor be rationed so that none will be overworked and all be employed? Second, how shall income be rationed so as to avoid the evils of both poverty and luxury? Third, how shall surplus time be utilized so as to avoid dissipation and to make its proper contribution to human life? Unless the nation can find answers to these questions, the invention of labor-saving machinery will continue to be trailed by a curse, and the nation itself will presently be rocking with revolutionary discontent. Congress is now studying the problem. The newspapers dodge it.

—*The Baptist—An Editorial.*

## MISSIONS

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

#### ADVERTISING AND SELLING

A business man in middle life who has been in the ministry only a short time was heard to say that any one who can sell goods can sell the gospel. He was stating a great truth in the language of his former occupation. This suggestive statement brings to light two pertinent facts, the first of which is that missions or evangelism is a propaganda in which people are asked to accept something offered them on certain terms; and the second fact is that the principles of business psychology should enter into the efforts to lead men to accept Christ's way of life.

That evangelism is propaganda tempting to induce people to accept a definite thing is sometimes forgotten. It is often looked upon merely as going through certain formalities, such as singing, teaching, preaching, attending church, almsgiving, and kindred performances without any definite idea as to what is to be accomplished thereby. But the entire program of the Church, so far as it follows Christ, aims at very definite things, and chief among them is to induce men to accept Christ as their guide and friend at all times.

The chief problem with the salesman is how to convince men that he has something they need and thereby cause them to want it. The first work of the missionary, evangelist, pastor, and all Christians is to convince worldly men that the Christian has something all others need. The primary task of the Church is to sell the gospel to sinning men without money and without price—except the price of complete surrender to the world's Redeemer.

The Holy Spirit and God's Word are the Christian's chief sources of power with men and should be relied upon above all things else; but as in business so in evangelism, the disciple is expected to use other means of appeal. Among the foremost appeals in potency is the Christian's own experience in coming to Christ and in following him.

One of the evangelistic movements started by laymen during the last decade sent out men to hold meetings with the instruction that they must tell what Christ had done for them and not attempt to preach. If a man attempted to preach a sermon, he was not allowed to go out again. It was really amazing the things the men thus sent out accomplished. If one has not had and is not enjoying a real Christian experience he will not accomplish much in Christ's service anywhere, whatever means he may employ. Great learning, culture, eloquence, diplomacy, and wisdom are largely nullified unless one gives evidence of having had an experience with Christ. To put it in the terms of business, the advertising the gospel needs most of all is results. "Wherefore by their fruits ye shall know them."

This principle of advertising by results holds true when we attempt to interest people in missions. People want to see things accomplished, and while patience should be exercised, they have a right to expect results. There are other means of appeal, such as picturing the great need and arguing the point of duty; but when people pour in their money and see no results, their courage fails and arguments about duty to support missions fall on deaf ears. As has been pointed out at other times, it is essential to have new tasks, but entering new fields becomes a discouraging program unless the work already undertaken shows increase for Christ. Sending Amookoos, Spencers, and other natives from other lands among the churches may interest people in ethnology, but if ever justified it is a questionable procedure in this day. What the people want and should expect for their money is converts to Christ and churches and other Christian institutions fast becoming self-supporting.

What is true regarding missions is true concerning other religious activities. After all is said and done about people's whims, the enterprise that interests Christians most is the one that promises to accomplish something for the Master. Christ taught his followers very plainly that he wanted and expected fruit and that foliage, however verdant, was not enough. If we are not getting results we may well humbly seek the cause and in faith ask God to give us fruitage for our labors.



### MISSIONS AND BUDGET APPLICATION

In this department last week, under the caption "The Experiences of Others," appeared a clipping from a symposium in the *Watchman-Examiner* on the missionary budget of the Northern Baptists. Below are given other quotations from the same symposium. These are given because they voice sentiments our own secretaries are hearing while on the field, and may require consideration on the part of those directing our work.

Some of the criticisms of missions today are well founded. We are in a transition period. Many readjustments, changes, and attitudes in administrative policy will need to be made. If the board secretaries lack courage, if they are content to remain in ruts, we shall lose the support of our Christian layman. On the other hand, if all of us will be patient and fearlessly meet the problems as these emerge, with faith in each other and in the Christian nationals, we may be sure that the future of missions will be more glorious than the past.

The present situation in China may have its liabilities, but there are also assets. Transitions in responsibilities, readjustments in organizations, development in the indigenous character of Christianity are being made more easily and more rapidly in these days, just because of the present revolution and embarrassments into which we have come. The assets may prove larger than the liabilities.

—A. W. Beaven.

A third complication is our budget system and the method of its application. I have yet to know of anyone becoming enthusiastic over a budget. The psychology of it is all wrong. With an ideal budget and all our people educated to fit the same mould it might approach success. In some respects the writer may claim fairly to represent the average Baptist. There are items included in the budget that are all right, but to which he has not the slightest inclination to make a contribution. There are other items included to which he can not give and retain a clear conscience.

It will be said that there is the alternative of designating our gifts, but those who have set themselves to decide how my dollars shall be spent have effectively anticipated that. In the first place such gifts can not be credited on the quota of my church or state. I find myself compelled to choose between my desire to make a fair showing for my local church and state convention and my desire to help out the foreign mission cause with what I regard as a fair proportion of my benevolence. This is hard enough, but the worst is yet to come. Our budgeteers have gone much further in their determination to make our decisions for us. Supposing that the friends of foreign missions by designated gifts increase the Foreign Mission Society's income beyond the percentage allotted it; then there follows an adjustment of the percentage basis to take care of the increase, the argument being that since the Foreign Mission Society has other sources of income it can get on

with a smaller percentage of the general budget. Such adjustments not only are an accepted policy but have actually been put into execution. It follows that while our designated gift to missions does temporarily increase their income it is taken care of in such a way that ultimately nothing is gained, and my object is utterly defeated.

Is it any marvel that our people finding themselves unable to make their gifts in such a way as actually to help the objects of their special interest are turning in increasing numbers to other agencies to sponsor their gifts? I have no inclination to dictate to any man how he shall bestow his gifts or divide his dollar. As a good and regular Baptist I have no intention of accepting such dictation. For the time being I am submitting to what seems the lesser of two evils, and making our contributions to the budget through the regular channels, even though I know that part of my dollar will be used for objects in which I have no special interest and others which I believe absolutely wrong. Along with a host of Baptists who are in the same difficulty I am making no promises to continue to do so. Having to give under protest is not inspiring nor does it warm one's enthusiasm.

There is in the public mind a deep seated suspicion of propaganda. Is it not a fact that about ninety per cent of the public appeal for benevolent funds, both in public speech and printed page, is made in the name of foreign missions? Is it fair or even honest to exploit the well known interest in foreign missions in order to bolster up ten other causes, several of which I have never yet heard mentioned in connection with a public appeal for benevolent funds? Is it less than a crime to agonize over the sad condition of the poor benighted heathen in order to raise money to help educate our sons and daughters in civilized and prosperous America?

—Howard R. Murphy.

The quotation from Doctor Beaven is worth a second reading, for it not only sets forth the possibilities and problems in China, but also what he says about boards and secretaries is very timely. They surely need vision and courage—vision to see China, past, present, and future as it is; and courage to keep a steady hand in the midst of clamor, to say no, to say yes, to withdraw, to continue, and to attempt the seeming impossibility if so led.

The missionary secretary is not in position to speak for the present Commission, but the purpose of those who formulated the united budget plan was to give our people a view of denominational needs, to encourage them to give to all denominational interests, and at the same time to make the budget so elastic that churches could be credited on their quotas for all contributions made by them, their members and all auxiliary organizations to any denominational object. While making an appeal for a united

budget there was no attempt to dictate as to what objects people should give believing that matters in the long run would even up and that, if they did not, nothing would be gained by attempting an equalization before the people were prepared for it.

### THE PEACOCK ROOM

MARY A. STILLMAN

In the Freer Gallery of Art, adjoining the Smithsonian Institution at Washington, is a most unusual room decorated with peacocks and peacock designs by James MacNeil Whistler.

Many examples of the work of this versatile artist may be seen in the Freer Gallery: pencil drawings, etchings, water colors, and oil paintings in several styles; besides the unique Peacock Room.

This oblong apartment was formerly the dining room in the London house of Mr. Frederick Leyland, a wealthy ship builder. After he acquired the house, he had it entirely redecorated. The dining room was entrusted to a young architect named Jeckell, who hung the walls above the paneled wainscoting and the ceiling with painted Spanish leather, and designed an elaborate series of shelves and brackets to hold Mr. Leyland's blue and white Nanking china. A large painting by Whistler, called "Rose and Silver, the Princess from the Land of Porcelain," was hung above the mantel-piece over the fireplace.

The young lady who had posed for "The Princess" was the daughter of the Greek consul-general. Her black hair, the rose and white kimona in which she was dressed, the circular fan in her hand, and the decorated screen behind her, all gave to the picture a Chinese effect. When Whistler saw his painting in place, he objected to the red border of the dining room rug and the red flowers painted upon the walls, saying that they detracted from the rose coloring of the picture. Mr. Leyland agreed to remove the red border, and to allow Whistler to paint over the offending flowers. This he did with yellow and gold, but the effect was not satisfactory. Then Mr. Leyland engaged Whistler to redecorate the walls, promising him five hundred guineas for the work.

The artist decided upon an entirely dif-

ferent color scheme. Upon the large wall spaces opposite the entrance he painted a group of peacocks in natural colors. He designed a built-in sideboard for the end of the room opposite the fireplace, intending to hang over it another of his pictures, named "Pink and Grey." On the brackets and smaller wall spaces he used conventionalized designs derived from the plumage of the peacock, painted in gilt in many idealized forms.

This required constant work for several months, so the artist demanded more pay, setting his price at two thousand guineas. Mr. Leyland refused to pay this, but finally compromised on one thousand pounds. Whistler considered the reduced amount an insult, but agreed to finish the room. Instead of hanging "Pink and Grey," he painted upon the wall space "The Rich Peacock and the Poor Peacock," symbolizing the ship builder and himself. These figures are painted in gold. The rich peacock has his tail spread, and in the eye of every feather appears a golden sovereign; the poor peacock's tail is down in a most dejected attitude, containing not even a shilling!

Upon the death of Mr. Leyland his house and its furnishings were sold at auction, and after awhile "The Princess" and the "Peacock Room" came into the possession of Mr. Freer. They were removed to Detroit, where Mr. Freer erected a small stone house to contain them. After a few years this philanthropist decided to give his art treasures to the nation, in custody of the Smithsonian Institution. As the room decorations were upon wood and leather, it was not difficult to remove them to Washington where they may be seen by anyone who is interested.

### CARRIER PIGEON WON FAME IN WAR

The dean of the war-time carrier pigeons, "Charlie," is dead. So says the Associated Press in a dispatch from Lille, France.

The pigeon's owner, Maurice Richardson, an Englishman, was able to conceal the bird during the four-year German occupation of Lille, and Charlie carried hundreds of valuable messages to allied authorities. Since the war he has received a "pension" of two francs a month from the French government.—*Our Dumb Animals.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### LIFE ADJUSTMENTS

PRESIDENT BOOTHE C. DAVIS  
Baccalaureate Sermon at Alfred University,  
June 9, 1928

Text: *Give me understanding and I shall live.* Psalm 119: 144.

In the Pleistocene age there were monstrous animals that waded about in the prehistoric swamps of that age. The skeletons of these mammoth mastodons, now occasionally brought to light through excavations, reveal a type of life long since extinct on this earth.

We wonder at whose hand they met their death. But scientists tell us that no one killed them. The climate changed and they died. They were unable to adjust themselves to a new climatic environment; and they became extinct like the giant reptile Dinosauria, that had lived and perished in the preceding geologic age.

Parallel with the mastodon in the same Pleistocene age, lived a primitive human being, and his remains are unearthed in similar excavations with the mastodon, both in Northern Europe and in the Western Hemisphere.

Unlike the mastodon, however, this human species is not extinct. The changes of climate to which the giant animal could not adjust himself, proved powerless to destroy the human being, because of his ability to adjust himself to a new environment. Unlike the mastodon, this primitive man, an almost defenseless anthropoid, at first narrowly confined in his distribution, has become the dominant organism on this earth.

His development has been a slow and painful process, sometimes for long centuries scarcely comprehensible. Paleolithic man, and then Neolithic man existed for hundreds of thousands of years without developing much social organization, or anything that could be called a civilization.

Out of a million years or more of developing human life, civilization is confined

to a few thousand years, and man's scientific dominance of the earth is confined to a few hundred years, and is now in the most rapidly moving strides of its progress.

Within this short scientific period, of which this century is most characteristic, progress seems limitless. The western world has been rediscovered, repopulated, and civilized in this period.

The human race, rapidly increasing in numbers, has spread to every quarter of the globe, and is carrying knowledge, civilization, and life to the ends of the earth.

Modern discovery and invention have put new sources of energy and achievement into the hands of man and have given him mastery of communication and travel through air and water, as well as upon the land. Every nook and corner of the earth has been penetrated, and untold resources have been liberated for man's service, comfort, and pleasure.

This picture of the extinction of the mastodon and the survival and continued rise and progress of man, by the power of adjustment through knowledge and understanding, illustrates the theme which I have chosen for this baccalaureate sermon, viz., "*Life Adjustments.*"

#### I. Mind.

That which distinguishes man from all other organisms is intellect. Nothing can make clearer the superiority of mind in adjustments over physical forces than the comparison of these two types which I have here described. One is dependent on the unaided physical. The other brings mind to his aid.

Let us then carry our study on beyond the merely physical life of the animal, and man as an animal, into the realm of mind and into social and spiritual activities, where the most important adjustments must be made.

"Give me understanding and I shall live" is the cry of the group as well as of the individual. It is the cry of the spirit as well as of the body.

It is that we shall see the relation of understanding to life in these respects that I am most concerned today.

Civilization, the State, and democracy survive or perish in proportion to the degree of understanding which they possess. It is the agent of adjustment, both for the

individual and the group. If understanding is present in the individual, the group will participate in its life. If it is absent, the group will suffer death.

Education is the accepted means by which civilized society seeks to provide understanding for the individual in order that society may survive.

Public schools, colleges, and universities stand as the bulwark of society, against the forces of social decay, disintegration, and death, because the understanding which they supply promotes spiritual and social life, as well as physical life.

Before civilization, and the scientific age, physical survival was man's chief concern. His struggle was against the elements and physical extinction.

Dawning mind had the physical only as its source of combat and the goal of achievement. That man was successful in that field of the physical contest—his race with his competitor, the mastodon—the records of geology give ample proof.

The countless ages that it took to achieve this physical triumph in nature, matter little as compared with the fact itself and its results.

Out of the mists of that far distant age life has come by slow and painful process and by gradations sometimes scarcely discernible, until we now have the findings of physics, chemistry, and astronomy, bringing to light a universe of wondrous beauty and orderliness and of life values of incalculable significance. As man today "looks down into the molecular world of chemistry, or through it to the electronic world of physics, or peers even inside the unbelievably small nucleus of the atoms," he transforms these new knowledges into life factors of vital significance.

He lives longer because disease germs are discovered and isolated; he lives happier because invisible forces carry him light and power; because ether waves bring him messages and music; because new substances clothe and feed him, and enrich his possessions; he lives socially because he has learned to co-operate, to build institutions of justice, of credit, and of fraternity, which replace the old barbarisms of slavery, feudalism, and autocracy.

He lives spiritually as fear, superstition, and pure emotionalism are replaced by

an understanding of nature's laws and forces; and by an appreciation of the Divine order and harmony and progress which tend to exalt truth, beauty, and goodness, and to illuminate the soul with the consciousness of a God, imminent and active in the universe.

He lives humanely as he learns that the life of love is the largest and fullest life, and that the divinest thing in God is his infinite love, and not his majesty or his wrath; he lives reverently as he stands with uncovered head in the presence of his enlarging understanding and appreciation of the orderly development of the universe as science reveals the order, beauty, resource, and energy which points to the infinite mind, infinite power, and infinite love.

"A firemist and a plant,  
A crystal and a cell,  
A jelly-fish and a saurian,  
And caves where the cavernmen dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some men call it 'evolution,'  
And others call it 'God'."

#### II. Mentality and Growing Populations.

A century and a half ago Benjamin Franklin called England over populated with its eight millions of people; and ten millions was prophesied to be the maximum of its population expansion. But today England has forty millions, four times its maximum of prophecy; and greater New York has a population almost as great as the England of a century and half ago, so great have been the adjustments of the means of subsistence to growing populations.

These increases in populations are the result of scientific understanding. Sanitation and preventive medicine have reduced the annual mortality to one fourth of what it was one hundred fifty years ago.

Every year is adding new testimony to the truth of the statement, "Give me understanding and I shall live."

One after another the scourges of humanity have been scientifically shown to be preventable: yellow fever, smallpox, diphtheria, typhoid fever, tuberculosis, and so on down the line of research, including scores of infantile diseases.

Pure food and increased production by modern scientific methods have added their rich treasures to health values, longevity, and the power of the earth to sustain its

multiplying millions. No man can tell how much is yet in store for the increased support of human life on this earth through the enrichment of scientific understanding.

"New occasions teach new duties, time makes ancient good uncouth;

They must upward still and onward, who would keep abreast of truth."

### III. Refined Enjoyments.

The cave dwelling of primitive man, the chill gloom of the monastery of the Middle Ages, and the grinding toil and poverty of the pioneer settler have all yielded their rigor and depression to the new life of modern science and invention.

Electricity lights man's dwellings, and its energy carries his burdens and reduces his toil.

Song and story come to him on the wings of the air. His scientifically prepared food, his comfortable clothing, his sanitary home, and his luxurious automobile transform the cheerless drudge or the ascetic mendicant into the radiant life of refined enjoyments.

Understanding adds life to the drab existence which is devoid of understanding. Refined enjoyment mixes the colors here for the beauties of heaven hereafter.

"Life, like a dome of many-colored glass,  
Stains the white radiance of eternity."

### IV. Brotherhood.

Understanding is the largest element in the problem of co-operation. Man has sometimes been called the social animal. And yet perhaps no organism on this earth has furnished so contradictory a type of loves and hates, of pity and persecution, of alliance and wars.

This age of multiplied fraternal organizations will have fulfilled a noble purpose if it can teach men the destructiveness of hate, and the life values of co-operation and brotherhood. Understanding alone can do this.

An International Court of Justice, if not a League of Nations, which shall substitute international good will for the old barbarisms of war, is one of the most prolific sources of life which understanding can contribute to modern fraternal and international adjustments.

"Till some new world emotion rise,  
And with the shattering might of a simoon,  
Sweep clear this dying past that never dies."

### V. Spiritual Reverence.

The highest of life's adjustments is discovery of the Divine in a spiritual harmony. Fear and superstition are primitive traits that disappear with enlightenment and scientific knowledge. But there is a spiritual adjustment which reaches beyond the laboratory or the scientific formula. It is the understanding which reaches back of effect to cause, back of phenomena to force, back of nature to God.

Tennyson glimpsed this spiritual reverence in part in his "Flower in the Crannied Wall":

Flower in the crannied wall,  
I pluck you out of the crannies;  
Hold you here root and all, in my hand,  
Little flower; but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

There is spiritual understanding in the soul, of which Browning speaks thus in Paracelsus:

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost center in us all,  
Where truth abides in fullness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect clear perception—which is truth.  
And to know  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.

But this inner capacity for truth, for reverence, and for God—

This spiritual reverence of which I speak—lies dormant in many souls, until kindled to warmth and life by some touch of an infinite Father's love revealed in Jesus Christ.

"Ah, this,  
Nor tongue nor pen can show.  
The love of Jesus what it is,  
None but his loved ones know."

Mind has enabled man to adjust himself to physical environments hostile to him and triumphant over the brute force of his competitors.

Enlightenment has multiplied his race in numbers, enlarged his sphere of refined enjoyments, developed social institutions, produced fraternal organizations, both national and international, raised a protest against war, and demanded courts of international justice and a world brotherhood.

These are evidences of the larger life which understanding is bringing to humanity.

But understanding reaches its climax in the Christian religion, where faith inspires reverence and love. It gives insights, courage, and comfort. It steers one away from the dangerous rocks of materialism, selfishness, and sin.

It is this adjustment, my young friends of this senior class, and the life which understanding in religion gives, that I most covet for you.

College training has long demonstrated its life giving power in the mastery of the physical forces, in the stimulation of aesthetic, social, and fraternal ideals. Nothing can shake the faith which we have that college training does give and will continue to give these results in an increasing measure of life.

But in the matter of religion we seem in our day to be where cross currents meet. Some men are questioning whether eugenics and a behavioristic philosophy will not solve all the problems of character without an appeal to religion. Old creeds and interpretations are being re-examined and questioned. New and spiritual adjustments are inevitable.

My chief message for you today is that there is a spiritual understanding which will insure spiritual adjustment and spiritual life. Any man may have it if he will look to the spiritual sources in religion for it. But any man may miss this highest life, who tries to make his adjustments without religion. I covet for you the conscious religious adjustments expressed by Mrs. Browning when she said: "And I smiled to think God's greatness flowed around our incompleteness; round our restlessness his rest."

Having found by the aid of your college training the material adjustments to nature, adjustments to work and income, to society and to God, a thousand intermediate adjustments will be made through the applications of understanding as life proceeds.

Domestic adjustments will have to be made. All the range of pleasures, sacrifices, and sufferings come to us all in the institution we call home. Here again cross currents are beating against the foundations

of the home. Religious understanding has made the home a sacred and beautiful thing. Only religious understanding and adjustment can keep it so. Otherwise it will perish and be numbered with the things of the dead past.

I pray that you all may be blessed with homes and domestic life adjustments, where love, service, sacrifice, and even pain are all blended into the sweet fellowship of purest noblest life.

We are glad that you have been with us these four years at Alfred, that Alfred is to be your alma mater.

The measure of your life will be determined by the measure of understanding which you put into life adjustments.

"To each man is given a day and his work for the day;  
And once, and no more, he is given to travel this way."

Now you go out from your alma mater with our love, our prayers, and our benediction. God bless you and keep you in the fullness of life.

### A DELAYED RISING

Once upon a time a young married woman undertook to make a batch of bread, and the dough failed to rise. A place where she thought hubby would not find it was chosen for its grave and a flat stone was placed thereon. One day as hubby was strolling along that way he saw something that tickled him immensely. He went to the house and said to his wife: "You had better go out and bury your corpse again; I see it's raised." The sun had shone on the stone and the dough becoming warm had raised.—*Wisconsin Agriculturist.*

Tommy was meandering homeward much later than his usual suppertime. A friend of the family who happened to meet him said:

"Why, Tommy, aren't you afraid you'll be late for supper?"

"Nope," replied Tommy, "I've got the meat."—*Children, The Magazine for Parents.*

## WOMAN'S WORK

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

### LITTLE THINGS

DANIEL WHITEHEAD HICKY

Those little things you say with curving lips,  
Those little songs you sing . . . each fragile  
word,

I store away with loving fingertips  
Like petals of a rose the winds have stirred.  
Each mellow syllable . . . your laughter gay,  
The promises you make when lights are  
low . . .

These do I keep, pressed tenderly away,  
Like souvenirs my heart would ever know.

And when our feet have wandered East and  
West

Perhaps you will forget these little things,  
Forget the old upon a newer quest,—  
But I will build from old rememberings  
From every word you say, with deathless art,  
A towering cathedral in my heart!

—Bosart.

### THE HELPING HAND

Once, when I was a child, I was taken for a long walk, taken with a group of older folk, who had stronger legs and greater endurance than I. And I was proud and happy that I had been chosen—I, a little child—to accompany them!

The walk was, as I have said, a long one. It covered country miles, instead of city blocks. It wound, via stony roads, through woodland and meadow, over hill and down dale. And, whereas the older folk walked (as they thought) slowly, I went at a pace that, to me, was almost brutal in its rapidity. My short, chubby legs moved at a steady trot; my feet, in their flat sandals, padded along at a rate of speed that was, to me, a constant source of amazement. Oh, it seemed, to me, as though I were running a race!

Running a race . . . It wasn't very long before the blood began to pound in my ears, before the color rose in my round, childish cheeks, before my breath began to rise, also, in my throat in choking little gasps. But—because I was proud of being a member of a grown-up walking party—I would not ad-

mit that I was weary. I would not admit that the length of the walk was telling upon me in a cruel manner.

There were two women—close friends, they were—upon this walk, women who seemed goddess-like, to me, because of their long, tailored skirts and their pompadoured hair. Both of the women were kindly souls; sweet persons. But one of them was a tactful lady, and one of them was not at all tactful.

It was the untactful one who first noticed my obvious discomfort.

"My goodness," she said swiftly, "we're wearing this youngster out! We're running her little legs off of her! Why, the child is ready to drop in her tracks. We shouldn't have brought her along with us. She's too small—far too small—to be able to cover the distance that we can cover!"

So said the tactless woman, and her voice, as she said it, was kind and gentle. But I, hearing her words, felt that I would never give in to my progressive weariness; that I would never admit to being fatigued; that I would walk until I dropped dead of exhaustion before I bowed to my weariness—and before I bowed to their superior strength.

The other woman—the one who was tactful—almost at the same moment as her friend, had noticed that I was weary. Almost at the same second she, too, had noticed that the way was growing very hard for my littleness to travel, that I was red and panting with the effort of the thing. But she did not say the words that flicked me on the raw; she did not speak in a way that rubbed against the grain of my childish pride. Oh, no—she was tactful as well as kind!

"Dear me," she said, suddenly, "I'm just completely worn out. I feel as if I can't go a step farther. Do you all mind stopping a bit, while I rest?"

There was a laughing chorus of assent, and also, of amazement, for the young woman was known to be a strong and steady walker. But despite the amazement the group paused and rested. And I, nestling close to the lady's tailored skirt—breathing normally and easily again—felt for just one fleeting second the pressure of her fingers upon my hair.

And, all through the remainder of the

walk the resting incident was repeated. So that, for me, the walk was made endurable. Without any sacrifice of my pride—and the pride of a sensitive child is an amazingly large thing!—I was permitted to refresh myself, to catch up with the others, to finish the walk in a state of happiness, rather than a state of collapse.

A helping hand—that is what the tactful girl extended to me. And she extended it so graciously and carefully that I did not, in the least, mind taking its help.

For, in the matter of helping hands, it is the manner of offering the hand that matters. For a helping hand, extended in an untactful way, becomes a humiliating and disagreeable necessity.

I have known people to go without food and clothing because their pride stood between them and the acceptance of it. A coat can be offered in two ways, you see—just as a rest, upon a walk, can be offered in two ways. You can say:

"Your coat is shabby. Here, you can have this one of mine. And you'll look far better in it than you do in your own."

Or you can say:

"This coat of mine! I believe I've outgrown it. How I wish that I knew somebody that it would fit. It seems a shame that a good coat should be wasted. Do you suppose—that you could wear it? You're so much slimmer than I!"

The first offer of the coat, you see, carries with it all the bitterness that goes with failure. The second offer puts the acceptance of the coat on the basis of a favor!

Sometimes I think that a helping hand is better unoffered—unless it can be offered with a lovely, tactful spirit. A need is almost better ignored than recognized—if recognition means that the need must be dragged out into the open—into the pitiless light of blunt and casual carelessness.

Oh, friend of mine! Always be ready to offer your hand—your helping hand—to the one who needs it—be that person weak or cold or hungry or swept with loneliness. Always be ready to lend aid, or assistance, or succor, or good cheer. But lend it, friends of mine, in the spirit of good comradeship—not in the spirit of obvious pity or the too necessary answer to a crying need.

For a helping hand—a helping spirit—

when offered in the right way, the fine way, is an echoing of God's love and blessed charity.

But a helping hand, when offered clumsily, is an echo that has gone astray and been shattered and, perhaps, lost!—*Margaret E. Sangster in "The Christian Herald."*

### OFFICIAL SONG OF CIRCLE 2, MILTON, WIS.

MRS. J. L. SKAGGS

*Tune: We've a story to tell to the nations"*  
We've a message to give through our church here,  
Every woman may help along;  
A message of loving service,  
A message of joy and song,  
A message of joy and song.

We've a message to give through our church here,  
Center of our service and loves—  
A radius that out-reaches  
As far as our influence roves,  
As far as our influence roves.

We've a service to give through the church here,  
Friendly fellowship as we go,  
A sympathy kind and helpful,  
God's love through our lives to show,  
God's love through our lives to show.

#### Refrain

For the women are one great circle,  
And the love of the Christ, so dear,  
Shall hearts, hands, and voices true unite,  
The work of our church to share.

### HOME NEWS

LITTLE PRAIRIE, ARK. — High water again in Arkansas. It may be a satisfaction to some who read the RECORDER to know something of what the situation is around the Little Prairie Church at this time. The spring, from the beginning, has been cold and wet. Crops that were well started on the "bottoms" are now under water, and by the time the water recedes it will be too late to make a worth while crop. Owing to the frequent heavy rains the "hill" crops have been greatly damaged and retarded.

Cotton "chopping" is at least one month late. This condition makes it imperative that every one that can use a hoe should be in the field at work. Our own people have suffered with the others.

I am thinking of the Teen-Age Conference which took place at Gentry this week. We hoped a car load could have gone from here, but as the time approached we felt

more and more it would be very inconsistent for any one to leave just now.

The water is reported to be still rising here, but the crest is reached at points above here, so it will soon begin falling at this point if there is no more rainfall.

We are planning now for the Religious Day School, which will be the later part of July.

The report of Rev. R. B. St. Clair's death came as a great shock to us.

We will miss him even in far off Little Prairie.

C. C. VAN HORN.

June 29, 1928.

NORTH LOUP, NEB.—Since the anniversary month of the Senior Christian Endeavor society is June, the monthly social was held Monday evening and was historical in nature. The members met at the parsonage at five o'clock for a "personally conducted" trip to places of interest connected with the early life of the church and community. C. J. Rood was the guide and a good one too, for he remembers very well the events of early days. The first spot visited was the dugout or place where it had been, of elder Oscar Babcock. Nearby he pointed out the location of the tannery built by Henry East, and an old dugout once occupied by the Travis family. Then cars were used for the drive to the McClellan farm to visit the site of the dugout of Dr. Chas. Badger, where the church was organized in March of 1873. From here all went to the cemetery to visit the graves of former members, that of W. G. Rood in particular for he was Junior superintendent for so many years, and here they were led in prayer by Pastor Polan. The first grave dug in the cemetery was also pointed out.

On leaving the cemetery, the tour led to the river to the slab marking the place where the first church service was held in May, 1872, just a few days after the first of the colony arrived in the valley. Here Mr. Rood told of that meeting and other early ones and Mary Davis gave a brief history of the Christian Endeavor societies of the church. Following prayer by Pastor Polan all joined in singing, "Shall We Gather at the River?" a hymn which was used at that first service. This concluded

the tour proper, but supper was yet to come. Ford Eyerly's pasture seemed an ideal place for that and soon all were busy with the lunch which had been brought along on the voyage. The entire social was enjoyable and worth while and members of the present society were glad to know more of those who had made this possible by the foundation they laid long ago.—*The Loyalist*.

The missionaries have done much more than to put a few million Asiatics through the formal process of becoming members of this or that denomination. They have brought the best there is in Christianity, as a religion, to the serious attention of millions who have not and will not become Christian in name. And this is back of all the more obvious gains in the way of education, sanitation, and medicine which even the missionary baiters concede.

Furthermore, the presence of the Christian has served as a challenge to the leaders of the East to purify their own religious beliefs and observances. In every country there are vital organizations at work to rid their shrines and temples of bigotry, superstition, and grossness. It is so because of the Christian influence of recent years. Primarily the reforms were for the defensive purpose of making it more difficult for the Christians to win converts from the other religions. But in the fight against bigotry the leaders of all religions, including Christianity, have found that they have one more thing in common.

The score to the credit of the missionaries is not measured by the statistics of converts. Their merit outside of the strictly religious field is also great. They are the most generously disinterested and creditable representatives of the West who dwell in the East. They are the wholesome and much needed offset to the bad element among the foreign commercial people and to the fox-trotting tourists. They are an important factor for international good will and friendliness. They have not robbed the Eastern countries nor approved their political exploitation, although they have been used for centuries by foreign powers as an excuse to justify such exploitation.—C. A. Selden, "Are Missions a Failure?"

## YOUNG PEOPLE'S WORK

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

### IMMIGRANT NEIGHBORS

Christian Endeavor Topic for Sabbath Day,  
July 28, 1928

#### DAILY READINGS

Sunday—Moses, the foreigner (Exod. 2: 1-10)  
Monday—Women like Ruth (Ruth 1: 6-18)  
Tuesday—Jesus appreciated faith (Matt. 8: 5-10)  
Wednesday—Kind hearts in other races (Luke 10: 30-37)  
Thursday—Religious longings (John 12: 20-22)  
Friday—Cornelius's good points (Acts 10: 1-8)  
Sabbath Day—Topic: Appreciating our Immigrant Neighbors. (Ruth 2: 4-17)

#### THE LEADER'S TALK, IN OUTLINE

All of us, except the Indians, are "new Americans." Some of us arrived—from England, from Holland, from Sweden, from France—a few scores of years before the others, but what is that in the life of a nation? The so-called "new Americans" are only a little newer than all other Americans, except the Indians.

The new Americans are absolutely essential to the prosperity of this country. For decades they have been doing the hard work of the nation—building the railroads, laying the brick, digging the sewers, mining the coal. They have freed millions of us for the head work of the country by doing for us the work of brawn.

But the new Americans also have brain work to contribute. They come from the talented races of the world, races that have given the world its greatest artists, musicians, sculptors, architects, poets. They have much to contribute to the higher life of our country. We have much to learn from them, and they from us. Together we shall go on to make America truly great.

#### FOR ANSWER IN THE MEETING

Why does our country need immigrants?  
From what countries did our immigrants come at first?

What countries have been sending the most emigrants during recent years?

What are our present laws restricting immigration?

What limits should be put upon emigration to this country?

What is the Christian Endeavor doing for the new Americans?

What more should we do for the new Americans?

What element of the new Americans do you like best, and why?

What is the effect when some of the new Americans return home?

How do the new Americans show their loyalty to America?

What new Americans have we in our community?

How shall we get in touch with the new Americans?

#### TOPICS FOR TALKS

Our American Greeks.  
What the Italian Contributes to America.  
What We May Learn from the Armenians.

How the Poles Help Us.  
Russians in Our Midst.  
Chinese and Japanese in America.  
Work for All.  
Helping the Foreigner.  
Immigrant Children in Our Schools.  
Our Slavic Population.  
The Returned Emigrant.  
Our Churches and the Immigrants.

—*The Christian Endeavor World*.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The term "foreigner" seems very broad when we speak of the foreigner in our country. I dare say there are but a few Americans who did not come here from some foreign country or whose ancestors were foreigners. So, who are the foreigners in our country?

We naturally think of them as being those people who come to our shores every year from other countries. In order to appreciate them it is well for us to study their historical background. In this way, perhaps we can understand why they came here, what they expect to give us, and what they expect to get in return. We know that in many countries conditions are far different from those in ours. The people are terribly oppressed by political leaders and they have very little freedom. China is an

example of this. We know that this country is in a state of great turmoil and unrest politically, and thousands are dying from starvation. Can we blame people for leaving when such conditions exist?

What should be our attitude toward our immigrant neighbors? It is true that many foreigners come here for selfish purposes—to get as much as possible and give as little as possible. They do not wish to become citizens, but wish to make money and return to their countries. Such people do us no good, and should not be allowed to come here. There is another class of foreigners who come here with a desire to obtain an education in our schools and to become useful, law-abiding citizens. They are desirable people and we should appreciate them.

We can show our appreciation by trying to encourage them in every possible way. We must show them kindness, help them to learn our language, teach them to be loyal citizens, and make them feel that they are our brothers and sisters. This is the spirit Christ would show and if we are true followers of him, we must show the same spirit toward our immigrant neighbors.

### INTERMEDIATE CORNER

Topic for Sabbath Day, July 28, 1928

What does America owe the world?  
(Matt. 5: 13-16.)

#### A HYMN OF BROTHERHOOD

People of peoples, from far o'er the ocean  
Gathered in pilgrimage hopeful and free,  
Gladly we yield thee a grateful devotion;  
Son of all climes, we are loyal to thee.  
Deep in the ages thy freedom is rooted,  
Liberty groping through desperate years;  
Now in America flowered and fruited,  
Still it is fed with our blood and our tears.  
Land of all peoples, to all is thy duty;  
Heir of the ages, how great is thy debt!  
Laden with power and riches and beauty,  
Those who bestowed it thou shalt not forget.  
Now in the power the nations have given,  
Country, our country, be brotherly brave.  
Strive till the last cursed chain has been riven;  
Thou who art ransomed, be eager to save!

—AMOS R. WELLS.

### CHRISTIAN ENDEAVOR IN NORTH LOUP

MARY T. DAVIS

For forty-two years the Senior Christian Endeavor society of the North Loup

Church has had a continuous existence. On June 5, 1886, a group of young people met at the home of Rev. George J. Crandall, then pastor, where under the leadership of Mrs. Crandall, "The North Loup Seventh Day Baptist Young People's Society of Christian Endeavor" was organized. Since that time there has been no vacation and except for unusual conditions, such as epidemics, or some other meeting held Sabbath afternoon, the society has met regularly.

The first record books were destroyed in 1914 when the church burned, but there are in the historical room of the present church building, books which go back to January, 1891, and they are full of interesting items. There had been for some time a Missionary Society of young people, meeting every second Sabbath for study, and this continued its meetings in the evenings for a number of years after the organization of the Christian Endeavor. But there seemed to be a need for something else, which could be more a part of the church and develop the devotional life. This need Mrs. Crandall filled when she helped this group of young people with their new work.

From the first, meetings were held regularly, business was carefully attended to, and the society assisted the church and denomination financially. Early in the available records, motions can be found in regard to paying out money for local and denominational work and for state Christian Endeavor work as well. The good literature committee distributed literature and sent papers to those who were sick; the lookout committee had new names to present very often; and the relief committee seemed busy much of the time—arranging for watchers in cases of sickness and carrying food and good cheer. There were many in this community among our own church people and those of other denominations, as well as those from no church at all, who were given a bit of help in time of need.

The minutes of the business meetings show that their problems in the first years were not far different from ours of today, and their discussions were much the same. They were earnest workers and built up a strong foundation for those who were to follow. The rolls contain many names which are well known in the denomination, such

as H. C. Van Horn, present state president of Christian Endeavor in West Virginia; Sena Dodds Hills of Los Angeles, Cora Brace Hill of Farina, Walter G. Rood, R. R. Thorngate, Mr. and Mrs. J. H. Babcock, Mr. and Mrs. Charles Thorngate, Eugene Davis, Jesse Hutchins, Mr. and Mrs. L. O. Greene, Burchard Loofbourrow, Mrs. Angeline Abby Allen, and Grace Crandall.

The following ministers and their wives have been members, or have helped in the work of the society: George J. Crandall, Rev. J. W. Morton, J. H. Hurley, E. A. Witter, A. B. Prentice, M. B. Kelly, T. L. Gardiner, George Shaw, A. L. Davis, and H. L. Polan. Some of these had young people in their families who also helped while they were here.

In January, 1891, a Junior society was organized, and this too has had a continuous existence. Some of those who were mentioned above as members of the Senior society began as juniors. Others who were members of both were Doctor and Mrs. George Thorngate, and Carrol Hill. The Junior Christian Endeavor has been under the guardianship of the Senior society all these years, the seniors usually furnishing the superintendent and most of the teachers.

Some of the early superintendents were Mrs. Myra Hutchins, Mrs. Orel Van Horn, Mrs. Melva Worth, and Mrs. Metta Babcock. In 1897 Walter Rood was elected superintendent and held the office many years, during which the society continued to grow until during the pastorate of George Shaw—in 1914—the Intermediate society was organized. After Mr. Rood gave up the work it has been cared for most of the time by Mrs. Raymond Bee, Marcia Rood, and Mrs. Polan—who is now superintendent.

The Intermediate society also has grown steadily under the leadership of pastors, Shaw, Davis, and Polan, and of their superintendents, W. G. Rood and Mrs. W. J. Hemphill. The organization of the three societies is such that now the members of the Junior at the end of their eighth grade year become intermediates, and they in turn, come into the Senior society when they graduate from high school, so there need be no break whatever.

As one who teaches in Junior, occasionally sees the intermediates in their meetings,

and regularly attends Senior Christian Endeavor, the writer can truthfully say the future of the North Loup Church looks bright, if one can judge by these three societies. But we would not be able today to carry on our work as we do, had it not been for the foundation laid long ago when these societies were young. To us it is a precious heritage and a spur to press on eagerly—"For Christ and the Church."

### KNOWN BY THEIR FRUITS

#### III.

REV. A. L. DAVIS

In our last article, we said modernism has brought into the Church discord and controversy and confusion.

In the second place, modernism, by giving us a deleted gospel, has made skeptics of thousands and unsettled the faith of tens of thousands of others. Many leaders and teachers of modern thought admit this fact. They frankly say it is their duty to teach this "liberal thought," even though by so doing the faith of many may be destroyed. They tell us that such is the inevitable law of progress; that in the evolution of our religion, like that in the animal kingdom, the weak in faith must perish—only the strong survive. So doubt, skepticism, and unbelief thrive within the Church itself. This is the inevitable fruitage of liberalism.

Thoughtful people agree that in our day the roots of Christianity are being tampered with, and the foundations of Christian faith are being undermined. To cut the roots of Christian faith and undermine the foundations of Christianity is the master strategy of the devil himself. Modernism casts doubt upon the Word of God; it presents and teaches a deleted gospel—a gospel from which the Christ, the supernatural, virgin born Son of God, has been removed. It has changed into a mere evolution—the doctrine of the new birth which is set forth in the Scriptures as nothing short of a revolution. Personal contact with the living God has given place, in many cases, to a sentimental respect for religious forms and ceremonies. It has substituted social salvation by social works, for the great doctrine of the Reformation—salvation by faith.

When Pericles was being praised by the

Athenians, he said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. It matters not how good a man may be as a psychologist, or chemist, or biologist, or preacher, he is out of place in the classroom of a Christian college, or in a Christian pulpit, unless he rings true to the Bible, and true to Christ in life and faith.

Speaking of the Church's greatest need, the late Dr. Augustus H. Strong said: "Not the vagueness and freedom of rationalism, but the self-limitation of a Scriptural faith. Not the methods of the politician or worldling, but Christ's ways of regeneration and faith and prayer. An authoritative Bible, an evangelical theology, a spiritual church—these are our instruments for winning men. They are God's appointed means; and I would rather send out from this seminary ten consecrated preachers and missionaries than a hundred brilliant scholars and critics. Our first need is to be great believers. If we seek first the kingdom of God, all other things needed shall be added to us."

### WORDS FROM BROTHER GREENMAN

DEAR BROTHER GARDINER:

Rev. W. L. Burdick in his article on Missions in the RECORDER of a late day, says, "We need in these days the world wide vision." It is true that our visions should not be limited to a narrow and selfish view. The field is the world. It takes in all nations and peoples. Yet we must take into consideration the nature of the field, and its capabilities. The parable of the sower is a good illustration of the field and what it will yield. Some seed was sown along the highway and the fowls of the air came and devoured it. Some was sown on stony ground where there was not much earth. It sprang up but soon withered away. Some was sown on thorny ground, and the thorns sprang up and choked it. Some was sown on good ground, and it bore fruit—some a hundred fold, some sixty, and some thirty fold. It illustrates the moral and spiritual

condition of the world at large. There is a vast amount of sterile and unproductive soil. The Seventh Day Baptists are few in numbers, when compared with the large denominations with their wealth and large membership. Many have passed the productive age and are living on their income, which in many cases barely supports them. When we consider the high cost of living and the calls for money to build a gymnasium and other buildings for Alfred University and money to complete the denominational building, the calls for aid for Milton and Salem Colleges, it is evident there can be little left for missions, either at home or abroad. It is quite remarkable that there are so many converts and additions to churches in Jamaica besides the three hundred or more Sabbath keepers that belong to no church; it surpasses anything among Sabbath keepers in our own land. Some parts of China may afford a desirable field, but when a nation with its vast population has been under the bondage of superstition and idolatry for centuries, it is not strange that they are slow to adopt any new doctrine, or new customs, especially the Sabbath, when all other denominations are teaching them that Sunday is the only Sabbath.

While China is engaged in warfare it is an unfavorable time to introduce the peace principles of Christianity. The money and time expended there, could be more effectively used on home fields. Yet the Missionary and Tract societies will probably continue to try to support foreign missions, notwithstanding the smallness of the results. We can not but honor and praise the self-sacrificing devotion of those on the field.

G. H. GREENMAN.

*Mystic, Conn.*

### CHURCH TREASURERS' NOTICE

*Onward Movement* remittances up to July 23, 1928, should be mailed to the treasurer, Harold R. Crandall, in care of Rev. G. D. Hargis, 1415 Lemon St., Riverside, Calif.

From that date to August 14, mail to Garwin, Iowa. Further instruction will be given later.

HAROLD R. CRANDALL,  
*Treasurer.*

## CHILDREN'S PAGE

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

### GLAD OF AMERICA

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 14, 1928

#### DAILY READINGS

Sunday—Glad for liberty (Acts 22: 24-28)  
Monday—Glad for tolerance (Mark 9: 38-40)  
Tuesday—Glad for religious knowledge (John 4: 19-24)  
Wednesday—Glad for prosperity (Deut. 28: 8-14)  
Thursday—Glad for generosity (Luke 10: 30-37)  
Friday—Glad for new opportunities (Rev. 3: 8)  
Sabbath Day—Topic: Why I am glad I live in America (Acts 21: 39)

"Oh dear, I'm the leader at Junior this afternoon, and I haven't even looked at the topic," sighed Barbara.

"All right," said mother who overheard Barbara's remark, "I'll just call up Miss Stanton and tell her my little girl is neglecting her responsibilities. And she isn't prepared to lead the meeting today."

"No, no, don't ever tell Miss Stanton that for she thinks I am one of the best juniors she has, and I would hate to disappoint her. It doesn't make any difference whether I study the topic or not, I can read the article on the Children's Page in the RECORDER instead of giving an original talk. Most of the juniors do that way anyway, so I guess I can just this once."

"I can't help what other boys and girls do, my little girl is not going to lead a meeting unless she has prepared for it in advance. That's what Junior is for, to train you in giving original thoughts. If you were going to have a birthday party or going on a picnic you wouldn't do that without getting ready for it. So you should be all the more anxious to get ready for the things you do for your Junior society and your Savior. I know Mrs. Austin wouldn't spend her time writing those articles if she knew the boys and girls were reading them at the Junior meetings instead of reading them beforehand and then giving in their own words the thoughts they received from the articles."

"Well, mother, I guess you are right as usual. But I know why I'm glad I live in America, because I can be a Seventh Day Baptist and a Christian without having to be dictated to by my government or anyone else. I'm glad I live in a country of Christian homes and churches and schools. I think we should make this a thank-you meeting, and in all our sentence prayers this afternoon thank God for letting us live in this country of religious freedom. All right, I'll sit right down now and spend at least one-half hour reading everything I can find on the topic from my Bible, my Junior paper, and the SABBATH RECORDER, then when I give my talk at Junior perhaps I can think of other reasons why I'm glad I live in America."

"I guess if she doesn't think of any more reasons," thought the mother as she kissed Barbara, "my little girl will have given some of the best thoughts on the topic. I trust she will never again allow herself to lead a meeting without studying the topic beforehand, then in after years she will be thankful that her Junior society was truly a training school for her Christian life."

### OUR NEIGHBORHOOD

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 21, 1928

#### DAILY READINGS

Sunday—Starting repairs (2 Kings 12: 4-12)  
Monday—Nehemiah in Jerusalem (Neh. 3: 1-4)  
Tuesday—Building a temple (Hag. 1: 7-15)  
Wednesday—John's attempt (Matt. 3: 1-12)  
Thursday—Neighborly love (Lev. 19: 18)  
Friday—Neighborly hospitality (Heb. 13: 1, 2)  
Sabbath Day—Topic: Helping to make our neighborhoods better (Matt. 5: 13-16)

"Tom Parker is always jolly. I like him," enthusiastically declared a 7A boy. "And he never teases us like lots of the other 8B boys do," spoke up another. "My mother says that the law of kindness is in his tongue," announced Fred. "That sounds like the Bible," laughed Jim. "That's a new idea to me—to have a law of kindness in your tongue. I knew there were books of laws, but to have a law in your tongue—that's queer."

"I sure thought it was very funny," agreed Fred, "but mother explained that a

law is a rule, and that to have this rule in your tongue is a great thing, for it makes a fellow say the kind of words to others that he'd like said to him."

"You remember," continued Fred, "how we all laughed when big sixteen-year-old Lee Sing was put in our class, and how Ted Jones teased the life out of him. Lee keeps out of the way of Ted's ridicule as much as he can, because it hurts him of course. But along comes Tom with the law of kindness in his tongue. He draws Lee into the games, and is pleasant and friendly. Lee is happy, and all of us fellows forget that Lee looks any different from the rest of us. For Lee, as well as for us younger boys, school is a much happier place because Tom has got that law of kindness in his tongue."

(Used by permission from *The Children's Leader*.)

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have read all the letters in the SABBATH RECORDER. They have been so nice, I thought I would write one too.

We are not holding services in the same church that we were. We are going to have a new church built this year.

We always have some pets around to play with. We had nine kittens and cats all together, and I will name them. There will be the big cats first: Perkins, Graymalkin-gray and Tom-toe-tee. They are full grown cats, and the last time I wrote they were kittens. The kittens' names are Cream Puff, Birdie, Betsy Bobit; then there are twins that we can not tell apart, so we named them both the same. Their names are Blueberry because they are blue, almost. There is one more, named Blackberry. He died June 10, 1928.

School is out June 14, and the ones that were there today get a half day off. I have been there so I get my half day off. We get it Wednesday afternoon. Thursday morning we get out at eleven-thirty. We should get out at ten minutes to twelve.

I am ten years old and in the fourth grade. I am going to summer school this year, so if I do good work in summer school I will be in fifth grade next year. After summer school I am going on a trip. I

think that will be a lot of fun. We are going out to my aunt's and then to Yellowstone Park. My father and mother have been there once, but that was before I was born. We are all going to have a very nice vacation. I hope you will too.

Yours truly,

ARABETH LEWIS.

*Battle Creek, Mich.*

DEAR ARABETH:

It was lovely for you to write again. I do not like to have children stop at one letter, but to write every little while. The more we write to one another the better we'll get acquainted, you know.

You surely have a large cat family, and they have very interesting names. I wish I could see them all. Eleanor, my little girl, has only one kitty, named Skeezix. Our big Fluffy cat died some months ago, from eating a poisoned rat. He was all yellow. Our little new kitten is yellow and white. One of Eleanor's little friends brought him to her in a bag a few weeks ago. He is a very playful little fellow. The other day he happened to see himself in the looking glass and began to shake his paw at what he thought was another cat. At last he got so close that he hit the glass hard, first one paw and then with the other; then he looked at both paws with such a funny look on his face and ran off in disgust.

I am sure you will have a fine vacation. Yellowstone Park is a place I should like to visit myself. Mr. Greene has started on a motor trip to California, and will probably see Yellowstone Park before he returns home. The rest of the family will have to see it through his eyes.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

The Children's Page is full of interesting things. I want to read it when I am too tired to read anything else. No matter what denominational paper I pick up to read, I find the Children's Page the most restful of all. Even secular papers that carry children's departments are most helpful to me. The contact with sweet young life, though it be by way of the printed page, is one of the greatest antidotes for nervousness. A baby grand-

daughter is my pet, and we have lots of fun playing together. When I am too tired to work, we play with building blocks, and she builds square pens in which she places a doll, and near it a little dish full of tiny peaches, from under a nearby peach tree, then a toy dog, and a little pan of water for him. When she is ready for water she says, "Mama, water." She holds the little pan while I fill it. Sometimes she builds a tower almost as tall as her own little self. When the wind topples it over she says, "Fall down." Though she can't say many words, we talk in the sign language (both her parents are deaf mutes), and understand each other well enough to make our play interesting to both.

I am grandmother to about twenty children, the eldest nearly twenty-five years of age, and the youngest a few days old. So I have not had time to accumulate wrinkles like people who "can't endure children around."

Your husband belongs to a class of three preachers whose sermons I have greatly enjoyed. C. H. Spurgeon was the first of the three, and his printed sermons, when I was a young girl, seemed to go deeper than any sermons I had ever heard. For a good while after he died the sight of his name in a newspaper was enough to fill my eyes with tears. Your husband was the next to draw the "water of life" from deeper wells than the average preacher finds. The third was Elder J. Franklin Browne. The fourth is yet to come, and I want him to come while I am alive.

Good-by.

GRANDMOTHER

(MARY E. FILLYAW.)

*Fayetteville, N. C.*

DEAR MRS. FILLYAW:

Thank you for your good letter. I love to hear from people who have kept young in heart with the passing of the years. It is a wonderful thing to keep in touch with the children, for "of such is the kingdom of heaven."

Yours in Christian love,  
MIZPAH S. GREENE.

FROM NATIONAL W. C. T. U.,  
EVANSTON, ILL.

There is no doubt that the wets who will get behind Governor Alfred E. Smith's wet

proclivities will take delight in the official report of the Ontario Liquor Board, which has made that statement that the government control of liquor in Canada is productive of temperance. However, the voters should remember that this is the voice of the rehabilitated liquor traffic talking through an official commission; and that the figures submitted by the Ontario Liquor Board are in strange contrast with their statesmen.

Canada did not go from prohibition to government control of liquor because Canada has never prohibited the manufacture of liquor; merely the retail sale. The distillers and brewers have always been able to manufacture their product for export, a situation which left the liquor men alive and financially able to carry on the campaign which has resulted in the enormous and increasing retail sale through government stores.

The total sales through the Ontario government's liquor warehouses for five months last year amounted to \$17,533,659.41. In the previous year, when there was a temperance act restricting the sale of liquor, the receipts of one full year were less than one third of this amount. How can the Ontario Liquor Control Board claim to promote the cause of temperance by increasing the sale of liquor by the millions? As a matter of fact, sales are increasing by leaps and bounds, so that the liquor sale in Ontario now stands at the level of nearly fifty million dollars annually, which is ten times the amount of liquor sold two years ago. No one in his right senses can claim that the distribution of forty-five million dollars worth of additional liquor will promote temperance.

Police Court records in Ontario indicate an increase in drunkenness. As for bootlegging, hardly a day goes by that the Toronto police court items do not contain reference to the arrest and conviction of men engaged in illicit liquor traffic. For instance, the Toronto *Globe* of June 18 gives the information that the Ontario breweries are making 273,000 gallons of beer a day. The liquor stores owned and controlled by the government, the only legal selling agents for beer, sold less than one eighth of this amount. The balance went to bootleggers.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### MOTHER'S DAY

[The following note has come to me from Ashaway, R. I.]

DEAR UNCLE OLIVER:

The two older girls' classes of our Bible school sent letters of invitation to the mothers of the school to attend church and Sabbath school on "Mother's day." Some of the mothers not in the habit of regular attendance were present and visited the classes to see what was being said and done. One mother who could not be there sent this reply in verse:

#### MOTHER'S DAY

I was weary from heavy labor,  
Carrying a load of cares,  
When lo! there comes Ruth to me;  
In her hand a book she bears.

"With love to honor our mothers"  
I read on a little card;  
And oh, the labors are lightened  
That were just now so hard.

For love does lighten labor,  
And love does lighten care;  
The burdens seem much the lighter  
That we for loved ones bear.

I picture the children's bright faces  
A light with the spirit above,  
And know they are one with the Savior,  
For the spirit of Christ is love.  
C. A. HERRICK.

You may find place for this in the RECORDER.

HELEN L. HILL.

And now who else will please me by sending something for this page in the RECORDER?

### A BIRTHDAY LETTER

DEAR UNCLE OLIVER:

Since I am writing you a birthday letter, I will try to tell you a few interesting items about our Sabbath school. Our attendance varies so much that it is not easy

to do work as efficiently or by regular methods as we would like. We are always glad for those who do come to our classes. We have learned the books of the Old and the New Testament in their proper divisions. We often have little exercises for the beginning, such as descriptions of various Bible characters or locations for others to recognize and name if they can—starting in something like this: "I have in mind a Bible character whose name begins with S, and ends with n. Who can tell whom I am thinking about? Who can tell something about him? I have in mind a certain Bible village, its name begins with N, and ends with h. Who can tell what it is? Who can tell something about the village? Where was it?" Many exercises of this kind may be made interesting and profitable.

We have learned passages of Scripture to repeat. We have bought some new Sabbath school song books, "Living Hymns," and we use them, making up in volume what we may lack in quality.

Some little incidents are amusing, yet they show something of the various kinds of children that come to our school. One little girl, whose parents are not churchgoers, was absent from service one Sabbath. When I chanced to meet her afterward I told her how we had missed her, and asked if she were ill. "No, I was not sick," she replied, "but we forgot; mother knew it was Saturday, but forgot it was Sabbath."

The Methodist minister's little girl, not quite pleased that some of her little friends did not come to their Sunday school, said to me rather scornfully, "Do you know why Charlotte and Faye come to your Sunday school?" I said I did not know, but was glad to have them come. "Well," she replied, "Their folks go off on trips every Sunday, and if they go to Sunday school at all they have to go on Saturday."

Some of our children and young people who have all along had the privilege of attending Sabbath school and religious services with Christian teachers and the use of Bible helps, might think our manner of conducting classes and some of the replies given by the boys and girls not the very best. But if some religious principle is instilled in their minds and some lessons learned from stories of Bible characters, the time

and effort will not be lost; and if thereby some find their Savior, our prayers will indeed be answered.

We have not yet learned whether the other church in our community will unite with us in a Vacation Bible School. The work would be a little too much for us to undertake alone. We shall be much disappointed if we do not have such a school this summer.

ETHEL THORNGATE.

Exeland, Wis.,  
May 29, 1928.

### SCOUTS—BOYS AND GIRLS

We have just come home from a State Encampment of Comrades of the Civil War—members of the Grand Army of the Republic. On our arrival at the city where it was held we had barely got off the train when a group of uniformed boys got in among us, asking to carry our bits of luggage and show us the way to where we desired to go. They did it in so matter-of-fact a way that they seemed well used to doing it. They readily anticipated our needs—to lead us to the street car, or taxi, or to walk along with us in the way we should go, politely answer our questions about streets or hotels, and see us safely through places crowded with traffic. In doing this they seemed anxious to do every little favor possible. All this they did in a manner so courteous that it gave real pleasure to all whom they so graciously served. If any one of us, in thanking them, offered a dime in token of good will, they declined taking it, saying that Scouts do not take "tips."

During the two days of our stay in their city they were about everywhere, desiring to give whatever help they could. When at the close of our meetings we went to our trains for home, they were on hand to help us and bid us a pleasant good-by. This was not our first pleasant experience with Boy Scouts, for they make themselves manifest at many such gatherings where they may render needed service. So this was nothing new on this occasion.

#### THERE WAS SOMETHING NEW

But we did find something new this year, at Madison. There was also an army of Girl Scouts; and they in their own quiet,

modest way seemed perfectly at home in the service they rendered. They, too, were uniformed, and made a neat appearance. They were upon the lookout for what they could do, and seemed happy in being of service. They would guide an old comrade across a street, and with some show of authority raise a hand to stop a car that needed warning. They were looking for what good they might do. This is in harmony with Scout laws. Paul said away back in Galatians: "As we have therefore opportunity, let us do good unto all men." Both boys and girls as true Scouts are taking Paul's exhortation to themselves in these days.

Too much can not be said in favor of the purpose and spirit of the Scout movement. Through it boys and girls are led not only to be helpful and do good but be courteous, clean, and well behaved. Some people when in an unpleasant state of mind speak of our boys as being coarse, rough, and ill-mannered; but I think the most of them, even though not belonging to the Boy Scouts organization, have in them the spirit of courtesy and helpfulness—a Christlike spirit. If asked to do a good thing, they are apt to run for it. I wish every community might have organized groups of Boy Scouts and Girl Scouts under wise and earnest leadership. Give the boys and girls something good to do.

#### LESSON IV—JULY 21, 1928

##### SAUL'S EARLY MINISTRY

Acts 9: 19b-30; 11: 19-30; 12: 25, 26; Galatians 1: 15-18

Golden Text: "Straightway he preached Christ in the synagogues, that he is the Son of God." Acts 9: 20.

##### DAILY READINGS

July 15—A Growing Champion of Truth. Acts 9: 19b-25.

July 16—Discipleship Confirmed. Acts 9: 26-31.

July 17—Demand for Christian Leadership. Acts 11: 19-26.

July 18—Obedient to the Vision. Acts 26: 12-23.

July 19—A Good Minister. 1 Timothy 4: 6-16.

July 20—Jesus' Early Ministry. Luke 4: 16-24.

July 21—The Spirit and Forms of Service. Romans 12: 1-8.

(For Lesson Notes, see *Helping Hand*)

Be moderate in everything, including moderation.—*Yale Record*.

## MARRIAGES

**ANDERSON-BROWN.**—At the home of the bride in Milton, Wis., on Sunday, June 17, 1928, at five o'clock in the afternoon, by Rev. Edwin Shaw, Gustaf Emil Anderson of Milton, Wis., and Miss Martha Diana Brown.

**BAKER-GREENE.**—On June 27, 1928, at the home of the bride in the town of Alfred, N. Y., Milton Lewis Baker of Hornell, N. Y., and Eloise Anna Greene, were united in marriage, by A. Clyde Ehret.

**JOHNSON-CARR.**—At the parsonage at Ashaway, R. I., June 25, 1928, by Rev. William M. Simpson, Mr. Fred James Johnson and Miss Lucie Janette Carr.

**MAC KENNON-HENDERSON.**—In Alfred, N. Y., at the home of the bride's mother, Mrs. Nora Henderson, on Thursday, June 21, 1928, Mr. Donald A. Mac Kennon and Miss Leola Henderson, both of Alfred, were married by President Boothe C. Davis.

**SHAW-CORNELIUS.**—At Alfred, N. Y., June 26, 1928, by Rev. Arthur E. Main, Claude H. Shaw of Alfred Station, N. Y., and Ethelyn S. Cornelius of Alfred, N. Y.

## DEATHS

**BABCOCK.**—Irwin H. Babcock was born August 7, 1865, and died June 26, 1928. He was the son of Jonathan H. and Amy Burdick Babcock, and was born at Lincklaen, N. Y.

The greater part of his life was spent at De Ruyter, N. Y. With his family he moved to Alfred, N. Y., the vicinity in which he has since lived.

On September 3, 1892, he was married to Minette Clark of Scott, N. Y. To them were born six children.

About the age of twelve he united with the De Ruyter Seventh Day Baptist Church, where he remained a member until his death. While in Alfred he has been faithful in attendance at church until distance made it inconvenient.

He is survived by his wife, by his six children—Mrs. Carleton Jones of Alfred; Ronald of Sun Mount, N. Y.; Mrs. Raymond Hanks of Almond; John, Winfield, and Lucy of Almond—by two sisters, Mrs. George Spaulding of De Ruyter, and Mrs. Gordinier of Canastota.

Funeral services were conducted by A. Clyde Ehret, and burial was in the Alfred Station cemetery.

A. C. E.

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L. H. North, Business Manager

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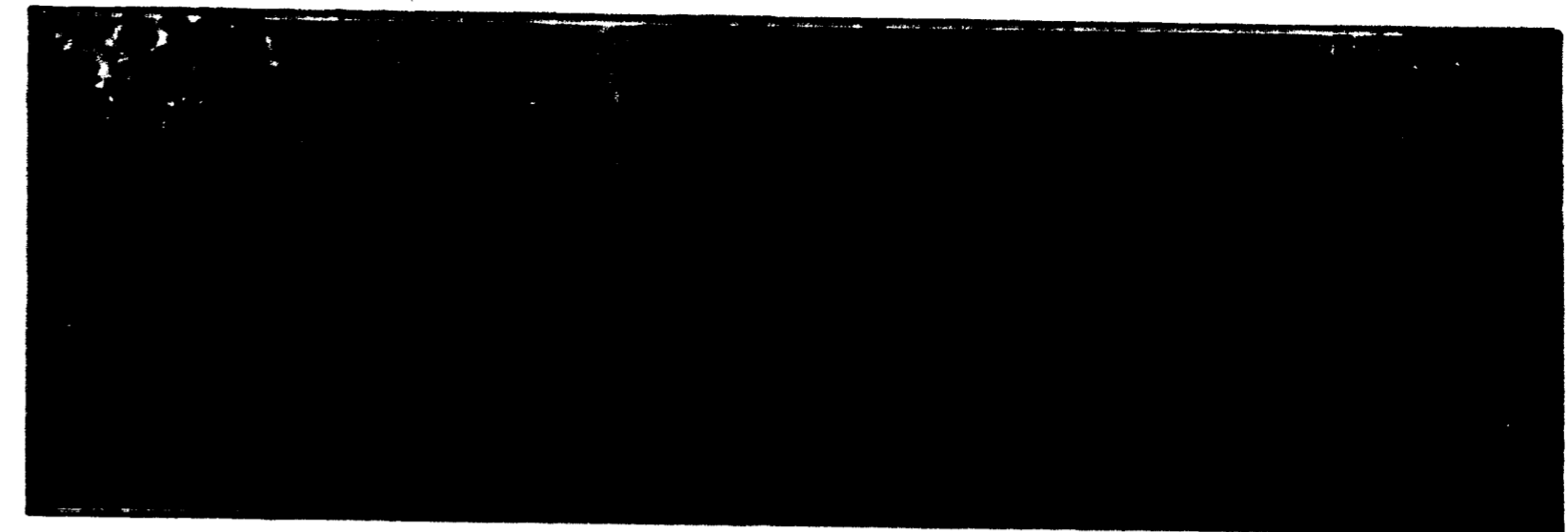
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